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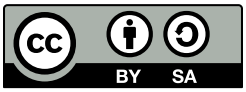
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Introduction to the Gospel of Matthew

Overview

Matthew wrote certain things about Jesus in his gospel. These things helped people to know about Jesus. They helped them to know that Jesus was the Messiah even though he did not free the Jews from the Roman Empire.

See: Gospel; Messiah (Christ)

Who wrote this gospel?

The book does not give the name of the author. However, since early Christian times scholars have thought that the apostle Matthew wrote this gospel.

See: Apostle; Gospel

To whom did Matthew write?

Matthew wrote to Christians and non-Christians. Scholars think he was thinking more about the Jews when he wrote than the Gentiles.

See: Gentile

What did Mattew write about in this gospel?

The Gospel of Matthew is one of four books in the New Testament that describe some of Jesus' life. The authors of the gospels wrote in different ways about who Jesus was and what he did. Matthew showed that Jesus is the Messiah and that God would save Israel through him. Matthew often explained that Jesus fulfilled the Old Testament prophecies about the messiah.

See: Messiah (Christ); Gospel; Israel;Fulfill (Fulfillment); Old Testament (Law and Prophets)

Why did Matthew write this gospel?

Matthew wanted his readers to know that Jesus is the messiah. He was different than the messiah they were expecting, but he is still their king. He wanted people to know why the Jews rejected him and the plans God has for Israel in the future.

Outline of the Gospel of Matthew

1. The birth of Jesus Christ and when he began to serve God in a certain way (1:1-4:25)
2. Jesus' teaching on the side of the mountain (5:1-7:28)
3. Jesus illustrates the kingdom of God by healing people (8:1-9:34)
4. Jesus' teaching about his the things God wanted him to do and the kingdom of God (9:35-10:42)
5. Jesus' teaching about the gospel of the kingdom of God. The beginning of opposition to Jesus (11:1-12:50)
6. Jesus' parables about the kingdom of God (13:1-52)
7. Further opposition to Jesus and misunderstanding of the kingdom of God (13:53-17:57)
8. Jesus' teaching about life in the kingdom of God (18:1-35)
9. Jesus' serving God in Jerusalem (19:1-23:39)
10. Jesus' teaching on the end of the age (24:1-25:46)
11. The crucifixion and resurrection of Jesus (26:1-28:15)
12. The final instruction of Jesus to his disciples (28:16-20)

See: Kingdom of God; Parable; Crucify (Crucifixion); Resurrect (Resurrection) ; Disciple

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Matthew

Chapter 1

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

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

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

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

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

[6] Jesse was the father of David the king.

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

[7] Solomon was the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa.

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

[9] Uzziah was the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah.

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

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

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

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

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

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

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

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

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

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Matthew Commentary

1:1-17

Why did Matthew write about Jesus' ancestors?

[1:1]

Matthew wrote about Jesus' ancestors so people would know that he rule Israel because he was a descendant of King David.

See: Covenant with David; Messiah (Christ); Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Son of David

What does the name, "Jesus," mean?

[1:1]

"Jesus" was the Greek form of the Hebrew name "Joshua." The name "Joshua" meant "God saves." Other men of the Israelites also had this name, but Jesus was unlike them because he was also the "son of David." The title "son of David" was also a name for the messiah.

See: Messiah (Christ); Save (Salvation, Saved from Sins); Son of David

1:18-25

What did it mean "to be pregnant by the Holy Spirit"?

[1:18, 1:20]

Scholars think that "to be pregnant by the Holy Spirit" meant that the Holy Spirit caused Mary to become pregnant. It was a miracle.

See: Holy Spirit; Miracle; Incarnation; Virgin

What did it mean that Joseph was a "righteous man"?

[1:19]

When Matthew wrote that Joseph was a "righteous man" it meant that he was a man that obeyed the Law of Moses. Joseph thought that Mary must have committed adultery in order for her to become pregnant. Joseph thought he should end his engagement with Mary because this was taught in the Law of Moses. Other scholars think Matthew wanted people to know that Joseph was a righteous man because he wanted to end his engagement with Mary in a quiet way, so as not to dishonor Mary.

See: Righteous (Righteousness); Adultery; Law of Moses

What did the words, "disgrace her publicly" mean in Joseph's day.

[1:19]

In ancient Israel, when a woman was disgraced publicly, she was brought to court because she did something wrong. This would have caused great shame and embarrassment for Mary. Perhaps she would also have been punished.

See: Ancient Trials (Lawsuit); Punish (Punishment)

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What did Matthew mean with the words, “fulfill what was spoken”?

[1:22]

When Matthew wrote the words, “fulfill what was spoken,” he was speaking about prophecies being fulfilled. It was prophesied that Mary would become pregnant, and Jesus would be born.

See: Isaiah 7:14 See: Fulfill (Fulfillment); Prophecy (Prophesy)

What was meant by “he took her as his wife” when Matthew spoke about Joseph and Mary?

[1:24]

That Joseph took Mary as his wife meant that Mary became Joseph’s wife and he took her into his home. This showed everyone that Joseph accepted Mary as his wife.

Matthew 1:1

The book of the genealogy of Jesus Christ

"This is the list of the ancestors of Jesus Christ"

Jesus Christ, son of David, son of Abraham

"Jesus Christ, a descendant of David, who was a descendant of Abraham"

son of David

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

Matthew 1:2

Abraham was the father of Isaac

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

Isaac the father ... Jacob the father

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

Matthew 1:3

Perez the father ... Hezron the father

"Perez was the father ... Hezron was the father"

Matthew 1:4

Amminadab the father ... Nahshon the father

"Amminadab was the father ... Nahshon was the father"

Matthew 1:5

Salmon was the father of Boaz by Rahab

"Salmon and Rahab were the parents of Boaz"

Boaz the father of Obed by Ruth

"Boaz and Ruth were the parents of Obed"

Matthew 1:6

David was the father of Solomon by the wife of Uriah

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

the wife of Uriah

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

Matthew 1:7

Rehoboam the father of Abijah, Abijah the father of Asa

"Rehoboam was the father of Abijah, and Abijah was the father of Asa"

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Matthew 1:8

Joram

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

Matthew 1:10

Amon

Sometimes this is translated "Amos."

Matthew 1:11

Josiah was an ancestor of Jechoniah

"Josiah was a grandfather of Jechoniah"

at the time of the deportation to Babylon

"when they were forced to move to Babylon" or "when the Babylonians conquered them and made them go live in Babylon."

Babylon

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

Matthew 1:16

Mary, by whom Jesus was born

"Mary, who gave birth to Jesus"

who is called Christ

"whom people call Christ"

Matthew 1:18

His mother, Mary, was engaged to marry Joseph

"his mother, Mary, was promised in marriage to Joseph" or "His mother, Mary, was going to marry Joseph"

His mother, Mary, was engaged

Jesus was not already born when Mary was engaged to Joseph. Alternate translation: "Mary, who would be the mother of Jesus, was engaged"

before they came together

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

she was found to be pregnant

"they realized that she was pregnant"

pregnant by the Holy Spirit

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

Matthew 1:19

Joseph, her husband

"Joseph, who was supposed to marry Mary"

to divorce her quietly

"to quietly cancel their plans to get married"

Matthew 1:20

appeared to him in a dream

"came to him while Joseph was dreaming"

son of David

Here "son" means "descendant."

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

"the Holy Spirit caused Mary to become pregnant with this child"

Matthew 1:21

you will call his name Jesus

"you must name him Jesus" or "you must give him the name Jesus."

for he will save

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

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Matthew 1:22

all this happened

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

what was spoken by the Lord through the prophet

"what the Lord told the prophet to write long ago"

the prophet

"the prophet Isaiah"

Matthew 1:23

Behold ... Immanuel

Here Matthew quotes the prophet Isaiah.

Behold, the virgin will become pregnant

"Look, the virgin will become pregnant" or "Pay attention. The virgin will conceive"

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

"Immanuel." This name means 'God with us.'"

Matthew 1:24

he took her as his wife

"he married Mary"

Matthew 1:25

he did not know her

"he did not have sexual relations with her"

to a son

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

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Chapter 2

[1] After Jesus was born in Bethlehem of Judea in the days of Herod the king, learned men from the east arrived in
Jerusalem saying, [2] "Where is he who was born King of the Jews? We saw his star in the east and have come to
worship him." [3] When Herod the king heard this, he was troubled, and all Jerusalem with him.

[4] Herod brought together all the chief priests and scribes of the people, and he asked them, "Where is the Christ to
be born?" [5] They said to him, "In Bethlehem of Judea, for this is what was written by the prophet:
[6] 'But you, Bethlehem, in the land of Judah,
are not the least among the rulers of Judah,
for from you will come one who rules,
who will shepherd my people Israel.'"

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

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

[16] Then Herod, when he saw that he had been mocked by the learned men, was very angry. He sent and killed all
the male children that were in Bethlehem and in all that region who were two years old and under, according to
the time that he had determined exactly from the learned men.
[17] Then was fulfilled what had been spoken through Jeremiah the prophet, saying,
[18] "A voice was heard in Ramah,
weeping and great mourning,
Rachel weeping for her children,
and she refused to be comforted,
because they were no more."

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

Matthew 2

2:1-12

Where was Bethlehem?

[2:1]

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See Map: Bethlehem

What were the days of Herod?

[2:1]

The days of Herod was the time when Herod the Great ruled the Jewish people. Herod ruled as a Jewish king when Jesus was born.

See: King Herod

Who were the learned men from the east?

[2:1]

The learned men were most likely scholars from Babylon who studied how the stars moved. In ancient times, people in the Middle East were often guided by how the stars appeared in the sky. Matthew wrote about the visit of these men so that people would be amazed. The birth of Jesus was more than just good news for the people in Israel. It was good news for the entire world. God guided Gentile scholars to see Jesus.

See: Babylon

See Map: Babylon

Who was “the king of the Jews”?

[2:2]

The term “king of the Jews” is a title which the Gentiles often used to speak about the messiah.

See: Messiah (Christ)

What was the “star in the east”?

[2:2]

Matthew wrote about a “star in the east.” This was a star people could see in the sky. The scholars lived west of Israel. These men studied the stars in the sky. Therefore, they saw the light to the east of them. They followed the star in some way. It took them to Bethlehem. The believed star would bring them to something they wanted to see. Why was all Jerusalem troubled? Matthew wrote that Herod was disturbed because of the news he heard. These scholars reported that the messiah had been born. Herod was afraid of this because the messiah was the king of the Jews. Herod believed there could only be one “King of the Jews” (See: Matthew 2:1). Herod was afraid that the people would no longer want him to be king. The people of Jerusalem were afraid that Herod would become angry and hurt them.

See: King Herod; Messiah (Christ)

What is a chief priest?

[2:4]

See: Chief Priest

What is a scribe?

[2:4]

See: Scribe

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What is the Christ?

[2:4]

See: Messiah (Christ)

Why did Matthew write the same thing Micah wrote?

[2:5]

Matthew wrote the same thing Micah wrote (see: Micah 5:2). Micah said that the messiah would be born in Bethlehem.

See: Messiah (Christ)

How was Bethlehem least among the rulers of Judah?

[2:6]

Matthew and Micah wrote that Bethlehem were least among the rulers of Judah. Many cities were greater than Bethlehem. Bethlehem was a small town. People did not think the messiah would come from a place like Bethlehem.

See Map: Bethlehem; Judah

How old was Jesus when the learned men came to visit him?

[2:7]

Matthew does not say how old Jesus was when the learned men came. When Herod learned about the birth of Jesus he ordered the killing of all male children under two years of age living near Bethlehem. Jesus was younger than this.

Did Herod want to worship the young child?

[2:8]

Herod directed the learned men to go to Bethlehem to “search thoroughly” for the young child. He wanted them to talk to people in Bethlehem. However, Herod did not want to worship Jesus. Instead, he wanted these men to find Jesus for him. He wanted to kill Jesus so he could continue to rule Israel.

See: King Herod

What were the gifts the learned men brought to Jesus?

[2:11]

In ancient times, someone gave a gift to a person that was greater than them in order to honor the other person (see: Genesis 14:17-20 and Hebrews 7:1-7). The gifts which the learned men gave to Jesus were gold, frankincense, and myrrh. The gifts were very valuable and honored Jesus who they believed was a king. These gifts were very expensive.

Why did the learned men return to their country another way?

[2:12]

The learned men returned to their country in a different way than they came to Israel. They did not want Herod to be angry and kill them. God warned them by giving them a dream.

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2:13-15

What is an angel of the Lord?

[2:13]

See: Angel

Would a Jew go to Egypt?

[2:13]

Egypt was about 100 kilometers south of Bethlehem. During this period, Egypt was not ruled by Herod. However, Egypt and Israel were part of the Roman Empire. At this time, Jews would often travel to Egypt. Many Jews lived in Egypt. Because there were so many Jews in Egypt, a Jewish temple had been built for them in Egypt. Because Herod did not rule Egypt, it was safe for Mary and Joseph to stay there.

See Map: Bethlehem; Egypt; Israel; Roman Empire

Why did Matthew write the same thing Hosea wrote?

[2:15]

Matthew wrote the same thing Hosea wrote (see: Hosea 11:1). Jesus fulfilled the prophecy Hosea made about the messiah.

See: Fulfill (Fulfillment); Prophecy (Prophesy) ; Messiah (Christ)

2:16-23

What are the land of Israel and the land of Judea?

[2:20, 2:21, 2:22]

When Matthew wrote about the land of Judea and the land of Israel, he was talking about the same place.

Why was Joseph afraid of Herod Archelaus?

[2:22]

Herod Archeaus was the son of Herod the Great. He put many people into prison and killed many people. This is why Joseph was afraid of him.

See: King Herod

How was Jesus a Nazarene?

[2:23]

Joseph and Mary took Jesus to the town of Nazareth to live. Jesus was a Nazarene.

Matthew 2:1

Bethlehem of Judea

"the town of Bethlehem in the province of Judea"

in the days of Herod the king

"when Herod the Great was king there"

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learned men from the east

"knowledgable men from the east"

Matthew 2:2

Where is he who was born King of the Jews?

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

his star

"the star that tells about him" or "the star that is associated with his birth"

in the east

Possible meanings are 1) "as it came up in the east" or 2) "while we were in the east"

worship

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

Matthew 2:3

he was troubled

"he was worried."

all Jerusalem

"many of the people in Jerusalem were also troubled"

Matthew 2:5

In Bethlehem of Judea

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

this is what was written by the prophet

"this is what the prophet wrote"

Matthew 2:6

General Information:

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

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

"you, people of Bethlehem, ... your town is among the most important towns in Judah"

who will shepherd my people Israel

"who will lead my people Israel as a shepherd leads his sheep"

Matthew 2:7

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

"called the men, and he asked them, 'When exactly did this star appear?'"

Matthew 2:8

bring me a report

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

Matthew 2:9

went before them

"guided them" or "led them"

stood still over

"stopped over"

where the young child was

"the place where the young child was staying"

Matthew 2:11

They fell down and worshiped him

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

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their treasures

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

Matthew 2:12

in a dream not to return to Herod, so

"in a dream saying, 'Do not go back to King Herod.' So"

Matthew 2:13

appeared to Joseph in a dream

"came to Joseph while he was dreaming"

until I tell you

"until I tell you it is safe to come back"

Matthew 2:15

General Information:

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

He remained

"They remained"

until the death of Herod

"what the Lord had said through the prophet; he said" or "what the Lord had told the prophet to say; he said"

Out of Egypt I have called my Son

"I have called my Son out of Egypt"

Matthew 2:16

he had been mocked by the learned men

"the learned men had tricked him"

He sent and killed all the male children

"He sent soldiers to kill all the baby boys"

according to the time that he had determined exactly from the learned men

based on what he discovered from the learned men about exactly when the star had appeared

Matthew 2:17

Then was fulfilled

"This fulfilled" or "Herod's actions fulfilled"

what had been spoken through Jeremiah the prophet

"what the Lord spoke long ago through the prophet Jeremiah"

Matthew 2:18

A voice was heard

"People heard a voice" or "There was a loud sound"

Rachel weeping for her children

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

she refused to be comforted

"no one could comfort her" or "she did not let anyone comfort her"

because they were no more

"because they were dead"

Matthew 2:19

behold

This word marks the beginning of another event in the larger story.

Matthew 2:20

those who sought the child's life

"those who were looking for the child in order to kill him"

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Matthew 2:22	Matthew 2:23
But when he heard	what had been spoken through the prophets
"But when Joseph heard"	"what the Lord spoke long ago through the prophets"
Archelaus	he would be called a Nazarene
This is the name of Herod's son.	"people would say that the Christ is a Nazarene"

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Chapter 3

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

"The voice of one calling out in the wilderness,
'Make ready the way of the Lord,
make his paths straight.'"

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

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

Matthew 3

3:1-12

Why did John the Baptist preach in the wilderness?

[3:1]

John the Baptist belonged to and spoke for God. He lived outside of the cities like a prophet from the Old Testament. John fulfilled the promise of the prophet Isaiah (Isaiah 40:3) that said that someone from the wilderness would tell the people that Jesus was coming. Many Jews believed that a deliverer would come from the desert to free them from their Roman oppressors (Ezekiel 20:33–38; Hosea 2:14–23).

See: Preach (Preacher); Prophet; Old Testament (Law and Prophets); Fulfill (Fulfillment)

Why did John say “repent, for the kingdom of heaven is near”?

[3:2]

John told the people to “repent” or “turn away from” (μετανοέω/g3340) their sinful thoughts and actions. By doing so they would be prepared for the Messiah who was about to come.

See: Repent (Repentance); Kingdom of God; Sin

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Why did the author of Matthew write the same thing Isaiah wrote?

[3:3]

The author of Matthew wrote the same thing Isaiah wrote (see: Isaiah 40:3). The ancient Jews disobeyed God. God punished the Israelites and sent them to Babylon. God promised that he would forgive them and return them to their home in Israel (see: Isaiah 40:1-2). Matthew said that Isaiah also wrote about John the Baptist because John's message announced the coming of Jesus the messiah.

See: Punish (Punishment); Messiah (Christ)

See Map: Babylon

Why did John live in the way that he lived?

[3:4]

John wore clothes made of camel's hair and a belt made of leather. He ate locusts and wild honey. John lived in this way to show that he was a prophet like Elijah (See: 2 Kings 1:8). He lived simply and avoided luxuries in order to prepare God's people for the coming of Jesus the messiah.

See: Prophet; Messiah (Christ); People of God

Why did John baptize people?

[3:6]

John prepared people for the messiah to arrive. He baptized in water those people who repented of their sins (3:6).

See: Baptize (Baptism); Confess (Confession); Sin; Messiah (Christ); Repent (Repentance)

Why did the Pharisees and Sadducees come to the baptism?

[3:7]

The Pharisees and Sadducees were religious and political leaders among the Jewish people. Some scholars think that the Pharisees and Sadducees to whom John spoke were coming to be baptized, too. They likely came to the baptism to learn about the things John taught. John was attracting many followers, and people were coming to him to be baptized. The Jewish leaders worried about people following John the Baptist.

See: Pharisees; Sadducees; Baptize (Baptism)

Why did John rebuke the Jewish leaders?

[3:7]

John understood that the Pharisees and Sadducees came to learn why John served God in the way he did. They did not want to repent of their sins. If the Pharisees and Sadducees actually came to be baptized it is likely that John believed they just wanted people to see them and think they honored God.

See: Pharisees; Sadducees; Repent (Repentance); Baptize (Baptism)

How does someone have Abraham as their father?

[3:9]

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The Pharisees and Sadducees were the descendants of Abraham. However, they did not trust God in the way Abraham did.

See: Pharisees; Sadducees; Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

Why did John talk about a tree?

[3:10]

John wrote about fruit and a tree (see: Matthew 3:10). This was a metaphor. He wanted people to know that Israel was about to be judged. John wanted them to know that God would quickly judge Israel. The Old Testament often used the axe as a symbol of judgement (See: Isaiah 10:15). God was often portrayed there as expecting good fruit from His people (see: Isaiah 5:2; Jeremiah 2:21; 11:16-17).

See: Metaphor; Judge (Judgment); Symbol; Fruit (Metaphor)

Who did John talk about when he talked about someone greater than him?

[3:11]

John spoke to a people group who wanted people to honor him. John wanted people to know that he needed to honor the messiah and he was unworthy to untie his sandals (See: Matthew 3:11). In ancient Israel, only servants untied the sandals of other people.

How will Jesus baptize people with the Holy Spirit and fire?

[3:11]

Some scholars think John's was a prophecy. This was fulfilled by Christians and non-Christians. Non-Christians do not repent and God will judge them. Other scholars think the promise of fire was about Christians. The Holy Spirit purifies Christians.

See: Hebrews 12:29

See: Prophecy (Prophesy) ; Fulfill (Fulfillment); Repent (Repentance); Judge (Judgment); Fire; Holy Spirit; Purify (Pure)

Why did John talk about a winnowing fork?

[3:12]

John talked about a winnowing fork because this tool was used by farmers in the field to separate the wheat from the chaff. Field workers would use this big fork to toss the harvested wheat into the wind. The heavy kernels of wheat would then fall to the ground, and the chaff would blow away. The chaff was often burned by fire. John used this as a metaphor. John wanted people to know that the Holy Spirit makes Christians clean.

See: Holy Spirit; Clean and Unclean

3:13-17

Where were Galilee and the Jordan River?

[3:13]

See Map: Galilee; Jordan River

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Why did Jesus want to be baptized by John?

[3:13]

Jesus told John that John needed to baptize him. Jesus wanted John to baptize him in order “for us to fulfill all righteousness.”

See: Righteous (Righteousness); Baptize (Baptism); Fulfill (Fulfillment)

Why did John think that he should not baptize Jesus?

[3:14]

John said that he needed to be baptized by Jesus. John believed that Jesus was greater than him. He knew Jesus did not need to repent of his sins. He did not understand that Jesus was baptized for a different reason than the reason John baptized people.

See: Baptize (Baptism); Repent (Repentance); Sin

Why did the Spirit come down on Jesus like a dove?

[3:16]

Many times in the Old Testament, human authors recorded the presence of doves in their stories. Doves were a sign of peace and new life.

See: Genesis 1:2; 8:8-12

See: Sign

Why did the voice from heaven say “this is my beloved son”?

[3:17]

God said that Jesus was his beloved son. Matthew wanted people to know that Jesus is holy and Jesus is God.

See: Son of God; Holy (Holiness, Set Apart); Jesus is God

Matthew 3:1

In those days

"In those times" or "Some years later"

Matthew 3:2

the kingdom of heaven is near

"our God in heaven will soon show himself to be king"

Matthew 3:3

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

"For John is the one Isaiah the prophet spoke about when he said"

The voice of one calling out in the wilderness

"The voice of one calling out in the wilderness is heard" or "They hear the sound of someone calling out in the wilderness"

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

"Make the road ready for the Lord, prepare for him to come."

Matthew 3:4

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

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

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Matthew 3:5

Then Jerusalem, all Judea, and all the region

"Then very may people from Jerusalem, Judea, and that region"

Matthew 3:6

They

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

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

"John baptized them ... River after they confessed their sins"

Matthew 3:7

You offspring of vipers, who

"You evil poisonous snakes! Who" or "You are evil like poisonous snakes! Who"

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

John rebukes the Pharisees and Sadducees. Alternate translation: "you cannot flee from God's coming punishment like this." or "do not think that you can flee from God's wrath just because I baptize you."

flee from the wrath that is coming

"run away from the punishment that is coming" or "escape because God is about to punish you"

Matthew 3:8

Bear fruit worthy of repentance

“Let your actions show that you have truly repented”

Matthew 3:9

We have Abraham for our father

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

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

"God can make even these stones become children of Abraham"

Matthew 3:10

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

"God has his axe and he is ready to cut down and burn any tree that does not produce good fruit" or "As a person gets his axe ready to cut down and burn a tree that does not produce good fruit, God is ready to punish you for your sin"

Matthew 3:11

for repentance

"to show that you have repented"

he who comes after me

John was speaking about the Christ, although he probably did not know who that was.

is mightier than I

"is more important than I am"

He will baptize you with the Holy Spirit and with fire

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

Matthew 3:12

His winnowing fork is in his hand

"He is like a man whose winnowing fork is in his hand"

winnowing fork

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

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his threshing floor

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

fire that can never be put out

"fire that no one can put out" or "fire that will never burn out"

Matthew 3:13

to be baptized by John

"so John could baptize him"

Matthew 3:14

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

"I need you to baptize me, yet you want me to baptize you."

Matthew 3:15

John permitted him

"John allowed Jesus to be baptized" or "John agreed to baptize Jesus"

Matthew 3:16

behold

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

the heavens were opened to him

"Jesus saw the sky open" or "God opened the heavens to Jesus"

coming down like a dove

Possible meanings are 1) the Spirit was in the form of a dove or 2) the Spirit came down gently, the way a dove would.

Matthew 3:17

a voice came out of the heavens saying

"A speaker said from heaven" or "God said from heaven"

Son

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

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Chapter 4

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

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

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

'He will command his angels to take care of you,'
and
'They will carry you in their hands,
so that you will not hit your foot against a stone.'"

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

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

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

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

[12] Now when Jesus heard that John had been handed over, he withdrew into Galilee. [13] He left Nazareth and went
and lived in Capernaum, which is by the Sea of Galilee in the territories of Zebulun and Naphtali.
[14] This happened to fulfill what was said by Isaiah the prophet:
[15] "The land of Zebulun and the land of Naphtali,
toward the sea, beyond the Jordan,
Galilee of the Gentiles!
[16] The people who sat in darkness
have seen a great light,
and to those who sat in the region and shadow of death,
upon them has a light arisen."

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

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

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Matthew 4

4:1-11

How was Jesus led by the Holy Spirit?

[4:1]

Jesus was led by the Holy Spirit. The Holy Spirit descended like a dove and rested on Jesus in Matthew 3:16. The Holy Spirit led Jesus into the wilderness to be tested to show Jesus completely obey God.

See: Holy Spirit; Test

Where was the wilderness?

[4:1]

The wilderness was not far from where John was baptizing. The wilderness area had few or no people living in it. There was not much food and water in the wilderness.

See: Baptize (Baptism); Wilderness

How was someone tempted?

[4:1]

The Greek word which Matthew used for “tempted” can mean “testing.” When Jesus was tempted, he completely obeyed God.

See: Tempt (Temptation); Test

Who is the devil?

[4:1]

See: Satan (The Devil)

What is fasting?

[4:2]

See: Fasting

What is the Son of God?

[4:3]

See: Son of God

Why did Jesus say that “man shall not live on bread alone”?

[4:4]

When Jesus said, “Man shall not live on bread alone,” he said the same thing Moses wrote (see: Deuteronomy 8:3). God gave manna to the people who followed Moses through the wilderness. This was a miracle which God used to teach the people that the word of God is more important than food.

See: Manna; Word of God; Miracle

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What was the holy city?

[4:5]

The holy city is Jerusalem. It was a city that was different than other cities. It was the place where people worshipped God.

See: Holy (Holiness, Set Apart); Zion; Worship

What was the temple?

[4:5]

See: Temple

Why did Satan say, God "will command his angels to take care of you"?

[4:6]

When Satan said that God "will command his angels to take care of you," he said the same things written in Psalm 91:11-12. He told Jesus that if he were to throw himself down from the highest place of the temple, God would protect him. Satan wanted Jesus to forget that God the Father cared for Jesus.

See: Satan (The Devil); Angel; Temple; God the Father

Why did Jesus tell Satan, "You must not test the Lord your God"?

[4:7]

Jesus told Satan, "You must not test the Lord your God" because he understood that Satan wanted Jesus to not trust God the Father and to disobey God the Father. Jesus only wanted to serve and obey God the Father.

See: Satan (The Devil); Test; Lord; God the Father

Why did Satan want Jesus to worship him?

[4:9]

Satan wanted Jesus to forget about his loyalty to God the Father. If Jesus became loyal to Satan, then Jesus could have the entire world as his reward. Satan wanted Jesus to disobey God.

See: Satan (The Devil); God the Father

Why did Jesus say that someone should only worship God?

[4:10]

Jesus said that someone should only worship God because God alone was worthy to be worshipped.

See: Worship

4:12-22

How had John been handed over?

[4:12]

John had been "handed over." That is, John was arrested.

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Where were Nazareth, Capernaum, Zebulun, and Naphtali?

[4:13]

See Map: Galilee; Nazareth; Capernaum; Zebulun; Naphtali

How was Isaiah's prophecy fulfilled?

[4:14]

Isaiah's prophecy was fulfilled when Jesus moved from Nazareth to Capernaum (see: Isaiah 9:1,2).

See: Prophecy (Prophesy) ; Fulfill (Fulfillment)

See Map: Galilee; Nazareth; Capernaum

Why did Jesus preach, "repent for the kingdom of heaven is near"?

[4:17]

Jesus preached, "Repent for the kingdom of heaven is near." He was preaching the same thing John the Baptist preached.

See: Preach (Preacher); Repent (Repentance); Kingdom of God

Where was the Sea of Galilee?

[4:18]

See Map: Sea of Galilee

How will Peter and Andrew become "fishers of men"?

[4:19]

When Jesus said that Peter and Andrew would become "fishers of men," this was a metaphor. He wanted them to know that they would help other people to believe in Jesus and obey Jesus.

See: Disciple; Metaphor

Why did Peter and Andrew immediately follow Jesus?

[4:20]

Peter and Andrew left their jobs fishing to become disciples of Jesus. Matthew wrote that they immediately left their nets to follow Jesus. Some scholars think that Peter and Andrew had heard about Jesus before this. Other scholars do not think they heard about Jesus before this.

See: Disciple

Why were James and John mending their nets?

[4:21]

James and John mended their nets. Fishermen always mended their nets after they finished fishing because the nets would have holes or garbage in them. James and John were getting their nets ready so that they could fish again later or the next day.

Advice to translators: When someone mended their fishing net, they fixed any holes in the net.

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What was a synagogue?

[4:23]

See: Synagogue

How was someone possessed by demons?

[4:24]

See: Demon Possession (Casting Out Demons)

What is an epileptic?

[4:24]

The word translated “epiliptic” is a word which meant “moon-struck.” In ancient times, a popular belief was that when a person had seizures, his health was under attack by the moon. Jesus healed the epileptic person. He controlled the moon.

Advice to translators: A seizure is a type of illness that causes someone to shake violently and they cannot control it.

What was a paralytic?

[4:24]

A paralytic was a person who had no control over his body.

What was the Decapolis?

[4:25]

The Decapolis was a group of ten cities in ancient Syria. People in these cities spoke Greek and Latin. They were great cities in the Roman empire.

See Map: Decapolis; Syria

Why does Matthew speak of Galilee and the Decapolis, Jerusalem and Judea, and from beyond the Jordan?

[4:25]

Matthew said that great crowds followed Jesus from Galilee and the Decapolis, Jerusalem and Judea, and from beyond the Jordan river. Many different groups of people lived in these places. They spoke many different languages. Matthew wants us to know that many different groups of people loved Jesus. He also wants us to know that Jesus welcomed all people to follow him.

See Map: Galilee; Decapolis; Jerusalem; Judea; Jordan River

Matthew 4:1

Jesus was led up by the Spirit

"the Spirit led Jesus"

to be tempted by the devil

"so the devil could tempt Jesus"

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Matthew 4:2

he had fasted ... he was hungry

These refer to Jesus.

forty days and forty nights

"40 days"

Matthew 4:3

The tempter

These words refer to the same being as "the devil" (as in verse 1).

If you are the Son of God, command

"You are the Son of God, so you can command" Alternate translation: "Prove that you are the Son of God by commanding"

the Son of God

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

command these stones to become bread.

"say to these stones, 'Become bread.'"

bread

"food"

Matthew 4:4

It is written

"The scriptures say" or "God said in the scriptures"

Man does not live on bread alone

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

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

"but by every word that God speaks" or "but by listening to everything that God says"

Matthew 4:6

the Son of God

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

throw yourself down

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

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

"'God will say to his angels, "Take care of him,"' and" or "'God will command his angels to take care of you,' and"

They will carry you

"The angels will hold you"

Matthew 4:7

You must not test

"One should not test" or "No person should test"

Matthew 4:8

Again, the devil

"Next, the devil"

Matthew 4:9

He said to him

"The devil said to Jesus"

All these things I will give you

"I will give you all these things."

fall down

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

Matthew 4:10

For it is written

"For Moses also wrote in the scriptures"

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Matthew 4:11

behold

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

Matthew 4:12

John had been handed over

"the king had handed John over to the prison" or "the king had arrested John"

Matthew 4:13

in the territories of Zebulun and Naphtali

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

Matthew 4:14

what was said

"what God said"

Matthew 4:15

General Information:

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

toward the sea

This is the Sea of Galilee.

Matthew 4:16

The people who sat in darkness have seen a great light

Here "darkness"means not knowing the truth about God. And "light" is God's true message

The people who sat

"In the territory of Zebulun and Naphtali ... where many Gentiles live, the people who sat"

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

Here "those who sat in the region and shadow of death" represents those who did not know God. These people were in danger of dying and being separated from God forever.

Matthew 4:17

the kingdom of heaven is near

"our God in heaven will soon show himself to be king"

Matthew 4:18

casting a net into the sea

"throwing a net into the water to catch fish"

Matthew 4:19

Come, follow me

"Be my disciples"

I will make you fishers of men

"I will teach you to gather men to me like you used to gather fish"

Matthew 4:21

He called them

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

Matthew 4:22

they immediately left

"at that moment they left"

left the boat ... and followed him

It should be clear that they immediately put their nets down and left that place with Jesus. If your language requires you to tell whether they were leaving for the rest of the day or for a long time or for the rest of their lives, you should probably translate as they were leaving for the rest of their lives.

Matthew 4:23

teaching in their synagogues

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

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preaching the gospel of the kingdom

"preaching the good news that God will show himself as king"

every kind of disease and sickness

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

Matthew 4:24

those who were possessed by demons

"those whom demons controlled"

the epileptics

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

Matthew 4:25

the Decapolis

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

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Chapter 5

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

[3] "Blessed are the poor in spirit,
for theirs is the kingdom of heaven.
[4] Blessed are those who mourn,
for they will be comforted.
[5] Blessed are the meek,
for they will inherit the earth.
[6] Blessed are those who hunger and thirst for righteousness,
for they will be filled.
[7] Blessed are the merciful,
for they will obtain mercy.
[8] Blessed are the pure in heart,
for they will see God.
[9] Blessed are the peacemakers,
for they will be called sons of God.
[10] Blessed are those who have been persecuted for righteousness' sake,
for theirs is the kingdom of heaven.

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

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

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

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

[27] "You have heard that it was said, 'Do not commit adultery.' [28] But I say to you that everyone who looks on a woman to lust after her has already committed adultery with her in his heart.

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[29] If your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one
of your members should perish than that your whole body should be thrown into hell. [30] If your right hand causes
you to stumble, cut it off and throw it away from you. For it is better for you that one of your members should
perish than that your whole body should go into hell.
[31] It was also said, 'Whoever sends his wife away, let him give her a certificate of divorce.' [32] But I say to you that
everyone who divorces his wife, except on account of sexual immorality, makes her an adulteress. Whoever
marries her after she has been divorced commits adultery.

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

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

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

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[1] The best ancient copies do not have Bless those who curse you, do good to those who hate you .

Matthew 5

5:1-12

What is the “Sermon on the mount”?

[5:1]

In Matthew 5-7, Jesus taught people on the side of a mountain. Scholars call this the “sermon on the mount.” Scholars disagree about why Jesus taught these things.

1. Some scholars think Jesus was teaching Christians how to live.
2. Some scholars think Jesus was talking about how to make the whole world live in a way that honors God.
3. Some scholars think Jesus was teaching people how to live in a way that honors God. If they did not live in this way, then they needed to believe in Jesus so they could be at peace with God.
4. Some scholars think Jesus was teaching Christians how to live when he rules on the earth for 1000 years (see: Revelation 20:1-7).

See: Kingdom of God

Why does Jesus say “blessed” many times?

[5:3, 5:4, 5:5, 5:6, 5:7, 5:8, 5:9, 5:10, 5:11]

Jesus said the word “blessed” many times. He was talking about different people whom God blessed. God favored these people in some way.

Advice to translators: Some scholars call Matthew 5:3-7 the “Beatitudes.”

See: Luke 6:20-26

See: Bless (Blessing)

Who are the poor in spirit?

[5:3]

Jesus taught that God approved of those who were “poor.” Scholars think Jesus spoke of the spiritually poor (see: Matthew 5:3). That is, they knew their great need for God. These people trusted in Jesus and because of this were at peace with God. Because of this, they will inherit the kingdom of God.

See: Inherit (Inheritance, Heir); Kingdom of God; Spirit (Spiritual)

Who are those who mourn?

[5:4]

Jesus taught that God approved those who mourn. Some scholars think that Jesus spoke about people being sorry for their sins or the sins of other people. This sorrow caused them to weep. They repented. Other scholars think Jesus spoke about the evil of the world. This also caused Christians to weep. These scholars think Jesus spoke about the day when God gathers his people into his kingdom. There will be no mourning in the kingdom of God.

See: Sin; Kingdom of God

Who are the meek?

[5:5]

The meek are people who know they cannot do certain things without help. They know they cannot be at peace with God by themselves. They need Jesus. Because of this, they will inherit the earth. Some scholars think they will reign with Jesus on the earth (see: 2 Timothy 2:12). Other scholars think this was a metaphor. They will inherit the promises God gave to other people.

See: Inherit (Inheritance, Heir); Metaphor; Kingdom of God

Who are the people who hunger and thirst for righteousness?

[5:6]

Jesus taught that God approved of those who were hungry. He wanted to say that those who were hungry and thirsty really wanted to do the things that God wanted them to do. Scholars think the words, “they will be filled” spoke about God’s promise to approve those who hungered for him in this way.

See: Righteous (Righteousness)

Who are the merciful?

[5:7]

The merciful are people who forgive other people. They forgive other people because God forgave them.

See: Mercy; Forgive (Forgiveness, Pardon)

Who are the pure in heart?

[5:8]

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The pure in heart are those whom God has made clean. These people will live together with God in heaven forever.

See: Clean and Unclean; Heaven; Heart (Metaphor)

Who are the peacemakers?

[5:9]

The peacemakers are people who try to be at peace with other people. They love other people because God loves all people. Because of this, they try to help people be at peace with God and with other people. They will be sons of God because they will be adopted into God's family.

See: Adopt (Adoption); Family of God

Who has been persecuted for righteousness' sake?

[5:10]

Christians are persecuted by non-Christians. This is because they try to do the right things, things that honor God. People who reject Jesus do not like this and persecute Christians. Christians will inherit the kingdom of God.

See: Persecute (Persecution) ; Inherit (Inheritance, Heir); Kingdom of God

How does God favor Christians when others persecute them?

[5:11]

Jesus said that God blesses people when other people do evil things to them. This is because God blesses Christians when they are persecuted. They are rewarded when they honor God and evil people punish them for it. They will be rewarded.

See: Bless (Blessing); Persecute (Persecution) ; Reward; Punish (Punishment)

What is a prophet?

[5:12]

See: Prophet

5:13-16

Why did Jesus compare Christians to salt?

[5:13]

Jesus compared Christians to salt. This was a metaphor. If salt stops being salt, then it does not do any good. Instead, it is thrown out. In the ancient world, salt was used to preserve food. Some scholars think Jesus wanted to say that if Christians do not do things that honor God, then they too are useless. Salt also makes people thirsty. Other scholars think Jesus wanted to say that Christians made people thirsty. This was a metaphor. They made non-Christians want to know more about God.

See: Metaphor

Why did Jesus compare Christians to light?

[5:14, 5:15, 5:16]

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Jesus said that Christians were like light in some way. This was a metaphor. In ancient times, a light helped people know where to go. Christians are to help non-Christians know how to live in a way that honors God and how to be at peace with God. This is how they let their light shine before people. If non-Christians saw Christians loving other people and living in a way that honors God, then they would want to do the same.

See: Metaphor; Light and Darkness (Metaphor)

Why can a city on a hill not be hidden?

[5:14]

When a city is on the top of a hill. People can see it from far away. This is because there are lights in the city that cannot be hidden.

See: Metaphor; Light and Darkness (Metaphor)

Why do people not put a lamp under a basket?

[5:15]

People do not put a light under a basket because it would hide the light. If they did this, then people could not see the light. Therefore, they put the light on a lampstand so that other people can see the light.

See: Metaphor; Light and Darkness (Metaphor)

Who is your father in heaven?

[5:16]

Christians have a father in heaven. This is God. He lives in heaven.

See: Family of God; Heaven

5:17-20

How did Jesus come to fulfill the law and the prophets?

[5:17]

Jesus said that he did not come to destroy the law and the prophets. Rather, he came to fulfill them. Jesus was speaking about the Old Testament. He did not reject the things taught in the Old Testament. Instead, he fulfilled the many prophecies about the messiah in the Old Testament.

See: Fulfill (Fulfillment); Old Testament (Law and Prophets); Prophecy (Prophesy) ; Messiah (Christ)

Did Jesus say that the Law of Moses will remain until the end of the world?

[5:18]

Jesus said that the Law will not pass away until all things have been accomplished. He was speaking about the Law of Moses. Nothing in the Law of Moses would “pass away” until certain things were fulfilled. He was not saying that the heaven and the earth will end before these things happen. Instead, the Law of Moses would remain until he lived a perfect life and died for the sins of those who believe in him. Some scholars think that after this, the Law of Moses ended. Other scholars think that Christians obey certain parts of the Law of Moses.

See: Law of Moses; Fulfill (Fulfillment); Heaven; Sin; Atone (Atonement)

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What is a jot and tittle?

[5:18]

When Jesus spoke about the jot and tittle, he was talking about Hebrew letters. He wanted to say that not one letter will change of the Old Testament until certain things happened.

Who taught other people to break certain commandments?

[5:19]

Jesus taught that certain people taught other people to break certain commandments in the Law of Moses. In ancient Israel, there were Jewish teachers who taught these things. However, Jesus said that, at this time, the Jews must obey every commandment in the Law of Moses.

See: Command (Commandment); Law of Moses

How are people least and greatest in the kingdom of God?

[5:19]

Jesus said that certain people will be least in the kingdom of heaven and other people will be greatest in the kingdom of heaven. They will be rewarded. However, he does not say how certain people will be rewarded and other people will not be rewarded.

See: Kingdom of God; Reward

How does someone enter into the kingdom of heaven?

[5:20]

People will enter into the kingdom of heaven. However, they need to be righteous to enter the kingdom of God. They need to be more righteous than the scribes and pharisees. People thought the scribes and pharisees were the most righteous. The righteousness that Jesus talked about was not something that people could do. Rather, it could only be given. Jesus lived a perfect life. After he did this, he gave this to Christians in some way so they could be at peace with God and enter into the kingdom of heaven.

See: Kingdom of God; Scribe; Pharisees; Righteous (Righteousness)

5:21-26

What did the Jewish teachers teach the people?

[5:21]

The Jewish teachers taught people that it was evil to kill other people. Jesus explained to them that it was wrong to kill someone. However, there were many other wrong things that happened before someone killed another person. Before they killed someone, they were angry with the other person. This was sin. God judges this sin too.

See: Sin; Judge (Judgment)

Why did someone say “you worthless person”?

[5:22]

When someone said, “you worthless person,” this was a great insult. The Jewish leaders might judge this person. However, if someone said a small insult, Jesus said they might go to hell. This is because everyone who sins

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deserves to go to hell and live there forever. However, if someone believes in Jesus their sins are forgiven and they will not go to hell.

See: Hell; Sin; Judge (Judgment)

How did Jesus want people to make sacrifices to God?

[5:23, 5:24]

Jesus did not want someone to offer a sacrifice to God if they were angry with someone else. He wanted people to be at peace with others before they made a sacrifice to God. This is because God wanted people to love one another more than he wanted a sacrifice. After they were at peace with other people, then they should make a sacrifice to God.

See: Offer (Offering); Sacrifice

Why did Jesus talk about going to court?

[5:25]

Jesus talked about going to court. This was a type of parable. People should be afraid to go to court when someone is angry with them. If they do this, then the judge may punish them greatly. Because of this, they should make peace with the other person before they are judged. In the same way, people should make peace with other people before God judges them. They should also make peace with God before God judges them.

See: Parable; Ancient Trials (Lawsuit); Judge (Judgment); Punish (Punishment)

5:27-32

How does someone commit adultery?

[5:27]

Jesus spoke about committing adultery. Someone commits adultery when they have sex with someone they are not married to. However, Jesus said that people also commit adultery before they have sex with someone else. They do this when they think about and want to have sex with this person. They sin when they desire to have sex with this person.

See: Adultery; Sexual Immorality

Did Jesus want people to pluck out their eyes?

[5:29]

Jesus said that people should pluck out their eyes. This was a metaphor. He wanted to say that it was better for them to not have eyes than to sin with their eyes.

See: Metaphor; Sin

Who will be thrown into hell?

[5:29]

Certain people will be sent to hell. Everyone who sins will be sent to hell unless they believe in Jesus.

See: Hell; Sin

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What is a certificate of divorce?

[5:31]

In ancient times, a certificate of divorce is a piece of paper that was given to a woman after she was divorced. This helped her to marry another man. Many people did this in ancient Israel. However, if people did this, then they caused the woman and the man who remarried her to commit adultery. This is unless the husband committed sexual immorality.

See: 1 Corinthians 7:15

See: Divorce; Adultery; Sexual Immorality

5:33-37

What is false oath?

[5:33]

A false oath is a promise someone makes but they do not do the things they promised to do.

See: Swear (Oath)

How does someone carry out an oath to the Lord?

[5:33]

Jesus spoke about carrying an oath to the Lord. He was speaking about making a promise as if someone was making a promise to God.

See: Swear (Oath); Lord

Why did Jesus not want people to make oaths?

[5:34, 5:35]

Jesus did not want people to make oaths. In ancient times, people swore to many different things. The Jewish teachers had many rules about how someone could make an oath and break an oath. However, Jesus did not want people to swear by anything. If they made any promise and did not do it, then they sinned. He wanted people to do the things they promised to do.

See: Swear (Oath); Sin

Who is the evil one?

[5:37]

The evil one is Satan, or the devil (see: Matthew 4:1).

See: Satan (The Devil)

5:38-48

What is an eye for an eye and a tooth for a tooth?

[5:38]

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In the Law of Moses, it said that people were to be punished in a certain way (see: Exodus 21:23-24). People were not supposed to punish people more than the wrong they did to be punished. The Law of Moses protected people from being punished too much. However, Jesus taught that Christians do not need to punish people when people wrong them. Instead, they can forgive other people because God forgave them.

See: Law of Moses; Punish (Punishment)

Who said that people were supposed to hate their enemies?

[5:43]

The Pharisees taught that people were supposed to love other people, but to hate their enemies. However, Jesus taught that Christians are to pray for those who persecute them. This is because God will reward Christians for honoring God when they are persecuted. However, they should pray for the people who persecute them so they can come to believe in Jesus.

See: Persecute (Persecution) ;Pharisees; Reward

What did Matthew say in verse 44?

[5:44]

Some ancient copies of the Greek New Testament contain the words, “bless those who curse you, do good to those who hate you.” More and older copies of the Greek New Testament do not have these words. Scholars do not think Matthew wrote these words.

See: Bless (Blessing)

How is someone a son of the Father in heaven?

[5:45]

Christians are children of God. They are sons of God the Father in heaven. Here, Jesus was saying that Christians do the things that God the Father wants them to do when he said they were sons of the Father in heaven.

See: Family of God; God the Father; Heaven

Why did Jesus talk about the sun and the rain?

[5:45]

Jesus talked about the sun and the rain. He wanted to say that God is gracious to Christians and non-Christians. He shows everyone some favor. Because of this, Christians should do the same.

See: Grace

What were tax collectors?

[5:46]

People in Israel hated the tax collectors because they thought they were evil. Tax collectors were Jews who worked for the Roman government. They paid the Romans so they could collect taxes from other people. If they collected more taxes than they paid the Roman government, then they were allowed to keep it. Because of this, many tax collectors became rich. The Jews thought a Jewish tax collector betrayed the Jewish people because they took money from the Jews and gave it to the Romans. They thought tax collectors were evil because they took money from people who honored God and gave it to people who rejected God.

See: Tax (Tax Collector, Toll)

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What did Jesus want Christians to do?

[5:47]

Jesus wanted Christians to do more good things than other people. They needed to do more good things that evil people.

See: Gentile

How does God want people to live?

[5:48]

God wants people to be perfect. That is, he wants people to always do good things. While no one is able to do this except Jesus, this is what God wants.

Matthew 5:1

General Information:

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

Matthew 5:2

He opened his mouth

"Jesus began to speak"

Matthew 5:3

the poor in spirit

"those who know they need God"

for theirs is the kingdom of heaven

"for God in heaven will be their king"

Matthew 5:4

those who mourn

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

they will be comforted

"God will comfort them"

Matthew 5:5

the meek

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

they will inherit the earth

"God will give them the entire earth"

Matthew 5:6

those who hunger and thirst for righteousness

"those who desire to live right as much as they desire food and drink"

they will be filled

"God will fill them" or "God will satisfy them"

Matthew 5:8

the pure in heart

"those who only want to serve God"

they will see God

"God will allow them to live with him"

Matthew 5:9

the peacemakers

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

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for they will be called sons of God

"for God will call them his children" or "they will be children of God"

sons of God

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

Matthew 5:10

those who have been persecuted

"those people whom others treat unfairly"

for righteousness' sake

"because they do what God wants them to do" or "because they do what God wants them to do"

theirs is the kingdom of heaven

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

Matthew 5:11

for my sake

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

Matthew 5:13

You are the salt of the earth

"You are like salt for the people of the world" or 2) just as salt preserves food, disciples of Jesus keep people from becoming totally corrupt."

if the salt has lost its taste

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

how can it be made salty again?

"it cannot become useful again."

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

"except for people to throw it out into the road and walk on it"

Matthew 5:14

You are the light of the world

"You are like a light for the people of the world"

A city set on a hill cannot be hidden

"no one can hide the lights that shine from a city on a hill" or "Everyone sees the lights of a city on a hill"

Matthew 5:15

put it under a basket

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

Matthew 5:16

Let your light shine before people

"Let your lives be like a light that shines before people"

your Father who is in heaven

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Matthew 5:17

the prophets

"what the prophets wrote"

I have come ... to fulfill them

"I have come ... to do the things that are in the law and the writings of the prophets

Matthew 5:18

truly I say to you

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

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until heaven and earth pass away

"as long as the universe lasts"

until all things have been accomplished

"until all things have happened" or "until God causes all things to happen"

all things

"everything in the law" or "all that is written in the law"

Matthew 5:19

whoever breaks

"whoever disobeys" or "whoever ignores"

the least one of these commandments and teaches

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

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

"if anyone ... teaches others to do so, God will call that person"

least in the kingdom of heaven

"the least important in the heavenly kingdom" or "the least important under the rule of our God in heaven"

keeps them and teaches them

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

Matthew 5:21

it was said to them in ancient times

"God said to those who lived long ago" or "Moses said to your ancestors long ago"

will be subject to judgment

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

Matthew 5:22

But I say to you

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

brother

This probably refers to a fellow believer.

worthless person ... fool

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

council

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

Matthew 5:23

offering your gift

"giving your gift" or "bringing your gift to God"

at the altar

"at God's altar"

and there remember

"and while you are standing at the altar you remember"

your brother has anything against you

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

Matthew 5:24

First be reconciled with your brother

"First make peace with the person"

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Matthew 5:25

your adversary

This is a person who takes someone to court to accuse him of doing something wrong.

may hand you over to the judge

"will let the judge deal with you"

the officer

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

you may be thrown into prison

"the officer might put you in prison"

Matthew 5:26

from there

"from the prison"

Matthew 5:27

that it was said

"that God said" or "that Moses said." See how you translated a similar phrase in Matthew 5:21.

Matthew 5:28

But I say to you

See how you translated this in Matthew 5:22.

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

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

to lust after her

“and lusts after her” or “and desires to sleep with her”

in his heart

“in his mind” or “in his thoughts”

Matthew 5:29

If your right eye causes you to stumble

“if looking at something with your right eye tempts you to sin” or “if you are tempted to sin with your right eye”

your right eye

The Jews thought of the right hand as more important than the left hand, so the phrase “right eye” represents the more important eye. You may need to translate “right” as “better” or “stronger.”

pluck it out

“pluck out your eye” or “destroy it”

one of your members should perish

“one part of your body should perish” or “you should lose one part of your body”

than that your whole body should be thrown into hell

“than for God to throw your whole body into hell”

Matthew 5:30

If your right hand causes you to stumble

"If what you can do with your right hand causes you to sin" or "if you are tempted to sin with your right hand"

right hand

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

cut it off

"cut off your hand"

Matthew 5:31

sends his wife away

"divorces his wife."

let him give

"he must give"

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Matthew 5:32

makes her an adulteress

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

marries her after she has been divorced

"marries her after her husband has divorced her" or "marries the divorced woman"

Matthew 5:33

Again, you have heard

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

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

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

Matthew 5:34

General Information:

In Matthew 5:34-37, some people were teaching that if a person swears by God that he will do something, then he must do it, but if he swears by something else, then it is less offensive if he does not do what he swore to do. Jesus says that swearing by heaven or earth or Jerusalem is just as serious as swearing by God because those things all belong to God.

swear not at all

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

neither by heaven

"Do not swear by heaven"

it is the throne of God

"it is from here that God rules"

Matthew 5:35

nor by the earth ... nor by Jerusalem

"do not swear by the earth ... and do not swear by Jerusalem." Jesus continues to name things that people should not swear by.

it is the footstool for his feet

"it is like a footstool where a king rests his feet"

for it is the city of the great King

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

Matthew 5:36

Neither swear by your head

"And do not swear by your head." See how you translated "swear" in Matthew 5:34.

Matthew 5:37

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

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

Matthew 5:38

that it was said

See how you translated this in Matthew 5:27

eye for an eye, and a tooth for a tooth

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

Matthew 5:39

one who is evil

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

strikes

hits with the back of an open hand

turn to him the other also

"let him hit your other cheek also"

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Matthew 5:40

tunic ... cloak

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

let that person also have your cloak

"give that person your cloak, too"

Matthew 5:41

Whoever compels you to go one mile

"If someone forces you to walk one mile with him"

one mile

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

go with him two

"go with him twice as far" or "go with him two miles"

Matthew 5:42

do not turn away from

"do not refuse to lend to."

Matthew 5:43

General Information:

God taught in the law that people must love their neighbors. Some people said that God taught that people should hate their enemies.

your neighbor

"your countrymen" or "those who belong to your people group"

Matthew 5:44

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

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

Matthew 5:45

you may be sons of your Father

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

Matthew 5:46

what reward do you get?

"you will get no reward."

Do not even the tax collectors do the same thing?

"Even the tax collectors do the same thing."

Matthew 5:47

what do you do more than others?

"you do nothing more than others."

greet

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

Do not even the Gentiles do the same thing?

"Even the Gentiles do the same thing."

Matthew 5:48

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

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Chapter 6

[1] "Watch out that you do not do your acts of righteousness before people to be seen by them, or else you will have
no reward from your Father who is in heaven. [2] So when you give alms, do not sound a trumpet before yourself
as the hypocrites do in the synagogues and in the streets, so that they may be glorified by people. Truly I say to
you, they have received their reward in full.

[3] But when you give alms, do not let your left hand know what your right hand is doing [4] so that your alms may be
given in secret. Then your Father who sees in secret will reward you.

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

[9] Therefore pray like this:

'Our Father in heaven,
may your name be honored as holy.
[10] May your kingdom come.
May your will be done
on earth as it is in heaven.
[11] Give us today our daily bread.
[12] Forgive us our debts,
as we also have forgiven our debtors.
[13] Do not bring us into temptation,
but deliver us from the evil one.' [1]
[14] For if you forgive people their trespasses, your heavenly Father will also forgive you. [15] But if you do not forgive
their trespasses, neither will your Father forgive your trespasses.

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

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

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[32] For the Gentiles search for these things, and your heavenly Father knows that you need them. [33] But seek first
his kingdom and his righteousness, and all these things will be given to you. [34] Therefore, do not be anxious for
tomorrow, for tomorrow will be anxious for itself. Each day has enough evil of its own.

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[1]The best ancient copies do not have For yours is the kingdom and the power and the glory forever. Amen .

Matthew 6

6:1-4

Why did Jesus not want people to do good things in certain ways?

[6:1]

Jesus did not want people to do good things so that other people could see them doing good things. If they do this, other people will reward them. They received their full reward when other people saw them and praised them for it. However, God will not reward them.

See: Reward; Praise

Why did people give alms?

[6:2, 6:3, 6:4]

When someone gave alms, they gave money to people who needed it. When people did this, they should not sound a trumpet. That is, they are not to announce they are giving money to poor people when they do this.

What is a hypocrite?

[6:2]

A hypocrite is someone who says one thing but does something else.

See: Hypocrisy (Hypocirte)

What is a synagogue?

[6:2]

See: Synagogue

How is someone not supposed to let their left hand know what their right hand is doing?

[6:3]

Jesus spoke about having someone's left hand not know what their right hand is doing. When he said this, he wanted people to do things secretly, that is, without other people knowing about it. If they did this, then only God would know. Then God would reward them.

See: Reward

6:5-15

Who are the hypocrites?

[6:5]

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Jesus spoke about hypocrites. He was speaking about certain Jewish teachers. These teachers did things so that many people could see them and think that they greatly honored God. This was their reward, other people thought these Jewish teachers honored God. However, they did not honor God when they did this and God did not reward them.

See: Hypocrisy (Hypocirte); Reward

What is an inner chamber?

[6:6]

Jesus spoke about an inner chamber. This is a place inside a person's home. He wanted people to go to a place where no one else could see them. When people do this, God will reward them.

See: Reward

What is a useless repetition?

[6:7]

In ancient times, people who worshipped many gods would pray in a certain way. When they prayed, they would say the same things over and over again. They did this so that their false gods would pay attention to them so they could tell these gods what they need. This was not how Jesus wanted people to pray. God knows what people want when they pray. However, Jesus still wanted people to pray.

See: False gods; Pray (Prayer)

What is the Lord's prayer?

[6:9]

Jesus taught people to pray in Matthew 6:9-13. Scholars call this the "Lord's prayer."

Who is "our father in heaven"?

[6:9]

Jesus spoke about "our father in heaven." God is the father of Christians and he lives in heaven.

See: God the Father; Heaven; Family of God

What is holy?

[6:9]

See: Holy (Holiness, Set Apart)

Why did Jesus say, "may your kingdom come"?

[6:10]

Jesus prayed for the kingdom of God to come. He wanted Christians to pray for this to happen soon.

See: Kingdom of God; Pray (Prayer)

What is the will of God?

[6:10]

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See: Will of God

Why did Jesus pray for daily bread?

[6:11]

God gave the disciples daily bread by providing for everything they needed. Bread was a metaphor for food. That is, it included any food the disciples needed. Some scholars say it also included everything else the disciples needed for living. That is, God provided clothing, housing, and everything else they needed. Other scholars say bread was a metaphor for the things in heaven God will give to them.

See: Disciple; Metaphor; Heaven

Why should Christians pray to have their debts forgiven?

[6:12]

In ancient Israel, people thought that sins created a kind of debt where someone owed someone else. God's forgiveness of the disciples' sins was related to the disciples forgiveness of sins people did against them because God wanted the disciples to love other people. God did not forgive the disciples' sins because they did good things. God forgave them because of his mercy. However, when the disciples prayed and asked God to forgive their sins, they needed to be ready to forgive sins people did against them.

See: Sin; Disciple; Redeem (Redemption); Forgive (Forgiveness, Pardon); Mercy; Pray (Prayer)

How did Jesus use the word "temptation"?

[6:13]

Some scholars say Jesus when he used the word "temptation"(πειρασμός/g3986) he was thinking about sin. Other scholars say Jesus was thinking about testing. That is, persecution or suffering the disciples had.

See: Sin; Tempt (Temptation); Test; Persecute (Persecution)

Who is the evil one?

[6:13]

Satan, or the devil (see: Matthew 4:1), is the evil one.

See: Satan (The Devil)

What did Matthew write in verse 13?

[6:13]

Some ancient copies of the Greek New Testament contain the words "for yours is the kingdom and the power and the glory forever. Amen." More and older ancient copies of the Greek New Testament do not have these words. Therefore, scholars do not think Matthew wrote these words.

See: Kingdom of God; Glory (Glorify)

Why did Jesus speak about trespasses?

[6:14, 6:15]

In verses 14 and 15, Jesus spoke about trespasses. He was saying the same thing he said in verse 12. A trespass is something someone does that goes against the law or against God in some way. It is sin.

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See: Sin

6:16-18

What is fasting?

[6:16, 6:17, 6:18]

See: Fasting

Who were the hypocrites?

[6:16]

Jesus spoke about hypocrites. He was speaking about Jewish teachers. They fasted so that people could see them fast and think these teachers did things to honor God.

See: Hypocrisy (Hypocirte); Fasting

Why did Jesus tell people to wash when they fasted?

[6:17]

Jesus wanted people to anoint or wash their face and head when they fasted. This was the opposite of what the Jewish leaders did. If they did this, they did not look like they were hungry. He did not want other people to know they were worshipping God in this way. If they did this, God would reward them.

See: Fasting; Anoint (Anointing); Reward; Worship

6:19-34

Why did Jesus talk about treasures?

[6:19, 6:20, 6:21]

Jesus talked about treasures. Treasures are things people keep that are very valuable. Jesus did not want people to collect things that were valuable on the earth. This is because they did not last long. They were destroyed or someone took them. He wanted people to not care very much about the things they had on the earth. They only have these things while they are alive. Instead, they should store treasures in heaven. This is a metaphor. They should collect rewards from God. These rewards will last forever.

See: Reward; Metaphor; Heaven

Why did Jesus talk about someone's eyes?

[6:22, 6:23]

Jesus talked about a person's eye. He said it was like a lamp. A person uses their eyes to see, which helps them know where they are going. A lamp shines a light so that a person can see where they are going. A person's eye shows what is important to them because it will be the thing they look at the most. In this way, the eye works like a lamp to show a person what is most important to them.

See: Light and Darkness (Metaphor)

Why did Jesus talk about serving God and wealth?

[6:24]

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Jesus talked about serving God and wealth. He wanted to say that people could only truly serve one master. He wanted people to serve God completely. However, many people served money instead. This was a metaphor. For these people money was a type of false god. They could not serve God and this false god at the same time.

See: False gods

How long is a cubit?

[6:27]

Jesus spoke about adding a cubit to how long one lives. This was a short length of time. He wanted to say that no one could make themselves live any longer. This is because only God can do this.

See: Cubit

How is someone anxious?

[6:27, 6:28]

A person is anxious when he is worried about something. A person can be anxious about things like not having enough money or food. Who was Solomon?

Solomon was the most powerful king of ancient Israel. He had a lot of money and built many great things in Israel.

Why did Jesus ask so many questions?

[6:31]

Jesus asked many questions, but he did not expect anyone to answer him. He wanted people to know that God cares more for people than anything else he created. He would care for them and give people everything they need. He corrected them and said they have “little faith.” That is, they did not trust in God very much.

See: Faith (Believe in)

Why did Jesus talk about the Gentiles?

[6:32]

Jesus talked about the Gentiles being anxious about getting the things they need to live. This was because they did not know God and they did not know He would provide for them. Jesus wanted Christians to trust in God for these things because he promised to give them the things they need. Instead, they are to be concerned about other things. That is, they were to think about how to honor God and teaching other people about Jesus.

See: Gentile

How do people seek first the kingdom and God’s righteousness?

[6:33]

Jesus spoke about seeking first the kingdom of God and God’s righteousness. He wanted Christians to think about how they could serve God and his kingdom and how they could do things that honor him.

See: Kingdom of God; Righteous (Righteousness)

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Matthew 6:1

Connecting Statement:

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

Watch out

"Be careful" or "Beware"

before people to be seen by them

"in front of people just so that they can see you and think well of you"

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Matthew 6:2

So when you give alms

"So when you give to poor people"

do not sound a trumpet before yourself

"do not draw attention to yourself like someone who plays a loud trumpet in a crowd"

Truly I say to you

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

Matthew 6:3

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

“do it so secretly that even your left hand does not know that your right hand is giving alms”

Matthew 6:4

your alms may be given in secret

"you can give to the poor without other people knowing"

Matthew 6:5

so that they may be seen by people

"so that people will see them and give them honor"

Matthew 6:6

enter your inner chamber. Shut the door

“go into room alone. Close the door” or “go where you can be alone”

Father, who is in secret

“Father, who is with you in private” or 2) no one can see God. Alternate translation: “Father, who is invisible”

#your Father who sees in secret

“your Father will see what you do in private and”

Matthew 6:7

do not make useless repetitions

"do not keeping repeating meaningless words"

they will be heard

"their false gods will hear them"

Matthew 6:9

Our Father in heaven

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

may your name be honored as holy

Here "your name" refers to God himself. Alternate translation: "may people honor you as holy" or "may people honor you because you are holy"

Matthew 6:10

May your kingdom come

"May you rule over everyone and everything completely"

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

"May everything on earth happen in accordance with your will, just as everything in heaven does"

Matthew 6:11

daily bread

Here "bread" refers to food in general.

Matthew 6:12

debts

A debt is what one person owes another.

our debtors

A debtor is a person who owes a debt to another person.

Matthew 6:13

Do not bring us into temptation

"Do not let anything tempt us" or "Do not let anything make us want to sin"

Matthew 6:14

their trespasses

"when they trespass against you" or "when they do you wrong"

Matthew 6:15

their trespasses ... your trespasses

"them when they trespass against you ... you when you trespass against God" or "them when they do things that harm you ... you when you do things that make your Father angry"

Matthew 6:16

they disfigure their faces

"they make their faces look dirty" or "they put ashes on their faces"

Truly I say to you

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

Matthew 6:17

anoint your head

Jesus means that people should look the same whether they are fasting or not.

Matthew 6:18

who sees in secret

"who sees what you do in private."

Matthew 6:19

treasures

"riches" or "valuable things"

where moth and rust destroy

"where moths and rust ruin things"

moth

a small, flying insect that destroys cloth

Matthew 6:20

store up for yourselves treasures in heaven

This means to do good things on earth so God will reward you in heaven.

Matthew 6:21

there will your heart be also

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

Matthew 6:22

The eye is the lamp of the body

"A person's eyes are like a lamp for his body"

if your eye is good

"if your eye is noble" or "if your eyes see clearly."

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the whole body is filled with light

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

Matthew 6:23

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

Possible meanings are 1) "if your eye does not see clearly, it fills your body with darkness" or 2) "if your eye is bad, it shows that your body is full of darkness."

your whole body is full of darkness

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

how great is that darkness!

"then that darkness is extremely dark"

Matthew 6:24

You cannot serve God and wealth

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

Matthew 6:25

I say to you

This adds emphasis to what Jesus says next.

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

"life is more than what you eat, and your body is more than what you wear." or "there are things in life that are more important than food, and there are things concerning the body that are more important than clothes."

Matthew 6:26

gather into barns

"store food in barns"

Are you not more valuable than they are?

"Obviously you are more valuable than birds."

Matthew 6:27

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

This question can be translated as a statement. Alternate translation: "None of you can add a cubit to your lifespan by worrying." or "Worrying will not help any of you make your life even one hour longer."

one cubit

A cubit, a measure of a little less than half a meter, is used here to refer to a short period of time. Alternate translation: "one hour" or "one minute"

Matthew 6:28

Why are you anxious about clothing?

This question can be translated as a statement. Alternate translation: "There is no reason to be worried about clothing."

lilies

A lily is a kind of wild flower.

they do not spin cloth

"they do not spin thread for cloth" or "they do not make cloth"

Matthew 6:29

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

Jesus speaks about the lilies as if they were people who wore clothes. The lilies were plants having beautiful and colorful flowers.

was not clothed like one of these

"did not wear clothes that are as beautiful as these lilies"

Matthew 6:30

so clothes the grass in the fields

"makes such beautiful flowers to be like clothing for the grass in the field"

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is thrown into the oven

"someone throws it into a fire" or "someone burns it"

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

"he will certainly clothe you ... faith."

you of little faith

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

Matthew 6:31

What clothes will we wear

"What possessions will we have"

Matthew 6:32

For the Gentiles search for these things

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

your heavenly Father knows that you need them

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

Matthew 6:33

seek first his kingdom and his righteousness

"concern yourselves first with serving God, who is your king, and doing what is right"

all these things will be given to you

"God will provide all these things for you"

Matthew 6:34

tomorrow will be anxious for itself

"tomorrow there will be other things to be anxious about"

Each day has enough evil of its own

"Each day has enough trouble of its own"

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Chapter 7

[1] "Do not judge, and you will not be judged. [2] For with the judgment you judge, you will be judged, and with the measure that you measure, it will be measured out to you.

[3] Why do you look at the tiny piece of straw that is in your brother's eye, but you do not take notice of the log that is in your own eye? [4] How can you say to your brother, 'Let me take out the piece of straw that is in your eye,' while the log is in your own eye? [5] You hypocrite! First take the log out of your own eye, and then you will see clearly to take out the piece of straw that is in your brother's eye.
[6] Do not give what is holy to the dogs, and do not throw your pearls in front of the pigs. Otherwise they may trample them underfoot, and then turn and tear you to pieces.

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

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

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

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

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

Matthew 7

7:1-14

Why did Jesus not want Christians to judge one another?

[7:1, 7:2]

Jesus did not want Christians to judge one another. That is, Christians should not condemn other people. This is something that God does. Scholars think that when Christians do this, God will condemn them. God will condemn Christians as severely as Christians condemn other people. However, he did not say that Christians should not

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judge other Christian's actions to know whether they were doing right or wrong. Also, this does not mean that these Christians will not get to live forever in heaven with God.

See: Condemn (Condemnation); Heaven

Why did Jesus speak about a piece of straw and a log?

[7:3, 7:4, 7:5]

Jesus said that Christians should remove the log from their own eye before they try to remove a piece of straw from their brother's eye. A log is a large piece of wood. This was a metaphor. He wanted Christians to judge themselves before they judge other people. That is, they should know they are doing the right things before they say other people are doing the wrong things.

See: Family of God; Metaphor; Judge (Judgment)

Why should people not give holy things to dogs and pearls to pigs?

[7:6]

Jesus said that people should not give holy things to dogs and pearls to pigs. That is, they should not give holy things to unholy people. This was a metaphor. In ancient Israel, dogs and pigs were unclean animals. Jesus was not just talking about not condemning other people. Here, some scholars think he wanted the Christians to stop teaching the truth of the gospel to those who were condemning them and rejecting the gospel, the messiah, and the kingdom of God. These people may kill those who tell them about Jesus.

See: Holy (Holiness, Set Apart); Metaphor; Clean and Unclean; Gospel; Messiah (Christ); Kingdom of God; Condemn (Condemnation)

Will Jesus give anything that is asked for to Christians?

[7:7, 7:8]

Jesus talked about God wanting to give things to Christians. He wanted Christians to ask God for things they wanted. However, God would not give them everything they asked. Instead, he would give it to them if it was his will.

Christians were to trust that God would give them what they need and whatever was best for them. Evil people still help their children. God loves Christians more than evil people love their children. Because of this, Christians can trust that God will give them whatever he knows is best for them.

See: Will of God; Family of God

What things should Christians do for others if they want others to do things for them?

[7:12]

Jesus said that Christians should do things for others in the same way they want others to do things for them. This meant that a Christian must treat people in the way they themselves want to be treated. This included Jesus' command that Christians must love their neighbor.

See: Matthew 22:35-40

What is the law and the prophets?

[7:12]

See: Old Testament (Law and Prophets)

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Why did Jesus say about wide and narrow gates?

[7:13, 7:14]

Jesus talked about wide and narrow gates. Wide gates were easy to get through and narrow gates were hard to get through. This was a metaphor. Jesus wanted to say that it was difficult to do things to honor God, but it is easy to sin and do things that dishonor God. He also wanted to say that it was easy for people to reject him, and difficult for people to believe in him.

See: Metaphor; Sin

7:15-23

How were false prophets like wolves in sheep's clothing?

[7:15]

Jesus compared false prophets to wolves dressed to look like sheep. This was a metaphor. These wolves dress like sheep to make the sheep think they were also sheep so they could eat them. Jesus wanted to say that false prophets tried to do things that made people think they were Christians who honored God. However, they really were false teachers and trying to harm these Christians.

See: False Prophet; Metaphor

How will people know the false prophets?

[7:16]

Jesus said that people will know the false prophets by their fruit. They are like a tree that produces bad fruit. This was a metaphor. People will know they are false prophets because they live in a way that dishonors God. In the same way, true prophets will live in a way that honors God.

Jesus also talked about destroying the bad tree. He wanted people to know that the false prophets would die and be punished. They would live in hell forever.

See: False Prophet; Metaphor; Fruit (Metaphor); Prophet; Hell; Punish (Punishment)

Who will enter into the kingdom of Heaven?

[7:21]

Jesus said that everyone who calls Jesus their master in that day will enter the kingdom of heaven. Some scholars think Jesus was talking about a future time when Jesus will judge the false prophets. They will not be allowed to enter into the kingdom of heaven. While they said they did many things to serve Jesus, Jesus knew why they did the things they did and that they did not do anything to serve Jesus. Instead, they did lawlessness. That is, they did things Satan wanted them to do.

See: Kingdom of God; Demon Possession (Casting Out Demons); Miracle; Satan (The Devil)

7:24-29

Why did Jesus talk about someone building their house?

[7:24]

Jesus spoke about someone building a house. This was a metaphor. In ancient Israel, people wanted to build their houses on rocks. This protected their houses from falling. If they built their houses on sand, they would be

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destroyed by the wind and rain. This was a metaphor. People who do the things the false prophets taught would be punished. However, people who did things God taught in the word of God were not punished.

See: Word of God; False Prophet

Why did the scribes teach without authority?

[7:29]

When Jesus taught these things, he knew they were true. The scribes taught many different things and did not agree with one another. Therefore, when they taught, they did not teach as if they knew the things they taught were true. Therefore, people did not know whether to believe them.

See: Scribe

Matthew 7:1

Do not judge

"Do not condemn others"

you will not be judged

"God will not judge you" or "God will not condemn you"

Matthew 7:2

with the judgment you judge, you will be judged

"God will judge you in the same way you judge others"

measure

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

it will be measured out to you

"God will measure it out to you"

Matthew 7:3

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

"You look ... brother's eye, but you do not notice the log that is in your own eye." or "Do not look ... brother's eye and ignore the log that is in your own eye."

the tiny piece of straw that is in your brother's eye

This refers to the less important faults of a fellow believer.

tiny piece of straw

"speck" or "splinter" or "bit of dust." Use a word for the smallest thing that commonly falls into a person's eyes.

brother

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

the log that is in your own eye

This is refers to a person's serious faults. Jesus is saying that a person should pay attention to his own serious faults before he deals with another person's less important faults.

log

the largest part of a tree that someone has cut down

Matthew 7:4

How can you say ... your own eye?

"You should not say ... your own eye."

Matthew 7:6

dogs ... pigs

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

pearls

These are similar to round, valuable stones or beads. Jesus used this word to refer to the knowledge of God or precious things in general.

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they may trample

"the pigs may trample"

then turn and tear

"the dogs will then turn and tear"

Matthew 7:7

Ask ... Seek ... Knock

These are word pictures of praying to God. The verb form shows that we are to keep praying until he answers.

Ask

"Ask for what you need" or "Ask God for what you need"

it will be given to you

"you will receive it" or "he will give it to you"

Seek

"Look for what you need"

Knock

"Call at the door"

it will be opened to you

"the door will be opened for you" or "God will open it for you"

Matthew 7:9

Or which one of you ... a stone?

"There is not one person among you ... a stone."

a loaf of bread

"some food"

stone

This word should be translated literally.

Matthew 7:10

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

"And there is not one person among you, if his son asks for a fish, will give him a snake."

fish ... snake

These words should be translated literally.

Matthew 7:11

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

"then your Father in heaven will most certainly give ... him."

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Matthew 7:12

for this is the law and the prophets

"for this is what Moses and the prophets teach in the scriptures"

Matthew 7:13

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

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

Wide is the gate and broad is the way that leads to destruction

"The gate is wide and the road is broad that leads to destruction" or "The wide gate and the broad road lead to destruction"

to destruction

"to the place where people are destroyed"

Matthew 7:14

the gate is narrow and the way is difficult that leads to life

"the narrow gate and the difficult path lead to life"

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to life

"to the place where people live"

Matthew 7:15

Beware of

"Be on guard against"

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

"who look like sheep but are really ravenous wolves" or "who appear to be harmless like sheep, but are really like ravenous wolves"

ravenous wolves

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

Matthew 7:16

By their fruits you will know them

"Just as you know a tree by its fruit, you will know false prophets by how they act" or "You will know them by the results of their teaching"

Do people gather ... thistles?

"People do not gather ... thistles."

Matthew 7:17

every good tree produces good fruit

Jesus refers to good prophets who produce good works or words.

the bad tree produces bad fruit

Jesus refers to bad prophets who produce evil works.

Matthew 7:19

is chopped down and thrown into the fire

"people chop down and throw into the fire" or "people chop down and burn"

Matthew 7:20

you will recognize them by their fruits

"You will know what they are really like by their fruits"

Matthew 7:21

Not everyone who says to me, 'Lord, Lord,' will enter

"Some who say to me, 'Lord, Lord,' will not enter"

will enter into the kingdom of heaven

"will live with God in heaven when he shows himself to be king"

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

"only those who do what my Father in heaven wants will enter"

Matthew 7:22

in that day

"on judgment day"

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

"we prophesied ... we drove out demons ... we did many miracles."

in your name

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

Matthew 7:23

I never knew you

"You are not my follower" or "I have nothing to do with you"

Matthew 7:24

Therefore

"For that reason"

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my words

"What I Say"

rock

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

Matthew 7:25

it was founded on the rock

"its foundation was on the rock" or he built it on the firm rock"

Matthew 7:26

like a foolish man who built his house upon the sand

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

Matthew 7:27

fell

collapsed

its destruction was complete

:It was completely destroyed"

Matthew 7:28

It came about that when

"When" or "After"

were astonished by his teaching

"were amazed by the way he taught"

Matthew 7:29

as one who had authority

"with authority"

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Chapter 8

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

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

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

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

[8] The centurion answered and said, "Lord, I am not worthy that you should enter under my roof. Only say the word and my servant will be healed. [9] For I also am a man under authority, and I have soldiers under me. I say to this one, 'Go,' and he goes, and to another one, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

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

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

> "He took our illnesses
> and bore our diseases."

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

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

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

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

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

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

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

[28] When Jesus had come to the other side and to the country of the Gadarenes, two men who were possessed by demons met him. They were coming out of the tombs and were very violent, so that no traveler could pass that

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way. [29] Behold, they cried out and said, "What do we have to do with you, Son of God? Have you come here to torment us before the set time?"

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

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

Matthew 8

8:1-9

Why did the leper bow before Jesus?

[8:2]

A leper bowed before Jesus. He did this to honor Jesus. He believed that Jesus could heal him and make him clean.

See: Leprosy (Leper); Clean and Unclean

Why did Jesus touch the leper?

[8:3]

Jesus touched the leper. This would have been shocking. When someone touches a leper, they can become a leper too. When someone touched a leper, they became unclean (see: Leviticus 5:3). However, Jesus healed this man when he touched him and made him clean.

See: Leprosy (Leper); Clean and Unclean

Why did Jesus tell the leper not to tell anyone he had been healed?

[8:4]

See: Messianic Secret

Why did the leper go to the priest?

[8:4]

According to the Law of Moses, the leper needed to go to the priest after he was healed to be declared clean (see: Leviticus 14:2-8). He wanted this man to go to the priest so they priest would see him and know that Jesus healed the leper. No one had been healed of leprosy in a very long time (see: Numbers 12). When they saw this man, the priests should have known that Jesus is the messiah.

See: Law of Moses, Leprosy (Leper); Clean and Unclean; Priest (Priesthood); Messiah (Christ)

Where was Capernaum?

[8:5]

See Map: Capernaum

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What was a centurion?

[8:5]

A centurion was a type of Roman soldier. They led 100 soldiers.

Why did the centurion think that he was not worthy to have Jesus in his home?

[8:8]

This centurion believed that Jesus deserves great honor. He deserved so much honor, that he thought he was too great to enter into his home. He thought that this would dishonor him in some way. This man knew that God gave Jesus permission to do many things. He even believed that his servant could be healed when Jesus spoke.

8:10-17

Why was Jesus amazed at the centurion?

[8:10]

Jesus was amazed at the centurion man. He was a powerful man and he was a Gentile. Despite this, he trusted in Jesus and believed he had great power from God. This is what the Jews should have believed about Jesus, but they did not.

See: Gentile

Who will eat at the table in the kingdom of heaven?

[8:11]

Jesus said people from all over the world will eat at the table with Abraham, Isaac, and Jacob in the kingdom of heaven. That is, Gentiles from all over the world will believe in Jesus and be in the kingdom of heaven with the Jews who believe in Jesus. However, the sons of the kingdom, that is, the unbelieving Jews, would not be in the kingdom of heaven. That is, many Jews would not be in the kingdom because they reject Jesus.

See: Gentile; Kingdom of God

Who was Peter's mother-in-law?

[8:14]

Matthew wrote about Peter's mother-in-law, that is, the mother of Peter's wife. Some scholars think Peter was married at this time. Fewer scholars think Peter was married before he began to follow Jesus and his wife died before he met Jesus.

Why did Matthew write that this woman got up and started serving Jesus?

[8:15]

Matthew wrote that this woman got up and served Jesus after he healed her. When he wrote this, people knew that Jesus healed her immediately and completely when he touched her. She did not get better over a long period of time.

What was demon possession?

[8:16]

See: Demon Possession (Casting Out Demons)

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How did Jesus drive out spirits?

[8:16]

Matthew wrote that Jesus drove out spirits. That is, Jesus cast out demons from people by speaking to them.

See: Demon Possession (Casting Out Demons))

Where did Isaiah say these words?

[8:17]

Isaiah said these words many years before Jesus was born (see: Isaiah 53:4). When Jesus healed people, Matthew wrote that it fulfilled Isaiah's prophecy.

See: Fulfill (Fulfillment); Prophecy (Prophesy)

8:18-34

Where was the sea of Galilee?

[8:18]

See Map: Sea of Galilee

Why did Jesus speak in this way to the scribe and the person who followed him?

[8:19, 8:20]

Jesus spoke in a certain way to the scribe. This is because Jesus knew what the scribe thought and believed. He said that because he served God, Jesus was always moving from one place to another place. He told this man he must be willing to give up everything to follow him.

The other person, who was a follower of Jesus, wanted to wait to completely follow Jesus. Jesus knew that by him wanting to wait, the follower of Jesus did not really believe in Jesus. If he did, then he would have immediately followed Jesus.

Advice to translators: In this verse (Matthew 8:21), Matthew wrote about a disciple. This was a man who followed Jesus. He was not one of the twelve disciples.

See: Son of Man; Scribe

How were the dead to bury the dead?

[8:22]

Jesus told a man to let the dead bury the dead. This was a metaphor. Jesus spoke about the people who rejected him as being dead in some way. That is, they were spiritually dead. This meant that they could not know or understand things about God. Jesus wanted this man to let these dead people bury his father so that he could follow Jesus.

See: Die (Death); Metaphor

Why did Jesus rebuke the disciples?

[8:26]

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Some scholars think Jesus rebuked the disciples because they were afraid that the boat would sink and they would die. They did not trust that God would protect Jesus and them.

See: Disciple

Why were the disciples amazed?

[8:27]

The disciples were amazed that Jesus rebuked the wind and the seas. In ancient Israel, people believed the no one could control the seas. No one can control the weather except God. This amazed the disciples because they saw Jesus do something only God could do.

See: Disciple

Where was the country of the Gadarenes?

[8:28]

See Map: Gadarenes

Why did the demon possessed man call Jesus the Son of God?

[8:29]

The demon possessed man called Jesus the Son of God. This is because the demon knew that Jesus is the Son of God.

See: Demon Possession (Casting Out Demons); Son of God; Demon

What was the set time?

[8:29]

The demons talked about a set time. They knew that there was a time when Jesus would judge them. They also knew that it was not time for Jesus to judge all of the demons.

See: Demon; Judge (Judgment)

Why did the demons want to go into a herd of pigs?

[8:30, 8:31]

The demons asked Jesus to be sent into a herd of pigs. According to the Law of Moses, pigs were unclean. Matthew did not say why they wanted to go into the pigs. Perhaps the demons wanted to have control of the pigs in the same way as they controlled the two men.

See: Matthew 12:43

See: Demon; Law of Moses; Clean and Unclean

Why did the pigs kill themselves?

[8:32]

Matthew wrote that the pigs killed themselves after the demons entered into them. He did not say why they did this.

See: Demon

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Why did the people want Jesus to leave Gadarenes?

[8:34]

After the pigs died, the people who cared for the pigs went into the city and told people about what happened. They told them that the two men had been healed. They did not have demons in him anymore.

After they heard what happened to the pigs, the people in Gadarenes wanted Jesus to leave. The demons caused many pigs to die. These pigs were worth a lot of money. They worried that something else would happen and they would lose a lot more money. They did not care that Jesus healed the demon possessed men. They rejected Jesus after they saw that he did these things.

See: Demon Possession (Casting Out Demons); Demon

Matthew 8:2

Behold

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

a leper

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

bowed before him

This is a sign of humble respect before Jesus.

if you are willing

"if you want to"

you can make me clean

"you can heal me" or "please heal me"

Matthew 8:3

he was cleansed of his leprosy

"At that moment the leprosy left him" or "the leprosy ended" or "he became well"

Matthew 8:4

say nothing to any man

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

show yourself to the priest

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

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

The law of Moses required that someone healed of leprosy give a thanksgiving offering to the priest. When the priest accepted the gift, people would know that the man had been healed.

to them

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

Matthew 8:5

When he was coming into Capernaum

"When Jesus was coming into Capernaum"

Matthew 8:6

paralyzed

unable to move because of disease or stroke

Matthew 8:7

I will come and heal him

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

Matthew 8:8

under my roof

"into my house"

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say the word

"give the command"

will be healed

"will become well"

Matthew 8:9

I also am a man under authority, and I have soldiers under me

"I also have to obey my leaders, and I have soldiers who have to obey me"

Matthew 8:10

Truly I say to you

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

I have not found anyone with such faith in Israel

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

Matthew 8:11

you

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

from the east and the west

"from everywhere" or "from far away in every direction"

recline at the table

"sit at the feast"

in the kingdom of heaven

"when our God in heaven shows that he is king"

Matthew 8:12

sons of the kingdom will be cast out

"God will throw the sons of the kingdom out"

the sons of the kingdom

"the citizens of the kingdom"or "those who should have allowed God to rule over them"

the outer darkness

"the distant dark place"

weeping and grinding of teeth

"weeping and showing their extreme suffering"

Matthew 8:13

so may it be done for you

"so may it happen to you" or "so I will do it for you"

the servant was healed

"the servant became well"

at that very hour

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

Matthew 8:14

Peter's mother-in-law

"the mother of Peter's wife"

Matthew 8:15

the fever left her

"the fever ended"

Matthew 8:16

many who were possessed by demons

"many people whom demons possessed" or "many people whom demons controlled"

He drove out the spirits with a word

"By speaking, he made the spirits go away" or "He commanded the spirits to leave and they left"

Matthew 8:17

This was to fulfill

"Jesus did this to fulfill"

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what was spoken through Isaiah the prophet

"what Isaiah the prophet had spoken"

He took our illnesses and bore our diseases

"Truly he took our illnesses"

Matthew 8:18

Now

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

he gave instructions

"he told his disciples"

Matthew 8:19

Then

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

Matthew 8:20

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

This means even wild animals have somewhere to rest.

Foxes

Foxes are animals like dogs. make holes in the ground to live in.

the Son of Man

"I, the Son of man" or "the man from heaven" or "the One who became a human"

nowhere to lay his head

"no place of his own to sleep"

Matthew 8:21

allow me first to go and bury my father

It is unclear whether the man's father has died and he will bury him immediately, or if the man wants to wait until his father dies so he can bury him before he follows Jesus.

Matthew 8:22

leave the dead to bury their own dead

"let spiritually dead people bury their own people who have died." The main point is that a disciple must not let anything delay him from following Jesus.

Matthew 8:24

Behold

"Suddenly" or "Without warning"

there arose a great storm on the sea

"a powerful storm arose on the sea"

so that the boat was covered with the waves

"so that the waves covered the boat"

Matthew 8:25

woke him up, saying, "Save us

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

we are perishing

"we are going to die" or "we are about to die"

Matthew 8:26

Why are you afraid ... faith?

This question can be translated as a statement. Alternate translation: "You should not be afraid ... faith!" or "There is nothing for you to be afraid of ... faith!"

you of little faith

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

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Matthew 8:27

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

"This man is unlike any other person! Even the wind and the waves obey him!"

Matthew 8:28

to the other side

"to the other side of the Sea of Galilee"

the Gadarenes

This name refers to the people who lived in the town of Gadara.

They ... were very violent, so that no traveler could pass that way

The demons that were controlling these two men were so dangerous that no one could go through that area.

Matthew 8:29

Behold

This word introduces something surprising. Your language may have a way of doing this.

What do we have to do with you, Son of God?

"You have nothing to do with us, Son of God!" or "You have no right to bother us, Son of God!"

Son of God

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

Have you come here to torment us before the set time?

"You have no right to punishment us before the time for that!"

Matthew 8:30

Now

This word is used here to mark a pause in the story. Here Matthew tells background information about a herd of pigs that had been there before Jesus arrived.

Matthew 8:31

If you cast us out

"Because you are going to cast us out"

Matthew 8:32

The demons came out and went into the pigs

"The demons left the men and entered the pigs"

behold

This alerts us to pay attention to the surprising information that follows.

rushed down the steep hill

"ran quickly down the steep slope"

they died in the water

"they fell into the water and drowned"

Matthew 8:33

tending the pigs

"taking care of the pigs"

Matthew 8:34

Behold

This word introduces another surprising event.

all the city

The word "city" here refers to the people of the city. The word "all" is probably an exaggeration to emphasize that very many people came out. Not necessarily every person came out.

Their Region

"their area"

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Chapter 9

[1] Jesus entered a boat, crossed over, and came into his own city. [2] Behold, they brought to him a paralyzed man lying on a mat. Seeing their faith, Jesus said to the paralyzed man, "Son, be encouraged. Your sins have been forgiven."

[3] Behold, some of the scribes said among themselves, "This man is blaspheming." [4] Jesus knew their thoughts and said, "Why are you thinking evil in your hearts? [5] For which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? [6] But that you may know that the Son of Man has authority on earth to forgive sins, ... " he said to the paralytic, "Get up, pick up your mat, and go to your house."
[7] Then the man got up and went away to his house. [8] When the crowds saw this, they were afraid and glorified God, who had given such authority to people. [9] As Jesus passed by from there, he saw a man named Matthew sitting at the tax collector's tent. He said to him, "Follow me." He got up and followed him.

[10] As Jesus sat down to eat in the house, behold, many tax collectors and sinners came and dined with Jesus and his disciples. [11] When the Pharisees saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

[12] When Jesus heard this, he said, "People who are strong in body do not need a physician; only those who are sick do. [13] You should go and learn what this means: 'I desire mercy and not sacrifice.' For I came not to call the righteous to repent, but sinners."

[14] Then the disciples of John came to him and said, "Why do we and the Pharisees often fast, but your disciples do not fast?"

[15] Jesus said to them, "Can the sons of the wedding hall mourn while the bridegroom is still with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.
[16] No man puts a piece of new cloth on an old garment, for the patch will tear away from the garment, and a worse tear will be made.
[17] Neither do people put new wine into old wineskins. If they do, the skins will burst, the wine will be spilled, and the wineskins will be destroyed. Instead, they put new wine into fresh wineskins, and both will be preserved."

[18] While Jesus was saying these things to them, behold, an official came and bowed down to him. He said, "My daughter has just now died, but come and lay your hand on her, and she will live." [19] Then Jesus got up and followed him, and so did his disciples.

[20] Behold, a woman who suffered from a discharge of blood for twelve years came up behind Jesus and touched the edge of his garment. [21] For she had said to herself, "If only I touch his clothes, I will be made well."

[22] But Jesus turned and saw her, and said, "Daughter, take courage; your faith has made you well." And the woman was healed from that hour.
[23] When Jesus came into the official's house, he saw the flute players and the crowd making a commotion. [24] He said, "Go away, for the girl is not dead, but she is asleep." But they laughed at him in mockery.
[25] When the crowd had been put outside, he entered the room and took her by the hand, and the girl got up. [26] The news about this spread into all that region.

[27] As Jesus passed by from there, two blind men followed him. They kept shouting and saying, "Have mercy on us, Son of David!"

[28] When Jesus had come into the house, the blind men came to him. Jesus said to them, "Do you believe that I can do this?"

They said to him, "Yes, Lord."

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[29] Then Jesus touched their eyes and said, "Let it be done to you according to your faith," [30] and their eyes were opened. Then Jesus strictly commanded them and said, "See that no one knows about this." [31] But the two men went out and spread the news about this throughout that region.

[32] As those two men were going away, behold, a mute man possessed by a demon was brought to Jesus. [33] When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!"

[34] But the Pharisees were saying, "By the ruler of the demons, he drives out demons."

[35] Jesus went about all the cities and the villages. He continued teaching in their synagogues, preaching the gospel of the kingdom and healing all kinds of disease and all kinds of sickness. [36] When he saw the crowds, he had compassion for them, because they were troubled and discouraged. They were like sheep without a shepherd. [37] He said to his disciples, "The harvest is plentiful, but the laborers are few. [38] Therefore urgently pray to the Lord of the harvest, so that he may send out laborers into his harvest."

Matthew 9

9:1-9

Where was Jesus' own city?

[9:1]

Jesus went to his own city, Capernaum (see: Matthew 4:13).

See Map: Capernaum

Why did these men bring the paralyzed man to Jesus?

[9:2]

Men brought a paralyzed man to Jesus. These men believed in Jesus and knew that he could heal this man who could not walk. Because he knew this man believed in him, Jesus spoke that he forgave this man's sins.

See: Mark 2:3-4; Luke 5:17-26

See: Sin

Why did the scribes think Jesus blasphemed?

[9:3]

The scribes thought that Jesus blasphemed because he forgave this man's sins. They knew that only God could forgive sins. Therefore, they thought Jesus tried to do something that only God could do. However, they did not know that Jesus is God.

See: Scribe; Blaspheme (Blasphemy); Sin; Jesus is God

How did Jesus know what the scribes were thinking?

[9:4]

Jesus knew what the scribes were thinking because he is God. Therefore, he knew they were thinking evil things.

See: Scribe; Jesus is God

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What did Jesus mean by saying, “which is easier to say”?

[9:5]

Jesus asked the scribes whether it was easier to tell this man that his sins were forgiven or to tell him to get up and walk. It was easier for someone to say your sins are forgiven because no one knew whether this man’s sins were forgiven except God. However, if someone told this paralyzed man to walk and he could not, then everyone knew he could not heal the paralyzed man.

Jesus said these things so that the people could know that he could do both of these things.

See: Scribe; Sin

Why were the people afraid?

[9:8]

When the people saw these things, they were “afraid”(φοβέω/g5399). They were not scared of Jesus. Instead, they were amazed that Jesus could do these things. Because of this, they glorified God. They were amazed that God gave Jesus permission to do these things.

See: Glory (Glorify)

9:10-17

What was a tax collector?

[9:10]

Matthew was a tax collector. People in Israel hated the tax collectors. Tax collectors were Jews who worked for the Roman government. They paid the Romans so they could collect taxes from other people. If they collected more taxes than they paid the Roman government, then they were allowed to keep it. Because of this, many tax collectors became rich. The Jews thought a Jewish tax collector betrayed the Jewish people because they took money from the Jews and gave it to the Romans. They thought tax collectors were evil because they took money from people who honored God and gave it to people who rejected God.

See: Tax (Tax Collector, Toll)

Who were sinners?

[9:10]

Matthew wrote about sinners. All people sinned. However, these were people who sinned in a way that other people knew they sinned. People judged them as evil. The Jews would not be friends with these people. The Pharisees would not eat with them because they thought they were unclean.

See: Sin; Clean and Unclean; Pharisees; Judge (Judgment)

Why were people needing a physician?

[9:12]

Jesus talked about people needing a physician. This was a metaphor. He wanted people to know that people who sinned needed Jesus to forgive them. Because of this, all people needed Jesus to forgive them. The Pharisees also needed Jesus to forgive their sins.

See: Metaphor; Sin; Pharisees

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Why does God want mercy and not sacrifice?

[9:13]

God said that he wanted mercy and not sacrifice (see: Hosea 6:6). Sacrifices were part of the Law of Moses. God wanted sacrifice, but he did not want people to make sacrifices to him in the wrong way. That is, if people did not love one another or show mercy to one another, their sacrifices would be given in the wrong way.

See: Mercy; Sacrifice; Law of Moses

Who did Jesus come to call?

[9:13]

Jesus said that he came to earth to call certain people to God. That is, he wanted to make it so that sinners could be at peace with God. He did not do this for righteous people, that is, people who thought they were righteous and did not need to be forgiven. However, there is no one who is righteous (see: Romans 3:10).

See: Call (Calling); Righteous (Righteousness); Pharisees; Repent (Repentance)

Why did the Pharisees fast, but the disciples did not fast?

[9:14]

Certain people who followed Jesus asked him why the Pharisees fasted but his disciples did not fast. In ancient Israel, people fasted when they were sad. However, the disciples were not sad because Jesus was with them. It was not a time for them to fast. Rather, it was a time for them to celebrate. Jesus told them that the disciples would fast after he died.

See: Fasting; Pharisees; Disciple

Why did Jesus talk about garments and wineskins?

[9:16, 9:17]

Jesus talked about putting a cloth patch on a garment. If someone put a new piece of cloth on an old piece of clothing, the new piece of cloth would become smaller and cause the clothing to rip. Wineskins were bags of leather that held wine. When someone put wine into an old wineskin, it would burst open. This was a metaphor. He wanted to say that he was going to do something different than the Pharisees. Scholars think that Jesus taught people to do different things than were taught in the Law of Moses.

See: Metaphor; Pharisees; Law of Moses

9:18-31

Why did this man bow before Jesus?

[9:18]

This man bowed before Jesus. This was a way to honor Jesus. He believed that Jesus was able to bring his daughter back to life just by touching her.

Why did this woman touch Jesus?

[9:20]

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A woman was constantly bleeding for 12 years. She thought that if she touched Jesus, it would heal her. However, this could not heal her. Jesus knew that she believed in him and because of this, he healed her. She was healed because she trusted in Jesus.

Why was there many people in this man's house?

[9:23]

There were many people in this man's house. They were playing music and many people were very sad. In ancient Israel, this happened when someone died.

Why did these men call Jesus the son of David?

[9:27]

These blind men called Jesus the son of David. They believed Jesus is the Messiah. The Messiah needed to be a descendant of David who would fulfill the covenant God made to David (see: 2 Sam. 7).

See: Messiah (Christ); Fulfill (Fulfillment); Covenant; Son of David; Covenant with David

Why did Jesus not want the blind men to tell other people Jesus healed them?

[9:30]

See: Messianic Secret

9:32-38

What was a mute man?\

[9:32]

A mute man was someone who could not talk. Perhaps this man could not talk because he was possessed by demons.

See: Demon Possession (Casting Out Demons)

How did the Pharisees think that Jesus drove out demons?

[9:34]

The Pharisees said that Satan gave Jesus permission to remove demons from people.

See: Pharisees; Demon Possession (Casting Out Demons); Demon; Satan (The Devil)

What was a synagogue?

[9:35]

See: Synagogue

What was preaching the gospel?

[9:35]

See Preach (Preacher); Gospel

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What did it mean that people were like sheep without a shepherd?

[9:36]

Jesus said the people were like sheep without a shepherd. This was a metaphor. The people did not have anyone to lead them and to teach them about how to live in a way that honors God. The Pharisees could not do this.

See: Shepherd; Metaphor; Pharisees

How was the harvest plentiful, but the laborers few?

[9:37]

Jesus said that the harvest was plentiful but the laborers few. This was a metaphor. There were many people who wanted to learn about Jesus, but there were few people who could go and tell them about Jesus. Therefore, he told the people to pray and ask God to get people to do this.

See: Harvest

Matthew 9:1

into his own city

"to the town where he lived." This refers to Capernaum.

Matthew 9:2

they brought

"some men from the city brought"

Son

The man was not Jesus's real son. Jesus was speaking to him politely. If this is confusing, it can also be translated "My friend" or "Young man" or even omitted.

Your sins have been forgiven

"I have forgiven your sins"

Matthew 9:3

said among themselves

Possible meanings are 1) each one was thinking to himself, or 2) they were speaking among themselves.

blaspheming

The scribes thought that Jesus was insulting God because he claimed do something that only God can do.

Matthew 9:4

knew their thoughts

Jesus knew what they were thinking

Why are you thinking evil in your hearts?

'You are thinking evil in your hearts." or "You should not think evil thoughts."

evil

This is moral evil or wickedness, not simply error in fact.

Matthew 9:5

For which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?

"For it is easier to say 'Your sins are forgiven' than it is to say 'Get up and walk.'"

Your sins are forgiven

"I have forgiven your sins"

Matthew 9:6

go to your house

Jesus is not forbidding the man to go elsewhere. He is giving the man the opportunity to go home.

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Matthew 9:8

they were afraid

Possible meanings are 1) they were afraid, or 2) they were in awe. "Awe" is a feeling of wonder a person has when they see or experience something great or powerful.

who had given

"because he had given"

such authority

This refers to the authority to declare sins forgiven.

Matthew 9:9

passed by

"was leaving" or "was going"

Matthew ... him ... He

Church tradition says that this Matthew is the author of this Gospel, but the text gives no reason to change the pronouns from "him" and "He" to "me" and "I."

He said to him

"Jesus said to Matthew"

He got up and followed him

"Matthew got up and followed Jesus." This means Matthew became Jesus's disciple.

Matthew 9:10

the house

This is probably Matthew's house, but it could also be Jesus's house. Specify only if needed to avoid confusion.

behold

Here this word introduces a surprising event. Your language may have a way of doing this

sinners

people who did not obey the law of Moses but committed what others thought were very bad sins

Matthew 9:11

When the Pharisees saw it

"When the Pharisees saw that Jesus was eating with the tax collectors and sinful people"

Why does your teacher eat with tax collectors and sinners?

"Your teacher should not eat with tax collectors and sinner." The Pharisees were criticizing what Jesus was doing.

Matthew 9:12

When Jesus heard this

"When Jesus heard what the Pharisees said about him"

People who are strong in body do not need a physician, only those who are sick

"People who are healthy do not need a doctor; only people who are sick need a doctor." Jesus means that just as sick people need a doctor, sinners need him.

Matthew 9:13

You should go and learn what this means

Jesus is about to quote the scriptures. Alternate translation: "You should learn what God meant when he said this"

For I came

Here "I" refers to Jesus.

the righteous

"those who think they are righteous"

but sinners

"but I came to call sinners to repent"

Matthew 9:14

do not fast

“do not stop eating at certain times” or “continue to eat regularly”

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Matthew 9:15

Can the sons of the wedding hall mourn while the bridegroom is still with them?

"The sons of the wedding hall never mourn while the bridegroom is still with them."

sons of the wedding hall

"bridegroom's attendants"

the days will come when

"the time will come when" or "someday"

the bridegroom will be taken away from them

"the bridegroom will not be able to be with them any longer" or "someone will take the bridegroom away from them"

Matthew 9:16

No man puts a piece of new cloth on an old garment

"No one sews a piece of new cloth on an old garment" or "People do not sew a piece of new cloth as a patch old clothing"

the patch will tear away from the garment

If someone were to wash the garment, the patch of new cloth would shrink, but the old garment would not shrink. This would tear the patch off the garment and leave a bigger hole.

Matthew 9:17

Neither do people put

"Neither does anyone pur" or "People never put"

new wine

"unfermented wine" or "grape juice" or "unfermented fruit juice"

old wineskins

This refers to wineskins that have stretched and dried out because they were already used for fermenting wine.

wineskins

"wine bags" or "skin bags." These were bags made out of animal skins.

the wine will be spilled, and the wineskins will be destroyed

"and this will ruin the wineskins and spill the wine"

the skins will burst

When the new wine ferments and expands, old wineskins tear open because they can no longer stretch out.

fresh wineskins

"new wineskins" or "new wine bags." This refers to wineskins that no one has used.

both will be preserved

"this will keep safe both the wineskins and the wine"

Matthew 9:18

behold

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

bowed down to him

This is a way someone would show respect in Jewish culture.

Matthew 9:19

his disciples

"Jesus's disciples"

Matthew 9:20

Behold

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

who suffered from a discharge of blood

"who had been bleeding" or "who frequently had a flow of blood." She was probably bleeding from her womb even when it was not the normal time for it. Some

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cultures may have a polite way of referring to this condition.

his garment

"his robe" or "what he was wearing"

Matthew 9:21

For she had said to herself, "If only I touch his clothes, I will be made well."

She said this to herself before she touched Jesus's garment. This tells why she touched Jesus's garment.

Matthew 9:22

Daughter

The woman was not Jesus's real daughter. Jesus was speaking to her politely. If this is confusing, it can also be translated "Young woman" or even omitted.

your faith has made you well

"because you believed in me, I will heal you" or “because you believed, you will become well”

the woman was healed from that hour

“the woman became well at that moment”

Matthew 9:23

Connecting Statement:

This returns to the account of Jesus bringing the daughter of the Jewish official back to life.

the flute players and the crowd making a commotion

This was a common way to mourn for someone who has died.

and the crowd making a commotion

"and the crowd making a lot of noise" or "and the noisy crowd"

Matthew 9:24

Go away

Jesus said this to the crowd.

the girl is not dead, but she is asleep

It was common in Jesus's day to refer to a dead person as one who "sleeps." But here the dead girl will get up, as though she had only been sleeping.

Matthew 9:25

When the crowd had been put outside

"After Jesus had sent the crowd outside" or "After the family had sent the people outside"

Matthew 9:26

The news about this spread into all that region

"The people of that whole region heard about it" or "The people who saw that the girl was alive started telling everyone in the whole area about it"

Matthew 9:27

passed by

"was leaving" or "was going"

followed him

This means they were walking behind Jesus, not necessarily that they had become his disciples.

Son of David

Jesus was not David’s literal son. Here “Son of David” is a title for the Messiah. Alternate Translation: “Descendant of David”

Matthew 9:28

When Jesus had come into the house

This could be either Jesus's own house or the house in Matthew 9:10.

Yes, Lord

"Yes, Lord, we believe you can heal us"

Matthew 9:29

Let it be done to you according to your faith

"I will do as you have believed" or "Because you believe, it will happen”

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Matthew 9:30

their eyes were opened

"God healed their eyes" or "the two blind men were able to see"

See that no one knows about this

"Be sure no one finds out about this" or "Do not tell anyone that I healed you"

Matthew 9:31

spread the news

“told many people throughout that region what had happened to them”

Matthew 9:32

a mute man ... was brought to Jesus

"someone brought a mute man ... to Jesus"

a mute man

a man who was not able to talk

possessed by a demon

"whom a demon had possessed" or "whom a demon was controlling"

Matthew 9:33

When the demon had been driven out

"After Jesus had forced the demon out" or "After Jesus made the demon to leave"

the mute man spoke

"the man who had been mute spoke"

This has never been seen

“No one has ever seen anything like this before”

Matthew 9:34

he drives

The pronoun "he" refers to Jesus.

Matthew 9:35

cities ... villages

"large villages ... small villages" or "large towns ... small towns"

the gospel of the kingdom

“the good news that God will show himself as king”

all kinds of disease and all kinds of sickness

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

Matthew 9:36

They were like sheep without a shepherd

"The people did not have a leader"

Matthew 9:37

The harvest is plentiful, but the laborers are few

Jesus said this to teach that there are a lot of people who are ready to believe God but only a few people to teach them about God.

The harvest is plentiful

"There is plenty of ripe food for someone to collect"

laborers

"workers"

Matthew 9:38

pray to the Lord of the harvest

"pray to God, because he is in charge of the harvest"

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Chapter 10

[1] Jesus called his twelve disciples together and gave them authority over unclean spirits, to drive them out, and to heal all kinds of disease and all kinds of sickness.

[2] Now the names of the twelve apostles were these. The first, Simon (whom he also called Peter), and Andrew his brother; James son of Zebedee, and John his brother; [3] Philip, and Bartholomew; Thomas, and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; [4] Simon the Zealot, and Judas Iscariot, who would betray him.

[5] These twelve Jesus sent out. He instructed them and said, "Do not go to any place where Gentiles live, and do not enter any town of the Samaritans. [6] Go instead to the lost sheep of the house of Israel; [7] and as you go, preach and say, 'The kingdom of heaven is near.'
[8] Heal the sick, raise the dead, cleanse the lepers, and cast out demons. Freely you have received, freely give. [9] Do not carry any gold, silver, or copper in your belts. [10] Do not take a traveling bag for your journey, or an extra tunic, or sandals, or a staff, for a laborer deserves his food.
[11] Whatever city or village you enter, find who is worthy in it, and stay there until you leave. [12] As you enter into the house, greet it. [13] If the house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you.
[14] As for those who do not receive you or listen to your words, when you depart from that house or city, shake off the dust from your feet. [15] Truly I say to you, it will be more bearable for the land of Sodom and Gomorrah in the day of judgment than for that city.

[16] "See, I send you out as sheep in the midst of wolves, so be as wise as serpents and innocent as doves. [17] Watch out for people! They will deliver you up to councils, and they will whip you in their synagogues. [18] Then you will be brought before governors and kings for my sake, as a testimony to them and to the Gentiles.
[19] When they deliver you up, do not be anxious about how or what you will speak, for what to say will be given to you at that time. [20] For it is not you who will speak, but the Spirit of your Father who will speak in you.
[21] Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. [22] You will be hated by everyone because of my name. But whoever endures to the end, that person will be saved. [23] When they persecute you in this city, flee to the next, for truly I say to you, you will not have gone through the cities of Israel before the Son of Man has come.

[24] "A disciple is not greater than his teacher, nor a servant above his master. [25] It is enough for the disciple that he should be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much worse will be the names they call the members of his household!
[26] Therefore do not fear them, for there is nothing concealed that will not be revealed, and nothing hidden that will not be known. [27] What I tell you in the darkness, say in the daylight, and what you hear softly in your ear, proclaim upon the housetops.
[28] Do not be afraid of those who kill the body but are unable to kill the soul. Instead, fear him who is able to destroy both soul and body in hell. [29] Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father's knowledge. [30] But even the hairs of your head are all numbered. [31] Do not fear. You are more valuable than many sparrows.
[32] Therefore everyone who confesses me before men, I will also confess before my Father who is in heaven. [33] But he who denies me before men, I will also deny before my Father who is in heaven.

[34] "Do not think that I came to bring peace upon the earth. I did not come to bring peace, but a sword. [35] For I came to set

a man against his father,
    and a daughter against her mother,
and a daughter-in-law against her mother-in-law.

[36] A man's enemies will be those of his own household.

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[37] He who loves father or mother more than me is not worthy of me; he who loves son or daughter more than me
is not worthy of me. [38] He who does not pick up his cross and follow after me is not worthy of me. [39] He who finds
his life will lose it. But he who loses his life for my sake will find it.

[40] "He who welcomes you welcomes me, and he who welcomes me also welcomes him who sent me. [41] He who
welcomes a prophet in the name of a prophet will receive a prophet's reward, and he who welcomes a righteous
man in the name of a righteous man will receive a righteous man's reward.
[42] Whoever gives to one of these little ones even a cup of cold water to drink in the name of a disciple, truly I say
to you, he will in no way lose his reward."

Matthew 10

10:1-15

Who were the twelve disciples and the twelve apostles?

[10:1, 10:2]

The twelve disciples and twelve apostles were the same twelve men.

See: Disciple; Apostle

What did it mean that Jesus sent out the disciples?

[10:5]

That Jesus sent out the disciples meant that he sent them into the towns near where they were. They were to tell other people about Jesus.

Why did Jesus tell the disciples not to go to the Gentiles or the Samaritans?

[10:5]

Jesus told the disciples not to go to the Gentiles or the Samaritans. At this time, he wanted them to go to the people of Israel and tell them about Jesus before they told the Gentiles and the Samaritans.

See: Gentile; Samaria; Disciple

How were the people of Israel lost sheep?

[10:6]

Jesus said the people of Israel were lost sheep. This was a metaphor. The people of Israel did not know that Jesus was their messiah. They did not know that Jesus was their king.

See: Metaphor; Kingdom of God

What did the disciples preach to people?

[10:7]

The disciples preached to people that the kingdom of heaven was near. Some scholars think this meant that Jesus offered to be the king ruling over Israel if they believed in him. Other scholars think Jesus meant that he wanted people to obey him and let him rule over their lives.

See: Matthew 3:2; 4:17

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See: Disciple; Preach (Preacher); Kingdom of God

What did Jesus give the disciples permission to do?

[10:8]

Jesus gave the disciples permission to cast out unclean spirits. He also gave them permission to heal people.

See: Demon Possession (Casting Out Demons); Demon

How was someone raised from the dead?

[10:8]

See: Resurrect (Resurrection)

What was a leper?

[10:8]

See: Leprosy (Leper)

What was casting out demons?

[10:8]

See: Demon Possession (Casting Out Demons)

What have the disciples been freely given?

[10:8]

Jesus talked about the disciples being given something for free. That is, they were given the permission to preach the truth about Jesus, and to perform miracles. He wanted them to teach people about the truth of Jesus, and to do miracles without taking any money from people.

See: Disciple; Miracle

Why did Jesus not want the disciples to take many things with them?\

[10:9, 10:10]

Jesus did not want the disciples to bring money with them or many other things. He wanted them to trust God and he wanted other people to give them the things they needed as they went from one place to another.

See: Disciple

What was a traveling bag?

[10:10]

A traveling bag was something people put things in when they traveled.

What was an extra tunic?

[10:10]

The disciples were not to have two tunics. A tunic was the main piece of clothing worn against the skin.

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See: Disciple

Why were the disciples to remain in one house?

[10:11]

The disciples were told to remain in one house. At this time, it was a great honor to have someone stay in your home. Jesus did not want his disciples to dishonor a host by leaving that house.

See: Disciple

Who was someone who was worthy?

[10:13]

Jesus spoke about someone and a house that was worthy. He was talking about going to a place and finding people who were willing to welcome the disciples into their homes. He did not want them to spend time with people who were going to reject Jesus.

Why were the disciples to shake the dust off their feet?

[10:14]

If the people in a town rejected the disciples, the disciples were told to shake the dust off their feet when they left the town. In ancient Israel, when someone shook the dust off their feet, this was a symbol. This meant they were not friends with the people in that town. It showed that the person shaking the dust off their feet rejected the people in the town.

See: Disciple; Symbol

What was the peace Jesus talked about?

[10:13]

Jesus talked about people being at peace and not being at peace. Some scholars think Jesus was talking about being at peace with God. Other scholars think Jesus was talking about have the peace that came with the kingdom of God.

See: Kingdom of God

What were Sodom and Gomorrah?

[10:15]

Sodom and Gomorrah were cities God punished for being very evil (see: Genesis 19). God completely destroyed these cities.

When is the day of judgment?

[10:15]

The day of judgment is the day of the lord.

See: Day of Judgment; Day of the Lord

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10:16-23

Why did Jesus talk about these different animals?

[10:16]

Jesus said the disciples were sheep in the middle of wolves. This was a metaphor. They were going to places were people were going to try to harm them in some way or to destroy them. He also wanted the disciples to be as wise as serpents. People often thought serpents were the wisest of all animals. He wanted the disciples to be very wise. He also wanted them to be innocent as doves. That is, he did not want anyone to be able to say bad things about them.

See: Disciple; Metaphor

Why were people going to deliver the disciples to the councils?

[10:17]

Jesus said people were going to try to capture the disciples and send them to the council. That is, they were going to bring them to the Jewish leaders to be beaten because they preached about Jesus. They would do this in the synagogues.

See: Disciple; Synagogue; Jewish Council (Sanhedrin); Preach (Preacher)

How will the disciples speak to the governors and kings?

[10:18]

When the disciples were going to speak to the governors and kings, the Holy Spirit would help them to say the right things.

See: Disciple; Holy Spirit

When would these things happen?

[10:19]

Jesus was telling the disciples these things would happen in their time. However, he was also speaking about a time after he died. People will hate Christians because of Jesus' name. That is, they will hate Christians because they believe in Jesus.

See: Disciple

How will Christians be saved?

[10:22]

Jesus said that people who "endure until the end" will be saved. Some scholars think Jesus will only let people who keep believing in him live with God in heaven forever. They think that if someone rejects Jesus, they are no longer at peace with God or were never at peace with God. Other scholars think that God promised to protect people during the tribulation.

See: Save (Salvation, Saved from Sins); Disciple; Heaven; Tribulation

What is persecution?

[10:23]

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See: Persecute (Persecution)

When will the son of man come?

[10:23]

Jesus said that the disciples will not have gone through the cities of Israel before the son of man has come. Some scholars think that Jesus was speaking about returning to help Christians before the end of the tribulation. Other scholars think Jesus was speaking about Jesus returning to the earth after he died.

See: Daniel 7:13-14

See: Son of Man; Disciple; Tribulation; Resurrect (Resurrection) ; Jesus' Return to Earth

10:24-33

Why did Jesus talk about servants and masters?

[10:24, 10:25]

Jesus talked about servants and masters. Jesus wanted the disciples to do the same types of things that he did. He gave them permission to do these things. He wanted them to know that people would insult them for doing these things. They also insulted Jesus. Jesus wanted them to know that people insulted him the same way people will insult the disciples.

Certain people said that Jesus served Satan. These people feared the disciples less than they feared Jesus. Therefore, they may insult the disciples even more than they insulted Jesus.

See: Disciple; Satan (The Devil)

Who was Beelzebul?

[10:25]

Beelzebul was another name for Satan.

See: Satan (The Devil)

Why should the disciples not fear other people?

[10:26]

Jesus did not want the disciples to fear people who insulted them. This was because God would judge these people. God knows all the evil things they would do because nothing can be hidden from God.

See: Disciple; Judge (Judgment)

What did Jesus mean by saying, “What I tell you in the darkness”?

[10:27]

Jesus spoke to the disciples in the darkness. That is he told them things at night. He also talked to them when no one else was around. Now he wanted them to tell other people about the things he taught them.

See: Disciple

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How was someone able to kill the body but not the soul?

[10:28]

Jesus said that the people who would persecute the disciples were able to kill them physically. However, they were not able to kill their soul. That is, they could not stop them from living with God in heaven forever.

See: Persecute (Persecution) ; Soul; Heaven

Who is able to kill the body and the soul?

[10:28]

Only God can kill a person's body and soul. Only God can punish someone by sending them to live in hell forever.

See: Soul; Hell

Why did Jesus talk about sparrows?

[10:29]

Jesus talked about sparrows. These were small birds. People thought they were not worth much. This was a metaphor. God cared for even these small birds that people thought were worthless. He wanted people to know that God cared for them very much.

How does someone confess or deny Jesus?

[10:32, 10:33]

Jesus said that he would tell God the Father about people who confess, that is to acknowledge that Jesus is the messiah to other people. However, if they rejected Jesus in some way, then Jesus will reject them in some way. Some scholars think Jesus taught that people who deny Jesus were not truly Christians or they stopped being Christians. Other scholars think Jesus taught people that they would lose rewards if they denied Jesus in some way.

See: Confess (Confession); Reward; God the Father; Messiah (Christ)

10:34-42

Why did Jesus come to bring the sword to the earth?

[10:34]

Jesus taught people to love God and to love other people. He wanted people to forgive one another. However, he also said that he came to the earth to bring a sword and not to bring peace. This was a metaphor. A sword was used to divide. Jesus divided people. Jesus did not make it so that everyone was at peace with God. Only those who believe in Jesus are at peace with God. This is how Jesus divided people. Those who believe in him have peace. Those who reject Jesus will be punished. One must either believe in Jesus or reject him. A person cannot do both of these things.

See: Punish (Punishment)

Why will people be enemies with other people in their house?

[10:36]

Jesus divided people as Christians and non-Christians. Christians believe in Jesus. Non-christians reject Jesus. It did not matter what other people in someone's house believed about Jesus. Every person must believe in Jesus for

themselves to have peace with God. Those who rejected Jesus remained enemies of God and enemies of Christians.

Why did Jesus talk about mothers and fathers?

[10:37]

Jesus talked about mothers and fathers. He did this because he wanted people to know that he wanted people to love him more than they loved their own mother and father. How does someone pick up their cross?

Jesus spoke about someone picking up their cross. This was a metaphor. He wanted people to serve and obey him, even if it was difficult.

See: Cross; Metaphor

How will someone lose their life and find it and someone who finds his life lose it?

[10:39]

Jesus spoke about someone finding their life but losing it. This was a metaphor. He wanted to say that someone who did not want to serve Jesus would not live together with God in heaven forever. However, if someone was killed because they believed in Jesus, even though they died, they would live together with God in heaven forever.

See: Metaphor; Heaven

How did someone welcome a prophet in the prophet's name and receive a prophet's reward?

[10:41]

Jesus said that someone who welcomed a prophet will receive a prophet's reward. He wanted them to know that whoever welcomed prophets to serve Jesus will be rewarded in some way. The disciples were prophets because they spoke the words God wanted them to say to other people.

See: Prophet; Reward; Disciple

How did someone welcome a righteous man in the name of a righteous man and receive a righteous man's reward?

[10:41]

Jesus wanted people to know that whoever welcomed a righteous man into their towns and homes, because he served Jesus, will be rewarded in some way. People thought the disciples were righteous men.

See: Righteous (Righteousness); Reward; Disciple

How will someone be rewarded for giving someone a cup of water?

[10:42]

Jesus spoke about giving someone a cup of water to drink. This was a small way someone served another person. He wanted to say that if someone served Jesus, even in a small way, Jesus will reward this person.

See: Reward

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Matthew 10:1

gave them authority ... sickness

Be sure that the text clearly communicates that this authority was 1) to drive out unclean spirits and 2) to heal disease and sickness.

to drive them out

"to make the unclean spirits leave"

Matthew 10:2

Now

This word is used here to mark a pause in the story. Here Matthew tells the names of the twelve apostles.

twelve apostles

This is the same group as the “twelve disciples” in Matthew 10:1.

first

This is first in order, not in rank. Peter was probably the first to become one of Jesus’ disciples.

Matthew 10:3

Matthew the tax collector

"Matthew, who was a tax collector"

Matthew 10:4

the Zealot

"the patriot" or "the nationalist" or 2) "the Zealot" is a description that shows that he was zealous for God to be honored.

who would betray him

"who would betray Jesus"

Matthew 10:5

General Information:

Although verse 5 begins by saying that he sent out the twelve, Jesus gave these instructions before he sent them out.

These twelve Jesus sent out

"Jesus sent out these twelve men" or "It was these twelve men whom Jesus sent out"

sent out

Jesus sent them out for a particular purpose.

He instructed them

"He told them what they needed to do" or "He commanded them"

Matthew 10:6

lost sheep of the house of Israel

“the people of Israel. They are like lost sheep”

house of Israel

"people of Israel" or "descendants of Israel"

Matthew 10:7

The kingdom of heaven is near

“Our God in heaven will soon show himself to be king”

Matthew 10:8

raise the dead

"cause the dead to live again"

Freely you have received, freely give

"Freely you have received these things, freely give them to others" or "You received these things without paying, so give them to others without making them pay"

Matthew 10:9

gold, silver, or copper

These are metals out of which coins were made. Alternate translation: "money"

belts

"purses" or "pouches"

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Matthew 10:10

traveling bag

This could either be any bag used to carry things on a journey, or a bag used by someone to collect food or money.

an extra tunic

Use the same word you used for "tunic" in Matthew 5:40.

his food

"what he needs"

Matthew 10:11

Whatever city or village you enter

"Whenever you enter a city or village" or "When you go into any city or village"

worthy

A "worthy" person is a person who is willing to welcome the disciples.

stay there until you leave

"live in that person's house until you leave the town or village"

Matthew 10:12

As you enter into the house, greet it

“As you enter the house, greet the people who live in it”

Matthew 10:13

If the house is worthy

"If the people in that house receive you well" or "If the people who live in that house treat you well"

let your peace come upon it

"let them receive your peace" or "let them receive the peace that you greeted them with"

if it is not worthy

"if they do not receive you well" or "if they do not treat you well"

let your peace return to you

"take back your greeting of peace"

Matthew 10:14

As for those who do not receive you or listen

"If no people in that house or city will receive you or listen"

listen to your words

"listen to your message" or "listen to what you have to say"

shake off the dust from your feet

"shake the dust off your feet as you leave." This is a sign that God has rejected the people of that house or city.

Matthew 10:15

Truly I say to you

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

it will be more bearable

"the suffering will be less"

the land of Sodom and Gomorrah

"the people who lived in the cities of Sodom and Gomorrah"

that city

"the people of the city that does not receive you"

Matthew 10:16

See, I send

"Look, I send" or "Listen, I send" or "Pay attention to what I am about to tell you. I send"

I send you out

Jesus is sending them out for a particular purpose.

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as sheep in the midst of wolves

"as sheep among people who are like dangerous wolves" or "as sheep among people who act the way dangerous animals act"

be as wise as serpents and innocent as doves

"act with understanding and caution, as well as with innocence and virtue"

Matthew 10:17

will deliver you up to

"will put you under the control of"

councils

local religious leaders or elders who together keep peace in the community

whip you

"beat you with a whip"

Matthew 10:18

you will be brought

"they will bring you" or "they will drag you"

for my sake

"because you belong to me" or "because you follow me"

Matthew 10:19

When they deliver you up

"When people take you to the councils."

do not be anxious

"do not worry"

how or what you will speak

"how you are to speak or what you are to say." The two ideas may be combined: "what you are to say"

for what to say will be given to you

“for you will be told what to say” or “for the Holy Spirit will tell you what to say”

Matthew 10:20

the Spirit of your Father

If necessary, this can be translated as "the Spirit of God your heavenly Father" or a footnote can be added to make it clear that this refers to God the Holy Spirit and not to the spirit of an earthly father.

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

in you

"through you"

Matthew 10:21

Brother will deliver up brother to death

“One brother will deliver up his brother to death” or “Brothers will hand their brothers over to authorities, who will execute them.” Jesus speaks of something that will happen many times.

a father his child

"fathers will deliver up their children to death"

rise up against

"rebel against" or "turn against"

cause them to be put to death

"have them put to death" or "have the authorities execute them"

Matthew 10:22

You will be hated by everyone

"Everyone will hate you" or "All people will hate you"

because of my name

"because of me" or "because you trust in me"

whoever endures

"whoever stays faithful"

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to the end

It is not clear whether the "end" means when a person dies, when the persecution ends, or the end of the age when God shows himself to be king. The main point is that they endure as long as necessary.

that person will be saved

"God will save that person"

Matthew 10:23

in this city

"in one city"

flee to the next

"flee to the next city"

before the Son of Man has

"before I, the Son of Man, have"

Matthew 10:24

A disciple is not greater than his teacher, nor a servant above his master

Jesus is using a proverb to teach his disciples a general truth. Jesus is emphasizing that the disciples should not expect people to treat them any better than the people treat Jesus.

A disciple is not greater than his teacher

"A disciple is always less important than his teacher" or "A teacher is always more important than his disciple"

nor a servant above his master

"and a servant is always less important than his master" or "and a master is always more important than his servant"

Matthew 10:25

It is enough for the disciple that he should be like his teacher

"The disciple should be satisfied to become like his teacher"

the servant like his master

"the servant should be satisfied to become only as important as his master"

If they have called the master ... how much worse ... they call ... the members of his household

Again Jesus is emphasizing that since people have mistreated him, his disciples should expect people to treat them the same or worse.

how much worse would be the names they call the members of his household

"the names that they call the members of his household will certainly be much worse" or "they will certainly call the members of his household much worse names"

If they have called

"Since people have called"

Beelzebul

This name here refers to Satan. It can either be 1) transcribed as “Beelzebul” or 2) translated as “Satan.”

Matthew 10:26

do not fear them

“do not be afraid of those people” or “do not be afraid of people who might treat you badly”

there is nothing concealed that will not be revealed, and nothing hidden that will not be known

“everything that is concealed will be revealed, and everything that is hidden will be made known.”

Matthew 10:27

What I tell you in the darkness, say in the daylight

"What I tell you at night, say in the daytime"

what you hear softly in your ear

"what I whisper to you" or "what I say to you privately"

proclaim upon the housetops

"speak loudly in a public place"

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Matthew 10:28

Do not be afraid of those who kill the body but are unable to kill the soul

"Do not be afraid of people. They can kill the body, but they cannot kill the soul"

kill the body

This means to cause physical death. If these words are awkward, they can be translated as "kill you" or "kill people."

fear him who is able to destroy

"fear God, because he is able to destroy"

body

the part of a person that can be touched, as opposed to the soul or spirit

soul

the part of a person that cannot be touched and that lives on after the physical body dies

fear him who is able

"fear God because he is able"

Matthew 10:29

Are not two sparrows sold for a small coin?

This question can be translated as a statement. "Two sparrows are sold for only a small coin." or "Sparrows have so little value that you can buy two of them for only one small coin."

sparrows

These are very small birds. Alternate translation: "small birds"

a small coin

This is often translated as the least valuable coin in your country. Alternate translation: "a penny" or "very little money"

not one of them falls to the ground without your Father's knowledge

"your Father knows when every one of them falls to the ground"

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Matthew 10:30

even the hairs of your head are all numbered

“God knows even how many hairs are on your head”

numbered

"counted"

Matthew 10:31

You are more valuable than many sparrows

"God values you more than many sparrows"

Matthew 10:32

everyone who confesses me ... I will also confess before my Father

"whoever confesses me ... I will also confess before my Father" or "if anyone confesses me ... I will also confess him before my Father"

confesses me before men

"tells others that he is my disciple" or "acknowledges before other people that he is loyal to me"

I will also confess before my Father who is in heaven

"I will also acknowledge before my Father who is in heaven that that person belongs to me"

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

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Matthew 10:33

he who denies me ... I will also deny before my Father

"whoever denies me ... I will also deny before my Father" or "if anyone denies me ... I will also deny him before my Father"

denies me before men

"denies to other people that he is loyal to me" or "refuses to acknowledge to others that he is my disciple"

I will also deny before my Father who is in heaven

"I will deny before my Father who is in heaven that this person belongs to me"

Matthew 10:34

upon the earth

"to the people of the earth" or "to people"

a sword

This refers to division, fighting, and killing among people.

Matthew 10:35

to set ... against

"to cause ... to fight against"

a man against his father

"a son against his father"

Matthew 10:36

A man's enemies

"A person's enemies"

those of his own household

"members of his own family"

Matthew 10:37

He who loves ... is not worthy

"Those who love ... are not worthy" or "If you love ... you are not worthy"

loves

"cares for" or "is devoted to" or "is fond of"

is not worthy of me

“does not deserve to belong to me” or “is not worthy to be my disciple”

Matthew 10:38

pick up his cross and follow after me

“obey me even to the point of suffering and dying”

Matthew 10:39

He who finds his life will lose it. But he who loses ... will find it

"Those who find their lives will lose them. But those who lose their lives ... will find them" or "If you find your life you will lose it. But if you lose your life ... you will find it"

finds his life

"tries to keep his life will lose it" or "tries to save his life will not have true life"

who loses his life for my sake

"who denies himself for my sake"

will find it

"will find true life"

Matthew 10:40

He who welcomes you

"Whoever welcomes you" or "Anyone who welcomes you"

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He who welcomes you welcomes me

"When someone welcomes you, it is like he is welcoming me" or "If someone welcomes you, it is as if he were welcoming me"

him who sent me

God the Father who sent me"

Matthew 10:41

in the name of a prophet

“because that person is a prophet” or “because he knows that person is a prophet”

a prophet's reward

These phrases refer to the rewards that God gives to prophets and righteous men, not to rewards that prophets or righteous men give to other people.

in the name of a righteous man

“because that righteous man is a righteous man” or “because he knows that person is righteous.”

a righteous man's reward

This refers to the reward God gives to a righteous person.

Matthew 10:42

one of these little ones

"one of these lowly ones" or "the least important of these." This refers to Jesus's disciples.

in the name of a disciple

"because that person is a disciple" or "because he knows that that person is a disciple."

he will ... his reward

Here "he" and "his" refer to the one who is giving.

he will in no way lose his reward

"he will certainly receive his reward"

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Chapter 11

[1] It came about that when Jesus had finished instructing his twelve disciples, he departed from there to teach and
preach in their cities. [2] Now when John heard in the prison about the deeds of the Christ, he sent a message by his
disciples [3] and said to him, "Are you the one who is coming, or should we look for another?"

[4] Jesus answered and said to them, "Go and report to John what you see and hear. [5] The blind are receiving sight,
the lame are walking, lepers are being cleansed, the deaf are hearing again, the dead are being raised back to life,
and the gospel is being preached to the poor. [6] Blessed is anyone who does not stumble because of me."

[7] As these men went on their way, Jesus began to say to the crowds about John, "What did you go out in the desert
to see—a reed being shaken by the wind? [8] But what did you go out to see—a man dressed in soft clothing? Really,
those who wear soft clothing live in kings' houses.
[9] But what did you go out to see—a prophet? Yes, I say to you, and much more than a prophet. [10] This is he of
whom it was written,

'See, I am sending my messenger before your face,
who will prepare your way before you.'
[11] Truly I say to you that among those born of women, there has not arisen anyone greater than John the Baptist.
Yet the least important person in the kingdom of heaven is greater than he is. [12] From the days of John the Baptist
until now, the kingdom of heaven suffers violence, and men of violence take it by force.
[13] For all the prophets and the law have been prophesying until John; [14] and if you are willing to accept it, he is
Elijah who was to come. [15] He who has ears to hear, let him hear.
[16] To what should I compare this generation? It is like children sitting in the marketplaces calling out to the others,
[17] saying:

'We played a flute for you,
and you did not dance.
We mourned,
and you did not weep.'

[18] For John came not eating bread or drinking wine, and they say, 'He has a demon.' [19] The Son of Man came eating
and drinking and they say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!'
But wisdom is justified by her deeds."

[20] Then Jesus began to denounce the cities in which most of his miracles were done, because they had not
repented. [21] "Woe to you, Chorazin! Woe to you, Bethsaida! If the miracles had been done in Tyre and Sidon which
were done in you, they would have repented long ago in sackcloth and ashes. [22] But I tell you it will be more
tolerable for Tyre and Sidon at the day of judgment than for you.
[23] You, Capernaum, do you think you will be exalted to heaven? No, you will be brought down to Hades. For if in
Sodom there had been done the miracles that were done in you, it would still have remained until today. [24] But I
say to you that it will be easier for the land of Sodom in the day of judgment than for you."

[25] At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you concealed these things from
the wise and understanding, and revealed them to little children.
[26] Yes, Father, for this was pleasing in your sight. [27] All things have been entrusted to me from my Father; and no
one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son
chooses to reveal him.
[28] Come to me, all you who labor and are heavy burdened, and I will give you rest. [29] Take my yoke on you and
learn from me, for I am meek and lowly in heart, and you will find rest for your souls. [30] For my yoke is easy and
my burden is light."

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Matthew 11

11:1-6

What was a disciple?

[11:1]

See: Disciple

What was preaching?

[11:2]

See: Preach (Preacher)

Which John was Matthew writing about?

[11:2]

Matthew wrote about John the Baptist here.

What did John's disciples ask Jesus?

[11:3]

People who followed John the Baptist asked Jesus if he was "the one who is coming." They wanted to know if Jesus was the messiah. John already knew that Jesus was the Messiah (see: Matthew 3:11). Here, John wanted Jesus to tell him again that he was the messiah. Perhaps he wanted to know why he was in prison if Jesus was the Messiah. Or perhaps Jesus did not do the things John thought the messiah would do.

See: Messiah (Christ)

What did it mean that someone was lame?

[11:5]

Someone who was lame could not walk.

What was a leper?

[11:5]

According to the Law of Moses, a leper is not unclean.

See: Leprosy (Leper); Clean and Unclean; Law of Moses

How are the dead raised back to life?

[11:5]

Jesus said the dead are raised back to life. That is, they are resurrected.

See: Resurrect (Resurrection)

How did Jesus preach the gospel?

[11:5]

Jesus preached the gospel to the poor.

See: Preach (Preacher); Gospel

How was someone blessed?

[11:6]

Jesus said blessed is anyone who does not stumble because of him. This was a metaphor. He wanted to say the people who believed he was the messiah would be blessed.

See: Bless (Blessing); Metaphor; Messiah (Christ); Stumble (Stumbling Block)

11:7-19

What were the things Jesus had to say about John the Baptist?

[11:7]

Jesus talked to the crowd about John the Baptist. John the Baptist lived in the desert and wore clothing that was not comfortable. Jesus talked about a reed shaken by the wind. He wanted to say that John did not change because of what people thought about him. He did what God wanted him to do no matter what people said. He did not live in the way powerful kings lived. Instead, he lived as a prophet lived. He focused on telling people about God, not on living in a certain way.

See: Prophet

How was John greater than a prophet?

[11:9]

John the Baptist was a prophet. However, he did something that no previous prophet did. He prophesied to prepare people for the coming of the Messiah. John's message was the greatest message of all.

See: Malachi 3:1

See: Prophet; Prophecy (Prophesy) ; Messiah (Christ)

How was someone in the kingdom of heaven greater than John the Baptist?

[11:11]

Jesus said that John the Baptist was the greatest person who ever lived, except Jesus. However, anyone who lives in the kingdom was greater than John the Baptist. That is, anyone who lives in the kingdom, was greater in some way that anyone who lived under the Law of Moses.

See: Kingdom of God; Law of Moses

How did the kingdom of heaven suffer violence?

[11:12]

Some scholars think the kingdom was being violently attacked. That is, there was evil forces attacked the kingdom of God. These scholars think an example of this was John the Baptist being put into prison and then later killed because he spoke about the messiah (see: Mark 6:17-29). Other scholars think the kingdom was forcefully advancing into the world. That is, Jesus was casting out demons and performing miraculous signs, showing the power of the kingdom of God.

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See: Kingdom of God; Demon Possession (Casting Out Demons); Miracle; Sign

What was the Law and the Prophets?

[11:13]

See: Old Testament (Law and Prophets)

How was John the return of Elijah?

[11:14]

Malachi prophesied that the prophet Elijah would return (see: Malachi 4:5-6). Jesus taught the people that John the Baptist was the fulfillment of the prophecy about the return of Elijah. That is, Malachi was prophesying about a man who was like Elijah would return, and that man was John.

See: Prophecy (Prophesy) ; Prophet; Fulfill (Fulfillment)

Why did Jesus say the Jews were like children?

[11:16]

Jesus said that these Jews were like children. This was metaphor. Just like children will complain when no one dances to their songs, so the people complained against all of God's prophets, including John the Baptist and Jesus.

See: Metaphor; Prophet

What was a gluttonous man?

[11:19]

A gluttonous man was someone who ate too much. They spend most of their life eating and thinking about eating.

What was a drunkard?

[11:19]

A drunkard was someone who drank too much alcohol and often became drunk.

What was a tax collector?

[11:19]

Matthew was a tax collector. People in Israel hated the tax collectors. Tax collectors were Jews who worked for the Roman government. They paid the Romans so they could collect taxes from other people. If they collected more taxes than they paid the Roman government, then they were allowed to keep it. Because of this, many tax collectors became rich. The Jews thought a Jewish tax collector betrayed the Jewish people because they took money from the Jews and gave it to the Romans. They thought tax collectors were evil because they took money from people who honored God and gave it to people who rejected God.

See: Tax (Tax Collector, Toll))

Who were sinners?

[11:19]

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Matthew wrote about sinners. All people sinned. However, these were people who sinned in a way that other people knew they sinned. People judged them as evil. The Jews would not be friends with these people. The Pharisees would not eat with them because they thought sinners were unclean.

See: Sin; Clean and Unclean; Pharisees; Judge (Judgment)

How was wisdom justified by her deeds?

[11:19]

Jesus said that wisdom was justified by her deeds. This was a metaphor. He wanted to say that he and John were right for living in the way they did. The way they lived helped people to know that they served God because they did the things God sent them to do.

See: Metaphor

11:20-30

Why did Jesus reproach certain cities?

[11:20]

Jesus reproached certain cities. He rebuked the people who lived in these cities because they rejected him. The people in these cities did not repent.

See: Repent (Repentance)

Where were Chorazin, Bethsaida, Tyre, and Sidon?

[11:21, 11:22]

See: Map: Chorazin; Bethsaida; Tyre and Sidon

Why did people wear sackcloth and ashes?

[11:21]

People wore sackcloth and ashes when they were mourning or to show people they were sad. Sackcloth was a rough cloth and was known to irritate the skin. To wear sackcloth was a sign that the people repented.

See: Sign; Repent (Repentance)

Where was Capernaum?

[11:23]

See Map: Capernaum

Why did Jesus talk about Sodom?

[11:23]

Sodom was an ancient city. The people of Sodom were very evil (see: Genesis 19). No one in Sodom obeyed God. Jesus was saying that if he had done the same kind of miracles in Sodom as he did in the regions around Jerusalem, the people of Sodom would have repented. But, because the cities of Chorazin, Bethsaida, Tyre, and Sidon rejected Jesus, these cities would be punished more than Sodom in the day of judgement.

See: Day of the Lord; Day of Judgment; Miracle

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Why was Jesus pleased that God only helped certain people to know about him?

[11:25]

Jesus praised God because he concealed things from people who thought they were wise. When Jesus said that God “revealed them to little children” he used a metaphor. That is, Jesus said that God revealed his truth to people who were humble and knew they needed help from God.

See: Wise (Wisdom, Fool); Humble (Humility); Reveal (Revelation)

How did Jesus talk about himself and God the Father?

[11:27]

Scholars think Jesus spoke about himself and God the Father as being one. That is, they are of the same nature and character. They know each other perfectly.

See: God the Father; Son of God; Trinity

How does God reveal?

[11:27]

See: Reveal (Revelation)

What did Jesus mean when he said, “I will give you rest”?

[11:28]

Jesus said, “I will give you rest.” Some scholars think Jesus meant that he will refresh those who were weary. Other scholars think Jesus meant that he would encourage and strengthen them to do difficult things. In addition, people can be at rest because they are at peace with God.

What was a yoke?

[11:29, 11:30]

A “yoke” was a thick wooden beam that was set across the neck and shoulders of animals. This allowed the animals to pull heavy loads in a cart, or to pull a plow. When Jesus spoke about a yoke, he used a metaphor. That is, Jesus was willing to share any burden or hardship a Christian might have in their life.

See: Metaphor

Matthew 11:1

It came about that when

"Then when" or "After"

had finished instructing

"had finished teaching" or "had finished commanding."

in their cities

“in the cities of the Jews”

Matthew 11:2

Now

This word is used here to mark a new part of the story.

when John heard in the prison about

"Now John had been put in prison. When he heard about" or "When John, who was in prison, heard about"

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he sent a message by his disciples

John the Baptist sent his own disciples with a message to Jesus.

Matthew 11:3

said to him

"said to Jesus"

Are you the one who is coming

"Are you the one whom we are expecting to come." This is another way to refer to the Messiah or Christ.

should we look for another

"should we be expecting someone else"

Matthew 11:4

report to John

"tell John"

Matthew 11:5

lepers are being cleansed

“people who have leprosy are becoming well”

the dead are being raised back to life

“people who have died live again”

the gospel is being preached to the poor

“poor people are hearing the gospel”

the poor

"poor people"

Matthew 11:7

Connecting Statement:

Jesus talks to the crowds about John the Baptist. He uses questions to cause the people to think about what kind of person John the Baptist is. These questions can be translated as sentences.

What did you go out in the desert to see—a reed ... wind?

"Surely you did not go out to the desert to see a reed ... wind!"

a reed being shaken by the wind

"a man who easily changes his mind and is like a reed being shaken by the wind"

being shaken by the wind

"swaying in the wind" or "blowing in the wind"

Matthew 11:8

But what did you go out to see—a man ... clothing?

“And surely you did not go out to the desert to see a man ... clothing!”

dressed in soft clothing

"wearing expensive clothing." Rich people wore this kind of clothing.

Matthew 11:9

But what did you go out to see—a prophet?

"Surely you went out to the desert to see a prophet!"

and much more than a prophet

"and he is much more than a prophet"

much more than

much more important than

Matthew 11:10

This is he of whom it was written

"He is the one about whom a prophet wrote long ago" or "This is what a prophet wrote long ago about John the Baptist"

I am sending my messenger

The pronouns "I" and "my" refer to God. The prophet was quoting what God said.

before your face

"in front of you" or "to go ahead of you"

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prepare your way before you

This means the messenger will prepare the people to receive the Messiah's message.

Matthew 11:11

Truly I say to you

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

among those born of women, there has not arisen anyone greater than John the Baptist

"no one born of women has been a greater prophet than John the Baptist"

among those born of women

"out of all people who have ever lived"

the least important person in the kingdom of heaven

"the least important person under the rule of our God in heaven"

is greater than he is

"is more important than John is"

Matthew 11:12

From the days of John the Baptist

"From the time John began preaching his message"

the kingdom of heaven suffers violence

This could mean 1) "enemies violently attack the kingdom of heaven" or 2) "the kingdom of heaven has been coming forcefully."

and men of violence take it by force

This could mean 1) "and violent people forcefully take it" or 2) "and forceful people grab onto it."

Matthew 11:13

all the prophets and the law have been prophesying until John

“these are the things that the prophets and Moses have prophesied through the scriptures until the time of John the Baptist”

Matthew 11:14

he is Elijah who was to come

“John is the one a prophet spoke about when he said that Elijah would come”

Matthew 11:15

He who has ears to hear, let him hear

“The one who is willing to listen, let him listen” or “Let the one who is willing to listen to me understand and obey what I say”

He who has ... let him hear

“You who have ears ... listen”

Matthew 11:16

To what should I compare this generation?

This is what this generation is like.”

this generation

"the people living now" or "these people" or "you people of this generation"

marketplaces

large, open-air areas where people buy and sell items

Matthew 11:17

We played a flute for you, and you did not dance

"We played the flute for you, but you did not dance to the happy music"

We mourned, and you did not weep

"We mourned, but you did not cry with us"

Matthew 11:18

not eating bread or drinking wine

This could mean 1) that John did not eat expensive food or 2) that John fasted often. John also did not drink wine.

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they say, 'He has a demon.'

"they say that he has a demon."

they say

“people say”

Matthew 11:19

The Son of Man came

"I, the Son of Man, came"

came eating and drinking

This is the opposite of John's behavior. This means Jesus celebrated and enjoyed good food and drink like other people did.

they say, 'Look, he is a gluttonous man and a drunkard ... sinners!'

“he eats too much and drinks too much wine”

he is a gluttonous man and a drunkard

"he is a greedy eater and a drunk" or "he continually eats too much food and drinks too much alcohol"

But wisdom is justified by her deeds

Jesus said this because the people who rejected both him and John were not being wise. Jesus and John the Baptist are the wise ones, and the results of their deeds prove it.

wisdom is justified by her deeds

“a person’s wisdom is proved by what he does” or “the results of a wise person’s deeds prove that he is wise”

Matthew 11:20

denounce the cities

"began to rebuke the people of the cities" or "accuse the people of the cities of doing wrong"

in which most of his miracles were done

"in which he did most of his miracles"

miracles

"mighty works" or "works of power"

Matthew 11:21

Woe to you

"How terrible it will be for you"

Chorazin ... Bethsaida ... Tyre ... Sidon

These are the names of cities.

Chorazin ... Bethsaida

"people of Chorazin ... people of Bethsaida"

If the miracles ... in sackcloth and ashes

Jesus is describing a situation that could have happened in the past, but it did not.

If the miracles had been done in Tyre and Sidon which were done in you

"If someone had done the miracles among the people of Tyre and Sidon that I have done among you"

Matthew 11:22

it will be more tolerable for Tyre and Sidon at the day of judgment than for you

“God will show more mercy to the people of Tyre and Sidon in the day of judgment than to you” or “God will punish you more severely at the day of judgment than the people of Tyre and Sidon”

Matthew 11:23

Capernaum ... Sodom

The names of these cities refer to the people living in Capernaum and in Sodom.

do you think you will be exalted to heaven?

"you will not be raised up to heaven!" or "God will not bring you up to heaven like you think he will!"

you will be brought down to Hades

"you will go down to Hades" or "God will send you down to Hades"

For if in Sodom ... it would still have remained until today

Jesus is describing a situation that could have happened in the past, but it did not.

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if in Sodom there had been done the miracles that were done in you

Matthew 11:24

it will be easier for the land of Sodom in the day of judgment than for you

“God will show more mercy to the people of Sodom in the day of judgment than to you” or “God will punish you more severely in the day of judgment than the people of Sodom”

Matthew 11:25

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Lord of heaven and earth

"Lord who rules over heaven and earth" or "Lord of everyone everywhere"

you concealed these things from ... and revealed them to

"you hid these truths from ... and revealed them to" or "you have not made these things known to ... and you made them known to"

the wise and understanding

"people who think they are wise and understanding"

to little children

"to people who are like little children." Jesus is emphasizing that many of those who believe him either are not well educated or do not think of themselves as wise.

Matthew 11:26

for this was pleasing in your sight

“for it pleased you to do this” or “for you considered it good to do this”

Matthew 11:27

All things have been entrusted to me from my Father

"My Father has entrusted all things to me" or "My Father has given everything over to me." This could mean that 1) God the Father has revealed everything about himself and his kingdom to Jesus or 2) God has given all authority to Jesus.

my Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

no one knows the Son except the Father

These are important titles that describe the relationship between God and Jesus. It is best to translate “Father” and “Son” with the same words that your language uses to refer to a human father and a human son. The word "knows" here means more than just being acquainted with someone. It means knowing someone intimately because of having a special relationship with him.

the Son

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

no one knows the Father except the Son and ... him

"only the Son and ... him know the Father"

Matthew 11:28

all you

All occurrences of "you" are plural.

who labor and are heavy burdened

“who are tired and carry a heavy burden” or “who are tired from trying to keep all the laws and feel like they are carrying a heavy burden”

I will give you rest

"I will allow you to rest from your labor and burden"

Matthew 11:29

Take my yoke on you

"wear the yoke that I put on you" or

I am meek and lowly in heart

"I am gentle and humble"

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you will find rest for your souls

"you will find rest for yourselves" or "you will be able to rest"

Matthew 11:30

Take my yoke on you

"wear the yoke that I put on you" or

I am meek and lowly in heart

"I am gentle and humble"

you will find rest for your souls

"you will find rest for yourselves" or "you will be able to rest"

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Chapter 12

[1] At that time Jesus went on the Sabbath day through the grainfields. His disciples were hungry and began to
pluck heads of grain and eat them. [2] But when the Pharisees saw that, they said to Jesus, "See, your disciples do
what is unlawful to do on the Sabbath."

[3] But Jesus said to them, "Have you never read what David did when he was hungry, and the men who were with
him? [4] He went into the house of God and ate the bread of the presence, which was unlawful for him to eat and
unlawful for those who were with him, but lawful only for the priests.
[5] Have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath but are guiltless?
[6] But I say to you that one greater than the temple is here.
[7] If you had known what this meant, 'I desire mercy and not sacrifice,' you would not have condemned the
guiltless. [8] For the Son of Man is Lord of the Sabbath."

[9] Then Jesus left from there and went into their synagogue. [10] Behold, there was a man who had a withered hand.
The Pharisees asked Jesus, saying, "Is it lawful to heal on the Sabbath?" so that they might accuse him of sinning.

[11] Jesus said to them, "What man would there be among you, who, if he had just one sheep, and if this sheep fell
into a pit on the Sabbath, would not take hold of it and raise it out? [12] How much more valuable, then, is a man
than a sheep! Therefore it is lawful to do good on the Sabbath."
[13] Then Jesus said to the man, "Stretch out your hand." He stretched it out, and it was restored to health, just like
the other hand. [14] But the Pharisees went out and plotted against him. They were seeking how they might destroy
him.

[15] Jesus, knowing this, withdrew from there. Many people followed him, and he healed them all. [16] He commanded
them not to make him known to others, [17] that it might be fulfilled, what had been said through Isaiah the
prophet, saying,

[18] "See, my servant whom I have chosen;
my beloved one, in whom my soul is well pleased.
I will put my Spirit upon him,
and he will proclaim justice to the Gentiles.
[19] He will not strive nor cry aloud;
neither will anyone hear his voice in the streets.
[20] He will not break any bruised reed;
he will not quench any smoking flax,
until he leads justice to victory,
[21] and in his name the Gentiles will have hope."

[22] Then someone blind and mute, possessed by a demon, was brought to Jesus. He healed him, with the result that
the mute man spoke and saw. [23] All the crowds were amazed and said, "Can this man be the Son of David?"

[24] But when the Pharisees heard of this miracle, they said, "This man does not cast out demons except by
Beelzebul, the prince of the demons."

[25] But Jesus knew their thoughts and said to them, "Every kingdom divided against itself is made desolate, and
every city or house divided against itself will not stand.
[26] If Satan drives out Satan, he is divided against himself. How then will his kingdom stand? [27] And if I drive out
demons by Beelzebul, by whom do your sons drive them out? For this reason they will be your judges.
[28] But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you. [29] How can anyone
enter the house of the strong man and take away his belongings without tying up the strong man first? Then he
will steal his belongings from his house. [30] The one who is not with me is against me, and the one who does not
gather with me scatters.

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[31] Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. [32] Whoever speaks any word against the Son of Man, that will be forgiven him. But whoever speaks against the Holy Spirit, that will not be forgiven him, neither in this world, nor in that which is to come.
[33] Make a tree good and its fruit good, or make the tree bad and its fruit bad, for a tree is recognized by its fruit. [34] You offspring of vipers, since you are evil, how can you say good things? For out of the abundance of the heart the mouth speaks. [35] The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil.
[36] I say to you that in the day of judgment people will give an account for every idle word they will have said. [37] For by your words you will be justified, and by your words you will be condemned."

[38] Then certain scribes and Pharisees answered Jesus and said, "Teacher, we wish to see a sign from you."

[39] But Jesus answered and said to them, "An evil and adulterous generation seeks for a sign. But no sign will be given to it except the sign of Jonah the prophet. [40] For as Jonah was three days and three nights in the stomach of the big fish, so will the Son of Man be three days and three nights in the heart of the earth.
[41] The men of Nineveh will stand up at the judgment with this generation of people and will condemn it. For they repented at the preaching of Jonah, and see, someone greater than Jonah is here.
[42] The Queen of the South will rise up at the judgment with the men of this generation and condemn them. She came from the ends of the earth to hear the wisdom of Solomon, and see, someone greater than Solomon is here.
[43] When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest, but does not find it. [44] Then it says, 'I will return to my house from which I came.' Having returned, it finds the house empty—it had been swept clean and put in order. [45] Then it goes and takes along with it seven other spirits more evil than itself, and they all come in to live there. Then the final condition of that man becomes worse than the first. It will be just like that with this evil generation."

[46] While Jesus was still speaking to the crowds, behold, his mother and his brothers stood outside, seeking to speak to him. [47] Someone said to him, "Look, your mother and your brothers stand outside, seeking to speak to you."

[48] But Jesus answered and said to him who told him, "Who is my mother and who are my brothers?" [49] Then he stretched out his hand toward his disciples and said, "See, here are my mother and my brothers! [50] For whoever does the will of my Father who is in heaven, that person is my brother, and sister, and mother."

Matthew 12

12:1-8

Why did the Pharisees think that it was wrong to pluck heads of grain and eat them?

[12:2]

The pharisees thought that it was against the Law of Moses to pluck heads of grain and eat them on the Sabbath. This is because they thought it was work, which was forbidden on the Sabbath. However, they misunderstood the Law of Moses regarding the picking of grain on the Sabbath.

See: Deuteronomy 23:25

See: Law of Moses; Sabbath; Pharisees

How did Jesus tell the pharisees that the disciples did not break the Law of Moses?

[12:3, 12:4, 12:5]

Jesus told the Pharisee that the disciples did not break the Law of Moses. They were allowed to do this because they were traveling and hungry. This was similar to what King David did (see: 1 Samuel 21:1-6). He also told them that the priests violated the rules the Pharisees made about the sabbath by working in the temple on the Sabbath.

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He also wanted them to know that he is greater than the Sabbath. Jesus created the Sabbath and the rules for the Sabbath. This made him ruler over the Sabbath.

See: Temple; Sabbath; Son of Man; Pharisees; Disciple; Priest (Priesthood)

What was the house of God?

[12:4]

The temple was the house of God.

See: Temple

Why did God desire mercy and not sacrifice?

[12:7]

God said that he wanted mercy and not sacrifice (see: Hosea 6:6). God wanted sacrifice, but he did not want people to make sacrifices to him in the wrong way. That is, if people did not love one another or show mercy to one another, their sacrifices would be given in the wrong way.

See: Mercy; Offer (Offering); Sacrifice

12:9-23

Why did the Pharisees want to ask Jesus about healing this man on the Sabbath?

[12:10]

The Pharisees asked Jesus about healing this man on the Sabbath. They taught that someone could not be healed on the Sabbath unless that person was going to die. If someone healed this person, then this was work and broke the Law of Moses. They wanted Jesus to heal this man so they could tell people that Jesus sinned. However, this was not sin. They just thought it was a sin.

The pharisees thought that it was not against the Law of Moses to help their sheep on the Sabbath. Therefore, Jesus wanted them to know that it was also good to heal this man on the sabbath because people are more valuable that animals. He wanted the pharisees to think about this and know that they were wrong in their thinking.

See: Pharisees; Sabbath; Law of Moses; Sin

Why did the Pharisees want to destroy Jesus?

[12:14]

The Pharisees were angry after Jesus healed this man. They thought he sinned and he made them look like they were evil.

See: Pharisees; Sin

Why did Jesus not want people to tell other people about the things he did?

[12:16]

See: Messianic Secret

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How did Jesus fulfill the words of Isaiah?

[12:17, 12:18, 12:19, 12:20, 12:21]

Jesus fulfilled the prophecy of Isaiah (see: Isaiah 42:1-4) by serving God. The Holy Spirit gave him power to do great things. He taught the Gentiles about how to live in a way that honors God. He was humble and compassionate.

See: Gentile; Fulfill (Fulfillment); Prophecy (Prophesy) ; Holy Spirit

How did the Gentiles have hope in Jesus' name?

[12:21]

The Gentiles could be at peace with God if they believed in Jesus. At this time, the Jews did not think the Gentiles could be at peace with God.

See: Gentile; Name

How was someone possessed by a demon?

[12:22]

See: Demon Possession (Casting Out Demons)

Who was the Son of David?

[12:23]

The Son of David was the messiah. He was the one who fulfilled the promises God made to David (see: 2 Samuel 7).

See: Covenant with David ; Messiah (Christ); Son of David; Fulfill (Fulfillment)

12:24-37

Who was Beelzebul?

[12:24]

Beelzebul was a name for Satan. Satan was the prince of the demons. He ruled the demons. However, God ruled Satan.

See:Luke 11:17-23

See: Satan (The Devil); Demon

How did the Pharisees think Jesus was able to remove demons from people?

[12:24]

The Pharisees said that Satan gave Jesus permission to remove demons from people.

See: Pharisees; Demon Possession (Casting Out Demons); Demon; Satan (The Devil)

What was meant by the words, a "kingdom divided against itself"?

[12:25]

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A “kingdom divided against itself” referred to a nation or country that divided itself into groups and then fought against each other.

What did it mean that a kingdom divided against itself “is made desolate”?

[12:25]

A kingdom “is made desolate” when the country or nation was destroyed. That is, there would be only a few people left alive and the country would be ruined.

Why did Jesus ask the Pharisees, about driving out demons?

[12:27]

Jesus’ question was a rebuke to the Pharisees. Jesus condemned the Pharisees’ followers for doing the same things they accused Jesus of doing. However, Jesus did not do these things.

How were people with or against Jesus?

[12:30]

Jesus said that people were either with him or against him. That is, people either fought with him in some way or against him in some way. When he said this, he wanted to say that people could either believe in him or reject him. They could not do both of these things at the same time.

What was the blasphemy of the Holy Spirit?

[12:31}

Scholars think different things about how someone blasphemes the Holy Spirit.

1. Some scholars think Jesus spoke about people rejecting him. If someone does not believe in Jesus, then they will not be forgiven of their sins.
2. Some scholars think Jesus spoke about someone seeing Jesus do miracles and saying that Satan gave him the power to do this. Therefore, people today cannot blaspheme the Holy Spirit.
3. Other scholars think Jesus spoke about people who said that the Holy Spirit did not do the things that he did.

See: Sin; Blaspheme (Blasphemy); Holy Spirit; Miracle; Satan (The Devil)

Why did Jesus talk about trees and fruit?

[12:33]

Jesus talked about trees and fruit. This was a metaphor. Scholars think different things about what this metaphor meant:

1. Some scholars Jesus compared himself to a tree, and the miracles he did as the fruit. They think Jesus was telling the Pharisees that they could not say that his miracles were good, but that he, as a person, was bad.
2. Some scholars think Jesus was speaking about the Pharisees. That is, the things they did were different from the things they said they believed.

See: Metaphor; Fruit (Metaphor); Pharisees

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What did Jesus mean by calling the Pharisees the “offspring of vipers”?

[12:34]

Some scholars think Jesus was saying the Pharisees were men whose ancestor was the serpent himself, that is, the Devil. Scholars think Jesus used the metaphor of a viper to show that the Pharisees were both evil and dangerous.

See: Pharisees; Metaphor

What were the treasures of someone’s heart?

[12:35]

The treasures of a person’s heart was a metaphor. That is, from deep within a person’s mind and soul comes what that person truly believes, whether good or evil.

See: Heart (Metaphor); Metaphor; Mind; Soul

What is the day of judgment?

[12:36]

See: Day of Judgment

How was someone justified?

[12:37]

See: Justify (Justification)

How is someone condemned?

[12:37]

See: Condemn (Condemnation)

12:38-50

What was an “adulterous generation”?

[12:39]

When Jesus spoke about an “adulterous generation” he used a metaphor. Some scholars think Jesus was speaking directly to the Scribes and Pharisees, and told them they were an “adulterous generation”. That is, the Scribes and Pharisees did not truly obey and follow God completely.

See: Metaphor; Adultery; Generation; Scribe; Pharisees

What was a sign?

[12:39]

See: Sign

What was the “sign of the prophet Jonah”?

[12:39]

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Jonah was a prophet in ancient Israel (see: Jonah 1-4). He was swallowed by a very large fish and was in the fish for three days. After three days, he was released. Something like this was going to happen to Jesus. He would die and after three days, he would come back to life.

See: Resurrect (Resurrection) ; Son of Man; Prophet; Sign

Where was Nineveh?

[12:41]

See Map: Nineveh

How were the people of Nineveh going to judge the Jews?

[12:41]

When Jesus spoke about standing up to judge the Jews, he used a metaphor. When God sent Jonah the prophet to Nineveh to speak for God, the people there repented. However, when God sent Jesus into the world, the Scribes and Pharisees rejected Jesus and the things he taught. Therefore in some way, this will serve as a judgment against people who do not repent from their evil ways, that they might obey and follow Jesus.

See: Metaphor; Repent (Repentance); Prophet; Scribe; Pharisees; Judge (Judgment)

See Map: Nineveh

See: Jonah 3:1-10

Who was the Queen of the South?

[12:42]

Jesus spoke about the queen of the south. He was thinking about the Queen of Sheba (see: 1 Kings 10). Her country was far to the south of Israel.

See Map: Sheba

What was an unclean spirit?

[12:43]

See: Demon

What were waterless places?

[12:43]

Waterless places referred to areas that were dry, or a desert. The demons wandered through those areas, but did not stay there.

See: Demon

What was meant by the words, “it finds that house swept out and put in order”?

[12:44]

When Jesus spoke about a house being “swept out and put in order” he used a metaphor. That is, he was speaking about a person who had a demon cast out from him. When that person did not believe in Jesus the house remained empty, and therefore able to be inhabited once again by demons.

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See: Metaphor; Demon; Demon Possession (Casting Out Demons)

Who were Jesus' mother and brothers?

[12:46]

When Jesus was speaking, his mother and brothers wanted to speak with him. This was his mother Mary and her sons. Jesus told them about another type of mother and brother. Scholars think Jesus wanted people to know that people who obeyed God were his true family.

See: Family of Jesus; Family of God

What is the will of God?

[12:50]

See: Will of God

Matthew 12:1

grainfields

This is a place to plant grain. If there is no word for grains, then you can use "fields of the plant they made bread from."

heads of grain

The heads of grain are the topmost part of the wheat plant. It holds the mature grain or seeds of the plant.

Matthew 12:2

do what is unlawful to do on the Sabbath

Picking grain in others' fields and eating it was not considered stealing. The question was whether one could do this otherwise lawful activity on the Sabbath.

the Pharisees

"Look, your disciples." The Pharisees use this word to draw attention to what the disciples are doing.

Matthew 12:3

to them

"to the Pharisees"

Have you never read ... with him?

"Surely you have read about ... with him."

Matthew 12:4

the house of God

"the tabernacle" or "the place for worshiping God"

bread of the presence

"bread that the priest placed before God" or "sacred bread"

those who were with him

"the men who were with David"

but lawful only for the priests

"but, according to the law, only the priests could eat it"

Matthew 12:5

Have you not read in the law that ... but are guiltless?

"Surely you have read in the law of Moses that ... but are guiltless." or "You should know that the law teaches that ... but are guiltless."

profane the Sabbath

"do on the Sabbath what the law forbids them to do on that day"

are guiltless

"God will not punish them" or "God does not consider them guilty"

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Matthew 12:6

I say to you

This adds emphasis to what Jesus says next.

one greater than the temple

"someone who is more important than the temple." Jesus was referring to himself as the one greater.

Matthew 12:7

If you had known what this meant, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless

“If you had understood what God meant when he said ‘I desire mercy and not sacrifice, you would not have condemned the guiltless” or “You would not have condemned people who are not guilty if you had understood the meaning of “I desire mercy and not sacrifice”

I desire mercy and not sacrifice

In the law of Moses, God did command the Israelites to offer sacrifices. This means God considers mercy more important than the sacrifices.

the guiltless

"those who are not guilty"

Matthew 12:8

the Son of Man is

"I, the Son of Man, am"

is Lord of the Sabbath

"rules over the Sabbath" or "makes the laws about what people can do on the Sabbath"

Matthew 12:9

Then Jesus left from there

"Jesus left the grainfields" or "Then Jesus left"

their synagogue

"the synagogue that they attended"

Matthew 12:10

Behold

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

a man who had a withered hand

"a man who had a paralyzed hand" or "a man with a crippled hand"

The Pharisees asked Jesus, saying, "Is it lawful to heal on the Sabbath?" so that they might accuse him of sinning.

"The Pharisees wanted to accuse Jesus of sinning, so they asked him, 'Is it lawful to heal on the Sabbath?'"

Is it lawful to heal on the Sabbath

"According to the law of Moses, may a person heal another person on the Sabbath"

Matthew 12:11

What man would there be among you, who, if he had just one sheep ... would not take hold of it and raise it out?

“Every one of you, if you only had one sheep ... would grab the sheep and pull it out of the pit.”

Matthew 12:12

How much more valuable, then, is a man than a sheep!

"Obviously, a man is much more valuable than a sheep!" or "Just think about how much more important a man is than a sheep"

it is lawful to do good on the Sabbath

"those who do good on the Sabbath are obeying the law"

Matthew 12:13

Then Jesus said to the man, "Stretch out your hand."

“Then Jesus told the man to stretch out his hand.”“Then Jesus told the man to stretch out his hand.”

Stretch out your hand

"Hold out your hand" or "Extend your hand"

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He stretched

"The man stretched"

it was restored to health

"it was healthy again" or "it became well again"

Matthew 12:14

plotted against him

"planned to harm Jesus"

were seeking how they might destroy him

"were discussing how they might kill Jesus"

Matthew 12:15

Jesus, knowing this, withdrew from there

“Jesus knew what the Pharisees were planning, so he left that place”

Matthew 12:16

not to make him known to others

"not to tell anyone else about him"

Matthew 12:17

that it might be fulfilled, what had been said through Isaiah the prophet, saying,

“This was to fulfill what had been said through Isaiah the prophet:” or “This was so that what God had said through the prophet Isaiah might happen:”

Matthew 12:18

Connecting Statement:

Matthew quotes the prophet Isaiah to show that Jesus’s ministry fulfilled scripture. Isaiah wrote what God said, so all the occurrences of “I” and “my” refer to God.

my beloved one, in whom my soul is well pleased

“he is my beloved one, and I am very pleased with him”

he will proclaim justice to the Gentiles

“he will announce to the nations that God will do for them what is right”

Matthew 12:19

neither will anyone hear his voice in the streets

“nor shout in public places” or “and people will not hear him speaking loudly in the streets”

Matthew 12:20

He will not break any bruised reed; he will not quench any smoking flax

"He will be kind to people who are like a bruised reed, and he will be gentle to those who are like a smoking flax"

bruised reed

"damaged plant"

he will not quench any smoking flax

"he will not put out any smoking wick" or "he will not stop any smoking lamp wick from burning." A smoking flax is a lamp wick after the flame has gone out and when it is only smoking.

until he leads justice to victory

"until he makes justice have victory" or "until he makes everything right"

Matthew 12:21

in his name the Gentiles will have hope

“the Gentiles will trust in his name” or “the Gentiles will confidently wait for him to fulfill his promises”

in his name

"in him"

Matthew 12:22

Then someone blind and mute, possessed by a demon, was brought to Jesus

“Then people brought to Jesus a man who was blind and mute because a demon was controlling him”

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Matthew 12:23

All the crowds were amazed

"All the people who had seen Jesus heal the man were greatly surprised"

the Son of David

This is a title for the Christ or Messiah. See how you translated “Son of David” in Matthew 9:27

Matthew 12:24

This man does not cast out demons except by Beelzebul ... demons

“This man is able to force demons to leave only because he is a servant of Beelzebul ... demons”

This man

The Pharisees avoid calling Jesus by name to show they reject him.

the prince of the demons

"the chief of the demons"

Matthew 12:25

Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand

These two statements emphasize that it would not make sense for Beelzebul to use his power to fight other demons.

Every kingdom divided against itself is made desolate

"A kingdom will not last if its people fight among themselves"

Matthew 12:26

If Satan drives out Satan

“If Satan forces his own demons to leave”

How then will his kingdom stand?

"His kingdom would not be able to stand!" or "His kingdom would not last!"

Matthew 12:27

And if I drive out demons by Beelzebul

"And if you say that I drive out demons by Beelzebul"

Beelzebul

This name refers to the same person as "Satan" (verse 26).

by whom do your sons drive them out?

"then your followers also drive out demons by Beelzebul." or "then you would have to say that your followers drive out demons by the power of Beelzebul."

For this reason they will be your judges

"Because your followers cast out demons by the power of God, they prove that you are wrong about me."

Matthew 12:28

But if I

"But because I"

then the kingdom of God has come upon you

"this means God is establishing his rule among you"

come upon you

Here "you" is plural and refers to the people of Israel.

Matthew 12:29

How can anyone enter ... without tying up the strong man first?

“No one can enter ... without tying up the strong man first.” or “If a person wants to enter ... he must first tie up the strong man.”

Then he will steal

"The he can steal" or "Then he will be able to steal"

Matthew 12:30

who is not with me

"who does not support me" or "who does not work with me"

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is against me

"opposes me" or "works against me"

the one who does not gather with me scatters

“whoever does not gather my sheep with me scatters them” or “whoever does not work with me works against what I am doing”

Matthew 12:31

every sin and blasphemy will be forgiven men

"God will forgive every sin that people commit and every evil thing they say" or "God will forgive every person who sins or says evil things"

blasphemy against the Spirit will not be forgiven

"God will not forgive the person who speaks evil things about the Holy Spirit"

Matthew 12:32

Whoever speaks any word against the Son of Man

"If a person says anything bad about the Son of Man"

the Son of Man

Jesus is speaking about himself.

that will be forgiven him

"God will forgive a person for that"

that will not be forgiven him

"God will not forgive that person"

neither in this world, nor in that which is to come

"in this life or in the next life" or "now or ever"

Matthew 12:33

Make a tree good and its fruit good, or make the tree bad and its fruit bad

Possible meanings are 1) "If you make a tree good, its fruit will be good, and if you make the tree bad, its fruit will be bad" or 2) "If a tree is good, it will have good fruit, and if a tree is bad, it will have bad fruit." This was a proverb. People were to apply its truth to how they can know whether a person is good or bad.

good ... bad

"healthy ... diseased"

a tree is recognized by its fruit

"people recognize a tree by its fruit" or "people know whether a tree is good or bad by looking at its fruit"

Matthew 12:34

You offspring of vipers

Here "offspring" means "having the characteristic of." Vipers are poisonous snakes that are dangerous and represent evil. See how you translated a similar phrase in Matthew 3:7.

how can you say good things?

“you cannot say good things.” or “you can only say evil things.”

out of the abundance of the heart his mouth speaks

“what a person says with his mouth reveals what is in his mind”

Matthew 12:35

The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil

“A good man will speak good things because good things are in his heart, and an evil man will speak evil things because evil things are in this heart”

Matthew 12:36

people will give an account for very idle word they will have said

"people will have to tell God why they said every useless thing they have said"

Matthew 12:37

by your words you will be justified, and by your words you will be condemned

"your words will justify you, and your words will condemn you" or "because of what you say, God will either justify you or condemn you"

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Matthew 12:38

we want to see a sign from you

"we want you to show us a sign" or "we want to see you do a miraculous sign"

Matthew 12:39

An evil and adulterous generation seeks for a sign ... given to it

“You are an evil and adulterous generation who demands signs from me ... given to you”

adulterous generation

“unfaithful generation” or “godless generation”

no sign will be given to it except the sign of Jonah

"The only sign that will be given to it is the sign of Jonah"

the sign of Jonah

"what happened to Jonah" or "the miracle that God did for Jonah"

Matthew 12:40

three days and three nights

"three days and nights"

the Son of Man

"I, the Son of Man"

in the heart of the earth

"in the earth" or "in a grave"

Matthew 12:41

The men of Nineveh

"The citizens of Nineveh"

at the judgment

"on judgment day" or "when God judges people"

this generation of people

This refers to the Jews who were alive when Jesus was preaching.

and will condemn it

"and will accuse this generation of people"

and see

"and look." This emphasizes what Jesus says next.

someone greater than Jonah is here

"someone more important than Jonah is here"

Matthew 12:42

Queen of the South

This refers to the Queen of Sheba. Sheba was a land south of Israel.

will rise up at the judgment

"will stand up at the judgment"

this generation

This refers to the Jews living during the time Jesus was preaching.

She came from the ends of the earth to hear the wisdom of Solomon

“For she came from very far away to listen to Solomon’s wise teaching.” This statement explains why the Queen of the South will condemn the people of Jesus’s generation.

someone greater

Jesus is speaking about himself.

Matthew 12:43

waterless places

"dry places" or "places where no people live"

does not find it

Here "it" refers to rest.

Matthew 12:44

to my house from which I came

The house is the person in whom the unclean spirit was living earlier

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it finds the house empty

“it finds the house unoccupied” or “it sees that no one is living in the house”

it had been swept clean and put in order.

"someone had swept the house clean and has put everything in the house where it belongs"

Matthew 12:45

It will be just like that with this evil generation

This means that if the people of Jesus's generation do not believe him and become his disciples, they will be in a worse situation than they were before he came.

Matthew 12:46

behold

The word "behold" alerts us to a new people in the story.

his mother

This is Mary, Jesus's human mother.

his brothers

These are probably other children born to Mary, but it is is possible that the word "brothers" here refers to Jesus's cousins.

seeking to speak

"wanting to speak to Jesus"

Matthew 12:47

Someone said to him, "Look, your mother and your brothers stand outside, seeking to speak to you."

“Someone told Jesus that his mother and brothers were outside and wanted to speak to him.”

Matthew 12:48

who told him

"who told him that his mother and brothers wanted to speak to him"

Who is my mother and who are my brothers?

“I will tell you who are really my mother and brothers.”

Matthew 12:49

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

Matthew 12:50

whoever does the will of God

"anyone who does what God wants"

my Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

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Chapter 13

[1] On that day Jesus went out of the house and sat beside the sea. [2] A very large crowd gathered around him, so he got into a boat and sat in it while the whole crowd stood on the beach.

[3] Then Jesus said many things to them in parables. He said, "Behold, a farmer went out to sow seed. [4] As he sowed, some seeds fell beside the road, and the birds came and devoured them. [5] Other seeds fell on rocky ground, where they did not have much soil. Immediately they sprang up because the soil had no depth. [6] But when the sun had risen, they were scorched because they had no root, and they withered away.
[7] Other seeds fell among the thorn plants. The thorn plants grew up and choked them. [8] Other seeds fell on good soil and produced a crop, some one hundred times as much, some sixty, and some thirty. [9] He who has ears, let him hear."

[10] The disciples came and said to Jesus, "Why do you talk to the crowd in parables?"

[11] Jesus answered and said to them, "You have been given the privilege of understanding mysteries of the kingdom of heaven, but to them it is not given. [12] For whoever has will be given more, and he will have an abundance. But whoever does not have, even what he has will be taken away from him.
[13] This is why I talk to them in parables:

Though they are seeing,
    they do not see;
and though they are hearing,
    they do not hear, or understand.

[14] To them the prophecy of Isaiah is fulfilled, that which says,

'Listening, you will hear, but you will never understand;
    seeing, you will see, but you will never know.
[15] For the heart of this people has become dull,
    and with their ears they hardly hear,
    and they have shut their eyes.
Otherwise they might see with their eyes,
    and hear with their ears,
    and understand with their heart and turn again,
and I would heal them.'
[16] But blessed are your eyes, for they see; and your ears, for they hear. [17] Truly I say to you that many prophets and righteous men desired to see the things that you see and did not see them. They desired to hear the things that you hear and did not hear them.
[18] Listen then to the parable of the farmer who sowed his seed. [19] When anyone hears the word of the kingdom but does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the seed that was sown beside the road.
[20] What was sown on rocky ground is the person who hears the word and immediately receives it with joy, [21] yet he has no root in himself and he endures for a while. When tribulation or persecution arises because of the word, he quickly falls away.
[22] What was sown among the thorn plants, this is the person who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and he becomes unfruitful. [23] The seed that was sown on the good soil, this is the person who hears the word and understands it. He bears fruit and produces a crop, yielding in one case a hundred, in another sixty, and in another thirty times as much as was planted."

[24] Jesus presented another parable to them. He said, "The kingdom of heaven is like a man who sowed good seed in his field. [25] But while people slept, his enemy came and also sowed weeds among the wheat and then went away. [26] When the blades sprouted and then produced their crop, then the weeds appeared also.
[27] The servants of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How does it now have weeds?'

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[28] "He said to them, 'An enemy has done this.'

"The servants said to him, 'So do you want us to go and pull them out?'

[29] "The landowner said, 'No. Because while you are pulling out the weeds, you might uproot the wheat with them.
[30] Let both grow together until the harvest. At the time of the harvest I will say to the reapers, "First pull out the weeds and tie them in bundles to burn them, but gather the wheat into my barn."'"

[31] Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. [32] This seed is indeed the smallest of all seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the sky come and nest in its branches."
[33] Jesus then told them another parable. "The kingdom of heaven is like yeast that a woman took and mixed with three measures of flour until all the dough had risen."

[34] All these things Jesus said to the crowds in parables; and he said nothing to them without a parable. [35] This was in order that what had been said through the prophet might be fulfilled, when he said,

"I will open my mouth in parables.
I will say things that were hidden from the foundation of the world."

[36] Then Jesus left the crowds and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds of the field."

[37] Jesus answered and said, "He who sows the good seed is the Son of Man. [38] The field is the world; and the good seed, these are the sons of the kingdom. The weeds are the sons of the evil one, [39] and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels.
[40] Therefore, as the weeds are gathered up and consumed by fire, so will it be at the end of the age. [41] The Son of Man will send out his angels, and they will gather out of his kingdom all stumbling blocks and those who commit lawlessness. [42] They will throw them into the furnace of fire, where there will be weeping and grinding of teeth. [43] Then will the righteous people shine like the sun in the kingdom of their Father. He who has ears, let him hear.

[44] "The kingdom of heaven is like a treasure hidden in a field. A man found it and hid it. In his joy he goes, sells everything he possesses, and buys that field. [45] Again, the kingdom of heaven is like a man who is a merchant looking for valuable pearls. [46] When he found one very valuable pearl, he went and sold everything that he possessed and bought it.

[47] "Again, the kingdom of heaven is like a net that was cast into the sea, and that gathered all kinds of fish. [48] When it was filled, the fishermen drew it up on the beach. Then they sat down and gathered the good ones into containers, but the bad ones they threw away.
[49] It will be this way at the end of the age. The angels will come and separate the wicked from among the righteous. [50] They will throw them into the furnace of fire, where there will be weeping and grinding of teeth.

[51] "Have you understood all these things?"

The disciples said to him, "Yes."

[52] Then Jesus said to them, "Therefore every scribe who has become a disciple to the kingdom of heaven is like a man who is the owner of a house, who draws out old and new things from his treasure." [53] Then it came about that when Jesus had finished these parables, he departed from that place.

[54] Then Jesus entered his own region and taught the people in their synagogue. The result was that they were astonished and said, "Where does this man get his wisdom and these miraculous powers from? [55] Is not this man the carpenter's son? Is not his mother called Mary? Are not his brothers James, Joseph, Simon, and Judas? [56] Are not all his sisters with us? Where did he get all these things?"
[57] They were offended by him.

But Jesus said to them, "A prophet is not without honor except in his own country and in his own family."

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[58] He did not do many miracles there because of their unbelief.

Matthew 13

13:1-9

Why did Jesus get into the boat?

[13:2]

Jesus got into a boat near the beach. He did this so that people could hear him.

What was a parable?

[13:3]

See: Parable

Why did Matthew write about sowing seeds?

[13:4]

In this passage, Matthew wrote about sowing seeds. This was a parable. He wrote about the different types of people. Jesus explained the meaning of this parable later in this chapter.

See: Matthew 13:3-9; Luke 8:5-8

See: Sow (Plant); Parable

What was a thorny plant?

[13:7]

A thorny plant was a type of weed. Weeds are bad plants. They harm the good plants. These plants grew in places where people did not want them to grow. Farmers wanted to stop these plants from growing because they harmed the good plants that they wanted to grow.

Why did Jesus say, “he who has ears to hear, let him hear”?

[13:9]

When Jesus said “he who has ears to hear, let him hear,” he wanted someone to really listen to what he said because they needed to hear it.

13:10-23

Who was given the mystery of the kingdom of heaven?

[13:11]

Jesus spoke about the mystery of the kingdom of God. Jesus was speaking to the disciples. However, scholars think all Christians can know about the mysteries of the kingdom of heaven.

See: Mystery; Kingdom of God

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What was meant by the words, “seeing, they do not see”?

[13:13]

The words, “seeing, they do not see” meant that while a person could see, they did not understand the meaning of what was seen. Jesus also said that there were people who, “hearing, but they do not hear.” People heard Jesus’ words, but they did not understand what they were hearing.

How was Isaiah’s prophecy fulfilled?

[13:14]

Jesus said that one of Isaiah’s prophecies was fulfilled (see: Isaiah 6:9-10). Isaiah spoke about a time when some people would not understand the things God taught, but other people would understand the things God taught and they would repent.

See: Prophecy (Prophesy) ; Fulfill (Fulfillment); Repent (Repentance)

What did Jesus mean when he spoke about someone’s heart becoming dull?

[13:15]

When Jesus spoke about a person with a “dull”(παχύνω/g3975) heart, he meant that person was very slow to understand things about God.

See: Heart (Metaphor)

Why did many prophets and righteous men want to see the things these people now saw?

[13:17]

Jesus said that many prophets and righteous men wanted to see the things these people now saw. That is, they wanted to see Jesus the messiah. However, they did not live at the same time that Jesus lived. Jesus wanted them to know that they were blessed to be able to see the messiah.

See: Prophet; Righteous (Righteousness); Messiah (Christ); Bless (Blessing)

Why did Jesus tell the people to listen to the parable of the farmer?

[13:18]

Jesus told the people to listen to the parable of the farmer because he was about to explain the meaning of this parable.

See: Parable

What was the word?

[13:19]

Jesus explained the parable about sowing seeds. This was a metaphor. The seeds cast by the sower was the word of God. That is, the things about which Jesus taught. Some scholars think Jesus spoke about the gospel. Fewer scholars think Jesus spoke about the kingdom of God.

See: Parable; Sow (Plant); Metaphor; Word of God; Gospel; Kingdom of God

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How were people like seeds sown beside the road?

[13:19]

Jesus used a metaphor to talk about what happened to some people when they heard the gospel. The road was a place where seeds could not grow. Some scholars think that Jesus spoke about peoples' hearts that were hard, like a road. These people say they were Christians, but they did not do things that honored God. Therefore, they were not at peace with God. Other scholars think that Jesus spoke about people who were not Christians. These people did not believe in the things Jesus taught. They did not believe in Jesus.

See: Metaphor; Gospel; Satan (The Devil); Heart (Metaphor)

How were people like seeds sown on rocky ground?

[13:20]

Jesus used a metaphor to talk about what happened to some people when they heard the gospel. On the rocky ground, the seed could begin to grow. But there was not enough dirt for it to grow very much, so it died. Some scholars think that Jesus spoke about Christians. These people believed in Jesus, but they rejected Jesus when they were persecuted. Therefore, they were not at peace with God. Other scholars think that Jesus spoke about people who were not Christians. These people said they were Christians, but rejected Jesus when they were persecuted. Therefore, they were not Christians.

See: Metaphor; Persecute (Persecution) ; Gospel

How were people like seeds sown with the thorns?

[13:22]

Jesus used a metaphor to talk about what happened to some people when they heard the gospel. Thorn plants were bad plants. The thorn plants killed the good plants. Some scholars think Jesus spoke about Christians who believed in Jesus, but they made other things more important than Jesus in their life. They did not honor God as much as they should have honored him. Other scholars think Jesus spoke about people who were not Christians. They said they were Christians, but they cared more for the things they owned than they cared for Jesus. They were not Christians.

Advice to translators: Here, "thorns" is a type of plant that grows among other plants and kills them. It is also not good to be used for anything.

See: Fruit (Metaphor); Metaphor; Gospel

How were people like seeds sown on good soil?

[13:23]

Jesus used a metaphor to talk about what happened to some people when they heard the gospel. People whose hearts were like "good soil" obeyed God and did things that honored God. They produced fruit when they did this. That is, they did not live in the way they used to live. They helped others to believe in Jesus and did the things that honored Jesus.

See: Fruit (Metaphor); Metaphor

How did someone bear fruit?

[13:23]

See: Fruit (Metaphor)

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13:24-30

How was the kingdom of heaven like a man who sowed good seeds in his field?

[13:24]

Jesus told the people another parable. He compared the kingdom of heaven to a man who sowed good seeds in his field. After this man did this, his enemies sowed weeds in his field. If weeds and wheat grew in the same field, the farmer would have to wait until both the weeds and the wheat were grown before he could remove the weeds. Jesus wanted people to know that there will be people in the world who believe in Jesus and do things that honor God. They are like the wheat in the parable. However, God has an enemy, Satan. Satan fights against God. Jesus wanted people to know that there will also be evil people in the world who reject God. They must remain in the world until a day when God judges everyone and separates the Christians from non-Christians. At this time, God will punish the non-Christians. When Jesus spoke about the harvest, he was speaking about the day of judgment.

See: Parable; Kingdom of God; Satan (The Devil); Harvest; Day of Judgment;

13:31-36

How was the kingdom of heaven like a mustard seed?

[13:31]

Jesus said the kingdom of heaven was like a mustard seed. This was a metaphor. The mustard seed was very small seed. It was about 1 millimeter in size. A mustard tree was very large. Jesus wanted to say that the kingdom of God began very small, but will become very great.

See: Kingdom of God; Metaphor

Why did Jesus tell the parable of yeast?

[13:33]

Jesus told the parable of yeast to say that God will reign over the whole world. When a woman mixed a small amount of yeast with a big amount of flour, the flour raised. In the same way, some scholars think God's rule over a few people would spread throughout the whole world. Other scholars think Jesus was speaking about his rule over Jerusalem.

See: Yeast (Leaven); Parable

Where did a prophet say these words?

[13:35]

See: Psalm 78:2

13:37-43

Who is the Son of Man?

[13:37]

Jesus is the Son of Man.

See: Son of Man

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Who is the devil?

[13:39]

The devil is Satan.

See: Satan (The Devil)

What is the end of the age?

[13:40]

The end of the age is the day of the lord.

See: Day of the Lord; Day of Judgment

Why did Jesus talk about fire?

[13:42]

In the Bible, when someone is punished, they are often talked about as being burned with fire.

See: Fire; Punish (Punishment);Hell

What is an angel?

[13:41]

See: Angel

What were “all the things that cause sin and those who commit iniquity”?

[13:41]

When Jesus talked about “all the things that cause sin and those who commit lawlessness”, he was talking about all kinds of temptations and people that cause other people to sin. These people who cause others to sin were people who rejected God. They caused other people to do things that do not honor God. They also lived as if there was no God.

Why did Jesus talk about weeping and the grinding of teeth?

[13:42]

Jesus said that people who were being punished would cry loudly and grind their teeth. Because they were punished, they would have much pain. They would cry because of the pain.

See: Punish (Punishment)

How do righteous people shine like the sun?

[13:43]

Jesus said that the righteous people will shine like the sin. This is a metaphor. Some scholars think Christians will share in the glory and honor of Jesus.

See: Righteous (Righteousness); Metaphor; Glory (Glorify)

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Why did Jesus say, “he who has ears to hear, let him hear”?

[13:43]

When Jesus said “he who has ears to hear, let him hear,” he wanted someone to really listen to what he said because they needed to hear it.

13:44-53

How was the kingdom of heaven like a treasure hidden in a field?

[13:44]

Jesus said the kingdom of heaven was like a treasure hidden in a field. This was a parable. He wanted people to know that they should do anything they can to be part of Jesus’ kingdom. When someone learns about Jesus, they should be willing to give up everything they have to serve Jesus.

See: Kingdom of God; Parable

How was the kingdom of heaven like a man who looked for valuable pearls?

[13:45]

Jesus said that the kingdom of heaven was like a man who looked for valuable pearls. This was a parable. He wanted people to know that they should do anything they can to be of Jesus’ kingdom. When someone learns about Jesus, they should be willing to give up everything they have to serve Jesus.

See: Kingdom of God; Parable

How was the kingdom of heaven like a net cast into the sea?

[13:47]

Jesus said that the kingdom of heaven was like a fishing net cast into the sea. This was a parable. Jesus wanted people to know that there will also be evil people in the world who reject God. However, God will judge everyone and will separate the Christians from non-Christians. At this time, God will punish the non-Christians. When Jesus spoke about separating the fish and the end of the age, he was speaking about the day of judgment.

Jesus said the angels would do this. He wanted people to know that the angels will serve God at this time. They will help God when he judges people.

See: Parable; Kingdom of God; Day of Judgment; Angel; Punish (Punishment); Judge (Judgment)

Why did Jesus talk about weeping and the grinding of teeth?

[13:50]

Jesus said that people who were being punished would cry and grind their teeth. Because they were punished, they would have much pain. They would cry because of the pain.

See: Punish (Punishment)

Why did Jesus speak about certain scribes?

[13:52]

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Jesus spoke about certain scribes. Some scribes heard about Jesus and his kingdom and believed in Jesus. They then understood the things the Old Testament prophets spoke about regarding the kingdom and the Messiah. They also understood the things Jesus taught about the kingdom and the messiah.

See: Scribe; Kingdom of God; Messiah (Christ)

13:54-58

Where was Jesus' own region?

[13:54]

Jesus left Capernaum and returned to his own region. That is, he returned to the area near Nazareth.

See Map: Capernaum; Nazareth

What was a synagogue?

[13:54]

See: Synagogue

Why did the people wonder who taught Jesus?

[13:54]

In ancient Israel, many teachers learned from other teachers. They then taught the same things their teachers taught. This is why they wanted to know who taught Jesus. He did not teach the same things any other teacher taught.

Why did the people ask who gave Jesus the power to do miracles?

[13:54]

The people asked who gave Jesus the power to do miracles. They did not think God gave Jesus the power to do these miracles. They thought Satan gave him the power (see: Mark 3:22).

See: Miracle; Satan (The Devil)

Did Jesus have brothers and sisters?

[13:55, 13:56]

These people were talking about Jesus' brothers and sisters. Some scholars think that Mary and Joseph had other children after Jesus was born. Fewer scholars think that Mary and Joseph did not have any more children after Jesus. They think these were cousins of Jesus.

What did Matthew mean when he said the people were offended by Jesus?

[13:57]

When Matthew said that the people were offended, he meant that the people rejected Jesus. They did not believe he was sent from God and their messiah.

See: Messiah (Christ)

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How was a prophet honored?

[13:57]

Jesus said that people honored a prophet, except in his hometown. To honor a prophet was to show him great respect, and to listen closely to the things he spoke, because a prophet spoke the truth from God. Jesus was a prophet. Perhaps he was also thinking about how Israel would reject him as their messiah.

See: Prophet; Messiah (Christ)

Why did Jesus not do many miracles in Nazareth?

[13:58]

Jesus did miracles so that people would know that God sent him. However, the people in Nazareth did not think God sent Jesus to be the messiah. They would not believe he was the messiah even if Jesus did many miracles. Therefore, Jesus did not do many miracles in Nazareth.

See: Miracle; Messiah (Christ)

See Map: Nazareth

Matthew 13:1

sat beside the sea

In that culture, teachers sat down to teach.

Matthew 13:2

a boat

This was probably an open, wooden fishing boat with a sail.

Matthew 13:3

Jesus said many things to them in parables

"Jesus told them many things in parables"

Behold

"Look" or "Listen." or "Pay attention to what I am about to tell you"

a farmer went out to sow seed

"a farmer went out to scatter seeds in a field"

Matthew 13:4

As he sowed

"As the farmer scattered the seed"

beside the road

This refers to a "path" next to the field. The ground there would have been hard from people walking on it.

Matthew 13:5

Immediately they sprang up

"The seeds quickly sprouted and grew"

Matthew 13:6

they were scorched

"the sun scorched the plants, and they became too hot"

they withered away

"the plants became dry and died"

Matthew 13:7

fell among the thorn plants

"fell where plants with thorns grew"

choked them

"choked the new sprouts." Use your word for the way weeds prevent other plants from growing well.

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Matthew 13:8

produced a crop

"grew more seeds" or "gave fruit"

some one hundred times as much, some sixty, and some thirty

"some seeds produced 100 times as much crop, some seeds produced 60 times as much crop, and some seeds produced 30 times as much crop"

Matthew 13:9

He who has ears, let him hear

"Let the one who is willing to listen, listen" or "The one who is willing to understand, let him understand and obey"

Matthew 13:11

You have been given the privilege of understanding mysteries of the kingdom of heaven, but to them it is not given

"God has given you the privilege of understanding mysteries of the kingdom of heaven, but God has not given it to these people" or "God has made you able to understand mysteries of the kingdom of heaven, but he has not enabled these people to understand"

mysteries of the kingdom of heaven

"the secrets about our God in heaven and his rule"

Matthew 13:12

has will be given more

"has understanding, God will give him more understanding"

whoever does not have

"whoever does not have understanding" or "whoever does not receive what I teach"

even what he has will be taken away from him

"God will take away even what he has"

Matthew 13:13

to them ... they

All occurrences of "them" and "they" refer to the people in the crowd.

Though they are seeing, they do not see; and though they are hearing, they do not hear, or understand.

Jesus teaches the disciples that the crowd refuses to understand God's truth.

Though they are seeing, they do not see

Though they are able to see, they do not really see”

though they are hearing they do not hear

“Though they are able to hear, they do not listen well”

Matthew 13:14

Listening, you will hear, but you will never understand

"You will hear what God says through the prophets, but you will not understand its true meaning"

seeing, you will see, but you will never know

"you will see what God does through the prophets, but you will not understand it"

Matthew 13:15

For the heart of this people ... I would heal them

This describes the people's spiritual condition. It means the people are stubborn and refuse to receive and understand God's truth. If they would, then they would repent and God would forgive them and welcome them back as his people.

the heart of this people has become dull

"these people's minds are slow to learn" or "these people can no longer learn"

with their ears they hardly hear

"they refuse to use their ears to listen"

they have shut their eyes

"they refuse to use their eyes to see"

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understand with their heart

"understand with their minds"

turn again

"turn back to me" or "repent"

I would heal them

"have me receive them again"

Matthew 13:16

But blessed are your eyes, for they see; and your ears, for they hear

Jesus is emphasizing that they have pleased God because they have believed what Jesus has said and done.

But blessed are your eyes, for they see

"You are blessed because your eyes are able to see"

your ears, for they hear

"and blessed are your ears, for they hear" "you are blessed because your ears are able to hear"

Matthew 13:17

Truly I say to you

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

you

All occurrences of this word are plural and refer to the disciples.

the things that you see

"the things you have seen me do"

the things that you hear

"the things you have heard me say"

Matthew 13:19

the word of the kingdom

"the message about God's rule as king"

the evil one comes and snatches away what has been sown in his heart

"The evil one causes him to forget the message that he has heard just as a bird snatches away seed from the ground"

the evil one

This refers to Satan.

snatches away

Try to use a word that means to grab something away from someone who is the rightful owner.

what has been sown in his heart

"the message that God sowed in his heart" or "the message that he heard"

in his heart

Here "heart" refers to the mind of the hearer.

This is the seed that was sown beside the road

"This is the meaning of the seed that was sown beside the road" or "The road where seed was sown represents this person"

Matthew 13:20

What was sown on rocky ground

"The seed that fell on rocky ground"

What was sown on rocky ground is

"The rocky ground where seed was sown represents" or "The rocky ground where seed fell represents"

the person who hears the word

In the parable, the seed represents the word.

the word

"the message" or "God's teaching"

receives it with joy

"joyfully believes it"

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Matthew 13:21

yet he has no root in himself and he endures for a while

but like a plant that does not grow deep roots, he only endures for a little while"

he quickly falls away

"immediately he falls away" or "he quickly stops believing the message"

Matthew 13:22

What was sown

"The seed that was sown" or "The seed that fell"

What was sown among the thorn plants

"The ground with the thorn plants where seed was sown"

the word

"the message" or "God's teaching"

the cares of the world and the deceitfulness of riches choke the word

"as weeds prevent good plants from growing, the cares of the world and the deceitfulness of riches keep this person from listening to God's word"

cares of the world

"the things in this world that people worry about"

the deceitfulness of riches

"the love of money"

he becomes unfruitful

"he becomes unproductive" or "he does not do what God wants"

Matthew 13:23

The seed that was sown on the good soil

"The good soil where seeds were sown"

He bears fruit and produces a crop

"Like a healthy plant that bears a crop of fruit, he is productive"

a crop, yielding in one case a hundred, in another sixty, and in another thirty times as much as was planted

"a crop, producing100 times as much as the farmer planted,60 times as much as the farmer planted, or 30 times as much as the farmer planted"

Matthew 13:24

Jesus presented another parable

"Jesus told them another parable"

The kingdom of heaven is like a man

The translation should not equate the kingdom of heaven to a man, but rather the kingdom of heaven is like the situation described in the parable.

The kingdom of heaven is like

"When our God in heaven shows himself to be king, it will be like"

Matthew 13:25

weeds

"bad seed" or "weed seeds"

Matthew 13:26

When the blades sprouted

"When the wheat seeds sprouted" or "When the plants came up"

Matthew 13:27

the landowner

This is the same person who sowed good seed in his field.

did you not sow good seed in your field?

"you sowed good seed in your field!"

did you not sow

"did we not sow"

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Matthew 13:28

So do you want us

The word "us" refers to the servants.

Matthew 13:30

I will say to the reapers, "First pull out the weeds and tie them in bundles to burn them, but gather the wheat into my barn."

"I will tell the reapers to first gather up the weeds and tie them in bundles to burn them, and then gather the wheat into my barn."

barn

a farm building that can be used for storing grain

Matthew 13:31

The kingdom of heaven is like

"When our God in heaven shows himself to be king, it will be like"

mustard seed

a very small seed that grows into a large plant

Matthew 13:32

This seed is indeed the smallest of all seeds

Mustard seeds were the smallest seeds known to the original hearers.

Matthew 13:33

The kingdom of heaven is like yeast

The spread of the kingdom is like the spreading of the yeast.

The kingdom of heaven is like

"When our God in heaven shows himself to be king, it will be like"

three measures of flour

If your culture does not have something to measure large amounts, you could simple say “a large amount of flour.”

until all the dough had risen

Women would mix flour, water, and yeast together to make dough, and the yeast would make the dough rise.

Matthew 13:34

All these things

his refers to what Jesus taught beginning in Matthew 13:1

he said nothing to them without a parable

"everything he taught them he said in parables"

Matthew 13:35

what had been said through the prophet might be fulfilled, when he said

"what God told one of the prophets to write long ago might come true"

when he said

"when the prophet said"

I will open my mouth

"I will speak"

things that were hidden

"things that God has kept hidden"

from the foundation of the world

"since the beginning of the world" or "since God created the world"

Matthew 13:37

He who sows the good seed

"The one who sows the good seed" or "The sower of the good seed"

the Son of Man

Jesus is referring to himself.

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Matthew 13:38

the sons of the kingdom

“the people who belong to the kingdom” or “the people who submit to God’s rule”

of the kingdom

"of God"

the sons of the evil one

"the people who belong to the evil one"

Matthew 13:40

Therefore, as the weeds are gathered up and consumed by fire

"Therefore, as people gather up weeds and burn them in the fire"

Matthew 13:41

The Son of Man will send out his angels

"I, the Son of Man, will send out my angels"

all stumbling blocks

everything that causes people to sin

those who commit lawlessness

"those who are lawless" or "evil people"

Matthew 13:42

furnace of fire

"fiery furnace"

weeping and grinding of teeth

"weeping and showing that they are suffering very much"

Matthew 13:43

shine like the sun

"be as easy to see as the sun."

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father

He who has ears, let him hear

"Let the one who is willing to listen, listen" or "The one who is willing to understand, let him understand and obey"

Matthew 13:44

The kingdom of heaven is like

"When our God in heaven shows himself to be king, it will be like"

like a treasure hidden in a field

"a treasure that someone had hidden in a field"

treasure

a very valuable and precious thing or collection of things

hid it

"covered it up"

and buys that field

He buys the field to take possession of the hidden treasure.

Matthew 13:45

like a man who is a merchant looking for valuable pearls

The implied information is that the man was looking for valuable pearls that he could buy.

a merchant

a trader or wholesale dealer who often obtains merchandise from distant places

valuable pearls

"fine pearls" or "beautiful pearls"

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Matthew 13:47

the kingdom of heaven is like a net

Jesus was teaching that the kingdom draws all kinds of people like a net catches all kinds of fish.

the kingdom of heaven is like

"When our God in heaven shows himself to be king, it will be like"

like a net that was cast into the sea

"like a net that some fishermen cast into the sea"

Matthew 13:48

drew it up on the beach

"pulled the net up onto the beach" or "pulled the net ashore"

the good ones

"the good fish."

the bad ones

"the bad fish."

threw away

"did not keep"

Matthew 13:49

will come

"will come out" or "will go out" or "will come from heaven"

the wicked from among the righteous

"the wicked people from the righteous people"

Matthew 13:50

They will throw them

"The angels will throw the wicked people"

furnace of fire

"fiery furnace"

weeping and grinding of teeth

"weeping and expressing their extreme suffering"

Matthew 13:51

Have you understood all these things?" The disciples said to him, "Yes."

"Jesus asked them if they had understood all this, and they said that they did understand."

Matthew 13:52

has become a disciple to the kingdom of heaven

"has learned the truth about our God in heaven, who is king" or "has submitted himself to God's rule"

is like a man who is the owner of a house, who draws out old and new things from his treasure

Jesus compares scribes, who know very well the scriptures that Moses and the prophets wrote, and who also now accept Jesus’s teachings, to a house owner who uses both old and new treasures.

treasure

A treasure is a very valuable and precious thing or a collection of things. Here it may refer to the place where these things are stored, the "treasury" or "storeroom."

Matthew 13:53

Then it came about that when

"Then when" or "After"

Matthew 13:54

his own region

"his hometown." This refers to the town of Nazareth, where Jesus grew up.

Where does this man get his wisdom and these miraculous powers from?

"How can an ordinary man like this be so wise and do such great miracles?" or "It is strange that he is able to speak with such wisdom and do these miracles!"

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Matthew 13:55

Is not this man the carpenter's son? Is not his mother called Mary? Are not his brothers James, Joseph, Simon, and Judas?

"He is just the son of a carpenter. We know his mother Mary, and his brothers James, Joseph, Simon, and Judas."

the carpenter's son

“the builder’s son.” A carpenter is someone who makes things with wood or stone.

Matthew 13:56

Are not all his sisters with us?

"And all his sisters are with us, too."

Where did he get all these things?

“He must have gotten these things from somewhere!” or “We do not know where he got his wisdom and power!”

all these things

This refers to Jesus's wisdom and ability to do miracles.

Matthew 13:57

They were offended by him

"The people of Jesus's hometown took offense at him" or "The people rejected Jesus"

A prophet is not without honor

"A prophet receives honor everywhere" or "People everywhere honor a prophet")

his own country

"his own region" or "his own hometown"

in his own family

"in his own home"

Matthew 13:58

He did not do many miracles there

"Jesus did not do many miracles in his own hometown"

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Chapter 14

[1] About that time, Herod the tetrarch heard the news about Jesus. [2] He said to his servants, "This is John the Baptist; he has risen from the dead. Therefore these powers are at work in him."

[3] For Herod had arrested John, bound him, and put him in prison because of Herodias, his brother Philip's wife. [4] For John had said to him, "It is not lawful for you to have her as your wife." [5] Herod would have killed him, but he feared the people, because they regarded him as a prophet.

[6] But when Herod's birthday came, the daughter of Herodias danced in the midst and pleased Herod. [7] In response, he promised with an oath to give her whatever she should ask.
[8] After being instructed by her mother, she said, "Give me here, on a platter, the head of John the Baptist." [9] The king was grieved by her request, but because of his oath and because of all those at dinner with him, he ordered that it should be done.
[10] He sent and beheaded John in the prison. [11] Then his head was brought on a platter and given to the girl, and she took it to her mother. [12] Then his disciples came, took up the corpse, and buried it. After this, they went and told Jesus.

[13] Now when Jesus heard this, he withdrew from there in a boat to a deserted place. When the crowds heard of it, they followed him on foot from the cities. [14] Then Jesus came before them and saw the large crowd. He had compassion on them and healed their sick.
[15] When the evening had come, the disciples came to him and said, "This is a deserted place, and the hour has already passed. Dismiss the crowds, so that they can go into the villages and buy food for themselves."

[16] But Jesus said to them, "They have no need to go away. You give them something to eat."

[17] They said to him, "We have here only five loaves of bread and two fish."

[18] Jesus said, "Bring them to me."
[19] Then Jesus ordered the crowd to sit down on the grass. He took the five loaves and the two fish. Looking up to heaven, he blessed and broke the loaves and gave them to the disciples, and the disciples gave them to the crowd.
[20] They all ate and were filled. Then they took up what remained of the broken pieces of food—twelve baskets full.
[21] Those who ate were about five thousand men, besides women and children.

[22] Immediately he made the disciples get into the boat and go before him to the other side, while he sent away the crowds. [23] After he had sent away the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone. [24] But the boat was now a long way from land, being tossed about by the waves, for the wind was blowing against them.
[25] In the fourth watch of the night Jesus approached them, walking on the sea. [26] When the disciples saw him walking on the sea, they were troubled and said, "It is a ghost," and they cried out in fear.

[27] But Jesus spoke to them right away and said, "Be brave! It is I! Do not be afraid."

[28] Peter answered him and said, "Lord, if it is you, command me to come to you on the water."

[29] Jesus said, "Come."

So Peter got out from the boat and walked on the water to go to Jesus.

[30] But when Peter saw the strong wind, he became afraid. As he began to sink, he cried out and said, "Lord, save me!"

[31] Jesus immediately stretched out his hand, took hold of Peter, and said to him, "You of little faith, why did you doubt?"

[32] Then when Jesus and Peter went into the boat, the wind ceased blowing. [33] Then the disciples in the boat worshiped Jesus and said, "Truly you are the Son of God."

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[34] When they had crossed over, they came to land at Gennesaret. [35] When the men in that place recognized Jesus, they sent messages everywhere into the surrounding area, and they brought to him everyone who was sick. [36] They begged him that they might just touch the edge of his garment, and as many as touched it were healed.

Matthew 14

14:1-12

Who was Herod the tetrarch?

[14:1]

See: King Herod

What were the powers that were at work with Jesus?

[14:2]

Herod said that certain powers were at work in Jesus. At this time, many Jews thought that someone received great power to do miracles if they were resurrected. Since Herod thought Jesus was John the Baptist resurrected, this is why he thought Jesus received his power to do miracles. Herod did not think God gave Jesus the power to do these things.

See: Resurrect (Resurrection) ; Miracle; King Herod

Why did Herod arrest John the Baptist?

[14:3]

John the Baptist spoke against King Herod. He said the things Herod did were evil. John said it was wrong for Herod to marry Herodias because her husband Philip was still alive. This made Herodias angry. Herodias wanted to kill John. However, Herod worried about what people would do if he killed John because the people knew John to be a prophet. Therefore, he put him into prison.

See: Leviticus 20:21

See: Prophet; King Herod

Who was Herodias?

[14:3]

Herodias was the wife of King Herod. Before he married her, Herodias was married to Herod's brother Philip.

What was a prophet?

[14:5]

See: Prophet

What was a "birthday" celebration?

[14:6]

A birthday is a celebration of the day someone was born. Every year on the same day on which a person was born, people celebrated that person.

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What did it mean that Herodias' daughter's dance pleased Herod?

[14:6]

Scholars think that in ancient times, it was common for a woman to dance in a sensual way. That is, they danced in a way that made the people watching them want to have sex.

What was an oath?

[14:7]

See: Swear (Oath)

Why was Herod upset with his step-daughter's request?

[14:9]

Herod was upset because he did not want to kill John the Baptist. He knew John was a man who honored God. However, he did not want people to see him break his oath. Therefore, he had John killed.

See: Swear (Oath); King Herod

Why did John's disciples take his body and bury it?

[14:12]

John's disciples took his body away and buried it. This honored John as a prophet. According to the Law of Moses, a person who died needed to be buried immediately.

See: Disciple; Law of Moses

14:13-21

What were the five loaves about which the disciples spoke?

[14:17]

The loaves of bread about which the disciples spoke were round, flat cakes of bread about the size of a man's hand.

Why did Jesus "bless" the bread?

[14:19]

When Jesus blessed the bread, he was thanking God for giving them the bread.

How much did the people have left over after they ate?

[14:20]

After they ate, the disciples had far more food left than what they began with. Scholars think this was to show how great this miracle was.

See: Miracle

How many people ate the bread and fish?

[14:21]

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Matthew said that 5000 men ate the bread and fish. There were also women and children who needed to eat. Therefore, many more than 5000 people ate.

14:22-33

What was the fourth watch of the night?

[14:25]

When Matthew wrote about the fourth watch, he was writing about a time after midnight, between 3:00 and 6:00 a.m.

What was a ghost?

[14:26]

The disciples saw Jesus walking on the water. They did not think anyone could do this. Therefore, they thought he was a ghost. A “ghost” referred to the spirit of someone who had died. The disciples thought he was not real, even though he could be seen.

See: Disciple; Spirit (Spiritual)

What did Peter doubt?

[14:31]

Matthew wrote that Peter doubted something. That is, he did not trust in Jesus to do the thing he promised to do.

Why did the disciples worship Jesus?

[14:33]

The disciples worshipped Jesus because they believed he was the Son of God. They believed Jesus is God because only God could do the miracles Jesus did.

See: Disciple; Worship; Son of God; Jesus is God

Where was Gennesaret?

[14:34]

See Map: Gennesaret

Matthew 14:1

About that time

"In those days" or "While Jesus was ministering in Galilee"

heard the news about Jesus

"heard reports about Jesus" or "heard about the fame of Jesus"

Matthew 14:2

He said

"Herod said"

has risen from the dead

The words "the dead" speak of all dead people together in the underworld. To rise from the dead speaks of coming alive again.

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Therefore these powers are at work in him

Some Jews at that time believed if a person came back from the dead he would have powers to do mighty things.

Matthew 14:3

Herod had arrested John, bound him, and put him in prison

"Herod ordered his soldiers to arrest and bind John the Baptist and put him in prison"

Philip's wife

Philip was Herod's brother. Herod had taken Philip's wife to be his own wife.

Matthew 14:4

For John had said to him, "It is not lawful for you to have her as your wife."

"For John had said to Herod that it was not lawful for Herod to have Herodias as his wife."

It is not lawful

Philip was still alive when Herod married Herodias.

Matthew 14:5

would have killed him

"wanted to kill John"

he feared

"Herod feared"

they regarded him

"they regarded John"

Matthew 14:6

in the midst

"in the midst of the guests attending the birthday celebration"

Matthew 14:8

After being instructed by her mother

"After her mother instructed her"

she said

"the daughter of Herodias said to Herod"

platter

a very large plate

Matthew 14:9

The king was grieved by her request

"The king was grieved because she had asked him to kill John"

he ordered that it should be done

"he ordered his men to do what she said"

Matthew 14:11

his head was brought on a platter and given to the girl

"someone brought his head on a platter and gave it to the girl"

Matthew 14:12

his disciples

John's disciples"

the corpse

"the dead body"

they went and told Jesus

"the disciples of John went and told Jesus what had happened to John the Baptist"

Matthew 14:13

heard this

"heard what happened to John" or "heard the news about John"

When the crowds heard of it

"When the crowds heard where Jesus had gone" or "When the crowds heard that he had left"

on foot

This means that the people in the crowd were walking.

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Matthew 14:15

the disciples came to him

"Jesus's disciples came to him"

the hour has already passed

"the day is already over."

Matthew 14:16

But Jesus said to them

“But Jesus said to his disciples”

Matthew 14:17

five loaves of bread

Loaves of bread are lumps of dough that have been shaped and baked.

Matthew 14:19

He took

"He held in his hands." He did not steal them.

broke the loaves

"tore the loaves"

Matthew 14:20

and were filled

"until they were full" or "until they were no longer hungry"

they took up

"the disciples gathered up" or "some people gathered up"

Matthew 14:24

being tossed about by the waves

"and the disciples could not control the boat because of the large waves"

Matthew 14:25

In the fourth watch of the night

"Just before dawn"

walking on the sea

"walking on top of the water"

Matthew 14:26

ghost

a spirit that has left the body of a person who has died

Matthew 14:30

when Peter saw the strong wind

"when Peter saw that the wind was tossing the waves back and forth" or "when he realized how strong the wind was"

Matthew 14:31

You of little faith, why

"You have so little faith! Why"

why did you doubt?

"you should not have doubted that I could keep you from sinking."

Matthew 14:33

Son of God

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

Matthew 14:34

When they had crossed over

"When Jesus and his disciples had crossed over the lake"

Gennesaret

This is a small town on the northwest shore of the Sea of Galilee.

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Matthew 14:36

were healed

his garment

"became well"

"his robe" or "what he was wearing"

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Chapter 15

[1] Then some Pharisees and scribes came to Jesus from Jerusalem. They said, [2] "Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat bread."

[3] He answered and said to them, "Then why do you violate the commandment of God for the sake of your traditions?
[4] For God said, 'Honor your father and your mother,' and 'He who speaks evil of his father or mother will surely die.' [5] But you say, 'Whoever says to his father or mother, "Whatever help you would have received from me is now a gift given to God," [6] that person does not need to honor his father.' In this way you have made void the word of God [1] for the sake of your traditions.
[7] You hypocrites! Well did Isaiah prophesy about you when he said,

[8] 'This people honors me with their lips,
but their heart is far from me.
[9] They worship me in vain
because they teach as their doctrines the commandments of people.'"

[10] Then he called the crowd to himself and said to them, "Listen and understand— [11] Nothing that enters into the mouth defiles a person. Instead, what comes out of the mouth, this is what defiles a person."

[12] Then the disciples came and said to Jesus, "Do you know that the Pharisees were offended when they heard this statement?"

[13] Jesus answered and said, "Every plant that my heavenly Father has not planted will be rooted up. [14] Let them alone; they are blind guides. If a blind person guides another blind person, both will fall into a pit."

[15] Peter responded and said to Jesus, "Explain this parable to us."

[16] Jesus said, "Are you also still without understanding? [17] Do you not understand that whatever goes into the mouth passes into the stomach and then goes out into the latrine?
[18] But the things that come out of the mouth come from the heart. They are the things that defile a person. [19] For from the heart proceed evil thoughts, murder, adultery, sexual immorality, theft, false witness, and slander. [20] These are the things that defile a person. But to eat with unwashed hands does not defile a person."

[21] Then Jesus went away from there and withdrew toward the regions of the cities of Tyre and Sidon. [22] Behold, a Canaanite woman came out from that region. She shouted out and said, "Have mercy on me, Lord, Son of David! My daughter is severely demon-possessed."

[23] But Jesus answered her not a word. His disciples came and begged him, saying, "Send her away, for she is shouting after us."

[24] But Jesus answered and said, "I was not sent to anyone except to the lost sheep of the house of Israel."

[25] But she came and bowed down before him, saying, "Lord, help me."

[26] He answered and said, "It is not proper to take the children's bread and throw it to the dogs."

[27] She said, "Yes, Lord, but even the dogs eat some of the crumbs that fall from their masters' tables."

[28] Then Jesus answered and said to her, "Woman, great is your faith; let it be done for you just as you wish." Her daughter was healed from that hour.

[29] Jesus left that place and went near to the Sea of Galilee. Then he went up a hill and sat there. [30] Large crowds came to him. They brought with them lame, blind, mute, and crippled people, and many others who were sick. They presented them at Jesus' feet, and he healed them. [31] So the crowd marveled when they saw the mute persons speak, the crippled made well, the lame walking, and the blind seeing. They glorified the God of Israel.

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[32] Jesus called his disciples to him and said, "I have compassion on the crowd because they have stayed with me for three days already and have nothing to eat. I do not want to send them away without eating, or they may faint on the way."

[33] The disciples said to him, "Where can we get enough loaves of bread in such a deserted place to satisfy so large a crowd?"

[34] Jesus said to them, "How many loaves do you have?"

They said, "Seven, and a few small fish."

[35] Then Jesus commanded the crowd to sit down on the ground.
[36] He took the seven loaves and the fish, and after giving thanks, he broke the loaves and gave them to the disciples. The disciples gave them to the crowd. [37] The people all ate and were satisfied. Then they gathered up seven baskets full of the broken pieces that were left over. [38] Those who ate were four thousand men, besides women and children. [39] Then Jesus sent the crowds away and got into the boat and went into the region of Magadan.

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[1]The best ancient copies have the word of God ; some other ancient copies have the commandment. It is difficult to choose the better reading.

Matthew 15

15:1-20

Why did the Pharisees and scribes come from Jerusalem?

[15:1]

The Pharisees and scribes came from Jerusalem to see what Jesus and the disciples were doing.

See: Pharisees; Scribe; Disciple

What was the tradition of the elders?

[15:2]

The tradition of the elders were the things the Pharisees and Scribes taught. They taught these things because other teachers before them taught these things. These were not things taught in the Law of Moses.

See: Pharisees; Scribe; Law of Moses

Why did people not eat without washing their hands?

[15:2]

In ancient Israel, the Jews did not eat unless they washed their hands in a certain way. Their hands were not dirty, they were just not washed in the way the Pharisees and scribes taught that they needed to be washed. These were certain rules made by the Jewish teachers, which Matthew called the “traditions of the elders.” They taught that Jews needed to wash their hands after they went to the marketplace. They needed to wash because they were Gentiles in the marketplace and Gentiles were unclean. These rules were not in the Law of Moses.

See: Law of Moses; Clean and Unclean; Gentile

What did Matthew say about honoring your father and mother?

[15:4]

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In the Law of Moses, children were told to honor their father and mother. However, the Jewish teachers in Israel taught something different. They taught that children could promise something to God. If they did this, they did not need to give it to help their parents. Neither did they need to use it in a certain way or to give it to a priest. Jesus said this did not obey the Law of Moses, nor obey the command to honor your father and mother.

See: Law of Moses; Priest (Priesthood)

Why would someone die for speaking evil about his father or mother?

[15:4]

In the Law of Moses, it said that whoever curses or insults his mother or father will die.

See: Exodus 21:17

See: Curse; Law of Moses

What did Matthew write in verse 6?

[15:6]

Some ancient copies of the Greek New Testament contain the words “word of God.” Other ancient copies of the Greek New Testament contain the word “commandment” instead of “word of God.” Scholars do not know what Matthew wrote.

See: Differences in the Ancient Copies of the Bible

How did the Pharisees and scribes make void the word of God?

[15:6]

Jesus said that the Pharisees and Scribes made void the word of God. That is, when they made up their own rules, they emptied the Law of Moses in some way. It made people think they were following the laws God made, but they were following rules made by men.

See: Pharisees; Scribe; Word of God; Law of Moses

What was a hypocrite?

[15:7]

A hypocrite was someone who said one thing and did something different. The Pharisees and Scribes were hypocrites when they said they lived in a way that honored God when they really lived in a way that dishonored God.

See: Hypocrisy (Hypocirte); Pharisees; Scribe

When did Isaiah write these things?

[15:7]

See: Isaiah 29:13

What defiled someone?

[15:11]

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Jesus said that things that entered into a person did not defile them, that is, it did not make them unclean. Instead, it was the things that came out of people that defiled them. That is, it was things a person thought and did that made them unclean.

See: Clean and Unclean

What did Jesus want to teach when he told this parable?

[15:13]

Jesus told the disciples a parable. He spoke about a plant being taken out of the ground. He wanted the disciples to know that God will stop the things the Pharisees taught. He also told them that the Pharisees were like blind people. This is a metaphor. The Pharisees could not help people know how to live in a way that honored God because they themselves did not know how to live in a way that honored God.

See: Parable; Disciple; Pharisees; Metaphor

What is sexual immorality?

[15:19]

See: Sexualimmorality

15:21-39

Where were Tyre and Sidon?

[15:21]

Tyre and Sidon were cities outside of Israel.

See Map: Tyre and Sidon

Why did this woman shout at Jesus?

[15:22]

Matthew wrote that a Canaanite woman came shouting at Jesus. This woman was a Gentile. Despite this, she believed that Jesus was the Messiah and could heal her daughter.

See: Gentile; Messiah (Christ); Son of David;Demon Possession (Casting Out Demons)

See Map: Canaan

What did Jesus teach through this woman?

[15:24, 15:25, 15:26, 15:27, 15:28]

At this time, Jesus was teaching the Jews and wanted the Jews to believe in him. When Jesus spoke about the “lost sheep of the house of Israel,” he was speaking about the Jews who needed the messiah.

The Jews believed that the Gentiles were like dogs. That is, they were less than human in some way. This is a metaphor. Jesus used this to talk about how people cared for their dogs and because of this they can know that God cares for and loves the Gentiles. When Jesus healed this woman, he wanted the disciples to know that he loved the Gentiles, even though the Jews were the people of God.

See: Pharisees; Gentile; Clean and Unclean; Shepherd; People of God; Metaphor; Disciple

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Who did Jesus heal?

[15:30]

Jesus healed many people near the Sea of Galilee. Many of these people were Gentiles. The crowds were amazed and they glorified God.

See: Glory (Glorify); Gentile

See Map: Sea of Galilee

What was meant by the words, “such a deserted place”?

[15:33]

When the disciples talked about being in a deserted place, they were in a place where there was nowhere to buy food. Perhaps they were in the wilderness or desert.

See: Disciple

How many people would be full after eating one loaf of bread?

[15:34]

Bread was made into a loaf. In ancient times, a person needed at least one loaf a day to live. For a meal, seven loaves and a few fish would have only fed a few small families.

How much fish and bread were left over?

[15:37]

When Matthew said there were 7 large baskets of food left over after everyone ate, this showed that this was a great miracle.

See: Miracle

Matthew 15:2

Why do your disciples violate the traditions of the elders?

"Your disciples do not respect the rules that our ancestors have given us."

traditions of the elders

This is not the same as the law of Moses. This refers to later teachings and interpretations of the law given by religious leaders after Moses.

they do not wash their hands

"they do not wash their hands properly"

when they eat bread

"before they eat"

Matthew 15:3

Then why do you violate the commandment of God for the sake of your traditions?

"And I see that you refuse to obey God's commands just so that you can follow what your ancestors taught you!"

Matthew 15:4

He who speaks evil of his father or mother will surely die

"The people should execute anyone who speaks evil of his father or mother"

Matthew 15:5

But you say

Here "you" refers to the Pharisees and scribes.

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Matthew 15:6

that person does not need to honor his father

The religious leaders taught that a person does not need to show respect to his parents by taking care of them.

you have made void the word of God

"you have treated the word of God as if it were invalid" or "you have ignored God's commands"

for the sake of your traditions

"because you want to follow your traditions"

Matthew 15:7

Well did Isaiah prophesy about you

"Isaiah told the truth in this prophecy about you"

when he said

"when he said what God told him"

Matthew 15:8

This people honors me with their lips

"These people say all the right things to me"

but their heart is far from me

"but they do not really love me"

Matthew 15:9

They worship me in vain

"Their worship means nothing to me" or "They only pretend to worship me"

the commandments of people

"the rules that people make up"

Matthew 15:11

enters into the mouth ... comes out of the mouth

“Things that go into the mouth do not defile a person”

Matthew 15:12

the Pharisees were offended when they heard this statement

“this statement made the Pharisees angry” or “the Pharisees became angry when you said that”

Matthew 15:13

Every plant that my heavenly Father has not planted will be rooted up

Jesus is teaching that the Pharisees do not actually belong to God, so God will remove them.

my heavenly Father

These are important titles that describe the relationship between God and Jesus. It is best to translate “Father” and “Son” with the same words that your language uses to refer to a human father and a human son.

will be rooted up

"my Father will uproot" or "he will take out of the ground" or "he will remove"

Matthew 15:14

Let them alone

The word "them" refers to the Pharisees.

blind guides ... both will fall into a pit

“they are like blind guides.” The Pharisees do not understand God’s commands or how to please him.

Matthew 15:16

Are you also still without understanding?

"I am disappointed that you, my disciples, still do not understand what I teach!"

Matthew 15:17

Do you not understand ... into the latrine?

"Surely you understand ... into the latrine."

passes into the stomach

"goes into the stomach"

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latrine

This a polite term for the place where people bury body waste.

Matthew 15:18

things that come out of the mouth

"words that a person says"

from the heart

"from inside the person" or "from a person's mind"

Matthew 15:19

murder

the act of killing innocent people

Matthew 15:20

to eat with unwashed hands

"eating without first washing one's hands"

Matthew 15:21

Jesus went away

"Jesus and his disciples went away"

Matthew 15:22

a Canaanite woman came out from that region

“a woman who was from that region and who belonged to the group of people called Canaanites came.”

Have mercy on me

"Have mercy and heal my daughter"

Son of David

"Son of David" is also a title for the Messiah, and the woman may have been calling Jesus by this title.

My daughter is severely demon-possessed

"A demon is controlling my daughter terribly" or "A demon is tormenting my daughter severely"

Matthew 15:23

answered her not a word

"said nothing to her"

Matthew 15:24

I was not sent to anyone except to the lost sheep ... Israel

"I was sent only to the lost sheep ... Israel"

to the lost sheep of the house of Israel

“the people of Israel. They are like lost sheep.” See how you translated this in Matthew 10:6.

Matthew 15:25

she came

"the Canaanite woman came"

bowed down before him

This shows that the woman humbled herself before Jesus.

Matthew 15:26

It is not proper to take the children's bread and throw it to the little dogs

The basic meaning is that it is not right to take what is supposed to belong to Jews and give it to non-Jews.

the children's bread

"the children's food"

the little dogs

The Jews considered dogs to be unclean animals. Here they are used as an image for non-Jews.

Matthew 15:27

even the little dogs eat some of the crumbs that fall from their masters' tables

The woman means non-Jews should be able to have a small amount of the good things Jews are throwing away.

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little dogs

Use words here for dogs of any size that people keep as pets.

Matthew 15:28

let it be done

"I will do"

Her daughter was healed

"Jesus healed her daughter" or "Her daughter became well"

from that hour

"at exactly the same time" or "immediately"

Matthew 15:30

lame, blind, mute, and crippled people

"those who could not walk, those who could not see, those who could not talk, and those whose arms or legs did not function"

They presented them at Jesus' feet

"The crowds placed the sick people on the ground in front of Jesus"

Matthew 15:31

the crippled made well

"the crippled persons ... the lame persons ... the blind persons become well"

Matthew 15:33

Where can we get enough loaves of bread in such a deserted place to satisfy so large a crowd?

"There is nowhere nearby that we can get enough bread for such a large crowd."

Matthew 15:34

Seven, and a few small fish

"We have seven loaves of bread, and we also have a few small fish"

Matthew 15:36

he broke the loaves

"he tore the loaves"

Matthew 15:37

they gathered

"the disciples gathered" or "some people gathered"

Matthew 15:39

Magadan

This region is sometimes called "Magdala."

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Chapter 16

[1] The Pharisees and Sadducees came and tested him by asking him to show them a sign from the sky. [2] But he answered and said to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.'

[3] When it is morning, you say, 'It will be foul weather, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. [4] An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah." Then Jesus left them and went away.

[5] When the disciples reached the other side, they had forgotten to take bread. [6] Jesus said to them, "Watch out and beware of the yeast of the Pharisees and Sadducees."

[7] The disciples reasoned among themselves and said, "It is because we took no bread."

[8] Jesus was aware of this and said, "You of little faith, why do you reason among yourselves and say that it is because you have taken no bread?
[9] Do you not understand? Do you not remember the five loaves for the five thousand, and how many baskets you gathered up? [10] Or the seven loaves for the four thousand, and how many baskets you took up?
[11] How is it that you do not understand that I was not speaking to you about bread? Watch out and beware of the yeast of the Pharisees and Sadducees." [12] Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees.

[13] Now when Jesus came to the regions near Caesarea Philippi, he asked his disciples, saying, "Who do people say that the Son of Man is?"

[14] They said, "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets."

[15] He said to them, "But who do you say that I am?"

[16] Answering, Simon Peter said, "You are the Christ, the Son of the living God."

[17] Jesus answered and said to him, "Blessed are you, Simon son of Jonah, for flesh and blood have not revealed this to you, but my Father who is in heaven. [18] I also say to you that you are Peter, and upon this rock I will build my church. The gates of Hades will not prevail against it.
[19] I will give to you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." [20] Then Jesus commanded the disciples not to tell anyone that he was the Christ.

[21] From that time Jesus started to tell his disciples that he must go to Jerusalem, suffer many things at the hands of the elders and chief priests and scribes, be killed, and be raised back to life on the third day.

[22] Then Peter took him aside and rebuked him, saying, "May this be far from you, Lord! May this never happen to you!"

[23] But Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me, for you do not think about the things of God, but about the things of people."
[24] Then Jesus said to his disciples, "If anyone wants to follow me, he must deny himself, take up his cross, and follow me. [25] For whoever wants to save his life will lose it, and whoever loses his life for my sake will find it. [26] For what does it profit a person if he gains the whole world but forfeits his life? What can a person give in exchange for his life?
[27] For the Son of Man will come in the glory of his Father with his angels. Then he will reward every person according to his deeds. [28] Truly I say to you, there are some of you standing here who will not taste death until they see the Son of Man coming in his kingdom."

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Matthew 16

16:1-12

Why did the Pharisees and Sadducees want a sign from heaven?

[16:1]

The Pharisees wanted Jesus to give them a sign from the sky. That is, a sign from heaven. They wanted Jesus to prove to them that God gave Jesus permission to do these miracles. They thought that Satan gave Jesus permission to do these things (see: 9:34; Mark 3:22)

See: Pharisees; Sadducees; Sign; Heaven; Miracle; Satan (The Devil)

Why did Jesus speak about the weather?

[16:2]

In ancient Israel, the Pharisees and Sadducees predicted the weather. It is very difficult to know what will happen with the weather. Jesus said they were able to see certain things and know what the weather would do. However, they saw the things Jesus did, but could not understand the things that were happening around them.

See: Pharisees; Sadducees

What were the signs of the times?

[16:3]

Jesus spoke about the “signs of the times.” He was speaking about certain things that happened so that people would know that Jesus is the messiah.

See: Sign; Messiah (Christ)

What was an evil and adulterous generation?

[16:4]

When Jesus spoke about an “adulterous generation,” he used a metaphor. Some scholars think Jesus was speaking directly to the Scribes and Pharisees, and told them they were an “adulterous generation”. That is, the Scribes and Pharisees did not truly obey and follow God completely.

See: Metaphor; Adultery; Generation; Scribe; Pharisees

What was the sign of Jonah?

[16:4]

Jonah was a prophet in ancient Israel (see: Jonah 1-4). He was swallowed by a fish and was in the fish for three days. After three days, he was released. Something like this was going to happen to Jesus. He would die and after three days, he would come back to life.

See: Resurrect (Resurrection) ; Son of Man; Sign; Prophet

Why did Jesus talk about yeast?

[16:6]

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Jesus used the metaphor of yeast. He did this to talk about the Pharisees teaching evil things. This would make other people want to do evil things.

See: Yeast (Leaven); Metaphor; Pharisees

Why did the disciples reason with each other?

[16:7]

The disciples did not understand what Jesus meant when he talked about the yeast. They thought he was concerned because they did not bring bread with them.

See: Yeast (Leaven)

What was little faith?

[16:8]

Jesus said that certain people had little faith. That is, these people did not trust in Jesus very much.

See: Faith (Believe in)

Why did Jesus ask the disciples so many questions?

[16:8, 16:9, 16:10, 16:11]

Jesus asked many different questions because they did not understand what Jesus was saying about who he is and why he did these things. They knew Jesus had already fed more than 5000 people through a miracle, but they forgot he could do this and worried that the people would not eat. Therefore, Jesus rebuked them. That is, he spoke to them in a way that they would know they did something wrong.

16:13-20

Where was Caesarea Philippi?

[16:13]

See Map: Caesarea Philippi

Who is the Son of Man?

[16:13]

Many years before Jesus lived, Daniel prophesied about the “son of man” (see: Daniel 7:13). Jesus asked who people thought fulfilled this prophecy. People did not agree about who fulfilled Daniel’s prophecy. Jesus is the Son of man.

See: Son of Man; Prophecy (Prophesy) ; Fulfill (Fulfillment)

Who did Peter believe that Jesus was?

[16:16]

See: Messiah (Christ), Son of God

How did Peter know that Jesus was the Messiah and the Son of God?

[16:17]

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Peter knew that Jesus was the messiah and the Son of God because God helped him to know this. He needed God to help him know this.

See: Messiah (Christ), Son of God; Reveal (Revelation)

On what rock will Jesus build his church?

[16:18]

Some scholars think when Jesus spoke about the rock upon which he would build his church, he used a metaphor. They think he was speaking about what Peter said. That is, that Jesus is the Christ, the Son of the Living God. A “rock” is solid and a large rock cannot be changed. Jesus is the messiah and this can never be changed. Fewer scholars think Jesus was speaking about making his church with the things done by Peter and the apostles.

See: Ephesians 2:20

See: Church; Messiah (Christ); Son of God; Apostle

What are the gates of hades?

[16:18]

Jesus spoke about the gates of Hades. Hades is another name for hell. Some scholars think Jesus wanted to say that Satan is not able to stop Jesus from doing the things Jesus wanted to do. Other scholars think this was a metaphor. People who believe in Jesus will not live forever in hell after they die.

See: Hell; Satan (The Devil); Metaphor

What are the keys to the kingdom of heaven?

[16:19]

Jesus said that he will give Peter the keys to the kingdom of heaven. He gave Peter permission to do something. Scholars think Jesus gave Peter and the other apostles permission to teach people how to live in a way that honored God. They would help people understand Jesus and the Law of Moses.

See: Kingdom of God; Apostle; Law of Moses

What did it mean for Peter to bind and loose things on earth?

[16:19]

Jesus gave Peter permission to bind and loose certain things on the earth. Some scholars think Jesus gave Peter, and the apostles, permission to rule over Christians. That is, they could allow Christians to do some things and they could make Christians stop doing other things. Some scholars think Peter will be able to do this when Jesus rules on the earth. Other scholars think God was going to teach people, through the apostles, how to live in a way that honored God after Jesus died. He would do this by revealing himself to the apostles and prophets.

See: Kingdom of God; Reveal (Revelation); Apostle; Prophet

Why did Jesus not want the disciples to tell people that he is the messiah?

[16:20]

See: Messianic Secret; Disciple; Messiah (Christ)

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16:21-28

Who were the elders, chief priests, and scribes?

[16:21]

When Matthew spoke about the elders, he was speaking about older men in Israel who lead the people in some way. Together these three groups helped to lead Israel to worship and obey God.

See: Chief Priest; Scribe

How would Jesus raised back to life on the third day?

[16:21]

When Jesus said that he would be raised back to life after three days, he was talking about his resurrection.

See: Resurrect (Resurrection)

Why did Peter rebuke Jesus?

[16:23]

Peter rebuked Jesus, that is. Peter said that Jesus must not be speaking correctly. Peter thought that the messiah would not suffer and die in the way Jesus said. However, Jesus rebuked Peter. He said Peter did something wrong. The things he said were the things that Satan wanted Peter to say. He wanted the messiah to be the way he wanted the messiah to be, and not to do the things God wanted the messiah to do.

See: Satan (The Devil); Messiah (Christ)

How was Peter a stumbling block to Jesus?

[16:23]

Jesus said that Peter was a stumbling block. This was a metaphor. Even though he did not know it, Peter was tempting Jesus. He was trying to get Jesus to do what Satan wanted, not what God wanted.

See: Stumble (Stumbling Block); Tempt (Temptation); Metaphor

How could a person “take up his cross”?

[16:24]

Jesus died on a cross. He obeyed God even though he suffered for obeying God. He wanted people to do the same thing. He wanted them to obey God, even if they suffered because they obeyed God.

See: Cross

How does someone save their life?

[16:25]

Jesus talked about “life” in two ways in this passage. He spoke about the life a person has before they die and the life they have after they die. He wanted people to obey God before they die if they wanted to live with God in heaven forever. Those who die on Earth because they obeyed God will live with God in heaven after they die.

See: Heaven; Save (Salvation, Saved from Sins)

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How will the Son of Man come to the earth?

[16:27]

Jesus said that the Son of Man will come to the earth with great glory (see: Daniel 7:13-14).

See: Son of Man; Glory (Glorify)

How will Jesus reward people?

[16:27]

See: Reward

How will people not die before they see the Son of man coming in his kingdom?

[16:28]

Jesus said that some of the people with him will not die before they see the Son of man coming in his kingdom. Some scholars think Jesus was speaking about revealing himself to the disciples after his resurrection. Other scholars think Matthew will write about this in Matthew 17.

See: Son of Man; Kingdom of God; Reveal (Revelation); Disciple; Resurrect (Resurrection)

Matthew 16:1

tested him

"challenged him" or "wanted to trap him"

Matthew 16:2

When it is evening

"If the sky is red in the evening" or "If the sky is red when the sun is setting"

fair weather

This means clear, calm, and pleasant weather.

for the sky is red

As the sun is setting, Jews knew that if the color of the sky changes to red, it is a sign the next day will be clear and calm.

Matthew 16:3

When it is morning

"If the sky is red in the morning" or "If the sky is red when the sun is rising"

foul weather

"cloudy, stormy weather"

You know how to interpret the appearance of the sky

"You know how to look at the sky and understand what kind of weather you will have"

but you cannot interpret the signs of the times

"but you do not know how to look at what is happening right now and understand what it means"

Matthew 16:4

An evil and adulterous generation seeks for a sign ... given to it

"You are an evil and adulterous generation who demands signs from me ... given to you"

An evil and adulterous generation

"An unfaithful generation" or "A godless generation"

no sign will be given to it except the sign of Jonah

"The only sign that will be given to it is the sign of Jonah"

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the sign of Jonah

"what happened to Jonah" or "the miracle that God did for Jonah."

Matthew 16:6

the yeast of the Pharisees and Sadducees

Translate as "yeast" here and do not explain its meaning in your translation. This meaning will be made clear in 16:12.

Matthew 16:8

why do you reason ... taken no bread?

"I am disappointed that you think it was because you forgot to bring bread that I talked about the yeast of the Pharisees and Sadducees."

Matthew 16:9

Do you not understand? Do you not remember ... you gathered up?

"Surely you understand and remember ... you gathered up!" or "You should understand. You should remember ... you gathered up."

Matthew 16:10

Or the seven loaves ... you took up?

"Surely you also remember the seven loaves ... you took up!"

Matthew 16:11

How is it that you do not understand that I was not speaking to you about bread?

"You should have understood that I was not really speaking about bread."

the yeast of the Pharisees and Sadducees

Here “yeast” represents evil ideas and wrong teaching. Translate as “yeast” and do not explain the meaning in your translation.

Matthew 16:13

the Son of Man

Jesus is referring to himself.

Matthew 16:16

the Son of the living God

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

the living God

Here "living" contrasts the God of Israel to all the false gods and idols that people worshiped. Only the God of Israel is alive and has power to act.

Matthew 16:17

flesh and blood have not revealed

"a human did not reveal"

but my Father who is in heaven

"but it was my Father in heaven who revealed this to you"

my Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Matthew 16:18

you are Peter

The name Peter means "rock."

upon this rock I will build my church

Possible meanings are 1) “this rock” represents Peter, or 2) “this rock” represents the truth that Peter had just said in Matthew 16:16

The gates of Hades will not prevail against it

Possible meanings are 1) “the powers of death will not overcome my church” or 2) “my church will break down the power of death the way an army breaks into a city.”

Matthew 16:19

I will give to you

Here the word “you” refers to Peter.

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the keys of the kingdom of heaven

Keys are objects that are used to lock or unlock doors. Here they represent authority.

the kingdom of heaven

This refers to God's rule as king. The phrase "kingdom of heaven" is used only in the book of Matthew. If possible, use "heaven" in your translation.

Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven

“God in heaven will approve whenever you forbid or allow something on earth”

Matthew 16:21

suffer many things at the hand of the elders ... scribes

"suffer many things because of the elders ... scribes"

scribes, be killed, and be raised back to life on the third day

"scribes. People will then kill him, and on the third day God will make him become alive again"

Matthew 16:22

Peter took him aside

"Peter spoke to Jesus when no one else could hear them"

May this be far from you

"No" or "Never" or "May God forbid this"

Matthew 16:23

Get behind me, Satan! You are a stumbling block to me

"Get behind me, because you are acting like Satan! You are a stumbling block to me" or "Get behind me, Satan! I call you Satan because you are a stumbling block to me"

Get behind me

"Get away from me"

you do not think about the things of God, but about the things of people

"you do not think about what God thinks is important; instead, you only thing about the things that people think are important"

Matthew 16:24

to follow me

"to be my disciple" or "to be one of my disciples"

must deny himself

"must not give in to his own desires" or "must forsake his own desires"

take up his cross, and follow me

"and obey me even to the point of suffering and dying" or "and he must obey me even to the point of suffering and dying"

and follow me

"and obey me"

Matthew 16:25

whoever loses his life for my sake

This does not mean the person must necessarily die. It means he will consider obeying Jesus as being more important than his own life. Alternate translation: “whoever gives up his life for my sake”

for my sake

"because he trusts me" or "on my account" or "because of me"

will find it

"will find true life"

Matthew 16:26

For what does it profit a person ... his life?

"It does not profit a person ... his life."

if he gains the whole world

"if he gains everything he desires"

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but forfeits his life

"but he loses his life"

What can a person give in exchange for his life?

"There is nothing that a person can give to regain his life."

Matthew 16:27

the Son of Man ... his Father ... Then he

"I, the Son of man ... my Father ... Then I"

will come in the glory of his Father

"will come, having the same glory as my Father"

with his angels

"and the angels will be with him" or "and the angels will be with me"

his Father

This is an important title for God that describes the relationship between God and the Son of Man, Jesus.

according to his deeds

"according to what that person has done"

Matthew 16:28

Truly I say to you

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

will not taste death

"will not experience death" or" will not die"

until they see the Son of Man coming in his kingdom

"until they see the Son of Man coming as King" or "until they see the evidence that the Son of Man is King"

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Chapter 17

[1] Six days later Jesus took with him Peter, James, and John his brother, and brought them up a high mountain by themselves. [2] He was transfigured before them. His face shone like the sun, and his garments became as brilliant as the light.

[3] Behold, there appeared to them Moses and Elijah talking with him. [4] Peter answered and said to Jesus, "Lord, it is good for us to be here. If you desire, I will make here three shelters—one for you, and one for Moses, and one for Elijah."

[5] While he was still speaking, behold, a bright cloud overshadowed them, and behold, there was a voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to him."

[6] When the disciples heard it, they fell facedown and were very afraid. [7] Then Jesus came and touched them and said, "Get up and do not be afraid." [8] Then they looked up but saw no one except Jesus only.

[9] As they were coming down the mountain, Jesus commanded them, saying, "Report this vision to no one until the Son of Man has risen from the dead."

[10] His disciples asked him, saying, "Why then do the scribes say that Elijah must come first?"

[11] Jesus answered and said, "Elijah will indeed come and restore all things. [12] But I tell you, Elijah has already come, but they did not recognize him. Instead, they did whatever they wanted to him. In the same way, the Son of Man will also suffer at their hands." [13] Then the disciples understood that he was speaking to them about John the Baptist.

[14] When they had come to the crowd, a man came to him, knelt before him, and said, [15] "Lord, have mercy on my son, for he is epileptic and suffers severely. For he often falls into the fire or the water. [16] I brought him to your disciples, but they could not cure him."

[17] Jesus answered and said, "Unbelieving and perverse generation, how long will I have to stay with you? How long must I bear with you? Bring him here to me." [18] Jesus rebuked the demon, and it came out of him, and the boy was healed from that hour.

[19] Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

[20] Jesus said to them, "Because of your small faith. For I truly say to you, if you have faith even as small as a grain of mustard seed, you can say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you." [21] [1]

[22] While they stayed in Galilee, Jesus said to his disciples, "The Son of Man will be given over into the hands of people, [23] and they will kill him, and the third day he will be raised up." The disciples were deeply grieved.

[24] When they had come to Capernaum, the men who collected the two-drachma tax came to Peter and said, "Does not your teacher pay the two-drachma tax?"

[25] He said, "Yes."

When Peter came into the house, Jesus spoke to him first and said, "What do you think, Simon? From whom do the kings of the earth collect tolls or taxes? From their sons or from others?"

[26] "From others," Peter answered.

"Then the sons are free," Jesus said.

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[27] "But so that we do not cause the tax collectors to stumble, go to the sea, throw in a hook, and draw in the fish that comes up first. When you have opened its mouth, you will find a shekel. Take it and give it to the tax collectors for me and you."

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[1]The best ancient copies do not have v. 21, But this kind of demon does not go out except with prayer and fasting .

Matthew 17

17:1-13

How was Jesus transfigured?

[17:2]

When Matthew said that Jesus was transfigured, he wanted to say that Jesus was changed in some way. The disciples did not see Jesus' body as it had been. They saw him as he will be when he returns to the earth in glory.

See: Disciple; Jesus' Return to Earth; Glory (Glorify)

Why did Peter, James, and John see Elijah and Moses?

[17:3]

Peter, James, and John saw Elijah and Moses. Elijah and Moses were in heaven. Scholars think this was a symbol. Elijah represented the prophets, and Moses represented the Law of Moses. They symbolized that both the Law and the prophets prophesied about Jesus the messiah.

See: Symbol; Messiah (Christ); Old Testament (Law and Prophets); Law of Moses; Prophecy (Prophesy)

Why did Peter want to make three shelters?

[17:4]

Peter wanted to make three shelters. He wanted to make one for Jesus, one for Elijah, and one for Moses. He did not realize that Jesus was greater than Elijah and Moses. Scholars disagree about why he wanted to do this.

1. Some scholars think Peter wanted to build three tents of meeting. This is because he wanted to build a place where God could talk to men once again. He did not know that God was already talking to people through Jesus. They did not need to meet in a tent to learn what God said to them.
2. Some scholars think Peter wanted to build three shelters (see: Leviticus 23). Perhaps he thought this was for the Feast of Shelters when the messiah came to reign over the world (see: Zechariah 14:16)

See: Tent of Meeting; Festival of Shelters; Messiah (Christ)

Who spoke from the cloud?

[17:5]

God the Father was the one who was speaking from the cloud. In the Bible, heaven is often spoken about as if it is in the clouds.

See: God the Father; Heaven

Why were the disciples afraid?

[17:6]

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The disciples were afraid because they thought the time was coming for God to judge the world. Perhaps the disciples was partly afraid, but partly worshipping God.

See: Disciple; Judge (Judgment); Day of Judgment

Why did Jesus tell them not to say anything?

[17:9]

See: Messianic Secret

What did Jesus mean when he said, “until the Son of Man has risen from the dead”?

[17:9]

Jesus spoke about the Son of Man rising from the dead. He was speaking about himself. He would be resurrected. At this time, the disciples did not understand that Jesus would be resurrected. Certain Jewish teachers even taught that no one would rise from the dead. This is why they discussed what Jesus said among themselves.

See: Son of Man; Resurrect (Resurrection) ; Disciple

What did the Scribes teach about Elijah?

[17:10]

The Scribes taught that Elijah would return to the earth before the messiah came. He would tell Israel to repent and to be ready for the messiah. It is not known whether they taught that Elijah would come back to the earth or that there would be a prophet who was like Elijah.

See: Scribe; Messiah (Christ); Repent (Repentance); Prophet

Who was Jesus talking about when he said that Elijah has come?

[17:12, 17:13]

Jesus told them that the Scribes were right about Elijah. A prophet like Elijah did help Israel to be ready for the messiah and he wanted them to repent of the sins. When Jesus spoke about this Elijah, he was speaking about John the Baptist.

See: Malachi 3:1

See: Scribe; Prophet; Messiah (Christ); Repent (Repentance); Sin

17:14-23

Why did this man kneel before Jesus?

[17:14]

A man knelt before Jesus. He did this to honor Jesus.

What was wrong with this man’s son?

[17:15]

This man had a son who was epileptic. The epilepsy was because he had a demon in him that caused him to shake violently. It also caused his son to fall into water and fire.

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See: Demon; Demon Possession (Casting Out Demons)

Why could the disciples not cast out this demon?

[17:16]

Jesus said the disciples could not cast out this demon because they did not have enough faith. Scholars think the disciples had doubts about what Jesus had commanded they do earlier (see: 10:8).

See: Disciple; Demon; Demon Possession (Casting Out Demons); Faith (Believe in)

Why did Jesus rebuke the “unbelieving and corrupt generation”?

[17:17]

Jesus rebuked the “unbelieving and corrupt generation.” That is, he said that many people in Israel were evil for rejecting him. He was not speaking about everyone in Israel. Some people believed in him. Perhaps Jesus said this because he wanted the disciples to know that they acted in the same way the non-Christians acted.

See: Disciple; Generation

Why did Jesus say, “nothing will be impossible for you”?

[17:20]

When Jesus said, “nothing will be impossible for you,” he was not saying that people who believe in him can do anything. Instead, he was saying that when someone obeys God, they can do things they did not think they could do. God can make anything happen and he can use people to make anything happen that he wants to happen.

Jesus said that they did not trust him very much. He said their faith was like a mustard seed. This was a metaphor. The mustard seed was very small seed. It was about 1 millimeter in size. A mustard tree was very large. Jesus wanted to say that if they trusted him, he would help them to do very great things.

See: Metaphor; Faith (Believe in)

Where was Galilee?

[17:22]

See map: Galilee

Who is the Son of Man?

[17:22]

Jesus is the Son of Man.

See: Son of Man

How will Jesus be raised up?

[17:23]

See: Resurrect (Resurrection)

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17:24-27

What was the half-shekel tax?

[17:24]

Jesus spoke about a half-shekel tax. This was a tax the Jews paid to serve the temple in Jerusalem. A half-shekel was the amount of money a typical person earned in one day. Jews, from the age of twenty-one, were required to pay this tax once every year.

See: Tax (Tax Collector, Toll); Temple

Why did Jesus talk about the tax that was paid to the temple?

[17:25]

Jesus spoke about the temple to his disciples. He said that the sons of kings do not pay taxes to the kings. Therefore, he did not need to pay taxes to the temple because he is the Son of God. However, Jesus did not want the people collecting the taxes to reject him because they did not understand that he is the Son of God. He got the money from a fish. This was a miracle.

See: Disciple; Son of God; Miracle; Temple

How much was the shekel?

[17:27]

The shekel was the same amount of money as four drachma. Because of this, Jesus had enough money to pay the tax for him and Peter.

Matthew 17:2

He was transfigured before them

When they looked at him, his appearance was different from what it had been.

his garments

"what he was wearing"

Matthew 17:5

overshadowed them

"came over them"

there was a voice out of the cloud

"God spoke to them from out of the cloud"

Matthew 17:6

the disciples heard it

"the disciples heard God speak"

Matthew 17:8

they ... saw no one except Jesus only

"they ... saw only Jesus"

Matthew 17:9

the Son of Man

Jesus is speaking about himself.

Matthew 17:10

Why then do the scribes say that Elijah must come first?

The disciples are referring to the belief that Elijah will come back to life and return to the people of Israel before the Messiah comes.

Matthew 17:11

restore all things

"put things in order" or "get the people ready to receive the Messiah"

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Matthew 17:12

they ... their

All occurrences of these words may mean either 1) the Jewish leaders or 2) all the Jewish people.

the Son of Man will also suffer at their hands

"they will make the Son of Man suffer"

the Son of Man will

"I, the Son of Man, will"

Matthew 17:15

have mercy on my son

"have mercy on my son and heal him"

is epileptic

"has seizures"

Matthew 17:17

Unbelieving and perverse generation, how

"This generation does not believe in God and loves to do evil rather than good. How"

how long will I have to stay with you? How long must I bear with you?

"I am tired of being with you! I am tired of your unbelief and corruption!"

Matthew 17:18

the boy was healed

"the boy became well"

from that hour

"immediately" or "at that moment"

Matthew 17:19

Why could we not cast it out?

"Why could we not make the demon come out of the boy?"

Matthew 17:20

For I truly say to you

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

if you have faith even as small as a grain of mustard seed

A mustard seed is very small, but it grows into a large plant. Jesus means it only takes a small amount of faith to do a great miracle.

nothing will be impossible for you

"you will be able to do anything"

Matthew 17:22

The Son of Man will be given over into the hands of people

“Someone will give the Son of man over into the hands of people” or “Someone will take the Son of Man and put him under people’s power”

The Son of Man

Jesus is referring to himself in the third person.

into the hands of people

"to the control of the people" or "to the people"

Matthew 17:23

him ... he

Jesus is referring to himself

he will be raised up

"God will raise him up" or "God will cause him to become alive again"

deeply grieved

very sad and upset, as when a friend or family member dies.

Matthew 17:24

When they

"When Jesus and his disciples"

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the two-drachma tax

"the temple tax"

Matthew 17:25

What do you think, Simon? From whom do the kings of the earth collect tolls or taxes? From their sons or from others?

""Listen, Simon. When kings collect taxes, they collect it from people who are not members of their own family. Do you agree that this is true?"

their sons

"their own family" or "the people of their own country"

Matthew 17:26

"From others," Peter answered

"'Yes, that is true,' Peter said" or "Peter said that he agreed with Jesus"

the sons

"their own family" or "the people of their own country"

Matthew 17:27

But so that we do not cause the tax collectors to stumble, go

“But so that we do not cause the tax collectors to think that we do something that is very bad”

throw in a hook

Fishermen tied hooks to the end of a line, then threw it in the water to catch fish.

its mouth

"the fish's mouth"

a shekel

a silver coin worth four days' wages

for me and you

Here "you" is singular and refers to Peter. Each man had to pay a half shekel tax. So one shekel would be enough for Jesus and Peter to pay their taxes.

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Chapter 18

[1] At that time the disciples came to Jesus and said, "Who is greatest in the kingdom of heaven?"

[2] Jesus called to himself a little child, set him among them, [3] and said, "Truly I say to you, unless you turn and become like little children, you will in no way enter the kingdom of heaven.
[4] Therefore, whoever humbles himself like this little child is the greatest in the kingdom of heaven. [5] Whoever welcomes a little child like this in my name receives me. [6] But whoever causes one of these little ones who believes in me to stumble, it would be better for him that a large millstone should be hung about his neck, and that he should be sunk into the depths of the sea.

[7] "Woe to the world because of stumbling blocks! For it is necessary that those stumbling blocks come, but woe to the person through whom those stumbling blocks come! [8] If your hand or your foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter into life maimed or lame than to be thrown into the eternal fire having two hands or two feet.
[9] If your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye than to be thrown into the fiery hell having both eyes.
[10] See that you do not despise any of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. [11] [1]
[12] What do you think? If anyone has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine on the hillside and go off seeking the one that went astray? [13] If he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that did not go astray. [14] In the same way, it is not the will of your Father in heaven that one of these little ones should perish.

[15] "If your brother sins against you, go and rebuke him, between you and him alone. If he listens to you, you will have gained your brother. [16] But if he does not listen to you, take one or two others along with you so that by the mouth of two or three witnesses every word might be confirmed.
[17] And if he refuses to listen to them, tell the matter to the church. If he also refuses to listen to the church, let him be to you as a pagan and a tax collector.
[18] I tell you truly, whatever things you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. [19] Again I tell you truly, if two of you agree on earth about anything they ask, it will be done for them by my Father who is in heaven. [20] For where two or three are gathered together in my name, there I am in their midst."

[21] Then Peter came and said to Jesus, "Lord, how often will my brother sin against me and I forgive him? Until seven times?"

[22] Jesus said to him, "I do not tell you seven times, but until seventy times seven.
[23] Therefore the kingdom of heaven is similar to a certain king who wanted to settle accounts with his servants. [24] As he began the settling, one servant was brought to him who owed him ten thousand talents. [25] But since he did not have the means to repay, his master commanded him to be sold, together with his wife and children and everything that he had, and payment to be made.
[26] So the servant fell down, bowed down before him, and said, 'Master, have patience with me, and I will pay you everything.' [27] So the master of that servant, since he was moved with compassion, released him and forgave him the debt.
[28] But that servant went out and found one of his fellow servants, who owed him one hundred denarii. He took hold of him, began to choke him, and said, 'Pay me what you owe.'

[29] "But his fellow servant fell down and pleaded with him, saying, 'Have patience with me, and I will repay you.'
[30] But the first servant refused. Instead, he went and threw him into prison until he should pay him what he owed.
[31] When his fellow servants saw what had happened, they were deeply grieved. They came and told their master everything that had happened.

[32] "Then that servant's master called him and said to him, 'You wicked servant, I forgave you all that debt because you pleaded with me. [33] Should you not have had mercy on your fellow servant, even as I had mercy on you?'

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[34] His master was angry and handed him over to the torturers until he would pay all that was owed. [35] So also my heavenly Father will do to you if you do not forgive your brother from your heart."

[1]The best ancient Greek copies do not have the sentence that some translations include, For the Son of Man came to save that which was lost .

Matthew 18

18:1-14

Why did Matthew write about who was the greatest in the kingdom of God?

[18:1]

Some scholars think Matthew wrote about who was the greatest in the kingdom of God because the disciples were thinking about who would have the most power. However, Jesus taught that greatness was about being humble and being a servant.

See: Mark 9:33-37

See: Kingdom of God; Disciple

Why did Jesus talk about little children?

[18:3]

Jesus helped the disciples to understand what he said by talking about a child. Scholars think Jesus was speaking about how a child is humble and needed a parent to live. They think this was also a metaphor. In the same way, the disciples needed to be humble, knowing they depended on God for everything.

See: Metaphor; Disciple

What was a stumbling block?

[18:6]

See: Stumble (Stumbling Block); Walk

What was a woe?

[18:7]

See: Woe

Did Jesus want people to cut off their hands and feet?

[18:8]

Jesus said that people should cut off their hands or feet if it caused other people to sin. This was a metaphor. Some scholars think that Jesus was saying it was better to go to heaven without enjoying the sinning on earth, than to go on sinning in this world and then go to hell.

See: Metaphor; Hell; Sin

What is the eternal fire?

[18:8]

Jesus spoke about an eternal fire. He was speaking about hell, where people are punished with fire.

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See: Hell; Punish (Punishment); Fire

Why did Jesus speak about angels?

[18:10]

In ancient Israel, the Jews taught that only certain angels were close to God and could see God. However, Jesus said that all the angels are always looking at God. He wanted to tell them that God cared very much for these "little children."

See: Angel

What did Matthew write in verse 11?

[18:11]

Some of the ancient copies of the Greek New Testament contain the words, "for the Son of Man came to save that which was lost." Older and more ancient copies of the Greek New Testament do not contain these words. Therefore, scholars think Matthew did not write these words.

See: Differences in the Ancient Copies of the Bible

What did Jesus teach about when he told people about the sheep?

[18:12]

Jesus told them a parable about sheep. Just as a shepherd rejoices when he finds the one lost sheep, so God rejoices when one sinner repents. Scholars think Jesus told this parable to teach that God's will is that no one would perish, that is, that no one would reject God.

See: Parable; Shepherd; Heaven; Repent (Repentance); Will of God

18:15-20

Who are the brothers about which Jesus spoke?

[18:15]

When Jesus spoke about brothers, he was speaking about Christians.

See: Family of God

What was meant by the words, "gained your brother"?

[18:15]

Jesus said that a Christian who helps another Christian not to sin has gained his brother. That is, his brother has been restored to him in friendship and is at peace with him and with God.

See: Sin; Family of God

How was "every word confirmed"?

[18:16]

Sometimes a Chrstian who sins does not listen to another Christian who is trying to get him to stop sinning. Jesus said when this happens to take one or two other Chrsitians to listen to the words of the Christian who sinned.

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This is so that every word will be confirmed. That is, there would be evidence to bring about forgiveness and reconciliation between these Christians.

See: Sin

What did it mean to treat a person “as a Gentile and a tax collector” if they did not repent of their sin?

[18:17]

When a Christian sinned and did not listen to correction from other Christians, Jesus said to treat them the same way they treated a tax collector or a Gentile. That is, they were to be separated from other Christians in some way. Jesus wanted the Christians to treat the sinning Christian in the same way they treat non-Christians who sin. That is, they are to tell them that they need to repent.

See: Gentile; Sin; Repent (Repentance)

How did the disciples bind and loose things on the earth?

[18:18]

Jesus gave the disciples permission to bind and loose certain things on the earth. Some scholars think Jesus gave the apostles permission to rule other Christians. That is, they could say that doing certain things were good and doing other things is evil. Some scholars think the apostles will be able to do this when Jesus rules on the earth. Other scholars think God was going to teach people, through the apostles, how to live in a way that honored God after Jesus died. He would do this by revealing himself to the apostles and prophets.

See: Kingdom of God; Reveal (Revelation); Apostle; Prophet

What did Jesus teach the disciples about being in their midst?

[18:20]

Jesus taught the disciples about prayer. Jesus wanted his disciples to know that when two or three of them are gathered together to worship him, he would help them in some way. He also wanted them to know that God would still be with them after Jesus died.

See: Disciple; Pray (Prayer)

18:21-35

Why did Peter ask Jesus about forgiving other Christians seven times?

[18:21]

Peter asked Jesus how many times he should forgive another Christian. The Jews taught that someone needed to forgive 3 times. Scholars think Peter thought to forgive someone seven times would be the most anyone could forgive.

See: Family of God; Forgive (Forgiveness, Pardon)

How many is seventy times seven?

[18:22]

Seventy times seven is 490.

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Why did Jesus tell Peter a parable about the king's servants?

[18:23]

Jesus told Peter a parable about a certain king's servants. He wanted Peter to know about the kingdom of heaven. He wanted the disciples to remember that Jesus forgave them. They could never have worked hard enough to earn God's favor and be at peace with God. Jesus forgave them freely. When they do not forgive another Christian freely, Jesus said they act in the same way this servant acted. They forgot they were forgiven more by God than this person needed to be forgiven by them. He treated this man worse than God treated him. Because of this, God will punish Christians when they do not forgive other Christians.

See: Parable; Kingdom of God; Serve; Atone (Atonement); Punish (Punishment)

How much money is 10,000 talents?

[18:24]

A talent was a very large amount of money. It would have normally taken someone about 20 years to earn one talent. This was an amount of money that no one would ever be able to pay back.

How much money is a denarii?

[18:28]

At this time, a person typically earned a denarii every day they worked.

See: Denarius

Matthew 18:1

Who is greatest

"Who is the most important" or "Who among us will be the most important"

in the kingdom of heaven

"in God's kingdom" or "when our God in heaven establishes his rule on earth"

Matthew 18:3

Truly I say to you

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

unless you turn ... children, you will in no way enter the kingdom of heaven

"you will enter the kingdom of heaven only if you turn ... children"

enter the kingdom of heaven

"enter God's kingdom" or "belong to our God in heaven when he establishes his rule on earth"

Matthew 18:4

is the greatest

"is the most important" or "will be the most important"

in the kingdom of heaven

"in God's kingdom" or "when our God in heaven establishes his rule on earth"

Matthew 18:5

in my name

"because of me" or "because he is my disciple"

Whoever ... in my name receives me

"When someone ... in my name, it is like he is welcoming me" or "When someone ... in my name, it is as if he were welcoming me"

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Matthew 18:6

millstone

"a heavy stone"

Matthew 18:7

to the world

"to the people of the world"

stumbling blocks ... those stumbling blocks come ... the person through whom those stumbling blocks come

"things that cause people to sin ... things come that cause people to sin ... any person who causes others to sin"

Matthew 18:8

If your hand or your foot causes you to stumble, cut it off and throw it away from you

Jesus exaggerates here to emphasize that people must do anything necessary to remove from their lives what causes them to sin.

causes you to stumble

“causes you to sin”

than to be thrown into the eternal fire having two hands or two feet

"than to have both hands and feet when God throws you into the eternal fire"

Matthew 18:9

into life

"into eternal life"

than to be thrown into the fiery hell having both eyes

"than to have both eyes when God throws you into the fiery hell"

the fiery hell

"hell, which is full of fire" or "the fire of hell"

Matthew 18:10

See that

"Be careful that" or "Be sure that"

you do not despise any of these little ones

"you show respect to these little ones"

that in heaven their angels always look on the face of my Father who is in heaven

Jesus means that the most important angels speak to God about these little ones.

always look on the face of my Father

"are always close to my Father" or "are always in the presence of my Father"

my Father

This is an important title for God that describes the relationship between God and Jesus.

Matthew 18:12

What do you think?

"Think about how people act." or "Think about this."

does he not leave ... astray?

"he will always leave ... astray."

Matthew 18:13

truly I say to you

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

Matthew 18:14

it is not the will of your Father in heaven that one of these little ones should perish

"your Father in heaven does not want any of these little ones to die" or "your Father in heaven does not want even one of these little ones to die"

Father

This is an important title for God.

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Matthew 18:15

your brother

"your fellow believer"

you will have gained your brother

"you will have made your relationship with your brother good again"

Matthew 18:16

so that by the mouth of two or three witnesses every word might be confirmed

"so that two or three witnesses may say that what you say about your brother is true"

Matthew 18:17

if he refuses to listen to them

"if your fellow believer refuses to listen to the witnesses who came with you"

to the church

"to the whole community of believers"

let him be to you as a pagan and a tax collector

"treat him as you would treat a pagan or tax collector."

Matthew 18:18

I tell you truly

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

whatever things you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven

"God in heaven will bind whatever you bind on earth and loose whatever you loose" or "God in heaven will approve whatever you forbid or allow on earth"

Matthew 18:19

my Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Matthew 18:20

two or three

"two or more" or "at least two."

in my name

"because of me" or "because they are my disciples"

Matthew 18:22

seventy times seven

Possible meanings are 1) "70 times 7" or 2) "77 times." If using a number would be confusing, you can translate it as "more times than you can count" or "you must always forgive him."

Matthew 18:23

to settle accounts with his servants

"his servants to pay him what they owed him" or "to have his servants tell him what they had done with the goods he had entrusted to them"

Matthew 18:24

As he began the settling

“As he began to settle the accounts”

one servant was brought

"someone brought one of the king's servants"

ten thousand talents

“10,000 very valuable coins” or “10,000 bags of gold” or “a huge amount of money”

Matthew 18:25

his master commanded him to be sold ... and payment to be made

"the king commanded his servants to sell the man ... and to pay the debt with the money from the sale"

Matthew 18:27

he was moved with compassion

"he felt compassion for the servant"

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released him

"let him go"

Matthew 18:28

one hundred denarii

"one hundred days' wages"

Matthew 18:29

and pleaded with him

"and begged him"

Matthew 18:30

he went and threw him into prison

"the first servant went and threw his fellow servant into prison"

Matthew 18:31

told their master

"told the king"

deeply grieved

very sad and upset, as when a friend or family member dies.

Matthew 18:32

you pleaded with me

"you begged me"

Matthew 18:33

Should you not have ... you?

"You should have ... you!"

Matthew 18:34

His master

"The king"

handed him over to the torturers

“he ordered his servants to give him over to those who would torture him”

that was owed

“all that he owed”

Matthew 18:35

my heavenly Father

This is an important title for God that describes the relationship between God and Jesus.

from your heart

"sincerely" or "completely"

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Chapter 19

[1] It came about that when Jesus had finished these words, he departed from Galilee and came to the region of Judea that is beyond the Jordan River. [2] Great crowds followed him, and he healed them there.

[3] Pharisees came to him, testing him, saying to him, "Is it lawful for a man to divorce his wife for any cause?"

[4] Jesus answered and said, "Have you not read that he who made them from the beginning made them male and female?
[5] He who made them also said, 'For this reason a man will leave his father and mother and join to his wife, and the two will become one flesh.' [6] So they are no longer two, but one flesh. Therefore what God has joined together, let no one tear apart."

[7] They said to him, "Why then did Moses command us to give a certificate of divorce and then to send her away?"

[8] He said to them, "For your hardness of heart, Moses allowed you to divorce your wives, but from the beginning it was not that way. [9] I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery." [1]

[10] The disciples said to Jesus, "If that is the case of a man with his wife, it is not good to marry."

[11] But Jesus said to them, "Not everyone can accept this saying, but only those to whom it is given. [12] For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this teaching, let him accept it."

[13] Then some little children were brought to him so that he would lay his hands on them and pray, but the disciples rebuked them. [14] But Jesus said, "Permit the little children, and do not forbid them to come to me, for the kingdom of heaven belongs to such ones." [15] He placed his hands on the children, and then he went away from there.

[16] Behold, a man came to Jesus and said, "Teacher, what good thing must I do that I may have eternal life?"

[17] Jesus said to him, "Why do you ask me about what is good? Only one is good, but if you want to enter into life, keep the commandments."

[18] The man said to him, "Which commandments?"

Jesus said, "Do not murder, do not commit adultery, do not steal, do not bear false witness,

[19] honor your father and your mother, and love your neighbor as yourself."

[20] The young man said to him, "All these things I have obeyed. What do I still need?"

[21] Jesus said to him, "If you wish to be perfect, go, sell your possessions, and give to the poor, and you will have treasure in heaven; and come, follow me." [22] But when the young man heard what Jesus said, he went away sorrowful, for he had many possessions.

[23] Jesus said to his disciples, "Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. [24] Again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

[25] When the disciples heard it, they were very astonished and said, "Who then can be saved?"

[26] Jesus looked at them and said, "With people this is impossible, but with God all things are possible."

[27] Then Peter answered and said to him, "See, we have left everything and followed you. What then will we have?"

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[28] Jesus said to them, "Truly I say to you, in the new age when the Son of Man sits on his glorious throne, you who
have followed me will also sit upon twelve thrones, judging the twelve tribes of Israel.
[29] Every one who has left houses, brothers, sisters, father, mother, children, or land for my name's sake will
receive one hundred times as much and will inherit eternal life. [30] But many who are first will be last, and the last
will be first.

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[1]The best ancient copies do not have and the man who marries a woman who is divorced commits adultery .

Matthew 19

19:1-12

Where were Galilee and Judea?

[19:1]

See Map: Galilee; Judea

Where was the area beyond the Jordan River?

[19:1]

Jesus left Capernaum to go to Judea. This was a place past the Jordan River. Judea was on the west side of the Jordan River. This was an area where Jews lived. Matthew wrote about the area east of the Jordan river when he wrote the words, beyond the Jordan River. This was a place where Gentiles lived.

See: Gentile

See Map: Capernaum; Jordan River; Judea

How did the Pharisees test Jesus?

[19:3]

Matthew wrote that the Pharisees tested Jesus. That is, they wanted to get him to say something that made people angry. It would make certain people angry if Jesus said people could not get divorced. It would make certain other people angry if Jesus said that people could get divorced.

See: Pharisees; Divorce

What did Moses teach about divorce?

[19:7, 19:8]

Moses taught about divorce in the Law of Moses. The Pharisees thought that Moses said a man could divorce his wife. However, they did not think that a woman could divorce her husband. Some Pharisees taught that a man could only divorce his wife if she committed adultery or did evil things. Other Pharisees taught that any man could divorce his wife if he wanted to, even if she did not do anything wrong.

When a man wrote his wife a “certificate of divorce,” he sent her away with a certificate saying that she no longer belonged to the man as his wife. This would help her to marry another man.

See: Deuteronomy 24:1-4

See: Divorce; Pharisees; Law of Moses; Adultery

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What did Jesus teach about divorce?

[19:9]

Jesus told the Pharisees what the Law of Moses actually said. Moses did not want people to get divorced because God did not want people to get divorced. Instead, Moses knew that some people had hard hearts. That is, they did not want to listen to God's will about divorce. Moses allowed people to be divorced because of this. However, a certificate of divorce must be written.

Jesus told them about the marriage between Adam and Eve (see: Genesis 1:27; 2:24). A husband and wife became one flesh. That is, it was never God's desire or intention for a married couple to divorce. Jesus only allowed for divorce when there was sexual immorality.

See: Divorce; Pharisees; Law of Moses; Sin; Will of God

What was sexual immorality?

[19:9]

See: Sexual Immorality

Why did the disciples say to Jesus, "it is not good to marry"?

[19:10]

Jesus said that it was not good to marry. Some scholars think the disciples were asking Jesus about not marrying again after being divorced. Other scholars think the disciples wanted to know from Jesus if it was good to marry at all, because they served Jesus.

See: Disciple

What did Jesus mean when he said, "not everyone can accept this teaching"?

[19:11]

Jesus said, "not everyone can accept this teaching." Some scholars think Jesus was talking about his teaching in verses four through nine. Other scholars think he wanted to say that only certain people will understand the things he taught in this verse.

What was a eunuch?

[19:12]

A eunuch was a man who was incapable of producing children. However, Jesus spoke about different types of eunuchs. Some men are born with a damaged penis and they are not able to have sex. Other men were made eunuchs. In ancient times, a king may have cut off a man's penis if he put this man in charge of caring for his many wives. Other people made themselves eunuchs for the sake of the kingdom of God. This was a metaphor. They chose not to marry so they could better serve Jesus.

See: Metaphor; Kingdom of God

19:13-15

Why did people want their children to have Jesus touch them?

[19:13]

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The people brought their children to have Jesus touch them. They thought that if they did this, Jesus would bless the children. He did this by putting his hands on them and saying a blessing.

See: Bless (Blessing)

Why did the disciples rebuke the people for bringing their children to have Jesus touch them?

[19:13]

The disciples rebuked the people for bringing their children to have Jesus touch them. Scholars think the disciples thought Jesus needed to be doing other things. Perhaps they thought that Jesus should be teaching adults instead.

See: Disciple

What did Jesus teach the disciples about the kingdom of God?

[19:14]

Jesus told the disciples they were wrong for rebuking these people. Jesus wanted the little children to come to him. This was because many adults rejected Jesus. They thought they knew more about the Messiah than they did. However, the children were willing to learn and did not reject Jesus.

After this, Jesus taught the disciples about the kingdom of God. If people wanted to have the kingdom of God, they needed to believe in Jesus the same way children believed in Jesus. Children often trusted someone completely, but adults often only trusted someone who had earned it.

See: Disciple; Messiah (Christ); Kingdom of God

19:16-30

What was having eternal life?

[19:16]

See: Eternal Life

How was someone good?

[19:17]

When Jesus spoke about someone who was good, he was speaking about someone who is always does the right thing. Only God is good in this way. Scholars think Jesus said that he is God. The man did not understand what it meant to be “good” and to obey God perfectly.

See: Jesus is God

What were these commandments about which Jesus spoke?

[19:17]

Jesus talked about some of the ten commandments in the Law of Moses.

See: Exodus 20; Deuteronomy 5

See: Ten Commandments; Law of Moses

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What was adultery?

[19:18]

See: Adultery

What was bearing false witness?

[19:18]

Someone who bore false witness lied about someone. They said someone did something they did not do or did not do something that they did. It also meant to give a false report in a court of law.

See: Ancient Trials (Lawsuit); Witness (Martyr)

Why did Jesus want this man to sell everything he had?

[19:21]

Jesus knew that the man loved money more than anything else. He did not truly trust in God or that Jesus was the messiah. He trusted in the things he had. Because of this, Jesus wanted him to sell all he had in order to follow him.

All people do not need to sell everything they have to be Christians. This was not a command for all people in order for them to follow Jesus. Jesus knew the man's money kept him from completely trusting in him.

See: Messiah (Christ)

What was treasure in heaven?

[19:21]

Jesus spoke about some rewards people will get after they die when he spoke about treasure in heaven.

See: Reward; Heaven

Why was it hard for the rich to enter the kingdom of God?

[19:23]

Some scholars think it was hard for the rich to enter the kingdom of God because the people who were rich held onto their money and valuable things too tightly. That is, they trusted in their possession more than they trusted God. Jesus used the metaphor of a camel. A camel would never fit through the eye of a needle, which is less than one millimeter. However, Jesus wanted the disciples to know that though things might seem impossible to men, all things are possible for God.

See: Bless (Blessing); Kingdom of God; Metaphor

Advice to translators: Someone who has a lot of money is considered rich. They have riches.

What did Jesus want to teach the disciples?

[19:26]

Jesus wanted to teach his disciples that there was only one way to have peace with God and to enter into his kingdom. People need to trust in Jesus. People should not trust in anything or anyone else.

See: Disciple; Kingdom of God

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When will the Son of Man sit on his glorious throne?

[19:28]

Jesus spoke about a time when the Son of Man will sit on his glorious throne. Jesus was speaking about himself ruling his kingdom.

See: Son of Man; Glory (Glorify); Kingdom of God; Throne

How will the disciples judge Israel?

[19:28]

Jesus said that the disciples will sit on twelve thrones judging the twelve tribes of Israel. They will judge Israel in some way. However, he did not say when or how they would do this.

See: Disciple; Tribes of Israel; Judge (Judgment)

How will people be given “a hundred times” as much as they left behind?

[19:29]

Some scholars think Jesus spoke about the many homes that would be opened for the servants of God. The brothers and sisters were those who believed in Jesus and became brothers and sisters in Christ. Other scholars think Jesus spoke about spiritual blessings that replaced the homes and families that were left behind. The blessings might be considered “a hundred times” better than what they left behind.

See: Family of God; Spirit (Spiritual); Bless (Blessing); Reward

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Matthew 19:1

It came about that when he had finished these words

"When" or "After" he "had finished teaching these things"

departed from

"walked away from" or "left"

Matthew 19:3

came to him

"came to Jesus"

testing him, saying to him

"and challenged him by asking him" or "and wanted to trap him by asking him"

Matthew 19:4

Have you not read that he who made them from the beginning made them male and female?

"Surely you have read that in the beginning when God created people he made them male and female."

Matthew 19:5

He who made them also said, 'For this reason ... flesh.'

"And surely you know that God also said that for this reason ... flesh."

For this reason

This is a part of the quotation from Genesis story about Adam and Eve. In that context the reason a man will leave his father and mother is because God created a woman to be the man's companion.

join to his wife

"stay close to his wife" or "live with his wife"

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the two will become one flesh

"they will become like one person"

Matthew 19:6

So they are no longer two, but one flesh

"So a husband and wife are no longer like two persons, but they are like one person"

Matthew 19:7

They said to him

"The Pharisees said to Jesus"

command us

"command us Jews"

certificate of divorce

This is a document that legally ends the marriage.

Matthew 19:8

For your hardness of heart

"Because of your stubbornness" or "Because you are stubborn"

your hardness ... allowed you ... your wives

Jesus is speaking to the Pharisees, but Moses gave this command many years earlier to their ancestors. Moses's command applied to all Jewish men in general.

from the beginning

Here "beginning" refers to when God first created man and woman.

Matthew 19:9

marries another

"marries another woman"

Matthew 19:11

to whom it is given

"to whom God gives it" or "whom God enables to follow it"

Matthew 19:12

there are eunuchs who were made eunuchs by men

"there are men whom other men have made eunuchs"

eunuchs who made themselves eunuchs

Possible meanings are 1) "men who have made themselves eunuchs by removing their private parts" or 2) "men who choose to remain unmarried and sexually pure."

for the sake of the kingdom of heaven

"so they can better serve our God in heaven"

Matthew 19:13

some little children were brought to him

"some people brought little children to Jesus"

Matthew 19:14

for the kingdom of heaven belongs to such ones

"for when our God in heaven establishes his rule on earth, he will be king over such as these" or "for God will allow such as these into his kingdom"

belongs to such ones

“belongs to those who are like children.” This means those who are humble like children will enter God’s kingdom.

Matthew 19:16

Behold

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

Matthew 19:17

Why do you ask me about what is good?

"You ask me about what is good" or "Think about why you ask me about what is good."

Only one is good

"God alone is completely good"

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to enter into life

"to receive eternal life"

Matthew 19:19

love your neighbor as yourself

"love every other person as much as you love yourself"

Matthew 19:21

If you wish

"If you want"

to the poor

"to those who are poor"

you will have treasure in heaven

"God will reward you in heaven"

Matthew 19:23

Truly I say to you

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

to enter the kingdom of heaven

"to accept our God in heaven as their king" or "to enter God's kingdom"

Matthew 19:24

it is easier ... kingdom of God

Jesus uses an exaggeration to illustrate how very difficult it is for rich people to enter the kingdom of God.

the eye of a needle

the hole near one end of a needle, through which thread is passed

Matthew 19:25

they were very astonished

"the disciples were amazed." because they believed having riches was proof that God approved of someone.

Who then can be saved?

"Then there is no one whom God will save!" or "Then there is no one who will receive eternal life!"

Matthew 19:27

we have left everything

"we have left all our wealth" or "we have given up all our possessions"

What then will we have?

"What good thing will God give us?"

Matthew 19:28

Truly I say to you

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

in the new age

"at the time when God makes all things new"

the Son of Man

Jesus is speaking about himself.

sits on his glorious throne

"sits as king on his glorious throne" or "rules gloriously as king"

sit upon twelve thrones

"sit as kings on 12 thrones"

the twelve tribes of Israel

"the people of the 12 tribes of Israel"

Matthew 19:29

for my name's sake

"because of me" or "because he believes in me"

receive one hundred times as much

"receive from God 100 times as many good things as they gave up"

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will inherit eternal life

"God will cause them to live forever."

Matthew 19:30

But many who are first will be last, and the last will be first

"But many who seem to be important now will be the least important, and many who seem to be unimportant now will be very important"

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Chapter 20

[1] "For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. [2] After he had agreed with the laborers for one denarius a day, he sent them into his vineyard.

[3] He went out again about the third hour and saw other laborers standing idle in the marketplace. [4] To them he said, 'You also, go into the vineyard, and I will give you what is right.' So they went to work.
[5] Again he went out about the sixth hour and again the ninth hour, and did the same. [6] Once more about the eleventh hour he went out and found others standing idle. He said to them, 'Why do you stand here idle all the day long?'

[7] "They said to him, 'Because no one has hired us.'

"He said to them, 'You also go into the vineyard.'

[8] When evening came, the owner of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'

[9] "When the laborers who had been hired at the eleventh hour came, each of them received a denarius. [10] When the first laborers came, they thought that they would receive more, but they also received one denarius each.
[11] When they received their wages, they complained about the landowner. [12] They said, 'These last laborers have spent only one hour in work, but you have made them equal to us, we who have borne the burden of the day and the scorching heat.'

[13] "But the owner answered and said to one of them, 'Friend, I do you no wrong. Did you not agree with me for one denarius? [14] Take what belongs to you and go your way. I choose to give to these last hired laborers just the same as to you.
[15] Is it not lawful for me to do as I want with what belongs to me? Or are you envious because I am good?' [16] So the last will be first, and the first last." [1]

[17] As Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, [18] "See, we are going up to Jerusalem, and the Son of Man will be given over to the chief priests and scribes. They will condemn him to death [19] and will deliver him to the Gentiles for them to mock, to flog, and to crucify him. But on the third day he will be raised up."

[20] Then the mother of the sons of Zebedee came to Jesus with her sons. She bowed down before him and asked for something from him.

[21] Jesus said to her, "What do you wish?"

She said to him, "Command that these my two sons may sit, one at your right hand and one at your left hand, in your kingdom."

[22] But Jesus answered and said, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?"

They said to him, "We are able."

[23] He said to them, "My cup you will indeed drink. But to sit at my right hand and at my left hand is not mine to give, but it is for those for whom it has been prepared by my Father." [24] When the other ten disciples heard this, they were very angry with the two brothers.
[25] But Jesus called them to himself and said, "You know that the rulers of the Gentiles dominate them, and their important men exercise authority over them. [26] But it must not be this way among you. Instead, whoever wishes to become great among you must be your servant, [27] and whoever wishes to be first among you must be your servant, [28] just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

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[29] As they went out from Jericho, a great crowd followed him. [30] There were two blind men sitting by the road. When they heard that Jesus was passing by, they shouted, "Lord, Son of David, have mercy on us." [31] The crowd rebuked them, telling them to be quiet, but they cried out even more loudly, "Lord, Son of David, have mercy on us."

[32] Then Jesus stood still and called to them and said, "What do you wish me to do for you?"

[33] They said to him, "Lord, that our eyes may be opened." [34] Then Jesus, being moved with compassion, touched their eyes. Immediately they received their sight and followed him.

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[1]The best ancient copies do not have Many are called, but few are chosen .

Matthew 20

20:1-16

Why did Jesus speak a parable about a landowner?

[20:1]

Jesus told the disciples a parable about a landowner. The landowner gave each man a denarius,. This was the amount of money he would get for working one day. He gave each man the same amount of money, even though they worked for different lengths of time. He wanted to teach them about how God rewarded people. He did this in a way that was just. He does not reward people who do more things or greater things. He rewards people on how much they obey God.

See: Parable; Disciple; Kingdom of God; Reward

When did the landowner hire these men?

[20:1]

He hired some men early in the morning, perhaps at 6am. The third hour was at 9am. The sixth hour was at 12pm. The ninth hour was 3pm. The eleventh hour was at 5pm. They worked to about 6pm.

How will the first be last?

[20:16]

Jesus said that the first will be last and the last will be first. This was a metaphor. He wanted people to know that people who are not honored while they live on earth will be rewarded and honored in Jesus' kingdom. However, the people who want to be honored while they live on earth will not be honored in Jesus' kingdom. Jesus wanted Christians to serve other people.

See: Metaphor; Reward; Kingdom of God

What did Matthew write in verse 16?

[20:16]

Some ancient copies of the Greek New Testament contain the words "many are called, but few are chosen." More and older copies of the Greek New Testament do not contain these words. Scholars think that Matthew did not write these words.

See: Differences in the Ancient Copies of the Bible

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20:17-28

What did Jesus tell the disciples would soon happen?

[20:18]

Jesus told the disciples that he was going to die and would be made alive again. That is, he will be resurrected.

See: Disciple; Resurrect (Resurrection)

Who is the Son of Man?

[20:18]

See: Son of Man

Why did the chief priests and scribes give Jesus over to the Gentiles?

[20:19]

At this time, the Jews were not able to kill a criminal. Only their Roman leaders could do this. They were Gentiles. Jesus wanted to say that the Jewish leaders would get the Gentile leaders to kill Jesus.

See: Chief Priest; Scribe; Gentile

What did it mean to be flogged?

[20:19]

Jesus said that he was going to be flogged. That is, he would be beaten with a whip.

Who will sit at Jesus' right and left side in heaven?

[20:21, 20:23]

Jesus will sit at God the Father's right hand in heaven. Therefore, God is at Jesus' left hand side in heaven. However, God the Father is the one who decides who will sit at the right hand of Jesus (see: Matthew 20:23). The mother wanted her sons to be honored in heaven more than the other disciples.

See: God the Father; Heaven; Disciple

What was the cup Jesus was about to drink?

[20:22}

Jesus said that he was about to drink from a cup. This was a metaphor. He was about to suffer and die. When they said they could drink from this cup, Jesus prophesied that they would suffer and die.

See: Metaphor; Prophecy (Prophesy)

Why were the disciples angry with James and John?

[20:24]

Some scholars think the other disciples were angry with James and John because they asked Jesus to honor them in a special way. Other scholars think the other disciples were jealous or afraid James and John might be honored over them.

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See: Disciple

Why did Jesus speak about the Gentiles?

[20:25]

Jesus spoke about the Gentiles. The Gentiles ruled over the Jews and were very harsh to them. However, Jesus did not want certain Christians to rule over other Christians in this way. He wanted Christian leaders to serve other Christians. How did Jesus give his life as a ransom for many?

Jesus gave his life as a ransom for many. That is, he died so that people would be at peace with God. Matthew spoke about Jesus dying as a price to be paid for their sin. Jesus was punished for the sins of those who believe in him. By dying, Jesus set them free from being slaves to always wanting to sin.

See: Atone (Atonement); Sin; Son of Man

Who will be honored in heaven?

[20:26]

Jesus taught the disciples that certain people will be honored in heaven. Just as Jesus came to serve, so Christians who serve other people will be honored in heaven.

See: Disciple; Heaven

20:29-34

Where was Jericho?

[20:29]

See Map: Jericho

Why did the crowd rebuke these men?

[20:31]

Matthew wrote that the crowd of people rebuked the two blind men. Some scholars think they wanted the blind men to be quiet to respect Jesus. Perhaps they were being very loud. Or perhaps they were rebuked for saying that Jesus is the messiah.

See: Messiah (Christ)

How was Jesus the Son of David?

[20:31]

The blind man called Jesus the “Son of David.” David was one of Jesus’ ancestors. He called him this because the messiah was prophesied to be one of David’s descendants. He was to fulfill the covenant God made with David.

See: Messiah (Christ); Covenant with David ; Prophecy (Prophesy); Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

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Matthew 20:1

For the kingdom of heaven is like

This is the beginning of a parable.

Matthew 20:2

After he had agreed

"After the landowner had agreed"

one denarius

"one day's wages"

Matthew 20:3

He went out again

"The landowner went out again"

the third hour

The third hour is around nine in the morning.

standing idle in the marketplace

"standing in the marketplace not doing anything" or "standing in the marketplace with no work to do"

marketplace

a large, open-air area where people buy and sell food and other items

Matthew 20:5

Again he went out

"Again the landowner went out"

the sixth hour and again the ninth hour

The sixth hour is around noon. The ninth hour is around three in the afternoon.

did the same

This means the landowner went to the marketplace and hired workers.

Matthew 20:6

the eleventh hour

This is about five in the afternoon.

standing idle

"not doing anything" or "not having any work"

Matthew 20:8

beginning from the last to the first

"beginning with the workers who started working last, then the workers who started working earlier, and finally the workers who started working first" or "first paying the workers I hired last, then paying the workers I hired earlier in the day, and finally paying the workers I hired first"

Matthew 20:9

who had been hired

"whom the landowner hired"

Matthew 20:10

one denarius

"one day's wages"

Matthew 20:11

When they received

"When the workers who had worked the longest received"

Matthew 20:12

you have made them equal to us

"you have paid them the same amount of money as you paid us"

we who have borne the burden of the day and the scorching heat

"we who have worked the entire day, even during the hottest part"

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Matthew 20:13

one of them

"one of the workers who had worked the longest"

Friend

Use a word that one man would use to address another man whom he is politely rebuking.

Did you not agree with me for one denarius?

"We already agreed that I would give you one denarius."

one denarius

"one day's wages"

Matthew 20:15

Is it not lawful for me to do as I want with what belongs to me?

"It is lawful for me do what I want with my own possessions."

Is it not lawful for me

"Do I not have the right" or "Is it not proper."

Or are you envious because I am good?

"You should not be envious because I am generous."

Matthew 20:16

So the last will be first, and the first last

"So those who seem to be unimportant now will be the most important, and those who seem to be the most important now will be the least important"

Matthew 20:17

going up to Jerusalem

Jerusalem was on top of a hill, so people had to travel up to get there.

Matthew 20:18

See, we are going

Jesus uses the word "See" to tell the disciples the must pay attention to what he is about to tell them.

the Son of Man will be given over

"someone will give the Son of Man over"

Son of Man ... him

Jesus is referring to himself.

They will condemn

The chief priests and scribes will condemn Jesus.

Matthew 20:19

and will deliver him to the Gentiles for them to mock

The chief priests and scribes will deliver Jesus to the Gentiles, and the Gentiles will mock him.

to flog

"to whip him" or "to beat him with whips"

him ... him ... he

Jesus is referring to himself

he will be raised up

"God will raise him up" or "God will make him alive again"

Matthew 20:20

the sons of Zebedee

This refers to James and John.

Matthew 20:21

at your right hand ... at your left hand

These refer to having positions of power, authority, and honor.

in your kingdom

"when you are king"

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Matthew 20:22

You do not know

Here "you" is plural and refers to the mother and the sons.

Are you able

Here "you" is plural, but Jesus is only talking to the two sons.

drink the cup that I am about to drink

"suffer what I am about to suffer"

They said

"The sons of Zebedee said" or "James and John said"

Matthew 20:23

My cup you will indeed drink

"You will indeed suffer as I will suffer"

right hand ... left hand

These refer to having positions of power, authority, and honor.

but it is for those for whom it has been prepared by my Father

"for my Father has prepared those places, and he will give them to whom he chooses"

my Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Matthew 20:24

they were very angry with the two brothers

"the other disciples were very angry with the two brothers because each of them also wanted to sit in a place of honor next to Jesus"

Matthew 20:25

called them

"called the twelve disciples"

the rulers of the Gentiles dominate them

"the Gentile kings forcefully rule over their people"

their important men

"the important men among the Gentiles"

exercise authority over them

"have control over the people"

Matthew 20:27

to be first

"to be important"

Matthew 20:28

the Son of Man ... his life

Jesus is speaking about himself.

did not come to be served

"did not come so that other people would serve him" or "did not come so that other people would serve me"

but to serve

"but to serve other people"

to give his life as a ransom for many

"to give his life as a substitute for many" or "to give his life as a substitute to set many free"

to give his life

"to die"

for many

"for many people"

Matthew 20:30

When they heard

"When the two blind men heard"

Son of David

"Son of David" is also a title for the Messiah, and the men were probably calling Jesus by this title.

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Matthew 20:32

called to them

"called to the blind men"

do you wish

"do you want"

Matthew 20:33

that our eyes may be opened

"we want you to open our eyes" or "we want to be able to see"

Matthew 20:34

being moved with compassion

"having compassion" or "feeling compassion for them"

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Chapter 21

[1] As Jesus and his disciples approached Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent
two disciples, [2] saying to them, "Go into the next village, and you will immediately find a donkey tied up there,
and a colt with her. Untie them and bring them to me. [3] If anyone says anything to you about that, you will say,
'The Lord has need of them,' and that person will immediately send them with you."

[4] Now all this happened to fulfill what was spoken through the prophet, saying,

[5] "Tell the daughter of Zion,
'See, your King is coming to you,
Humble and riding on a donkey—
on a colt, the foal of a donkey.'"

[6] Then the disciples went and did just as Jesus had instructed them. [7] They brought the donkey and the colt and
put their cloaks on them, and Jesus sat upon the cloaks. [8] Most of the crowd spread their cloaks on the road, and
others cut branches off the trees and spread them in the road.
[9] Then the crowds that went before Jesus and those that followed him were shouting,

"Hosanna to the son of David!
Blessed is the one who comes in the name of the Lord!
Hosanna in the highest!"

[10] When Jesus had come into Jerusalem, all the city was stirred and said, "Who is this?"

[11] The crowds answered, "This is Jesus the prophet from Nazareth in Galilee."

[12] Then Jesus entered the temple. He cast out all those who bought and sold in the temple, and turned over the
tables of the money changers and the seats of those who sold doves. [13] He said to them, "It is written, 'My house
will be called a house of prayer,' but you make it a den of robbers."

[14] Then the blind and the lame came to him in the temple, and he healed them.
[15] But when the chief priests and the scribes saw the marvelous things that he did, and when they heard the
children shouting in the temple and saying, "Hosanna to the Son of David," they became very angry.

[16] They said to him, "Do you hear what they are saying?"

Jesus said to them, "Yes! But have you never read,

'Out of the mouths of little children and nursing infants
you have prepared praise'?"

[17] Then Jesus left them and went out of the city to Bethany and spent the night there.

[18] Now in the morning as he returned to the city, he was hungry. [19] Seeing a fig tree along the roadside, he went to
it and found nothing on it except leaves. He said to it, "May there be no fruit from you ever again," and
immediately the fig tree withered.

[20] When the disciples saw it, they marveled and said, "How did the fig tree immediately wither away?"

[21] Jesus answered and said to them, "Truly I say to you, if you have faith and do not doubt, you will not only do
what was done to this fig tree, but you will even say to this mountain, 'Be taken up and thrown into the sea,' and
it will be done. [22] Whatever you ask for in prayer, believing, you will receive."

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[23] When Jesus had come into the temple, the chief priests and the elders of the people came to him as he was teaching and said, "By what authority do you do these things, and who gave you this authority?"

[24] Jesus answered and said to them, "I also will ask you one question. If you tell me, I will tell you by what authority I do these things.
[25] The baptism of John—from where did it come? From heaven or from men?"

They discussed among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?'

[26] But if we say, 'From men,' we fear the crowd, because they all view John as a prophet." [27] Then they answered Jesus and said, "We do not know."

He also said to them, "Neither will I tell you by what authority I do these things.

[28] But what do you think? A man had two sons. He went to the first and said, 'Son, go labor today in the vineyard.'

[29] "The son answered and said, 'I will not,' but afterward he changed his mind and went.

[30] "Then the man went to the second son and said the same thing. He answered and said, 'I will go, sir,' but he did not go.
[31] Which of the two sons did his father's will?"

They said, "The first one."

Jesus said to them, "Truly I say to you, the tax collectors and the prostitutes will enter the kingdom of God before you do.

[32] For John came to you in the way of righteousness, but you did not believe him. But the tax collectors and the prostitutes believed him. But you, even when you saw this, you did not repent afterward and believe him.

[33] "Listen to another parable. There was a man, a landowner. He planted a vineyard, set a hedge about it, dug a winepress in it, built a watchtower, and rented it out to vine growers. Then he went into another country. [34] When the time of the fruit harvest approached, he sent some servants to the vine growers to collect his fruit.
[35] But the vine growers took his servants, beat one, killed another, and stoned still another. [36] Again, the owner sent other servants, more than the first, but the vine growers treated them in the same way. [37] After that, the owner sent his own son to them, saying, 'They will respect my son.'

[38] "But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and take over the inheritance.' [39] So they took him, threw him out of the vineyard, and killed him.
[40] Now when the owner of the vineyard comes, what will he do to those vine growers?"

[41] They said to him, "He will violently destroy those wicked people, and he will then rent out the vineyard to other vine growers, men who will give him his share of crops at the harvest time."

[42] Jesus said to them, "Did you never read in the scriptures,

'The stone which the builders rejected
has been made the cornerstone.
This was from the Lord,
and it is marvelous in our eyes'?
[43] Therefore I say to you, the kingdom of God will be taken away from you and will be given to a nation that produces its fruits. [44] Whoever falls on this stone will be broken to pieces. But anyone on whom it falls will be crushed."
[45] When the chief priests and the Pharisees heard his parables, they understood he was speaking about them. [46] Seeking to arrest him, they were afraid of the crowd, because the people regarded him as a prophet.

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Matthew 21

21:1-11

Where were Bethpage, and the Mount of Olives?

[21:1]

See Map: Bethpage; Mount of Olives

How did Jesus enter into Jerusalem?

[21:2]

Jesus entered Jerusalem in the same way a king returned home after a great victory in a war. Often, they rode on horses or in a chariot. Jesus entered Jerusalem on a colt because he told people that he was the messiah and the king of the Jews (see: Zechariah 9:9). He also had a great victory. He lived the perfect life and was about to die so that people could have peace with God.

See: 21:1-11; Luke 19:28-44; John 12:12-19

See: Messiah (Christ); Atone (Atonement); Chariot

See Map: Jerusalem

What was a colt?

[21:2]

A colt was a young donkey. This colt was with its mother, a donkey (see: Matthew 21:2). No one had ever ridden this colt.

Why did Jesus say, “the Lord has need of them”?

[21:3]

Some scholars think that Jesus said, “the Lord has need of them” to say that God needed them for God’s purpose. Other scholars think Jesus said this because he was calling himself Lord. That is, he was calling himself God. Still other scholars think the owner of the colt was traveling with Jesus, and Jesus said the owner had need of the colt.

See: Jesus is God

What prophet said these things?

[21:4]

When Jesus did these things, he fulfilled the prophecy Zechariah made (see: Zechariah 9:9). Jesus was the king about whom Zechariah wrote.

Why did the disciples put their cloaks on the colt?

[21:7]

The disciples put their cloaks on the colt to make it easier for Jesus to ride on it. A cloak was a thick coat people wore outside of their clothes.

See: Disciple

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Why did the people put things on the road?

The road on which Jesus rode the colt was dirty. The people showed the highest honor to Jesus by putting things on the road so that he would not get dirty. In ancient times, people did this to welcome a new king (see: 2 Kings 9:13).

Why did the people shout “hosanna”?

[21:9]

The people shouted “Hosanna” because they wanted God to save them. They said that Jesus came “in the name of the Lord.” That is, God gave Jesus power and permission to reveal God’s will. They believed Jesus was the messiah who came to begin the kingdom promised to David.

See: Save (Salvation, Saved from Sins); Heaven; Bless (Blessing); Messiah (Christ); Will of God; Covenant with David ; Reveal (Revelation)

What did the people think about Jesus?

[21:11]

The people thought Jesus was a prophet. However, they did not believe he was the messiah. They did not know that he was their king.

See: Prophet;Messiah (Christ)

See Map: Nazareth; Galilee

21:12-22

Why did Jesus make people leave the temple?

[21:11, 21:12]

Jesus made people leave the temple. These were people who sold things. He did not want people to try to make money in the temple. He only wanted people to go to the temple to worship God. People from every nation were to go to the temple to pray (see: Isaiah 56:7). However, the Jews did not want other people to go to the temple to worship God. Instead, they used the area made for the Gentiles to worship God as a market to make money.

Jesus said the temple was made into a “den of robbers.” That is, a place where people who robbed other people lived (see: Jeremiah 7:11). Scholars think Jesus said the same thing Jeremiah wrote so everyone would know that the people did not honor God in the temple.

Earlier, Jesus also made people leave the temple (see: John 2:13-22).

See: Temple; Gentile; Worship; Pray (Prayer)

Why were the chief priests and scribes angry at Jesus?

[21:15]

The chief priests and scribes wanted to kill Jesus because of what he did. Some scholars think the chief priests and the scribes made money from the things sold in the temple. Jesus stopped them from making money in the temple. Other scholars think they were angry because the children said that Jesus was the messiah.

See: Temple; High Priest; Chief Priest; Scribe; Messiah (Christ)

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Where did the Jewish leaders read this?

[21:16]

The Jewish leaders read the things Jesus said in Psalms (see: Psalms 8:2).

Where was Bethany?

[21:17]

See Map: Bethany

Why did Jesus curse the fig tree?

[21:19]

Jesus saw a fig tree. It did not have fruit. He cursed it. He did not do this because he was hungry or angry. It was a metaphor. In the same way a fig tree produced figs, so God wanted Israel to produce fruit. That is, he wanted Israel to serve and obey him. However, they did not do this. Therefore, they made themselves useless to God.

See: Curse; Fruit (Metaphor); Metaphor

Why did Jesus speak about a mountain?

[21:21]

Jesus spoke about a mountain to teach his disciples. This was a metaphor. He wanted to say they could do great things if they trusted in God, that is, Jesus wanted the disciples to pray with faith. They were not actually going to move a mountain. This was hyperbole. However, God did many miracles through these disciples after Jesus was made alive again.

See: Disciple; Metaphor; Miracle; Hyperbole; Pray (Prayer); Faith (Believe in)

21:23-32

Who were the elders?

[21:23]

The elders were the Jewish leaders who were older men.

See: Elder; Chief Priest

Why did the leaders want to know who gave Jesus permission to do the things he did?

[21:23]

The Jewish leaders asked Jesus who gave him permission to do the things he did. They did not think God gave him permission to do the things he did. They thought Satan gave him permission to do these things. Some scholars think the leaders really wanted to have Jesus say that God sent him. They thought that the Law of Moses said they could kill him if he did this. However, God sent Jesus.

See: Satan (The Devil); Law of Moses

Why did Jesus ask the leaders about the baptism of John?

[21:25]

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Jesus asked the leaders about who gave John the Baptist permission to do the things he did. The people in Israel loved John the Baptist. They thought God sent him. John the Baptist said that Jesus was the messiah. The leaders were afraid of saying that God sent John because they would also have to say that God sent Jesus. However, the people would be angry with these leaders and reject them if they said that God did not send John.

See: Baptize (Baptism); Messiah (Christ)

Why did Jesus speak about two sons?

[21:28]

Jesus spoke about two sons. One son said no, but obeyed his father. The second son said yes to his father but did not obey him. This was a parable. He wanted the Jewish leaders to know that the people who sinned, but came to believe in him were like the first son. The Jewish leaders who said nice things to Jesus but did not believe in him were like the second son. The Jewish leaders rejected Jesus and rejected God who sent Jesus. The tax collectors and prostitutes believed in Jesus, therefore they obeyed God.

See: Parable; Tax (Tax Collector, Toll) ; Prostitute (Prostitution) ; Repent (Repentance); Will of God; Kingdom of God; Sin

21:33-46

Why did Jesus talk about a vineyard?

[21:33]

Jesus used a parable about a vineyard. He did this to talk about Israel. In the same way a farmer makes and protects a vineyard, so God made and protects the nation of Israel. God gave certain leaders permission to care for Israel. He sent prophets to Israel to help the Israelites obey God. However, they did not do what these prophets said to do. Finally, God sent Jesus. That is, he sent his son. Then the Jewish leaders had him killed.

See: Parable; Vine (Vineyard); Prophet; Son of God

Why did the owner of the vineyard send servants?

[21:34]

The owner of the vineyard sent his servants to get what they promised to the owner for using his land. They promised him a certain part of what they grew.

Why did the men beat the servants?

[21:35]

These men did not want to give the servant what they promised to give to the owner of the land. Therefore, they beat the servants. They wanted the owner to know they were not going to give him anything and that he should not send any more servants.

What was an inheritance?

[21:38]

See: Inherit (Inheritance, Heir)

From what scripture did Jesus quote?

[21:42]

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See: Psalm 118:22-23

How would the kingdom of God be taken away from the Jewish leaders?

[21:43]

Jesus said the kingdom of God would be taken away from the Jewish leaders. He was rejecting them because they rejected him. They would not be a part of his kingdom. Jesus also said he would give it to another nation that produced fruit. That is, people who obey him and honor him will inherit the kingdom of God. This included Gentile people who obeyed and honored Jesus.

See: Kingdom of God; Fruit (Metaphor); Inherit (Inheritance, Heir); Gentile

Why did the Jewish leaders want to arrest Jesus?

[21:46]

The Jewish leaders wanted to arrest Jesus after they heard what he said. That is, they wanted to catch him so they could kill him. This is because they knew he was speaking about them. Jesus knew the Jewish leaders wanted to kill him.

Why were the Jewish leaders afraid of the crowd?

[21:46]

Matthew wrote that the Jewish leaders feared all the people there. Many people thought Jesus was a great man. However, Matthew wanted people to know that the Jewish leaders feared the people more than they feared God. They thought they were obeying God by killing Jesus. However, they were not obeying God.

Matthew 21:1

Bethphage

This is a village near Jerusalem.

Matthew 21:2

a donkey tied up

"a donkey that someone has tied up to a post or a tree"

colt

young male donkey

Matthew 21:4

Now

This word is used here to mark a pause in the story. Here Matthew explains that Jesus's actions fulfilled scripture.

all this happened to fulfill what was spoken through the prophet

"this happened so that Jesus would fulfill what God spoke through the prophet Zechariah"

Matthew 21:5

the daughter of Zion

"the people of Zion" or "the people who live in Zion"

Zion

This is another name for Jerusalem.

Matthew 21:7

cloaks

These were outer clothing or long coats.

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Matthew 21:8

crowd spread their cloaks on the road, and others cut branches off the trees and spread them in the road

These are ways to show honor to Jesus as he was entering Jerusalem.

Matthew 21:9

the son of David

"Son of David" is also a title for the Messiah, and the crowd was probably calling Jesus by this title.

in the name of the Lord

"in the power of the Lord" or "as the representative of the Lord"

Hosanna in the highest

"Praise God, who is in the highest heaven" or "Praise be to God"

Matthew 21:10

all the city was stirred

"many people from all over the city were excited"

Matthew 21:12

Jesus entered the temple

Jesus did not enter the actual temple. He entered the courtyard around the temple.

who bought and sold

Merchants were selling animals and other items that travelers bought to offer the proper sacrifices at the temple.

Matthew 21:13

He said to them

"Jesus said to those who were changing money and buying and selling things"

It is written

"The prophets wrote long ago" or "God said long ago"

My house

Here "My" refers to God and "house" refers to the temple.

a house of prayer

"a place where people pray"

a den of robbers

"like a place where robbers hide"

Matthew 21:14

lame

those who have an injured foot or leg that makes walking difficult

Matthew 21:15

Hosanna

This word means “save us” but can also mean “praise God!” See how you translated this in Matthew 21:9.

the Son of David

"Son of David" is also a title for the Messiah, and the children were probably calling Jesus by this title. See how you translated this in Matthew 21:9.

they became very angry

"they became very angry because people were praising him"

Matthew 21:16

Do you hear what they are saying?

"You should not allow them to say these things about you!"

But have you never read ... praise'?

"Yes, I hear them, but you should remember what you read in the scriptures ... praise.'"

Out of the mouths of little children and nursing infants you have prepared praise

“You prepared little children and nursing infants to give praise to God”

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Matthew 21:18

Now

This word is used here to mark a pause in the story. Here Matthew explains that Jesus is hungry and that is why he stops at the fig tree.

Matthew 21:19

he ... found nothing on it except leaves

"he ... found only leaves on it"

withered

died and dried up

Matthew 21:20

How did the fig tree immediately wither away?

"We are astonished that the fig tree has dried up so quickly!"

Matthew 21:21

Truly I say to you

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

if you have faith and do not doubt

"if you truly believe"

you will even say to this mountain, 'Be taken up and thrown into the sea,'

"you will even be able to tell this mountain to get up and throw itself into the sea,"

it will be done

"it will happen"

Matthew 21:23

had come into the temple

It is implied that Jesus did not enter the actual temple. He entered the courtyard around the temple.

these things

This refers to Jesus teaching and healing in the temple. It probably also refers to Jesus driving out the buyers and sellers the previous day.

Matthew 21:25

from where did it come?

"where did he get the authority to do that?"

If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?'

"If we say that we believe John received his authority from heaven, then Jesus will ask us why we did not believe John."

From heaven

"from God in heaven"

Why then did you not believe him?

"Then you should have believed John the Baptist"

Matthew 21:26

But if we say, 'From men,'

"But if we say that we believe John received his authority from men,"

we fear the crowd

"we fear what the crowd would think or even do to us"

they all view John as a prophet

"they believe John is a prophet"

Matthew 21:28

But what do you think?

"Tell me what you think about what I am about to tell you."

Matthew 21:31

They said

"The chief priests and elders said"

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Jesus said to them

"Jesus said to the chief priests and elders"

Truly I say to you

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

the tax collectors and the prostitutes will enter the kingdom of God before you do

"when God establishes his rule on earth, he will agree to bless the tax collectors and prostitutes by ruling over them before he agrees to do that for you"

before you do

Possible meanings are 1) God will accept the tax collectors and prostitutes sooner than he will accept the Jewish religious leaders, or 2) God will accept the tax collectors and prostitutes instead of the Jewish religious leaders.

Matthew 21:32

John came to you

"John came to the people of Israel"

in the way of righteousness

"and told you the way God wants you to live"

Matthew 21:33

a hedge

"a wall" or "a fence"

dug a winepress in it

"dug a hole in the vineyard in which to press the grapes"

rented it out to vine growers

The owner still owned the vineyard, but he allowed the vine growers to take care of it. When the grapes became ripe, they were to give some of them to the owner and keep the rest.

Matthew 21:34

to collect his fruit

The landowner expected the vine growers pay him for allowing them to use the vineyard by giving him some of the fruit they had grown.

Matthew 21:35

his servants

"the landowner's servants"

Matthew 21:40

Now

The word "now" does not mean "at this moment," but it is used to draw attention to the important point that follows.

Matthew 21:41

They said to him

"The people said to Jesus."

He will violently destroy those wicked people

"He will bring those wicked people to a miserable end" or "He will make those evil people die in misery"

Matthew 21:42

Did you never read ... eyes'?

"Think about what you have read ... eyes.'"

The stone which the builders rejected has been made the cornerstone

Jesus is quoting from the Psalms. This is a metaphor that means the religious leaders, like builders, will reject Jesus, but God will make him the most important in his kingdom, like the cornerstone in a building.

has been made the cornerstone

"has become the cornerstone"

This was from the Lord

"The Lord has caused this great change"

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it is marvelous in our eyes

"it is wonderful to see"

Matthew 21:43

I say to you

Here "you" is plural. Jesus was speaking to the religious leaders who had rejected him.

the kingdom of God will be taken away from you and will be given to a nation that produces its fruits

"God will take his kingdom away from you and will give it to a nation that produces the kingdom's fruits" or "God will reject you, and he will be king over people from other nations that produce the kingdom's fruits"

that produces its fruits

"that produces good results"

Matthew 21:44

Whoever falls on this stone will be broken to pieces

"This stone will break into pieces anyone who falls on it"

But anyone on whom it falls will be crushed

This means the Christ will have the final judgment and will destroy everyone who rebels against him.

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Chapter 22

[1] Jesus spoke to them again in parables, saying, [2] "The kingdom of heaven is like a certain king who prepared a marriage feast for his son. [3] He sent out his servants to call those who had been invited to come to the marriage feast, but they would not come.

[4] Again the king sent other servants, saying, 'Tell them who are invited, "See, I have prepared my dinner. My oxen and fattened cattle have been killed, and all things are ready. Come to the marriage feast."'
[5] But they paid no attention and went away, one to his farm, another to his business. [6] The others seized the king's servants, treated them shamefully, and killed them. [7] The king was angry, and he sent his soldiers and they destroyed those murderers and burned their city.
[8] Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. [9] Therefore go to the highway crossings and invite as many people to the marriage feast as you can find.' [10] The servants went out to the highways and gathered together all the people they found, both bad and good. So the wedding hall was filled with guests.
[11] But when the king came in to look at the guests, he saw a man there who was not wearing wedding clothes. [12] The king said to him, 'Friend, how did you come in here without wedding clothes?' But the man was speechless.
[13] Then the king said to the servants, 'Bind this man hand and foot, and throw him out into the outer darkness, where there will be weeping and the grinding of teeth.' [14] For many people are called, but few are chosen."

[15] Then the Pharisees went and planned how they might entrap Jesus in his own talk. [16] Then they sent to him their disciples, together with the Herodians. They said to Jesus, "Teacher, we know that you are truthful, and that you teach God's way in truth. You care for no one's opinion, and you do not show partiality between people. [17] So tell us, what do you think? Is it lawful to pay taxes to Caesar or not?"

[18] But Jesus understood their wickedness and said, "Why are you testing me, you hypocrites? [19] Show me the coin for the tax." Then they brought a denarius to him.
[20] Jesus said to them, "Whose image and name are these?"

[21] They said to him, "Caesar's."

Then Jesus said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's."

[22] When they heard it, they marveled. Then they left him and went away.

[23] On that day some Sadducees, who say there is no resurrection, came to him. They asked him, [24] saying, "Teacher, Moses said, 'If a man dies, having no children, his brother must marry his wife and raise children for his brother.'
[25] There were seven brothers. The first married and then died. Having left no children, he left his wife to his brother. [26] Then the second brother did the same thing, then the third, all the way to the seventh brother. [27] After them all, the woman died. [28] Now in the resurrection, whose wife will she be of the seven brothers? For they all had married her."

[29] But Jesus answered and said to them, "You are mistaken because you do not know the scriptures or the power of God. [30] For in the resurrection they neither marry nor are given in marriage. Instead, they are like angels in heaven.
[31] But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, [32] 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living." [33] When the crowds heard this, they were astonished at his teaching.

[34] But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. [35] One of them, an expert in the law, asked him a question, testing him— [36] "Teacher, which is the greatest commandment in the law?"

[37] Jesus said to him, "'Love the Lord your God with all your heart, with all your soul, and with all your mind.' [38] This is the great and first commandment.

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[39] And a second commandment is like it—'Love your neighbor as yourself.' [40] On these two commandments depend the whole law and the prophets."

[41] Now while the Pharisees were still gathered together, Jesus asked them a question. [42] He said, "What do you think about the Christ? Whose son is he?"

They said to him, "The son of David."

[43] Jesus said to them, "How then does David in the Spirit call him Lord, saying,

[44] 'The Lord said to my Lord,
"Sit at my right hand,
until I make your enemies your footstool"'?
[45] If David then calls the Christ 'Lord,' how is he David's son?" [46] No one was able to answer him a word, and no man dared ask him any more questions from that day on.

Matthew 22

22:1-14

What was a parable?

[22:1]

See: Parable

Why did Jesus want this man to invite certain types of people to a dinner or a banquet?

[22:3]

Jesus wanted this man to invite certain types of people to a feast because Jesus wanted God to reward them in the kingdom of heaven. Jesus sent his servants to call those who had been invited to this feast. He was talking about the Jews. He wanted the Jews to believe in him, but they rejected him. When he spoke about the king, Jesus was speaking about himself. He also wanted to say that the Jews did evil things to the apostles. When he spoke about those who were not invited, he was speaking about the Gentiles. The Gentiles believed in Jesus and would be rewarded. When Jesus spoke about the man not wearing wedding clothes, he was speaking about someone who wanted to be rewarded by God, but who rejected Jesus. Jesus will punish this man.

See: Wedding; Reward; Kingdom of God; Apostle; Gentile; Punish (Punishment)

What is the outer darkness?

[22:13]

Jesus spoke about the outer darkness. He was speaking about hell. This is a place where people will be punished for their sins.

See: Hell; Punish (Punishment); Sin

What did it mean that many people are called but few are chosen?

[22:14]

Jesus said that many people were called but few people were chosen. He wanted everyone to believe in him, but only a few people believed in him. Everyone could believe in him and be rewarded, but most people reject him.

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See: Elect (Election); Call (Calling); Reward; Kingdom of God

22:15-22

What was a pharisee?

[22:15]

See: Pharisees

How did the Jewish leaders try to trap Jesus?

[22:15]

The Jewish leaders tried to trap Jesus. That is, they tried to get Jesus to say something that would cause someone to be angry with him. They wanted Jesus to speak against the leader of the Roman Empire. They did this by asking Jesus about paying taxes to the ruler of the Roman Empire. The Jewish leaders asked Jesus about paying taxes. The Romans made the Jews pay taxes to them every year. The Jews had to pay the Romans to rule them. The Jews did not like having to pay this tax. The Jews would have been angry if Jesus said that the Jews should pay this tax to the Romans. The Romans would be angry if Jesus said that the Jews should not pay this tax to the Romans.

See: Tax (Tax Collector, Toll); Rome (Roman Empire, Caesar)

What was a Herodian?

[22:16]

A Herodian was someone who served King Herod. He was the leader of the Jews and served the Romans.

See: King Herod

What was a hypocrite?

[22:18]

A hypocrite was a person who said one thing, but they did not believe it. Or they said something and did not do it.

See: Hypocrisy (Hypocirte)

What was a denarius?

[22:19]

See: Denarius

What were the things that belonged to Caesar?

[22:21]

The things that belonged to Caesar were all things that allowed him to govern Rome. This included taxes that must be paid to his government. The coins, at that time, had the face of Caesar imprinted on them.

See: Rome (Roman Empire, Caesar)

What were the things that belonged to God?

[22:21]

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Scholars think Jesus was speaking about people's hearts when he spoke about the things that belonged to God. That is, a person should live according to faith. They should love, worship, and obey God. God is the creator of everything. He is rules everything. Therefore, all things belong to God.

See: Heart (Metaphor); Faith (Believe in)

22:23-33

What did the Sadducees think happened when people died?

[22:23]

The Sadducees did not think that people would be resurrected. That is, they did not think people would go to heaven or hell when they died. They did not believe in many things taught in the Bible.

See: Sadducees; Resurrect (Resurrection) ; Heaven; Hell

Why did the Sadducees ask Jesus this question?

[22:28]

The Sadducees tried to trap Jesus by asking this question. They wanted Jesus to say something that would make people angry. They thought their question proved that no one would be resurrected.

See: Law of Moses; Sadducees; Inherit (Inheritance, Heir); Resurrect (Resurrection)

Why did Jesus say to the Sadducees, "you do not know the scriptures or the power of God"?

[22:29]

When Jesus told the Sadducees they did not "know the scriptures or the power of God" he meant they had not understood the scriptures correctly. That is, they did not understand what the Bible taught about resurrection. They also did not understand God's power to raise a person from the dead and give them a new body.

See: Sadducees; Heaven; Worship; Angel; Resurrect (Resurrection)

Why did Jesus speak about Abraham, Isaac, and Jacob?

[22:32]

See: Exodus 3:6

22:34-46

What was meant by the words, "on these two commandments depend the whole law and the prophets"?

[22:40]

Jesus told the lawyer that the two greatest commandments were to love God and to love other people. That is, if a person loved God and people the way the Bible told them to, then they obeyed all of the Law of Moses.

See: Scribe; Command (Commandment); Law of Moses

What are the Law and the prophets?

[22:40]

See: Old Testament (Law and Prophets)

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What was meant by the words, “how then does David in the spirit call him Lord”?

[22:43]

Scholars think that Jesus wanted his listeners to know that the Holy Spirit told David what to say when he wrote Psalm 110:1.

See: Holy Spirit

What did David mean with the words, “the Lord said to my Lord”?

[22:44]

Scholars think that when David said, “the Lord said to my Lord” he was speaking about the messiah whom God sent. In other words, David said, “God (Yahweh) said to my Lord (Messiah).” David said that Jesus is God. God will also make the messiah’s enemies his footstool. That is, one day God will defeat all of the messiah’s enemies.

See: Lord; Yahweh (I am); Messiah (Christ); Trinity; Jesus is God

Why did people stop asking Jesus questions?

[22:46]

Matthew wrote that people stopped asking Jesus questions. This was because they knew they could not trap Jesus by asking him questions because of the way Jesus answered them.

Matthew 22:1

to them

"to the people"

Matthew 22:3

those who had been invited

"the people the king had invited"

Matthew 22:4

servants, saying, 'Tell them who are invited, "See ... feast."'

"servants, ordering them to tell those whom he invited, 'See ... feast.'"

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

My oxen and fattened cattle have been killed

"My servants have killed and cooked my oxen and my fattened cattle"

Matthew 22:8

those who were invited

"those whom I invited"

Matthew 22:9

the highway crossings

"where the main roads of the city cross." The king is sending the servants to the place where they are most likely to find people.

Matthew 22:10

both bad and good

"both the good people and the bad people"

So the wedding hall was filled with guests

"So the guests filled the wedding hall"

Matthew 22:12

how did you come in here without wedding clothes?

"you are not wearing proper clothes for a wedding. You should not be here."

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Matthew 22:13

Bind this man hand and foot

"Tie him up so that he cannot move his hands or feet"

the outer darkness

"the dark place away from God"

weeping and the grinding of teeth

"weeping and expressing their extreme suffering"

Matthew 22:14

For many people are called, but few are chosen

"For God invites many people, but he only chooses a few"

Matthew 22:15

how they might entrap Jesus in his own talk

"how they could cause Jesus to say something wrong so they could arrest him"

Matthew 22:16

Herodians

These were officials and followers of the Jewish king Herod. He was friends with Roman authorities.

you do not show partiality between people

"you do not show special honor to anyone" or "you do not consider anyone more important than anyone else"

Matthew 22:17

to pay taxes to Caesar

"to pay the taxes that Caesar requires"

Matthew 22:18

Why are you testing me, you hypocrites?

"Do not test me, you hypocrites!" or "I know that you hypocrites are only trying to test me!"

Matthew 22:19

denarius

This was a Roman coin worth one day's wages.

Matthew 22:20

to them

Here "them" refers to the Herodians and the disciples of the Pharisees.

Whose image and name are these?

"Tell me whose image and name you see on this coin."

Matthew 22:21

Caesar's

"The coin has Caesar's image and name on it"

things that are Caesar's

"things that belong to Caesar"

things that are God's

"things that belong to God"

Matthew 22:24

Teacher, Moses said, 'If a man dies ... brother.'

"Teacher, Moses said that if a man dies ...brother."

his brother ... his wife ... his brother

Here "his" refers to the dead man.

Matthew 22:26

the second ... the third ... the seventh

"the next oldest ... the next oldest ... the youngest" or "his oldest younger brother ... that brother's oldest younger brother ... the youngest"

Matthew 22:27

After them all

"After every brother had died"

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Matthew 22:28

Now

Here the Sadducees shift from the story about the seven brothers to their actual question.

in the resurrection

"when dead people come back to life"

Matthew 22:29

You are mistaken

"You are mistaken about the resurrection"

the power of God

"what God is able to do"

Matthew 22:30

in the resurrection

"when dead people rise back to life"

they neither marry

"people will not marry"

nor are given in marriage

"nor will people give their children in marriage"

Matthew 22:31

have you not read

"you have read"

what was spoken to you by God

"what God spoke to you"

Matthew 22:32

'I am the God of ... Jacob'

"that he is the God of ... Jacob"

of the dead, but of the living

"of dead people, but he is the God of living people"

Matthew 22:37

with all your heart, with all your soul, and with all your mind

These three phrases are used together to mean “completely” or “earnestly.” Here “heart” and “soul” refer to a person’s inner being.

Matthew 22:38

the great and first commandment

Here "great" and "first" mean the same thing. They emphasize that this is the most important commandment.

Matthew 22:39

your neighbor

Here "neighbor" means more than just those who live nearby. Jesus means a person must love all people.

Matthew 22:40

On these two commandments depend the whole law and the prophets

"Everything that Moses and the prophets wrote in the scriptures is based on these two commandments"

Matthew 22:42

son ... son of David

In both of these "son" means "descendant."

Matthew 22:43

How then does David in the Spirit call him Lord

"Then, tell me why David in the Spirit calls him Lord"

David in the Spirit

"David, whom the Holy Spirit is inspiring." This means the Holy Spirit is influencing what David says.

call him

Here "him" refers to the Christ, who is also the descendant of David.

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Matthew 22:44

The Lord said

Here "Lord" refers to God the Father.

to my Lord

Here "Lord" refers to the Christ. Also, "my" refers to David. This means the Christ is superior to David.

Sit at my right hand

"Sit in the place of honor beside me"

until I make your enemies your footstool

"until I conquer your enemies" or "until I make your enemies bow down before you"

Matthew 22:45

If David then calls the Christ

David referred to Jesus as "Lord" because Jesus was not only a descendant of David, but he was also superior to him.

Matthew 22:46

to answer him a word

"to answer him anything" or "to answer him"

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Chapter 23

[1] Then Jesus spoke to the crowds and to his disciples. [2] He said, "The scribes and the Pharisees sit in Moses' seat. [3] Therefore whatever they command you to do, do these things and observe them. But do not imitate their deeds, for they say things but then do not do them.

[4] Yes, they bind heavy burdens that are difficult to carry, and then they put them on people's shoulders. But they themselves will not move a finger to carry them. [5] They do all their deeds to be seen by people. For they make their phylacteries wide, and they enlarge the edges of their garments.
[6] They love the places of honor at feasts and the chief seats in the synagogues, [7] and special greetings in the marketplaces, and to be called 'Rabbi' by people.
[8] But you must not be called 'Rabbi,' for you have only one teacher, and all of you are brothers. [9] And call no man on earth your father, for you have only one Father, and he is in heaven. [10] Neither must you be called 'teacher,' for you have only one teacher, the Christ.
[11] But he who is greatest among you will be your servant. [12] Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

[13] "But woe to you, scribes and Pharisees, hypocrites! You shut the kingdom of heaven against people. For you do not enter it yourselves, and neither do you allow those about to enter to do so. [14] [1] [15] Woe to you, scribes and Pharisees, hypocrites! For you go over sea and land to make one convert, and when he has become one, you make him twice as much a son of hell as you.

[16] "Woe to you, you blind guides, you who say, 'Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is bound to his oath.' [17] You blind fools! Which is greater, the gold or the temple that makes the gold holy?
[18] And, 'Whoever swears by the altar, it is nothing. But whoever swears by the gift that is on it, he is bound to his oath.' [19] You blind people! Which is greater, the gift or the altar that makes the gift holy?
[20] Therefore, he who swears by the altar swears by it and by everything on it. [21] The one who swears by the temple swears by it and by the one who lives in it. [22] And the one who swears by heaven swears by the throne of God and by him who sits on it.

[23] "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, but you have left undone the weightier matters of the law—justice and mercy and faithfulness. But these you ought to have done and not to have left the other undone. [24] You blind guides, you who strain out a gnat but swallow a camel!

[25] "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of robbery and self-indulgence. [26] You blind Pharisee! Clean first the inside of the cup and of the plate, so that the outside may become clean also.

[27] "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but on the inside are full of dead men's bones and everything unclean. [28] In the same way, you also outwardly appear righteous to men, but on the inside you are full of hypocrisy and lawlessness.

[29] "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous. [30] You say, 'If we had lived in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.' [31] Therefore you testify against yourselves that you are sons of those who murdered the prophets.
[32] You also fill up the measure of your fathers. [33] You serpents, you offspring of vipers, how will you escape the judgment of hell?
[34] Therefore, see, I am sending you prophets and wise men and scribes. Some of them you will kill and crucify, and some you will whip in your synagogues and chase from city to city. [35] The result is that upon you will come all the righteous blood that has been shed on the earth, from the blood of righteous Abel, to the blood of Zechariah son of Berekiah, whom you murdered between the sanctuary and the altar. [36] Truly I say to you, all these things will come upon this generation.

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[37] "Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often did I long to gather your children together, just as a hen gathers her chicks under her wings, but you were not willing! [38] See, your house is left to you desolate. [39] For I say to you, you will not see me from now on until you say, 'Blessed is he who comes in the name of the Lord.'"

[1]The best ancient copies do not have verse 14 (some copies add the verse after verse 12). Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, while you make a show of long prayers. You will therefore receive greater condemnation .

Matthew 23

23:1-12

How did the scribes and pharisees sit in Moses's seat?

[23:2]

Jesus said that the Scribes and Pharisees sit in Moses' seat. This was a metaphor. He wanted to say they they thought God gave them permission to do the things that Moses did. When Moses told people to do something in the Law of Moses, it was as if God told them to do it. The Scribes and Pharisees thought this was true when they taught people.

See: Scribe; Pharisees; Metaphor; Law of Moses

Why should people not imitate the deeds of the Scribes and Pharisees?

[23:3]

Jesus said that the people should not imitate the deeds of the Scribes and Pharisees. That is, they should not do the same types of things the Scribes and Pharisees did. This is because the Scribes and Pharisees did not do the things they taught. They taught good things, but they did not do these good things.

See: Scribe; Pharisees

What were phylacteries?

[23:5]

Phylacteries were leather bags or boxes in which pieces of parchment with portions of the Law of Moses written on them were placed. The Jewish leaders wore these on the forearms or fastened in some way onto their foreheads.

See: Deuteronomy 6:8, 11:18

Advice to translators: Parchment were pieces of leather and someone could write on them.

What did it mean for the Pharisees to "enlarge the edges of their garments"?

[23:5]

The Jews wore clothes with tassles on the edges or corners. These were to remind the people of the Law of Moses. The Pharisees purposefully wore the tassels on the edges of their garments extra long, so people would see them and want to honor them. They did not do this to honor God.

See: Law of Moses; Pharisees

See: Numbers 15:38-39

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Why did Jesus not want people to be called “rabbi”?

[23:8]

Some scholars think Jesus did not want people to want to be called “rabbi” because people who did this thought they were greater than other people. Fewer scholars think Jesus was saying that there was truly only one “rabbi” or teacher God sent to men, and that was Jesus.

See: Rabbi

Why did Jesus not want people to be called “father”?

[23:9]

Jesus did not want people to call someone “father” in this way because there is only one who Jesus believed was the father, and that is God. God is the only father in this way and is the only one to be honored as father.

See: God the Father

What did Jesus want people to do?

[23:11, 23:12]

Jesus wanted people to serve one another. In the kingdom of God, those who are considered the greatest are those who serve others. They serve others because this honors God. If they do not do this, then God will humble them in some way.

See: Kingdom of God

23:13-22

What was a woe?

[23:13]

See: Woe

What was a hypocrite?

[23:13]

A hypocrite was someone who said one thing and did something different.

See: Hypocrisy (Hypocirte)

How do the scribes and Pharisees shut the kingdom of heaven?

[23:13]

Jesus said that the Scribes and Pharisees shut the kingdom of heaven. Some scholars think the Pharisees did this by teaching false things about God. They did not want people to enter into the kingdom of heaven. They could not help people to be at peace with God because they were not at peace with God.

See: Scribe; Pharisees; Kingdom of God

What did Matthew write in verse 14?

[23:14]

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Some ancient copies of the Greek New Testament include a verse 14 which says, “Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses, while you make a show of long prayers. You will therefore receive greater condemnation. '' Other ancient copies of the Greek New Testament put these words after verse 12. More and older copies of Greek New Testament do not contain these words. Scholars do not think Matthew wrote these words.

See: Differences in the Ancient Copies of the Bible

What did Jesus mean by telling the Pharisees, “you go over sea and land to make one convert”?

[23:15]

When Jesus said the Scribes and Pharisees went over sea and land to make one convert he was using a figure of speech. That is, they worked very hard to get someone to worship God in the way they thought was right. However, when they do this, they taught them the wrong things. This made it harder for them to know the right things. People would not have peace with God even though the Pharisees promised them peace with God.

See: Scribe; Pharisees

What was a blind guide?

[23:16]

Jesus spoke about a blind guide. This was a metaphor. A guide was someone who helped people to know where to go or what to do. When he said they were blind, he wanted to say that they did not understand spiritual things.

See: Blind (Metaphor)

What did it mean for someone to “swear”?

[23:16]

he Pharisees were wrong with their teaching about swearing an oath. Jesus taught them that is was wrong to break any oath.

See: Swear (Oath)

Why did Jesus talk about a cup and a plate?

[23:25, 23:26]

When Jesus taught about the cup and the plate, he used a metaphor. Just as a person cleaned the outside of a cup, so Jesus was telling the Jewish leaders that they were only concerned about how they looked on the outside. That is, they were concerned with what people thought of them. Jesus taught the Jewish leaders that they should be more concerned about the things they thought and wanted to do. If they did that, they would do the right things.

See: Metaphor; Clean and Unclean

How were the Jewish leaders like whitewashed tombs?

[23:27]

When Jesus said the Jewish leaders were like whitewashed tombs he used a metaphor. Some scholars think Jesus was telling the Pharisees that they tried to make themselves look good on the outside, but on the inside was nothing but unclean thoughts and lives.

See: Tomb; Metaphor; Clean and Unclean

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23:29-39

Why did Jesus talk about the prophets?

[23:29]

Jesus rebuked the Jewish leaders. These leaders thought they honored the prophets by decorating their tombs. They thought they would not have killed the prophets if they were alive when the prophets were alive. However, Jesus lived among the Pharisees and he was God's greatest prophet. The Pharisees wanted to kill Jesus. They would be punished and live forever in hell because they rejected Jesus.

See: Prophet; Pharisees; Punish (Punishment); Hell

Who did Jesus send?

[23:34]

Jesus talked about sending certain people. These were the prophets and apostles. He sent them to Israel to declare the truth about Jesus. He prophesied that the Jewish leaders would also reject the people Jesus sent. All people who followed the Jewish leaders will also be punished.

See: Prophet; Apostle; Prophecy (Prophesy) ; Synagogue; Crucify (Crucifixion); Punish (Punishment)

Who were Abel and Zechariah?

[23:35]

Abel and Zechariah were people who were killed because they obeyed God. In the Old Testament, Abel was the first person murdered, and Zechariah was the last person murdered.

See: Old Testament (Law and Prophets)

What did Jesus say to Jerusalem?

[23:37]

Jesus spoke to Jerusalem. He was speaking to the Jews. God sent prophets to the Jews so they would honor and obey God. However, they did not want to do these things. Because of this, God will punish the Jews. They will not see Jesus until he returns.

See: Psalm 118:26

See: Jesus' Return to Earth; Prophet; Punish (Punishment)

Matthew 23:2

sit in Moses' seat

"have authority as Moses had" or "have authority to say what the law of Moses means"

Matthew 23:3

whatever ... do these things and observe them

"all the things ... do them and observe them"

Matthew 23:4

they bind heavy burdens that are difficult to carry, and then they put them on people's shoulders. But they themselves will not move a finger to carry them

"they make you obey many rules that are difficult to follow. But they do nothing at all to help you follow the rules"

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Matthew 23:5

They do all their deeds to be seen by people

"They do all their deeds so that people can see what they do"

For they make their phylacteries wide, and they enlarge the edges of their garments

Both of these are things the Pharisees do to appear as if they honor God more than other people.

phylacteries

small leather boxes containing paper with scripture written on it

they enlarge the edges of their garments

The Pharisees made the tassels on the bottom of their robes especially long to show their devotion to God.

Matthew 23:6

places of honor ... chief seats

Both of these are the places where the most important people sit.

Matthew 23:7

to be called 'Rabbi' by people.

"for people to call them 'Rabbi.'"

Matthew 23:8

But you must not be called

"But you must not let anyone call you"

you

All occurrences of "you" are plural and refer to all of Jesus's followers.

all of you are brothers

Here "brothers" means "fellow believers."

Matthew 23:9

call no man on earth your father

"do not call any man on earth your father" or "do not say that any man on earth is your father"

you have only one Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Matthew 23:10

Neither must you be called

"Also, do not let anyone call you"

you have only one teacher, the Christ

"I, the Christ, am your only teacher"

Matthew 23:11

he who is greatest among you

"the person who is most important among you"

among you

Here "you" is plural and refers to Jesus's followers.

Matthew 23:12

will be humbled

"God will humble"

will be exalted

"God will make important" or "God will honor"

Matthew 23:13

But woe to you

"How terrible it will be for you!" See how you translated this in Matthew 11:21.

You shut the kingdom of heaven against people ... you do not enter it ... neither do you allow those about to enter to do so

"You make it impossible for people to enter the kingdom of heaven ... you do not enter it ... neither do you allow those about to enter to do so" or "You prevent

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people from accepting God, who lives in heaven, as king ... you do not accept him as king ... and you make it impossible for those about to accept him as king to do so"

Matthew 23:15

you go over sea and land

"you travel great distances"

to make one convert

"to make one person accept your religion"

son of hell

"person who belongs in hell" or "person who should go to hell"

Matthew 23:16

by the temple, it is nothing

"by the temple does not have to keep his oath"

is bound to his oath

"must do what he promised to do"

Matthew 23:17

blind fools

The Jewish leaders were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth.

Which is greater, the gold or the temple that makes the gold holy?

"The temple that has dedicated the gold to God is more important than the gold!"

the temple that makes the gold holy

"the temple that makes the gold belong to God alone"

Matthew 23:18

it is nothing

"he does not have to do what he has sworn to do" or "he does not have to keep his oath"

the gift

This is an animal or grain that a person would bring to God by putting it on God's altar.

is bound to his oath

"must do what he promised to do"

Matthew 23:19

Which is greater, the gift or the altar that makes the gift holy?

"The altar that makes the gift holy is greater than the gift!"

the altar that makes the gift holy

"the altar that makes the gift special to God"

Matthew 23:21

the one who lives in it

The one who lives in the temple is God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Matthew 23:22

him who sits on it

The one who sits on the throne is God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Matthew 23:23

Woe to you ... hypocrites!

"How terrible it will be for you ... hypocrites!"

mint and dill and cumin

These are various leaves and seeds people used to make food taste good.

But these you ought to have done

"You ought to have obeyed these more important laws"

and not to have left the other undone

"and to make sure the other is done" or "and to make sure to do the other"

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Matthew 23:24

you who strain out a gnat but swallow a camel

"you are as foolish as a person who strains out a small flying insect that falls into his drink but swallows a camel"

strain out a gnat

This means to pour a liquid through a cloth to remove a gnat from a drink.

Matthew 23:25

Woe to you ... hypocrites!

"How terrible it will be for you ... hypocrites!"

For you clean the outside of the cup and of the plate, but inside they are full of robbery and self-indulgence

The scribes and Pharisees appear pure on the outside to others, but on the inside they are wicked.

they are full of robbery and self-indulgence

"they take what belongs to others, and they do almost everything to benefit themselves"

Matthew 23:26

You blind Pharisee

The Pharisees were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth.

Clean first the inside of the cup and of the plate, so that the outside may become clean also

If they would become pure in their inner being, then the result is that they would be pure on the outside as well.

Matthew 23:27

you are like whitewashed tombs ... unclean

The scribes and Pharisees may appear to be pure on the outside, but they are wicked on the inside.

whitewashed tombs

"tombs that someone has painted white." The Jews would paint tombs white so that people would easily see them and avoid touching them. Touching a tomb would make a person ceremonially unclean.

Matthew 23:29

of the righteous

"of the righteous people"

Matthew 23:30

in the days of our fathers

"during the time of our forefathers"

we would not have been partners with them

"we would not have joined with them"

shedding the blood of

"killing" or "murdering"

Matthew 23:31

sons of those who murdered the prophets

"just like those who murdered the prophets."

Matthew 23:32

You also fill up the measure of your fathers

"You also finish the sins your ancestors began"

Matthew 23:33

You serpents, you offspring of vipers

"You who are as evil and dangerous as poisonous snakes"

offspring of vipers

Here "offspring" means "having the characteristic of."

how will you escape the judgment of hell?

"there is no way for you to escape the judgment of hell!"

Matthew 23:34

I am sending you prophets and wise men and scribes

"I will send prophets, wise men, and scribes to you"

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chase from city to city

"chase from city to city and persecute them" or "persecute them in city after city"

Matthew 23:35

upon you will come all the righteous blood that has been shed on the earth

"God will punish you for the murders of all the righteous people

Abel ... Zechariah

Abel was the first righteous victim of murder, and Zechariah, who was murdered by Jews in the temple, was probably thought to be the last. These two men represent all the righteous people who have been murdered.

Zechariah

This Zechariah is unknown. He was not the father of John the Baptist.

whom you murdered

Jesus does not mean the people to whom he is speaking actually murdered Zechariah. He means their ancestors did.

Matthew 23:36

Truly I say to you

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

Matthew 23:37

Jerusalem, Jerusalem

Jesus speaks to the people of Jerusalem as though they were the city itself.

those who are sent to you

"those whom God sends to you"

your children

"your people" or "your inhabitants"

just as a hen gathers her chicks under her wings

This emphasizes Jesus's love for the people and how he wanted to take care of them.

hen

a female chicken. You can translate with any bird that protects her children under her wing.

Matthew 23:38

your house is left to you desolate

"God will leave your house, and it will be empty"

your house

Possible meanings are 1) "the city of Jerusalem" or 2) "the temple."

Matthew 23:39

I say to you

This adds emphasis to what Jesus says next.

Blessed is he who comes in the name of the Lord

"He who comes in the power of the Lord is blessed" or "He who comes as the representative of the Lord will be blessed"

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Chapter 24

[1] Jesus went out from the temple and was going on his way. His disciples came to him to point out to him the
buildings of the temple. [2] But he answered and said to them, "Do you not see all these things? Truly I say to you,
not one stone will be left on another that will not be torn down."

[3] As he sat on the Mount of Olives, the disciples came to him privately and said, "Tell us, when will these things
happen? What will be the sign of your coming and of the end of the age?"

[4] Jesus answered and said to them, "Be careful that no one leads you astray. [5] For many will come in my name.
They will say, 'I am the Christ,' and will lead many astray.
[6] You will hear of wars and rumors of wars. See that you are not troubled, for these things must happen; but the
end is not yet. [7] For nation will rise against nation, and kingdom against kingdom. There will be famines and
earthquakes in various places. [8] But all these things are only the beginning of birth pains.
[9] Then they will deliver you up to tribulation and kill you. You will be hated by all the nations for my name's sake.
[10] Then many will stumble, and betray one another and hate one another. [11] Many false prophets will rise up and
lead many astray.
[12] Because lawlessness will increase, the love of many will grow cold. [13] But the one who endures to the end will be
saved. [14] This good news of the kingdom will be preached in the whole world as a testimony to all the nations.
Then the end will come.

[15] "Therefore, when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing
in the holy place" (let the reader understand), [16] "let those who are in Judea flee to the mountains, [17] let him who is
on the housetop not go down to take anything out of his house, [18] and let him who is in the field not return to take
his cloak.
[19] But woe to those who are pregnant and to those who are nursing infants in those days! [20] Pray that your flight
will not occur in the winter or on a Sabbath. [21] For there will be great tribulation, such as has not been from the
beginning of the world until now, no, nor ever will be again. [22] Unless those days had been shortened, no flesh
would be saved. But for the sake of the elect those days will be shortened.
[23] Then if anyone says to you, 'Look, here is the Christ!' or 'There is the Christ!' do not believe it. [24] For false Christs
and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. [25]
See, I have told you ahead of time.
[26] Therefore, if they say to you, 'Look, he is in the wilderness,' do not go out to the wilderness. Or, 'See, he is in the
inner rooms,' do not believe it. [27] For as the lightning shines out from the east and flashes all the way to the west,
so will be the coming of the Son of Man. [28] Wherever a dead animal is, there the vultures will gather.

[29] "But immediately after the tribulation of those days

the sun will be darkened,
the moon will not give its light,
the stars will fall from the sky,
and the powers of the heavens will be shaken.

[30] Then the sign of the Son of Man will appear in the sky, and all the tribes of the earth will mourn. They will see
the Son of Man coming on the clouds of the sky with power and great glory. [31] He will send his angels with a great
sound of a trumpet, and they will gather together his elect from the four winds, from one end of the sky to the
other.

[32] "Learn a lesson from the fig tree. As soon as the branch becomes tender and puts out its leaves, you know that
summer is near. [33] So also, when you see all these things, you should know that he is near, at the very gates.
[34] Truly I say to you, this generation will not pass away until all of these things will have happened. [35] Heaven and
the earth will pass away, but my words will never pass away.
[36] But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but only the
Father.

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[37] As the days of Noah were, so will be the coming of the Son of Man. [38] For as in those days before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark, [39] and they knew nothing until the flood came and took them all away—so will be the coming of the Son of Man.
[40] Then two men will be in a field—one will be taken, and one will be left. [41] Two women will be grinding with a mill—one will be taken, and one will be left. [42] Therefore be on your guard, for you do not know on what day your Lord will come.
[43] But know this, that if the master of the house had known in what time of night the thief was coming, he would have been on guard and would not have allowed his house to be broken into. [44] Therefore you must also be ready, for the Son of Man will come at an hour that you do not expect.

[45] "So who is the faithful and wise servant whom his master has set over his household in order to give them their food at the right time? [46] Blessed is that servant whom his master will find doing that when he comes. [47] Truly I say to you that the master will set him over all his possessions.
[48] But if an evil servant says in his heart, 'My master has been delayed,' [49] and begins to beat his fellow servants, and eats and drinks with drunkards, [50] then the master of that servant will come on a day that the servant does not expect and at an hour that he does not know. [51] His master will cut him in pieces and assign him a place with the hypocrites, where there will be weeping and grinding of teeth.

Matthew 24

24:1-14

What did Jesus say about the temple buildings?

[24:1]

The disciples were amazed by the buildings that made the temple in Jerusalem. However, Jesus prophesied that the temple would be destroyed. The destruction of the temple happened about 40 years after Jesus returned to heaven. However, it was not completely destroyed at that time. There is one wall that still remains from the temple in Jerusalem.

See: Disciple; Temple; Prophecy (Prophesy) ; Heaven

See Map: Jerusalem; Mount of Olives

What was a sign?

[24:3]

See: Sign

What was meant by the words, “the end of the age”?

[24:3]

Scholars have different ideas about the end of the age.

1. The end of the age took place about 40 years after Jesus died when the Romans destroyed Jerusalem.
2. The destruction of Jerusalem began the end of the age and it will end in the future.
3. Jesus spoke about actual events that will occur.

See: Last Days

What did Jesus teach about the signs of the “end of the age”?

[24:4}

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Jesus told his disciples about things that would happen at the end of the age. However, the disciples did not know when all these things were going to happen. Jesus did talk about certain things that must happen before he returns to the earth.

1. There will be many false Christs. That is, people who say they are messiah, but are false teachers.
2. There will be wars and rumors of wars. That is, people will worry about wars and there will be many wars.
3. There will be many earthquakes and famines. Jesus said these are “birth pains.” This was a metaphor to say that difficult things that will happen are just the beginning of the difficult things to come.
4. People who worship Jesus will be persecuted.
5. Some people will make it so that certain Christians they know will be persecuted.
6. There will be many false prophets. They will teach people the wrong things and people will obey them.
7. People will do many evil things and because of this people will stop loving one another.

See: Last Days; Disciple; Jesus' Return to Earth; Messiah (Christ); Metaphor; Persecute (Persecution) ; Gospel; False Prophet; Worship

How are these things like the pain of having a child?

[24:8]

Jesus said that these things are like the pains of having a child. This was a metaphor. When a mother brings a child into the world, it hurts. However, something new is made. Jesus was warning the disciples that there would be difficult and painful things in the future. Those things would happen before Jesus returns.

See: Metaphor; Disciple; Jesus' Return to Earth; Persecute (Persecution)

What did Jesus mean when he said, “for my name’s sake”?

[24:9]

When Jesus said, “for my name’s sake” he meant that people were going to persecute the disciples and even kill them because they were loyal to him, and honored him as the messiah.

See: Name; Disciple; Persecute (Persecution) ; Messiah (Christ)

How will the person who “endures to the end” be saved?

[24:13]

Jesus said that the person who endures to the end when persecuted will be saved. Scholars think Jesus was talking about different things when he said these words.

1. Some scholars think Jesus was talking about a person who remains faithful, even when there is persecution. That is, Jesus will ultimately save them from persecution on earth by taking them to heaven.

2. Other scholars think there will be people who say they are Christians, but reject Jesus when persecution comes. They prove that they were never truly Christians.

See: Persecute (Persecution) ; Save (Salvation, Saved from Sins); Heaven; Gospel; Kingdom of God; Preach (Preacher)

24:15-28

What is the abomination of desolation?

[24:15]

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Jesus talked about an “abomination of desolation.” This was when someone who rejected God did something that greatly dishonored God. Daniel also wrote about this (see: Daniel 7:27; 11:31; 12:11). Some scholars think Daniel wrote about a Gentile leader who sacrificed an unclean animal on the altar in the temple. Some scholars think Jesus talked about a time when the antichrist would sacrifice something in the temple or claim to be God in the temple. Other scholars think Jesus spoke about a time when people would no longer go to the temple. Other scholars think it is some type of idolatry.

Some scholars think Jesus spoke about a time 40 years after he returned to heaven. Other scholars think Jesus spoke about a time near to his return to the earth (see: Revelation 4-19).

See: Gentile; Sacrifice; Clean and Unclean; Altar; Temple; Antichrist; Idolatry (Idol); Heaven; Jesus' Return to Earth

What did Jesus want people to do when they saw the abomination of desolation?

[24:16]

Jesus wanted people to flee and go away from Jerusalem when people saw the abomination of desolation. He wanted them to know that he will judge people at this time. He warned people by telling them that there would be great dangers at this time.

See: Daniel 9:27

See: Woe; Tribulation; Judge (Judgment)

How did Jesus want the people to pray?

[24:20]

When Jesus told the people to pray, he meant that they should pray continually. This is because it would be very difficult to live during these times. Winter weather made travel much more difficult. The Jewish Christians still followed the Sabbath according to the Law of Moses, so traveling on a Sabbath would also be difficult for them.He wanted them to pray that they would not have more difficult things in their life when they had to live through these difficult times.

See: Pray (Prayer); Sabbath; Law of Moses; Persecute (Persecution)

What is the great tribulation?

[24:21]

See: Tribulation

What was meant by the words, “unless those days are shortened”?

[24:22]

Jesus said that if God did not make this period of time short, then no flesh would be saved. That is, no one would live through it. Jesus warned people about a time of great tribulation. Scholars think that God’s judgment will be so complete that all people would die. However, God will shorten the time of his judgment on earth so that his elect will be saved.

See: Elect (Election); Tribulation; Judge (Judgment)

Why should people not believe that Jesus returned?

[24:23]

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Jesus warned about a time when many people would say they are the messiah or that they are Jesus who returned to earth. However, everyone will know that Jesus has returned to earth when he returns (see: Matthew 24:23-27). Therefore, people should not believe other people who say this even if they do miracles and signs. However, many Christians will believe these false messiahs and false prophets.

See: Messiah (Christ); Jesus' Return to Earth; False Prophet; Sign; Miracle; Son of Man

Why did Jesus speak about vultures?

[24:28]

Jesus spoke about vultures. They are birds that eat dead animals. They can see these dead animals from far away. When people saw vultures in the sky, they knew that there was a dead animal. This was a metaphor. He was speaking about how everyone will know when Jesus returns to the earth.

See: Metaphor

24:29-44

When are the days of tribulation?

[24:29]

Jesus spoke about certain days of tribulation or trouble. Some scholars think he spoke about the difficult times that happened soon after he returned to earth. Other scholars think he spoke about the time near his return to the earth.

See: Tribulation; Jesus' Return to Earth; Persecute (Persecution)

Why did Jesus talk about things that happen in the sky?

[24:29]

Jesus spoke about certain things people could see in the sky. Some scholars think these things will actually happen just before Jesus returns to the earth. Other scholars think this was a metaphor. Just as the stars will fall from the sky, so the rulers of the world will be destroyed. Jesus said these things to warn people.

See: Joel 2:10; 3:15; Ezekiel 32:7-8

See: Metaphor

What will people see?

[24:30]

The people will see sign of the Son of Man. That is, the sign itself will be Jesus coming to earth with glory. Scholars think Jesus will return to earth and everyone will know that he is God.

See: Sign; Son of Man; Glory (Glorify); Jesus is God; Jesus' Return to Earth; Heaven

What will Jesus do when he returns to the earth?

[24:30, 24:31]

When Jesus returns to the earth, he will bring angels who serve him. He will gather all Christians from all over the world and bring them to himself.

See: Jesus' Return to Earth; Angel; Elect (Election)

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Why did Jesus talk about a fig tree?

[24:32]

Jesus talked about a fig tree to help people understand the things he said. This was a metaphor. When a fig tree does certain things, people know that the seasons are changing. He wanted people to know that he was going to return to the earth soon when the things he spoke about happened.

See: Metaphor; Jesus' Return to Earth; Hebrew Calendar (Seasons in Israel)

When will all these things happen?

[24:34]

Some scholars think that these things happened 40 years after Jesus prophesied these things. Other scholars think Jesus spoke about people in the future who lived when they saw the things he spoke about in this passage.

Jesus said that heaven and earth will end, but his words will not change. The apostle spoke about heaven and earth ending (see: Revelation 21). However, the things about which Jesus spoke must first happen.

Jesus said that he did not know when these things would happen. Only God the Father knew these things will happen.

See: Prophecy (Prophesy) ; Jesus' Return to Earth; Heaven; God the Father; Apostle

Why did Jesus speak about Noah?

[24:37]

When Noah lived, God punished the whole world with a flood. God warned people that he was going to punish them, but they did not listen to Noah, or repent. When the flood came, the people were not prepared and they could not escape the waters of the flood. This is also how it will be when Jesus returns. People will not believe the things Jesus said. They will be unprepared, that is, they will not repent of their sin. God will punish them and it will be too late for them to repent.

See: Repent (Repentance); Son of Man; Punish (Punishment); Sin

How will one person be taken and the other left behind?

[24:40]

Jesus warned that two people will be together. One of them will be taken and the other will be left behind. Some scholars think Jesus was speaking about the rapture. At this time, Christians will be taken from the earth and non-Christians will be left behind to endure the tribulation. Other scholars think Jesus was speaking about non-Christians being taken away to judgment and death.

See: RaptureKingdom of God; Tribulation; Judge (Judgment)

24:45-51

Why did Jesus talk about a master and a servant?

[24:45]

Jesus talked about a master and a servant. He wanted the Chrsitians to encourage other Chrsitians because they served him. He will reward the Christians who obey him. However, there are some people who do not obey Jesus and Jesus will reject them. Scholars think these are people who say they are Christians but who reject Jesus and do not serve him. Because of this, Jesus will send them to be punished forever in hell.

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See: Reward; Hell

What was a hypocrite?

[24:51]

A hypocrite was someone who said one thing and did something else.

See: Hypocrisy (Hypocirte)

What is weeping and grinding of teeth?

[24:51]

Jesus spoke about weeping and grinding teeth. This is what people would do when they were suffering. Scholars think people who are in great pain will grind their teeth and cry loudly. In the Bible, these words are used to talk about the things people do when they are being punished.

See: Punish (Punishment)

Matthew 24:2

Do you not see all these things?

"Let me tell you something about all these buildings."

Truly I say to you

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

not one stone will be left on another that will not be torn down

"when the enemy soldiers come, they will tear down every stone in these buildings"

Matthew 24:3

What will be the sign of your coming and of the end of the age

"What will be the sign that you are about to come and that the world is about to end"

Matthew 24:4

Be careful that no one leads you astray

"Be careful that no one deceives you"

Matthew 24:5

many will come in my name

"many will claim to have my authority as Christ"

will lead many astray

"will deceive many people"

Matthew 24:6

See that you are not troubled

"Do not let these things trouble you"

Matthew 24:7

For nation will rise against nation, and kingdom against kingdom

Jesus is emphasizing that people everywhere will fight each other.

Matthew 24:8

the beginning of birth pains

Wars, famines, and earthquakes are just the beginning of the events that will lead to the end of the age.

Matthew 24:9

they will deliver you up to tribulation and kill you

"people will give you over to the authorities, who will make you suffer and will kill you."

You will be hated by all the nations

"People from every nation will hate you"

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for my name's sake

"because you believe in me"

Matthew 24:11

will rise up

"will come"

and lead many astray

"and deceive many people"

Matthew 24:12

lawlessness will increase

"disobeying the law will increase" or "people will disobey God's law more and more"

the love of many will grow cold

Possible meanings are 1) "many people will no longer love other people" or 2) "many people will no longer love God."

Matthew 24:13

the one who endures to the end will be saved

"God will save the person who endures to the end"

the one who endures

"the person who stays faithful"

the end

"the end of the world" or "the end of the age"

Matthew 24:14

This good news of the kingdom will be preached

"People will tell the good news that God will rule"

all the nations

"all people in all places"

Matthew 24:15

the abomination of desolation, which was spoken of by Daniel the prophet

"the shameful one who defiles the things of God, about whom Daniel the prophet wrote"

let the reader understand

This is not Jesus speaking. Matthew added this to alert the reader that Jesus was using words that they would need to think about and interpret.

Matthew 24:19

in those days

"at that time"

Matthew 24:20

that your flight will not occur

"that you will not have to flee" or "that you will not have to run away"

the winter

"the cold season"

Matthew 24:22

Unless those days had been shortened, no flesh would be saved

"If God had not shortened the time of suffering, everyone would have died" or "Because God shortened those days, some people lived"

no flesh

"nobody" or "no one."

those days will be shortened

"God will shorten the time of suffering"

Matthew 24:23

do not believe it

"do not believe the false thing they have said to you"

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Matthew 24:24

so as to lead astray, if possible, even the elect

"so as to deceive, if possible, even the elect" or "so as to deceive people. If possible, they would even deceive the elect"

Matthew 24:26

if they say to you, 'Look, he is in the wilderness,' do

"if someone tells you that the Christ is in the wilderness, do"

Or, 'See, he is in the inner rooms,'

"Or, if someone tells you that the Christ is in the inner room,"

in the inner rooms

"in a secret room" or "in secret places"

Matthew 24:27

as the lightning shines ... so will be the coming

This means that the Son of Man will come very quickly and will be easy to see.

the Son of Man

Jesus is speaking about himself.

Matthew 24:28

Wherever a dead animal is, there the vultures will gather

Possible meanings are 1) when the Son of Man comes, everyone will see him and know that he has come, or 2) wherever spiritually dead people are, false prophets will be there to tell them lies.

vultures

birds that eat the bodies of dead or dying creatures

Matthew 24:29

immediately after the tribulation of those days the sun

"as soon as the that time of suffering of those days has finished, the sun"

the sun will be darkened

"God will make the sun dark"

the powers of the heavens will be shaken

"God will shake things in the sky and above the sky"

Matthew 24:30

the Son of Man

Jesus is speaking about himself.

all the tribes

"all the people of the tribes" or "all the people"

Matthew 24:31

He will send his angels with a great sound of a trumpet

"He will have a trumpet sounded and send his angels" or "He will have an angel blow a trumpet, and he will send his angels"

they will gather

"his angels will gather"

his elect

These are the people whom the Son of Man has chosen.

from the four winds, from one end of the sky to the other

"from all over the world"

Matthew 24:33

he is near, at the very gates

"I am near and will soon appear"

Matthew 24:34

Truly I say to you

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

this generation will not pass away

"the people of this generation will not all die"

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this generation

Possible interpretations are 1) "all people alive today," referring to the people alive when Jesus was speaking, or 2) "all people alive when these things I have just told you about happen." Try to translate so that both interpretations are possible.

until all of these things will have happened

"until God causes all these things to happen"

Matthew 24:35

Heaven and the earth will pass away

"Even heaven and the earth will pass away"

my words will never pass away

"what I say will always be true"

Matthew 24:36

that day and hour

Here "day" and "hour" refer to the exact time that the Son of Man will return.

nor the Son

"not even the Son"

Son

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Matthew 24:37

As the days of Noah were, so will be the coming of the Son of Man

"At the time when the Son of Man comes, it will be like the time of Noah."

so will be the coming of the Son of Man

"so will it be when I, the Son of Man, come"

Matthew 24:39

away—so will be the coming of the Son of Man

"away. This is how it will be when the Son of Man comes"

Matthew 24:40

Then

This is when the Son of Man comes.

one will be taken, and one will be left

Possible meanings are 1) the Son of Man will take one away to heaven and will leave the other on earth for punishment or 2) the angels will take one away for punishment and leave the other for blessing.

Matthew 24:42

Therefore

"Because what I have just said is true"

be on your guard

"pay attention"

Matthew 24:43

that if the master of the house ... broken into

Jesus uses a parable of a master and servants to illustrate that his disciples should be prepared for his return.

the thief

Jesus is saying he will come when people are not expecting him, not that he will come to steal.

he would have been on guard

"he would have guarded his house"

would not have allowed his house to be broken into

"would not have allowed anyone to get into his house to steal things"

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Matthew 24:44

the Son of Man

Jesus is speaking about himself.

Matthew 24:45

So who is the faithful and wise servant whom his master ... time?

"So who is the faithful and wise servant? He is the one whom his master ... time." or "Be like the faithful and wise servant, whom his master ... time."

Matthew 24:47

Truly I say to you

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

Matthew 24:48

says in his heart

"thinks in his mind"

My master has been delayed

"My master is slow to return" or "My master will not return for a long time"

Matthew 24:50

on a day that the servant does not expect and at an hour that he does not know

This emphasize that the master will come when the servant is not expecting him.

Matthew 24:51

cut him in pieces

This means to make the person suffer terribly.

assign him a place with the hypocrites

"put him with the hypocrites" or "send him to the place where hypocrites are sent"

there will be weeping and grinding of teeth

"people will weep and grind their teeth because of their suffering"

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Chapter 25

[1] "Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. [2] Five of them were foolish and five were wise. [3] For when the foolish virgins took their lamps, they did not take any oil with them. [4] But the wise virgins took containers of oil along with their lamps.

[5] Now while the bridegroom was delayed, they all got sleepy and slept. [6] But at midnight there was a cry, 'Look, the bridegroom! Go out and meet him.'

[7] Then all those virgins rose up and trimmed their lamps. [8] The foolish said to the wise, 'Give us some of your oil because our lamps are going out.'

[9] "But the wise answered and said, 'Since there will not be enough for us and you, go instead to those who sell and buy some for yourselves.'
[10] While they went away to buy, the bridegroom came, and those who were ready went with him to the marriage feast, and the door was shut.

[11] "Afterward the other virgins also came and said, 'Master, master, open for us.'

[12] "But he answered and said, 'Truly I say to you, I do not know you.' [13] Watch therefore, for you do not know the day or the hour.

[14] "For it is like when a man was about to go into another country. He called his own servants and entrusted his possessions to them. [15] To one of them he gave five talents, to another he gave two, and to yet another he gave one talent. Each one received an amount according to his own ability, and that man went on his journey. [16] The one who received the five talents went at once and worked with them and gained another five talents.
[17] In the same way, the one who had received two talents gained another two. [18] But the servant who had received one talent went away, dug a hole in the ground, and hid his master's money.
[19] Now after a long time the master of those servants came back and settled accounts with them. [20] The servant who had received the five talents came and brought another five talents. He said, 'Master, you entrusted me with five talents. See, I have gained five talents more.'

[21] "His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things. I will put you in charge over many things. Enter into the joy of your master.'

[22] "The servant who had received two talents came and said, 'Master, you gave me two talents. See, I have gained two more talents.'

[23] "His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things. I will put you in charge over many things. Enter into the joy of your master.'

[24] "Then the servant who had received one talent came and said, 'Master, I know that you are a hard man. You reap where you did not sow, and you harvest where you did not scatter. [25] I was afraid, so I went away and hid your talent in the ground. See, you have here what belongs to you.'

[26] "But his master answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sowed and harvest where I have not scattered. [27] Therefore you should have given my money to the bankers, and at my coming I would have received back my own with interest.
[28] Therefore take away the talent from him and give it to the servant who has ten talents. [29] For to everyone who possesses more will be given, and he will have an abundance. But from anyone who does not possess anything, even what he does have will be taken away. [30] Throw the worthless servant out into the outer darkness, where there will be weeping and grinding of teeth.'

[31] "When the Son of Man comes in his glory and all the angels with him, then he will sit on his glorious throne. [32] Before him will be gathered all the nations, and he will separate the people one from another, as a shepherd separates the sheep from the goats. [33] He will place the sheep on his right hand, but the goats on his left.

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[34] Then the King will say to those on his right hand, 'Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. [35] For I was hungry and you gave me food; I was thirsty and you gave me a drink; I was a stranger and you took me in; [36] I was naked and you clothed me; I was sick and you cared for me; I was in prison and you came to me.'

[37] "Then the righteous will answer and say, 'Lord, when did we see you hungry and feed you? Or thirsty and give you a drink? [38] When did we see you a stranger and take you in? Or naked and clothe you? [39] When did we see you sick or in prison and come to you?'

[40] "Then the King will answer and say to them, 'Truly I say to you, what you did for one of the least of these brothers of mine, you did it for me.'
[41] Then he will say to those on his left hand, 'Depart from me, you cursed, into the eternal fire that has been prepared for the devil and his angels, [42] because I was hungry, but you did not give me food; I was thirsty, but you did not give me a drink; [43] I was a stranger, but you did not take me in; naked, but you did not clothe me; sick and in prison, but you did not care for me.'

[44] "Then they will also answer and say, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you?'

[45] "Then he will answer them and say, 'Truly I say to you, what you did not do for one of the least of these, you did not do for me.' [46] These will go away into eternal punishment, but the righteous into eternal life."

Matthew 25

25:1-13

Why did Jesus talk about ten virgins?

[25:1]

Jesus spoke about ten virgins and the kingdom of heaven. This was a parable. In ancient Israel, a groom would go to the house of his bride's parents to get married. Then he would bring her to his house at night. There would be a feast at his house.

Jesus wanted people to be ready for him to return, even if it took longer for Jesus to return than they expected. Some scholars think Jesus was speaking about Jews who lived during the tribulation. Other scholars think Jesus was speaking about Christians.

The virgins who were not prepared for the groom to come were not allowed to be part of the wedding feast. Some scholars think this is because they rejected Jesus. They will be punished and live forever in hell. Other scholars think Jesus was speaking about Christians who would not be rewarded because they did not obey Jesus.

Advice to translators: A virgin was someone who has never had sex. A groom or bridegroom was what people called a man who was getting married.A bride was what people called a woman who was getting married.

See: Kingdom of God; Parable; Bride of Christ; Wedding; Tribulation; Jesus' Return to Earth; Punish (Punishment); Reward

25:14-30

Why did Jesus talk about the parable of the five talents?

[25:15]

Jesus told these people a parable about servants. Jesus is the master. He gave each of his servants talents. A talent was a very large sum of money. It would normally take a person 20 years to earn this much money. He wanted to say that Jesus gave people different abilities and trusted them to serve him in different ways. Two of the servants

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used their money. He wanted people to know that it pleased God when people used their abilities to serve God. The other man did not use the abilities God gave him. Overall, he wanted people to know that God would reward people who served and obeyed him. He would also entrust more to people who had been faithful to him.

When Jesus spoke about the evil servant, some scholars think he was speaking about the Jews. God had trusted them and told them about the messiah. However, they rejected the messiah and would be punished for it. Other scholars think that the evil servants were people who said they served God, but who were not at peace with God. They would be punished and sent to hell.

See: Parable; Reward; Punish (Punishment); Hell; Messiah (Christ)

What is the outer darkness?

[25:30]

When Jesus spoke about the outer darkness, he was speaking about hell.

See: Light and Darkness (Metaphor); Hell

What is weeping and grinding of teeth?

[25:30]

Jesus spoke about weeping and grinding teeth. This is what people would do when they were suffering. Scholars think people who are in great pain will grind their teeth and cry loudly. In the Bible, these words are used to talk about the things people do when they are being punished.

See: Punish (Punishment)

25:31-46

What will Jesus do when he returns to the earth?

[25:31]

When Jesus, the Son of man, returns to the earth, he will bring angels who serve him. He will gather all Christians from all over the world and bring them to himself. He will sit on his glorious throne. That is, he will rule the world.

Jesus will also separate the sheep from the goats. This is a metaphor. He will separate Christians from non-Christians. Christians will inherit the kingdom of God. This is something that God prepared for them when he created the world. He rewards them because they served other people and when they served other people, they served God. He will punish those who did believe and obey God. They will be sent to hell to be punished.

See: Son of Man; Jesus' Return to Earth; Angel; Throne; Glory (Glorify); Metaphor; Inherit (Inheritance, Heir); Kingdom of God; Reward; Hell; Punish (Punishment); Righteous (Righteousness); Eternal Life

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Matthew 25:1

the kingdom of heaven will be like

"when our God in heaven shows himself to be king, it will be like"

lamps

These could have been 1) lamps or 2) torches made by putting cloth around the end of a stick and wetting the cloth with oil.

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Matthew 25:2

Five of them

"Five of the virgins"

Matthew 25:3

did not take any oil with them

"had with them only the oil in their lamps"

Matthew 25:5

Now

This word is used here to mark a new part of the story.

while the bridegroom was delayed

"while the bridegroom was taking a long time to arrive"

they all got sleepy

"all ten virgins got sleepy"

Matthew 25:6

there was a cry

"someone shouted"

Matthew 25:7

trimmed their lamps

"adjusted their lamps so they would burn brightly"

Matthew 25:8

The foolish said to the wise

"The foolish virgins said to the wise virgins"

our lamps are going out

"the fire in our lamps is about to burn out"

Matthew 25:10

they went away

"the five foolish virgins went away"

to buy

"to buy more oil"

those who were ready

These are the virgins who had extra oil.

the door was shut

"the servants shut the door"

Matthew 25:11

open for us

"open the door for us so we can come inside"

Matthew 25:12

Truly I say to you

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

I do not know you

"I do not know who you are."

Matthew 25:13

you do not know the day or the hour

"you do not know the exact time when the Son of Man will return"

Matthew 25:14

it is like

The word "it" here refers to the kingdom of heaven

entrusted his possessions to them

"put them in charge of his hat he owned"

Matthew 25:15

five talents

"five bags of gold" or "five bags of gold, each worth 20 years' wages"

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to another he gave two ... gave one talent

"to another he gave two talents of gold ... gave one talent of gold" or "to another he gave two bags of gold ... gave one bag of gold"

according to his own ability

"according to each servant's skill in managing wealth"

Matthew 25:16

worked with them

"invested the talents" or "used them in business" or "traded with them"

Matthew 25:17

gained another two

"earned another two talents"

Matthew 25:20

I have gained five talents more

"I have earned five more talents"

Matthew 25:21

Well done

"You have done right." Your culture might have an expression that a master (or someone in authority) would use to show that he approves of what his servant (or someone under him) has done.

Enter into the joy of your master

"Come and be happy with me"

Matthew 25:22

I have gained two more talents

"I have earned two more talents"

Matthew 25:23

Well done

"You have done well" or "You have done right."

Enter into the joy of your master

"Come and be happy with me"

Matthew 25:24

a hard man

Possible meanings are 1) a man who demands much from other people or 2) a man who does not treat others well.

You reap where you did not sow, and you harvest where you did not scatter

The words "reap where you did not sow" and "harvest where you did not scatter" mean the same thing. They refer to a farmer who gathers crops that other people have planted.

scatter

"scatter seed." This refers to sowing seed by gently throwing handfuls of it onto the soil.

Matthew 25:26

You wicked and lazy servant, you knew

"You are a wicked servant who does not want to work. You knew"

Matthew 25:27

received back my own

"received back my own money"

interest

payment from the banker for the temporary use of the master's money

Matthew 25:28

take away the talent

The master is speaking to other servants.

Matthew 25:29

who possesses

"who uses well what he has"

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from anyone who does not possess anything

"from anyone does not use well what he has"

will be taken away

"God will take away" or "I will take away"

Matthew 25:30

the outer darkness

"the dark place away from God"

weeping and grinding of teeth

"weeping and expressing their extreme suffering"

Matthew 25:31

the Son of Man

Jesus is speaking about himself.

Matthew 25:32

Before him will be gathered all the nations

"He will gather all the nations before him"

Before him

"In front of him"

all the nations

"all people from every country"

Matthew 25:33

He will place the sheep on his right hand, but the goats on his left

The Son of Man will separate all people. He will put the righteous people at his right side, and he will put the sinners at his left side.

Matthew 25:34

the King ... his right hand

"I, the King, ... my right hand"

my Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

inherit the kingdom prepared for you

"receive the blessings of God's rule that he has planned to give you"

from the foundation of the world

"since he first created the world"

Matthew 25:37

the righteous

"the righteous people"

Or thirsty

"Or when did we see you thirsty"

Matthew 25:38

Or naked

"Or when did we see you naked"

Matthew 25:40

the King

Jesus is speaking about himself.

say to them

"say to those at his right hand"

Truly I say to you

"I tell you the truth." This emphasizes what the King says next.

one of the least

"one of the least important"

these brothers of mine

"my brothers and sisters here" or "these who are like my brothers and sisters"

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you did it for me

"I consider that you did it for me"

Matthew 25:41

Then he will

Jesus is speaking about himself.

the eternal fire that has been prepared

"the eternal fire that God has prepared"

his angels

the devil's helpers

Matthew 25:43

naked, but you did not clothe me

"I was naked, but you did not give me clothes"

sick and in prison

"I was sick and in prison"

Matthew 25:45

for one of the least of these

"for any of the least important ones of my people"

you did not do for me

"I consider that you did not do it for me" or "I was really the one whom you did not help"

Matthew 25:46

These will go away into eternal punishment

"The King will send these to a place where they will receive punishment that never ends"

but the righteous into eternal life

"but the King will send the righteous to the place where they will live forever with God"

the righteous

"the righteous people"

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Chapter 26

[1] It came about that when Jesus had finished all these words, he said to his disciples, [2] "You know that after two
days the Passover is coming, and the Son of Man will be given over to be crucified."

[3] Then the chief priests and the elders of the people were gathered together in the palace of the high priest, who
was named Caiaphas. [4] They plotted together to arrest Jesus stealthily and kill him. [5] For they were saying, "Not
during the festival, so that a riot does not arise among the people."

[6] Now while Jesus was in Bethany in the house of Simon the leper, [7] as he was reclining at table, a woman came to
him having an alabaster jar of very expensive ointment, and she poured it upon his head. [8] But when his disciples
saw it, they became angry and said, "What is the reason for this waste? [9] This could have been sold for a large
amount and given to the poor."

[10] But Jesus, knowing this, said to them, "Why are you causing trouble for this woman? For she has done a
beautiful thing for me. [11] You always have the poor with you, but you will not always have me.
[12] For when she poured this ointment on my body, she did it for my burial. [13] Truly I say to you, wherever this good
news is preached in the whole world, what this woman has done will also be spoken of in memory of her."

[14] Then one of the twelve, who was named Judas Iscariot, went to the chief priests [15] and said, "What are you
willing to give me to turn him over to you?" They weighed out thirty pieces of silver for him. [16] From that moment
he sought an opportunity to turn him over to them.

[17] Now on the first day of unleavened bread the disciples came to Jesus and said, "Where do you want us to
prepare for you to eat the Passover meal?"

[18] He said, "Go into the city to a certain man and say to him, 'The Teacher says, "My time is at hand. I will keep the
Passover at your house with my disciples."'" [19] The disciples did as Jesus directed them, and they prepared the
Passover meal.

[20] When evening came, he sat down to eat with the twelve disciples. [21] As they were eating, he said, "Truly I say to
you that one of you will betray me."

[22] They were very sorrowful, and each one began to ask him, "Surely not I, Lord?"

[23] He answered, "The one who dips his hand with me in the dish is the one who will betray me. [24] The Son of Man
will go, just as it is written about him. But woe to that man by whom the Son of Man is betrayed! It would be
better for that man if he had not been born."

[25] Judas, who would betray him said, "Is it I, Rabbi?"

He said to him, "You have said it yourself."

[26] As they were eating, Jesus took bread, blessed it, and broke it. He gave it to the disciples and said, "Take, eat.
This is my body."
[27] He took a cup and gave thanks, and gave it to them and said, "Drink it, all of you. [28] For this is my blood of the
covenant that is poured out for many for the forgiveness of sins. [29] But I say to you, I will not drink again of this
fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

[30] When they had sung a hymn, they went out to the Mount of Olives. [31] Then Jesus said to them, "All of you will
fall away tonight because of me, for it is written,

'I will strike the shepherd
and the sheep of the flock will be scattered.'
[32] But after I am raised up, I will go ahead of you into Galilee."

[33] But Peter said to him, "Even if all fall away because of you, I will never fall away."

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[34] Jesus said to him, "Truly I say to you, this very night, before the rooster crows, you will deny me three times."

[35] Peter said to him, "Even if I must die with you, I will not deny you." All the other disciples said the same thing.

[36] Then Jesus went with them to a place called Gethsemane and said to his disciples, "Sit here while I go over there and pray." [37] He took Peter and the two sons of Zebedee with him and began to become sorrowful and troubled. [38] Then he said to them, "My soul is deeply sorrowful, even to death. Remain here and watch with me."
[39] He went a little farther, fell on his face, and prayed. He said, "My Father, if it is possible, let this cup pass from me. Yet, not as I will, but as you will." [40] He came to the disciples and found them sleeping, and he said to Peter, "What, could you not watch with me for one hour? [41] Watch and pray that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak."
[42] He went away a second time and prayed. He said, "My Father, if this cannot pass away unless I drink it, your will be done." [43] He came again and found them sleeping, for their eyes were heavy. [44] So leaving them again, he went away and prayed a third time, saying the same words.
[45] Then Jesus came to the disciples and said to them, "Are you still sleeping and taking your rest? Look, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. [46] Arise, let us go. Look, the one who is betraying me is near."

[47] While he was still speaking, Judas, one of the twelve, came. A large crowd came with him from the chief priests and elders of the people. They came with swords and clubs. [48] Now the man who was going to betray Jesus had given them a signal, saying, "The one I kiss is the man. Seize him."
[49] Immediately he came up to Jesus and said, "Greetings, Rabbi!" and he kissed him.

[50] Jesus said to him, "Friend, do what you have come to do." Then they came, laid hands on Jesus, and seized him.
[51] Behold, one of those who was with Jesus stretched out his hand, drew his sword, and struck the servant of the high priest, and cut off his ear. [52] Then Jesus said to him, "Put your sword back in its place, for all those who take up the sword will perish by the sword. [53] Do you think that I could not call upon my Father, and he would send me more than twelve legions of angels? [54] But how then would the scriptures be fulfilled, that this must happen?"
[55] At that time Jesus said to the crowd, "Have you come out with swords and clubs to seize me like a robber? Every day I sat teaching in the temple, and you did not arrest me. [56] But all this has happened so that the writings of the prophets might be fulfilled." Then all the disciples abandoned him and fled.

[57] Those who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders had gathered together. [58] But Peter followed him from a distance to the courtyard of the high priest. He went inside and sat down with the officers to see the outcome.
[59] Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death. [60] They did not find any, even though many false witnesses came forward. But later two came forward [61] and said, "This man said, 'I am able to destroy the temple of God and rebuild it in three days.'"

[62] The high priest stood up and said to him, "Do you have no answer? What is it that they are testifying against you?" [63] But Jesus was silent. The high priest said to him, "I command you by the living God, tell us whether you are the Christ, the Son of God."

[64] Jesus replied to him, "You have said it yourself. But I tell you, from now on you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven."

[65] Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we still need witnesses? Look, now you have heard the blasphemy. [66] What do you think?"

They answered and said, "He is deserving of death."

[67] Then they spit in his face and beat him with their fists, while some slapped him [68] and said, "Prophesy to us, you Christ. Who is it that struck you?"

[69] Now Peter was sitting outside in the courtyard, and a servant girl came to him and said, "You were also with Jesus of Galilee."

[70] But he denied it in front of them all, saying, "I do not know what you are talking about."

[71] When he went out to the gateway, another servant girl saw him and said to those there, "This man was also with Jesus of Nazareth."

[72] He again denied it with an oath, "I do not know the man!"

[73] After a little while those who were standing by came and said to Peter, "Surely you are also one of them, for the way you speak gives you away."

[74] Then he began to curse and swear, "I do not know the man," and immediately a rooster crowed.

[75] Peter remembered the words that Jesus had said, "Before the rooster crows you will deny me three times." Then he went outside and wept bitterly.

Matthew 26

26:1-5

What was Passover?

[26:2]

See: Passover

How will the Son of Man be crucified?

[26:2]

Jesus prophesied that the Son of Man will be crucified. He told people that he was about to die by crucifixion. Jesus told his disciples that someone would help others to arrest Jesus. He was thinking about Judas helping the Jewish leaders to arrest and crucify Jesus.

See: Prophecy (Prophesy) ; Son of Man; Crucify (Crucifixion); Disciple

Who were the chief priests and elders?

[26:3]

When Jesus spoke about elders, he was speaking about certain Jewish leaders who were older men.

See: Chief Priest; Elder

What was the palace of the high priest?

[26:3]

The palace of the high priest was the place where the high priest lived. He also worked in this place.

See: High Priest

Why did the Jewish leaders plot to kill Jesus?

[26:4]

The Jewish leaders plotted to kill Jesus. That is, they made plans to arrest and kill Jesus. They believed that he broke the Law of Moses and should be killed. However, he did not break the Law of Moses. They had to plan to do this in secret, because many people loved Jesus and thought he was a prophet. They did not want people to see them arrest Jesus. They feared what people would be angry if they arrested Jesus.

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See: Law of Moses; Prophet

26:6-16

Where was Bethany?

[26:6]

See Map: Bethany

What was a leper?

[26:6]

See: Leprosy (Leper)

Why was Jesus reclining at the table?

[26:7]

In ancient Israel, people ate by reclining at a table. Jesus reclined at a table because he had just eaten.

What did this woman have?

[26:7]

The woman had a jar with certain oil that smelled very good. Some people call this perfume. She opened this jar and poured it on Jesus head and feet to honor him. Jesus also said when she did this it was an anointing that prepared his body to be buried. In ancient Israel, people poured various ointments or oils on a dead person before they buried them.

See: John 12:3-7

See: Anoint (Anointing)

Why did the disciples not want this woman to do this?

[26:8, 26:9]

The disciples did not want this woman to pour this expensive oil on Jesus. This is because it would only smell good for a short time. However, if it was sold, it was worth about the same amount of money as someone would make in one year. This could be used to help many poor people. Jesus said they were wrong. This is because what she did was a symbol. She helped Jesus prepare to die so people could be at peace with God. This was greater than helping poor people.

See: Symbol; Disciple

What is the good news?

[26:13]

See: Gospel; Preach (Preacher)

Why did Judas go to the chief priests?

[26:14]

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Judas went to the chief priests to help them arrest Jesus. Scholars do not agree why he did this. The priests gave Judas a large amount of money to help them.

See: Zechariah 11:12-13

See: Chief Priest

26:17-35

What was the first day of unleavened bread?

[26:17]

The first of unleavened bread was the first day of the Festival of Unleavened Bread. This was the day they sacrificed a lamb for the passover.

See: Exodus 12:14-20

See: Festival of Unleavened Bread; Offer (Offering); Sacrifice; Passover

What did it mean that the disciples needed to prepare for the passover meal?

[26:17]

The disciples needed to prepare for the passover meal. That is, they needed to become clean so they could eat this meal. They also needed to get certain foods ready to eat for this meal.

See: Disciple; Passoverr; Clean and Unclean

Why did Jesus say “my time is at hand”?

[26:18]

When Jesus said “my time is at hand,” he used a metaphor. He was saying that it was about time for him to die.

See: Metaphor

How did Jesus know that one of his disciples was going to betray him?

[26:21]

After travelling with these twelve disciples for three years, Jesus had one last meal with them. During this meal, he told them that one of the disciples would betray him. Scholars think that the Holy Spirit helped Jesus to know which disciple was going to betray him.

This man would be punished for what he did. He would live forever in hell and be punished there forever. This is why it would be better for him to have not been born than to be punished forever in hell.

See: Disciple; Holy Spirit; Hell; Son of Man; Woe; Punish (Punishment)

Why did Jesus say the things he did to the disciples?

[26:23, 26:24]

During this last meal, Jesus told the disciples certain things. Chrsitians now celebrate the Lord’s Supper to remember Jesus (see: 1 Corinthians 11:23-25). Scholars disagree about why Jesus wanted Christians to do this.

See: Lord's Supper; New Covenant; Kingdom of God

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What was a hymn?

[26:30]

A hymn was a song that was sung to worship God.

See: Worship

Where was the Mount of Olives?

[26:30]

See Map: Mount of Olives

Why did Jesus say that “all of you will fall away”?

[26:31]

Jesus said that the disciples would fall away. He said this would fulfill what Zecariah prophesied (see: Zechariah 13:7). This was a metaphor. Jesus was the shepherd and the disciples were the sheep. When Jesus died, the disciples would not want people to know they followed Jesus. However, this did not last for very long.

Peter said that he would never deny Jesus, that is, fall away. However, Peter denied Jesus three times that night.

See: Fall (Fall Away, Stand); Prophecy (Prophesy) ; Metaphor; Fulfill (Fulfillment); Shepherd

Where were these things written?

[26:31]

See: Zechariah 13:7

Where was Galilee?

[26:32]

See Map: Galilee

How will Peter deny Jesus?

[26:34]

Jesus said that Peter would deny him. That is, Peter would say that he did not know Jesus. Peter would deny knowing Jesus and being one of Jesus’s disciples.

See: Disciple

26:36-46

Where was Gethsemane?

[26:36]

See Map: Gethsemane

What is a soul?

[26:38]

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See: Soul

Why was Jesus sorrowful?

[26:38]

Jesus was sorrowful when he prayed. He knew he was about to die. He was not afraid to die because he knew why he had to die. However, he was overwhelmed because he knew that he was about to be separated from God the Father in some way. He was also punished by God for the sins of all people.

See: Atone (Atonement); Sin; Pray (Prayer)

Why did Jesus want the cup to pass?

[26:39]

Jesus asked God the Father if it was possible for the cup to pass. That is, he asked God the Father if he really had to die. This is a metaphor. He wanted to not have to be punished for all people. However, he was willing to die to obey God.

See: God the Father; Metaphor; Punish (Punishment); Will of God

Why did Jesus want Peter to pray not to enter into temptation?

[26:41]

Jesus wanted Peter to pray. However, Peter could not pray for one hour without falling asleep. Jesus told Peter to pray and ask not to enter into temptation. That is, that he would not be tempted. Peter was about to be tempted to deny Jesus and he, in fact, did deny Jesus (see: 26:69-75).

See: Pray (Prayer); Tempt (Temptation)

What did Jesus mean when he said, the spirit is willing, but the flesh is weak?

[26:41]

Jesus said that the spirit was willing but the flesh was weak. People are weak, that is, they give up easily when they are suffering. They cannot do things that honor God without the help of the Holy Spirit. The Holy Spirit wanted to help Peter. He just needed to ask for help.

See: Spirit (Spiritual); Flesh; Holy Spirit

How has the hour at hand?

[26:45]

Jesus said the hour is at hand. That is, the things he talked about were about to happen.

Who were the sinners?

[26:45]

Jesus said that he was betrayed to sinners. These sinners were the Jewish leaders. They were supposed to help people worship God. Instead, they did evil. He knew Judas was coming to help them arrest Jesus, even before he could see or hear Judas. Jesus did not wait for Judas but went out to meet him.

See: Son of Man; Sin; Worship

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26:47-56

Who were the chief priests and elders?

[26:47]

When Matthew wrote about the elders, he was speaking about certain Jewish leaders who were older men.

See: Chief Priest; Scribe; Elder

How did Judas kiss Jesus?

[26:48, 26:49]

Judas kissed Jesus on the cheek. In ancient Israel, people often greeted each other in this way. What was a rabbi?

See: Rabbi

Why did someone cut off this man's ear?

[26:51]

Someone who was with Jesus fought trying to defend Jesus. He did not want the Jewish leaders to arrest Jesus. When he did this, he cut off someone's ear in his fighting.

See: High Priest

How many angels were twelve legions?

[26:53]

Twelve legions of angels were 60,000 angels.

See: Angel

What scriptures does this fulfill?

[26:54]

Jesus said that when the Jewish leaders arrested him, this fulfilled certain prophecies. These were prophecies said by Isaiah (see: Isaiah 53) and Zechariah (see: Zechariah 13:7). The disciples forsook Jesus. That is, they rejected him in some way and ran away.

See: Prophecy (Prophesy) ; Fulfill (Fulfillment)

26:57-68

What was the courtyard of the high priest?

[26:58]

The courtyard was an open space around the palace of the high priest. The Jewish leaders took Jesus to the courtyard of the high priest. This was where Peter went and sat down and watched the trial of Jesus.

See: High Priest; Scribe; Elder; Chief Priest; Jewish Council (Sanhedrin)

What was testimony against Jesus?

[26:59]

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The Jewish leaders wanted testimony against Jesus. That is, they wanted people to speak against Jesus. They wanted them to say that he broke the Law of Moses in a way that meant he needed to be put to death. However, Jesus never broke the Law of Moses.

See: Law of Moses

What was meant by the words, “I am able to destroy the temple of God and rebuild it in three days”?

[26:61]

Jesus’ accusers claimed that he made the statement, “I am able to destroy the temple of God and rebuild it in three days”? This was a false accusation. When Jesus spoke about the destroying of a temple, this was a metaphor. He was speaking about the temple of his own body, which was to be put to death, and then raised to life in three days (see: John 2:18-22).

See: Temple; Metaphor; Resurrect (Resurrection)

Why did the high priest ask Jesus if he was the Messiah, the Son of God?

[26:63]

The high priest asked Jesus if he was the Messiah, the Son of the blessed one because he wanted to accuse Jesus of blasphemy. When he asked Jesus this, he wanted to see if Jesus would plainly say that he is the Messiah and God.

See: Messiah (Christ); Son of God; High Priest; Blaspheme (Blasphemy); Jesus is God

How did Jesus answer the high priest?

[26:64]

Jesus answered in a way that said he was equal to God. The high priest will see Jesus again when he is next to God in heaven in a place of honor and power and when he comes to judge the world. He will also return to the earth on clouds and will rule the world (see: Daniel 7:13-14).

The high priest tore his clothes because he thought Jesus blasphemed God. This is what the high priest did when someone blasphemed. According to the Law of Moses, blasphemy was punished by killing the person who blasphemed. However, Jesus did not blaspheme God because he is God.

See: Son of Man; Right Hand; Blaspheme (Blasphemy); Jesus is God; Heaven; Judge (Judgment); Jesus' Return to Earth; Law of Moses

How did the people ask Jesus to prophesy?

[26:68]

Many people beat Jesus at the same time. Scholars think his eyes were covered and he could not see. They mocked Jesus by asking him to prophesy and tell them which of the people hit him.

See: Prophecy (Prophesy)

26:69-75

Why did Peter deny Jesus?

[26:70, 26:72]

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When Jesus was arrested, Peter followed near to Jesus. However, he stayed far away so people would not know he was one of the people who followed Jesus. He feared getting arrested. Therefore, he did not want anyone to know that he was one of the disciples. This is why he denied knowing Jesus.

See: Disciple

See: Map: Galilee; Nazareth

Why did the people talk about the way Peter spoke?

[26:73]

The people in Jerusalem spoke in a different way than the people in Galilee. Because of this, the girl knew Peter was from Galilee, the same place where Jesus and his disciples lived.

See: Disciple

See Map: Galilee

Why did Peter begin to curse and swear?

[26:74]

Peter wanted this girl to think he was not a disciple of Jesus. After he told he that he was not a disciple, he put himself under curses and swore. That is, he said if he was lying, God should curse him. He swore to her in the same way someone would speak in front of a judge.

See: Disciple; Swear (Oath); Curse; Judge (Judgment)

Matthew 26:1

It came about that when

"After" or "Then, after." This phrase shifts the story from Jesus's teachings to what happened next.

Matthew 26:2

the Son of Man will be given over to be crucified

"some men will give the Son of Man to other people who will crucify him"

the Son of Man

Jesus is speaking about himself.

Matthew 26:3

were gathered together

"came together" or "met together"

Matthew 26:5

Not during the festival

"We should not kill Jesus during the festival"

the festival

This is the yearly Passover festival.

Matthew 26:7

he was reclining

"Jesus was lying on his side." You can use your language's word for the position people usually are in when they eat.

alabaster jar

This is a costly container made of soft stone.

ointment

oil that has a pleasing smell

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Matthew 26:8

What is the reason for this waste?

"This woman has done a bad thing by wasting this ointment!"

Matthew 26:9

This could have been sold for a large amount and given to the poor

"She could have sold this for a large amount of money and given the money to poor people"

Matthew 26:10

Why are you causing trouble for this woman?

"You should not be causing trouble for this woman!"

Why are you

All occurrences of "you" are plural and refer to the disciples.

Matthew 26:13

Truly I say to you

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

wherever this good news is preached

"wherever people preach this good news"

what this woman has done will also be spoken of in memory of her

"they will remember what this woman has done and will tell others about her" or "people will remember what this woman has done and will tell others about her"

Matthew 26:15

thirty pieces of silver

Since these words are the same as those in an Old Testament prophecy, keep this form instead of changing it to modern money.

Matthew 26:17

Now

This word is used here to mark a new part of the story.

Matthew 26:18

He said, "Go into the city to a certain man and say to him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples."'"

"He told his disciples to go into the city to a certain man and tell him that the Teacher says to him, 'My time is at hand. I will keep the Passover at your house with my disciples.'" or "He told his disciples to go into the city to a certain man and say to him that the Teacher's time is at hand and he will keep the Passover with his disciples at that man's house."

My time

Possible meanings are 1) "The time that I told you about" or 2) "The time God has set for me."

is at hand

Possible meanings are 1) "is near" or 2) "has come."

keep the Passover

"eat the Passover meal" or "celebrate the Passover by eating the special meal"

Matthew 26:21

Truly I say to you

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

Matthew 26:22

Surely not I, Lord?

"Lord, I would never betray you!" or 2) this was a sincere question since Jesus's statement probably troubled and confused them.

Matthew 26:24

The Son of Man

Jesus is speaking about himself.

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will go

"will go to his death" or "will die"

just as it is written about him

"just as the prophets wrote about him in the scriptures"

that man by whom the Son of Man is betrayed

"the man who betrays the Son of Man"

Matthew 26:25

Is it I, Rabbi?

"Rabbi, surely I am not the one who will betray you."

You have said it yourself

"You are saying it" or "You are admitting it"

Matthew 26:27

a cup

Here "cup" refers to the cup and the wine in it.

gave it to them

"gave it to the disciples"

Drink it

"Drink the wine from this cup"

Matthew 26:28

For this is my blood

"For this wine is my blood"

blood of the covenant

"blood that shows that the covenant is in effect" or "blood that makes the covenant possible"

is poured out

"will soon flow out of my body" or "will flow out of my wounds when I die"

Matthew 26:29

I say to you

This adds emphasis to what Jesus says next.

fruit of the vine

"wine"

in my Father's kingdom

"when my Father establishes his rule on earth"

my Father's

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Matthew 26:30

hymn

a song of praise to God

Matthew 26:31

fall away

"leave me"

for it is written

"for the prophet Zechariah wrote long ago in the scriptures"

I will strike

Here "I" refers to God. It is implied that God will cause or allow people to harm and kill Jesus.

the shepherd ... sheep of the flock

This refers to Jesus and the disciples.

the sheep of the flock will be scattered

"they will scatter all the sheep of the flock" or "the sheep of the flock will run off in all directions"

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Matthew 26:32

after I am raised up

"after God raises me up" or "after God brings me back to life"

Matthew 26:34

Truly I say to you

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

rooster

a male chicken, a bird that calls out loudly around the time the sun comes up

crows

This is the common English word for what a rooster does to make his loud call.

you will deny me three times

"you will say three times that you are not my follower"

Matthew 26:38

My soul is deeply sorrowful

"I am very sad"

even to death

"and I feel as if I could even die"

Matthew 26:39

fell on his face

He purposely lay face down on the ground to pray.

My Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

let this cup pass from me

Jesus speaks of the work that he must do, including dying on the cross, as if it were a bitter liquid that God has commanded him to drink from a cup. The word "cup" is an important word in the New Testament, so try to use an equivalent for that in your translation.

this cup

Jesus is asking the Father if it is possible for him not to have to experience the death and suffering that Jesus knows will soon happen.

Yet, not as I will, but as you will

"But do not do what I want; instead, do what you want"

Matthew 26:40

What, could you not watch with me for one hour?

"I am disappointed that you could not stay awake with me for one hour!"

Matthew 26:41

you do not enter into temptation

"no one tempts you to sin"

The spirit indeed is willing, but the flesh is weak

Jesus means that the disciples may have the desire to do what God wants, but as humans they are weak and often fail.

Matthew 26:42

My Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

if this cannot pass away unless I drink it

"if the only way this can pass away is if I drink it." Jesus speaks of the work that he must do as if it were a bitter liquid that God has commanded him to drink.

if this

Here "this" refers to the cup and the contents within it, a metaphor for suffering.

your will be done

"may what you want happen" or "do what you want to do"

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Matthew 26:43

their eyes were heavy

"they were very sleepy"

Matthew 26:45

Are you still sleeping and taking your rest?

"I am disappointed that you are still sleeping and resting!"

the hour is at hand

"the time has come"

the Son of Man is being betrayed

"someone is betraying the Son of Man"

the Son of Man

Jesus is speaking about himself.

betrayed into the hands of sinners

"betrayed into the power of sinners" or "betrayed so that sinners will have power over him"

Look

"Pay attention to what I am about to tell you"

Matthew 26:47

clubs

large pieces of hard wood for hitting people

Matthew 26:48

saying, "The one I kiss is the man. Seize him."

"saying that the one he kissed was the one they should seize."

Matthew 26:49

he came up to Jesus

"Judas came up to Jesus"

kissed him

"met him with a kiss." Good friends would kiss each other on the cheek, but a disciple would probably kiss his master on the hand to show respect. No one knows for sure how Judas kissed Jesus.

Matthew 26:50

laid hands on Jesus, and seized him

"grabbed Jesus, and arrested him"

Matthew 26:51

Behold

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

Matthew 26:52

who take up the sword

"who pick up a sword to kill others" or "who want to kill other people"

sword will perish by the sword

"sword will die by means of the sword" or "sword—it is with the sword that someone will kill them"

Matthew 26:53

Do you think that I could not call ... angels?

"Surely you know that I could call ... angels."

Do you think

Here "you" is singular and refers to the person with the sword.

my Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

more than twelve legions of angels

"more than 12 really large groups of angels"

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Matthew 26:54

But how then would the scriptures be fulfilled, that this must happen?

"But if I did that, I would not be able to fulfill what God said in the scriptures must happen"

Matthew 26:55

Have you come out with swords and clubs to seize me like a robber?

"You know that I am not a robber, so it is wrong for you to come out to me bringing swords and clubs"

in the temple

It is implied that Jesus was not in the actual temple. He was in the courtyard around the temple.

Matthew 26:56

the writings of the prophets might be fulfilled

"I would fulfill all that the prophets wrote in the scriptures"

abandoned him

"left him." If your language has a word that means they left him when they should have stayed with him, use it here.

Matthew 26:58

Peter followed him

"Peter followed Jesus"

courtyard of the high priest

an open area near the high priest's house

the officers

These were probably the servants of the "scribes and elders"

Matthew 26:59

Now

This word is used here to mark a new part of the story.

so that they

Here "they" refers to the chief priests and the members of the council.

might put him to death

"might have a reason to execute him"

Matthew 26:60

two came forward

"two men came forward" or "two witnesses came forward"

Matthew 26:61

This man said, 'I am able to destroy ... days.'

"This man said that he is able to destroy ... days."

This man said

"This man Jesus said"

Matthew 26:62

What is it that they are testifying against you?

"What is your response to what the witnesses are testifying against you?"

Matthew 26:63

Son of God

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

the living God

Here "living" contrasts the God of Israel to all the false gods and idols that people worshiped. Only the God of Israel is alive and has power to act. See how you translated this in Matthew 16:16.

Matthew 26:64

You have said it yourself

"You are saying it" or "You are admitting it"

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But I tell you, from now on you

Here "you" is plural. Jesus is speaking to the high priest and to the other persons there.

from now on you will see the Son of Man

Possible meanings are 1) the phrase "from now on" means they will see the Son of Man in his power at some time in the future or 2) the phrase "from now on" means that from the time of Jesus's trial and onward, Jesus is showing himself to be the Messiah who is powerful and victorious.

the Son of Man

Jesus is speaking about himself.

sitting at the right hand of Power

"sitting in the place of honor beside the all-powerful God"

coming on the clouds of heaven

"riding to earth on the clouds of heaven"

Matthew 26:65

the high priest tore his clothes

Tearing clothing was a sign of anger and sadness.

He has spoken blasphemy

The reason the high priest called Jesus's statement blasphemy is probably that he understood Jesus's words in Matthew 26:64 as a claim to be equal with God.

Why do we still need witnesses?

"We do not need to hear from any more witnesses!"

now you have heard

Here "you" is plural and refers to the members of the council.

Matthew 26:67

Then they

Possible meanings are 1) "Then some of the men" or 2) "Then the soldiers."

spit in his face

This was done as an insult.

Matthew 26:68

Prophesy to us

Here "Prophesy to us" means to tell by means of God's power. It does not mean to tell what will happen in the future.

you Christ

Those hitting Jesus do not really think he is the Christ. They call him this to mock him.

Matthew 26:70

I do not know what you are talking about

Peter was able to understand what the servant girl was saying. He used these words to deny that he had been with Jesus.

Matthew 26:71

gateway

opening in the wall around a courtyard

said to those there

"said to the people who were sitting there"

Matthew 26:72

He again denied it with an oath

"He denied it again by swearing"

Matthew 26:73

one of them, for the way you speak gives you away

"one of them. We can tell you are from Galilee because you speak like a Galilean"

Matthew 26:74

to curse

"to call down a curse on himself"

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Matthew 26:75

Peter remembered the words that Jesus had said, "Before the rooster crows you will deny me three times."

"Peter remembered that Jesus told him that before the rooster crowed, he would deny Jesus three times."

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Chapter 27

[1] Now when morning came, all the chief priests and elders of the people plotted against Jesus to put him to death.
[2] They bound him, led him away, and delivered him to Pilate the governor.

[3] Then when Judas, who had betrayed him, saw that Jesus had been condemned, he repented and returned the thirty pieces of silver to the chief priests and elders, [4] and said, "I have sinned by betraying innocent blood."

But they said, "What is that to us? See to that yourself."

[5] Then he threw down the pieces of silver in the temple, and departed, and went out and hanged himself.
[6] The chief priests took the pieces of silver and said, "It is not lawful to put this into the treasury because it is the price of blood." [7] They discussed the matter together, and they bought with the money the potter's field in which to bury strangers. [8] For this reason that field has been called, "The Field of Blood" to this day.
[9] Then that which had been spoken by Jeremiah the prophet was fulfilled, saying, "They took the thirty pieces of silver, the price set on him by the sons of Israel, [10] and they gave it for the potter's field, as the Lord had directed me."

[11] Now Jesus stood before the governor, and the governor asked him, "Are you the King of the Jews?"

Jesus answered him, "You say so."

[12] But when he was accused by the chief priests and elders, he answered nothing. [13] Then Pilate said to him, "Do you not hear how many things they accuse you of?" [14] But he did not answer even one word, so that the governor was greatly amazed.
[15] Now at the festival it was the custom of the governor to set free one prisoner chosen by the crowd. [16] At that time they had a notorious prisoner named Jesus Barabbas. [1]
[17] So when they were gathered together, Pilate said to them, "Who do you want me to set free for you? Barabbas, or Jesus who is called Christ?" [18] He knew that they had handed Jesus over to him because of envy.

[19] While he was sitting on the judgment seat, his wife sent word to him and said, "Have nothing to do with that innocent man. For I have suffered much today because of a dream I had about him."

[20] Now the chief priests and the elders persuaded the crowd that they should ask for Barabbas and destroy Jesus. [21] The governor asked them, "Which of the two do you want me to set free for you?"

They said, "Barabbas."

[22] Pilate said to them, "What should I do with Jesus who is called Christ?"

They all answered, "Crucify him."

[23] Then he said, "Why, what evil has he done?"

But they cried out even louder, "Crucify him."

[24] So when Pilate saw that he was gaining nothing, but instead a riot was starting, he took water, washed his hands in front of the crowd, and said, "I am innocent of the blood of this man. You see to it."

[25] All the people said, "May his blood be on us and our children." [26] Then he set Barabbas free for them, but he scourged Jesus and handed him over to be crucified.

[27] Then the soldiers of the governor took Jesus into the government headquarters and they gathered the whole company of soldiers. [28] They stripped him and put a scarlet robe on him. [29] They made a crown of thorns and put it

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on his head, and placed a staff in his right hand. They knelt down before him and mocked him, saying, "Hail, King of the Jews!"
30 They spat on him, and they took the staff and struck him on the head again and again. 31 When they had mocked him, they took the robe off him and put his own garments on him, and led him away to crucify him.

32 As they came out, they found a man from Cyrene named Simon, whom they forced to go with them so that he might carry his cross. 33 They came to a place called Golgotha, which means "The Place of a Skull." 34 They gave him wine to drink mixed with gall. But when he tasted it, he would not drink.
35 When they had crucified him, they divided up his garments by casting lots, 36 and they sat and kept guard over him. 37 Above his head they put the charge against him, which read, "This is Jesus, the king of the Jews."
38 Two robbers were crucified with him, one on the right of him and one on the left. 39 Those who passed by insulted him, shaking their heads 40 and saying, "You who were going to destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross!"

41 In the same way the chief priests were mocking him, along with the scribes and elders, and said, 42 "He saved others, but he cannot save himself. He is the King of Israel. Let him come down off the cross, and then we will believe in him.
43 He trusts in God, let God rescue him now, if God consents to release him. For he even said, 'I am the Son of God.'" 44 In the same way the robbers who were crucified with him also insulted him.

45 Now from the sixth hour darkness came over the whole land until the ninth hour. 46 About the ninth hour, Jesus cried with a loud voice and said, "Eli, Eli, lama sabachthani?" which means, "My God, my God, why have you abandoned me?"

47 When some of those who were standing there heard it, they said, "He is calling for Elijah."

48 Immediately one of them ran and took a sponge, filled it with sour wine, put it on a reed staff, and gave it to him to drink. 49 The rest of them said, "Leave him alone. Let us see whether Elijah comes to save him." 50 Then Jesus cried out again with a loud voice and gave up his spirit.

51 Behold, the curtain of the temple was split in two from the top to the bottom, and the earth shook, and the rocks split apart. 52 The tombs were opened, and the bodies of the holy people who had fallen asleep were raised. 53 They came out of the tombs after his resurrection, entered the holy city, and appeared to many.
54 Now when the centurion and those who were watching Jesus saw the earthquake and the things that had happened, they became very afraid and said, "Truly this was the Son of God." 55 Many women who had followed Jesus from Galilee to attend to his needs were there watching from a distance. 56 Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

57 When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. 58 He approached Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him.
59 Joseph took the body, wrapped it in a clean linen cloth, 60 and laid it in his own new tomb that he had cut into the rock. Then he rolled a large stone against the door of the tomb and went away. 61 Mary Magdalene and the other Mary were there, sitting opposite the tomb.

62 The next day, which was the day after the Preparation, the chief priests and the Pharisees were gathered together with Pilate. 63 They said, "Sir, we remember that when that deceiver was alive, he said, 'After three days will I rise again.' 64 Therefore command that the tomb be made secure until the third day, otherwise his disciples may come and steal him and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first."

65 Pilate said to them, "Take a guard. Go and make it as secure as you know how." 66 So they went and made the tomb secure, sealing the stone and placing the guard.

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1 Many ancient copies do not have Jesus .

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Matthew 27

27:1-10

Why did the Jewish leaders plot to kill Jesus?

[27:1]

The Jewish leaders plotted to kill Jesus because they believed that he broke the Law of Moses and should be killed. However, he did not break the Law of Moses.

See: Law of Moses; Chief Priest; Elder

Why did the Jewish leaders take Jesus to Pilate?

[27:2]

Pilate was the Roman governor in charge of the Jews. The Jews took Jesus to Pilate because they could not kill anyone without the Pilate giving them permission to do it. The Jews who were there wanted to kill Jesus.

See: Palace; Crucify (Crucifixion)

How was someone condemned?

[27:3]

See: Condemn (Condemnation)

Why did Judas repent?

[27:3, 27:4]

Judas saw that the Jewish leaders were trying to kill Jesus. Because of this, he repented of what he did. That is, he wished that he had not helped the Jewish leaders to capture Jesus. He tried to give them the money back that these leaders gave to him. He knew that he did something wrong and that Jesus would be killed even though Jesus did not do anything wrong.

See: Repent (Repentance); Blood

Why did the chief priest buy the field with the money?

[27:7]

The chief priests did not want the money back they gave to Judas. This is because the money had been used to help to kill Jesus. This was irony. That was because they had used the money, which was considered blood money that was given to Judas, to purchase a field that was known as the “field of blood.”

See: Jeremiah 19:1-11; Zechariah 11:12-13

See: Irony; Chief Priest

Advice to translators: Blood money is money that someone made for killing someone else or helping to kill another person.

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27:11-31

What was meant by Jesus' answer to Pilate, saying, "You say so"?

[27:11]

Jesus said, "You say so." Some scholars think this was a way of saying, "what you are saying is true." Other scholars think Jesus was saying that Pilate was correct in what he said, but that he did not truly understand the meaning of what he said. Why did Jesus not say anything to Pilate about the charges against him?

Jesus did not say anything to Pilate because Jesus did not do anything wrong. Jesus also knew that Jesus needed to die for people's sins. This also fulfilled a prophecy of Isaiah (see: Isaiah 53:7). This made Pilate think that Jesus was not guilty of the things the Jewish leaders accused him.

See: Sin; Atone (Atonement); Fulfill (Fulfillment); Prophecy (Prophesy)

What was the feast about which Matthew spoke?

[27:15]

Matthew spoke about a feast known as the feast of the Passover.

See: Passover

Who did Pilate want the people to release from prison?

Pilate did not think Jesus was guilty. However, he did not want to anger the Jewish leaders. Therefore, he tried to get the people to set Jesus free. However, they did not want Jesus to live. Instead, they wanted Pilate to release a murderer. They told Pilate to kill Jesus.

What was the name of the prisoner?

[27:16]

In some ancient copies of the Greek New Testament, Matthew said the prisoner was named "Jesus Barabbas." In other ancient copies of the Greek New Testament, Matthew said the prisoner was named "Barabbas." Scholars think Matthew wrote "Jesus Barabbas."

See: Differences in the Ancient Copies of the Bible

Why were the Jewish leaders envious of Jesus?

Some scholars think the Jewish leaders were envious of Jesus because they wanted to be honored and loved by the people the way the people loved Jesus. Or perhaps they wanted to know as much about the Law of Moses as Jesus knew.

See: Law of Moses

Why was Jesus called the Christ?

[27:17]

Jesus was called the Christ because he was the Messiah.

See: Messiah (Christ)

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What was a judgment seat?

[27:19]

Pilate's judgment seat was a seat on a raised platform from which he decided certain things. He could punish people or set them free.

See: Ancient Trials (Lawsuit); Punish (Punishment)

Why did Pilate release a prisoner?

[27:22, 27:23]

In ancient Israel, the Roman leader would release a prisoner during the Jewish passover festival. This helped there to be peace between the Romans and the Jews.

See: Passover

How was someone crucified?

[27:23]

See: Crucify (Crucifixion)

Why did Pilate wash his hands?

[27:24]

Pilate washed his hands. This was a symbol. He wanted them to know that they were the reason that Jesus was going to die. He wanted to tell them that he was not guilty of Jesus' death. The people were willing to be punished if they were wrong about Jesus because they wanted to see Jesus killed.

See: Symbol; Clean and Unclean; Blood; Punish (Punishment)

How many soldiers were in a company?

[27:27]

In a company, there were 600 soldiers.

Why did the soldiers dress Jesus the way they did?

[27:28]

The soldiers put a scarlet robe on Jesus. This is what a king would have worn. They put a crown on him. A king wore a crown. However, this crown was made of branches with thorns. It would have been painful to wear. Kings also had a staff. The soldiers did not think Jesus was a king. Instead, they insulted him and pretended that he was a king. They removed these pieces of clothes before they took him to be crucified.

See: Crucify (Crucifixion)

27:32-45

Where was Cyrene?

[27:32]

See Map: Cyrene

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Why did Simon carry Jesus' cross?

[27:32]

The soldiers made a man named Simon carry Jesus' cross. This is because Jesus was not strong enough to carry it after he was beaten.

See: Cross

Where was Golgotha?

[27:33]

Golgotha was a place outside of the wall of the city of Jerusalem. In English, this place is often called "calvary." It was a mound that looked like a person's skull.

Why did the soldiers offer Jesus wine mixed with myrrh?

[27:34]

The soldiers offered Jesus something to drink. People thought that this would stop pain. However, he did not want to do this.

What was casting lots?

[27:35]

See: Cast Lots

Why did the soldiers make a sign?

[27:37]

The soldiers made a sign. This signed told people that he was killed for saying that he was the king of the Jews. When they did this, they mocked Jesus. However, they did not know that Jesus was the king of the Jews.

How did the people mock Jesus?

[29:39, 29:40]

People saw Jesus on the cross and they mocked him. Jesus prophesied that he would rebuild the temple in three days. They thought he was speaking about the temple in Jerusalem. This was a metaphor. He was speaking about dying and being resurrected. They told him to save himself. This was irony. He was dying to save them.

See: Cross; Prophecy (Prophesy) ; Temple; Resurrect (Resurrection) ; Save (Salvation, Saved from Sins); Irony; Atone (Atonement); Son of God; Metaphor

How did the Jewish leaders mock Jesus?

[27:41, 27:42]

The Jewish leaders mocked Jesus in the same way the people did. They wanted Jesus to do something to prove he was the Messiah. However, he did not do this. Perhaps this is because they would not have believed in Jesus even if he did this. This was also an irony. They say he saved others, but he could not save himself. Jesus did save other people by dying for them. He saved those who believe in him by dying for their sins. They said God would save him if God sent him, but they did not know that God sent him to die. Jesus died obeying God.

See: Messiah (Christ); Irony; Save (Salvation, Saved from Sins); Atone (Atonement)

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27:45-56

When was the sixth hour?

[27:45]

The sixth hour was about noon.

When was the ninth hour?

[27:46]

The ninth hour was about 3pm.

Why did Jesus say the things he did?

[27:46]

As Jesus died, people's sins were put on him in some way. He was separated from God for the first time. This is why he said that God forsook him.

See: Sin; Atone (Atonement)

Why did people think Jesus was calling for Elijah?

[27:47]

When Jesus said, "Eli," the people thought they heard Jesus calling to Elijah.

Why did someone try to give Jesus sour wine?

[27:48]

One soldier tried to give Jesus sour wine. Perhaps he thought this would help to Jesus not be in as much pain. He tried to help Jesus. However, the other soldiers wanted to make Jesus live longer so they could see if Elijah came to help him. He did this to mock Jesus.

How did Jesus give up his spirit?

[27:50]

When Matthew said Jesus gave up his spirit, he was saying that Jesus died.

See: Spirit (Spiritual)

Why was the curtain in the temple split into two pieces?

[27:52]

In the temple, there was a curtain that separated the holiest place from everything else. It was the place where the high priest went once a year offer a sacrifice to God. God was in this place in a certain way. The curtain was so big and thick that it could not be torn. When Jesus died, it tore. This was a metaphor. When the curtain tore, it showed there was no longer anything that separated people from God.

See:Most Holy Place (Holy of Holies); High Priest; Offer (Offering); Sacrifice; Metaphor; Temple; Presence of God

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How were people resurrected?

[27:52]

Matthew wrote that there was an earthquake in Jerusalem. At this time, many dead people were resurrected. These were Jews who believed in God and were at peace with God. Some scholars think this happened to show that the death of Jesus broke the power of death itself.

See: Resurrect (Resurrection) ; Holy Ones

Why did the Roman soldier think that Jesus was the Son of God?

[27:54]

From the events that happened at Jesus' death, the Roman soldier believed Jesus was the Son of God. Some scholars think that the soldier declaring Jesus to be the Son of God showed Jesus' innocence and the guilt of the people. Other scholars think that he said that Jesus was a very great man whom God blessed. Matthew wanted people to think about how the Roman soldier believed the truth about Jesus and the Jewish leaders did not.

See: Son of God; Bless (Blessing)

Where was Galilee?

[27:55]

See Map: Galilee

Who were the sons of Zebedee?

[27:56]

See: Matthew 4:21

27:57-66

Where was Arimathea?

[27:57]

See Map: Arimathea

How was Joseph a disciple of Jesus?

[27:57]

Joseph was a pharisee and also a disciple of Jesus. That is, he believed in Jesus.

See: Disciple; Pharisees

Why did Joseph of Arimathea ask for Jesus' body?

[27:58]

Joseph of Arimathea asked Pilate for Jesus' body. He was a Jew. According to the Law of Moses, a dead body needed to be buried before the sun set, especially if the Sabbath was the next day.

See: Deuteronomy 21:23

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See: Law of Moses; Sabbath

Why did Joseph wrap the body in clean linen cloth?

[27:59]

Joseph wrapped Jesus' body in clean linen cloth. He did this to prepare Jesus' body to be buried.

Why did Joseph put the body of Jesus in a new tomb?

[27:60]

Joseph put the body of Jesus in a new tomb because it honored Jesus. There was no odor of death or decay. Usually a tomb held several bodies. After a year, the bones were placed in a box.

See: Tomb

Who was the other Mary?

[27:61]

See: Matthew 27:56

What was the Day of Preparation?

[27:62]

The Damby of Preparation was the time to prepare for the Sabbath. It was the day before the Sabbath. It began on Thursday evening and lasted until Friday evening. People cleaned houses, bought supplies, and cooked food so that they did no work on the Sabbath.

See: Sabbath

Who were the chief priests and pharisees?

[27:63]

See: Chief Priest; Pharisees

Who was the deceiver?

[27:63]

The Jewish leaders spoke about a deceiver. They were speaking about Jesus. They thought that Jesus deceived people. That is, he lied to people. The Jewish leaders thought the disciples would also try to steal Jesus' body so they could deceive people.

How was someone raised from the dead?

[27:64]

See: Resurrect (Resurrection)

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Matthew 27:1

plotted against Jesus to put him to death

The Jewish leaders were planning how they could convince the Roman leaders to kill Jesus.

Matthew 27:3

Then when Judas

If your language has a way of showing that a new story is starting, you may want to use that here.

that Jesus had been condemned

"that the Jewish leaders had condemned Jesus"

the thirty pieces of silver

This was the money that the chief priests had given Judas to betray Jesus.

Matthew 27:4

innocent blood

"a person who does not deserve to die"

What is that to us?

"That is not our problem!" or "That is your problem!"

Matthew 27:5

threw down the pieces of silver in the temple

Possible meanings are 1) he threw the pieces of silver while in the temple courtyard, or 2) he was standing in the temple courtyard, and he threw the pieces of silver into the temple.

Matthew 27:6

It is not lawful to put this

"Our laws do not allow us to put this"

put this

"put this silver"

the treasury

This is the place they kept the money they used to provide for things needed for the temple and the priests.

price of blood

"money paid for a man to die"

Matthew 27:7

potter's field

This was a field that was bought to bury strangers who died in Jerusalem.

Matthew 27:8

to this day

This means to the time that Matthew is writing this book.

Matthew 27:9

Then that which had been spoken by Jeremiah the prophet was fulfilled

"This fulfilled what the prophet Jeremiah spoke"

the price set on him by the sons of Israel

"the price the sons of Israel set on him"

the sons of Israel

"some of the descendants of Israel" or "the leaders of Israel"

Matthew 27:10

directed me

Here "me" refers to Jeremiah.

Matthew 27:11

Now

The word "Now" is used here to mark a return to the main events of the story.

the governor

"Pilate"

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You say so

"Yes, as you said, I am" or "Yes. It is as you said" or 2) by saying this, Jesus was saying that Pilate, not Jesus, was the one calling him the King of the Jews.

Matthew 27:12

But when he was accused by the chief priests and elders

"But when the chief priests and elders accused him"

Matthew 27:13

Do you not hear how many things they accuse you of?

"I am surprised that you do not answer these people who accuse you of doing so many bad things!"

Matthew 27:14

did not answer even one word, so that the governor was greatly amazed

Jesus was completely silent.

Matthew 27:15

the festival

This is the Passover celebration.

prisoner chosen by the crowd

"prisoner whom the crowd would choose"

Matthew 27:16

they had a notorious prisoner

"there was a prisoner who was well known for doing something bad"

Matthew 27:17

they were gathered

"the crowd gathered"

Jesus who is called Christ

"whom some people call the Christ"

Matthew 27:18

they had handed Jesus over to him

"the Jewish leaders had brought Jesus to him." They had done this so that Pilate would judge Jesus.

Matthew 27:19

While he was sitting on the judgment seat

"While Pilate was sitting in the place where a judge would sit while making a decision."

sent word

"sent a message"

I have suffered much today

"I have been very upset today"

Matthew 27:20

Now ... destroy Jesus

Here "Now" is used to mark a pause in the story. Matthew tells background information about why the crowd chose Barabbas.

they should ask for Barabbas and destroy Jesus

"they should ask Pilate to release Jesus and tell him to have his soldiers kill Jesus"

Matthew 27:21

asked them

"asked the crowd"

Matthew 27:22

who is called Christ

"whom some people call the Christ"

Matthew 27:23

has he done

"has Jesus done"

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they cried out

"the crowd cried out"

Matthew 27:24

he was gaining nothing

"he was doing no good" or "he was unable to convince the people"

washed his hands in front of the crowd

Pilate does this as a sign that he is not responsible for Jesus's death.

the blood

"the death"

You see to it

"This is your responsibility."

Matthew 27:25

May his blood be on us and our children

"Yes! We and our descendants will be responsible for executing him"

Matthew 27:26

Then he set Barabbas free for them

Possible meanings are 1) Pilate set Barabbas free because the crowd had asked him to or 2) Pilate released Barabbas and put him under the control of the crowd.

he scourged Jesus and handed him over to be crucified

"he ordered his soldiers to beat Jesus with a whip and to crucify him"

Matthew 27:28

stripped him

"pulled off his clothes"

scarlet

bright red

Matthew 27:29

a crown of thorns

"a crown from thorny branches" or "a crown from branches with thorns on them"

a staff in his right hand

They gave Jesus a stick to hold to represent a scepter that a king holds. They did this to mock Jesus.

Hail, King of the Jews

They were saying this to mock Jesus. They were calling Jesus "King of the Jews," but they did not really believe he was a king. And yet what they were saying was true.

Hail

"We honor you" or "May you live a long time"

Matthew 27:30

They spat on him

The past tense of the verb "spit" can be either "spit" or "spat."

Matthew 27:32

As they came out

"As they came out of Jerusalem"

they found a man

"the soldiers saw a man"

whom they forced to go with them so that he might carry his cross

"whom the soldiers forced to go with them so that he could carry Jesus's cross"

Matthew 27:33

place called Golgotha

"place that people called Golgotha"

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Matthew 27:34

gall

Gall is the bitter yellow liquid that bodies use in digestion. The people were mocking Jesus by mixing it with the wine and so making the wine undrinkable.

Matthew 27:35

his garments

These were the clothes Jesus had been wearing.

Matthew 27:37

the charge against him

"a written explanation of why he was being crucified"

Matthew 27:38

Two robbers were crucified with him

"The soldiers crucified two robbers with Jesus"

Matthew 27:39

shaking their heads

They did this to make fun of Jesus.

Matthew 27:40

If you are the Son of God, come down from the cross

"If you are the Son of God, prove it by coming down from the cross"

the Son of God

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

Matthew 27:42

He saved others, but he cannot save himself

Possible meanings are 1) the Jewish leaders do not believe that Jesus saved others or that he can save himself, or 2) they believe he did save others but are laughing at him because now he cannot save himself.

He is the King of Israel

"He says that he is the King of Israel"

Matthew 27:43

For he even said, 'I am the Son of God.'

"For Jesus even said that he is the Son of God."

Son of God

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

Matthew 27:44

the robbers who were crucified with him

"the robbers that the soldiers crucified with Jesus"

Matthew 27:45

from the sixth hour ... until the ninth hour

"from about noon ... for three hours" or "from about twelve o'clock midday ... until about three o'clock in the afternoon"

darkness came over the whole land

"it became dark over the whole land"

Matthew 27:46

Jesus cried

"Jesus called out" or "Jesus shouted"

Eli, Eli, lama sabachthani

These words are what Jesus cried out in his own language. Translators usually leave these words as they are.

Matthew 27:48

one of them

Possible meanings are 1) one of the soldiers or 2) one of those who stood by and watched.

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sponge

This is a sea animal that is harvested and used to take up and hold liquids. These liquids can later be pushed out.

Matthew 27:50

gave up his spirit

"he died, giving his spirit over to God" or "he breathed his last breath"

Matthew 27:51

Behold

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

the curtain of the temple was split in two

"the curtain of the temple tore in two" or "God caused the curtain of the temple to tear in two"

Matthew 27:52

The tombs were opened, and the bodies of the holy people who had fallen asleep were raised

"God opened the tombs and made many godly people who had died become alive again"

Matthew 27:53

They came out ... appeared to many

After the earthquake when Jesus died and the tombs were opened 1) the holy people came back to life, and then, after Jesus came back to life, the holy people entered Jerusalem, where many people saw them, or 2) Jesus came back to life, and then the holy ones came back to life and entered the city, where many people saw them.

Matthew 27:54

those who were watching Jesus

"the other soldiers with him who were guarding Jesus"

Son of God

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

Matthew 27:57

Connecting Statement:

This begins the account of Jesus's burial.

Arimathea

This is the name of a city in Israel.

Matthew 27:58

Then Pilate ordered it to be given to him

"Then Pilate ordered the soldiers to give the body of Jesus to Joseph"

Matthew 27:59

linen

a fine, costly cloth

Matthew 27:60

that he had cut into the rock

It is implied that Joseph had workers who cut the tomb into the rock.

Matthew 27:61

opposite the tomb

"across from the tomb"

Matthew 27:62

the Preparation

This is the day that people got everything ready for the Sabbath.

were gathered together with Pilate

"they met with Pilate"

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Matthew 27:63

he said, 'After three days will I rise again.'

"when Jesus, the deceiver, was alive he said that after three days he will rise again." or "he said that after three day he would rise again."

Matthew 27:64

command that the tomb be made secure

"command your soldiers to guard the tomb"

his disciples may come and steal him ... say to the people, 'He has risen from the dead,' and

"his disciples may ... tell the people that he has risen from the dead, and"

from the dead

From among all those who have died. The expression "the dead" describes all dead people together in the underworld. To rise from among them speaks of becoming alive again.

and the last deception will be worse than the first

"and if they deceive people by saying that, it will be worse than the way he deceived people before when he said that he was the Christ"

Matthew 27:65

a guard

This consisted of four to sixteen Roman soldiers.

Matthew 27:66

sealing the stone

Possible meanings are 1) they put a cord around the stone and attached it with seals to the rock wall on either side of the entrance to the tomb or 2) they put seals between the stone and the wall.

placing the guard

"telling the soldiers to stand where they could keep people from tampering with the tomb"

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Chapter 28

[1] Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other
Mary came to see the tomb. [2] Behold, there was a great earthquake, for an angel of the Lord descended from
heaven, came and rolled away the stone, and sat on it.

[3] His appearance was like lightning, and his clothing as white as snow. [4] The guards shook with fear and became
like dead men.
[5] The angel addressed the women and said to them, "Do not be afraid, for I know that you seek Jesus, who has
been crucified. [6] He is not here, but is risen, just as he said. Come see the place where the Lord was lying. [7] Go
quickly and tell his disciples, 'He has risen from the dead. See, he is going ahead of you to Galilee. There you will
see him.' See, I have told you."

[8] The women quickly left the tomb with fear and great joy, and ran to tell his disciples. [9] Behold, Jesus met them
and said, "Greetings!" The women came, took hold of his feet and worshiped him. [10] Then Jesus said to them, "Do
not be afraid. Go tell my brothers to leave for Galilee. There they will see me."

[11] Now while the women were going, behold, some of the guards went into the city and told the chief priests all
the things that had happened. [12] When the priests had met with the elders and discussed the matter with them,
they gave a large amount of money to the soldiers [13] and told them, "Say to others, 'The disciples of Jesus came by
night and stole his body while we were sleeping.'
[14] If this report reaches the governor, we will persuade him and take any worries away from you." [15] So the
soldiers took the money and did as they had been instructed. This report spread widely among the Jews and
continues even today.

[16] But the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. [17] When they saw
him, they worshiped him, but some doubted.
[18] Jesus came to them and spoke to them and said, "All authority has been given to me in heaven and on earth. [19]
Go therefore and make disciples of all the nations. Baptize them into the name of the Father, of the Son, and of
the Holy Spirit.
[20] Teach them to obey all the things that I have commanded you. See, I am with you always, even to the end of the
age."

Matthew 28

28:1-10

What was the Sabbath?

[28:1]

See: Sabbath

What day was the first day of the week?

[28:1]

The Sabbath began on Friday at sunset and ended Saturday at sunset. The day after the Sabbath was the first day of the week. This day began on Saturday at sunset and ended on Sunday at sunset.

See: Sabbath

Why did the angel roll away the stone?

[28:2]

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The angel rolled away the stone because it was very large.

See: Angel; Heaven

Why did the angel look the way he did?

[28:3]

The angel looked the way he did because he was holy. White was a symbol of someone or something being holy.

See: Angel; Holy (Holiness, Set Apart); White (symbol)

How was Jesus crucified?

[28:5]

See: Crucify (Crucifixion)

How was Jesus resurrected?

[28:5, 28:6]

The man in the tomb said that Jesus was risen. That is, Jesus was resurrected.

See: Resurrect (Resurrection)

Where was Galilee?

[28:7]

See Map: Galilee

What was worship?

[28:9]

See: Worship

28:11-20

Who were the chief priests and elders?

[28:11]

The chief priests and elders were Jewish leaders.

See: Chief Priest; Elder

Why did the Jewish leaders give money to the Roman soldiers?

[28:12]

The Jewish leaders gave money to the Roman soldiers to lie about what happened. They did not want people to know about what happened at the tomb.

Who were the eleven disciples?

[28:16]

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Normally, there were twelve disciples. At this time, Judas was not a disciple anymore.

See: Disciple

What did God give to Jesus?

[28:18]

Jesus said that God gave him permission to do something. He gave him power to do things in heaven and on earth.

See: Heaven

How were the disciples to make disciples?

[28:19]

Jesus wanted the disciples to make other disciples. That is, he wanted them to tell people about Jesus and help them to believe in Jesus and to do things that honored God. They did this by going to different places, baptizing people who believed in Jesus, and teaching them how to live in a way that honored God.

See: Disciple; Baptize (Baptism)

How was Jesus with the disciples until the end of the age?

[28:20]

Jesus said that he would be with the disciples until the end of the age. Some scholars think Jesus would remain with them for a time on the earth after he was resurrected. He will help them to do the things he wanted them to do. Other scholars think Jesus wanted to say that he would be with every generation of Christians to help them do the things he wanted them to do.

See: Disciple; Resurrect (Resurrection) ; Generation

Matthew 28:1

Now after the Sabbath, as it began to dawn toward the first day of the week

"After the Sabbath, as the sun began to come up Sunday morning"

the other Mary

"the other woman named Mary." This is Mary the mother of James and Joseph

Matthew 28:2

Behold

The word "behold" here alerts us to pay attention to the surprising information that follows. Your language may have a way of doing this.

there was a great earthquake, for an angel of the Lord descended ... and rolled away the stone

Possible meanings are 1) the earthquake happened because the angel came down and rolled away the stone or 2) all these events happened at the same time.

earthquake

a sudden and violent shaking of the ground

Matthew 28:3

His appearance was like lightning

"The angel's appearance was bright like lightning"

his clothing as white as snow

"his clothing was very white, like snow"

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Matthew 28:4

became like dead men

"fell to the ground and lay there like dead men"

Matthew 28:5

the women

"Mary Magdalene and the other woman named Mary"

who has been crucified

"whom the people and the soldiers crucified" or "whom they crucified"

Matthew 28:6

was lying

This means that Jesus's body was lying on the flat surface inside the tomb, not that Jesus was saying things that were not true.

Matthew 28:7

He has risen from the dead

"He has come back to life"

from the dead

From among all those who have died. The expression "the dead" describes all dead people together in the underworld. To rise from among them speaks of becoming alive again.

going ahead of you ... you will see him

Here "you" is plural. It refers to the women and the disciples.

I have told you

Here "you" is plural and refers to the women.

Matthew 28:8

The women

"Mary Magdalene and the other woman named Mary"

Matthew 28:9

Greetings

This is an ordinary greeting, much like "Hello" in English.

took hold of his feet

"got down on their knees and held onto his feet"

Matthew 28:10

my brothers

This refers to Jesus's disciples.

Matthew 28:12

discussed the matter with them

"decided on a plan among themselves." The priests and elders decided to give the money to the soldiers.

Matthew 28:13

Say to others, 'The disciples of Jesus came ... while we were sleeping.'

"Tell others that Jesus' disciples came ... while you were sleeping."

Matthew 28:14

If this report reaches the governor

"If the governor hears that you were asleep when Jesus's disciples took his body"

the governor

"Pilate"

we will persuade him and take any worries away from you

"do not worry. We will talk to him so that he does not punish you."

Matthew 28:15

did as they had been instructed

"did what the priests had told them to do"

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This report spread widely among the Jews and continues even today

"Many Jews heard this report and continue to tell others about it even today"

Matthew 28:17

they worshiped him, but some doubted

Possible meanings are 1) they all worshiped Jesus even though some of them doubted, or 2) some of them worshiped Jesus, but others did not worship him because they doubted that he had become alive again.

Matthew 28:18

All authority has been given to me

"My Father has given me all authority over everyone and everything in heaven and on earth"

Matthew 28:19

of all the nations

"of the people in every nation"

into the name

"by the authority"

Father ... Son

These are important titles that describe the relationship between God and Jesus. It is best to translate “Father” and “Son” with the same words that your language uses to refer to a human father and a human son.

Matthew 28:20

See

"Look" or "Listen" or "Pay attention to what I am about to tell you"

even to the end of the age

"until the end of this age" or "until the end of the world"

Introduction to the Gospel of Mark

Overview

Mark wrote about what Jesus did during his last three years on earth. Mark called Jesus “God’s servant” (see: Mark 10:45). In this book, Jesus always served God and other people. According to Mark, Jesus travelled to different places, taught people, and did many miracles. Jesus did these miracles to prove that he taught true things from God. Mark wrote about the miracles of Jesus more than any other gospel writer.

Mark wrote that Jesus was both God and man. The things Jesus said and did allowed people to know how to do things and say things that honor God.

See: Miracle; Gospel; Jesus is God

Who wrote this letter?

In the gospel, the author does not write who the author was. Also, the author did not say that he saw everything that he wrote about.

Two of the first Christian leaders, wrote letters writing the author was Mark. These letters are not in the Bible.

In the Bible, Mark was also called John (see: Acts 12:12, 25; 15:37). His mother was a woman named Mary and she lived in Jerusalem (see: Acts 12:12). Mark’s cousin was Barnabas (see: Colossians 4:10).

Mark traveled with Barnabas and Paul on the first missionary trip (see: Acts 13:5).

Mark was a friend to the apostle Peter, (see: 1 Peter 5:13). Mark learned most of the things he wrote about from Peter.

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See: Gospel; Paul's Missionary Journeys;Apostle

To whom did Mark write?

In the gospel, the author did not speak about the people to whom he wrote. Mark wrote in the Greek language. He explained Aramaic words. So it is thought the readers did not know Aramaic (see:Mar k3:17, 5:41, 7:11, 7:34, 10:46, 14:36, 15:22, and 15:34).

Mark did not explain the different names for Jesus such as Messiah, Son of God, Son of David, Lord, and the “Son of Man.” He also did not explain the words gospel, King Herod, Pilate, and many of the towns in his book. Because he did not explain these words, the audience probably knew these words and believed in Jesus.

Mark wrote fourteen Latin words that were spoken by the people in Rome. One example was when he explained the value of the two coins the widow gave (see: Mark 12:42). He wrote the Latin name for the coin. Because of these Latin words, scholars think Mark wrote to people in Rome.

See: Gospel;Languages in the New Testament; Messiah (Christ); Son of God;Son of Man

See Map: Rome

What did Mark write about in this letter?

Messianic secret

In the first part of Mark’s gospel Jesus did not tell people that he was the messiah. In the second part of Mark’s gospel, he told his disciples that he was the messiah. However, Jesus told them not to tell anybody.

See: Messiah (Christ); Gospel;Messianic Secret; Disciple

Suffering servant

The “suffering servant” was a certain person who serves God and suffers for doing it. Isaiah prophesied about this person (see: Isaiah 53). This person is Jesus. Mark said, “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (see: Mark 10:45)

Jesus not only came to serve God and man, he commanded Christians to do the same.

See: Prophecy (Prophesy) ; Son of Man

Son of Man

Jesus often called himself the “Son of Man.” He did this because he was a man who served God and would die.

However, the “Son of Man” had a different meaning in the book of Daniel (see: Daniel 7:13-14). In those verses, the Son of Man was a specific person who would have all power and judge all people. When Jesus called himself the Son of Man, he wanted to say that he was not just a man who served God. He would also rule the world and judge everyone.

See: Ezekiel 2:1

See: Son of Man

Son of God

Jesus is sometimes called the “Son of God.” In Mark, other people often call Jesus the “Son of God.”

See: Son of God

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Kingdom of God

Mark often wrote about the kingdom of God.

See: Kingdom of God

Why did Mark write this letter?

Mark wanted to tell people about the gospel of Jesus the Messiah, the Son of God (see: Mark 1:1). Jesus was both the “Son of God” and the “Son of Man.” He was a humble man who served other people. He rescued people and got them to worship God. Jesus tells everyone to trust him and to follow him.

See: Gospel; Messiah (Christ); Son of God; Son of Man

Outline of the Gospel of Mark

1. Jesus, the Son of God (1:1-13)
    1. The baptism and teaching of John (1:1-8)
    2. The baptism of Jesus (1:9-11)
    3. The temptation of Jesus (1:12-13)
2. Jesus at work in Galilee (1:14-9:50)
    1. He begins his work (1:14-45)
    2. He teaches about his kingdom (2:1-5:43)
    3. He meets people who want to stop him (6:1-8:26)
    4. He prepares his disciples for the end (8:27-9:50)
3. Jesus prepares for death (10:1-14:31)
    1. He goes to Jerusalem (10:1-11:11)
    2. He stays in Jerusalem and vicinity (11:12-14:31)
4. Jesus suffers and dies at the hands of men (14:32-15:47)
    1. His suffering in Gethsemane (14:32-42)
    2. His arrest (14:43-52)
    3. His trial before Jewish leaders and Peter denies knowing him (14:53-72)
    4. His trial before Pilate (15:1-15)
    5. His crucifixion (15:16-41)
    6. His burial (15:42-47)
5. Jesus triumphs over death (16:1-20)
    1. His resurrection (16:1-8)
    2. His appearances on earth (16:9-18)
    3. His ascension into heaven (16:19-20)

Mark

Chapter 1

[1] This is the beginning of the gospel of Jesus Christ, the Son of God.

[2] As it is written in Isaiah the prophet,
"Look, I am sending my messenger before your face,
the one who will prepare your way.
[3] The voice of one crying out in the wilderness,
'Make ready the way of the Lord;
make his paths straight.'"

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[4] John came, baptizing in the wilderness and preaching a baptism of repentance for the forgiveness of sins. [5] The whole country of Judea and all the people of Jerusalem went out to him. They were baptized by him in the Jordan River, confessing their sins. [6] John wore a coat of camel's hair and a leather belt around his waist, and he ate locusts and wild honey.

[7] He was preaching, saying, "One will come after me who is more powerful than I; the strap of his sandals I am not worthy to stoop down and untie. [8] I baptized you with water, but he will baptize you with the Holy Spirit."

[9] It happened in those days that Jesus came from Nazareth in Galilee, and he was baptized by John in the Jordan River. [10] As Jesus came up out of the water, he saw the heavens split open and the Spirit coming down on him like a dove. [11] A voice came out of the heavens: "You are my beloved Son. I am very pleased with you."

[12] Then the Spirit compelled him to go out into the wilderness. [13] He was in the wilderness forty days being tempted by Satan. He was with the wild animals, and the angels served him.

[14] Now after John was arrested, Jesus came into Galilee proclaiming the gospel of God. [15] He said, "The time is fulfilled, and the kingdom of God is near. Repent and believe the gospel."

[16] When he was walking beside the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea, for they were fishermen. [17] Jesus said to them, "Come, follow me, and I will make you fishers of men." [18] Then immediately they left the nets and followed him.
[19] As Jesus was walking on a little farther, he saw James son of Zebedee and John his brother; they were in the boat mending the nets. [20] He called them, and they left their father Zebedee in the boat with the hired servants, and they followed him.

[21] Then they came into Capernaum, and on the Sabbath, Jesus went into the synagogue and taught. [22] They were astonished at his teaching, for he was teaching them as someone who has authority and not as the scribes.
[23] Just then a man in their synagogue who had an unclean spirit cried out, [24] saying, "What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you are. You are the Holy One of God!"

[25] Jesus rebuked the demon and said, "Be quiet and come out of him!" [26] The unclean spirit threw him into convulsions and went out from him while crying out with a loud voice.
[27] All the people were amazed, so they asked each other, "What is this? A new teaching with authority! He even commands the unclean spirits and they obey him!" [28] The news about him went out everywhere into the whole region of Galilee.

[29] After coming out of the synagogue, they came into the house of Simon and Andrew, along with James and John.
[30] Now Simon's mother-in-law was lying sick with a fever, and they told Jesus about her. [31] So he came, took her by the hand, and raised her up; the fever left her, and she started serving them.

[32] That evening after the sun had set, they brought to him all who were sick or possessed by demons. [33] The whole city gathered together at the door. [34] He healed many who were sick with various diseases and cast out many demons, but he did not allow the demons to speak because they knew him.

[35] He got up very early, while it was still dark; he left and went out into a solitary place and there he prayed. [36] Simon and those who were with him searched for him. [37] They found him and they said to him, "Everyone is looking for you."

[38] He said, "Let us go elsewhere, out into the surrounding towns, so that I may preach there also. That is why I came out here." [39] He went throughout all of Galilee, preaching in their synagogues and casting out demons.

[40] A leper came to him. He was begging him; he knelt down and said to him, "If you are willing, you can make me clean."

[41] Moved with compassion, Jesus reached out his hand and touched him, saying to him, "I am willing. Be clean." [42] Immediately the leprosy left him, and he was made clean.
[43] Jesus strictly warned him and sent him away. [44] He said to him, "Be sure to say nothing to anyone, but go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them."

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[45] But he went out and began to declare it freely and spread the word, so much so that Jesus could no longer enter a town openly but he stayed out in remote places. Yet people were still coming to him from everywhere.

Mark 1 Commentary

1:1-8

What is the gospel?

[1:1]

See: Gospel

How is Jesus the “son of God”?

[1:1]

See: Son of God

Who was John the Baptist?

[1:4]

Mark wrote about John the Baptist fulfilling a prophecy from the Old Testament. Three different prophets spoke about this prophecy (see: Exodus 23:20; Isaiah 40:3; Malachi 3:1). Mark wanted people to know that God promised to do something, and it happened. God promised that a prophet would come before the messiah to tell people that the messiah was coming. John the Baptist was this promised prophet.

See: Fulfill (Fulfillment); Prophecy (Prophesy) ; Prophet; Messiah (Christ)

How did John the Baptist serve God?

[1:4, 1:5]

John the Baptist served God by telling people that they needed to repent. They needed to worship and obey God. They were unclean because they disobeyed God. They needed to be made clean. John also served God by baptizing people who believed in God and repented of their sins.

See: Repent (Repentance); Sin; Clean and Unclean; Baptize (Baptism); Gentile; Confess (Confession)

Why was John’s baptism different from all other baptisms?

[1:4, 1:5]

John’s baptism was not like other baptisms. John’s baptism helped people get ready for the messiah. People wanted to follow the messiah, so they confessed their sins. They were at peace with God for a time. This helped them to know the messiah when they heard him speak. In ancient Israel, other leaders might have baptized and preached repentance. However, only John prepared the people in Judea and in Jerusalem for Jesus.

See: Baptize (Baptism); Preach (Preacher); Repent (Repentance); Clean and Unclean

See Map: Jerusalem; Judea

Where is Judea and Jerusalem?

[1:5]

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See Map: Judea; Jerusalem

Why did Mark write about the clothes John the Baptist wore and the things he ate?

[1:6]

The Jews thought the prophet Elijah would come back to earth before the messiah (see: Malachi 4:5). Elijah was a prophet who wore a coat made of hair and a leather belt around his waist (see:2 Kings 1:8). John dressed in the same way as Elijah.

Both Elijah and John lived in the wilderness. People who lived in the wilderness ate locusts and honey.

Mark wrote these things so everyone would know that John was the prophet who God promised to send before the messiah came. John told people that the messiah would be there soon.

See: Prophet; Messiah (Christ); Locust; Wilderness

Why did John not want to untie Jesus' sandal?

[1:7]

In ancient Israel, people thought that feet were very dirty. Because of this, only servants or slaves would touch someone's feet. It dishonored someone to touch dirty feet. However, John thought that even touching Jesus' feet was a greater honor than John deserved.

Advice to translators: A sandal is a certain type of shoe. It does not cover the entire foot.

See: Clean and Unclean

How was Jesus' baptism different from John's baptism?

[1:8]

John's baptism was a way for people to show other people that they wanted to obey and honor God. They wanted to stop sinning. Jesus baptizes people with the Holy Spirit. That is, he did not just wash their body with water. They were baptized because they believed in Jesus.

See: Matthew 3:11; Luke 3:3-16; John 1:19-34; Acts 2

See: Baptize (Baptism); Holy Spirit;Spirit (Spiritual)

1:9-11

How were the heavens split open?

[1:10]

Mark wrote that the heavens were "split open" or tore and opened when Jesus came out of the water. Mark wrote the same word to write about God tearing the curtain of the temple from top to bottom when Jesus died on the cross (see: Mark 15:38). This was at the beginning and the end of Mark's gospel. Mark wanted people to know that Jesus is the Son of God. Mark wrote about the heavens opening because he wanted to say that God was allowing people to know more about God.

See: Temple; Cross; Gospel; Son of God; God;Heaven

Why did the voice say "You are my beloved Son. I am very pleased with you"?

[1:11]

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The voice saying “You are my beloved Son” was saying that the messiah had come to earth. After this, Jesus began to do certain things to serve God and tell people that he was the messiah. God sent the Holy Spirit as a dove so people would know that God had anointed Jesus for ministry.

The words spoken by God the father made the readers think about Isaiah 42:1.

See: Psalms 2:7; Matthew 3:13-17; Luke 3:21-23

See: Son of God; God the Father; Holy Spirit; Messiah (Christ); Minister (Ministry); Anoint (Anointing)

1:12-13

Why did Jesus go to the wilderness after he was baptized?

[1:12]

Jesus went to the wilderness because the Holy Spirit wanted him to go there. Jesus completely obeyed the Holy Spirit and went to the wilderness.

See: Wilderness; Holy Spirit; Baptize (Baptism)

Why did God send Jesus into the wilderness?

[1:13]

God sent Jesus into the wilderness. This is because Satan was going to tempt him. Jesus was given choices to follow God or not. Jesus obeyed God because he trusted God. Jesus did not sin when he was tempted. He did not follow Satan. After the temptations, angels served Jesus because his body was weak.

See: Matthew 4:1-11; Luke 4:1-13

See: Satan (The Devil); Tempt (Temptation); Angel

1:14-15

Why was John put into prison?

[1:14]

John was put in prison because he told Herod that he could not marry his brother’s wife, Herodias. John said that Herod broke the law by marrying Herodias.

Where is Galilee?

[1:14]

See Map: Galilee

Why did Jesus say that the “kingdom of God” is near?

[1:15]

Jesus said that the kingdom of God was near. Some scholars think Jesus’ kingdom was on the earth. He was the king of the earthly kingdom.

Other scholars think Jesus wanted to say the “kingdom of God” has started so that people did not have to sin any more. God rules the things someone thinks and the things they do when they believe in Jesus and do the things he

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said to do. Before, people could only do evil before Jesus came to earth. Now people can return to God and do the things that honor him.

Other scholars think Jesus was coming to offer to his kingdom to Israel. His kingdom was going to begin if they believed in him. Because they rejected him, his kingdom did not begin.

See: Matthew 4:12-17; Luke

See: Kingdom of God; Messiah (Christ); Proclaim (Proclamation)

1:16-20

Why did Jesus say they would be “fishers of men”?

[1:17]

Jesus used a metaphor when he said they would be “fishers of men.” Peter, Andrew, John and James were all fishermen. They fished to earn money. Jesus said this to say that they were no longer going to catch fish for money. Instead, they would bring men to God by telling them about the gospel. Jesus wanted to tell them they would serve God in a different way.

See: Metaphor; Gospel

Why did Peter and Andrew follow Jesus immediately?

[1:18]

Andrew heard what John the Baptist said about Jesus (see: John 1:40). Andrew was ready to follow Jesus because of John. Andrew found his brother Peter. Peter was also ready to follow Jesus (see: John 1:41-42).

Why did Mark write about the hired men?

[1:20]

The disciples left their family, their work, and their homes to follow Jesus. They left everything that they had. Mark wrote that they did not leave their father to fish without help. He had hired men who would help him. They honored their father by making sure he was not alone.

See: Matthew 4:18-22; John 1:40-42

See: Disciple

See Map: Sea of Galilee

1:21-28

Where was Capernaum?

[1:21]

See Map: Capernaum

What was the Sabbath?

[1:21]

See: Sabbath

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What was a synagogue?

[1:21]

See: Synagogue

How were the things Jesus taught different from other teachers?

[1:22]

In ancient Israel, teachers said what other teachers that came before them said. Jesus' teaching was different. He taught what God commanded. Jesus did not follow the things that other people taught because other people taught it. He only taught about what God said and the people were amazed.

Why did the unclean spirits cry out?

[1:23]

The unclean spirits cried out. That is, they were afraid. They knew that Jesus is God and will one day judge them and punish them.

See: Clean and Unclean;Demon

Where was Nazareth?

[1:24]

See Map: Nazareth

Who is the "holy one" of God?

[1:24]

Jesus is the holy one of God. That is, he is the messiah.

See: Messiah (Christ)

Why did Jesus tell the demon to be quiet?

[1:25]

Jesus made others know that he had power over the demons when he told them to be quiet. They needed Jesus' permission to speak.

See: Demon

Why were the people amazed?

[1:27]

The people were amazed because even the demons did what Jesus told them to do. He had power that they had never seen before.

See: Luke 4:31-37

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1:29-31

Why did Mark write that the woman served Jesus after she was healed?

[1:31]

Mark wrote that Peter's mother-in-law served Jesus so everyone would know that Jesus had completely healed her.

See: Matthew 8:14-15; Luke 4:38-39

1:32-39

How was someone possessed by a demon?

See: Demon Possession (Casting Out Demons)

Why did Mark write that the people came to Jesus after sunset?

[1:32]

Mark wrote that people came to Jesus after sunset. The people wanted to follow the Law of Moses and not do any work on the Sabbath. The Jewish leaders taught that carrying a person who could not walk was work. Therefore, it was against the Law of Moses. The people waited until after the Sabbath was over at sunset to come to Jesus for healing.

See: Law of Moses; Sabbath

Why did Mark write Jesus woke up early and prayed in a quiet place alone?

[1:35]

Mark wrote about Jesus getting up early in the morning and praying. For Jesus, prayer was the most significant part of his day. He was able to talk and listen to God the father. God the father told Jesus what he needed to do while he prayed. This is the beginning of Jesus' preaching and healing in Galilee.

See: God the Father; Preach (Preacher)

See Map: Galilee

1:40-45

What is leprosy?

[1:40]

See: Leprosy (Leper)

Why did Jesus touch the leper?

[1:41]

A person became unclean if they touched a leper. This is what is written in the Law of Moses. Mark wanted people to know that Jesus touched the leper. Jesus did not worry about being unclean because he leper was made clean and was healed of his leprosy when Jesus touched him.

See: Clean and Unclean; Law of Moses; Leprosy (Leper)

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Why did Jesus warn the leper not to speak about being healed?

[1:44]

The Law of Moses required a leper to show himself to the priest. The priest would pronounce that he was clean. In this way, Jesus was following the Law of Moses. Mark wrote that Jesus healed three different people. He told each of them not to tell anyone (see: 1:44; 5:43; and 7:36). The leper who was cured did not obey Jesus. He told everyone. Crowds then came to be healed by Jesus instead of coming to hear Jesus teach. Because of the crowds, Jesus could no longer teach in the synagogues. He began to teach outside of the towns where no one lived.

See: Matthew 8:1-4; Luke 5:12-16

See: Law of Moses;Leprosy (Leper); Priest (Priesthood); Clean and Unclean;Synagogue

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Mark 1:1

Son of God

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

Mark 1:2

before your face

This means "ahead of you."

your face ... your way

Here the word "your" refers to the Lord and is singular.

the one

This refers to the messenger.

will prepare your way

"will prepare the people for your arrival"

Mark 1:3

The voice of one crying out in the wilderness

"The voice of one crying out in the wilderness is heard" or "They hear the sound of someone crying out in the wilderness"

Make ready the way of the Lord

"Prepare yourselves for the Lord to come" or "Be ready for the Lord when he comes"

Mark 1:4

John came

"So John came" or "In fulfillment of that prophecy, John came"

Mark 1:5

The whole country of Judea and all the people of Jerusalem

"Many people from Judea and Jerusalem"

They were baptized by him in the Jordan River, confessing their sins

"When they repented of their sins, John baptized them in the Jordan River"

Mark 1:6

he ate locusts and wild honey

Locusts and wild honey were foods that John could find in the wilderness. Wild honey is honey that wild bees make.

Mark 1:7

He was preaching

"John was preaching"

the strap of his sandals I am not worthy to stoop down and untie

"I am not even worthy to do the lowly task of removing his shoes"

the strap of his sandals

People often wore sandals that were made of leather and were tied to their feet with leather straps.

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stoop down

"bend down"

Mark 1:8

but he will baptize you with the Holy Spirit

To baptize with the Holy Spirit means that God would send the Holy Spirit to purify people. The Holy Spirit would then live in them and empower them to stop sinning and to obey God. If possible, use the same word for "baptize" here as you used for John's baptism.

Mark 1:9

It happened in those days

This marks the beginning of a new event in the story.

he was baptized by John

"John baptized him"

Mark 1:10

the Spirit coming down on him like a dove

Possible meanings are 1) the Spirit descended upon Jesus as a bird descends from the sky toward the ground or 2) the Spirit literally looked like a dove as he descended upon Jesus.

Mark 1:11

A voice came out of the heavens

"God spoke from the heavens"

beloved Son

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son. The Father calls Jesus his "beloved Son" because of his eternal love for him.

Mark 1:12

compelled him to go out

"forced Jesus to go out"

Mark 1:13

He was with

"He was among"

Mark 1:14

after John was arrested

"after King Herod had John arrested" or "after soldiers arrested John"

proclaiming the gospel

"telling many people about the good news"

Mark 1:15

The time is fulfilled

"It is now time"

the kingdom of God is near

"God is beginning to rule over all" or 2) God would soon rule over all.

Mark 1:16

casting a net in the sea

"throwing a net into the water to catch fish"

Mark 1:17

I will make you fishers of men

"I will teach you to gather men to me like you gather fish"

men

human beings, persons, people, not specifically males

Mark 1:19

mending the nets

"repairing the nets"

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Mark 1:20

called them

"called them to come with him"

hired servants

"servants who worked for them"

they followed him

James and John went with Jesus.

Mark 1:21

came into Capernaum

"arrived at Capernaum"

Mark 1:22

for he was teaching them as someone who has authority and not as the scribes

"for he was teaching them as someone who has authority teaches and not as the scribes teach"

Mark 1:24

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

"Jesus of Nazareth, leave us alone! There is no reason for you to interfere with us."

we ... us

These pronouns refer to the demon inside the man and all other demons, but do not include the listener.

Have you come to destroy us?

"Do not destroy us!"

Mark 1:26

threw him down

Here the word "him" refers to the demon-possessed man.

Mark 1:27

so they asked each other, "What is this? ... they obey him!"

"so they said to each other, 'This is amazing! ... they obey him!'"

A new teaching with authority!

"He gives a new teaching, and he speaks with authority!" or "He teaches something new, and he has authority!"

He even commands the unclean spirits and they obey him!

This was evidence of Jesus' authority.

Mark 1:30

Now Simon's mother-in-law was lying sick with a fever

Mark introduces Simon's mother-in-law to the story and gives information about her health.

Mark 1:31

raised her up

"caused her to stand" or "made her able to get out of bed"

the fever left her

"Jesus healed her of the fever"

she started serving them

"she provided them with food and drinks"

Mark 1:32

all who were sick or possessed by demons were brought to him.

"many who were sick or possessed by demons were brought to Jesus"

Mark 1:33

The whole city gathered together at the door

"Many people from that city gathered outside the door"

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Mark 1:34

He healed

"Jesus healed"

Mark 1:35

He got up and went to a solitary place

"Jesus got up and went to a place where he could be alone"

Mark 1:36

Simon and those who were with him

Here "him" refers to Simon. Those with him include Andrew, James, John, and possibly other people.

Mark 1:37

Everyone is looking for you

"Many people are looking for you"

Mark 1:38

Let us go elsewhere

"We need to go to some other place."

Mark 1:39

He went throughout all of Galilee

"He went to many places in Galilee"

Mark 1:40

If you are willing, you can make me clean

"If you want to make me clean, then you can make me clean"

you can make me clean

"you can heal me"

Mark 1:41

Moved with compassion, Jesus

"Having compassion for him, Jesus" or "Jesus felt compassion for the man"

I am willing

"I am willing to make you clean"

Mark 1:44

show yourself to the priest

Jesus told the man to show himself to the priest so that the priest could look at his skin to see if his leprosy was really gone. The law of Moses required people to present themselves to the priest if they had been unclean but were no longer unclean.

a testimony to them

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

Mark 1:45

But he went out

The word "he" refers to the man Jesus healed.

began to declare it freely

"began to tell people in many places about what Jesus had done"

that Jesus could no longer enter a town openly

"so much that Jesus could no longer enter a town publicly" or "that Jesus could no longer enter the towns in a way that many people would see him"

remote places

"lonely places" or "places where no one lived"

from everywhere

"from all over the region"

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Chapter 2

[1] When Jesus came back to Capernaum after a few days, it was heard that he was at home. [2] So many gathered there that there was no more space, not even at the door, and he spoke the word to them.

[3] Then some men came to him who were bringing a paralyzed man; four people were carrying him. [4] When they could not get near him because of the crowd, they removed the roof that was above Jesus, and after they made an opening, they lowered the mat the paralyzed man was lying on.
[5] Seeing their faith, Jesus said to the paralyzed man, "Son, your sins are forgiven."

[6] Now some of the scribes were sitting there, and they reasoned in their hearts, [7] "How can this man speak this way? He blasphemes! Who can forgive sins but God alone?"

[8] Immediately Jesus knew in his spirit what they were thinking within themselves. He said to them, "Why are you thinking this in your hearts? [9] Which is easier, to say to the paralyzed man, 'Your sins are forgiven,' or to say, 'Get up, take up your mat and walk'?
[10] But in order that you may know that the Son of Man has authority on earth to forgive sins," he said to the paralytic, [11] "I say to you, get up, take up your mat, and go to your house."

[12] He got up and immediately took up the mat, and went out of the house in front of everyone, so that they were all amazed and they gave glory to God, and they said, "We never saw anything like this."

[13] He went out again by the lake, and all the crowd came to him, and he taught them. [14] As he passed by, he saw Levi son of Alphaeus sitting at the tax collector's tent and he said to him, "Follow me." He got up and followed him.

[15] Jesus was having a meal in Levi's house and many tax collectors and sinners were dining with him and his disciples, for there were many and they followed him. [16] When the scribes, who were Pharisees, saw that Jesus was eating with sinners and tax collectors, they said to his disciples, "Why does he eat with tax collectors and sinners?"

[17] When Jesus heard this, he said to them, "People who are strong in body do not need a physician; only people who are sick need one. I did not come to call righteous people, but sinners."

[18] Now John's disciples and the Pharisees were fasting. Some people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?"

[19] Jesus said to them, "Can the wedding attendants fast while the bridegroom is still with them? As long as they have the bridegroom with them, they cannot fast.
[20] But the days will come when the bridegroom will be taken away from them, and in those days, they will fast. [21] No one sews a piece of new cloth on an old garment. Otherwise the patch tears away from it, the new from the old, and there is a worse tear.
[22] No one puts new wine into old wineskins. Otherwise the wine will burst the skins and both the wine and the wineskins are lost. Instead, new wine is put into fresh wineskins."

[23] On the Sabbath day Jesus went through some grainfields, and his disciples began picking heads of grain as they made their way. [24] The Pharisees said to him, "Look, why are they doing something that is not lawful on the Sabbath day?"

[25] He said to them, "Have you never read what David did when he was in need and hungry—he and the men who were with him— [26] how he went into the house of God when Abiathar was high priest, and ate the bread of the presence, which is unlawful for anyone to eat except the priests, and he even gave some to those who were with him?"
[27] Jesus said, "The Sabbath was made for mankind, not mankind for the Sabbath. [28] Therefore, the Son of Man is Lord, even of the Sabbath."

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Mark 2

2:1-12

Whose home did Jesus go to?

[2:1]

Mark wrote that Jesus was “at home.” He did not return to the place where his family lived. He went to Capernaum. Jesus left and returned there many times. Scholars think this was Simon and Andrew’s home (see: Mark 1:29).

See Map: Capernaum

How did Jesus speak the word?

[2:2]

Mark wrote that Jesus “spoke the word.” This was a metaphor. He wanted to write that Jesus taught things about God. People needed to do the things he taught because they were the things God wanted them to do.

See: Metaphor

What did Mark want to write about the people who opened the roof?

[2:4]

Mark wanted people to know that these people were going to get their sick friend to Jesus no matter how hard it might be. In ancient Israel, homes usually had an outside stairway or ladder that went up to a flat roof. The roofs were made of slabs of burnt or dried clay. This was placed on supporting beams that stretched from one wall to another wall. The friends removed some of these slabs to make a hole in the roof. They then lowered the sick man into the room with Jesus.

Advice to translators: A slab is something that is large and flat. It may be 1 to 3 meters long and wide, but only a few centimeters thick. A beam is a long piece of wood that is very strong.

Whose trust in God did Jesus see and reward?

Jesus saw these four friends trusted Jesus to heal the paralyzed man. These men worked very hard to bring the paralyzed man to Jesus so Jesus could heal him. Because they trusted Jesus, he rewarded them by healing the man and forgiving his sins.

Advice to translators: Someone who is paralyzed cannot walk.

See: Sin

Why were the teachers of the law angry that Jesus said: “your sins are forgiven”?

[2:5]

The teachers of the Law of Moses thought Jesus had insulted God when he said, “your sins are forgiven.” This is because only God can forgive sins. They believed God alone could forgive sins.

See: Law of Moses; Sin

What did Jesus say to the teachers of the law?

[2:8, 2:9]

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Jesus knew what the teachers of the Law of Moses were thinking. He gave them something new to think about. Jesus asked them a question. He did not want them to answer. Anyone could say that a person's sins were forgiven. This is because people would not know if this happened. However, if someone told someone to get up and walk but they did not get up and walk, then everyone could see this. People would know the person lied if the could not to heal the other person. However, Jesus healed this man by telling him to "Get up and walk." People saw that the man got up and walked. Therefore, Jesus healed him. So when Jesus said that, "Your sins are forgiven," he showed them that he had the power to forgive sins by healing the man.

See: Matthew 9:1-8; Luke 5:17-26

See: Law of Moses; Sin

Who is the "son of man"?

[2:10]

See: Son of Man

2:13-17

What was the lake about which Mark wrote?

[2:13]

Mark wrote about the Sea of Galilee

See Map: Sea of Galilee

How did Mark talk about Levi?

[2:14]

Mark called the tax collector Levi, son of Alphaeus. In the gospel of Matthew, Levi was named Matthew (see: Matthew 9:9-11).

Matthew was a tax collector. People in Israel hated the tax collectors. Tax collectors were Jews who worked for the Roman government. They paid the Romans so they could collect taxes from other people. If they collected more taxes than they paid the Roman government, then they were allowed to keep it. Because of this, many tax collectors became rich. The Jews thought a Jewish tax collector betrayed the Jewish people because they took money from the Jews and gave it to the Romans. They thought tax collectors were evil because they took money from people who honored God and gave it to people who rejected God.

Who were the people who followed Jesus?

[2:15]

The twelve disciples were certain people who believed in Jesus and followed him. In 2:15, Mark wrote about other people who followed Jesus. Some of them believed in Jesus and followed him. Others did not believe in Jesus, but they still followed him. They wanted to see the great miracles he did. However, they did not believe Jesus was the messiah.

See: Miracle; Messiah (Christ); Disciple

Why did the Pharisees ask Jesus' followers "Why does he eat with tax collectors and sinners?

[2:16]

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Pharisees wanted to follow the Law of Moses. They thought that eating with unclean people would make them unclean. This is not what the Law of Moses said. It is what the Pharisees taught. Because of this, they did not know why Jesus wanted to be near people who sinned. They were saying that Jesus had broken the Law of Moses. However, he was not breaking the Law of Moses.

See: Pharisees; Clean and Unclean; Law of Moses; Sin

What did Jesus say to the Pharisees?

[2:17]

Jesus told the Pharisees that he was a type of doctor. This was a metaphor. Doctors needed to be near sick people so that they could help them. Certain people knew they sinned and were not at peace with God. They knew they needed God to forgive them.

Jesus called the Pharisees “righteous.” This is because they were the teachers of the Law of Moses. They thought they did not sin and were at peace with God. They did not think they needed God to forgive them. However, everyone needs to be forgiven by God because everyone has sinned.

See: Matthew 9:9-13; Luke 5:27-32

See: Metaphor; Righteous (Righteousness); Sin

2:18-22

Why were people arguing about fasting?

[2:18]

The people argued because they did not see the disciples of Jesus fasting. In ancient Israel, people fasted often. They fasted when bad things happened (see: Ezra 8:23). They fasted when people died (see: 1 Samuel 31:13; 2 Samuel 1:12). They fasted when people were sick (see:2 Samuel 1:16). They fasted when they repented (see: 1 Kings 21:27). Many Jews fasted two days every week when Jesus was on the earth (see: Luke 18:9-14).

See: Disciple; Fasting; Repent (Repentance)

How did Jesus answer the question of fasting?

[2:19]

The Pharisees asked Jesus a question about fasting. Jesus answered the question by asking a question. He asked if people needed to fast when good things happened. Jesus said that people did not fast when good things happened. People should have been very happy while Jesus was on earth. Therefore, they should not fast. Jesus prophesied that he would be killed. When this happens, people will be very sad. Then they will fast.

Jesus also used two metaphors. One metaphor was about clothes and the other was about wineskins. He wanted to say that people do things differently after something new happens. The disciples did something different because they were with Jesus, the messiah.

Advice to translators: A wineskin is a bag that holds wine. It was made of leather, that is, the skin of an animal.

See: Matthew 9:14-17; Luke 5:33-39

See: Pharisees; Fasting; Wedding;Marriage; Bride of Christ; Lamb of God; Prophecy (Prophesy) ; Metaphor; Wine (Winepress); Messiah (Christ)

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2:23-28

Why did the Pharisees say Jesus' followers broke the rules about the Sabbath?

[2:24]

According to the Law of Moses, one could work on the Sabbath. However, it does not say what people needed to stop doing. The Pharisees made many rules about what someone could and could not do on the Sabbath. However, this was not in the Law of Moses. The disciples picked small pieces of grain and rubbed them together so they could eat them. In the Law of Moses, people were allowed to do this when they went from one place to another place (see: Deuteronomy 23:25). However, the Pharisees taught that this was wrong. Jesus knew it was not wrong to break the Pharisees' rule.

See: Pharisees; Sabbath; Law of Moses

How did Jesus answer the Pharisees?

[2:25, 2:26, 2:27, 2:28]

Jesus told the Pharisees that eating was not breaking the Law of Moses. The Law of Moses had certain rules about the Sabbath. Jesus told them a story about David (see: 1 Samuel 21:2-6). David broke the Law of Moses. However, this was not evil. It was not evil to help people or to eat if you needed to eat. Jesus created the Sabbath. Therefore, if Jesus said they were not doing something evil, then they were not doing something evil.

Jesus wanted people to know that God cared more about people than the rules about the Sabbath. God made the Sabbath for people and it was a gift he gave to people.

See: Matthew 12:1-8; Luke 6:1-5

See: Pharisees; Law of Moses; Sabbath

Mark 2:1

it was heard that he was at home

"the people there heard that he was staying at his home"

Mark 2:2

So many gathered there

"So many people gathered there" or "So many people came to the house"

Mark 2:3

were bringing a paralyzed man

"were bringing a man who was unable to walk or use his arms"

Mark 2:4

could not get near him

"could not get close to where Jesus was"

they removed the roof that was above Jesus, and after they made an opening, they lowered the mat the paralyzed man was lying on

"they removed the tiles from the part of the roof above where Jesus was. And when they had dug through the clay roof, they lowered the mat the paralzyed man was lying on" or "they made a hole in the roof above Jesus, and then they lowered the paralyzed man on the mat"

Mark 2:5

Seeing their faith

Possible meanings are 1) that only the men who carried the paralyzed man had faith or 2) that the paralyzed man and the men who brought him to Jesus all had faith.

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Son

"My son"

your sins are forgiven

"your sins are gone" or "you do not have to pay for your sins" or "your sins do not count against you"

Mark 2:6

reasoned in their hearts

"were thinking to themselves"

Mark 2:7

How can this man speak this way?

"This man should not speak this way!"

Who can forgive sins but God alone?

"Only God can forgive sins!"

Mark 2:8

in his spirit

"in his inner being" or "in himself"

they were thinking within themselves

Each of the scribes was thinking to himself; they were not talking to each other.

Why are you thinking this in your hearts?

"What you are thinking is wrong." or "Do not think that I am blaspheming."

this in your hearts

"this inside yourselves" or "these things"

Mark 2:9

Which is easier, to say to the paralyzed man, ... take up your mat and walk'?

"I just said to the paralyzed man, 'Your sins are forgiven.' You may think that it is harder to say 'Get up, take up your mat and walk,' because the proof of whether or not I can heal him will be shown by whether or not he gets up and walks." or "You may think that it is easier to say to the paralyzed man 'Your sins are forgiven' than it is to say 'Get up, take up your mat and walk.'"

Mark 2:10

that the Son of Man has authority

"that I am the Son of Man and I have authority"

Mark 2:12

in front of everyone

"while all the people there were watching"

Mark 2:13

the lake

This is the Sea of Galilee, which is also known as the Lake of Gennesaret.

Mark 2:14

the tax collector's tent

We do not know what kind of a structure this was or what it was made of. It may have been a tent or booth. It probably included a table and some kind of protection from sun and rain.

Mark 2:15

sinners

In this verse, the word "sinners" refers to people who did not obey the law of Moses but committed what others thought were very bad sins

for there were many and they followed him

Possible meanings are 1) "for there were many tax collectors and sinful people who followed Jesus" or 2) "for Jesus had many disciples and they followed him."

Mark 2:16

Why does he eat with tax collectors and sinners?

"He should not eat with tax collectors and sinners!"

Mark 2:17

he said to them

"he said to the scribes"

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People who are strong in body do not need a physician; only people who are sick need one

Jesus used this proverb about sick people and doctors to teach them that only people who know that they are sinful realize that they need Jesus.

strong in body

"healthy"

I did not come to call righteous people, but I came to call sinners

"I came for people who understand they are sinful, not for people who believe they are righteous"

Mark 2:18

the Pharisees were fasting ... the disciples of the Pharisees

These two phrases refer to the same group of people, but the second is more specific. Both refer to the followers of the Pharisee sect, but they do not focus on the leaders of the Pharisees.

Some people

The possible meanings are 1) these men were not among John's disciples or the disciples of the Pharisees or 2) these men were among John's disciples.

came and said to him

"came and said to Jesus"

Mark 2:19

Can the wedding attendants fast while the bridegroom is still with them?

"Wedding attendants do not fast while the bridegroom is with them. Rather they celebrate and feast."

Mark 2:20

the bridegroom will be taken away and then they will fast

"the bridegroom will go away and then the the wedding attendants will fast"

Mark 2:21

No one sews a piece of new cloth on an old garment

Sewing a piece of new cloth on an old garment will make the hole on an old garment worse if the piece of new cloth has not yet shrunk. Both the new cloth and old garment will be ruined.

Mark 2:22

new wine

"grape juice." This refers to wine that has not fermented yet. If grapes are unknown in your area, use the general term for fruit juice.

old wineskins

This refers to wineskins that have been used many times.

wineskins

These were bags made out of animal skins. They could also be called "wine bags" or "skin bags."

the wine will burst the skins

New wine expands as it ferments. If it is put in new wineskins, the wineskins will stretch. But old wineskins are brittle and cannot stretch. If new wine is poured into old wineskins, the wineskins will tear open and be ruined.

fresh wineskins

"new wineskins" or "new wine bags." This refers to wineskins that have never been used.

Mark 2:23

began picking heads of grain

The disciples were picking heads of grain to eat the kernels, or seeds, in them while they were walking. They were not harvesting the grain to take it home. Plucking grain in others' fields and eating it was not considered stealing. The question was whether it was lawful to do this on the Sabbath.

heads of grain

The "heads" are the topmost part of the wheat plant, which is a kind of tall grass. The heads hold the mature grain or seeds of the plant.

as they made their way

"as they walked along"

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Mark 2:24

Look, why are they doing something that is not lawful on the Sabbath day?

"Look! They are breaking the Jewish law concerning the Sabbath."

Mark 2:25

He said to them

"Jesus said to the Pharisees"

Have you never read in the scriptures what David did

"You have read what David did" or "Remember what you read about what David did"

Mark 2:26

how he went into the house of God ... to those who were with him?

"how he went into the house of God ... to those who were with him."

the bread of the presence

This refers to the twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God.

Mark 2:27

The Sabbath was made for mankind

"God made the Sabbath for mankind"

mankind

"man" or "people" or "the needs of people." This word refers to both men and women.

not mankind for the Sabbath

"mankind was not made for the Sabbath" or "God did not make mankind for the Sabbath"

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Chapter 3

[1] Again Jesus walked into the synagogue, and there was a man with a withered hand. [2] Some people watched him closely to see if he would heal him on the Sabbath so that they could accuse him.

[3] Jesus said to the man with the withered hand, "Get up and stand here in the middle of everyone." [4] Then he said to the people, "Is it lawful to do good on the Sabbath day or to do harm; to save a life or to kill?" But they were silent.
[5] He looked around at them with anger, and he was grieved by their hardness of heart, and he said to the man, "Stretch out your hand." He stretched it out, and his hand was restored. [6] The Pharisees went out and immediately began to plot with the Herodians as to how they might put him to death.

[7] Then Jesus, with his disciples, went to the sea, and a great crowd of people followed from Galilee and from Judea [8] and from Jerusalem and from Idumea and beyond the Jordan and around Tyre and Sidon. When they heard about the things he was doing, a great crowd came to him.
[9] He told his disciples to have a small boat ready for him because of the crowd, so that they would not press against him. [10] For he healed many, so that everyone who had afflictions eagerly approached him in order to touch him.
[11] Whenever the unclean spirits saw him, they fell down before him and cried out, and they said, "You are the Son of God." [12] He strictly ordered them not to make him known.

[13] He went up on the mountain, and he called for those he wanted, and they came to him. [14] He appointed the twelve (whom he named apostles) so that they might be with him and he might send them to proclaim the message, [15] and to have authority to cast out demons. [16] He appointed the twelve: Simon, to whom he gave the name Peter;
[17] James son of Zebedee, and John the brother of James, to whom he gave the name Boanerges, that is, "Sons of Thunder"; [18] and Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot, [19] and Judas Iscariot, who would betray him.

[20] Then he went home, and the crowd came together again, so that they could not even eat bread. [21] When his family heard about it, they went out to seize him, for they said, "He is out of his mind."

[22] The scribes who came down from Jerusalem said, "He is possessed by Beelzebul" and "By the ruler of the demons he drives out demons."

[23] Jesus called them to himself and said to them in parables, "How can Satan cast out Satan? [24] If a kingdom is divided against itself, that kingdom cannot stand. [25] If a house is divided against itself, that house will not be able to stand.
[26] If Satan has risen up against himself and is divided, he is not able to stand, but has come to an end. [27] But no one can enter into the house of a strong man and steal his belongings without tying up the strong man first, and then he will plunder his house.
[28] Truly I say to you, all sins of the sons of men will be forgiven, even all the blasphemies which they utter, [29] but whoever blasphemes against the Holy Spirit will never have forgiveness, but is guilty of an eternal sin."

[30] Jesus said this because they were saying, "He has an unclean spirit."

[31] Then his mother and his brothers came and stood outside. They sent for him, summoning him. [32] A crowd was sitting around him and they said to him, "Your mother and your brothers and your sisters are outside, and they are looking for you."

[33] He answered them, "Who are my mother and my brothers?" [34] He looked around at those who were sitting in a circle around him and said, "See, here are my mother and my brothers! [35] For whoever does the will of God, that person is my brother, and sister, and mother."

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Mark 3

3:1-6

To which Synagogue did Jesus return?

[3:1]

Jesus returned to a synagogue. Scholars think Jesus returned to the synagogue in Capernaum. (see: Mark 1:21).

See: Synagogue

See Map: Capernaum

What caused the man's hand to be withered?

[3:1]

Mark wrote about a man with a withered hand. That is, his hand was damaged or deformed. However, he was born with a normal hand. Scholars think the man got sick and the sickness damaged his hand.

Why did people watch to see if Jesus would heal this man on the Sabbath?

[3:2]

The Pharisees taught that it was wrong to heal someone on the Sabbath unless the person could die. If they were not going to die, then the Pharisees said you must wait to heal them. They thought that healing was a kind of work. The Law of Moses taught that people are not to work on the Sabbath. Certain people wanted to say Jesus did something evil by healing this man. However, it was not wrong for Jesus to heal this man. It was wrong for them to want to say Jesus did something evil. This was why Jesus was angry.

See: Mark 2:24

See: Pharisees; Sabbath;Law of Moses

Who were the Herodians?

[3:6]

The Herodians were Jewish teachers. They liked King Herod and the people that would rule after he did. The Roman government gave these men permission to rule Israel. They liked things and ideas that were from Greece and Rome. They did not think there was going to be a Jewish messiah and they did not like Jesus' teaching. The Pharisees needed help from these leaders so they could kill Jesus.

See: Matthew 12:9-14; Luke 6:6-11

See: Messiah (Christ)

See Map: Greece; Rome

3:7-12

Where is Galilee?

[3:7]

See Map: Galilee

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Where is Idumea, Jordan, Tyre and Sidon?

[3:8]

Idumea was an area south of Israel. It was also called Edom. Tyre and Sidon were Gentile cities north of Israel.

See: Esau (Edom); Gentile

See Map: Jerusalem; Edom; Jordan; Tyre; Sidon; Israel

What was an unclean spirit?

[3:11]

See: Demon

Why did Jesus tell the unclean spirits to be silent?

[3:12]

The unclean spirits knew Jesus. They fell down to worship him. However, Jesus did not want them to tell people that he was the Son of God. Scholars think Jesus wanted people to tell other people that He was the Son of God and not the demons.

See: Mark 1:24-25, 34; Acts 16:17-18

See: Demon; Son of God

3:13-19

What were apostles?

[3:14]

See: Matthew 10:1-4; Luke 6:13-16

See: Apostle

What was the message they told others?

[3:14]

The apostles were going to tell other people a message. That message was the gospel.

See: Apostle; Gospel

3:20-30

Why did Jesus' family think Jesus was "out of his mind"?

[3:21]

Mark wrote that Jesus' family thought Jesus was "out of his mind." That is, they thought he was no longer able to think in a right way. Some scholars think that because Jesus was too busy to even eat, his family thought he was no longer thinking rightly. Other scholars think Mark wrote that the crowd thought Jesus was "out of his mind."

Who was Beelzebul?

[3:22]

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Beelzebul was a name for Satan.

See: Matthew 12:24-32; Luke 11:17-23

See: Satan (The Devil)

How did the scribes think Jesus was able to remove demons from people?

[3:22]

The scribes said that Satan gave Jesus permission to remove demons from people.

See: Scribe;Demon Possession (Casting Out Demons); Demon; Satan (The Devil)

What was a parable?

[3:23]

See: Parable

What did Jesus say to the scribes?

[3:23, 3:24]

Jesus spoke against what the Scribes said. Jesus said that he fought against Satan by casting out demons. If Jesus wanted to help Satan, then he would not fight against Satan. Jesus also fought against the things Satan ruled on earth. God allowed Satan to rule these things for a period of time. Jesus proved that he was stronger than Satan and could defeat Satan by casting out demons.

See: Scribe; Demon Possession (Casting Out Demons); Demon; Satan (The Devil)

What was the blasphemy of the Holy Spirit?

[3:29]

Jesus said that every sin could be forgiven except one. That was blasphemy of the Holy Spirit. Scholars disagree about how someone blasphemes the Holy Spirit.

1. Some scholars think Jesus spoke about rejecting him. If someone does not believe in Jesus, then they will not be forgiven of their sins.
2. Some scholars think Jesus spoke about someone seeing Jesus do miracles and saying that Satan gave him the power to do this. Therefore, people today cannot blaspheme the Holy Spirit.
3. Other scholars think Jesus spoke about people who said that the Holy Spirit did not do the things that he did.

See: Sin; Blaspheme (Blasphemy); Holy Spirit; Miracle

What was an unclean spirit?

[3:30]

An unclean spirit was a demon.

See: Demon; Clean and Unclean

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3:31-34

Who were Jesus' family?

[3:32]

Mary was Jesus' mother. The names of four of Jesus' brothers were James, Joseph, Simon and Judas. Although Jesus had sisters, their names are not in the Bible.

See: Matthew 12:46-50; 13:55-56; Mark 6:3; Luke 8:19-21

See: Family of Jesus

Who else is Jesus' family?

[3:35]

Jesus talked about his family. But this was not his mother and brothers. He spoke about how Christians are children of God. Because of this, they are part of Jesus' family.

See: Children of God

What was the will of God?

[3:35]

See: Will of God

Mark 3:1

a man with a withered hand

"a man with a crippled hand"

Mark 3:2

Some people

"Some of the Pharisees."

so that they could accuse him

"so that they could accuse him of wrongdoing" or "so that they could accuse him of breaking the law"

Mark 3:3

in the middle of everyone

"in the middle of this crowd"

Mark 3:4

Is it lawful to do good on the Sabbath ... or to kill?

Jesus said this to challenge them. He wanted them to acknowledge that it is lawful to heal people on the Sabbath.

to save a life or to kill

"is it lawful to save a life or to kill"

to save a life

"to save someone's life" or "to save someone from dying"

But they were silent

"But they refused to answer him"

Mark 3:5

was grieved

"was deeply saddened"

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by their hardness of heart

"because they were unwilling to have compassion on the man"

Stretch out your hand

"Reach out with your hand"

his hand was restored

"Jesus restored his hand" or "Jesus made his hand the way it was before"

Mark 3:6

began to plot

"began to make a plan"

the Herodians

This is the name of an informal political party that supported Herod Antipas.

how they might put him to death

"how they might kill Jesus"

Mark 3:7

the sea

This refers to the Sea of Galilee.

Mark 3:8

Idumea

This is the region, previously known as Edom, which covered the southern half of the province of Judea.

the things he was doing

"the great miracles that Jesus was performing"

Mark 3:9

He told his disciples to have a small boat ... not press against him

As the large crowd was pushing forward toward Jesus, he was in danger of being crushed by them. They would not crush him intentionally. It was just that there were so many people.

Mark 3:10

For he healed many, so that everyone ... to touch him

"For, because Jesus had healed many people, everyone ... to touch him"

everyone who had afflictions eagerly approached him in order to touch him

"all the sick people pushed forward eagerly trying to touch him so that they might be healed"

Mark 3:11

saw him

"saw Jesus"

they fell down ... cried out, and they said

"they caused the people they were possessing to fall down before him and to cry out to him"

they fell down before him

The unclean spirits did not fall down before Jesus because they loved him or wanted to worship him. They fell down before him because they were afraid of him.

You are the Son of God

Jesus has power over unclean spirits because he is the "Son of God."

Mark 3:12

He strictly ordered them

"Jesus strictly ordered the unclean spirits"

Mark 3:16

Simon, to whom he gave the name Peter

The author begins to list the names of the twelve apostles. Simon is the first man listed.

Mark 3:17

to whom he gave

The phrase "to whom" refers to both James son of Zebedee and his brother John.

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the name Boanerges, that is, sons of thunder

"the name Boanerges, which means men who are like thunder" or "the name Boanerges, which means thunder men"

Mark 3:18

Thaddaeus

This is the name of a man.

Mark 3:19

who would betray him

"who would betray Jesus" The word "who" refers to Judas Iscariot.

Mark 3:20

Then he went home

"Then Jesus went to the house where he was staying."

they could not even eat bread

"Jesus and his disciples could not eat at all" or "they could not eat anything because of the crowd"

Mark 3:21

they went out to seize him

Members of his family went to the house so that they could take hold of him and force him to go home with them.

for they said

Possible meanings for the word "they" are 1) his relatives or 2) some people in the crowd.

out of his mind

"crazy" or "insane"

Mark 3:22

By the ruler of the demons he drives out demons

"By the power of Beelzebul, who is the ruler of the demons, Jesus drives out demons"

Mark 3:23

Jesus called them to himself

"Jesus called the people to come to him"

How can Satan cast out Satan?

"Satan cannot cast out himself!" or "Satan does not go against his own evil spirits!"

Mark 3:24

If a kingdom is divided against itself it cannot stand

"If the people who live in a kingdom are divided against each other, the kingdom cannot endure or will end"

Mark 3:25

house

"family" or "household"

Mark 3:26

If Satan has risen up against himself and is divided

"If Satan and his evil spirits were fighting one another" or "If Satan and his evil spirits have risen up against each other and are divided"

is not able to stand

"cannot endure" or "cannot stay strong"

Mark 3:27

plunder

to steal a person's valuables and possessions

Mark 3:28

Truly I say to you

This indicates that the statement that follows is especially true and important.

the sons of men

"people"

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utter

speak

Mark 3:29

will never have forgiveness

"will never be forgiven"

is guilty of an eternal sin

"is guilty of a sin that will be punished eternally"

Mark 3:30

they were saying

"the people were saying"

has an unclean spirit

"is possessed by an unclean spirit"

Mark 3:31

They sent for Jesus, summoning him

"They sent someone inside to tell Jesus that they were outside and to have him come out to them"

Mark 3:32

are looking for you

"are asking for you"

Mark 3:33

Who are my mother and my brothers?

"I will tell you who are really my mother and brothers."

Mark 3:34

here are my mother and my brothers

Jesus's disciples belong to Jesus's spiritual family. This is more important than belonging to his physical family.

Mark 3:35

whoever does ... that person is

"those who do ... they are"

that person is my brother, and sister, and mother

"that person is like a brother, sister, or mother to me"

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Chapter 4

[1] Again he began to teach beside the sea, and a large crowd gathered around him. He stepped into a boat that was
on the sea, and he sat down in it. The whole crowd was on the shore beside the sea. [2] He taught them many things
in parables, and in his teaching, this is what he said to them.

[3] "Listen! A farmer went out to sow his seed. [4] As he sowed, some seed fell beside the road, and the birds came and
devoured it. [5] Other seed fell on the rocky ground, where it did not have much soil. Immediately it sprang up,
because it did not have deep soil.
[6] But when the sun rose, the plants were scorched, and because they had no root, they dried up. [7] Other seed fell
among the thorn plants. The thorn plants grew up and choked it, and it did not produce a crop.
[8] Other seed fell into good soil, and it produced a crop growing up and increasing and yielding thirty, sixty, and
even a hundred times." [9] Then he said, "Whoever has ears to hear, let him hear!"

[10] When Jesus was alone, those around him with the twelve asked him about the parables. [11] He said to them, "To
you is given the mystery of the kingdom of God. But to those outside everything is in parables,
[12] so that when they look,
yes they look,
but do not see,
and so that when they hear,
yes they hear,
but do not understand,
or else they would turn
and God would forgive them."

[13] He said to them, "Do you not understand this parable? How then will you understand all the parables? [14] The
sower sows the word. [15] These are the ones beside the road, where the word is sown. When they hear, Satan
immediately comes and takes away the word that is sown in them.
[16] And these are the seed sown on the rocky ground; who, when they hear the word immediately receive it with
joy. [17] But they do not have root in themselves, but they endure for a while. Afterward when tribulation or
persecution arises on account of the word, they immediately fall away.
[18] Still others are the ones sown among the thorns. They are those who hear the word, [19] but the cares of the world
and the deceitfulness of wealth and the desires for other things come in and choke the word, and it is
unproductive. [20] Those that were sown on the good soil are the ones who hear the word, accept it and bear fruit,
thirty, sixty, or even a hundred times as much."

[21] Jesus said to them, "Do you bring a lamp inside the house to put it under a basket or under the bed? You bring it
in and you put it on a lampstand. [22] For nothing is hidden that will not be known, and nothing is secret that will
not come out into the open. [23] If anyone has ears to hear, let him hear!"
[24] He said to them, "Pay attention to what you hear, for the measure you use will be measured to you, and more
will be added to you. [25] Because whoever has, to him will be given more, and whoever does not have, even what
he has will be taken."

[26] He also said, "The kingdom of God is like a man who sows his seed on the ground. [27] He sleeps at night and gets
up by day, and the seed sprouts and grows, though he does not know how. [28] The earth bears grain by itself: First
the blade, then the ear, then the mature grain in the ear. [29] When the crop is ripe, he immediately sends in the
sickle because the harvest has come."

[30] Again he said, "To what can we compare the kingdom of God, or what parable can we use to explain it? [31] It is
like a mustard seed, which, when it is sown, is the smallest of all the seeds on earth. [32] Yet, when it is sown, it
grows and becomes greater than all the garden plants, and it forms large branches, so that the birds of heaven
can make their nests in its shade."

[33] With many parables like this he spoke the word to them, as much as they were able to understand, [34] and he did
not speak to them without a parable. But when he was alone, he explained everything to his own disciples.

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[35] On that day, when evening had come, he said to them, "Let us go over to the other side." [36] So they left the crowd, taking Jesus with them, just as he was, in the boat. There were other boats going along with him. [37] Just then a violent windstorm arose, and the waves were breaking into the boat so that the boat was almost full of water.
[38] But Jesus himself was in the stern, asleep on a cushion. They woke him up, saying, "Teacher, do you not care that we are about to die?"

[39] He got up, rebuked the wind, and said to the sea, "Peace! Be still!" Then the wind ceased, and there was a great calm.
[40] Then he said to them, "Why are you afraid? Do you still not have faith?"

[41] They were filled with great fear and said to one another, "Who then is this, because even the wind and the sea obey him?"

Mark 4

4:1-9

Why did Jesus get into the boat?

[4:1]

Jesus got into the boat near the shore. By doing this, people could not get too close to him. Therefore, everyone could see him and could hear him.

What was a parable?

[4:2]

See: Parable

Why did Mark write about sowing seeds?

[4:3]

In this passage, Mark wrote about sowing seeds. This was a long metaphor. He wrote about the different types of people. However, scholars do not agree on who were the people about which Mark wrote.

See: Matthew 13:3-9; Luke 8:5-8

See: Sow (Plant); Metaphor

What was a thorny plant?

[3:7]

A thorny plant was a type of weed. Weeds are bad plants. They harm the good plants. These plants grew in places where people did not want them to grow. Farmers wanted to stop these plants from growing because they harmed the good plants that they wanted to grow.

Why did Jesus say, “he who has ears to hear, let him hear”?

[4:9]

When someone said “he who has ears to hear, let him hear,” they wanted someone to really listen to what they said because they needed to hear it.

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4:10-12

Who were the twelve?

[4:10]

Mark wrote about the twelve disciples when he wrote about the twelve.

See: Disciple

What was the mystery?

[4:11]

See: Mystery

Who was given the mystery of the kingdom of God?

[4:11]

Those who believed in Jesus were given the mystery of the kingdom of God. Anyone who rejected Jesus would not understand the things he taught. In 4:12, Jesus said that if they understood the things he taught, then they would have believed in him.

See: Mystery; Kingdom of God

4:13-20

What was the word?

[4:14]

Jesus explained the metaphor about sowing seeds. He said the sower sowed the word. That is, the things about which Jesus taught. Some scholars think Jesus spoke about the gospel. Fewer scholars think Jesus spoke about the kingdom of God.

See: Sow (Plant);Metaphor; Word of God; Gospel; Kingdom of God

Who were the people who were like seeds sown beside the road?

[4:15]

Jesus used a metaphor to talk about what happened to people when they heard the gospel. Jesus talked about certain people who were like seeds sown beside the road. This was a place where seeds could not grow. Those seeds died because the dirt was too hard. Some scholars think that Jesus spoke about Christians. These people say they were Christians, but they did not do things that honored God. Therefore, they were not at peace with God.

Other scholars think that Jesus spoke about people who were not Christians. These people did not believe in the things Jesus taught. They did not believe in Jesus.

See: ; Gospel; Satan (The Devil); Metaphor

What people were like the seeds sown on rocky ground?

[4:16]

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Jesus used a metaphor to talk about what happened to people when they heard the gospel. Jesus talked about certain people who were like seeds sown on rocky ground. On the rocky ground, the seed could begin to grow. But there was not enough dirt for it to grow very much, so it died.

Some scholars think that Jesus spoke about Christians. These people believed in Jesus, but they rejected Jesus when they were persecuted. Therefore, they are not at peace with God.

Other scholars think that Jesus spoke about people who were not Christians. These people said they were Christians, but rejected Jesus when they were persecuted. Therefore, they were not Christians.

See: Persecute (Persecution) ; Metaphor; Gospel

What people were like seeds sown with the thorns?

[4:18]

Jesus used a metaphor to talk about what happened to people when they heard the gospel. Jesus talked about certain people who were like seeds sown with the thorns. Thorn plants were bad plants. The thorn plants killed the good plants.

Some scholars think Jesus spoke about Christians. These people believed in Jesus, but they made other things more significant than Jesus in their life. They did not honor God as much as they should have honored him.

Other scholars think Jesus spoke about people who were not Christians. They said they were Christians, but they cared more for the things they owned than they cared for Jesus. They were not Christians.

Advice to translators: Here, “thorns” is a type of plant that grows among other plants and kills them. It is also not good to be used for anything.

See: Fruit (Metaphor); Metaphor; Gospel

What people were like seeds sown on good soil?

[4:20]

Jesus used a metaphor to talk about what happened to people when they heard the gospel. Jesus talked about certain people who were like seeds sown on good soil. These people obeyed God and did things that honored God. They made fruit when they did this. That is, they did not live in the way they used to live. They helped others to believe in Jesus and did the things that honored Jesus.

See: Fruit (Metaphor); Metaphor

How did someone bear fruit?

[4:20]

See: Fruit (Metaphor)

4:21-29

Why did Jesus use a metaphor about light?

[4:21]

A lamp lights the entire room. It allows everything to be seen. God is light, and the word of God is light (see: Psalm 119:105; 1 John 1:5). Light made things known that were not known before. Jesus used a metaphor about the light.

Some scholars think Jesus spoke about the kingdom of God. He wanted people to know they could now know about the kingdom of God.

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Other scholars think Jesus spoke about himself. When people believe in Jesus, they should want to tell other people about him and the gospel.

See: Light and Darkness (Metaphor); Kingdom of God; Metaphor;Gospel

Why did Jesus say, “he who has ears to hear, let him hear”?

[4:23]

When someone said “he who has ears to hear, let him hear,” they wanted someone to listen to what they said. This is why Jesus said it.

Why did Jesus say, “for the measure you use will be measured to you, and more will be added”?

[4:24]

Jesus said, “for the measure you use will be measured to you, and more will be added.” He wanted to say that if the disciples listened to him and obeyed him, they would be rewarded. If they did not do this, they would be disciplined.

See: Disciple; Reward;Discipline (To Disciple)

How is the kingdom of God like a man who sows his seed on the ground?

[4:26]

Jesus said that the kingdom of God is like a man who sowed his seed on the ground. This was a metaphor. The seeds were the gospel. Christians sowed the seeds. That is, they spread the gospel by telling it to other people. However, they did not make the seeds grow. God made the seed grow. Jesus wanted to say that Christians could not make other people believe in Jesus.

See: Kingdom of God; Metaphor

4:30-34

How was the kingdom of God like a mustard seed?

[4:31]

Jesus said the kingdom of God was like a mustard seed. This was a metaphor. The mustard seed was very small seed. It was about 1 millimeter in size. A mustard tree was very large. Jesus wanted to say that the kingdom of God began very small, but became great.

See: Kingdom of God; Metaphor

What were the birds of heaven?

[4:32]

The birds of heaven were birds. Heaven was the sky.

See: Heaven

What was a parable?

[4:33]

See: Parable

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4:35-41

Why did Jesus tell the wind to stop?

[4:39]

Jesus told the wind to stop. This allowed others to know that he controlled the weather. Only God could do this. In ancient times, people thought the sea could not be controlled. They were afraid of the seas.

Why were the disciples afraid?

[4:41]

The disciples believed in Jesus, but they did not understand who Jesus was. They knew he was the messiah, but they did not understand that he is God.

See: Disciple; Messiah (Christ)

Mark 4:1

the sea

This is the Sea of Galilee.

Mark 4:3

A farmer went out to sow his seed

This means that he tossed seeds onto the ground so they could grow.

Mark 4:5

Other seed fell on the rocky ground, where it did not have much soil

"Other seed fell on shallow soil with underlying rock"

it sprang up, because it did not have deep soil

"The seed sprouted quickly because the soil was shallow"

Mark 4:6

the plants were scorched

"the sun scorched the young plants"

because they had no root, they dried up

"because the young plants had no roots, they dried up"

Mark 4:7

Other seed ... choked it ... it did not produce

"Other seed fell among thorns, which grew up and choked the plants, so that they produced no grain"

Mark 4:8

yielding thirty, sixty, and even a hundred times

"Some plants produced thirty times as much as the grain the man had planted, some produced sixty times as much grain, and some produced a hundred times as much grain"

Mark 4:9

Whoever has ears to hear, let him hear

"Whoever is willing to listen, listen" or "Whoever is willing to understand, let him understand and obey"

Mark 4:10

When Jesus was alone

This does not mean that Jesus was completely alone; rather, it means that the crowds were gone and Jesus was only with the twelve and some of his other close followers.

Mark 4:11

To you is given

"God has given you" or "I have given you"

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to those outside

"to those outside our group" or "to those who are not among us." This refers to all the other people who were not among the twelve or Jesus's other close followers.

everything is in parables

"I have spoken everything in parables"

Mark 4:12

when they look ... when they hear

"when they look at what I am doing ... when they hear what I am saying"

they look, but do not see

"they look, but they do not understand" Or 2) here the word translated "look" refers to seeing what one is looking at and the word translated "see" refers to understanding what they are seeing.

they would turn and God would forgive them

"they would repent and God would forgive them"

Mark 4:13

He said to them

"Then Jesus said to his disciples"

Do you not understand this parable? How then will you understand all the parables?

"If you cannot understand this parable, think about how hard it will be for you to understand all the other parables."

Mark 4:14

The sower

"The farmer who sows his seed"

sows the word

"teaches people God's word" or "teaches God's message"

Mark 4:15

These are the ones beside the road

"These people are the seeds that fall beside the road" or "These people are like seeds that fall beside a road"

When they hear

"When they hear the word"

Mark 4:16

these are the seed sown on the rocky ground

"These people are the seeds that fall on the rocky ground" or "These people are like seeds that fall on the rocky ground"

Mark 4:17

they do not have root in themselves

"they are like young plants that have no roots"

endure

"continue in their belief"

tribulation or persecution arises on account of the word

"tribulation or persecution comes because they believe God's message"

they immediately fall away

In this parable, "fall away" means "stop believing God's message"

Mark 4:19

the cares of the world and the deceitfulness of wealth and the desires for other things come in and choke the word

"the cares of the world and the deceitfulness of wealth and the desires for other things come in and choke God's message in their lives like thorns that choke young plants"

the cares of the world

"the worries in this life" or "the concerns about this present life"

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the deceitfulness of wealth

"the lie that wealth will make them happy" or "the lie that having many possessions will make them happy"

it is unproductive

The word being unproductive means that it does not have an effect on the person's life.

Mark 4:20

and bear fruit, thirty, sixty, or even a hundred times as much

"and produce good results, like plants that bear thirty, sixty, or even a hundred times as much fruit as what was sown"

Mark 4:21

Do you bring a lamp inside the house to put it under a basket or under the bed?

"You certainly do not bring a lamp inside the house to put it under a basket, or under a bed!"

Mark 4:22

For nothing is hidden that will not be known ... come out into the open

"For everything that is hidden will be made known, and everything that is secret will come out into to open"

Mark 4:23

If anyone has ears to hear, let him hear

"If anyone is willing to listen, listen" or "If anyone is willing to understand, let him understand and obey"

Mark 4:24

for the measure you use

Possible meanings are 1) Jesus is talking about a literal measure and giving generously to others or 2) Jesus speaks of "understanding" as if it were "measuring."

will be measured to you, and more will be added to you.

"God will measure that amount for you, and he will add it to you"

Mark 4:25

to him will be given more ... even what he has will be taken

"to him God will give more ... from him God will take away" or "God will give more to him ... God will take away from him"

Mark 4:26

like a man who sows his seed

"like a farmer who plants his seed" or "like a farmer who scatters his seed"

Mark 4:27

He sleeps at night and gets up by day

"He sleeps each night and gets up each day" or "He sleeps each night and gets up the next day"

gets up by day

"is up during the day" or "is active during the day"

though he does not know how

"though the man does not know how the seed sprouts and grows"

Mark 4:28

the blade

the stalk or sprout

the ear

the head on the stalk or the part of the plant that holds the fruit

Mark 4:29

he immediately sends in the sickle

"he immediately goes into the field with a sickle to harvest the grain" or "he immediately sends people with sickles into the field to harvest the grain"

sickle

a curved blade or a sharp hook used to cut grain

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because the harvest has come

"because it is time for harvesting the grain" or "because the grain is ready to be gathered"

Mark 4:30

To what can we compare the kingdom of God, or what parable can we use to explain it?

"With this parable I can explain what the kingdom of God is like."

Mark 4:31

when it is sown

"when someone sows it" or "when someone plants it"

Mark 4:33

he spoke the word to them

"he taught them the message of God"

as much as they were able to understand

"and if they were able to understand some, he kept telling them more"

Mark 4:34

when he was alone

This means that he was away from the crowds, but his disciples were still with him.

he explained everything

"he explained all his parables"

Mark 4:35

the other side

"the other side of the Sea of Galilee" or "the other side of the sea"

Mark 4:37

a violent windstorm arose

"a violent windstorm began"

the boat was almost full of water

"the boat was in danger of being filled with water"

Mark 4:38

the stern

The stern is the back part of the boat.

do you not care that we are about to die?

"you need to pay attention to what is happening; we are all about to die!"

we are about to die

The word "we" includes the disciples and Jesus.

Mark 4:39

Peace! Be still!

These two phrases are similar and used to emphasize what Jesus wanted the wind and the sea to do.

a great calm

"a great stillness over the sea" or "a great calm over the sea"

Mark 4:40

Why are you afraid? Do you still not have faith?

"You should not be afraid. You need to have more faith."

Mark 4:41

Who then is this, because even the wind and the sea obey him?

"This man is not like ordinary men; even the wind and the sea obey him!"

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Chapter 5

[1] They came to the other side of the sea, to the region of the Gerasenes. [2] When Jesus was getting out of the boat, a man with an unclean spirit came up to him out of the tombs.

[3] The man lived in the tombs. No one could restrain him anymore, not even with a chain. [4] He had been bound many times with shackles and with chains. He tore the chains apart and his shackles were shattered. No one had the strength to subdue him.
[5] Every night and day in the tombs and in the mountains, he cried out and cut himself with sharp stones. [6] When he saw Jesus from a distance, he ran to him and bowed down before him.
[7] He cried out with a loud voice, "What do I have to do with you, Jesus, Son of the Most High God? I beg you by God himself, do not torment me." [8] For he had been saying to him, "Come out of the man, you unclean spirit."

[9] He asked him, "What is your name?"

He answered him, "My name is Legion, for we are many."

[10] He begged him again and again not to send them out of the region.
[11] Now a great herd of pigs was there feeding on the hill, [12] and they begged him, saying, "Send us into the pigs; let us enter into them." [13] So he allowed them; the unclean spirits came out and entered into the pigs, and the herd rushed down the steep hill into the sea, and about two thousand pigs drowned in the sea.
[14] Then those who were feeding the pigs ran away and reported what had happened in the city and in the countryside, and so people went out to see what had happened. [15] Then they came to Jesus and they saw the demon-possessed man, the one who had been possessed by Legion, sitting there, clothed and in his right mind; and they were afraid.
[16] Those who had seen what happened to the demon-possessed man told them about it in detail, and they also told them about the pigs. [17] Then they started to beg him to leave their region.

[18] When he was getting into the boat, the demon-possessed man begged him that he might be with him. [19] But Jesus did not permit him, but said to him, "Go to your house and to your people and tell them what the Lord has done for you, and how he has shown you mercy." [20] So he went away and began to proclaim in the Decapolis the great things that Jesus had done for him, and everyone was amazed.

[21] Now when Jesus had crossed over again to the other side in the boat, a great crowd gathered around him, as he was beside the sea. [22] Then one of the leaders of the synagogue named Jairus came, and when he saw him, fell at his feet. [23] He begged again and again, saying, "My little daughter is near death. I beg you, come and lay your hands on her that she may be made well and live." [24] So he went with him, and a great crowd followed him and pressed close around him.

[25] Now a woman was there who had a flow of blood for twelve years. [26] She had suffered much from many doctors and had spent everything that she had, but instead of getting better she grew worse. [27] When she had heard the reports about Jesus, she came up behind him in the crowd and touched his cloak.
[28] For she said, "If I touch just his clothes, I will be healed." [29] When she touched him, the bleeding stopped, and she felt in her body that she was healed from her affliction.

[30] Jesus immediately realized in himself that power had gone out from him. He turned around in the crowd and said, "Who touched my clothes?"

[31] His disciples said to him, "You see this crowd pressed around you, and you say, 'Who touched me?'"

[32] But Jesus looked around to see who had done it.
[33] The woman, knowing what had happened to her, feared and trembled. She came and fell down before him and told him the whole truth. [34] He said to her, "Daughter, your faith has made you well. Go in peace and be healed from your affliction."

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[35] While he was speaking, some people came from the synagogue leader's house, saying, "Your daughter is dead. Why trouble the teacher any longer?"

[36] But when Jesus overheard the message that was spoken, he said to the leader of the synagogue, "Do not be afraid. Just believe." [37] He did not permit anyone to accompany him except Peter, James, and John, the brother of James. [38] They came to the house of the leader of the synagogue and he saw there people making a lot of noise; they were weeping and wailing loudly.
[39] When he entered the house, he said to them, "Why are you upset and why do you weep? The child is not dead but sleeps." [40] They began to mock him. But he put them all outside and took the father of the child and the mother and those who were with him, and he went in where the child was.
[41] He took the hand of the child and said to her, "Talitha, koum!" which is translated, "Little girl, I say to you, get up." [42] Immediately the child got up and walked (for she was twelve years of age). They were immediately astonished with overwhelming amazement. [43] He strictly ordered them that no one should know about this. Then he told them to give her something to eat.

Mark 5

5:1-8

Where was Gerasenes?

[5:1]

See Map: Gerasenes

How did someone come out of the tombs?

[5:2]

A tomb was a place where dead people were buried. These were caves at the bottom of mountains. At that time, people possessed with demons lived in those tombs. The tombs were unclean.

See: Demon; Demon Possession (Casting Out Demons); Clean and Unclean

What was an unclean spirit?

[5:2]

Mark wrote about an unclean spirit. Here, he wrote about many demons who were in this man.

See: Demon; Clean and Unclean;Demon Possession (Casting Out Demons)

Why could no one restrain the man?

[5:4]

When someone was restrained, they could not go from one place to another place or doing other things. This man could not be restrained. This is because the unclean spirit was very strong in the man.

See: Demon; Clean and Unclean; Demon Possession (Casting Out Demons)

Why did the man cut himself?

[5:5]

The man was in so much pain that he cut himself. He did not want to live anymore. He would rather die than to live with this demon inside of him.

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See: Demon;Demon Possession (Casting Out Demons)

Why did the man bow down before Jesus?

[5:6]

The unclean spirit knew Jesus is God. He knew Jesus was greater than he was. In ancient times, someone kneeled before someone who was greater. Or perhaps the unclean spirit was worshiping Jesus.

See: Demon; Clean and Unclean; Son of God

Why did the man ask Jesus not to torment him?

[5:7]

The man did not want Jesus to torment him. That is, he did not want Jesus to harm him in a severe way. He did not want Jesus to punish him and send him to hell to be punished forever. Some scholars think the man was talking here, not the demon living in the man. Other scholars think the demon was talking.

See: Demon; Hell

5:9-20

What was this demon's name?

[5:9]

The demon said his name was Legion. A legion was a Roman military word. It was a group of 6000 soldiers. So the demon said his name was legion because there were many demons in the man. However, it was possible to speak of this as one demon because they were all in one man.

See: Demon

Why did the demon want to enter into the pigs?

[5:12]

The demons did not want Jesus to make them leave the area. They wanted Jesus to allow them to go into the group of pigs. Some scholars think they wanted to remain in the same area where they could hurt more people. Other scholars think that they did not want Jesus to punish them and send them to hell.

See: Demon; Hell

Why did the pigs run down the cliffs and into the sea?

[5:13]

The pigs ran off the cliffs after the demons entered into them. Some scholars think the demons chose pigs because they were unclean according to the Law of Moses. Other scholars think they wanted to destroy the man, but when they were not able to do this, they wanted to destroy the pigs. Other scholars think the pigs were overwhelmed by the demons and the demons made the pigs run over the cliff and into the sea.

See: Demon; Clean and Unclean; Law of Moses

Why were the people afraid of Jesus?

[5:15]

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The people in that region were afraid after seeing the things Jesus did.

1. Some scholars think the people were afraid because Jesus controlled the demons.
2. Other scholars think the people were afraid because all of the pigs died. 2000 pigs were worth a lot of money. Perhaps they were afraid that they could lose a lot of money.
3. Other scholars think that Jesus greatly punished evil. They were afraid that they would be punished too.

See: Demon

Why did the man want to go with Jesus?

[5:18]

The man wanted to be with Jesus. Some scholars think the man wanted to become a disciple of Jesus. However, Jesus wanted him to stay with the man's own people. This is because the man was a Gentile and lived in a Gentile area. He wanted this man to tell the Gentiles in Decapolis about Jesus.

See: Disciple; Gentile

See Map: Decapolis

Why did Jesus call himself "the Lord"?

[5:19]

See: Lord

5:21-43

What was a leader of the synagogue?

[5:22]

The leader of the synagogue was someone who helped lead people in worshipping God in the synagogue. He was not necessarily a pharisee or sadducee.

See: Synagogue; Pharisees; Sadducees

Why did Jairus fall at Jesus' feet?

5:22

Jairus fell at Jesus' feet to ask him for help. He was begging. He was desperate for help. He was not worshipping Jesus.

Why did this man want Jesus to lay his hands on his daughter?

[5:23]

This man thought that Jesus could heal his daughter by touching her. He did not know that Jesus could heal her without touching her. He also did not know that he could heal her after she died.

What was a flow of blood?

[5:25]

Women bleed for a few days every month if they are not pregnant. However, this woman bled continuously for 12 years. This would have made her unclean.

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See: Clean and Unclean

How did this woman “suffer much from many doctors”?

[5:26]

Mark wrote that the woman “suffered much from many doctors” because many doctors had tried to help her. However, instead of helping her, they actually harmed her more.

Why were the disciples surprised that Jesus asked who touched him?

[5:31]

The disciples were surprised that Jesus asked who touched him. That was because many people were touching him. They did not think he could know when someone specific touched him.

Why was this woman healed?

[5:29]

This woman was healed because she believed in Jesus.

What did Jesus say to the woman?

[5:34]

Jesus told the woman to go in peace and be healed from her suffering. He wanted her to live in a way that honored God. He also wanted her to know that he completely healed her. She was now clean and did not need to be separated from other people.

See: Clean and Unclean

Why were the people at the house crying?

[5:38]

The people at the house were crying because the little girl died.

Why did the people laugh at Jesus?

[5:40]

The people laughed at Jesus. The people did not know that Jesus had the power to make someone alive again.

Why did Jesus not want them to tell anyone about this?

[5:43]

Jesus did not want this girl’s family to tell other people about Jesus healing her. Her father was a Jewish leader and many Jewish leaders rejected Jesus as the messiah. It was not time for them to fight against Jesus. So he did not want them to know what he was doing. Some scholars also think Jesus did not want people to begin bringing dead people to him to be made alive again.

See: Messiah (Christ); Messianic Secret

Why did the girl need to eat?

[5:43]

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The girl needed to eat because she was alive again in the same way she was alive before she died. She was not resurrected. When someone is resurrected, they do not need to eat.

See: Resurrect (Resurrection)

Mark 5:1

They came

The word "They" refers to Jesus and his disciples.

the sea

This refers to the Sea of Galilee.

Gerasenes

This name refers to the people who live in Gerasa.

Mark 5:2

with an unclean spirit

"controlled by an unclean spirit" or "that an unclean spirit possessed"

Mark 5:4

He had been bound many times

"People had bound him many times"

his shackles were shattered

"he shattered his shackles"

shackles

pieces of metal that people wrap around the arms and legs of prisoners and attach with chains to objects that do not move so the prisoners cannot move

No one had the strength to subdue him

"He was so strong that no one was strong enough to control him"

Mark 5:5

cut himself with sharp stones

Often when a person is possessed by a demon, the demon will cause the person to do self-destructive things, such as cutting himself.

Mark 5:6

When he saw Jesus from a distance

When the man first saw Jesus, Jesus would have been getting out of the boat.

bowed down

This means that he knelt down before Jesus out of reverence and respect, not out of worship.

Mark 5:7

He cried out

"The unclean spirit cried out"

What do I have to do with you, Jesus, Son of the Most High God?

The unclean spirit cried out "Leave me alone, Jesus, Son of the Most High God! There is no reason for you to interfere with me."

Jesus ... do not torment me

Jesus has the power to torment unclean spirits.

Son of the Most High God

This is an important title for Jesus.

I beg you by God himself

"I beg you before God" or "I swear by God himself and beg you"

Mark 5:9

He asked him

"And Jesus asked the unclean spirit"

He answered him, "My name is Legion, for we are many."

"And the spirit said to him, 'Call us an army, for many of us are inside the man.'"

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Mark 5:10

He begged him not to send them

"The unclean spirit begged Jesus not to send him and the other unclean spirits"

Mark 5:12

they begged him

"the unclean spirits begged Jesus"

Mark 5:13

he allowed them

"Jesus allowed the unclean spirits to do what they asked permission to do"

into the sea, and about two thousand pigs drowned in the sea

You can make the words after the comma a separate sentence: "into the sea. There were about two thousand pigs, and they drowned in the sea"

Mark 5:14

reported what had happened in the city and in the countryside

"told people in the city and in the countryside what had happened"

Mark 5:15

Legion

This was the name of the many demons that had been in the man.

in his right mind

"of a normal mind" or "thinking clearly"

they were afraid

The word "they" refers to the group of people who went out to see what had happened.

Mark 5:19

But Jesus did not permit him

"But he did not allow the man to come with them"

Mark 5:20

Decapolis

This is the name of a region that means Ten Cities. It is located to the southeast of the Sea of Galilee.

everyone was amazed

"all the people who heard what the man said were amazed"

Mark 5:21

the other side

This refers to the other side of the Sea of Galilee

beside the sea

"on the seashore" or "on the shore"

Mark 5:22

Jairus

This is the name of a man.

Mark 5:23

lay your hands

"Laying on hands" refers to a prophet or teacher placing his hand on someone and imparting either healing or a blessing. In this case, Jarius is asking Jesus to heal his daughter.

that she may be made well and live

"and heal her and make her live"

Mark 5:24

So he went with him

"So Jesus and the disciples went with Jairus"

pressed close around him

This means they crowded around Jesus and pressed themselves together to be closer to Jesus.

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Mark 5:25

a woman was there who had a flow of blood for twelve years

The woman did not have an open wound; rather, her monthly flow of blood would not stop. Your language may have a polite way to refer to this condition.

Mark 5:26

she grew worse

"her sickness got worse" or "her bleeding increased"

Mark 5:27

the reports about Jesus

"that Jesus healed people"

cloak

outer garment or coat

Mark 5:28

I will be healed

"it will heal me" or "his power will heal me"

Mark 5:29

she was healed from her affliction

"the sickness left her" or "she was no longer sick"

Mark 5:30

that power had gone out from him

"that his healing power had healed someone"

Mark 5:33

told him the whole truth

"told him the whole truth about how she had touched him"

Mark 5:34

Daughter

Jesus called the woman "Daughter." This was a kind way for a teacher to speak to a woman. Jesus showed that he cared about her.

your faith

"your faith in me"

Mark 5:35

While he was speaking some people came from the leader of the synagogue

"While Jesus was speaking some people came from the house of the leader of the synagogue" or "some people from the synagogue leader's household came"

the leader of the synagogue

This refers to Jairus

Why trouble the teacher any longer?

"It is useless to bother the teacher any longer" or "There is no need to bother the teacher any longer."

the teacher

This refers to Jesus.

Mark 5:36

the message that was spoken

"the message that they told Jairus"

Just believe

"Just believe I can make you daughter live"

Mark 5:37

He did not permit anyone to accompany him except Peter ... James

"Jesus only permitted Peter ... James to accompany him"

Mark 5:38

he saw

Jesus saw

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Mark 5:39

he said to them why are you upset and why do you weep?

"Jesus said to the people this is not a time to be upset and crying."

The child is not dead but sleeps

Jesus uses the common word for sleep, and so should the translation.

Mark 5:40

They began to mock him

The people who hear Jesus speak are laughing at him because they truly do know the difference between a dead person and a sleeping person and they think he does not.

put them all outside

"sent all the other people outside the house"

those who were with him went in where the child was

"Peter, James, and John went into the room where the child was lying"

Mark 5:41

Talitha, koum

This is an Aramaic sentence that Jesus spoke to the little girl in her language. Write these words as they sound, using your alphabet.

Mark 5:43

He strictly ordered them that no one should know about this. Then

"He ordered them strictly, 'No one should know about this!' Then" or "He ordered them strictly, 'Do not tell anyone about what I have done!' Then"

Then he told them to give her something to eat.

"And he told them, 'Give her something to eat.'"

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Chapter 6

[1] He went out from there and came to his hometown, and his disciples followed him. [2] When the Sabbath came, he taught in the synagogue. Many people heard him and they were amazed. They said, "Where did he get these teachings?" "What is this wisdom that has been given to him?" "What are these miracles that he does with his hands?" [3] "Is this not the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon? Are his sisters not here with us?" They were offended by Jesus. [1]

[4] Then Jesus said to them, "A prophet is not without honor, except in his hometown and among his own relatives and in his own household." [5] He could not do any mighty work, except to lay his hands on a few sick people and heal them. [6] He was amazed at their unbelief. Then he went around the villages teaching.

[7] Then he called the twelve and began to send them out two by two, and he gave them authority over the unclean spirits, [8] and instructed them to take nothing for their journey, except a staff—no bread, no bag, and no money in their belts— [9] but to wear sandals, and not to wear two tunics.
[10] He said to them, "Whenever you enter a house, remain until you go away from there. [11] If any town will not receive you or listen to you, when you leave that place, shake the dust off your feet as a testimony to them."
[12] They went out and proclaimed that people should repent. [13] They cast out many demons, and anointed many sick people with oil and healed them.

[14] King Herod heard this, for Jesus' name had become well known. Some were saying, "John the Baptist has been raised from the dead, and that is why these miraculous powers are at work in him." [15] Some others said, "He is Elijah." Still others said, "He is a prophet, like one of the prophets in ancient times."

[16] But when Herod heard this, he said, "John, whom I beheaded, has been raised."

[17] For Herod sent to have John arrested and he had him bound in prison on account of Herodias (his brother Philip's wife), because he had married her.
[18] For John told Herod, "It is not lawful for you to have your brother's wife." [19] But Herodias held on to anger against him and wanted to kill him, but she could not, [20] for Herod feared John; he knew that he was a righteous and holy man, and he kept him safe. Listening to him made him greatly perplexed, yet he heard him gladly.

[21] Then an opportunity came when Herod had his birthday and he made a dinner for his officials and for the commanders and leaders of Galilee. [22] The daughter of Herodias herself came in and danced for them, and she pleased Herod and his dinner guests. The king said to the girl, "Ask me for anything you want and I will give it to you."
[23] He swore to her saying, "Whatever you ask of me, I will give you, up to half of my kingdom."

[24] She went out and said to her mother, "What should I ask him for?"

She said, "The head of John the Baptist."

[25] She immediately hurried back to the king, and she asked, saying, "I want you to give me, right now, the head of John the Baptist on a wooden platter."
[26] Though this deeply grieved the king, he could not refuse her request because of the oath he had made and because of his dinner guests. [27] So the king sent a soldier from his guard and commanded him to bring him John's head. The guard went and beheaded him in the prison. [28] He brought his head on a platter and gave it to the girl, and the girl gave it to her mother. [29] When his disciples heard of this, they came and took his body and placed it in a tomb.

[30] The apostles came together with Jesus and told him all that they had done and taught. [31] Then he said to them, "Come away by yourselves into a deserted place and rest a while." For many were coming and going, and they did not even have time to eat. [32] So they went away in the boat to a deserted place by themselves.

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[33] But they saw them leaving and many recognized them, and they ran there together on foot from all the towns,
and they arrived there before them. [34] When they came ashore, he saw a great crowd and he had compassion on
them because they were like sheep without a shepherd. So he began to teach them many things.

[35] When the hour was late, his disciples came to him and said, "This is a deserted place, and the hour is already
late. [36] Send them away so that they may go into the nearby countryside and villages to buy something to eat for
themselves."

[37] But he answered and said to them, "You give them something to eat."

They said to him, "Can we go and buy two hundred denarii worth of bread and give it to them to eat?"

[38] He said to them, "How many loaves do you have? Go and see."

When they found out, they said, "Five loaves and two fish."

[39] He commanded all the people to sit down in groups upon the green grass. [40] They sat down in groups of
hundreds and fifties. [41] He took the five loaves and the two fish, and looking up to heaven he blessed and broke
the loaves and gave them to the disciples to set before the people. He also divided the two fish among them all.
[42] They all ate until they were satisfied. [43] They took up broken pieces of bread, twelve baskets full, and also pieces
of the fish. [44] There were five thousand men who ate the loaves.

[45] Immediately he made his disciples get into the boat and go ahead of him to the other side, to Bethsaida, while
he sent the crowd away. [46] After taking leave of them, he went up the mountain to pray. [47] Evening came, and the
boat was now in the middle of the sea, and he was alone on land.
[48] He saw that they were straining against the oars, for the wind was against them. About the fourth watch of the
night, he came to them, walking on the sea, and he wanted to pass by them. [49] But when they saw him walking on
the sea, they thought he was a ghost and cried out, [50] because they saw him and were troubled. Immediately he
spoke to them and said to them, "Be courageous! It is I! Do not be afraid!"
[51] He got into the boat with them, and the wind ceased blowing. They were completely amazed. [52] For they had not
understood what the loaves meant. Instead, their hearts were hardened.

[53] When they had crossed over, they came to land at Gennesaret and anchored the boat. [54] When they came out of
the boat, the people recognized him immediately, [55] and they ran throughout the whole region and began to bring
the sick on their mats to wherever they heard he was.
[56] Wherever he entered into villages, or cities, or into the country, they would put the sick in the marketplaces.
They begged him to let them touch the edge of his garment, and as many as touched him were healed.

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[1]The man called Joses here is called Joseph in Matthew 27:56. The name Joseph represents how the name was spelled in Hebrew, and the name Joses represents how his name was spelled in Greek.

Mark 6

6:1-6

Where did Jesus live when he was a child?

[6:1]

Jesus' family lived in Nazareth.

See Map: Nazareth

What was the Sabbath?

[6:2]

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See: Sabbath

Why did the people want to know who taught Jesus?

[6:2]

In ancient Israel, many teachers learned from other teachers. They taught the same things their teachers taught. This is why they wanted to know who taught Jesus. He did not teach the same things any other teacher taught.

Why did the people ask questions about how Jesus performed miracles?

[6:2]

The people asked Jesus who gave Jesus the power to do miracles. They did not think God gave Jesus the power to do these miracles. They thought Satan gave him this power (see: Mark 3:22).

See: Miracle; Satan (The Devil)

Did Jesus have brothers and sisters?

[6:3]

Some scholars think that Mary and Joseph had other children after Jesus was born. These people were talking about Jesus' brothers and sisters. Fewer scholars think that Mary and Joseph did not have any more children after Jesus. They think these were Jesus' cousins.

See: Family of Jesus

Why did the people not like what Jesus said?

[6:3]

The people did not like what Jesus said because the people knew Jesus was Mary's son. They knew his brothers and sisters, they did not believe he was sent from God and was their messiah.

See: Messiah (Christ)

What did Jesus mean when he said, "a prophet is not without honor"?

[6:4]

When Jesus said that a prophet was "not without honor," he wanted to say that people respected or honored a prophet. The only place that a prophet is not honored is in the place where he lived when he was a child. Jesus was a prophet. Perhaps he was also thinking about how Israel would reject him as their messiah.

See: Prophet; Messiah (Christ)

Why was Jesus unable to heal people?

[6:5]

Jesus was able to heal anyone in this place. Some scholars think Jesus was not free to heal people when the people did not believe in him. Jesus healed people so they would know that God sent him and that they will believe in him. The people in Nazareth did not believe in Jesus, even when they saw him heal people.

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6:7-13

Who were the twelve?

[6:7]

The twelve were the twelve disciples.

See: Disciple

What did Jesus send the disciples to do?

[6:7]

Jesus sent the twelve disciples to tell other people about Jesus and to heal people who have unclean spirits living in them.

See: Disciple; Demon; Clean and Unclean; Demon Possession (Casting Out Demons)

Why did Jesus not want the disciples to take anything with them?

[6:8, 6:9]

Jesus did not want the disciples to take anything with them when they traveled. That was because they were to go quickly and to know that God would give them everything they needed. They took only a staff to help them walk.

They were also not to have two tunics. A tunic was the main piece of clothing they wore. They wore a second tunic at night when it was cold. They carried the other tunic during the day. However, God would make sure they were warm at night.

See: Disciple

Why were the disciples to remain in one house?

[6:10]

The disciples were told to remain in one house. At this time it was a great honor to have someone stay in your home. Jesus did not want his disciples to dishonor a host by leaving that house.

See: Disciple

Why were the disciples to shake the dust off their feet?

[6:11]

If the people in a town rejected the disciples, the disciples were told to shake the dust off their feet when they left the town. According to the Law of Moses, the Jews needed to welcome people who were travelling. If they did not welcome the disciples, they disobeyed God. At this time, certain Jews shook the dust off their feet when leaving a place where Gentiles lived. This is because they thought they were leaving an unclean area.

See: Disciple; Law of Moses; Clean and Unclean;Gentile

Why should people repent?

[6:12]

See: Repent (Repentance)

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Why did someone get anointed with oil?

[6:13]

In ancient Israel, it was common to anoint someone with oil who was sick so that they might be healed. They poured oil on their head or where they were hurt. It was a way of asking God to help this person.

See: Anoint (Anointing)

6:14-20

Who was King Herod?

[6:14]

See: King Herod

Why did people think John the Baptist was made alive again?

[6:14]

Scholars do not know why people thought Jesus was John the Baptist made alive again. These people did not know that these two men lived at the same time. Both Jesus and John were prophets who honored God.

See: Resurrect (Resurrection) ;Prophet

Why did people think Jesus was Elijah?

[6:15]

In ancient Israel, people thought Elijah would return to the earth. This is because he never died. Instead, he went straight to heaven. The prophet Malachi wrote about Elijah returning (see: Malachi 4:5).

See: Prophet; Heaven

What was a prophet?

[6:15]

See: Prophet

Why did Herod arrest John the Baptist?

[6:17]

John the Baptist spoke against King Herod. He said the things King Herod did were evil. He said it was wrong for Herod to marry Herodias because his brother Philip was still alive. This made Herod angry. Herod wanted to kill John. However, Herod worried about what people would do if he killed John. Therefore, he put him into prison.

See: Leviticus 20:21

Who was Herodias?

[6:17]

Herodias was the wife of King Herod. Before Herod married her, Herodias was married to Herod's brother Philip.

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Why was it difficult for Herod to kill John the Baptist?

[6:20]

The people of Israel thought John the Baptist was a prophet. Therefore they thought it was very wrong to harm John. Herod feared what people would do if he killed a prophet. Some scholars also think he feared John because John was a man who honored God while Herod did not honor God.

See: Prophet

6:21-29

What day was this dinner?

[6:21]

In this passage, it was Herod's birthday. Many different leaders who served him went to the dinner feast he made for his birthday.

Advice to translators: A birthday is a celebration of the day someone was born. Every year on the same day someone was born people celebrate that person.

Who was the girl?

[6:22]

Herodias sent her daughter to dance for Herod. She danced in a way that made men have sexual thoughts about her. She was the daughter of Herodias and Philip. She was Herod's niece and step-daughter.

What was an oath?

[6:22]

See: Swear (Oath)

Why did this make Herod sad?

[6:26]

Herod did not want to kill John the Baptist. He knew John was a man who honored God. However, he did not want people to see him break his oath. Therefore, he had John killed. This made Herod very sad.

See: Swear (Oath)

Why did the disciples place John's body in a tomb?

[6:29]

According to the Law of Moses, a person needed to be buried before the end of the day. Therefore, the disciples buried John's body to obey the Law of Moses.

See: Disciple; Law of Moses

6:30-44

Who went away in the boat?

[6:32]

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The apostles and Jesus went away in the boat.

See: Apostle

What happened in verse 33?

[6:33]

The people saw Jesus and the apostles leaving. Many of the people knew who were Jesus and the apostles. The people ran there together on foot from all the towns. Many of them arrived there before Jesus and the apostles did.

See: Apostle

How were the people like sheep without a shepherd?

[6:34]

Jesus said that the people were like sheep without a shepherd. This was a metaphor. This meant the people did not have a leader to follow.

See: Metaphor

What did Mark mean when he wrote the “hour was late”?

[6:35]

Mark wrote that it was late in the day and they needed to eat and find a place to sleep.

What was a loaf?

[6:38]

Bread is made in a loaf. In ancient times, a person needed at least one loaf a day to live. For a meal, five loaves and two fish fed 2 or 3 small families.

Why did Jesus “bless” the bread?

[6:41]

When Jesus blessed the bread, he thanked God for giving them the bread.

How many people ate the bread and fish?

[6:44]

Mark wrote that 5000 men ate the bread and fish. There were also women and children who ate of the bread and fish. Therefore, more than 5000 people ate.

6:45-56

Where was Bethsaida?

[6:45]

See Map: Bethsaida

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How were the disciples “straining against the oars”?

[6:48]

Mark wrote that the disciples were “straining against the oars, for the wind was against them.” That is, they were working hard to row to keep their boat from sinking because of the bad weather.

See: Disciple

When was the fourth watch of the night?

[6:48]

The fourth watch of the night was a time after midnight.

What was a ghost?

[6:49]

A ghost is the spirit of a dead person trapped on earth. Ghosts are not real because people must either go to heaven or hell after they die. Spirits do not get trapped on earth when a person dies.

See: Spirit (Spiritual); Heaven; Hell

What did the loaves mean?

[6:52]

Mark wrote about what the loaves meant. Mark wrote about Jesus walking on the water and feeding 5000 men. These were both miracles. He wanted people to know that Jesus could do miracles because he is God.

See: Miracle

Where was Gennesaret?

[6:53]

See Map: Gennesaret

Mark 6:1

his hometown

This refers to the town of Nazareth, where Jesus grew up and where his family lived. This does not mean that he owned land there.

Mark 6:2

that he does with his hands

"that he himself works"

Mark 6:3

Is this not the carpenter, the son of Mary and the brother of James and Joses and Judas and Simon? Are his sisters not here with us?

"He is just an ordinary carpenter! We know him and his family. We know Mary his mother. We know his younger brothers James, Joses, Judas and Simon. And his younger sisters also live here with us."

Mark 6:4

A prophet is not without honor, except

"A prophet is always honored, except" or "People always honor prophets, except those"

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Mark 6:5

to lay his hands on a few sick people

Prophets and teachers would put their hands on people in order to heal them or bless them. In this case, Jesus was healing people.

Mark 6:7

he called the twelve

Here the word "called" means that he summoned the twelve to come to him.

Mark 6:8

to take nothing for their journey, except a staff

"to take only a staff for their journey"

no bread

"no food"

Mark 6:10

remain until you go away from there

"eat and sleep in that house until you leave that area"

Mark 6:11

as a testimony to them

"as a testimony that they did not welcome you" or "to show them that they did wrong when they did not welcome you"

Mark 6:12

They went out

"They went out to various towns"

repent

"stop sinning"

Mark 6:14

King Herod heard this

The word "this" refers to everything that Jesus and his disciples had been doing in various towns, including casting out demons and healing people.

Some were saying, "John the Baptist has been raised from the dead

"Some people were saying, 'He is John the Baptist, who God has raised from the dead" or "John the Baptist who God has made alive again"

Mark 6:15

Some others said, "He is Elijah."

"Some others said, 'He is Elijah, whom God promised to send back again.'"

Mark 6:16

whom I beheaded

"whom I commanded my soldier to behead"

has been raised

"has risen" or "has become alive again"

Mark 6:17

Herod sent to have John arrested and he had him bound in prison

"Herod sent his soldiers to arrest John and to bind him in prison"

on account of Herodias

"because of Herodias"

his brother Philip's wife

"the wife of his brother Philip." Herod's brother Philip is not the same Philip who was an evangelist in the book of Acts or the Philip who was one of Jesus's twelve disciples.

because he had married her

"because Herod had married her"

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Mark 6:19

Herodias held on to anger against him and wanted to kill him

"Herodias continued to be angry at John and she wanted someone to kill him"

but she could not

"but she could not kill him" or "but she could not have him killed"

Mark 6:20

for Herod feared John; he knew that he was a righteous

"for Herod feared John because he knew that John was a righteous"

Mark 6:21

an opportunity came

"a convenient day" or "there was an opportune time."

he made a dinner for his officials ... of Galilee

"he had a banquet for his officials ... of Galilee" or "he invited his officials ... of Galilee to eat and celebrate with him"

Mark 6:22

Herodias herself

It was Herodias's own daughter who danced at the dinner.

Mark 6:23

Whatever you ask ... my kingdom

"I will give you whatever you ask me to give to you, even half of what I own and rule, if you ask for that"

Mark 6:25

on a wooden platter

"on a board" or "on a large wooden dish"

Mark 6:26

because of the oath he had made

"because of what he had sworn to the girl" or "because he had sworn to give the girl whatever she asked for"

and because of his dinner guests

"and because his dinner guests had heard his oath"

Mark 6:29

When his disciples

"When John's disciples"

Mark 6:31

a deserted place

a place where there are no people

many were coming and going

This means that people were continually coming to the apostles and then going away from them.

they did not even

The word "they" refers to the apostles.

Mark 6:33

on foot

The people are going on foot by land, which contrasts with how the disciples went by boat.

Mark 6:34

they were like sheep without a shepherd

Jesus compares the people to sheep who are confused when they do not have their shepherd to lead them.

Mark 6:35

When the hour was late

"When it was getting late" or "Late in the afternoon"

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Mark 6:37

But he answered and said to them

"But Jesus answered and said to his disciples"

Can we go and buy two hundred denarii worth of bread and give it to them to eat?

"We could not buy enough bread to feed this crowd, even if we had two hundred denarii!"

two hundred denarii

"200 denarii." The singular form of the word "denarii" is "denarius." A denarius was a Roman silver coin worth one day's wages.

Mark 6:38

loaves

lumps of bread dough that have been shaped and baked

Mark 6:39

green grass

Describe the grass with the color word used in your language for healthy grass, which may or may not be the color green.

Mark 6:40

in groups of hundreds and fifties

"with about fifty people in some groups and about a hundred people in other groups"

Mark 6:41

looking up to heaven

This means that he looked up toward the sky, which is associated with the place where God lives.

He also divided the two fish among them all

"he divided the two fish so that everyone could have some"

Mark 6:43

They took up

Possible meaning are 1) "The disciples took up" or 2) "The people took up."

Mark 6:44

There were five thousand men who ate the loaves

"So many people ate the loaves of bread; the number of just the men was five thousand"

Mark 6:45

to the other side

"to the other side of the Sea of Galilee"

Bethsaida

This is a town on the northern shore of the Sea of Galilee.

Mark 6:46

After taking leave of them

"After saying goodbye to them" or "After they had left." Use the common words your language uses for a time when friends leave each other and expect to see each other after a few hours or days.

Mark 6:48

fourth watch

This is the time between 3 a.m. and sunrise.

Mark 6:49

a ghost

the spirit of a dead person or some other kind of spirit

Mark 6:51

They were completely amazed

"They were completely amazed at what he had done"

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Mark 6:52

their hearts were hardened

"they were too stubborn to understand"

Mark 6:53

Gennesaret

This is the name of the region to the northwest of the Sea of Galilee.

Mark 6:55

they ran throughout the whole region

"they ran throughout the whole district in order to tell others that Jesus was there"

Mark 6:56

Wherever he entered

"Wherever Jesus entered"

the sick

"the sick people"

They begged him

Possible meanings are 1) "The sick begged him" or 2) "The people begged him."

the edge of his garment

"the hem of his robe" or "the edge of his clothes"

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Chapter 7

[1] The Pharisees and some of the scribes who had come from Jerusalem gathered around him.

[2] They saw that some of his disciples ate bread with hands that were unclean, that is, unwashed. [3] (For the
Pharisees and all the Jews do not eat unless they wash their hands carefully, because they hold to the tradition of
the elders. [4] When the Pharisees come from the marketplace, they do not eat unless they bathe themselves, and
they hold to many other things they have received, such as the washing of cups, pots, copper vessels, and the
couches upon which they eat.)
[5] The Pharisees and the scribes asked Jesus, "Why do your disciples not walk according to the tradition of the
elders, but eat their bread with unclean hands?"

[6] But he said to them, "Isaiah prophesied well about you hypocrites. As it is written,
'This people honors me with their lips,
but their heart is far from me.
[7] In vain they worship me,
teaching the commands of men as their doctrines.'
[8] You abandon the commandment of God and hold on to the tradition of men." [9] He also said to them, "How well
you reject the commandment of God so you may keep your tradition! [10] For Moses said, 'Honor your father and
your mother,' and, 'He who speaks evil of his father or mother will surely be put to death.'
[11] But you say, 'If a man says to his father or mother, "Whatever help you would have received from me is
Corban"' (that is to say, 'a Gift'), [12] then you no longer permit him to do anything for his father or his mother. [13] You
are making the word of God void by your tradition which you have handed down. And many similar things you
do."
[14] He called the crowd again and said to them, "Listen to me, all of you, and understand. [15] There is nothing from
outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles
him." [16] [1]
[17] Now when Jesus left the crowd and entered the house, his disciples asked him about the parable. [18] Jesus said,
"Are you also still without understanding? Do you not know that whatever enters into a person from outside
cannot defile him, [19] because it cannot go into his heart, but it goes into his stomach and then passes out into the
latrine?" With this statement Jesus declared all foods clean.
[20] He said, "It is that which comes out of the person that defiles him. [21] For from within a person, out of the heart,
proceed evil thoughts, sexual immorality, theft, murder, [22] adultery, coveting, wickedness, deceit, sensuality, envy,
slander, pride, folly. [23] All these evils come from within, and they are what defile a person."

[24] He got up from there and went away to the region of Tyre and Sidon. There he went into a house, and he
wanted no one to know where he was, yet he could not be hidden. [25] But immediately [2] a woman whose little
daughter had an unclean spirit heard about him and came and fell down at his feet. [26] Now the woman was a
Greek, a Syrophoenician by descent. She begged him to cast out the demon from her daughter.
[27] He said to her, "Let the children first be fed. For it is not proper to take the children's bread and throw it to the
dogs."

[28] But she answered and said to him, "Yes, Lord, even the dogs under the table eat the children's crumbs."

[29] He said to her, "Because of what you have said, you are free to go. The demon has gone out of your daughter." [30]
She went back to her house and found the child lying on the bed, and the demon was gone.

[31] Then he went out again from the region of Tyre, and went through Sidon to the Sea of Galilee up into the region
of the Decapolis. [32] They brought to him someone who was deaf and had difficulty speaking, and they begged him
to lay his hand on him.
[33] Then taking him aside away from the crowd privately, he put his fingers into his ears, and then he spit and
touched his tongue. [34] Then he looked up to heaven, sighed, and said to him, "Ephphatha," that is to say, "Open!" [35]
At once his ears were opened, the bond of his tongue was released, and he began to speak plainly.

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[36] Jesus ordered them to tell no one. But the more he ordered them, the more abundantly they proclaimed it. [37] They were extremely astonished, saying, "He has done all things well. He even makes the deaf hear and the mute speak."

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[1]The best ancient copies do not have verse 16. If any man has ears to hear, let him hear .
[2]Some ancient copies do not have the words, But immediately .

Mark 7

7:1-23

Why did the Pharisees and scribes come from the region of Galilee to Jerusalem?

[7:1]

The Pharisees and scribes came from Jerusalem to see what Jesus and the disciples were doing. Scholars think the Pharisees and Scribes were searching for ways to accuse Jesus of not following the Law of Moses.

See: Pharisees;Scribe; Disciple;Law of Moses

See Map: Galilee

Why did people not eat without washing their hands?

[7:2]

In ancient Israel, the Jews did not eat unless they washed their hands in a certain way. The Jews washed their hands in the way the religious leaders taught. Mark called the rules made by the religious leaders the “traditions of the elders.” They taught that Jews needed to wash their hands after they went to the marketplace. They needed to wash because they were around Gentiles. Gentiles were unclean. These rules were not in the Law of Moses.

Advice to Translators: A marketplace is a place where people go to get food, clothing, and other things they need to live.

See: Law of Moses; Clean and Unclean; Gentile

Why did the Pharisees bathe themselves?

[7:4]

The Pharisees bathed themselves after they went to the marketplace. The religious teachers taught that people needed to wash their hands after they went to the marketplace. However, the Pharisees washed their whole body. They did this because they were near Gentiles and Gentiles were unclean. None of this was in the Law of Moses.

Advice to Translators: A marketplace is a place where people go to get food, clothing, and other things they need to live.

See: Pharisees; Gentile; Law of Moses; Clean and Unclean

Why did the Pharisees wash everything?

[7:4]

The Law of Moses taught that certain things were unclean and needed to be washed. The religious teachers and the Pharisees thought that even more things needed to be washed then what the Law of Moses said to wash. Mark wanted to write that the Pharisees and other religious teachers taught certain things were sins. However, those things were not taught in the Law of Moses. These were rules made by men, not God.

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See: Law of Moses; Pharisees; Clean and Unclean; Sin

What did Jesus say to the Pharisees?

[7:6, 7:7]

Jesus said that the Pharisees were hypocrites. The Pharisees said they were honoring God. They did things so that other people would think they were honoring God. However, they really did not want to honor God. Instead, they only wanted people to think they honored God.

The Pharisees were like the people Isaiah prophesied about. They obeyed men and the rules made by men. However, they did not obey God and the rules he made.

See: Pharisees; Prophecy (Prophesy) ; Hypocrisy (Hypocirte)

What did Mark say about honoring your father and mother?

[7:10, 7:11, 7:12]

In the Law of Moses, children were to honor their father and mother. However, the religious teachers in Israel taught something different. Children could promise something to God that normally would be given to their parents. If they did this, they did not need to give it to help their parents. Neither did they need to use it in a certain way or to give it to a priest. Jesus said this did not obey the Law of Moses about honoring your father and mother.

See: Law of Moses; Sin

What defiled someone?

[7:15]

Jesus said that things going into a person did not make them unclean. Instead, it was things that came out of people that made them unclean. That is, the wrong things a person thought and did made them unclean.

See: Clean and Unclean

Advice to translators: Something that is defiled has been made unclean.

Why do some translations not have verse 16?

[7:16]

Most of the ancient copies of the New Testament in Greek do not have the words in verse 16. Therefore, scholars think Mark did not write these words. However, the person who made separated the passages into verses did this with a copy of the New Testament in Greek that had those words.

See: Differences in the Ancient Copies of the Bible)

Which parable did the disciples ask Jesus about?

[7:17]

The disciples asked about a parable. The parable was about what Jesus said in verse 15.

See: Disciple; Parable

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What did Jesus want to teach when he used this parable?

[7:18, 7:19, 7:20, 7:21, 7:22, 7:23]

The disciples did not understand what Jesus wanted to teach them when Jesus used this parable. He wanted them to know that God cared more about what people did than what people ate.

Some scholars think Jesus changed the Law of Moses. He could do this because he made the Law of Moses. Christians were now able to eat any food. Food was no longer clean or unclean. Other scholars do not think Jesus changed the Law of Moses. Instead, Jesus wanted people to know that the Law of Moses was going to be fulfilled in Jesus. Believing in Jesus would now be how Christians could now follow the Law of Moses.

See: Matthew 5:21-48; Acts 10; Acts 15

See: Disciple; Parable;Clean and Unclean; Law of Moses

7:24-36

Where were Tyre and Sidon?

[7:24]

Tyre and Sidon were cities outside of Israel.

See Map: Tyre and Sidon

Why did Jesus not want people to know where he was?

[7:24]

Scholars think Jesus was searching for a place to rest. He wanted to have time alone with his disciples.

See: Disciple

What was an unclean spirit?

[7:25]

See: Demon; Clean and Unclean; Demon Possession (Casting Out Demons)

Why did the woman fall down at Jesus' feet?

[7:25]

The women begged Jesus to do something when she fell down at his feet. She did not do this to worship him.

Where was Syrophoenicia?

[7:26]

See Map: Syrophoenicia

Why did Jesus talk about dogs?

[7:27]

Jesus talked about a dog who ate food that fell off the table. This was a metaphor.

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Some scholars think he talked about the disciples when he talked about the children. He talked about the Gentiles when he talked about the dogs. He talked about something he gave them when he talked about the bread. He wanted to say that he needed to teach the disciples before he taught her.

Other scholars think that he talked about Israel when he talked about the children. He was talking about the Gentiles when he talked about the dogs. He talked about the gospel message and the blessings of Jesus' miracles when he talked about bread. He wanted to say that he taught the gospel to the Jews before he taught the gospel to the Gentiles.

See: Metaphor; Disciple; Gentile; Gospel;Miracle

Why did Jesus heal this woman's daughter?

[7:29]

The woman made it known that she believed in Jesus by her reply to Jesus. Jesus healed her daughter because the woman believed in Jesus.

Where was the Sea of Galilee?

[7:31]

See Map: Sea of Galilee

Where was Decapolis?

[7:31]

See Map: Decapolis

What was the laying on of hands?

[7:32]

See: Laying on of Hands

Why did Jesus spit and touch the man's tongue?

[7:33]

Jesus spit and touched the man's tongue. This was a symbol. However, he did not say what was the meaning of the symbol.

Some scholars think Jesus spat onto the ground.

Other scholars think Jesus spat into his hand and then touched the man's tongue.

See: Symbol

What did Mark mean when he said the man's "tongue was released"?

[7:35]

Jesus healed a man that was not able to hear or speak. Mark said that the man's "tongue was released." That is, the man was now able to speak. The man was healed instantly.

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Why did Jesus not want them to tell anyone?

[7:36]

See: Messianic Secret

Mark 7:2

that is, unwashed

"that is, with hands that they had not washed" or "that is, they had not washed their hands"

Mark 7:3

unless they wash their hands carefully

"unless they make their hands ceremonially clean"

elders

Jewish elders were leaders in their communities and were also judges for the people.

Mark 7:4

they hold to many other things they have received

"they follow many other traditions" or "they do many other things that they were taught to do"

copper vessels

"copper kettles" or "metal containers"

the couches upon which they eat

"benches" or "beds." At that time, the Jews would recline when eating.

Mark 7:5

Why do your disciples not walk according to the tradition of the elders, but eat their bread with unclean hands?

"Your disciples should not disobey the traditions of our elders by eating their bread with unclean hands."

bread

"food"

Mark 7:6

with their lips

"by what they say"

but their heart is far from me

"but they do not really love me"

Mark 7:8

You abandon the commandment of God

"You refuse to obey the commandment of God"

hold on to

"strictly obey"

Mark 7:9

How well you reject the commandment ... keep your tradition

"You think you have done well in how you have rejected the commandment of God so you may keep your own traditions, but what you have done is not good at all"

Mark 7:10

He who speaks evil of his father or mother will surely be put to death

"The authorities must execute a person who curses his father or mother"

Mark 7:11

is Corban

"is a gift to God" or "belongs to God"

Whatever help you would have received from me is Corban

"I will not help you, because whatever help you would have received from me is Corban"

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Mark 7:12

then you no longer permit him to do anything for his father or his mother

"then you no longer permit him to give anything to his father or his mother" or "then you permit him to give nothing to his father or his mother"

Mark 7:13

the word of God

"God's command"

void

canceled or done away with

many similar things you do

"you are doing many other things similar to this"

Mark 7:14

He called

"Jesus called"

understand

"try to understand what I am about to tell you"

Mark 7:15

nothing from outside of a person

"nothing from outside a person that he can eat"

It is what comes out of the person

"It is what comes out of a person that he says or does"

Mark 7:18

Are you also still without understanding?

"After all I have said and done, I would expect you to understand."

Mark 7:19

because ... latrine?

"You should already understand that whatever enters into a person from outside cannot defile him, because it cannot go into his heart, but it goes into his stomach and then passes out into the latrine."

it cannot go into his heart

"it cannot go into his inner being" or "it cannot go into his mind"

all foods clean

"all foods clean, meaning that people can eat any food without God considering the eater defiled"

Mark 7:20

It is that which comes out of the person that defiles him

"What defiles a person is what comes out of him"

Mark 7:21

out of the heart, proceed evil thoughts

"out of the inner being, come evil thoughts" or "out of the mind, come evil thoughts"

Mark 7:22

sensuality

not controlling one's lustful desires

slander

or blasphemy

Mark 7:23

come from within

"come from within a person's heart" or "come from within a person's thoughts"

Mark 7:25

had an unclean spirit

"was possessed by an unclean spirit"

fell down

"knelt." This is an act of honor and submission.

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Mark 7:26

Syrophoenician

This is the name of the woman's nationality. She was born in the Phoenician region in Syria.

Mark 7:27

Let the children first be fed. For it is not proper ... throw it to the dogs

"Let the children of Israel first be fed. For it is not right to take the children's bread and throw it to the Gentiles, who are like dogs"

Let the children first be fed

"We must first feed the children of Israel"

proper

morally right

dogs

This refers to small dogs kept as pets.

Mark 7:29

you are free to go

"you may go now" or "you may go home in peace"

The demon has gone out of your daughter

"I have caused the evil spirit to leave your daughter"

Mark 7:31

went out again from the region of Tyre

"left the region of Tyre"

up into the region

"through the region"

Decapolis

This is the name of a region that means Ten Cities. It is located to the southeast of the Sea of Galilee.

Mark 7:32

They brought

"And people brought"

who was deaf

"who was not able to hear"

they begged him to lay his hand on him

"they begged Jesus to put his hand on the man to heal him"

Mark 7:33

Then taking him ... privately, he

"Then Jesus took the man ... privately, and he"

he put his fingers into his ears

Jesus is putting his own fingers in the man's ears.

then he spit and touched his tongue

"then he spit on his fingers and touched the man's tongue with them"

Mark 7:34

looked up to heaven

This means that he looked up toward the sky, which is associated with the place where God lives.

sighed

This means that Jesus groaned or that he let out a long deep breath that could be heard.

said to him

"said to the man"

Ephphatha

This is an Aramaic word. It should be copied into your language using your alphabet.

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Mark 7:35

his ears were opened

"his ears were opened and he was able to hear" or "he was able to hear"

the bond of his tongue was released

"Jesus released the bond of his tongue" or "Jesus set his tongue free" or "Jesus enabled the man to speak"

Mark 7:36

But the more he ordered them, the more abundantly they proclaimed it

"But though he continually ordered them not to tell anyone, they continually proclaimed it"

the more abundantly

"the more widely" or "the more"

Mark 7:37

the deaf hear and the mute speak

"the deaf people hear and the mute people speak" or "people who cannot hear, hear, and people who cannot speak, speak"

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Chapter 8

[1] In those days, there was again a great crowd, and they had nothing to eat. Jesus called his disciples and said to them, [2] "I have compassion on the crowd because they continue to be with me already for three days and have nothing to eat. [3] If I send them away to their home without eating, they may faint on the way. Some of them have come a long way."

[4] His disciples answered him, "Where can we get enough loaves of bread in such a deserted place to satisfy these people?"

[5] He asked them, "How many loaves do you have?"

They said, "Seven."

[6] He commanded the crowd to sit down on the ground. He took the seven loaves, gave thanks, and broke them. He gave them to his disciples to set before them, and they set them before the crowd.
[7] They also had a few small fish, and after he gave thanks for them, he commanded the disciples to serve these as well. [8] They ate and were satisfied, and they picked up the remaining broken pieces, seven large baskets. [9] There were about four thousand people. Then he sent them away. [10] Immediately he got into the boat with his disciples, and they went into the region of Dalmanutha.

[11] Then the Pharisees came out and began to argue with him. They sought from him a sign from heaven, to test him. [12] He sighed deeply in his spirit and said, "Why does this generation seek for a sign? Truly I say to you, no sign will be given to this generation." [13] Then he left them, got into a boat again, and went away to the other side.

[14] Now the disciples had forgotten to take bread with them. They had no more than one loaf of bread in the boat. [15] He instructed them, saying, "Keep watch and be on guard against the yeast of the Pharisees and the yeast of Herod."

[16] The disciples were arguing with one another about having no bread.

[17] When he understood this, he asked them, "Why are you arguing about having no bread? Do you still not see or understand? Do you have hardened hearts?
[18] You have eyes; do you not see? You have ears; do you not hear? Do you not remember? [19] When I broke the five loaves among the five thousand, how many baskets full of broken pieces of bread did you take up?"

They said to him, "Twelve."

[20] "When I broke the seven loaves among the four thousand, how many basketfuls of broken pieces of bread did you take up?"

They said to him, "Seven."

[21] He said, "Do you not yet understand?"

[22] They came to Bethsaida. The people there brought to him a blind man and begged Jesus to touch him. [23] Jesus took hold of the blind man by the hand and led him out of the village. When he had spit on his eyes and laid his hands on him, he asked him, "Do you see anything?"

[24] He looked up, and said, "I see men who look like walking trees."

[25] Then he again laid his hands upon his eyes, and the man opened his eyes, his sight was restored, and he saw all things clearly. [26] Jesus sent him away to his home and said, "Do not enter the village."

[27] Jesus went out with his disciples into the villages of Caesarea Philippi. On the way he asked his disciples, "Who do the people say that I am?"

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[28] They answered him and said, "John the Baptist. Others say, 'Elijah,' and others, 'One of the prophets.'"

[29] He asked them, "But who do you say that I am?"

Peter said to him, "You are the Christ."

[30] Jesus warned them not to tell anyone about him.

[31] He began to teach them that the Son of Man must suffer many things, and would be rejected by the elders and the chief priests and the scribes, and would be killed, and after three days rise up. [32] He spoke that message openly. Then Peter took him aside and began to rebuke him.
[33] But Jesus turned and looked at his disciples and then he rebuked Peter and said, "Get behind me, Satan! You are not setting your mind on the things of God, but on the things of people." [34] Then he called the crowd and his disciples together, and he said to them, "If anyone wants to follow me, he must deny himself, take up his cross, and follow me.
[35] For whoever wants to save his life will lose it, and whoever loses his life for my sake and for the gospel will save it. [36] What does it profit a person to gain the whole world and then forfeit his life? [37] What can a person give in exchange for his life?
[38] Whoever is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in the glory of his Father with the holy angels."

Mark 8

8:1-21

What were “those days”?

[8:1]

Mark wrote about the time when Jesus was in Decapolis when he wrote about “those days.”

See Map: Decapolis

Why did the people not have anything to eat?

[8:2]

Mark does not write why the people did not have anything to eat.

How were they in a deserted place?

[8:4]

The disciples spoke about being in a deserted place. That is they were in a place were they could not get any food. Perhaps they were in the wilderness or desert.

See: Disciple

Why did Jesus give thanks?

[8:6]

Jesus gave thanks to God before they ate. He thanked God for giving them their food. This was common in ancient Israel.

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Why did Mark write about how much fish and bread remained uneaten?

[8:8]

Mark wrote there were 7 large baskets of uneaten food after everyone ate. There was more food that remained then the food with which they started. This was a miracle.

See: Miracle

Where was Dalmanutha?

[8:10]

See Map: Dalmanutha

Why did the Pharisees want a sign from heaven?

[8:11]

The Pharisees wanted Jesus to give them a sign from heaven. They wanted Jesus to prove that God gave Jesus the power and permission to do these miracles. They thought that Satan gave Jesus the power and permission to do these things (see: Mark 3:22)

See: Pharisees; Sign; Heaven; Miracle; Satan (The Devil)

Why did Jesus talk about yeast?

[8:15]

Jesus used the metaphor of yeast. He did this to talk about people doing evil things. In the same way a small amount of yeast goes through the whole lump of dough, so evil things would make other people want to do more evil things.

See: Yeast (Leaven); Metaphor

Why did Jesus ask the disciples many questions?

[8:17, 8:18, 8:19, 8:20, 8:21]

Jesus asked his disciples many different questions. They did not understand what Jesus was saying about who he is and why he did these things. They knew Jesus fed 5000 people through a miracle. They forgot he could do this. They worried that the people would not have food to eat (see: Mark 8:4).

Some scholars think Jesus rebuked them. That is, he spoke to them in a way that they would know they did something wrong.

Other scholars think Jesus was trying to help them understand (see: Matthew 16:11-12).

See: Disciple; Miracle

8:22-38

Where was Bethsaida?

[8:22]

See Map: Bethsaida

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Why did the people want Jesus to touch the blind man?

[8:22]

The people wanted Jesus to touch the blind man because they believed that this would heal the man.

Why did Jesus take the man outside of the village?

[8:23]

Jesus took the man outside of the village because he did not want other people to see what he was doing.

See: Messianic Secret

Why did Jesus spit on the man's eyes?

[8:23]

It was a symbol when Jesus spat on the man's eyes. However, Mark does not write about what was this symbol. Perhaps Jesus spat on the man's eyes because then the man could feel what Jesus was doing.

See: Symbol

Why did the man see men who looked like walking trees?

[8:24]

The man saw people and said they looked like walking trees. This is because his eyes were not yet completely healed. Jesus tried to teach the disciples something by not healing the man completely the first time. This was because seeing was a metaphor. People often spoke about understanding something as if they were seeing it. In the same way the man saw more clearly after Jesus touched his eyes again, so the disciples understood Jesus more clearly when he explained the things he taught.

See: Disciple; Metaphor

Why did Jesus not want this man to enter into the village?

[8:26]

Jesus told this man not to enter into the village. He did this because he did not want the man to tell other people about what Jesus did.

See: Messianic Secret

Where was Caesarea Philippi?

[8:27]

See Map: Caesarea Philippi

Why did Jesus ask, "who do people say that I am"?

[8:27]

Jesus asked, "who do people say that I am." Scholars think Jesus wanted his disciples to be prepared for the next question he asked. That is, he asked them "but who do you say that I am"?

See: Disciple

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Why did Jesus not want the disciples to tell people that he is the messiah?

[8:30]

See: Messianic Secret; Disciple; Messiah (Christ)

What is the Son of Man?

[8:31]

Jesus spoke about himself when he spoke about the Son of Man. He prophesied about things that would happen to him.

See: Son of Man; Prophecy (Prophesy)

Who were the elders, chief priests, and scribes?

[8:31]

Mark wrote about older men in Israel who lead the people in some way when he wrote about elders. Together the scribes, the chief priests, and the elders helped to lead Israel to worship and obey God.

See: Chief Priest; Scribe

How would Jesus rise up after three days?

[8:31]

Jesus said he would rise up after three days. That is he would be made alive again through his resurrection.

See: Resurrect (Resurrection)

Why did Peter rebuke Jesus?

[8:32]

Peter rebuked Jesus. He said that what Jesus said must be wrong. Peter thought that the messiah would not suffer and die in the way Jesus said. However, Jesus rebuked Peter. He said Peter spoke wrongly. The things he said were the things that Satan wanted Peter to say. Peter did not yet understand the things Jesus was supposed to do on earth.

See: Satan (The Devil);Messiah (Christ)

What did it mean for people to “take up their cross”?

[8:34]

The words “take up your cross” were a metaphor. Jesus died on a cross. He obeyed God even though he suffered for obeying God. He wanted people to do the same thing. He wanted them to obey God even if they suffered because they obeyed God.

See: Metaphor; Cross

How does someone save their life?

[8:35]

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Jesus talked about “life” in two ways in this passage. He spoke about the life a person has before they die and the life they have after they die. He said people needed to obey God before they die if they want to live with God forever. In the same way, people who die on Earth because they obeyed God will still live with God forever after they die.

See: Heaven; Save (Salvation, Saved from Sins)

How was this generation sinful and adulterous?

[8:38]

Jesus called the people living in Israel sinful and adulterous. This was a metaphor. Jesus meant the people were not faithful to God because they did not believe in Jesus.

Sin; Adultery

How will Jesus be ashamed of people when he comes with the glory of his father?

[8:38]

Jesus talked about people being ashamed of him. That is, he talked about the people who rejected him. They did not believe in him. Jesus will reject everyone who rejected him when he returns. They will live in hell forever.

See: Matthew 24:30; Mark 13:26

See: Jesus' Return to Earth; Hell; Glory (Glorify); Angel

Mark 8:2

they continue to be with me already for three days and have nothing to eat

"this is this third day these people have been with me, and they have nothing to eat"

Mark 8:3

they may faint

Possible meanings are "they may lose consciousness temporarily" or "they may become weak."

Mark 8:4

Where can we get enough loaves of bread in such a deserted place to satisfy these people?

"This place is so deserted that there is no place here for us to get enough loaves of bread to satisfy these people!"

loaves of bread

Loaves of bread are lumps of dough that have been shaped and baked.

Mark 8:6

He commanded the crowd to sit down on the ground.

"Jesus commanded the crowd, 'Sit down on the ground.'"

Mark 8:7

he gave thanks for them

"Jesus gave thanks for the fish"

Mark 8:8

They ate

"The people ate"

they picked up

"the disciples picked up"

the remaining broken pieces, seven large baskets

"the remaining broken pieces of bread and fish, which filled seven large baskets"

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Mark 8:9

Then he sent them away

"After they ate, Jesus sent them away"

Mark 8:10

they went into the region of Dalmanutha

"they sailed around the Sea of Galilee to the region of Dalmanutha" which is the name of a place on the northwestern shore of the Sea of Galilee.

Mark 8:11

a sign from heaven

"a sign from God" or 2) the word "heaven" refers to the sky. Alternate translation: "a sign from the sky"

to test him

"to prove that God had sent him"

Mark 8:12

in his spirit

"in himself"

Why does this generation seek for a sign?

"This generation should not seek a sign."

this generation

"you and the people of this generation"

no sign will be given

"I will not give a sign"

Mark 8:13

he left them, got into a boat again

"he left them, got into a boat again with his disciples"

to the other side

"to the other side of the Sea of Galilee"

Mark 8:14

no more than one loaf

"only one loaf"

Mark 8:15

Keep watch and be on guard

"Keep watch"

the yeast of the Pharisees and the yeast of Herod

Jesus is comparing the Pharisees' and Herod's teachings to yeast, but you should not explain this when you translate it because the disciples themselves did not understand it.

Mark 8:16

no bread

"very little bread"

Mark 8:17

Why are you arguing about having no bread?

"You should not be thinking that I am talking about actual bread."

Do you still not see or understand?

"Do you not yet understand?" or "You should perceive and understand by now the things I say and do."

Do you have hardened hearts?

"You are so slow to understand what I mean!" or "You are unwilling to understand what I mean!"

Mark 8:18

You have eyes, do you not see? You have ears, do you not hear? Do you not remember?

"You have eyes, but you do not understand what you see. You have ears, but you do not understand what you hear. You should remember."

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Mark 8:19

how many baskets full of broken pieces of bread did you take up

"how many baskets full of broken pieces of bread did you collect after everyone finished eating"

Mark 8:20

how many basketfuls of broken pieces of bread did you take up

"how many baskets full of broken pieces of bread did you collect after everyone finished eating"

Mark 8:21

Do you not yet understand?

"You should understand by now the things I say and do."

Mark 8:22

Bethsaida

This is a town on the northern shore of the Sea of Galilee.

to touch him

"to touch him in order to heal him"

Mark 8:23

When he had spit on his eyes ... he asked him

"When Jesus had spit on the man's eyes ... Jesus asked the man"

Mark 8:24

He looked up

"The man looked up"

I see men who look like walking trees

"Yes, I see people! They are walking around, but I cannot see them clearly. They look like trees"

Mark 8:25

Then he again

"Then Jesus again"

and the man opened his eyes, his sight was restored

"restoring the man's sight, and then the man opened his eyes"

Mark 8:28

They answered him and said

"They answered him, saying,"

John the Baptist

"Some people say that you are John the Baptist"

Others say ... others

"Other people say you are ... other people say you are"

Mark 8:29

He asked them

"Jesus asked his disciples"

Mark 8:30

Jesus warned them not to tell anyone about him.

"Jesus warned them not to tell anyone that he is the Christ." or "Jesus warned them, 'Do not tell anyone that I am the Christ.'"

Mark 8:31

Son of Man

This is an important title for Jesus.

would be rejected by the elders and the chief priests and the scribes, and would be killed, and after three days rise up

"that the elders and the chief priests and the scribes would reject him, and that men would kill him, and that after three days he would rise up"

Mark 8:32

He spoke that message openly

Possible meanings are 1) "He said this so that people could hear him" or 2) "He said this in a way that was easy to understand."

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began to rebuke him

"began to rebuke him for saying these things"

Mark 8:33

Get behind me, Satan

"Get Get away from me, because you are acting like Satan"

Mark 8:34

follow me

"be my disciple" or "be one of my disciples"

must deny himself

"must not give in to his own desires" or "must forsake his own desires"

take up his cross, and follow me

"must obey me even to the point of suffering and dying"

follow me

"obey me"

Mark 8:35

For whoever wants

"For anyone who wants"

life

This refers to both physical life and spiritual life.

for my sake and for the gospel

"because he follows me and tells others the gospel"

Mark 8:36

What does it profit a person to gain the whole world and then forfeit his life?

"Even if a person gains the whole world, it will not benefit him if he forfeits his life."

to gain the whole world and then forfeit his life

"if he gains the whole world and then forfeits his life"

to gain the whole world

"to gain everything he ever wanted"

forfeit

To forfeit something is to lose it or to have another person take it away.

Mark 8:37

What can a person give in exchange for his life?

"There is nothing a person can give in exchange for his life." or "No one can give anything in exchange for his life."

What can a person give

"What can a person give to God"

Mark 8:38

ashamed of me and my words

"ashamed of me and my message"

in this adulterous and sinful generation

"in this generation of people who have committed adultery against God and are very sinful" or "in this generation of people who are unfaithful to God and are very sinful"

the Son of Man will be ashamed

"I, the Son of Man, will be ashamed"

when he comes

"when he comes back"

in the glory of his Father

When Jesus returns he will have the same glory as his Father.

with the holy angels

"accompanied by the holy angels"

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Chapter 9

[1] He said to them, "Truly I say to you, there are some of you who are standing here who will not taste death before they see the kingdom of God come with power."

[2] Six days later, Jesus took Peter and James and John with him up a high mountain, alone by themselves. Then he was transfigured before them. [3] His garments became radiantly brilliant, extremely white, whiter than any bleacher on earth could bleach them.
[4] Then Elijah with Moses appeared to them, and they were talking with Jesus. [5] Peter answered and said to Jesus, "Rabbi, it is good for us to be here, and so let us make three shelters, one for you, one for Moses, and one for Elijah." [6] (For he did not know what to say, for they were terrified.)

[7] A cloud came and overshadowed them. Then a voice came out of the cloud, "This is my beloved Son. Listen to him." [8] Suddenly, when they looked around, they no longer saw anyone with them, but only Jesus.

[9] As they were coming down the mountain, he commanded them to tell no one what they had seen until the Son of Man had risen from the dead. [10] So they kept the matter to themselves, but they discussed among themselves what "rising from the dead" could mean.
[11] They asked him, "Why do the scribes say that Elijah must come first?"

[12] He said to them, "Elijah does come first to restore all things. Why then is it written that the Son of Man must suffer many things and be despised? [13] But I say to you that Elijah has come, and they did whatever they wanted to him, just as it is written about him."

[14] When they came to the disciples, they saw a great crowd around them, and scribes were arguing with them. [15] As soon as they saw Jesus, the whole crowd was amazed, and as they ran up to him, they greeted him. [16] He asked his disciples, "What are you arguing with them about?"

[17] Someone in the crowd answered him, "Teacher, I brought my son to you. He has a spirit that makes him unable to speak. [18] It seizes him and it throws him down, and he foams at the mouth, grinds his teeth, and becomes rigid. I asked your disciples to drive it out of him, but they could not."

[19] He answered them, "Unbelieving generation, how long will I have to stay with you? How long will I bear with you? Bring him to me."
[20] They brought the boy to him. When the spirit saw Jesus, it immediately threw him into a convulsion. The boy fell on the ground and foamed at the mouth. [21] Jesus asked his father, "For how much time has he been like this?"

The father said, "Since childhood.

[22] It has often thrown him into the fire or into the waters and tried to destroy him. If you are able to do anything, have pity on us and help us."

[23] Jesus said to him, "'If you are able'? All things are possible for the one who believes."

[24] Immediately the father of the child cried out and said, "I believe! Help my unbelief!"

[25] When Jesus saw the crowd running to them, he rebuked the unclean spirit and said, "You mute and deaf spirit, I command you, come out of him, and never enter into him again."

[26] It cried out and convulsed the boy greatly and then came out. The boy looked like one who was dead, so that many said, "He is dead." [27] But Jesus took him by the hand and lifted him up, and the boy stood up.

[28] When Jesus came into the house, his disciples asked him privately, "Why could we not cast it out?"

[29] He said to them, "This kind cannot be cast out except by prayer."

[30] They went out from there and passed through Galilee. He did not want anyone to know where they were, [31] for he was teaching his disciples. He said to them, "The Son of Man will be given over into the hands of men, and they

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will put him to death. When he has been put to death, after three days he will rise again." [32] But they did not understand this statement, and they were afraid to ask him.

[33] Then they came to Capernaum. After he entered the house he asked them, "What were you discussing on the way?"
[34] But they were silent. For they had been arguing with one another on the way about who was the greatest. [35] Sitting down, he called the twelve together and he said to them, "If anyone wants to be first, he must be last of all and servant of all."
[36] He took a little child and placed him in their midst. He took him in his arms and said to them, [37] "Whoever receives such a child in my name receives me; whoever receives me does not receive me but the one who sent me."

[38] John said to him, "Teacher, we saw someone driving out demons in your name and we stopped him, because he does not follow us."

[39] But Jesus said, "Do not stop him, for there is no one who will do a mighty work in my name and can soon afterwards say anything bad about me.
[40] Whoever is not against us is for us. [41] Whoever gives you a cup of water to drink in my name because you belong to Christ, truly I say to you, he will not lose his reward.
[42] Whoever causes one of these little ones who believes in me to stumble, it would be better for him to have a large millstone tied around his neck and be thrown into the sea. [43] If your hand causes you to stumble, cut it off. It is better for you to enter into life maimed than to have two hands and to go into hell, into the unquenchable fire.
[44] [1]
[45] If your foot causes you to stumble, cut it off. It is better for you to enter into life lame than to have your two feet and be thrown into hell. [46] [2]
[47] If your eye causes you to stumble, tear it out. It is better for you to enter into the kingdom of God with one eye than to have two eyes and to be thrown into hell, [48] where their worm does not die, and the fire is not put out.
[49] For everyone will be salted with fire. [50] Salt is good, but if the salt has lost its saltiness, how can you make it salty again? Have salt among yourselves, and be at peace with one another."

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[1] The best ancient copies do not have this phrase, and verse 44 is not included in the ULB, where their worm does not die, and the fire is not put out. This phrase does appear in verse 48.
[2] The best ancient copies do not have this phrase, and verse 46 is not included in the ULB, where their worm does not die, and the fire is not put out. This phrase does appear in verse 48.

Mark 9

9:1-13

Did Jesus say that certain people would still be alive when the kingdom of God came?

[9:1]

Jesus said that certain people would not “taste death before they see the kingdom of God come with power.” That is, they will not die before they saw this. However, scholars disagree about what they would see.

1. Some scholars think Jesus spoke about what was about to happen. That is, Jesus would be transfigured. Perhaps Mark wanted to write that Jesus himself was the kingdom of God. Or perhaps the things the disciples saw were similar to how Jesus would appear when he begins to rule on the earth.
2. Some scholars think Jesus spoke about something the Holy Spirit would do. He would begin to live in Christians forever (see: Acts 2).
3. Some scholars think Jesus spoke about dying and being resurrected.

See: Kingdom of God; Disciple; Resurrect (Resurrection) ; Indwelling of the Holy Spirit; Transfigure (Transfiguration)

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How was Jesus transfigured?

[9:2]

Mark wrote that Jesus was transfigured. That is, Jesus was changed in some way. The disciples did not see Jesus as he was, they saw him as he will be when he returns to the earth.

See: Transfigure (Transfiguration); Disciple; Jesus' Return to Earth

Why did Peter, James, and John see Elijah and Moses?

[9:4]

Peter, James, and John saw Elijah and Moses. Elijah and Moses were in heaven. Scholars think this was a symbol. It symbolized that Jesus was the messiah for whom people were waiting.

See: Heaven; Symbol; Messiah (Christ)

Why did Peter call Jesus “rabbi”?

[9:5]

Peter called Jesus “rabbi.” Rabbi was the Hebrew word for teacher. Peter did not understand what was happening. If he did, then he would have called Jesus the messiah, not simply a teacher.

See: Messiah (Christ)

Why did Peter want to make three shelters?

[9:5]

Peter wanted to make three shelters. One for Jesus, one for Elijah, and one for Moses. Scholars disagree about why he did this.

1. Some scholars think Peter wanted to build three tents of meeting. That is, he wanted to build a place where God could talk to men once again. He did not know that God was already talking to people through Jesus. They did not need to meet in a tent to learn what God said to them.
2. Some scholars think Peter wanted to build three shelters (see: Leviticus 23:34-44). Perhaps he thought this was for the Feast of Shelters when the messiah came to rule over the world (see: Zechariah 14:16)

See: Tent of Meeting; Festival of Shelters; Messiah (Christ)

Why was Peter terrified?

[9:6]

Peter was terrified because he thought the time was coming for God to judge the world. He did not understand that this was not what was happening. Some scholars think Peter, James, and John did not have fear, but had great awe in seeing Jesus, Elijah, and Moses together on the mountain.

See: Awe (Awesome)

Who spoke from the cloud?

[9:7]

God the Father spoke from the cloud. In the Bible, heaven is often spoken about as if it is in the clouds.

See: Heaven

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Why did Jesus tell the disciples not to say anything until the Son of man had “risen from the dead”?

[9:9]

Jesus spoke about the Son of Man rising from the dead. He spoke about himself. He would be resurrected. However, the disciples did not understand that Jesus would be resurrected. Some scholars think Jesus knew the disciples would understand after he was resurrected. Certain Jewish teachers even taught that no one would be made alive again after they died. This was why they talked about what Jesus said among themselves.

See: Son of Man; Resurrect (Resurrection) ; Disciple

What did the scribes teach about Elijah?

[9:11]

The scribes taught that Elijah must return to the earth before the messiah came. He would tell Israel to repent and be ready for the messiah. It is not known whether they taught that Elijah would come back to the earth or that there would be a prophet who was like Elijah.

See: Scribe;Messiah (Christ); Repent (Repentance); Prophet

Who was Jesus talking about when he said that Elijah has come?

[9:13]

Jesus told them that the scribes were right about Elijah. A prophet like Elijah did help Israel to be ready for the messiah. Jesus spoke about John the Baptist when he spoke about Elijah.

See: Malachi 3:1; 4:5

See: Scribe; Prophet; Messiah (Christ); Repent (Repentance); Sin

9:14-29

Why were the scribes arguing with the disciples?

[9:14]

The scribes were arguing with the disciples. However, Mark did not write what they were arguing about. Some scholars think the scribes were arguing with the disciples because the disciples could not make the demon leave the boy.

See: Scribe; Disciple; Demon

Why were the disciples not able to make the demon leave the boy?

[9:18]

Scholars think the disciples were not able to make the demon leave the boy because they forgot to ask God for help. That is, they forgot to pray. They were not able to make the demon leave without God.

Some ancient copies of the Greek New Testament say that these demons could only come out through “prayer and fasting.” However, scholars think Mark did not write “and fasting.”

See: Disciple; Demon; Demon Possession (Casting Out Demons); Pray (Prayer);Fasting

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Why did Jesus rebuke the “unbelieving generation”?

[9:19]

Jesus rebuked the “unbelieving generation.” That is, he said that the people of Israel were evil for not believing in him. He did not speak about everyone in Israel. Some people believed in him. Jesus spoke about the people of Israel in general. Perhaps Jesus said this because he wanted the disciples to know that they did the same things that people who did not believe in him did.

What did the spirit do when it saw Jesus?

[9:20]

The demon made the boy shake violently when it saw Jesus. Mark did not write why the demon did this.

See: Demon

Why did Jesus say, “all things are possible for the one who believes”?

[9:23]

Jesus said, “all things are possible for the one who believes.” He did not say that people who believe in him can do anything they wanted to do. Instead, he said that when someone obeys God, they can do things they did not think possible to do. God can make anything happen. He can use people to make anything happen that he wants to happen.

9:30-37

Where was Galilee?

[9:30]

See Map: Galilee

Why did Jesus not want people to know where they were?

[9:30]

Jesus did not want people to know where they were because he was teaching the disciples. He did not want people to interrupt them.

See: Disciple

What did Jesus teach the disciples about the Son of Man?

[9:31]

Jesus taught the disciples about what must happen to the Son of Man. The Son of Man must die and be resurrected. The disciples did not understand that Jesus is the Son of Man. They did not want other people to know they did not understand this, so they did not say anything.

See: Disciple; Son of Man; Resurrect (Resurrection)

Where was Capernaum?

[9:33]

See Map: Capernaum

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Why were the disciples silent when Jesus asked them a question?

[9:34]

The disciples were silent when Jesus asked them a question because they were ashamed of the things the spoke about to one another.

See: Disciple

What did Jesus teach his disciples?

[9:35, 9:36, 9:37]

Jesus said, “if anyone wants to be first, he must be last of all and “servant of all.” He wanted to say that the person who was the greatest was the one who obeyed God. A person who obeyed God served other people in the same way Jesus served other people. This person also did not think he was greater than he was really. He knew God gave him everything that he had.

Jesus helped the disciples to understand what he said by talking about a child. At this time, people did not think they should spend their time teaching and helping children. He wanted the disciples to help people who wanted to believe in Jesus and follow Jesus, even if they did not think they were significant enough to teach. They served Jesus by serving these people. They also honored God, who sent Jesus to the Earth.

See: Disciple; Serve

9:38-50

Why did John call Jesus “teacher”?

[9:38]

In ancient Israel, people often followed someone who taught them. They called them “rabbi” or “teacher.” When he said this, it did not mean that John did not think Jesus was the messiah.

See: Messiah (Christ)

How was someone driving out demons in Jesus name?

[9:38]

John said that someone was driving out demons in Jesus’ name. The disciples made this man stop because he was not one of Jesus’ followers. Some scholars think this man was not currently following Jesus, but they think he might have been one of the 70 people he sent out to preach the gospel (see: Luke:10:1). Jesus told the disciples that they did the wrong thing. This was because the man was honoring Jesus. Because Jesus knows everything, he also knew what the man was doing and gave him permission to do this. This man followed Jesus even though he was not with Jesus and the disciples.

See: Matthew 12:30

See: Demon; Demon Possession (Casting Out Demons); Preach (Preacher); Gospel; Disciple

Who will be rewarded?

[9:41]

Jesus said that anyone who does something to honor Jesus will be rewarded. However, anyone who does something that caused someone to sin will be punished. That is, if they cause someone to want to do something that dishonored God or stops them from doing something that honored God, then they will be punished. In

ancient times, people were punished by having a very large stone tied around their necks. They were thrown into the water which caused them to drown. He wanted to say that it was better to be punished while on earth than to lose your reward in heaven or to go to hell.

See: Reward; Sin; Heaven;Hell

Should people harm themselves?

[9:42, 9:43, 9:45]

Jesus said that it would be better for people to harm themselves than to go to hell. Jesus did not want people to harm themselves. However, he wanted them to know that it would be much better to suffer on the earth than to be punished forever in hell.

See: Hell;Fire; Kingdom of God

Did Mark write the words in verse 44?

[9:44]

Some ancient copies of the Greek New Testament have the words in verse 44. However, more of the ancient Greek copies do not have the words from verse 44. Mark probably did not write the words that are in verse 44.

See: Differences in the Ancient Copies of the Bible

Did Mark write the words in verse 46?

[9:46]

Some ancient copies of the Greek New Testament have the words in verse 46. However, more of the ancient Greek copies do not have the words from verse 46. Mark probably did not write the words that are in verse 46.

See: Differences in the Ancient Copies of the Bible

How was someone salted with fire?

[9:49]

Scholars do not know why Jesus said that someone was “salted with fire.” Perhaps he wanted to say that some people will be punished by going to hell, being burned with fire forever. Other people would be made clean by fire. This is a metaphor. They will be made clean so they can be with God forever.

See: Leviticus 2:13

See: Hell; Fire;Metaphor; Clean and Unclean

Why did Jesus speak about salt?

[9:50]

Jesus spoke about salt as a metaphor. In the ancient world, salt was used to keep food from going bad. At this time, the salt could spoil or go bad. It was useless after this happened. Jesus wanted to say that the disciples needed to do things differently than other people. Then people would want to believe in Jesus and follow Jesus if they did this. However, if they do the same things that other people do, then people will not want to follow Jesus.

See: Disciple

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Mark 9:1

He said to them

"Jesus said to his disciples"

the kingdom of God come with power

"God show himself with great power as king"

Mark 9:2

he was transfigured

"his appearance had changed" or "he appeared very different"

before them

"in front of them"

Mark 9:3

radiantly brilliant

"shining" or "glowing."

whiter than any bleacher on earth could bleach them

"whiter than any person on earth could whiten them"

Mark 9:4

Elijah with Moses appeared

"two prophets who had lived long ago, Elijah and Moses, appeared"

they were talking

The word "they" refers to Elijah and Moses.

Mark 9:5

Peter answered and said to Jesus

"Peter said to Jesus."

it is good for us to be here

It is not clear whether "us" refers only to Peter, James, and John, or if it refers to everyone there, including Jesus, Elijah, and Moses. If you can translate so that both options are possible, do so.

shelters

simple, temporary places in which to sit or sleep

Mark 9:6

they were terrified

"they were very frightened" or "they were very afraid"

Mark 9:7

came and overshadowed

"appeared and covered"

Then a voice came out of the cloud

"Then someone spoke from the cloud" or "Then God spoke from the cloud"

beloved Son

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

Mark 9:8

when they looked

Here "they" refers to Peter, James, and John.

Mark 9:9

he commanded them to tell no one ... until the Son of Man had risen

This implies that he was permitting them to tell people about what they had seen after he rose from being dead.

risen from the dead

"risen from death"

Mark 9:10

So they kept the matter to themselves

"So they did not tell anyone about what they had seen"

Mark 9:11

They asked him

The word "they" refers to Peter, James, and John.

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Why do the scribes say that Elijah must come first?

"Why do the scribes say that Elijah must come before the Messiah comes?"

Mark 9:12

Elijah does come first to restore all things

By saying this, Jesus affirms that Elijah would come first.

Why then is it written ... be despised?

"But I also want you to consider what is written about the Son of Man. The scriptures say that he must suffer many things and people would hate him."

Mark 9:13

they did whatever they wanted to him

"our leaders treated him very badly, just as they wanted to do"

Mark 9:14

Connecting Statement:

When Peter, James, John, and Jesus came down from the mountain, they found the scribes arguing with the other disciples.

When they came to the disciples

Jesus, Peter, James, and John returned to the other disciples who had not gone with them up the mountain.

they saw a great crowd around them

"Jesus and those three disciples saw a great crowd around the other disciples"

scribes were arguing with them

The scribes were arguing with the disciples who had not gone with Jesus.

Mark 9:15

was amazed

"was amazed that Jesus had come"

Mark 9:17

He has a spirit

"He has an unclean spirit" or "He is possessed by an unclean spirit"

Mark 9:18

down, and he foams at the mouth, grinds his teeth, and becomes rigid

"down, and bubbles come out of his mouth, and he grinds his teeth and becomes stiff or rigid."

they could not

"they could not drive it out of him"

Mark 9:19

He answered them

"Jesus responded to the crowd"

Unbelieving generation

Jesus calls the crowd an unbelieving generation as he begins to respond to them.

how long will I have to stay with you? How long will I bear with you?

"Your unbelief tires me! I wonder how long I must bear with you."

bear with you

"endure you" or "put up with you"

Bring him to me

"Bring the boy to me"

Mark 9:20

convulsion

This is the violent shaking of a person's body that can occur when that person has no control over his body.

Mark 9:21

For how much time

"How long"

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Since childhood

"He has been like this since he was a small child"

Mark 9:22

have pity

"have compassion"

Mark 9:23

'If you are able'?

"You should not say to me, 'If you are able.'" or "You ask me if I am able. Of course I am able."

All things are possible for the one who believes

"God can do anything for people who believe in n God"

Mark 9:24

Help my unbelief

"Help me when I do not believe" or "Help me have more faith"

Mark 9:25

the crowd running to them

This means that more people were running toward where Jesus was and that the crowd there was growing larger.

You mute and deaf spirit

"You unclean spirit, you who are causing the boy to be unable to speak and unable to hear"

Mark 9:26

It cried out

"The unclean spirit cried out"

convulsed the boy greatly

"shook the boy violently"

came out

"came out of the boy"

The boy looked like one who was dead

"The boy appeared dead" or "The boy looked like a dead person"

Mark 9:27

took him by the hand and lifted him up

"grasped the boy by the hand and helped him get up"

Mark 9:28

cast it out

"cast the unclean spirit out of the boy"

Mark 9:29

This kind cannot be cast out except by prayer

"This kind of unclean spirit can be cast out only by prayer"

Mark 9:30

They went out from there

"Jesus and his disciples left that region"

Mark 9:31

for he was teaching his disciples

"for he was teaching his disciples privately"

The Son of Man will be given over

"Someone will give the Son of Man over"

into the hands of men

"into the control of men" or "so that men will be able to control him"

When he has been put to death, after three days he

"After they have put him to death and three days have passed, he"

Mark 9:32

they were afraid to ask him

"they were afraid to ask him what it meant"

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Mark 9:33

they came to

"they arrived at."

were you discussing

"were you discussing with one another"

Mark 9:34

they were silent

"they were silent because they were ashamed"

who was the greatest

"who was the greatest among them"

Mark 9:35

If anyone wants to be first, he must be last of all

"If anyone wants God to consider him to be the most important person of all, he must consider himself to be the least important of all people"

Mark 9:36

He took him in his arms

This means that he hugged the child or picked him up and placed him on his lap.

Mark 9:37

such a child

"a child like this"

in my name

"because he loves me" or "for my sake"

the one who sent me

"God, who has sent me"

Mark 9:38

John said to him

"John said to Jesus"

driving out demons

"driving demons out of people"

in your name

"by the authority of your name" or "by the power of your name"

he does not follow us

"he is not one of us" or "he does not walk with us"

Mark 9:40

is not against us

"is not opposing us"

is for us

"is trying to achieve the same goals that we are"

Mark 9:41

gives you a cup of water to drink in my name because you belong to Christ

Jesus speaks about giving someone a cup of water as an example of how one person may help another.

not lose

"definitely receive"

Mark 9:42

millstone

a millstone is a large, round stone used for grinding grain into flour

Mark 9:43

If your hand causes you to stumble

"If you want to do something sinful with one of your hands"

to enter into life maimed

"to be maimed and then to enter into life" or "to be maimed before entering into life"

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to enter into life

"to enter into eternal life" or "to die and begin to live forever"

maimed

"without a hand" or "missing a hand"

into the unquenchable fire

"where the fire cannot be put out"

Mark 9:45

If your foot causes you to stumble

"If you want to do something sinful with one of your feet"

to enter into life lame

"to be lame and then to enter into life" or "to be lame before entering into life"

to enter into life

"to enter into eternal life" or "to die and begin to live forever"

lame

"without a foot" or "missing a foot"

be thrown into hell

"for God to throw you into hell"

Mark 9:47

If your eye causes you to stumble, tear it out

"If you want to do something sinful because of what you look at, tear your eye out"

to enter into the kingdom of God with one eye than to have two eyes

"to enter into the kingdom of God after having lived on earth with only one eye than to have lived on earth with two eyes"

to be thrown into hell

"for God to throw you into hell"

Mark 9:48

where their worm does not die

"where worms that eat people there do not die"

Mark 9:49

everyone will be salted with fire

"God will salt everyone with fire" or "Just as salt purifies a sacrifice, God will purify everyone by allowing them to suffer"

Mark 9:50

its saltiness

"its salty taste"

how can you make it salty again?

"you cannot make it salty again."

Have salt among yourselves

"Do good to each other, like salt adds flavor to food"

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Chapter 10

[1] Jesus left that place and went to the region of Judea and to the area beyond the Jordan River, and the crowds
came to him again. He was teaching them again, as he was accustomed to do. [2] Then Pharisees came to him to test
him and asked, "Is it lawful for a husband to divorce his wife?"

[3] He answered, "What did Moses command you?"

[4] They said, "Moses allowed a man to write a certificate of divorce and then to send her away."

[5] "It was because of your hard hearts that he wrote you this law," Jesus said to them. [6] "But from the beginning of
creation, 'God made them male and female.'
[7] 'For this reason
a man will leave his father and mother
and be united to his wife,
[8] and the two will become one flesh.'
So they are no longer two, but one flesh.
[9] Therefore what God has joined together, let no man tear apart."

[10] When they were in the house, the disciples asked him again about this. [11] He said to them, "Whoever divorces
his wife and marries another woman commits adultery against her. [12] If she divorces her husband and marries
another man, she commits adultery."

[13] Then they brought their little children to him so that he might touch them, but the disciples rebuked them. [14] But
when Jesus noticed it, he was angry and said to them, "Permit the little children to come to me, and do not forbid
them, for the kingdom of God belongs to those who are like them.
[15] Truly I say to you, whoever will not receive the kingdom of God as a little child will definitely not enter it." [16]
Then he took the children into his arms and blessed them as he placed his hands on them.

[17] When he began his journey, a man ran up to him and knelt before him and asked, "Good Teacher, what must I
do to inherit eternal life?"

[18] Jesus said, "Why do you call me good? No one is good except God alone. [19] You know the commandments: 'Do not
murder, do not commit adultery, do not steal, do not testify falsely, do not defraud, honor your father and
mother.'"

[20] The man said, "Teacher, all these things I have obeyed from the time I was a youth."

[21] Jesus looked at him and loved him. He said to him, "One thing you lack. You must sell all that you have and give
it to the poor, and you will have treasure in heaven. Then come, follow me." [22] But because of this statement he
looked very sad and he went away sorrowful, because he had many possessions.

[23] Jesus looked around and said to his disciples, "How difficult it is for those who are rich to enter the kingdom of
God!" [24] The disciples were astonished at his words. But Jesus said to them again, "Children, how hard it is to enter
into the kingdom of God! [25] It is easier for a camel to go through the eye of a needle than for a rich person to enter
the kingdom of God."

[26] They were greatly astonished and said to each other, "Then who can be saved?"

[27] Jesus looked at them and said, "With people it is impossible, but not with God. For all things are possible with
God."

[28] Peter began to speak to him: "Look, we have left everything and have followed you."

[29] Jesus said, "Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or
children or lands for my sake and for the gospel [30] who will not receive a hundred times as much now in this age:

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houses and brothers and sisters and mothers and children and lands, with persecutions, and in the world to come, eternal life. [31] But many who are first will be last, and the last first."

[32] They were on the road going up to Jerusalem, and Jesus was going ahead of them. The disciples were amazed, and those who were following behind were afraid. Then Jesus took the twelve aside again and began to tell them what would soon happen to him. [33] "See, we are going up to Jerusalem, and the Son of Man will be given over to the chief priests and the scribes. They will condemn him to death and give him over to the Gentiles. [34] They will mock him, spit on him, whip him, and put him to death. But after three days he will rise."

[35] James and John, the sons of Zebedee, came up to him and said, "Teacher, we want you to do for us whatever we ask you."

[36] He said to them, "What do you want me to do for you?"

[37] They said, "Allow us to sit with you in your glory, one at your right hand and the other at your left."

[38] But Jesus replied to them, "You do not know what you are asking. Are you able to drink the cup which I will drink or be baptized with the baptism with which I will be baptized?"

[39] They said to him, "We are able."

Jesus said to them, "The cup that I will drink, you will drink, and with the baptism with which I am baptized, you also will be baptized.

[40] But who is to sit at my right hand or at my left hand is not mine to give, but it is for those for whom it has been prepared."
[41] When the other ten disciples heard about this, they began to be very angry with James and John. [42] Jesus called them to himself and said, "You know those who are considered rulers of the Gentiles dominate them, and their high officials exercise authority over them.
[43] But it is not this way among you. Whoever wishes to become great among you must be your servant, [44] and whoever wishes to be first among you must be the slave of all. [45] For the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

[46] They came to Jericho. As he left Jericho with his disciples and a great crowd, the son of Timaeus, Bartimaeus, a blind beggar, sat by the road. [47] When he heard that it was Jesus the Nazarene, he began to shout and to say, "Jesus, Son of David, have mercy on me!"

[48] Many rebuked the blind man, telling him to be quiet. But he cried out all the more, "Son of David, have mercy on me!"

[49] Jesus stopped and commanded him to be called. They called the blind man, saying, "Be brave! Get up! He is calling for you." [50] He threw aside his coat, sprang up, and came to Jesus.

[51] Jesus answered him and said, "What do you want me to do for you?"

The blind man said, "Rabboni, I want to receive my sight."

[52] Then Jesus said to him, "Go. Your faith has healed you." Immediately he could see again, and he followed him on the road.

Mark 10

10:1-12

Where was the area beyond the Jordan River?

[10:1]

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Jesus left Capernaum to go to Judea. This was a place past the Jordan River. Judea was on the west side of the Jordan River. This was an area where Jews lived. Mark wrote about the area east of the Jordan river when he wrote about beyond the Jordan River. This was a place where Gentiles lived.

See: Gentile

See Map: Capernaum; Jordan River; Judea

How did the Pharisees test Jesus?

[10:2]

Mark wrote that the Pharisees tested Jesus. That is, they wanted to get him to say something that made people angry. It would make certain people angry if he said people could not get divorced. It would make certain other people angry if he said that people could get divorced.

See: Pharisees; Test; Divorce

What did Moses teach about divorce?

[10:3, 10:4]

Moses taught about divorce in the Law of Moses. The Pharisees thought that Moses said a man could divorce his wife. However, they did not think that a woman could divorce her husband. Some Pharisees taught that a man could only divorce his wife if she committed adultery or did evil things. Other Pharisees taught that any man could divorce his wife if he wanted to, even if she did not do anything wrong.

When a man wrote his wife a “certificate of divorce,” he divorced her and gave her something written that said she did not commit adultery. This would help her to marry another man.

See: Deuteronomy 24:1-4

See: Divorce; Pharisees; Law of Moses; Adultery

What did Jesus teach about divorce?

[10:5, 10:6, 10:7, 10:8, 10:9]

Jesus told the Pharisees what the Law of Moses actually said. Moses did not want people to get divorced because God did not want people to get divorced. Instead, Moses knew that some people had hard hearts. That is, they did not want to listen to God’s will about divorce. Moses allowed people to be divorced because of this. However, a certificate of divorce must be written.

Jesus told them about the marriage between Adam and Eve (see: Genesis 1:27; 2:24). A husband and wife became one flesh. That is, it was as if they shared one body. This could not be separated without hurting both the husband and the wife. Therefore, marriage was not simply a contract between two people. It was the joining together of two bodies.

Advice to translators: A contract is a written agreement between two people. They promised something to each other. If they did not do what they promised, they would promise to be punished in a certain way. When marriage is spoken about as a contract, it is written agreement they give to the government. They can easily end this agreement by giving the government another written agreement, that is, a divorce.

See: Divorce; Pharisees; Law of Moses; Sin; Will of God

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10:13-16

Why did people want their children to have Jesus touch them?

[10:13]

The people brought their children to have Jesus touch them. They thought that if they did this, Jesus would bless the children. He did this by putting his hands on them and saying a blessing.

See: Bless (Blessing)

Why were the disciples angry with the people bringing their children to have Jesus touch them?

[10:13]

The disciples were angry with the people bringing their children to have Jesus touch them. Scholars think the disciples thought Jesus needed to be doing other things. Perhaps they thought that Jesus should be teaching adults instead.

See: Disciple

What did Jesus teach the disciples about the kingdom of God?

[10:14, 10:15]

Jesus told the disciples they were wrong for being angry with these people. Jesus wanted to have the little children come to him. This was because many adults rejected Jesus. They thought they knew more about the messiah than they did. However, the children were willing to learn and did not reject Jesus.

After this, Jesus taught the disciples about the kingdom of God. If people wanted to have the kingdom of God, they needed to believe in Jesus the same way children believed in Jesus. That was because children often trusted someone completely, but adults often only trusted someone who has earned it.

See: Disciple; Messiah (Christ); Kingdom of God

10:17-31

What was inheriting eternal life?

[10:17]

This man spoke about having peace with God and living with him forever when he spoke about inheriting eternal life.

See: Inherit (Inheritance, Heir); Heaven

How was someone good?

[10:17, 10:18]

Jesus spoke about someone who always did the right thing when he talked about someone who was “good.” Some scholars think because only God is good, that Jesus said that he is God also. The man did not understand what it meant to be “good” and to obey God perfectly.

What were these commandments?

[10:20]

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Jesus talked about some of the 10 commandments in the Law of Moses.

See: Exodus 20; Deuteronomy 5

See: Ten Commandments; Law of Moses

Why did Jesus want this man to sell everything he had?

[10:21]

The man called Jesus teacher. He thought that Jesus was just a teacher. He did not believe that Jesus was the messiah or that he was God. Jesus knew that the man wanted money more than anything else. He did not trust in God. He trusted in the things he had. Because of this, he rejected Jesus.

All people do not need to sell everything they have to be Chrsitians. This was not a command for all people to follow. Jesus knew the man's money kept him from believing in Jesus.

See: Messiah (Christ)

What was treasure in heaven?

[10:21]

Jeus spoke about some rewards people will get after they die when he spoke about treasure in heaven.

See: Reward; Heaven

Can the rich enter the kingdom of God?

[10:23]

In ancient Israel, people thought that God blessed people who obeyed him. Therefore, God also blessed rich people. This was not what Jesus said. When people put their trust in themselves and their money they will not be able to enter into God's kingdom. Jesus used the metaphor of a camel. A camel would never fit through the eye of a needle, which is less than one millimeter. This made other people know how difficult it was for people to trust in Jesus when they had great riches and trusted in those riches instead of God.

See: Bless (Blessing); Kingdom of God; Metaphor

Advice to translators: Someone who has a lot of money is rich. They have riches.

What did Jesus want to teach the disciples?

[10:23, 10:24, 10:25, 10:27]

Here, Jesus wanted to teach his disciples that there was only one way to have peace with God and to enter into his kingdom. That was to trust in Jesus. People should not trust in anything or anyone else.

See: Disciple; Kingdom of God

How will people be given "a hundred times" as much as they left behind?

[10:30]

Some scholars think Jesus spoke about the many homes that would be opened for the servants of God. The brothers and sisters were those who believed in Jesus and became brothers and sisters in Christ. Other scholars think Jesus spoke about spiritual blessings that replaced the homes and families that were left behind. The blessings might be considered "a hundred times" better than what they left behind.

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See: Family of God; Children of God; Spirit (Spiritual); Bless (Blessing)

10:32-45

Why were the disciples amazed and the people afraid?

[10:32]

Jesus went to Jerusalem knowing that he would die in Jerusalem. He taught this to people. The people were afraid that what he said was true and that he would be killed in Jerusalem. So they were amazed that he still wanted to go to Jerusalem if he was going to die.

See: Disciple

See Map: Jerusalem

What did Jesus tell the disciples would soon happen?

[10:33]

Jesus told the disciples that he was going to die and would be made alive again. That is, he will be resurrected.

See: Disciple; Resurrect (Resurrection)

Who is the Son of Man?

[10;33]

See: Son of Man

Why will the chief priests and scribes give Jesus over to the Gentiles?

[10:33]

At this time, the Jews were not able to kill a criminal. Only their Roman leaders could do this. They were Gentiles. Jesus wanted to say that the Jewish leaders would get the Gentile leaders to kill Jesus.

See: Chief Priest; Scribe; Gentile

Why did James and John want to sit at Jesus' right and left hand?

[10:37]

James and John wanted to sit at Jesus' right and left hand. That is, they wanted to sit next to him in heaven. To be seated at the right and left hand of the throne were places of honor. They wanted to be honored.

See: Heaven; Throne

What will happen to Jesus?

[10:38]

Jesus spoke about drinking the cup he was about to drink and enduring the baptism he was about to endure. These were metaphors. He was asking them if they would suffer and die to obey him. If they did this, it would be a type of offering to God. Eventually, James would be killed for believing in Jesus (see: Acts 12:2).

See: Baptize (Baptism); Metaphor; Offer (Offering)

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Who will sit at Jesus' right and left side in heaven?

[10:40]

Jesus will sit at God the Father's right hand in heaven. Therefore, God is at Jesus' left hand side in heaven. However, God the Father is the one who decides who will sit at the right hand of Jesus (see: Matthew 20:23).

See: God the Father; Heaven

Why were the disciples angry with James and John?

[10:41]

Some scholars think the other disciples were angry with James and John because they asked Jesus to honor them in a special way. Other scholars think the other disciples were jealous or afraid James and John might be honored over them.

See: Disciple

Who will be honored in heaven?

[10:43]

Jesus taught the disciples that certain people will be honored in heaven. Just as Jesus came to serve, so Christians who serve other people will be honored in heaven.

See: Disciple; Heaven

How did Jesus give his life as a ransom for many?

[10:45]

Jesus gave his life as a ransom for many. That is, he died so that people would be at peace with God. Mark spoke about Jesus dying as a price to be paid for their sin. By dying, Jesus set them free from being slaves to their own sinful desires.

See: Atone (Atonement); Sin

10:46-52

Where is Jericho?

[10:46]

See Map: Jericho

Who was Jesus the Nazarene?

[10:47]

Jesus was Jesus the Nazarene. He was Jesus from Nazareth.

See Map: Nazareth

How was Jesus the Son of David?

[10:47]

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The blind man called Jesus the “Son of David.” David was one of Jesus’ ancestors. He called him this because the messiah was to be one of David’s descendants. He was to fulfill the covenant God made with David.

See: Son of David; Messiah (Christ); Covenant with David

Why did the people rebuke the blind man?

[10:48]

People told the blind man that he was wrong. Some scholars think the people wanted to get to Jerusalem quickly, so they did not want Jesus to stop when the blind man cried out. Other scholars think the people were not ready to hear that Jesus is the Son of David, that is, the Messiah.

See: Messiah (Christ)

Why did the man call Jesus rabbi?

[10:51]

In ancient Israel, people called certain teachers “rabbi.” People followed the teacher, obeyed the things he taught, and called him rabbi. The Greek word can also be used to call someone “master.”

Why was this man healed?

[10:52]

Jesus healed this man because he believed in Jesus.

Mark 10:1

Jesus left that place

"Jesus and his disciples left Capernaum"

He was teaching them again

The word "them" refers to the crowds.

he was accustomed to do

"was his custom" or "he usually did"

Mark 10:3

What did Moses command you

"What did Moses command your ancestors about this"

Mark 10:4

a certificate of divorce

This was a paper saying that the woman was no longer his wife.

Mark 10:5

"It was because ... this law," Jesus said to them.

"Jesus said to them, 'It was because ... this law."

because of your hard hearts that he wrote you this law

"because your ancestors had hard hearts like yours that he wrote this law"

your hard hearts

"your stubbornness"

Mark 10:7

For this reason

"Because of this"

be united to his wife

"join with his wife"

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Mark 10:8

they are no longer two, but one flesh

"the two people are like one person" or "they are no longer two, but together they are one body"

Mark 10:9

Therefore what God has joined together, let no man tear apart

"Therefore since God has joined together husband and wife, let no one tear them apart"

Mark 10:10

When they were

"When Jesus and his disciples were"

When they were in the house

"When Jesus and his disciples were alone in the house"

asked him again about this

The word "this" refers to the conversation that Jesus had just had with the Pharisees about divorce.

Mark 10:11

Whoever

"Anyone who"

commits adultery against her

Here "her" refers to the first woman he was married to.

Mark 10:12

she commits adultery

"she commits adultery against him" or "she commits adultery against the first man"

Mark 10:13

he might touch them

"he might touch them with his hands and bless them" or "he might lay his hands on them and bless them"

rebuked them

"rebuked the people"

Mark 10:14

Jesus noticed it

The word "it" refers to the disciples rebuking the people who were bringing the children to Jesus.

was angry

Jesus was angry with the disciples.

Permit the little children to come to me, and do not forbid them

"Be sure to allow the little children to come to me"

for the kingdom of God belongs to those who are like them

"the kingdom of God includes people who are like them" or "because only people like them are members of the kingdom of God"

Mark 10:15

as a little child

"in the same manner as a little child would"

will not receive the kingdom of God

"will not accept God as their king"

definitely not enter it

The word "it" refers to the kingdom of God.

Mark 10:16

he took the children into his arms

"he hugged the children"

Mark 10:17

to inherit eternal life

to receive eternal life

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Mark 10:18

Why do you call me good?

"You do not understand what you are saying when you call me good."

No one is good except God alone

"The only one who is good is God"

Mark 10:19

do not testify falsely

"do not lie about someone in court"

Mark 10:21

One thing you lack

"One thing you need to do" or "There is one thing you have not yet done"

give it to the poor

"give the money to the poor people"

treasure

wealth, valuable things

Mark 10:22

had many possessions

"owned many things"

Mark 10:23

How difficult it is

"It is very difficult"

Mark 10:24

Jesus said to them again

"Jesus said to his disciples again"

Children, how

"My friends, how"

Mark 10:25

It is easier for a camel

"It would be easier for a camel"

the eye of a needle

"the hole of a needle"

Mark 10:26

They were

"The disciples were"

Then who can be saved?

"If that is so, then no one will be saved!"

Mark 10:27

With people it is impossible, but not with God

"It is impossible for people to save themselves, but God can save them"

Mark 10:28

Look, we have left everything and have followed you

"We have left everything behind and have followed you"

Mark 10:29

Truly I say to you, there is no one

"Truly I say to you, everyone"

or lands

"or plots of ground" or "or the land that he owns"

for my sake

"for my cause" or "for me"

for the gospel

"to proclaim the gospel"

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Mark 10:30

this age

"the world as you know it" or "this present age"

with persecutions, and in the world to come, eternal life

"and even though people persecute them, in the future, they will receive eternal life"

Mark 10:31

are first will be last, and the last first

"are important will be unimportant, and those who are unimportant will be important"

the last first

"those who are last will be first"

Mark 10:33

the Son of Man will be given over to

"someone will hand the Son of Man to" or "they will hand the Son of Man over to"

They will condemn

The word "They" refers to the chief priests and the scribes.

give him over to the Gentiles

"betray him to the Gentiles" or "put him under the control of the Gentiles"

Mark 10:34

They will mock

"People will mock"

put him to death

"kill him"

he will rise

"he will rise from being dead"

Mark 10:35

we ... us

These words refer only to James and John.

Mark 10:37

in your glory

"when you rule in your kingdom"

Mark 10:38

You do not know

"You do not understand"

drink the cup which I will drink

"drink the cup of suffering that I will drink" or "drink from the cup of suffering that I will drink from"

be baptized with the baptism with which I will be baptized

"endure the baptism of suffering which I will suffer"

Mark 10:39

you will drink

"you will drink as well"

Mark 10:40

But who is to sit at my right hand or at my left hand is not mine to give

"But I am not the one who allows people to sit at my right hand or my left hand"

but it is for those for whom it has been prepared

The word "it" refers to the places to his right hand and to his left hand.

it has been prepared

"God has prepared it" or "God has prepared them"

Mark 10:41

heard about this

The word "this" refers to James and John asking to sit at Jesus's right and left hands.

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Mark 10:42

Jesus called them

"Jesus called his disciples"

those who are considered rulers of the Gentiles

"those whom the Gentiles think of as their rulers"

dominate

have control or power over

exercise authority

"flaunt their authority." This means that they show or use their authority in an overbearing way.

Mark 10:43

But it is not this way among you

"But do not be like them"

become great

"be highly respected"

Mark 10:44

to be first

"to be the most important"

Mark 10:45

For the Son of Man did not come to be served but to serve

"For the Son of Man did not come to be served by people, but to serve people"

for many

"for many people"

Mark 10:46

the son of Timaeus, Bartimaeus, a blind beggar

"a blind beggar named Bartimaeus, the son of Timaeus." Bartimaeus is the name of a man. Timaeus is his father's name.

Mark 10:47

When he heard that it was Jesus

"When he heard people saying that it was Jesus"

Son of David

"You who are the Messiah descended from King David"

Mark 10:48

Many rebuked

"Many people rebuked"

all the more

"even more"

Mark 10:49

commanded him to be called.

"commanded others to call him." or "commanded them, 'Call him to come over here.'"

They called

The word "They" refers to the crowd.

Be brave

"Have courage" or "Do not be afraid"

He is calling for you

"Jesus is calling for you"

Mark 10:50

sprang up

"jumped up"

Mark 10:51

answered him

"answered the blind man"

to receive my sight

"to be able to see"

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Mark 10:52

Your faith has healed you

"I am healing you because you have believed in me"

he followed him

"he followed Jesus"

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Chapter 11

[1] Now as they came to Jerusalem, they were close to Bethphage and Bethany at the Mount of Olives, and Jesus sent
out two of his disciples [2] and said to them, "Go into the village opposite us. As soon as you enter it, you will find a
colt that has never been ridden. Untie it and bring it to me. [3] If anyone says to you, 'Why are you doing this?' you
should say, 'The Lord has need of it and will immediately send it back here.'"

[4] They went away and found a colt tied at a door outside in the street, and they untied it. [5] Some people were
standing there and said to them, "What are you doing, untying that colt?" [6] They spoke to them as Jesus told them,
and the people let them go their way.
[7] They brought the colt to Jesus and threw their cloaks on it, and he sat on it. [8] Many people spread their garments
on the road, and others spread branches they had cut from the fields. [9] Those who went before him and those
who followed shouted,
"Hosanna! Blessed is the one
who comes in the name of the Lord.
[10] Blessed is the coming kingdom of our father David!
Hosanna in the highest!"

[11] Then Jesus entered into Jerusalem and went into the temple and looked around at everything. Now the time
being late, he went out to Bethany with the twelve. [12] The next day while they were going out from Bethany, he
was hungry.
[13] Seeing from far away a fig tree that had leaves, he went to see if he could find any fruit on it, and when he came
to it, he found nothing but leaves, for it was not the season for figs. [14] He said to it, "No one will ever eat fruit from
you again." And his disciples heard it.

[15] They came to Jerusalem, and he entered the temple and began to cast out the sellers and the buyers in the
temple. He turned over the tables of the money changers and the seats of those who sold pigeons. [16] He did not
allow anyone to carry anything through the temple that could be sold.
[17] He taught them and said, "Is it not written,
'My house will be called
a house of prayer for all the nations'?
But you have made it a den of robbers."

[18] The chief priests and the scribes heard what he had said, and they looked for a way to destroy him. For they
feared him because the entire crowd was amazed at his teaching. [19] When evening came, they left the city.

[20] As they walked by in the morning, they saw the fig tree withered away to its roots. [21] Peter remembered and
said, "Rabbi, look! The fig tree you cursed has withered away."

[22] Jesus answered them, "Have faith in God. [23] Truly I say to you that if anyone says to this mountain, 'Get up and
cast yourself into the sea,' and if he does not doubt in his heart but believes that what he said will happen, that is
what God will do.
[24] Therefore I say to you: Everything you pray and ask for, believe that you have received it, and it will be yours. [25]
When you stand and pray, you must forgive whatever you have against anyone, so that your Father who is in
heaven will also forgive you your trespasses." [26] [1]

[27] They came to Jerusalem again. As Jesus was walking in the temple, the chief priests, the scribes, and the elders
came to him. [28] They said to him, "By what authority do you do these things, and who gave you the authority to do
them?"

[29] Jesus said to them, "I will ask you one question. Tell me and I will tell you by what authority I do these things. [30]
The baptism of John—was it from heaven or from men? Answer me."
[31] They discussed between themselves and argued and said, "If we say, 'From heaven,' he will say, 'Why then did
you not believe him?' [32] But if we say, 'From men,' ... ." They were afraid of the people, for everyone was convinced
that John was a prophet. [33] Then they answered Jesus and said, "We do not know."

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Then Jesus said to them, "Neither will I tell you by what authority I do these things."

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[1]The best ancient copies of Mark do not have this sentence: But if you do not forgive, neither will your Father who is in heaven forgive your trespasses .

Mark 11

11:1-10

Where were Bethany, Bethpage, and the Mount of Olives?

[11:1]

See Map: Bethany; Bethpage; Mount of Olives

How did Jesus enter into Jerusalem?

[11:2]

Jesus entered Jerusalem in the same way a king returned home after a great victory in a war. Often, they rode on horses or in a chariot. Jesus entered Jerusalem on a colt because he told people that he was the messiah and the king of the Jews (see: Zechariah 9:9). He also had a great victory. He lived the perfect life and was about to die so that people could have peace with God.

See: Matthew 21:1-11; Luke 19:28-44; John 12:12-19

See: Messiah (Christ); Atone (Atonement); Chariot

What was a colt?

[11:2]

A colt was a young donkey. This colt was with its mother, a donkey (see: Matthew 21:2). No one had ever ridden this colt. In the Old Testament, an animal that had never been used had special value for religious purposes (see: Numbers 19:2; Deuteronomy 21:3; 1 Samuel 6:7).

Why did Jesus say, “the Lord has need of it”?

[11:3]

Some scholars think that Jesus said, “the Lord has need of it” to say that God needed it for God’s purpose. Other scholars think Jesus said this because he was calling himself Lord. That is, he was calling himself God. Still other scholars think the owner of the colt was traveling with Jesus, and Jesus said the owner had need of the colt.

See: Jesus is God

Why did the disciples put their cloaks on the colt?

[11:7]

The disciples put their cloaks on the colt to make it easier for Jesus to ride on it. A cloak was a coat. It was a piece of clothing used to make someone warm. It was put on over other clothes. This coat covered the whole body with a single piece of thick cloth.

See: Disciple

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Why did the people put things on the road?

[11:8]

The road on which Jesus rode the colt was dirty. The people honored Jesus by putting things on the road so that he would not get dirty. In ancient times, people did this to welcome a new king (see: 2 Kings 9:13).

Why did the people shout “hosanna”?

[11:9]

The people shouted “Hosanna” because they wanted God to save them. They said that Jesus came “in the name of the Lord.” That is, God gave Jesus power and permission to serve him. They believed Jesus was the messiah who came to begin the kingdom promised to David.

See: Save (Salvation, Saved from Sins); Heaven; Bless (Blessing); Messiah (Christ); Covenant with David

11:11-26

Why did Jesus look around the temple?

[11:11]

Jesus went to Jerusalem. He walked around the temple. Scholars think Jesus looked at the things happening in the temple. Many forbidden things were happening. They think Jesus planned what he would do the next day.

See: Temple

See Map: Jerusalem

Why did Jesus curse the fig tree?

[11:13, 11:14]

Jesus saw a fig tree. It did not have fruit. He cursed it. He did not do this because he was hungry or angry. It was a metaphor. In the same way a fig tree produced figs, so God wanted Israel to produce fruit. That is, he wanted Israel to serve and obey him. However, they did not do this. Therefore, they made themselves useless to God.

See: Curse; Fruit (Metaphor); Metaphor

Why did Jesus make people leave the temple?

[11:15]

Jesus made certain people leave the temple. He made people who sold things in the temple leave. He made people who bought things in the temple leave. He did not want people there to make money. He only wanted people to go to the temple to worship God. People from every nation were to go to the temple to pray (see: Isaiah 56:7). However, the Jews did not want other people to go to the temple to worship God. Instead, they used the area God made for the Gentiles worship God as a market to make money.

Jesus said the temple was made into a “den of robbers.” That is, a place where people who robbed other people lived (see: Jeremiah 7:11). Some scholars think Jesus quoted Jeremiah so everyone would know that the people did not honor the temple.

Before, Jesus also made people leave the temple earlier (see: John 2:13-22).

See: Temple; Gentile

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Why did the chief priests and scribes want to kill Jesus?

[11:18]

The chief priests and scribes wanted to kill Jesus because of what he did. Some scholars think the chief priests and the scribes made money from the things sold in the temple. Jesus stopped them from making money in the temple. Other scholars think Jesus made others know that he was greater than the high priest and he ruled the temple by doing the things he did there.

See: Temple; High Priest; Chief Priest; Scribe

Why did Peter call Jesus “rabbi”?

[11:21]

See: Mark 9:5

Why did Jesus speak about a mountain?

[11:23]

Jesus spoke about a mountain to teach his disciples. This was a metaphor. He wanted to say they could do great things if they trusted in God. They were not actually going to move a mountain. This was hyperbole. However, God did many miracles through these disciples after Jesus was made alive again. God would do things that no person could ever do if they asked God for something in prayer that God wanted to happen. Jesus wanted them to trust in God when they prayed.

Jesus also wanted the disciples to forgive other people. God forgave their sins. So they should forgive other people. Some scholars think Jesus told the disciples to forgive others because God heard their prayers. They think there is a kind of separation between God and the person praying when they do not forgive other people.

See: Disciple; Metaphor; Miracle; Hyperbole; Will of God; Sin

Did Mark write the words in 11:26?

[11:26]

Some ancient copies of the Greek New Testament do not have the words in 11:26. Fewer ancient copies of the Greek New Testament have the words in 11:26. Some English Bibles were translated from a copy of the Greek New Testament that had 11:26. However, scholars think Mark did not write these words.

11:27-33

Who were the elders?

[11:27]

The elders were the Jewish leaders who were older men. Why did the leaders want to know who gave Jesus permission to do the things he did?

The Jewish leaders asked Jesus who gave him permission to do the things he did. They did not think God gave him permission to do the things he did. They thought Satan gave him permission to do these things. Some scholars think the leaders really wanted to have Jesus say that God sent him. They thought that the Law of Moses said they could kill him if he did this. However, God sent Jesus.

See: Satan (The Devil); Law of Moses

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Why did Jesus ask the leaders about the baptism of John?

[11:29, 11:30]

Jesus asked the leaders about who gave John the Baptist permission to do the things he did. The people in Israel loved John the Baptist. They thought God sent him. John the Baptist said that Jesus was the messiah. The leaders were afraid of saying that God sent John because they would also have to say that God sent Jesus.However, the people would be angry with these leaders and reject them if they said that God did not send John.

See: Baptize (Baptism); Messiah (Christ)

Mark 11:1

Bethphage

This is the name of a village.

Mark 11:2

opposite us

"ahead of us"

a colt

This refers to a young donkey that is large enough to carry a man.

Mark 11:3

Why are you doing this

"Why are you untying and taking the colt"

will immediately send it back here

"will immediately send it back when he no longer needs it"

Mark 11:6

let them go their way

"let them take the donkey with them"

Mark 11:7

They brought the colt to Jesus

The word "They" refers to the two disciples.

cloaks

"coats" or "robes"

Mark 11:8

Many people spread their garments on the road

"Many people spread their garments on the road to honor him"

Mark 11:9

Hosanna

"Praise God"

Blessed is the one

"Blessed are you, the one"

in the name of the Lord

"with the authority of the Lord"

Blessed is

"May God bless"

Mark 11:10

Blessed is the coming kingdom of our father David

"Blessed be the coming of your kingdom" or "May God bless you as you rule your coming kingdom"

of our father David

"of the greatest descendant of our father David" or "that David's greatest descendant will rule"

Hosanna in the highest

Possible meanings are 1) "Praise God who is in heaven" or 2) "Let those who are in heaven shout 'Hosanna'."

the highest

"the highest heaven" or "heaven"

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Mark 11:11

the time being late

"because it was late in the day"

he went out to Bethany with the twelve

"he and his twelve disciples left Jerusalem and went to Bethany"

Mark 11:12

he was hungry

"Jesus was hungry"

Mark 11:13

he found nothing but leaves

"he found only leaves and no figs on the tree"

the season

"the time of year"

Mark 11:14

He spoke to it

"He spoke to the tree"

his disciples heard it

The word "it" refers to Jesus speaking to the fig tree.

Mark 11:15

They came

"Jesus and his disciples came"

the sellers and the buyers

"the people who were buying and selling"

Mark 11:17

Is it not written, 'My house will be called ... the nations'?

"It is written in the scriptures that God said, 'I want my house to be called a house where people from all nations may pray.'"

But you have made it a den of robbers

"But you are like robbers who have made my house into a cave where robbers hide"

Mark 11:18

to destroy him

"to kill him"

Mark 11:20

walked by

"were walking along the road"

they saw the fig tree withered away to its roots

"they saw that the fig tree had withered away down to its roots and died"

Mark 11:21

Peter remembered

"Peter remembered what Jesus had said to the fig tree"

Mark 11:23

Truly I say to you

"I tell you the truth."

if he does not doubt in his heart but believes

"if he truly believes in his heart" or "if he does not doubt but believes"

God will do

"God will make happen"

Mark 11:24

Therefore I say to you

"So I tell you"

it will be yours

"God will give it to you"

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Mark 11:25

When you stand and pray

"When you pray"

whatever you have against anyone

"whatever grudge you have against anyone."

Mark 11:27

They came to

"Jesus and his disciples came to"

Mark 11:28

They said to him

The word "They" refers to the chief priests, the scribes, and the elders.

By what authority do you do these things, and who gave you the authority to do them?

"Who gave you authority to do these things?" 2) They are two separate questions, the first asking about the nature of the authority and the second about who gave it to him.

you do these things

"things like those you did here yesterday"

Mark 11:30

The baptism of John

"The baptism that John performed"

was it from heaven or from men

"was it authorized by heaven or by men"

from heaven

"from God"

from men

"from people"

Mark 11:31

From heaven

"From God"

not believe him

The word "him" refers to John the Baptist.

Mark 11:32

But if we say, 'From men,'

"But if we say, 'The baptism of John was from men,'" or "But if we say, 'From men,' that would not be good." or "But we do not want to say that it was from men."

From men

"It came from a person"

They were afraid of the people

"They did not want to say that John's baptism was from men because they were afraid of the people"

Mark 11:33

We do not know

"We do not know where the baptism of John came from"

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Chapter 12

[1] Then Jesus began to teach them in parables. He said, "A man planted a vineyard, put a hedge around it, and dug
a pit for a winepress. He built a watchtower and then leased the vineyard to vine growers. Then he went away on
a journey. [2] At the right time, he sent a servant to the vine growers to receive from them some of the fruit of the
vineyard. [3] But they took him, beat him, and sent him away empty-handed.

[4] Again he sent to them another servant, and they wounded him in the head and treated him shamefully. [5] He sent
yet another, and this one they killed. They treated many others in the same way, beating some and killing others.
[6] He had still one more person to send, a beloved son. He was the last one he sent to them. He said, 'They will
respect my son.'

[7] "But the vine growers said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be
ours.'
[8] They seized him, killed him, and threw him out of the vineyard. [9] Therefore, what will the owner of the vineyard
do? He will come and destroy the vine growers and will give the vineyard to others.
[10] Have you not read this scripture?
'The stone which the builders rejected
has been made the cornerstone.
[11] This was from the Lord,
and it is marvelous in our eyes.'"

[12] After this the Jewish leaders sought a way to arrest Jesus because they understood that he spoke the parable
against them. But they were afraid of the crowd. So they left him and went away.

[13] Then they sent some of the Pharisees and the Herodians to him to trap him with words. [14] When they came, they
said to him, "Teacher, what people think is not a concern to you because you do not show partiality to anyone.
You truly teach the way of God. Is it lawful to pay taxes to Caesar or not? Should we pay or not?"

[15] But Jesus knew their hypocrisy and said to them, "Why do you test me? Bring me a denarius so I can look at it."
[16] They brought one to Jesus. He said to them, "Whose likeness and inscription is this?"

They said, "Caesar's."

[17] Jesus said, "Give to Caesar the things that are Caesar's, and to God the things that are God's." They marveled at
him.

[18] Then Sadducees, who say there is no resurrection, came to him. They asked him, saying, [19] "Teacher, Moses
wrote for us, 'If a man's brother dies and leaves a wife behind him, but had no child, the man should take the
brother's wife, and raise up children for his brother.'
[20] There were seven brothers; the first took a wife and then died, having no children. [21] Then the second took her
and died, leaving no child, and the third in the same way. [22] The seven left no children. Last of all, the woman also
died. [23] In the resurrection, when they rise again, whose wife will she be? For all seven brothers had her as their
wife."

[24] Jesus said, "Is this not the reason you are mistaken, because you do not know the scriptures nor the power of
God? [25] For when they rise from the dead, they neither marry nor are given in marriage, but they are like angels
in heaven.
[26] But concerning the dead that are raised, have you not read in the book of Moses, in the account about the bush,
how God spoke to him and said, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? [27] He is not
the God of the dead, but of the living. You are quite mistaken."

[28] One of the scribes came and heard their discussion; he saw that Jesus answered them well. He asked him,
"What commandment is the most important of all?"

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[29] Jesus answered, "The most important is, 'Hear, Israel, the Lord our God, the Lord is one. [30] You must love the
Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.' [31] The
second commandment is this, 'You must love your neighbor as yourself.' There is no other greater commandment
than these."

[32] The scribe said, "Good, Teacher! You have truly said that God is one, and that there is no other besides him. [33] To
love him with all the heart and with all the understanding and with all the strength, and to love one's neighbor as
oneself is even more than all burnt offerings and sacrifices."

[34] When Jesus saw that he had given a wise answer, he said to him, "You are not far from the kingdom of God."
After that, no one dared to ask Jesus any more questions.

[35] While Jesus was teaching in the temple courts, he said, "How is it that the scribes say the Christ is the son of
David? [36] David himself, in the Holy Spirit, said,
'The Lord said to my Lord,
"Sit at my right hand
until I put your enemies under your feet."'
[37] David himself calls him 'Lord,' so how can the Christ be David's son?" The large crowd gladly listened to him.

[38] In his teaching Jesus said, "Beware of the scribes, who like to walk in long robes and be greeted in the
marketplaces, [39] and have the most important seats in the synagogues and the places of honor at feasts. [40] They
also devour widows' houses, and they pray long prayers for people to see. These men will receive greater
condemnation."

[41] Then Jesus sat down across from an offering box in the temple area; he was watching people as they dropped
their money into the box. Many rich people put in large amounts of money. [42] Then a poor widow came and put in
two mites, worth about a penny.
[43] He called his disciples and said to them, "Truly I say to you, this poor widow has put in more than all of them
who contributed to the offering box. [44] For all of them gave out of their abundance. But this widow, out of her
poverty, put in all of the money which she had to live on."

Mark 12

12:1-6

What was a parable?

[12:1]

Jesus used a parable about a vineyard. He did this to talk about Israel. In the same way a farmer makes and protects a vineyard, so God made and protects the nation of Israel. God gave certain leaders permission to care for Israel. He sent prophets to Israel to help the Israelites obey God. However, they did not do what these prophets said to do. Finally, God sent Jesus. That is, he sent his son. Then the Jewish leaders had him killed.

See: Parable; Prophet; Son of God

What was a vineyard?

[12:1]

A vineyard was a place where people grew grapes. The man put up plants around the field to protect it from animals. He also built a watchtower. This is a tall tower were people could see far away.

At this time, scholars think the vineyard was owned by a Gentile who did not live in this area. Instead, he had made people pay him money to use his land.

See: Wine (Winepress); Gentile

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See: Isaiah 5:1-2

Why did the owner of the vineyard send servants?

[12:2]

The owner of the vineyard sent his servants to get what they promised to the owner for using his land. They promised him a certain part of what they grew.

Why did the men beat the servants?

[12:3]

These men did not want to give the servant what they promised to give to the owner of the land. Therefore, they beat the servants. They wanted the owner to know they were not going to give him anything and that he should not send any more servants.

12:7-12

What was an inheritance?

[12:7]

See: Inherit (Inheritance, Heir)

What scripture said these words?

[12:10]

See: Psalm 118:22-23

Why did the Jewish leaders want to arrest Jesus?

[12:12]

The Jewish leaders wanted to arrest Jesus after they heard what he said. That is, they wanted to catch him so they could kill him. This is because they knew he was speaking about them. Jesus knew the Jewish leaders wanted to kill him.

Why were the Jewish leaders afraid of the crowd?

[12:12]

Mark wrote that the Jewish leaders did not try to arrest Jesus. They feared all the people there. Many people thought Jesus was a great man. However, Mark wanted people to know that the Jewish leaders feared the people more than they feared God. They thought they were obeying God by killing Jesus. However, they were not obeying God.

12:13-17

What was a pharisee?

[12:13]

See: Pharisees

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What was a Herodian?

[12:13]

A Herodian was someone who served King Herod. He was the leader of the Jews and served the Romans.

How did the Jewish leaders try to trap Jesus?

[12:13]

The Jewish leaders tried to trap Jesus. That is, they tried to get Jesus to say something that would cause someone to be angry with him. They wanted Jesus to speak against the leader of the Roman Empire. Or they wanted Jesus to say something that made the Jew.

The Jewish leaders said several things to Jesus.

1. The Jewish leaders did not believe the things Jesus said. However, they said he spoke truth when they really thought he lied.
2. The Jewish leaders said Jesus did not care what anyone thinks. That is, Jesus will say true things. He will not stop saying these things because someone does not want him to say these things. He did not say things so that people would like him.
3. Jesus does not show partiality. That is, Jesus did not favor one person over another.
4. Jesus taught the way of God. That is, he taught them about hte way God wanted them to live. The Jewish leaders did not believe this. They would have obeyed Jesus if they had believed this.

Because of this, Jesus said the Jewish leaders were hypocrites. That is, they said one thing, but they did not believe it. Or they said something and did not do it.

The Jewish leaders asked Jesus about paying taxes. The Romans made the Jews pay taxes to them every year. The Jews had to pay the Romans to rule them. The Jews did not like having to pay this tax. The Jews would have been angry if Jesus said that the Jews should pay this tax to the Romans. The Romans would be angry if Jesus said that the Jews should not pay this tax to the Romans.

What did Jesus say to the Jewish leaders?

[12:15]

Jesus told the Jewish leaders to give him a Roman coin. This coin had the face of the Roman emperor on it. This man was called Caesar. The coin also had certain words on it. These words said that Caesar was God.

Jesus said that the Jews needed to obey Caesar, but they also needed to obey God more. Jesus wanted people to know that Caesar was not God and that God gave permission to Caesar to rule. He also wanted people to know that he did not think that Caesar was God.

See: Romans 13:1-7

What was a denarius?

[12:15]

See: Denarius

12:18-27

What did the Sadducees think happened when people died?

[12:18]

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The Sadducees did not think that people would be resurrected. That is, they did not think people would go to heaven or hell when they died. They did not believe in many things taught in the Bible.

See: Sadducees; Resurrect (Resurrection) ; Heaven; Hell

Why did the Sadducees ask Jesus this question?

[12:19, 12:20, 12:21, 12:22, 12:23]

The Law of Moses taught the people of Israel how to care for a woman whose husband died. In ancient Israel, a woman became very poor when her husband died and she had no children. Therefore, the Law of Moses said that the husband's brother would marry her. He would care for her. They had children who would inherit the dead husband's land.

The Sadducees tried to trap Jesus by asking this question. They wanted Jesus to say something that would make people angry. They thought their question proved that no one would be resurrected.

See: Law of Moses; Sadducees; Inherit (Inheritance, Heir); Resurrect (Resurrection)

How did Jesus answer the Sadducees?

[12:24, 12:25]

Jesus told the Sadducees that they thought the wrong things. They did not know the Scriptures because they only believed God gave Israel the first five books of the Old Testament. They did not understand many things about God. Jesus told them that people were married on the earth. God wanted them to do this. They had children and helped each other. However, in heaven, people will worship God. They do not need to be married. Therefore, people will be like the angels who do not get married.

See: Sadducees; Heaven; Worship; Angel

Why did Jesus speak about Abraham, Isaac, and Jacob?

[12:26]

The Sadducees believed that God only gave Israel the first five books of the Old Testament. Here, Jesus said the same thing God said to Moses. When God said these words, Abraham, Isaac, and Jacob were dead. However, God spoke about them in the same way he would speak about someone who is alive. The Sadducees did not understand the parts of the Bible in which they believed.

See: Exodus 3:6

12:28-34

Why did the scribe ask Jesus about the greatest commandment?

[12:28]

The scribe heard what Jesus said to the Sadducees. Therefore, he wanted to know how Jesus would answer his question. At this time, scholars asked each other about which of the commandments was the greatest. However, they did not agree which was the greatest.

See: Scribe; Command (Commandment); Sadducees

Why did Jesus say that these two commandments were the greatest?

[12:29, 12:30]

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Jesus told the scribes that the two greatest commandments were to love God and to love other people. A person will be doing all of the other things God commands people to do if they do these two things.

See: Scribe; Command (Commandment)

Why did the Scribes call Jesus teacher?

[12:32]

In ancient Israel, many people called Jesus “teacher.” They believed that he was a teacher. However, they would know that Jesus was much more than a teacher if they believed in him.

How is God one?

[12:32]

God is one because there is only one God. There is nothing or no one else like him.

See: Trinity

What were burnt offerings and sacrifices?

[12:33]

See: Burnt Offering; Sacrifice

Why did Jesus say that the Scribe was “not far from the kingdom of God”?

[12:34]

Jesus said this man “was not far from the kingdom of God.” That is, he was close to believing in Jesus and becoming part of God’s kingdom.

See: Scribe; Kingdom of God

Why did people stop asking Jesus questions?

[12:34]

Mark wrote that people stopped asking Jesus questions. People tried to trap Jesus by asking him questions. They wanted Jesus to say something that made people angry. However, they knew they could not trap Jesus by asking him questions because of the way Jesus answered them.

12:35-44

What was a temple court?

[12:35]

See: Temple Courts

Why did Jesus ask this question?

[12:35]

Jesus asked people about something the scribes said while he was in the temple. The messiah was the “son of David.” That is, he would be a descendant of King David (see: 2 Samuel 7). However, David said that the messiah was his master (see: Psalm 110). He knew people would not know how this would happen.

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See: Temple; Scribe; Messiah (Christ); Covenant with David

What did David say?

[12:36]

David said, “the Lord said to my lord.” That is, God said to the one who ruled David. He will sit at God’s right hand. That is, God will honor him. God will also make the messiah’s enemies his footstool. That is, one day God will defeat all of the messiah’s enemies.

See: Messiah (Christ); Trinity

Why did Jesus warn people about the Scribes?

[12:38]

Jesus warned people about the scribes. They only did things so that people honored them. However, they did not honor God. God gave them permission to care for the Jewish people. However, they did not do this. Therefore, God will punish them more severely than those people who are not leaders.

See: Scribe

What was an offering box?

[12:41]

An offering box was a place in the temple where people put money. The people serving in the temple used this money. People worshipped God by giving money in this way.

See: Offer (Offering); Temple; Worship

Why was the woman’s offering better than the offering of rich people?

[12:43, 12:44]

Giving money to the temple was an offering to God. Jesus told them that God did not care who gave the most money. The woman gave more to God because she gave everything she had to God. The rich people only gave a part of what they had to God. They kept most of what they had for themselves. However, the woman gave all she had for her to live.

See: Temple; Offer (Offering)

Mark 12:1

Then Jesus began to teach them

The word "them" here refers to the chief priests, the scribes, and the elders to whom Jesus had been talking in the previous chapter.

put a hedge around it

He put a barrier around the vineyard. It could have been a row of shrubs, a fence, or a stone wall.

dug a pit for a winepress

"carved a pit into rock for the winepress" or "he made a vat to collect the juice from the winepress"

leased the vineyard to vine growers

The owner still owned the vineyard, but he allowed the vine growers to take care of it. When the grapes became ripe, they were to give some of them to the owner and keep the rest.

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Mark 12:2

At the right time

"When the time came to harvest the grapes"

Mark 12:3

But they took him

"But the vine growers took the servant"

empty-handed

"without any grapes"

Mark 12:4

he sent to them

"the owner of the vineyard sent to the vine growers"

they wounded him in the head

"they beat that one on the head, and they hurt him"

Mark 12:5

yet another ... many others

"yet another servant ... many other servants"

They treated many others in the same way

"They also mistreated many other servants whom he sent"

Mark 12:6

a beloved son

"his beloved son"

Mark 12:7

the heir

"the owner's heir"

the inheritance

"this vineyard"

Mark 12:8

They seized him

"The vine growers seized the son"

Mark 12:9

Therefore, what will the owner of the vineyard do?

"So I will tell you what the owner of the vineyard will do."

destroy

kill

will give the vineyard to others

"he will give the vineyard to vine growers to care for it"

Mark 12:10

Have you not read this scripture?

"Surely you have read this scripture." or "You should remember this scripture."

has been made the cornerstone

"the Lord made into the cornerstone"

Mark 12:11

This was from the Lord

"The Lord has done this"

it is marvelous in our eyes

"we have seen it and think that it is marvelous" or "we think that it is wonderful"

Mark 12:12

sought a way

"wanted to find a way"

they were afraid of the crowd

"but they feared what the crowd would do if they arrested him"

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against them

"to accuse them"

Mark 12:13

Then they sent

"Then the Jewish leaders sent"

the Herodians

This was the name of an informal political party that supported Herod Antipas.

to trap him

"to trick him"

Mark 12:14

what people think is not a concern to you

"you are not concerned about what people think of you" or "you do not try to win people's favor"

you do not show partiality to anyone

"you do not judge people by how they look" or "you judge people by what is in their hearts"

Mark 12:15

Jesus knew their hypocrisy

"Jesus knew that they did not really want to know what God wanted them to do"

Why do you test me?

"I know you are trying to make me say something wrong so you can accuse me."

denarius

This coin was worth a day's wages.

Mark 12:16

likeness and inscription

"picture and name"

They said, "Caesar's

"They said, 'They are Caesar's likeness and inscription"

Mark 12:17

Give to Caesar the things that are Caesar's

"Give to the Roman government the things that belong to the Roman government"

and to God

"and give to God"

They marveled at him

"They marveled at him and at what he had said"

Mark 12:18

who say there is no resurrection

"who say there is no resurrection from the dead"

Mark 12:19

wrote for us

"wrote for us Jews."

the man should take the brother's wife

"the man should marry his brother's wife"

raise up children for his brother

"have a son who will be considered to be the dead brother's son"

Mark 12:20

There were seven brothers

"Suppose there were seven brothers"

the first

the first brother

the first took a wife

"the first brother married a woman."

Mark 12:21

the second took her

"the second married her."

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the third in the same way

"the third brother married her as his other bothers had done, and he also died leaving no children"

Mark 12:22

The seven

"The seven brothers"

The seven left no children

"Eventually all seven brothers married that woman one by one, but none of them had any children with her, and one by one they died"

Mark 12:23

In the resurrection, when they rise again, whose wife will she be?

"Now tell us whose wife she will be in the resurrection, when they all rise again."

Mark 12:24

you do not know the scriptures

This means that they do not understand what is written in the Old Testament scriptures.

the power of God

"how powerful God is"

Mark 12:25

For when they rise

Here the word "they" refers to the brothers and the woman from the example.

rise

Waking and getting up from sleep is a metaphor for becoming alive after having been dead.

nor are given in marriage

"and no one gives them in marriage"

heaven

This refers to the place where God lives.

Mark 12:26

the book of Moses

"the book that Moses wrote"

the account about the bush

"the passage about the burning bush" or "the words about the fiery bush"

the bush

This refers to a shrub, a woody plant that is smaller than a tree.

how God spoke to him

"about when God spoke to Moses"

I am the God of Abraham ... Isaac ... Jacob

This means that Abraham, Isaac, and Jacob worship God. These men have died physically, but they are still alive spiritually and still worship God.

Mark 12:27

not the God of the dead, but of the living

"not the God of dead people, but the God of living people who are alive physically and spiritually"

You are quite mistaken

"When you say that dead people do not rise again, you are completely mistaken"

Mark 12:28

He asked him

"The scribe asked Jesus"

Mark 12:29

The most important is

"The most important commandment is"

Mark 12:31

love your neighbor as yourself

"love your neighbor as much as you love yourself"

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than these

Here the word "these" refers to the two commandments that Jesus had just told the people.

Mark 12:32

Good, Teacher

"Good answer, Teacher" or "Well said, Teacher"

God is one

"there is only one God"

that there is no other

"that there is no other God"

Mark 12:33

with all the heart ... all the understanding ... all the strength

These three phrases are used together to mean "completely" or "earnestly."

to love one's neighbor as oneself

"to love your neighbor as much as you love yourself"

is even more than

"is even more important than" or "is even more pleasing to God than"

Mark 12:34

You are not far from the kingdom of God

"You are close to submitting to God as king"

no one dared

"everyone was afraid"

Mark 12:35

While Jesus was teaching in the temple courts, he said

"Later, while Jesus was teaching in the temple area, he said to the people"

How is it that the scribes say the Christ is the son of David?

"Consider why the scribes say the Christ is the son of David."

the son of David

"a descendant of David"

Mark 12:36

David himself

"It was David who"

in the Holy Spirit

"inspired by the Holy Spirit"

said, 'The Lord said to my Lord

"said about the Christ, 'The Lord God said to my Lord"

Sit at my right hand

"Sit in the place of honor beside me"

until I put your enemies under your feet

"until I completely defeat your enemies"

Mark 12:37

calls him 'Lord,'

Here the word "him" refers to the Christ.

so how can the Christ be David's son?

"so consider how the Christ can be a descendant of David"

Mark 12:38

be greeted in the marketplaces

"to have people greet them respectfully in the marketplaces"

Mark 12:39

the most important seats ... the places of honor

"to sit in the most important seats ... to have people seat them in the places of honor"

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Mark 12:40

They also devour widows' houses

"They also cheat widows in order to steal their houses from them"

widows' houses

"everything from helpless people"

These men will receive greater condemnation

"God will certainly punish them with greater condemnation" or "God will certainly punish them severely"

will receive greater condemnation

"will receive greater condemnation than other people"

Mark 12:41

an offering box

This box, which everyone could use, held temple offerings.

Mark 12:42

two mites

"two small copper coins." These were the least valuable coins available.

worth about a penny

Translate "penny" with the name of the smallest coin in your language if you have one that is worth very little.

Mark 12:43

He called

"Jesus called"

all of them who contributed to

"all the other people who put money into"

Mark 12:44

abundance

much wealth, many valuable things

her poverty

"lack" or "the little she had"

to live on

"to survive on"

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Chapter 13

[1] As Jesus was walking away from the temple, one of his disciples said to him, "Teacher, look at the wonderful stones and wonderful buildings!"

[2] Jesus said to him, "Do you see these great buildings? Not one stone will be left on another which will not be torn down."

[3] As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, [4] "Tell us, when will these things happen? What will be the sign when all these things are about to happen?"

[5] Jesus began to say to them, "Be careful that no one leads you astray. [6] Many will come in my name and say, 'I am he,' and they will lead many astray.
[7] When you hear of wars and rumors of wars, do not be frightened; these things must happen, but the end is not yet. [8] For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in many places, and famines. These are the beginnings of birth pains.

[9] "Be on your guard. They will give you over to councils, and you will be beaten in synagogues. You will stand before both governors and kings for my sake, as a testimony to them. [10] But the gospel must first be proclaimed to all the nations.
[11] When they arrest you and hand you over, do not worry about what you should say. For in that hour, what you should say will be given to you; it will not be you who speak, but the Holy Spirit. [12] Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. [13] You will be hated by everyone because of my name. But whoever endures to the end, that person will be saved.

[14] "When you see the abomination of desolation standing where it should not be standing" (let the reader understand), "let those who are in Judea flee to the mountains, [15] let him who is on the housetop not go down into the house or take anything out of it, [16] and let him who is in the field not return to take his cloak.
[17] But woe to those who are pregnant and to those who are nursing infants in those days! [18] Pray that it might not occur in the winter. [19] For those will be days of great tribulation, such as has not been from the beginning of creation, which God created, until now, no, nor ever will be again. [20] Unless the Lord had shortened the days, no flesh would be saved. But for the sake of the elect, those whom he chose, he cut short the days.
[21] Then if anyone says to you, 'Look, here is the Christ!' or 'Look, there he is!' do not believe it. [22] For false Christs and false prophets will appear and will give signs and wonders so as to deceive, if possible, even the elect. [23] Be on guard! I have told you all these things ahead of time.

[24] "But after the tribulation of those days,
'the sun will be darkened,
the moon will not give its light,
[25] the stars will fall from the sky,
and the powers that are in the heavens
will be shaken.'
[26] Then they will see the Son of Man coming in the clouds with great power and glory. [27] Then he will send his angels and he will gather together his elect from the four winds, from the ends of the earth to the ends of the sky.

[28] "Learn a lesson from the fig tree. As soon as the branch becomes tender and puts out its leaves, you know that summer is near. [29] So also, when you see these things happening, recognize that he is near, close to the gates.
[30] Truly I say to you, this generation will not pass away until all of these things occur. [31] Heaven and earth will pass away, but my words will never pass away. [32] But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but the Father.

[33] "Be alert! Watch, because you do not know what time it is. [1] [34] It is like a man who goes on a journey—he leaves his house and puts his servants in charge of the house, each one with his work, and he commands the doorkeeper to stay alert.

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[35] Therefore stay alert because you do not know when the master of the house will come home; it could be in the evening, at midnight, when the rooster crows, or in the morning. [36] If he comes suddenly, do not let him find you sleeping. [37] What I say to you I say to everyone: Watch!"

[1]Some ancient copies of the Greek text read: Be alert! Watch and pray .

Mark 13

13:1-13

Why did the disciples talk about the buildings with Jesus?

[13:1]

The disciples were amazed by the buildings that made the temple in Jerusalem. Jesus saw that the people used the temple to make money. He also saw that the Jewish leaders rejected Jesus. Therefore, he prophesied about the temple being destroyed. The destruction of the temple happened about 40 years after Jesus returned to heaven. However, it was not completely destroyed. There is one wall that still remains from the temple in Jerusalem.

See: Disciple; Temple; Prophecy (Prophesy) ; Heaven

See Map: Jerusalem; Mount of Olives

What was a sign?

[13:4]

See: Sign

What did Jesus teach about his return to earth?

[13:5, 13:6, 13:7, 13:8]

Jesus told his disciples about things that would happen when he returned to the earth. However, the disciples did not know that he would die. They did not know it would be a long period of time before these things happened. Therefore, Jesus warned them. Many people will say that they are Jesus. Many people will believe these people who say that they are Jesus. However, Jesus talked about certain things that must happen before he returns to the earth.

1. There will be wars and rumors of wars. That is, people will worry about wars and there will be many wars.
2. There will be many earthquakes and famines. Jesus said these are “birth pains.” This was a metaphor to say that difficult things will happen before he returns to earth. People and the whole world will be judged and punished before the earth is made new again.
3. People who worship Jesus will be persecuted.
4. The gospel will be told to all nations. Some scholars think this means that every person will hear the gospel. Other scholars think this means that someone from every nation will hear the gospel.
5. People will have their children, brothers, sisters, and parents killed because their family are Christians.

See: Disciple; Jesus' Return to Earth; Messiah (Christ); Metaphor; Persecute (Persecution); Gospel

What will happen when Christians are persecuted?

[13:9]

Jesus warned the disciples that Chrsitians will be persecuted before he returns to the earth. The Holy Spirit will help Christians when they are persecuted. He will tell them what to say to leaders and those who persecute them.

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See: Disciple; Persecute (Persecution) ; Jesus' Return to Earth; Holy Spirit

How will the person who is persecuted be saved?

[13:13]

Jesus said that the person who endures to the end when persecuted will be saved. Scholars think Jesus was talking about different things when he said these words.

Some Christians reject Jesus when they are persecuted. Some scholars think when they do this, they are no longer at peace with God and will not live with him forever. Some Christians reject Jesus when they are persecuted. Other scholars think when they do this, God will save them. That is, God will rescue them from persecution and they will go to be with God. Some people say they are Chrsitians, but they reject Jesus when persecuted. Other scholars think when they do this, they prove they were never truly Christians.

See: Persecute (Persecution); Save (Salvation, Saved from Sins); Heaven

13:14-23

What is the abomination of desolation?

[13:14]

Jesus talked about an “abomination of desolation.” This was when someone who rejected God did something that greatly dishonored God. Daniel also wrote about this (see: Daniel 7:27; 11:31; 12:11). Some scholars think Daniel wrote about a Gentile leader who sacrificed an unclean animal on the altar in the temple. Some scholars think Jesus talked about a time when the antichrist would sacrifice something in the temple or claim to be God in the temple. Other scholars think Jesus spoke about a time when people would no longer go to the temple. Other scholars think it is some type of idolatry.

Some scholars think Jesus spoke about a time 40 years after he returned to heaven. Other scholars think Jesus spoke about a time near to his return to the earth (see: Revelation 4-19).

See: Gentile; Sacrifice; Clean and Unclean; Altar; Temple; Antichrist; Idolatry (Idol); Heaven

What did Jesus want people to do when they saw the abomination of desolation?

[13:14, 13:15, 13:16]

Jesus wanted people to flee and go away from Jerusalem when people saw the abomination of desolation. Jesus warned them. He wanted them to know that he will judge people at this time. He warned people by telling them that they will not want to be alive when these things happen.

See: Woe; Tribulation

Who will Jesus save?

[13:20]

Jesus warned people about a time of great tribulation. That is a time when there will be great trouble because God will judge people. At this time, if God did not stop punishing people, no one would be saved. That is, everyone would die. When he said this, he was not talking about being separated from God forever. He was talking about someone dying on the earth, both Christians and non-Christians.

See: Elect (Election); Tribulation

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Why should people not believe that Jesus returned?

[13:21]

Jesus warned about a time when many people would say they are the messiah or that they are Jesus who returned to earth. However, everyone will know that Jesus has returned to earth when he returns (see: Matthew 24:23-27). Therefore, people should not believe other people who say this even if they do miracles and signs. However, many Christians will believe these false messiahs and false prophets.

See: Messiah (Christ); Jesus' Return to Earth; Prophet; Sign; Miracle

13:24-37

When are the days of tribulation?

[13:24]

Jesus spoke about certain days of tribulation or trouble. Some scholars think he spoke about the difficult times that happened soon after he returned to earth. Other scholars think he spoke about the time near his return to the earth.

See: Tribulation; Jesus' Return to Earth

Why did Jesus talk about things that happen in the sky?

[13:24, 13:25]

Jesus spoke about certain things people could see in the sky. Some scholars think these things will actually happen just before Jesus returns to the earth. Other scholars think this was a metaphor. Just as the stars will fall from the sky, so the rulers of the world will be destroyed. Jesus said these things to warn people.

See: Joel 2:10; 3:15; Ezekiel 32:7-8)

See: Metaphor

What will people see?

[13:26]

The people will see the Son of Man coming to the earth with glory. Jesus would return to the earth and everyone would know that he is God.

See: Son of Man; Glory (Glorify); Jesus is God; Jesus' Return to Earth

What will Jesus do when he returns to the earth?

[13:27]

When Jesus returns to the earth, he will bring angels who serve him. He will gather all Christians from all over the world and bring them to himself.

See: Jesus' Return to Earth; Angel

Why did Jesus talk about a fig tree?

[13:28]

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Jesus talked about a fig tree to help people understand the things he said. This was a metaphor. When a fig tree does certain things, people know that the seasons are changing. He wanted people to know that he was going to return to the earth soon when the things he spoke about happened.

See: Metaphor; Hebrew Calendar (Seasons in Israel)

When did these things happen?

[13:30]

Jesus prophesied that these things happened before the people listening to him died. Some scholars think that these things happened 40 years after he said these things. Other scholars think Jesus spoke about people in the future who lived when they saw the things he spoke about in this passage. Once these things happened, Jesus would return to the earth in a few years.

Jesus said that heaven and earth will end, but his words will not change. The apostle spoke about heaven and earth ending (see: Revelation 21). However, these things must happen.

Jesus said that he did not know when these things would happen. Only God the Father knew these things will happen.

See: Prophecy (Prophesy) ; Jesus' Return to Earth; Heaven; God the Father; Apostle

What did Jesus tell people to do?

[13:33]

In some ancient copies of the Greek New Testament, Jesus told people to “watch.” In fewer ancient copies of the Greek New Testament, Jesus told people to “watch and pray.”

Why did Jesus talk about a man going on a journey?

[13:34]

Jesus spoke about a man going on a journey. This was a metaphor. He wanted people to be ready for him to return to the earth. When he returns, Jesus’ followers will need to tell Jesus about the things they did while they were waiting for him to return. Jesus wanted Christians to serve him. He wanted them to tell other people about Jesus and the gospel. He wanted Christians to do things that honor God.

See: Jesus' Return to Earth; Metaphor; Gospel

Mark 13:1

the wonderful stones and wonderful buildings

"the wonderful buildings and the wonderful stones that they are made of"

Mark 13:2

Do you see these great buildings? Not one stone

"Look at these great buildings! Not one stone" or "You see these great buildings now, but not one stone"

Not one stone will be left on another which will not be torn down

"Not one stone will remain on top of another, for enemy soldiers will come and destroy these buildings"

Mark 13:3

As he sat on the Mount of Olives opposite the temple, Peter

"After arriving at the Mount of Olives, which is opposite the temple, Jesus sat down. Then Peter"

privately

when they were alone

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Mark 13:4

these things happen ... are about to happen

"these things happen to the buildings of the temple ... are about to happen to the temple buildings"

Mark 13:5

to them

"to his disciples"

leads you astray

"deceives you"

Mark 13:6

lead many astray

"deceive many people"

in my name

"claiming my authority" or 2) Alternate translation: "claiming that God sent them."

I am he

"I am the Christ"

Mark 13:7

hear of wars and rumors of wars

Possible meanings are 1) "hear the sounds of wars close by and news of wars far away" or 2) "hear of wars that have started and reports about wars that are about to start"

but the end is not yet

"but it is not yet the end of the world" or "but the end of the world will not happen until later" or "but the end of the world will be later"

Mark 13:8

kingdom against kingdom

"kingdom will rise against kingdom" or "the people of one kingdom will fight against the people of another kingdom"

These are the beginnings of birth pains

"These events will be like the first pains a woman suffers when she is about to bear a child"

Mark 13:9

Be on your guard

"Be ready for what people will do to you"

will give you over to councils

"take you and put you under the control of councils"

you will be beaten

"people will beat you"

You will stand before

"You will be put on trial before" or "You will be brought to trial and judged by"

for my sake

"because of me" or "on account of me"

as a testimony to them

"and testify to them about me" or "and you will tell them about me"

Mark 13:10

But the gospel must first be proclaimed to all the nations

"But the gospel must first be proclaimed to all the nations before the end will come"

Mark 13:11

hand you over

"give you over to the authorities"

but the Holy Spirit

"but the Holy Spirit, who will speak through you"

Mark 13:12

Brother will deliver up brother to death

"One brother will put another brother under the control of people who will kill him" or "Brothers will

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put their brothers under the control of people who will kill them."

Brother ... brother

This refers to both brothers and sisters.

a father his child

"fathers will deliver up their children to death" or "fathers will betray their children, handing them over to be killed"

Children will rise up against their parents

"Children will oppose their parents"

cause them to be put to death

"cause the authorities to sentence the parents to die" or "the authorities will kill the parents"

Mark 13:13

You will be hated by everyone

"Everyone will hate you"

because of my name

"because of me" or "because you believe in me"

whoever endures to the end, that person will be saved

"whoever stays faithful to God to the end, God will save that person" or "God will save whoever stays faithful to God to the end"

to the end

Possible meanings are 1) "to the end of his life" or 2) "to the end of that time of trouble"

Mark 13:14

the abomination of desolation

"the shameful thing that defiles the things of God"

standing where it should not be standing

"standing in the temple, where it should not be standing"

let the reader understand

"may everyone who reads this understand what it means"

Mark 13:16

not return

"not return to his house"

Mark 13:17

those who are nursing infants

women who give babies breast milk

Mark 13:18

the winter

"the cold season" or "the cold, rainy season."

Mark 13:19

such as has not been from the beginning

There has never been a tribulation as terrible as this one will be.

no, nor ever will be again

"and greater than there will ever be again" or "and after that tribulation, there will never again be a tribulation like it"

Mark 13:20

Unless the Lord had shortened the days

"If the Lord had not decided that he would shorten those days"

had shortened the days

"had reduced the days of suffering" or "had shortened the time of suffering"

no flesh would be saved

"no one would be saved" or "everyone would die"

for the sake of the elect

"in order to help the the elect, those whom he chose"

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Mark 13:22

false Christs

"people who claim they are Christ"

so as to deceive, if possible, even the elect

"in order to deceive people, and even deceive the elect, if that is possible"

Mark 13:23

Be on guard

"Be watchful" or "Be alert"

I have told you all these things ahead of time

"I have told you all these things ahead of time to warn you"

Mark 13:24

the sun will be darkened

"the sun will become dark"

the moon will not give its light

"the moon will not shine" or "the moon will be dark"

Mark 13:25

the stars will fall from the sky

"the stars will fall from their places in the sky"

the powers that are in the heavens will be shaken

"the powers in the heavens will shake" or "God will shake the powers that are in the sky"

the powers that are in the heavens

These words could refer to 1) the sun, moon, and stars or 2) powerful spiritual beings

Mark 13:27

he will gather

"they will gather" or "his angels will gather"

the four winds

"the north, south, east, and west" or "all parts of the earth"

from the ends of the earth to the ends of the sky

"from every place on earth"

Mark 13:28

the branch becomes tender and puts out its leaves

"its branches become tender and their leaves begin to sprout"

tender

"green and soft"

summer

the warm part of the year or the growing season

Mark 13:29

these things

"these things I have just described"

he is near

"the Son of Man is near"

close to the gates

"and is almost here"

Mark 13:30

will not pass away

"will not die" or "will not end"

until all of these things

The phrase "these things" refers to the days of tribulation.

Mark 13:31

Heaven and earth

"The sky, the earth, and everything in them"

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will pass away

"will cease to exist."

my words will never pass away

"my words will never lose their power"

Mark 13:32

that day or that hour

"that day or that hour that the Son of Man will return" or "the day or the hour that I will return"

no one knows, not even the angels in heaven, nor the Son, but the Father

"no one knows—neither the angels in heaven nor the Son know—but the Father" or "neither the angels in heaven nor the Son know; no one knows but the Father"

the angels in heaven

Here "heaven" refers to the place where God lives.

but the Father

"but only the Father knows"

Mark 13:33

what time it is

"when all these events will happen"

Mark 13:34

each one with his work

"telling each one what work he should do"

Mark 13:35

it could be in the evening

"he could return in the evening"

rooster crows

The rooster is a bird that "crows" very early in the morning by making a loud call.

Mark 13:36

find you sleeping

"find you not ready for his return"

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Chapter 14

[1] It was now two days before the Passover and the Festival of Unleavened Bread. The chief priests and the scribes were seeking ways to stealthily arrest Jesus and then kill him. [2] For they were saying, "Not during the festival, so that a riot does not arise among the people."

[3] While Jesus was in Bethany in the house of Simon the leper, as he was reclining at the table, a woman came to him having an alabaster jar of very expensive perfume, which was pure nard. She broke the jar and poured the nard on his head. [4] But there were some who were angry. They spoke among themselves and said, "What is the reason for the waste of this perfume? [5] This perfume could have been sold for more than three hundred denarii, and given to the poor." Then they scolded her.

[6] But Jesus said, "Leave her alone. Why are you troubling her? She has done a beautiful thing for me. [7] You always have the poor with you, and whenever you desire you can do good to them, but you will not always have me. [8] She has done what she could. She has anointed my body for burial. [9] Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will be spoken of, in memory of her."

[10] Then Judas Iscariot, one of the twelve, went away to the chief priests so that he might give him over to them. [11] When the chief priests heard it, they were glad and promised to give him money. He began looking for an opportunity to give him over to them.

[12] On the first day of unleavened bread, when they sacrificed the Passover lamb, his disciples said to him, "Where do you want us to go to prepare, so you may eat the Passover meal?"

[13] He sent two of his disciples and said to them, "Go into the city, and a man bearing a pitcher of water will meet you. Follow him. [14] Where he enters a house, follow him in and say to the owner of that house, 'The Teacher says, "Where is my guest room where I will eat the Passover with my disciples?"'
[15] He will show you a large furnished upper room that is ready. Make the preparations for us there." [16] The disciples left and went to the city. They found everything as he had said to them, and they prepared the Passover meal.

[17] When it was evening, he came with the twelve. [18] As they were lying down at the table and eating, Jesus said, "Truly I say to you, one of you eating with me will betray me."

[19] They were all very sorrowful, and one by one they said to him, "Surely not I?"

[20] Jesus answered and said to them, "It is one of the twelve, the one now dipping bread with me in the bowl. [21] For the Son of Man will go as it is written about him. But woe to that man through whom the Son of Man is betrayed! It would have been better for him if he had not been born."

[22] As they were eating, Jesus took bread, blessed it, and broke it. He gave it to them and said, "Take this. This is my body." [23] He took a cup, gave thanks, and gave it to them, and they all drank from it. [24] He said to them, "This is my blood of the covenant, the blood that is poured out for many. [25] Truly I say to you, I will not drink again of this fruit of the vine until that day when I drink it new in the kingdom of God."

[26] When they had sung a hymn, they went out to the Mount of Olives. [27] Jesus said to them, "All of you will fall away, for it is written,
'I will strike the shepherd
and the sheep will be scattered.'
[28] But after I am raised up, I will go ahead of you into Galilee."

[29] Peter said to him, "Even if all fall away, I will not."

[30] Jesus said to him, "Truly I say to you, today—yes, this very night—before the rooster crows twice you will deny me three times."

[31] But Peter said emphatically, "If I must die with you, I will not deny you." They all made the same promise.

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[32] They came to the place called Gethsemane, and Jesus said to his disciples, "Sit here while I pray." [33] He took
Peter, James, and John with him and began to be distressed and deeply troubled. [34] He said to them, "My soul is
deeply grieved, even to the point of death. Remain here and watch."
[35] Going a little farther, Jesus fell to the ground and prayed that if it were possible the hour might pass from him. [36]
He said, "Abba, Father, all things are possible with you. Remove this cup from me. But not my will, but yours."
[37] He came back and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not watch for
one hour? [38] Watch and pray that you do not enter into temptation. The spirit indeed is willing, but the flesh is
weak." [39] Again he went away and prayed, and he used the same words.
[40] When he came back again, he found them sleeping, for their eyes were heavy. They did not know what to say to
him. [41] He came the third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour
has come. Look! The Son of Man is being betrayed into the hands of sinners. [42] Get up; let us go. Look, the one who
is betraying me is near."

[43] While he was still speaking, Judas, one of the twelve, arrived, and a large crowd was with him with swords and
clubs, from the chief priests, the scribes, and the elders. [44] Now his betrayer had given them a sign, saying, "The
one I kiss is the man. Seize him and lead him away under guard." [45] When Judas arrived, immediately he came up
to Jesus and said, "Rabbi," and he kissed him. [46] Then they laid hands on him and seized him.
[47] But one of them who stood by drew his sword and struck the servant of the high priest and cut off his ear.

[48] Jesus said to them, "Do you come out as against a robber, with swords and clubs, to arrest me? [49] When I was
daily with you and I was teaching in the temple, you did not arrest me. But this was done that the scriptures
might be fulfilled." [50] All those with Jesus left him and ran away.

[51] A young man, wearing only a linen garment that was wrapped around him, was following Jesus. When the men
seized him, [52] he left the linen garment and ran away naked.

[53] They led Jesus to the high priest. There were gathered with him all the chief priests, the elders, and the scribes.
[54] Now Peter followed him from a distance, as far as the courtyard of the high priest. He sat among the officers,
warming himself near the fire.
[55] Now the chief priests and the entire Jewish council were seeking testimony against Jesus so they might put him
to death. But they did not find any. [56] For many brought false testimony against him, but even their testimony did
not agree.
[57] Some stood up and brought false testimony against him; they said, [58] "We heard him say, 'I will destroy this
temple made with hands, and in three days I will build another made without hands.'" [59] Yet even their testimony
did not agree.

[60] The high priest stood up among them and asked Jesus, "Have you no answer? What is it these men testify
against you?" [61] But he was silent and answered nothing. Again the high priest questioned him and said, "Are you
the Christ, the Son of the Blessed One?"

[62] Jesus said, "I am;
and you will see the Son of Man
when he sits at the right hand of power
and comes with the clouds of heaven."

[63] The high priest tore his garments and said, "Do we still need witnesses? [64] You have heard the blasphemy. What
is your decision?" They all condemned him as one who deserved death.

[65] Some began to spit on him and to cover his face and strike him with their fists and say to him, "Prophesy!" The
officers took him and beat him.

[66] While Peter was below in the courtyard, one of the servant girls of the high priest came to him. [67] She saw Peter
warming himself, and she looked closely at him and said, "You were also with the Nazarene, Jesus."

[68] But he denied it, saying, "I neither know nor understand what you are talking about." Then he went out into the
gateway. And the rooster crowed. [1]

[69] But the servant girl saw him and began to say again to those who stood there, "This man is one of them!"

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[70] But he denied it again. After a little while, those who stood there were saying to Peter, "Surely you are one of them, for you also are a Galilean."

[71] But he began to put himself under curses and to swear, "I do not know this man you are talking about."

[72] The rooster immediately crowed a second time. Then Peter remembered the words that Jesus had said to him: "Before the rooster crows twice, you will deny me three times," and he broke down and wept.

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[1]Some ancient copies do not have, And the rooster crowed .

Mark 14

14:1-11

What was Passover?

[14:1]

See: Passover

What was the Festival of Unleavened Bread?

[14:1]

See: Festival of Unleavened Bread

Why did the Jewish leaders want to “stealthily arrest” Jesus?

[14:1]

The chief priests and scribes wanted to “stealthily” arrest Jesus. That is, they wanted to arrest Jesus when no one would know that they were doing it. They did not want to make people angry with them.

See: Chief Priest; Scribe

Where was Bethany?

[14:3]

See Map: Bethany

What was a leper?

[14:3]

See: Leprosy (Leper)

Why was Jesus reclining at the table?

[14:3]

In ancient Israel, people ate by laying down sideways at a table. Jesus did this because he had eaten.

What did this woman have?

[14:3]

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The woman had a jar with a certain oil that smelled very good. Some people called this perfume. She opened this jar and poured it on Jesus head and feet to honor him. Jesus also said that she anointed him. This prepared his body to be buried. In ancient Israel, people poured these types of oils on a dead person before they buried them.

See: John 12:3

See: Anoint (Anointing)

Why did the disciples not want this woman to do this?

[14:4]

The disciples did not want this woman to pour this expensive oil on Jesus. This was because it would only smell good for a short time. However, it could be sold for the same amount of money that someone could make from working for one year. This could be used to help many poor people. Jesus said they were wrong. This was because what she did was a metaphor. That is, she anointed Jesus as a way to prepare him to die for people's sins so they could be at peace with God. This was greater than helping poor people.

See: Metaphor; Anoint (Anointing)

Why did Judas go to the chief priests?

[14:10]

Judas went to the chief priests to help them arrest Jesus. Scholars do not agree why he did this. The priests gave Judas a large amount of money to help them.

See: Matthew 26:15; Exodus 21:32; Zechariah 11:12

See: Chief Priest

14:12-21

When was the first day of unleavened bread?

[14:12]

The first day of unleavened bread was also the first day of the Festival of Unleavened Bread. This was the day they sacrificed a lamb for the passover.

See: Festival of Unleavened Bread; Sacrifice; Passover

Why did the disciples need to prepare for the passover meal?

[14:12]

The disciples needed to prepare for the passover meal. This was because they needed to become clean so they could eat this meal. They also needed to get certain foods ready to eat for this meal.

See: Disciple; Passover; Clean and Unclean

Why did Jesus say that one of the disciples would betray him?

[14:18]

After travelling with these twelve disciples for three years, Jesus had one last meal with them. During this meal, he told them that one of the disciples would betray him. This was to fulfill a prophecy spoken about the messiah (see: Psalm 41:9).

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The man that betrayed Jesus would be punished for what he did. He would live forever in hell and be punished there forever. That was why Jesus said it would be better for that man to have not been born than to be punished forever in hell.

See: Disciple; Hell; Son of Man; Woe; Prophecy (Prophesy)

14:22-31

What did Jesus say to the disciples during the passover meal?

[14:22]

Jesus told the disciples about the eating of bread and drinking of wine during this last meal. Some scholars called this the last supper or the Lord's supper. From that time on, Chrsitians ate bread and drank wine at certain times in order to remember that Jesus died for Christians (see: 1 Corinthians 11:23-25).

See: Disciple; Lord's Supper; Covenant; Kingdom of God; Passover; Atone (Atonement)

What was a hymn?

[14:26]

A hymn was a song that was sung to worship God.

Where was the Mount of Olives?

[14:26]

See Map: Mount of Olives

Why did Jesus say that "all of you will fall away"?

[14:27]

Jesus said that the disciples would "fall away." That is, they would fall away from Jesus. He said this would fulfill what Zecariah prophesied (see: Zechariah 13:7). This was a metaphor. Jesus was the shepherd and the disciples were the sheep. The disciples would not want people to know they followed Jesus when Jesus died. However, this did not last for very long.

Peter said that he would never do this. However, he said that he did not know Jesus three times that night.

See: Disciple; Fall (Fall Away, Stand); Prophecy (Prophesy) ; Metaphor

14:32-42

Where was Gethsemane?

[14:32]

See Map: Gethsemane

What is a soul?

[14:33]

See: Soul

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Why was Jesus distressed?

[14:33]

Jesus was distressed when he prayed. That is he had a feeling of great sadness and pain in his soul while he prayed. He knew he was about to die. He was not afraid to die because he knew why he had to die. However, he was distressed because he knew that he was about to be separated from God the Father in some way. He knew separation from God was part of the punishment from God for the sins of all people.

See: Atone (Atonement); Sin; God the Father; Soul

Why did Jesus want the hour to pass?

[14:36]

Jesus asked God the Father if it was possible for the hour to pass. That is, he asked God the Father not to make him die. He wanted God to remove the cup. This is a metaphor. He wanted to not have to be punished for all people. However, he was willing to die to obey God.

See: Metaphor; Will of God

Why did Jesus want Peter to pray not to enter into temptation?

[14:38]

Jesus wanted Peter to pray. However, Peter could not pray for one hour without falling asleep. Jesus told Peter to pray and ask not to enter into temptation. That is, that he would not be tempted. Peter was about to be tempted to say that he did not know Jesus.

See: Tempt (Temptation)

How was the spirit willing but the flesh weak?

[14:38]

Jesus said that the spirit was willing but the flesh was weak. That is, the disciples wanted to stay awake and pray, but their bodies were too tired to remain awake. They could only do these things with the help of the Holy Spirit. The Holy Spirit wanted to help Peter. Peter just needed to ask for help (see: Psalm 51:12).

See: Holy Spirit; Flesh

How has the hour come?

[14:41]

Jesus said the hour has come. That is, the things he talked about things that were about to happen.

Who were the sinners?

[14:41]

Jesus said that he was betrayed to sinners. That is, someone would give him to the people who wanted to kill him. These sinners were the Jewish leaders. They were supposed to help people worship God. Instead, they did evil. He knew Judas was about to betray him.

See: Sin

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14:43-52

Who were the chief priests, scribes, and elders?

[143:43]

See: Chief Priest; Scribe; Elder

How did Judas kiss Jesus?

[14:44, 14:45]

Judas kissed Jesus on the cheek. In ancient Israel, people often greeted each other in this way.

What was a rabbi?

[14:45]

See: Rabbi

Why did someone cut off this man's ear?

[14:47]

Peter tried to stop the Jewish leaders from arresting Jesus (see: John 18:10-11). He did this by cutting off someone's ear with a sword or knife.

See: High Priest

What scriptures does this fulfill?

[14:49]

Jesus said that certain prophecies were fulfilled when the Jewish leaders arrested him. These were prophecies spoken by Isaiah (see: Isaiah 53) and Zechariah (see: Zechariah 13:7).

See: Prophecy (Prophesy) ; Fulfill (Fulfillment)

Why did Mark talk about this young man?

[14:51, 14:52]

Scholars think Mark wrote about this young man running away naked because Mark was this young man. He was there when Jesus was arrested. Other scholars think the young man symbolises all people who ran after Jesus' arrest. This was a fulfillment of prophecy (see: Amos 2:16).

See: Prophecy (Prophesy) ; Symbol; Fulfill (Fulfillment)

14:53-65

What was the courtyard of the high priest?

[14:54]

The Jewish leaders took Jesus to the high priest. They wanted the high priest to say Jesus had done something wrong so Jesus could be killed. They took him to the courtyard of the high priest. This was outside of where the high priest lived.

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See: High Priest

What was testimony against Jesus?

[14:55]

The Jewish leaders wanted testimony against Jesus. They wanted people to say Jesus had done something wrong. They wanted them to say that he broke the Law of Moses in a way that he needed to be put to death.

See: Law of Moses; Testify (Testimony)

Why did Mark write that the people's testimony did not agree?

[14:56]

People said that Jesus said things or did things that were wrong in the Law of Moses. However, Mark wrote that what the people said about Jesus did not agree with one another. Mark wrote this because someone could not be punished for something they did wrong unless two people had seen this person doing this wrong thing.

See: Numbers 35:30; Deuteronomy 17:6

See: Law of Moses; Testify (Testimony)

What did the high priest do?

[14:60]

The high priest asked Jesus two questions. He asked Jesus if Jesus was going to say anything. The high priest wanted Jesus to say something because he wanted Jesus to say the wrong thing. He also asked Jesus if he was going to say something about what people said about Jesus. The high priest thought Jesus did something written in the Law of Moses that people should not do. However, the high priest did something written in the law of Moses that he should not do. He said that Jesus did something wrong without the testimony of two people agreeing with one another.

See: High Priest; Law of Moses; Testify (Testimony)

Why did the high priest ask Jesus if he was the messiah, the son of the blessed one?

[14:61]

The high priest asked Jesus if he was the messiah, the son of the blessed one. He wanted Jesus to say that this was true. The high priest would them say that Jesus blasphemed.

See: High Priest; Messiah (Christ); Blaspheme (Blasphemy)

What did Jesus say to the high priest?

[14:62]

Jesus told the high priest, "I am." He said that he is God when he said this. He then told the high priest that the high priest will see Jesus again when he is next to God in heaven when Jesus returns to the earth to judge the world.

The high priest tore his clothes because he thought Jesus blasphemed God. This was what the high priest did when someone blasphemed. According to the Law of Moses, blasphemy was punished by killing the person who blasphemed.

See: High Priest; Jesus is God; Yahweh (I am); Right Hand; Blaspheme (Blasphemy); Heaven; Law of Moses

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Why did the people ask Jesus to prophesy?

[14:65]

Many people hit Jesus at the same time. They mocked Jesus. That is, they insulted him. So they asked him to prophesy and tell them which person hit Jesus.

See: Prophecy (Prophesy)

14:66-72

Why did Peter say that he did not know Jesus?

[14:68]

Peter followed the soldiers who arrested Jesus. However, he did not go near Jesus. He did not want anyone to know he was a disciple of Jesus. He feared being arrested. This is why he said he did not know Jesus.

See: Disciple

What did Mark write in 14:68?

[14:68]

Some ancient copies of the Greek New Testament have the words, “then the rooster crowed.” Other, older ancient copies of the Greek New Testament do not have these words. However, Matthew, Luke, and John said that the rooster crowed (see: Matthew 26:74; Luke 22:60; John 18:27). Therefore, the rooster crowed whether or not Mark wrote these words.

See: Differences in the Ancient Copies of the Bible

What was a Galillean?

[14:70]

The people in Jerusalem spoke in a different way than the people in Galilee. Because of this, the girl knew Peter lived in Galilee. This was the same place where Jesus and his disciples lived.

See: Disciple

See Map: Galilee

Why did Peter begin to curse and swear?

[14:71]

Peter wanted this girl to think he was not a disciple of Jesus. He then swore and cursed himself. That is, he said that God needed to curse him if Peter was lying. He swore to her in the same way someone swears an oath to a judge.

See: Disciple; Swear (Oath); Curse

Mark 14:1

stealthily

without people noticing

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Mark 14:1

stealthily

without people noticing

Mark 14:2

For they were saying

The word "they" refers to the chief priests and the scribes.

Not during the festival

"We must not do it during the festival"

Mark 14:3

he was reclining at the table

In Jesus's culture, when people gathered to eat, they reclined on their sides, propping themselves up on pillows beside a low table.

alabaster jar

"beautiful white stone jar"

of very expensive perfume, which was pure nard

"that contained expensive, fragrant perfume called nard."

on his head

"on Jesus's head"

Mark 14:4

What is the reason for the waste of this perfume?

"It is terrible that she wasted that perfume!"

Mark 14:5

This perfume could have been sold

"We could have sold this perfume" or "She could have sold this perfume"

three hundred denarii

A denarius is a roman silver coin and it is worth one day's wage.

given to the poor

"the money given to poor people"

Mark 14:9

wherever the gospel is preached

"wherever my followers preach the gospel"

Mark 14:10

so that he might give him over to them

"in order to arrange with them that he would give Jesus over to them"

give him over

"bring him to them so they could capture him" or "put him in their power" or "betray him"

Mark 14:11

When the chief priests heard it

"When the chief priests heard what he was willing to do for them"

give him over to them

"put them in their power" or "betray him to them"

Mark 14:12

when they sacrificed the Passover lamb

"when it was customary to sacrifice the Passover lamb"

eat the Passover

"eat the Passover meal"

Mark 14:13

bearing a pitcher of water

"carrying a large jar full of water"

Mark 14:14

The Teacher says, "Where is my guest room ... with my disciples?"

"Our Teacher would like to know where the guest room is where he may eat the Passover with his disciples."

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guest room

a room for visitors

Mark 14:15

Make the preparations for us there

"Prepare the meal for us there"

Mark 14:16

The disciples left

"The two disciples left"

as he had said

"as Jesus had said"

Mark 14:17

he came with the twelve

"he came with the twelve to the house"

Mark 14:19

one by one

This means that "one at a time" each disciple asked him.

Surely not I?

"Surely I am not the one who will betray you!"

Mark 14:20

dipping bread with me in the bowl

In Jesus's culture, people would often eat bread, dipping it in a shared bowl of sauce or of oil mixed with herbs.

Mark 14:21

For the Son of Man will go as it is written about him

"For the Son of Man will die in the way that is written in the scriptures"

through whom the Son of Man is betrayed

"who betrays the Son of Man"

Mark 14:22

broke it

"broke it into pieces"

Take this. This is my body

"Take this bread. It is my body." Though most understand this to mean that the bread is a symbol of Jesus's body and that it is not actual flesh, it is best to translate this statement literally.

Mark 14:23

He took a cup

"He took the cup of wine"

Mark 14:24

This is my blood of the covenant, the blood that is poured out for many

"This is my blood that confirms the covenant, the blood that is poured out so that many may receive the forgiveness of sins"

This is my blood

"This wine is my blood." Though most understand this to mean that the wine is a symbol of Jesus's blood and that it is not actual blood, it is best to translate this statement literally.

Mark 14:25

fruit of the vine

"wine." This is a descriptive way to refer to wine.

new

Possible meanings are 1) "again" or 2) "in a new way"

Mark 14:26

hymn

A hymn is a type of song. It was traditional for them to sing an Old Testament psalm.

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Mark 14:27

will fall away

"will leave me"

I will strike

"kill." Here "I" refers to God.

Mark 14:28

I am raised up

"God raises me from the dead" or "God makes me alive again"

I will go ahead of you

"I will go before you"

Mark 14:29

all fall away

"everyone else falls away" or "everyone else leaves you"

Mark 14:30

rooster crows

The rooster is a male bird that calls out loudly very early in the morning. When he makes that sound he "crows."

twice

two times

you will deny me

"you will say that you do not know me"

Mark 14:31

said emphatically

"said insistently" or "said strongly"

If I must die

"Even if I must die"

Mark 14:33

distressed and deeply troubled

"overwhelmed with sorrow and extremely troubled"

Mark 14:34

My soul is

"I am"

even to the point of death

Jesus feels so much distress and sorrow that he feels like he is about to die, though he knows he will not die until after the sun rises.

Mark 14:35

if it were possible

"if God would allow it"

the hour might pass

"that he would not have to go through this time of suffering"

Mark 14:36

Abba

a term used by Jewish children to address their father. Since it is followed by "Father," it is best to transliterate this word.

Father

This is an important title for God.

Remove this cup from me

Jesus speaks of the suffering that he must endure as if it were a cup.

But not my will, but yours

"But do not do what I want, do what you want"

Mark 14:37

found them sleeping

The word "them" refers to Peter, James, and John.

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Simon, are you asleep? Could you not watch for one hour?

"Simon, you are asleep when I told you to stay awake. You could not even stay awake for one hour."

Mark 14:38

that you do not enter into temptation

"that you are not tempted"

The spirit indeed is willing, but the flesh is weak

"You are willing in your spirit, but you are too weak to do what you want to do" or "You want to do what I say, but you are weak"

The spirit ... the flesh

These refer to two different aspects of Peter. "The spirit" is his inmost desires. "The flesh" is his human ability and strength.

Mark 14:40

for their eyes were heavy

"for they were so sleepy they were having a hard time keeping their eyes open"

Mark 14:41

He came the third time

"Then he went and prayed again. He returned the third time"

Are you still sleeping and taking your rest?

"You are still sleeping and resting!"

The hour has come

The time of Jesus's suffering and betrayal is about to begin.

The Son of Man is being betrayed

"I, the Son of Man, am being betrayed"

Mark 14:44

his betrayer

This refers to Judas.

The one I kiss is the man

"The man I kiss is the one you want"

Mark 14:45

he kissed him

"Judas kissed him"

Mark 14:46

laid hands on him and seized him

"grabbed Jesus and seized him" or "seized him"

Mark 14:48

Jesus said to them

"Jesus said to the crowd"

Do you come out as against a robber, with swords and clubs, to arrest me?

"It is ridiculous that you come here to seize me with swords and clubs, as if I were a robber!"

Mark 14:50

All those with Jesus

This refers to the disciples.

Mark 14:51

linen

cloth made from the fibers of a flax plant

When the men seized him

"When the men seized that man"

Mark 14:52

he left the linen garment

Because the man was trying to run away, the others would have grabbed at his clothing, trying to stop him.

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Mark 14:53

There were gathered with him all the chief priests, the elders, and the scribes

"All of the chief priests, the elders, and the scribes had gathered there together"

Mark 14:54

as far as the courtyard of the high priest

"and he went as far as the courtyard of the high priest"

He sat among the officers

"He sat in the courtyard among the officers"

the officers

These were probably the servants of the "the chief priests, the elders, and the scribes"

Mark 14:55

they might put him to death

"they might have Jesus executed" or "they might have someone execute Jesus"

But they did not find any

"But they did not find any testimony with which to convict him"

Mark 14:56

brought false testimony against him

"accused him by speaking false testimony against him"

their testimony did not agree

"they contradicted each other"

Mark 14:57

brought false testimony against him

"accused him by speaking false testimony against him"

Mark 14:58

We heard him say

"We heard Jesus say." The word "we" refers to the people who brought false testimony against Jesus and does not include the people to whom they are speaking.

made with hands ... made without hands

"made by men ... without man's help" or "built by men ... without man's help"

in three days

"within three days." This means that the temple would be built within a three-day period.

will build another

"will build another temple"

Mark 14:60

stood up among them

"stood up among the chief priests, scribes, and elders"

Have you no answer? What is it these men testify against you?

"Are you not going to reply? What do you say in response to the testimony these men are speaking against you?"

Mark 14:61

the Son of the Blessed One

"the Son of God"

Mark 14:62

I am

This likely has a double meaning: 1) to respond to the high priest's question and 2) to call himself "I Am," which is what God called himself in the Old Testament.

he sits at the right hand of power

"he sits in the place of honor beside the all-powerful God"

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comes with the clouds of heaven

"when he comes down through the clouds in the sky"

Mark 14:63

tore his garments

"tore his garments in outrage"

Do we still need witnesses?

"We certainly do not need any more people who will testify against this man!"

Mark 14:64

You have heard the blasphemy

"You have heard the blasphemy he has spoken"

They all

all the people in the room

Mark 14:65

to cover his face

"to cover his face with a blindfold"

Prophesy

"Prophesy who hit you"

officers

men who guarded the governor's house

Mark 14:66

below in the courtyard

"outside in the courtyard"

one of the servant girls of the high priest

"one of the servant girls who worked for the high priest"

Mark 14:68

denied

This means to claim that something is not true. In this case, Peter was saying that what the servant girl said about him was not true.

neither know nor understand what you are talking about

"I really do not understand what you are talking about"

Mark 14:69

one of them

"one of Jesus's disciples" or "one of those who have been with that man they arrested"

Mark 14:71

to put himself under curses

"to say for God to curse him"

Mark 14:72

he broke down

"he was overwhelmed with grief" or "he lost control of his emotions"

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Chapter 15

[1] Early in the morning, the chief priests, with the elders and scribes and the entire Jewish council, consulted together. Then they bound Jesus and led him away. They handed him over to Pilate. [2] Pilate asked him, "Are you the King of the Jews?"

He answered him, "You say so."

[3] The chief priests were accusing him of many things.

[4] Pilate again asked him, "Do you give no answer? See how many things they are accusing you of!" [5] But Jesus no longer answered Pilate, and that amazed him.

[6] Now at the time of the festival, Pilate usually released to them one prisoner, a prisoner they requested. [7] There was a man called Barabbas in prison with the rebels who had committed murder during the rebellion. [8] The crowd came to Pilate and began to ask him to do for them as he had done in the past.
[9] Pilate answered them and said, "Do you want me to release to you the King of the Jews?" [10] For he knew that it was because of envy that the chief priests had handed Jesus over to him. [11] But the chief priests stirred up the crowd to cry out that Barabbas should be released instead.
[12] Pilate answered them again and said, "What then should I do with the King of the Jews?"

[13] They shouted again, "Crucify him!"

[14] Pilate said to them, "What evil has he done?"

But they shouted more and more, "Crucify him."

[15] Pilate wanted to satisfy the crowd, so he released Barabbas to them. He scourged Jesus and then handed him over to be crucified.

[16] The soldiers led him inside the courtyard (which is the government headquarters), and they called together the whole company of soldiers. [17] They put a purple robe on Jesus, and they twisted together a crown of thorns and put it on him. [18] They began to salute him and say, "Hail, King of the Jews!"
[19] They were striking his head with a reed staff and spitting on him. They went to their knees and they bowed down before him. [20] When they had mocked him, they took off of him the purple robe and put his own garments on him, and then led him out to crucify him. [21] A certain man, Simon of Cyrene, was coming in from the country (he was the father of Alexander and Rufus), and they forced him to carry his cross.

[22] The soldiers brought Jesus to the place called Golgotha (which is translated "Place of a Skull"). [23] They offered him wine mixed with myrrh, but he did not drink it. [24] They crucified him and divided up his garments by casting lots to determine what piece each soldier would take.
[25] It was the third hour when they crucified him. [26] On a sign they wrote the charge against him, "The king of the Jews." [27] With him they crucified two robbers, one on the right of him and one on his left. [28] [1]
[29] Those who passed by insulted him, shaking their heads and saying, "Aha! You who would destroy the temple and rebuild it in three days, [30] save yourself and come down from the cross!"

[31] In the same way the chief priests were mocking him with each other, along with the scribes, and said, "He saved others, but he cannot save himself. [32] Let the Christ, the King of Israel, come down now from the cross, that we may see and believe." Those who were crucified with him also insulted him.

[33] At the sixth hour, darkness came over the whole land until the ninth hour. [34] At the ninth hour Jesus cried out with a loud voice, "Eloi, Eloi, lama sabachthani?" which is interpreted, "My God, my God, why have you abandoned me?" [35] Some of those standing by heard his words and said, "Look, he is calling for Elijah."

[36] Someone ran, put sour wine on a sponge, put it on a reed staff, and gave it to him to drink. The man said, "Let us see if Elijah comes to take him down." [37] Then Jesus cried out with a loud voice and died.

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[38] The curtain of the temple was split in two from the top to the bottom.
[39] When the centurion who stood and faced Jesus saw that he had died in this way, he said, "Truly this man was the Son of God." [40] There were also women who looked on from a distance. Among them were Mary Magdalene, Mary (the mother of James the younger and of Joses), [2] and Salome. [41] When he was in Galilee, they followed him and served him. Many other women also came up with him to Jerusalem.

[42] When evening had come, because it was the Day of Preparation, that is, the day before the Sabbath, [43] Joseph of Arimathea came there. He was a respected member of the council who was waiting for the kingdom of God. He boldly went in to Pilate and asked for the body of Jesus. [44] Pilate was amazed that Jesus was already dead; he called the centurion and asked him if Jesus was dead.
[45] When Pilate learned from the centurion that Jesus was dead, he gave the body to Joseph. [46] Joseph had bought a linen cloth. He took him down from the cross, wrapped him in the linen cloth, and laid him in a tomb that had been cut out of a rock. Then he rolled a stone against the entrance of the tomb. [47] Mary Magdalene and Mary the mother of Joses saw the place where Jesus was buried.

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[1]The best ancient copies do not have Mark 15:28, The scripture was fulfilled that says, 'He was counted with the lawless ones.'
[2]The man called Joses here is called Joseph in Mark 6:3. The name Joseph represents how the name was spelled in Hebrew, and the name Joses represents how his name was spelled in Greek.

Mark 15

15:1-15

What was the Jewish council?

[15:1]

See: Jewish Council (sanhedrin); Chief Priest; Elder; Scribe

Why did the Jewish leaders take Jesus to Pilate?

[15:1]

Pilate was a Roman leader of Jerusalem. At this time, the Jews were not allowed to kill someone if the person was guilty of a crime. Therefore, the Jewish leaders needed permission from Pilate to have Jesus killed.

Why did Pilate ask Jesus if Jesus was the king of the Jews?

[15:2]

The Jewish leaders wanted to kill Jesus because they said he spoke blasphemy against God (see: Matthew 27:1-2; Luke 22:66-71). However, the Jewish leaders did not tell Pilate that Jesus was blaspheming God. Instead, they said that Jesus said he was the king of the Jews. Blasphemy of God was not wrong for the Romans. However, they killed people who rebelled against the Romans.

See: Blaspheme (Blasphemy)

Why did Jesus not answer Pilate?

[15:5]

Jesus did not answer Pilate because he did not do anything wrong. He also knew he needed to die for people's sins. This also fulfilled a prophecy of Isaiah (see: Isaiah 53:7). This made Pilate think that Jesus was not guilty of the things the Jewish leaders said he did.

See: Sin; Atone (Atonement); Fulfill (Fulfillment)

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What was the feast?

[15:6]

Mark wrote about a feast. This was the passover festival.

See: Passover

Why did Pilate release a prisoner?

[15:6]

In ancient Israel, the Roman leader released a prisoner during the Jewish passover festival. This helped make peace between the Romans and the Jews.

See: Passover

Who did Pilate want the people to release from prison?

[15:9]

Pilate did not think Jesus was guilty. However, he did not want to make the Jewish leaders angry. Therefore, he tried to get the people to free Jesus. However, they did not want Jesus to live. They told Pilate to kill Jesus.

How was someone crucified?

[15:13]

See: Crucify (Crucifixion)

How was Jesus scourged?

[15:15]

Pilate told soldiers scourge Jesus. That is, they beat him very badly. Some scholars think that scourging a person made them die faster after they were crucified. Other scholars think Pilate had Jesus scourged so the Jewish leaders would have pity for Jesus. He hoped the Jews would not want Jesus crucified after this (see: John 19:1-15).

See: Crucify (Crucifixion)

15:16-21

Where did the soldiers take Jesus?

[15:16]

The soldiers took Jesus to the courtyard where a Roman leader lived. The courtyard was a large area outside of a home where many people gathered.

How many soldiers are a cohort?

[15:16]

There were about 600 soldiers in a cohort.

How did the soldiers mock Jesus?

[15:20]

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The soldiers placed a purple robe on Jesus. They did this to mock Jesus. In ancient times, kings wore purple clothes. This was because it was very expensive to make purple clothes. They also put a crown on Jesus. They also did this to mock Jesus. Kings wore crowns. However, this crown had large thorns, so it hurt Jesus. The soldiers also mocked Jesus by saluting him in the way they saluted a king. They also hit Jesus with a staff. Kings held a special staff. They also bowed to Jesus in the same way they would have bowed to their king.

Where was Cyrene?

[15:21]

See Map: Cyrene

15:22-32

Where was Golgotha?

[15:22]

Golgotha was a place outside of the wall of the city of Jerusalem. In English, this place is often called “calvary.” It was a hill that looked like a person’s skull.

Why did the soldiers give Jesus wine mixed with myrrh?

[15:23]

The soldiers gave Jesus something to drink. People thought that this would stop pain. However, Jesus did not want to drink the mixed wine.

What is casting lots?

[15:24]

See: Cast Lots

Why did the soldiers make a sign?

[15:26]

The soldiers made a sign. This sign told people that Jesus was killed for saying that he was the king of the Jews.

Did Mark write the words found in verse 28?

[15:28]

Some ancient copies of the Greek New Testament have the words found in 15:28. A greater number of older copies of the Greek New Testament do not have these words. Therefore, most translations do not have these words.

How did the people insult Jesus?

[15:29]

The people insulted Jesus while he died. They mocked him because they did not know what he said when he said that he would destroy and rebuild the temple. They thought he spoke about the temple building. However, it was a metaphor. He wanted people to know that he would die and be resurrected in three days. They also mocked Jesus and told him to come off the cross if he was God. They spoke against Jesus because they did not believe he was the Son of God.

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See: Metaphor; Temple; Resurrect (Resurrection) ; Cross; Son of God

How did the Jewish leaders mock Jesus?

[15:31]

The Jewish leaders mocked Jesus in the same way people mocked him. They wanted Jesus to do something so they would know that he was the messiah. However, he did not listen to them. Jesus knew that his death on the cross was part of the work that God the Father sent him to do.

See: Messiah (Christ); Cross; Atone (Atonement)

15:33-37

When was the sixth hour?

[15:33]

The sixth hour was about 12pm.

When was the ninth hour?

The ninth hour was about 3pm.

Why did Jesus cry out about God had forsaken him?

[15:34]

As Jesus died, people's sins were placed on him in some way. He was separated from God in some way for the first time. Jesus fulfilled prophecy with these words. In Psalm 22, David cried out to God. Jesus quoted the beginning of this Psalm so the people would know that he was the fulfillment of this prophecy.

See: Sin; Atone (Atonement); Fulfill (Fulfillment); Prophecy (Prophesy)

Why did people think Jesus was calling for Elijah?

[15:35]

When Jesus said, "Eli," the people thought they heard Jesus calling to Elijah to help him.

15:38-47

Why did the temple curtain split into two pieces?

[15:38]

In the temple, there was a curtain that separated the most holy place from everything else. It was the place where the high priest went once a year to give a sacrifice to God. God was in this place in a certain way. The curtain was so big and thick that it could not be torn. When Jesus died, it tore. This was a metaphor. It allowed everyone to know that nothing separated people from God anymore after Jesus died.

See: Temple; Most Holy Place (Holy of Holies); High Priest; Sacrifice; Metaphor; Atone (Atonement)

Why did the Roman soldier think Jesus was the son of God?

[15:39]

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The Roman soldier thought Jesus was the son of God. Some scholars think the soldier believed that Jesus was God. More scholars think that he said that Jesus was a very great man whom God blessed. Mark wanted people to think about how the roman soldier believed the truth about Jesus even though the Jewish leaders did not.

See: Son of God; Jesus is God; Bless (Blessing)

Where was Galilee?

[15:41]

See Map: Galilee

Why did Jesus need to be buried before the sun went down?

[15:42]

According to the Law of Moses, a dead body needed to be buried before the sun set.

See: Deuteronomy 21:23

See: Law of Moses

How was Joseph of Arimathea waiting for the kingdom of God?

[15:43]

Joseph of Arimathea was a pharisee, but he believed in Jesus (see: John 19:38). He believed what Jesus taught about the kingdom of God.

See: Pharisees; Kingdom of God

Why was Pilate amazed that Jesus was dead?

[15:44]

Pilate was amazed that Jesus was dead because he died very fast. Jesus was beaten and very weak when he was placed on the cross. When most people were put on a cross it took a long time for them to die, sometimes two or three days.

See: Cross

Why did Joseph wrap Jesus' body in a linen cloth and put it into a tomb?

[15:46]

Joseph of Arimathea wrapped Jesus' body in linen cloth to prepare him to be buried. At that time, people wrapped a body in linen cloths with strong smelling spices. When Jesus' body was ready to be buried, it was put into a tomb. This honored the person who had died.

Why did Joseph place a large stone in front of the entrance to the tomb?

[15:46]

Joseph placed a very large stone in front of the entrance to the tomb. This kept people and animals out of the tomb.

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Mark 15:1

they bound Jesus and led him away

"they commanded for Jesus to be bound and then he was led away" or "they commanded the guards to bind Jesus and then they led him away"

They handed him over to Pilate

They had Jesus led to Pilate and transferred control of Jesus over to him.

Mark 15:2

You say so

"Yes, as you said, I am" or "Yes. It is as you said"

Mark 15:3

were accusing him of many things

"were saying that Jesus had done many bad things"

Mark 15:4

Do you give no answer

"Do you have an answer"

Mark 15:5

that amazed him

It surprised Pilate that Jesus did not reply and defend himself.

Mark 15:8

to do for them as he had done in the past

"to release a prisoner to them as he had done in the past"

Mark 15:10

it was because of envy that the chief priests

"the chief priests were envious of Jesus. This is why they" or "the chief priests were envious of Jesus's popularity among the people. This is why they"

Mark 15:11

stirred up the crowd

"roused the crowd" or "urged the crowd"

released instead

"released instead of Jesus"

Mark 15:12

What then should I do with the King of the Jews

"If I release Barabbas, what then should I do with the King of the Jews"

Mark 15:14

Pilate said to them

"Pilate said to the crowd"

Mark 15:15

to satisfy the crowd

"make the crowd happy by doing what they wanted him to do"

He scourged Jesus

Pilate did not actually scourge Jesus but rather his soldiers did.

scourged

"flogged." To "scourge" is to beat with an especially painful whip.

then handed him over to be crucified

"told his soldiers to take him away and crucify him"

Mark 15:16

the courtyard (which is the government headquarters)

"the courtyard of the soldiers' barracks" or "the courtyard of the governor's residence"

the whole company of soldiers

"the whole unit of soldiers" "the whole cohort of soldiers"

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Mark 15:17

They put a purple robe on Jesus

Purple was a color worn by royalty. The soldiers did not believe that Jesus was king. They clothed him this way to mock him because others said that he was the King of the Jews.

a crown of thorns

"a crown made of thorny branches"

Mark 15:18

began to salute him

The reader should understsnd that they were mocking Jesus by pretending to salute him.

Hail, King of the Jews

The greeting "Hail" with a raised hand was only used to greet the Roman emperor. The soldiers did not believe that Jesus was the king of the Jews. Rather they said this to mock him.

Mark 15:19

a reed

"a stick" or "a staff"

went to their knees

"kneeled" or "knelt" or "got on their knees"

Mark 15:21

Simon ... Alexander ... Rufus

These are names of men.

Cyrene

This is the name of a place.

from the country

"from outside the city"

he was the father of Alexander and Rufus

This is background information about the man whom the soldiers forced to carry Jesus's cross.

they forced him to carry his cross

According to Roman law, a solider could force a man he came upon along the road to carry a load. In this case, they forced Simon to carry Jesus's cross.

Mark 15:22

Place of a Skull

"Skull Place" or "Place of the Skull." This the name of a place. It does not mean that there are lots of skulls there.

Skull

A skull is the head bones, or a head without any flesh on it.

Mark 15:23

wine mixed with myrrh

"wine mixed with a medicine called myrrh" or "wine mixed with a pain-relieving medicine called myrrh"

Mark 15:25

the third hour

"nine o'clock in the morning"

Mark 15:26

On a sign

"They attached to the cross above Jesus's head a sign on which"

the charge against him

"the crime they were accusing him of doing"

Mark 15:27

one on the right of him and one on his left

"one on a cross on the right side of him and one on a cross on the left side of him"

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Mark 15:29

shaking their heads

This action showed that the people disapproved of Jesus.

Aha!

This is a exclamation of mockery. Use the appropriate exclamation in your language.

You who would destroy the temple and rebuild it in three days

"You who said you would destroy the temple and rebuild it in three days"

Mark 15:31

were mocking him with each other

"were saying mocking things about Jesus among themselves"

Mark 15:32

Let the Christ, the King of Israel, come down

"He calls himself the Christ and the King of Israel. So let him come down" or "If he is really the Christ and the King of Israel, he should come down"

believe

"believe in him"

insulted

mocked, slandered

Mark 15:33

the sixth hour

This refers to noon or 12 p.m.

darkness came over the whole land

"the whole land became dark"

Mark 15:34

At the ninth hour

This refers to three o'clock in the afternoon. Alternate translation: "At three o'clock in the afternoon" or "In the middle of the afternoon"

Eloi, Eloi, lama sabachthani

These are Aramaic words that should be copied as is into your language with similar sounds.

is interpreted

"means"

Mark 15:35

Some of those standing by heard his words and said

"When some of those standing there heard his words, they misunderstood and said"

Mark 15:36

sour wine

"vinegar"

reed staff

"stick." This was a staff made from a reed.

gave it to him

"held it up to Jesus"

Mark 15:38

The curtain of the temple was split in two

"God split the curtain of the temple in two"

Mark 15:39

the centurion

This is the centurion who supervised the soldiers who crucified Jesus.

who stood and faced Jesus

"who stood in front of Jesus"

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that he had died in this way

"how Jesus had died" or "the way Jesus had died"

Mark 15:40

looked on from a distance

"watched from far away"

(the mother of James ... and of Joses)

"who was the mother of James ... and of Joses." This can be written without the parentheses.

Salome

Salome is the name of a woman.

Mark 15:42

Connecting Statement:

Joseph of Arimathea asks Pilate for the body of Jesus, which he wraps in linen and puts in a tomb.

evening had come

"it had become evening" or "it was evening"

Mark 15:43

Joseph of Arimathea came there. He was a respected

"Joseph of Arimathea was a respected"

went in to Pilate

"went to Pilate" or "went in to where Pilate was"

asked for the body of Jesus

"asked for permission to get the body of Jesus in order to bury it"

Mark 15:44

Pilate was amazed that Jesus was already dead; he called the centurion

"Pilate was amazed when he heard that Jesus was already dead, so he called the centurion"

Mark 15:45

he gave the body to Joseph

"he permitted Joseph to take Jesus's body"

Mark 15:46

linen

Linen is cloth made from the fibers of a flax plant.

He took him down ... Then he rolled a stone

"He and others took him down ... Then they rolled a stone"

a tomb that had been cut out of a rock

"a tomb that someone had previously cut out of solid rock"

a stone against

"a huge flat stone in front of"

Mark 15:47

the place where Jesus was buried

"the place where Joseph and the others buried Jesus's body"

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Chapter 16

[1] When the Sabbath day was over, Mary Magdalene, Mary the mother of James, and Salome bought spices that
they might come and anoint Jesus' body. [2] Very early on the first day of the week, they went to the tomb when the
sun had come up.

[3] They were saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" [4] When
they looked up, they saw that the stone had been rolled away, for it was very large.
[5] They entered the tomb and saw a young man dressed in a white robe, sitting on the right side, and they were
alarmed.

[6] He said to them, "Do not be alarmed. You seek Jesus, the Nazarene, who was crucified. He is risen! He is not here.
Look at the place where they had laid him. [7] But go, tell his disciples and Peter, 'He is going ahead of you to
Galilee. There you will see him, just as he told you.'"

[8] They went out and ran from the tomb; they were trembling and amazed. They said nothing to anyone because
they were so afraid.
[9] [1] [Early on the first day of the week, after he arose, he appeared first to Mary Magdalene, from whom he had
cast out seven demons. [10] She went and told those who were with him, while they were mourning and weeping. [11]
They heard that he was alive and that he had been seen by her, but they did not believe.

[12] After these things he appeared in a different form to two of them as they were walking out into the country. [13]
They went back and told the rest, but they did not believe them.

[14] Jesus later appeared to the eleven as they were reclining at the table, and he rebuked them for their unbelief
and hardness of heart, because they did not believe those who saw him after he rose from the dead. [15] He said to
them, "Go into all the world, and preach the gospel to the entire creation. [16] He who believes and is baptized will
be saved, and he who does not believe will be condemned.
[17] These signs will go with those who believe: In my name they will cast out demons. They will speak in new
languages. [18] They will pick up snakes with their hands, and if they drink anything deadly, it will not hurt them.
They will lay hands on the sick, and they will get well."

[19] After the Lord Jesus had spoken to them, he was taken up into heaven and sat down at the right hand of God. [20]
The disciples left and preached everywhere, while the Lord worked with them and confirmed the word by the
signs that went with them.] [2]

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[1] The best ancient copies do not have Mark 16:9-20.
[2] See the note on Mark 16:9.

Mark 16

16:1-11

What was the Sabbath?

[16:1]

See: Sabbath

Why did these women bring spices to anoint the body?

[16:1]

The women brought spices to anoint Jesus’ body. In ancient Israel, people did this to someone after they died.
They did not think Jesus would be made alive again. The spices were used to stop the body from smelling bad.
People did this for people they loved when the person died.

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See: Anoint (Anointing)

What day was the first day of the week?

[16:2]

The Sabbath began on Friday at sunset and ended Saturday at sunset. The day after the sabbath was the first day of the week. This day began on Saturday at sunset and ended on Sunday at sunset.

See: Sabbath

Why did the women need someone to roll the stone away?

[16:3]

The stone in front of Jesus' tomb was very large. It was so large three women could not move it. Therefore, they needed several men to move it.

Who was the man in the tomb?

[16:5]

The man in the tomb was an angel.

See: Angel; White (symbol)

Where was Nazareth?

[16:6]

See Map: Nazareth

How was Jesus crucified?

[16:6]

See: Crucify (Crucifixion)

How was Jesus resurrected?

[16:6]

The man in the tomb said that Jesus was risen. That is, Jesus was resurrected and was alive again.

See: Resurrect (Resurrection)

Where was Galilee?

[16:7]

See Map: Galilee

Why did the man say, "just as he told you"?

[16:7]

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The man said that Jesus was resurrected, “just as he told you.” Jesus told people that he was going to be resurrected after he died. He also said he would go to Galilee (see: 14:28). They did not understand what he said. Or perhaps they did not believe it when he said it.

See: Resurrect (Resurrection)

See Map: Galilee

Did Mark write the words of 16:9-20?

[16:9]

The oldest copies of the Greek New Testament do not have the words written in Mark 16:9-20. Other ancient copies of the Greek New Testament do have these words. Therefore, some scholars do not think Mark wrote these words. They think some ancient scholars added these words to the ending of Mark’s gospel. Perhaps they did this to make the gospel end in a different way. That is, so the gospel would tell people about Jesus’ resurrection. Other scholars think Mark wrote these words. Perhaps an early copy of Mark’s gospel lost its last page and people made copies of this without the last page.

See: Gospel; Resurrect (Resurrection) ; Differences in the Ancient Copies of the Bible

How did Jesus cast out demons?

[16:9]

See: Demon Possession (Casting Out Demons)

Why were people mourning and weeping?

[16:10]

People were mourning and weeping because they were sad. They were sad that Jesus died. They did not know that he promised to be resurrected. They also did not know that he was resurrected. When they heard that Jesus was alive, they did not believe the women. They thought the women lied because people did not become alive after they died.

See: Resurrect (Resurrection)

16:12-20

How did Jesus appear in a different form?

[16:12]

Jesus joined two people walking. Scholars think these people saw Jesus before he died. However, Jesus looked different from the first time they saw him. So they did not know it was Jesus (see: Luke 24:13-32).

Why were the disciples called the eleven?

[16:14]

People called the disciples the eleven. This is because Judas Iscariot was not a disciple anymore.

See: Disciple

Why did the disciples recline at the table?

[16:14]

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The disciples reclined at the table because they were eating.

See: Disciple

What did Jesus tell the disciples to do?

[16:15]

Jesus wanted the disciples to go tell everyone they could that Jesus was made alive again. He wanted them to tell everyone about the gospel. When Jesus said “the entire creation,” he wanted everyone in the world to know these things.

See: Disciple; Resurrect (Resurrection) ; Gospel

How is someone who is baptized saved?

[16:16]

Jesus said that whoever believes in him and is baptized will be saved. When someone believes in Jesus, they are at peace with God and will live with him forever. Some scholars think Jesus spoke about being baptized by the Holy Spirit. Other scholars think Jesus spoke about being baptized with water.

See: Baptize (Baptism); Save (Salvation, Saved from Sins); Heaven

How is someone who does not believe in Jesus condemned?

[16:16]

People who do not believe in Jesus are condemned. That is, they are punished and will live forever in hell.

See: Hell

What is casting out demons?

[16;17]

See: Demon Possession (Casting Out Demons)

How will Christians be able to speak in new languages?

[16:17]

See: Speaking in Tongues

Were Christians able to be poisoned without getting sick?

[16:18]

Jesus talked about Christians being poisoned. He said that Christians will be poisoned or bitten by poisonous snakes, but they will not die. The apostles did many miracles. These were signs so that other people would know that what they said came from God. Jesus did not talk about all Christians at all times.

See: Apostle; Miracle; Sign

Why is Jesus at the right hand of God in heaven?

[16:19]

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See: Right Hand; Heaven

How did Jesus help the disciples when they preached?

[16:20]

The disciples went many places and told people about Jesus. Jesus helped them through the Holy Spirit. He also gave them the power to do miracles. These were signs that the things they taught were from God.

See: Preach (Preacher); Miracle; Sign

Mark 16:1

When the Sabbath day was over

That is, after the Sabbath, the seventh day of the week, had ended and the first day of the week had begun.

Mark 16:4

the stone had been rolled away

"someone had rolled away the stone"

Mark 16:6

He is risen!

"He arose!" or "God raised him from the dead!" or "He raised himself from the dead!"

Mark 16:9

on the first day of the week

"on Sunday"

Mark 16:11

They heard

"They heard Mary Magdalene say"

he had been seen by her

"Mary Magdalene had seen him" or "she had seen him"

Mark 16:12

he appeared in a different form to two of them

The "two of them" saw Jesus, but he looked different from how he had looked previously.

two of them

"two of his disciples"

Mark 16:13

they did not believe them

The rest of the disciples did not believe what the two who had been walking in the country said.

Mark 16:14

the eleven

These are the eleven apostles who remain after Judas has left them.

they were reclining at the table

"they were eating a meal"

reclining

In Jesus's culture, when people gathered to eat, they lay down on their sides, propping themselves up on pillows beside a low table.

hardness of heart

"refusal to believe"

Mark 16:15

Go into all the world

"Go everywhere there are people"

the entire creation

"absolutely everybody"

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Mark 16:16

He who believes and is baptized will be saved

"God will save all people who believe and allow you to baptize them"

he who does not believe will be condemned

"God will condemn all people who do not believe"

Mark 16:17

These signs will go with those who believe

"People watching those who believe will see these things happen and know that I am with the believers"

In my name they

Possible meanings are 1) Jesus is giving a general list: "In my name they will do things like these: They" or 2) Jesus is giving an exact list: "These are the things they will do in my name: They."

In my name

"By the authority of my name" or "By the power of my name"

Mark 16:19

he was taken up into heaven and sat

"God took him up into heaven, and he sat"

sat down at the right hand of God

"sat in the place of honor beside God"

Mark 16:20

confirmed the word

"showed that his message, which they were speaking, was true"

by the signs that went with them

"by enabling them wherever they went to do miracles that showed that they truly were his disciples"

Introduction to the Gospel of Luke

Overview

Luke wrote about Jesus and the things he did. He also wanted people to know that Jesus was fully human and fully God. Jesus did the things all people do. That is, he was born, he grew up, he suffered, and he died. However, Luke also wrote Jesus lived a perfect life without sinning while he was on earth. Because Jesus did this, God accepted his death as a sacrifice so that people could be at peace with God.

See: Jesus is God; Sin; Sacrifice; Atone (Atonement)

Who was the author of the Gospel of Luke?

Scholars think the author of the Gospel of Luke was a man named Luke. Luke also wrote the book of Acts. Scholars think Luke wrote both books as one book.

The following things are known about the author of this gospel.

1. He did not see many of the things that he wrote about. He wrote what other people saw and told him about.
2. He was well-educated.
3. He knew earlier writings about Jesus and he used them in his gospel.
4. He looked for people who saw the events he wanted to write about.
5. He wrote more than any other person in the New Testament.
6. He was a Gentile.
7. Some scholars think Luke was the physician that Paul wrote about in Colossians 4:14. Other scholars think Paul wrote about a different person named Luke.

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See: Gospel; Gentile

Who was the audience to whom Luke wrote?

Some scholars think Luke wrote his gospel to a man named Theophilus. Theophilus was thought to be a wealthy person who gave money for Luke to research and write his book. It was normal for writers to address their books to those who helped them with money. Also, scholars think Theophilus was a leader in the Roman government because Luke wrote very respectfully to Theophilus (see: Luke 1:1).

However, other scholars believe “Theophilus” referred to all Christians. His name meant “lover of God” or “friend of God”. In Luke's gospel, this name represented all Christians because all Christians love God and are friends of God.

Whether or not “Theophilus” was a single person or a word for all Christians, Luke tried to make Gentiles understand the things the Jews did and believed.

What did Luke write about in this gospel?

Prayer

Luke wrote that Jesus prayed and taught people about prayer. Luke was the only gospel that wrote Jesus prayed when the Holy Spirit came down on him at his baptism (see: Luke 3:21.22), when Jesus chose the twelve apostles (see: Luke 6:12-13), and when God changed the appearance of Jesus on a mountain (see: Luke 9:28-29). Luke was also the only gospel that wrote a parable about prayer (see: Luke 18:1-8).

See: Pray (Prayer); Holy Spirit; Baptize (Baptism);Apostle; Gospel; Parable

Holy Spirit

Luke wrote about the Holy Spirit when he wrote about John the Baptist and Jesus being born (see: Luke 1:15,35,41; 2:25-35). Luke wrote Jesus “rejoiced greatly in the Holy Spirit” (see: Luke 10:21). Luke was the only gospel where Jesus talked about the promise of God the Father, which was the promise of the Holy Spirit (see: Luke 24:49).

See: Holy Spirit;Gospel;God the Father

Poor People

Luke wrote about how God cared for poor people. When Mary, the mother of Jesus, brought her offering to the temple it was an offering poor people brought (see: Luke 2:24). The other three gospels did not write about this. When Jesus read from Isaiah, he read about taking the good news to poor people (see: Luke 4:18). The other three gospels did not write about this. Luke wrote how Jesus talked about the rich man and the poor man Lazarus (see: Luke 16:19-31), but the other three gospels did not write about it.

See: Temple; Offer (Offering)

Women

In the ancient world, people did not often write about what women did. However, Luke wrote about several things women did. God chose Elizabeth to give birth to John the Baptist (see: Luke 1:18-25,57-66). The angel Gabriel told Mary she found favor with God (see: Luke 1:26-38). Mary served God (see: Luke 1:38) and she sang a song of praise to God because God chose her to give birth to Jesus (see: Luke 1:46-55). Jesus made alive again the only son of a widow (see: Luke 7:11-17). A woman anointed the feet of Jesus (see: Luke 7:36-50). Several women served Jesus and the twelve disciples (see:Luke 8:3). Jesus spoke well of Mary, the sister of Martha (see: Luke 10:38-42). Also, Jesus used examples of women when he talked about a lost coin and an unjust judge (see: Luke 15:8-10;18:1-8).

See: Angel; Resurrect (Resurrection) ; Anoint (Anointing); Disciple

Samaritans

Luke wrote about how Samaritans did things God wanted them to do.

See: Samaria

What was the purpose of the Gospel of Luke?

Luke wrote this gospel so that people would know about Jesus and the things he did. Luke wanted people to believe in Jesus so they can be at peace with God. He also wanted them to live in a way that honors God.

Outline of the Gospel of Luke

1. Luke named whom he wrote to and wrote why he wrote (1:1-4)
2. The birth of Jesus (1:5-2:38)
3. When Jesus was a boy (2:39-52)
4. Jesus' baptism (3:1-4:13)
5. Jesus in Galilee (4:14-9:50)
6. Jesus traveled to Jerusalem (9:51-19:27)
7. The last week before Jesus died (19:28-23:56)

See: Baptize (Baptism)

Luke

Chapter 1

[1] Many have taken on the work of putting together an account of the things that have been accomplished among
us, [2] just as they were passed down to us by those who from the first were eyewitnesses and servants of the word.
[3] So it seemed good to me also, because I have accurately investigated everything from the beginning, to write an
orderly account for you, most excellent Theophilus, [4] so that you might know the certainty of the things you have
been taught.

[5] In the days of Herod, king of Judea, there was a certain priest named Zechariah from the division of Abijah; his
wife Elizabeth was also a descendant of Aaron. [6] They were both righteous before God, walking blamelessly in all
the commandments and statutes of the Lord. [7] But they had no child because Elizabeth was barren, and they were
both advanced in their days.

[8] Now it came about that Zechariah was in God's presence, carrying out the priestly duties in the order of his
division. [9] According to the customary way of choosing which priest would serve, he had been chosen by lot to
enter into the temple of the Lord to burn incense. [10] The whole crowd of people was praying outside at the hour
when the incense was burned.
[11] Now an angel of the Lord appeared to him and stood at the right side of the incense altar. [12] When Zechariah
saw him, he was troubled, and fear fell on him. [13] But the angel said to him, "Do not be afraid, Zechariah, because
your prayer has been heard. Your wife Elizabeth will bear you a son. You will call his name John.
[14] You will have joy and gladness, and many will rejoice at his birth. [15] For he will be great in the sight of the Lord.
He must never drink wine or strong drink, and he will be filled with the Holy Spirit from his mother's womb.
[16] Many of the descendants of Israel will be turned to the Lord their God. [17] He will go before the face of the Lord
in the spirit and power of Elijah, to turn the hearts of the fathers to the children and the disobedient to the
wisdom of the righteous—to make ready for the Lord a people prepared for him."

[18] Zechariah said to the angel, "How can I know this? For I am an old man and my wife is advanced in her days." [19]
The angel answered and said to him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you,

to bring you this good news. [20] Behold! You will be silent, unable to speak, until the day these things take place. This is because you did not believe my words, which will be fulfilled at the right time."
[21] Now the people were waiting for Zechariah. They were surprised that he was spending so much time in the temple. [22] But when he came out, he could not speak to them. They realized that he had seen a vision while he was in the temple. He kept on making signs to them and remained silent. [23] It came about that when the days of his service were over, he went to his house.

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

[26] In the sixth month, the angel Gabriel was sent from God to a city in Galilee named Nazareth, [27] to a virgin engaged to a man whose name was Joseph, who was a descendant of David, and the virgin's name was Mary. [28] He came to her and said, "Greetings, you who are highly favored! The Lord is with you." [29] But she was very confused by his words, and she wondered what kind of greeting this could be.
[30] The angel said to her, "Do not be afraid, Mary, for you have found favor with God. [31] See, you will conceive in your womb and bear a son. You will call his name 'Jesus.' [32] He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his ancestor David. [33] He will reign over the house of Jacob forever, and there will be no end to his kingdom."

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

[35] The angel answered and said to her, "The Holy Spirit will overshadow you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.
[36] See, your relative Elizabeth has also conceived a son in her old age. This is the sixth month for her, she who was called barren. [37] For nothing will be impossible for God."

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

[39] Then Mary arose in those days and quickly went into the hill country, to a city in Judea. [40] She went into the house of Zechariah and greeted Elizabeth. [41] Now it happened that when Elizabeth heard Mary's greeting, the baby in her womb jumped, and Elizabeth was filled with the Holy Spirit.
[42] She cried out with a loud shout and said, "Blessed are you among women, and blessed is the fruit of your womb.
[43] Why has it happened to me that the mother of my Lord should come to me? [44] For see, when the sound of your greeting came to my ears, the baby in my womb jumped for joy. [45] Blessed is she who believed that there would be a fulfillment of the things that were told her from the Lord."

[46] Mary said,
"My soul praises the Lord,
[47] and my spirit has rejoiced in God my Savior.
[48] For he has looked
at the low condition of his female servant.
For see, from now on all generations will call me blessed.
[49] For the Mighty One has done great things for me,
and his name is holy.
[50] His mercy lasts from generation to generation
for those who fear him.
[51] He has displayed strength with his arm;
he has scattered those who were proud
about the thoughts of their hearts.
[52] He has thrown down princes from their thrones
and he has raised up those of low condition.
[53] He has filled the hungry with good things,
but the rich he has sent away empty-handed.
[54] He has given help to Israel his servant,
so as to remember to show mercy
[55] (as he said to our fathers)

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to Abraham and his descendants forever."

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

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

[59] Now it happened on the eighth day that they came to circumcise the child. They would have called him "Zechariah," after the name of his father. [60] But his mother answered and said, "No. He will be called John." [61] They said to her, "There is no one among your relatives who is called by this name."
[62] They made signs to his father as to how he wanted him to be named. [63] His father asked for a writing tablet and wrote, "His name is John." They all were astonished at this.
[64] Immediately his mouth was opened and his tongue was freed. He spoke and praised God. [65] Fear came on all who lived around them. All these matters were spread throughout all the hill country of Judea. [66] All who heard them stored them in their hearts, saying, "What then will this child become?" For the hand of the Lord was with him.

[67] His father Zechariah was filled with the Holy Spirit and prophesied, saying,
[68] "Praised be the Lord, the God of Israel,
for he has come to help
and he has accomplished redemption for his people.
[69] He has raised up a horn of salvation for us
in the house of his servant David
[70] (as he spoke by the mouth of his holy prophets from long ago),
[71] salvation from our enemies
and from the hand of all who hate us.
[72] He will do this to show mercy to our fathers
and to remember his holy covenant,
[73] the oath that he swore
to Abraham our father.
[74] He swore to grant to us that we,
having been delivered out of the hand of our enemies,
would serve him without fear
[75] in holiness and righteousness
before him all our days.
[76] Yes, and you, child,
will be called a prophet of the Most High,
for you will go before the face of the Lord
to prepare his paths,
to prepare people for his coming,
[77] to give knowledge of salvation to his people
by the forgiveness of their sins.
[78] This will happen because
of the tender mercy of our God,
because of which the sunrise
from on high will come to help us,
[79] to shine on those who sit in darkness
and in the shadow of death.
He will do this to guide our feet
into the path of peace."

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

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Luke 1 Commentary

1:1-4

How did Luke begin his gospel?

[1:1, 1:2, 1:3, 1:4]

The first four verses of the Gospel of Luke introduce his gospel. Luke began his gospel in the same way that other people in ancient times began to write their own books. Like them, Luke said why he wrote his gospel, and how he wrote it.

See: Gospel

Who was Theophilus?

[1:3]

Luke wrote his gospel to someone named Theophilus. Luke called him “most excellent,” so he showed that he respected him. Some scholars think that Theophilus was a government official. Some scholars have said that his name is perhaps a metaphor, because his name means “lover of God” or “friend of God.” These scholars believe that his name showed that Luke wrote his gospel to anyone who wanted to love God or be a friend of God.

Luke did not call Theophilus a brother, so some scholars think that he was not a Christian. However, someone had taught Theophilus about Jesus. Perhaps Luke considered him to be in the group of Christians whom he called “us” in verses 1-2. Scholars do not know anything else about Theophilus.

See: Name

Folktales are stories that people tell to one another. They are passed down from parents to children, even though they know that these stories did not actually happen. How did Luke describe the events that actually happen? Luke spoke about things that actually happened. These things did not come from folktales. People could find out that the things that Luke wrote about were true because they did happen. People who saw these things happen told other people about them. It was from these people, the ones who saw these things, that Luke learned much about what Jesus did.

In ancient times, when Jews thought about why some nations became strong, and other nations became weak, they wanted to know what God did to make these things happen. The Gentiles thought in the same way. They were always thinking about what their gods made happen.

However, it is not the same today. Today, if someone says that God makes things happen in the world, many people think that that person is not telling the truth. However, the men who wrote the Old Testament wrote what the Holy Spirit told them to write. They showed that God did many things for the Israelites in ancient times.

When Luke wrote his gospel, he was thinking in the same way. He told about the wonderful things that God did. Luke wrote many things everywhere in his gospel, and in Acts, about what the Holy Spirit did.

See: Acts 1:1-4

How did Luke write?

[1:3, 1:4]

Luke wrote “order”(καθεξῆς/g2517) in verse three in order to tell how he wrote his gospel. Perhaps he wanted to say that he thought much about the things he wrote about.

Perhaps Luke wanted to say that he wrote first about the things that happened first. However, sometimes he wrote about later things first. For example, in 3:19-20, Luke wrote about why John the Baptist went into prison.

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He wrote this before he wrote that John baptized Jesus. However, John went into prison some time after he baptized Jesus.

See: Luke 3:19-20; Acts 18:24-28; 19:1-7

1:5-25

When was John the Baptist born?

[1:5]

Luke said that John was born when Herod was king of Judea. The Old Testament writers also said who was king when something happened. In this way, Luke wrote as the Old Testament writers wrote (see: Isaiah 1:1).

King Herod ruled Judea for the Romans between the years 40 B.C. and 4 or 5 B.C. Scholars think that he was close to dying when the first things that Luke wrote about happened.

The Jews knew that Herod was very cruel. He murdered many people. But he did rebuild the Jewish temple. Luke begins his story by telling about something that happened in this temple.

See: Isaiah 1:1

See: King Herod

What did Zechariah's and Elizabeth's names mean?

[1:5]

Zechariah's name meant, "The Lord remembers." His wife Elizabeth's name meant, "My God is an oath or a promise." This was because they had no children, and they were too old to have any. Why did God punish Zechariah? God punished Zechariah for not thinking that the angel Gabriel was telling him the truth (see: Luke 1:20). Zechariah should have remembered that God healed many women in the Old Testament who could not have children.

Instead, Zechariah was not able to speak until God made what he told Gabriel happen. Since Elizabeth was unable to have children, people thought that God had punished her and humiliated her. However, this did not happen because she had sinned.

See: Romans 3:21-31

See: Angel; Gospel; Sin

Why did Luke write Zechariah and Elizabeth were righteous and blameless?

[1:6]

Luke wrote Zechariah and Elizabeth "lived in a way that honored God or lived the right way"(δίκαιος/g1342) and "innocent, blameless, or obeyed the rules"(ἄμεμπτος/g0273). Luke meant that Zechariah and Elizabeth honored God completely and did their best to obey him. Luke wanted his readers to think that God was pleased with Zechariah and Elizabeth because they did so.

Luke also wrote about people who lived in a way that honored God in verse seventeen. He said that John the Baptist helped many people to become wise like other people who honor God.

However, there were many other Jews who did not know God's law and who did not care about obeying it. These Jews were the people that the Pharisees called "sinners or people who sinned"(ἁμαρτωλός/g0268). The Pharisees said that Jesus was a "sinner" because they thought that he did not obey the law, even though he did (see: John 9:24).

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However, when the Apostle Paul wrote about people who lived rightly and sinners, he meant something different. Paul wanted to show everyone that they have all sinned, and that they needed for Jesus Christ to die for them. He showed that God considers righteous anyone who believes in Jesus, even if that person still sins (see: Romans 3:21-31).

See: Righteous (Righteousness); Blameless; Pharisees; Sin

Why did Luke write about the Jewish temple?

[1:9]

About one thousand years before Jesus lived, King David ordered the priests to serve in different divisions or groups at the temple. After the Jews returned to Jerusalem from Babylon and rebuilt the temple, the priests served in these divisions again.

Zechariah belonged to the division of Abijah. The priests in each division served at the temple two weeks every year. There were about 18,000 priests, so not all priests got the chance to serve at the temple even one time their whole life. The leaders of the priests cast lots to choose which priests would burn incense at the morning and evening sacrifice that happened each day.

Luke began telling about what happened before Jesus was born. He began in this chapter by telling about what Zechariah the priest saw in the temple. Luke ended the next chapter by writing about what Jesus did in the temple when he was twelve years old. It is in this way that words about the temple begin and end this part of Luke's gospel.

See: 1 Chronicles 24

See: Temple

What did John the Baptist succeed in doing by serving God?

[1:16, 1:17]

John the Baptist had to get the people ready to receive the Messiah. He did this by telling them to repent because they sinned.

Gabriel repeated some words the prophet Malachi wrote (see: Malachi 4:6). These words were about bringing the fathers' hearts back to their children. This was a prophecy about John the Baptist. Perhaps Luke was also thinking about what Malachi said right after that, and to bring back "the heart of the children to their fathers." When people "repent"(μετανοέω/g3340), fathers begin to love their children again, and children love their fathers.

Malachi also said that if this did not happen, God would curse the land of Israel. However, Gabriel did not say anything about this. So perhaps Gabriel was thinking that after the people "repented", God would do for Israel everything he had promised to do in his covenant with Israel.

See: Serve; Repent (Repentance); Prophecy (Prophesy) ; Curse; Covenant

How did Zechariah's son come with the spirit and power of Elijah?

[1:17]

Some scholars note that about eight hundred years earlier, some prophets said Elisha also had the spirit of Elijah because Elisha did powerful miracles like the ones that Elijah did (see: 2 Kings 2:15). This meant that Elisha did his work in the way that Elijah had done his. God caused Elisha to continue to serve him as Elijah had done. Much later, God caused John the Baptist to do the same kind of work as Elijah. This is what Malachi said would happen (see: Malachi 4:5-6).

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Later in this chapter, when the angel told Mary that she would have a son (see: Luke 1:35), the angel said that the Holy Spirit and God's power would come upon her. Also, in Luke 4:14, Luke said that Jesus came out of the wilderness with the power of the Holy Spirit.

In verse fifteen, Luke said that the Holy Spirit would fill John even before he was born. Here in verse seventeen, when the angel told Zechariah that John the Baptist would come in the spirit and power of Elijah, perhaps the angel was talking about the Holy Spirit. However, most scholars think that the angel was saying that John would think and act in the same way that Elijah had done. This is how John would serve God.

See: Filling of the Holy Spirit

Why did Elizabeth hide herself for five months?

[1:24]

When Zechariah and Elizabeth returned to their house in Judea, Elizabeth decided to stay in her house for five months without coming out. Scholars give reasons for this.

1. She was afraid of a having a miscarriage.
2. She was afraid people would not believe she was really pregnant, so she wanted to wait until everyone was able to see she was pregnant.
3. She wanted to pray.
4. She wanted to follow her husband's example of not spreading this good news.
5. She wanted to be sure that Mary would be the first person to know she was pregnant.

See Map: Judea

1:26-38

How the angel Gabriel greet Mary?

[1:28]

Most scholars believe the angel Gabriel greeted Mary in a way that the Jews usually greeted each other (see: Luke 1:28). They think the angel said that God favored Mary. This was why he chose her to bear the baby Jesus and to raise him. These scholars also say that in the Old Testament, some people greeted other people like this. When they greeted a person like this, they meant that God had chosen this person to do something very good for him.

Fewer scholars think the angel meant that Mary was able to show favor to other people and help them in this way. These scholars think this because of an old translation of scripture that said Mary is 'full of grace.' These scholars also believe that Mary never sinned in her whole life.

See: Exodus 33:16; Proverbs 12:2

See: Grace; Old Testament (Law and Prophets)

See Map: Galilee

Advice to Translators: Translate "the house of Jacob" as you did in your local version of the gospel of Luke.

How will Jesus make come true what God had promised King David that he would do?

[1:32]

The angel Gabriel described Jesus, then he said what Jesus would do (see: Luke 1:32-33). Jesus would become king and rule forever over Israel, the "house of Jacob." This is what God said he would make happen to King David. He made this happen by means of Jesus (see: 2 Samuel 7:14).

However, some scholars think that God has now made these things happen. They say that he made these things happen when Jesus was born. This is because Jesus began to rule over the hearts of those who believed in him.

Other scholars think that God will make these things happen when Jesus returns to earth. They say that this will happen when Jesus becomes king.

Still other scholars say that both of these things are true. They think that God made some of these things happen when Jesus was born, and that God will make the rest of them happen when Jesus comes back to earth.

Advice to Translators: Translate “the son of the Most High” here as you did in your local version of the gospel of Luke.

The angel Gabriel called Jesus “the Son of the Most High.” This shows that Jesus, the Messiah who is a descendant of King David, is also God. It was God who gave King David the power to rule over Israel. But after the Babylonians took the Jews to their own country as prisoners, the Israelites never had a king again. However, the Israelites will once again prosper because Jesus, a descendant of King David, will rule over them.

In the Old Testament, the Israelites had many kings, one after another. They were descendants of King David. But now Jesus the Messiah, also a descendant of David, will rule forever.

Why did Mary have to be a virgin when she became pregnant?

[1:34]

It was necessary for Mary to be a virgin when she became pregnant with Jesus. This meant that God was Jesus’ father, not any man. God was Jesus’ father, so Jesus was born without wanting to sin in any way.

When God created Adam and Eve, they did not sin at first, either. God was Jesus’ father, so when Mary gave birth to Jesus, Jesus did not sin. However, after Adam and Eve sinned for the first time, all people have been born wanting to sin. All men and women pass this desire on to their children. Every person who was born after Adam, God considered to be guilty of sin because they were born wanting to sin. When a person wants to sin, this is wrong and it is a sin. But God was Jesus’ father, so Jesus never sinned, and He was not born wanting to sin. Therefore, God did not consider Jesus guilty of wanting to sin.

See: Isaiah 7:14; Psalm 51:5; 71:6; Romans 5:12

See: Virgin; Sinful Nature

Did God sleep with Mary?

[1:35]

The Holy Spirit came upon Mary to make her pregnant with Jesus. But when God gave Mary this baby, he did not sleep with her.

Jesus, the Son of God, has always been the son of God the Father. When Mary gave birth to Jesus, this was the same Son of God, but he became a human being when Mary became pregnant with him. But he did not stop being God. This is why Jesus is called the “God-Man,” that is, the man who is also God, and God who is also man. It is because he is human, even though he is also God.

See: Incarnation; Son of God

Mary asked Gabriel a different question from what Zechariah asked him. How was it different?

[1:34, 1:38]

Luke wrote that both Mary and Zechariah asked the angel Gabriel a question. However, Luke showed that they thought differently. Zechariah wanted Gabriel to do something that would make him think he was saying the truth (see: Luke 1:18). This was because Zechariah did not believe Gabriel. But Luke made his readers know that

Mary believed what Gabriel told her (see: Luke 1:38). Also, Mary's cousin Elizabeth knew that Mary had believed what Gabriel said to her (see: Luke 1:45). Mary even called herself a servant of God, ready to do anything that God commanded her to do (see: Luke 1:20).

1:39-45

How was Mary the mother of Elizabeth's "Lord" in Luke 1:43?

[1:43]

Elizabeth called Mary the mother of my "Lord"(κύριος/g2962). This word can mean "master" or "God." Some scholars think that Elizabeth knew that Mary's baby would be God because God was referred to as the "Lord." However, other scholars think that Elizabeth called the baby my "Lord" because she knew that the baby would become someone very great. So when she said "my Lord," she was showing respect for the baby.

In some places the New Testament called Mary the mother of Jesus (see: John 2:1). Today, some people call Mary the mother of God. However, Mary is not as great as Jesus.

See: Love

See Map: Judah

1:46-56

What was Mary's Song?

[1:46]

This section of poetry is called "Mary's Song." After Elizabeth greeted Mary, Mary praised God with this song. Mary knew the Old Testament, and during her journey of two or three days to visit Elizabeth, Mary probably thought about people in the Old Testament whom God had helped, and people to whom God had sent angels.

In her song, Mary repeated words from two Psalms. She was probably thinking about Hannah, whom God enabled to have a son, and also about how God had brought the Israelites out of Egypt. In the first part of her song, Mary sang about herself. In the second part, she sang about Israel. This song shows that Mary was thinking much about being a servant of God, giving him honor, and about God giving her more than she deserved.

See: Psalms 103:17; 107:9; 1 Samuel 2:1-10; Exodus 6:6

Why did Mary call herself "a low condition"?

[1:48]

Mary said that she was a humble servant of God. She knew that she was not great. She belonged to the village of Nazareth, a place that no one in the Old Testament even spoke about. But she said that many, many people would come to honor her because she obeyed God. Mary was thinking of Psalm 103:17. She was not thinking about all Jewish people who were not yet born, but of all the Christians everywhere in the world who would later honor her.

See Map: Nazareth

Advice to Translators: Everything in Greek in these verses that Mary said seemed to be about things that God had already done. However, many translations make it seem that God is now doing these things, or that he will do them in the future. Translators must decide if they want to use this entry or not.

Mary talked as if God had already had mercy on Israel. Why did she talk this way?

[1:50]

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In verses 51-55 (see: Luke 1:51-55) Mary said that God had already done all these things for Israel. However, she meant that God was going to do them, not that he had already done them.

In the Old Testament, prophets often spoke about what would happen later as if it had already happened. They thought that those things were certain to happen, so they spoke of them as if they had happened. Mary said that God would one day defeat all of Israel's enemies and set the nation free from those who were ruling over it.

1:57-66

How did people in Israel choose what names to give to their children?

[1:59]

Israelite parents usually named their children when they were born. Usually these were names that others in their family had, or they gave certain names because of something that happened when they were born (see: Genesis 29:32-35). Sometimes they waited one week after the babies were born (see: 2 Samuel 12; Luke 2:21). God also changed Abram's name when he was circumcised (see: Genesis 17).

Zechariah and Elizabeth waited one week to name their child. They named him when he was circumcised. They surprised people by giving him a name that was different from the names of all the other people in their own family. In this way, they helped them to know that God was going to make this boy do great things.

The angel Gabriel had told Zechariah (see: Luke 1:20) that he must name the boy "John," which means, "the Lord has mercy." When Zechariah began to speak and praise God, this also made what the angel had said to him come true.

See: Circumcise (Circumcision)

1:67-79

What does Luke mean by being "filled with the Holy Spirit"?

[1:67]

The Gospel of Luke is the only gospel with the words "'filled'"(πίμπλημι/g4130) with the Holy Spirit." Luke almost always wrote "fill" when he wrote about the Holy Spirit coming on people. He never shortened "Holy Spirit" to "Spirit" when using "fill".

In this chapter, many people were "filled" with the Holy Spirit. Gabriel said that the Spirit is holy and would give John the power to serve God (see: Luke 1:15,17). For Elizabeth and Zechariah, when the Holy Spirit filled Elizabeth, she blessed Mary and Mary's child right away. When the Spirit filled Zechariah, right away he praised God and said what God would do for Israel.

Luke used different words to tell how the Holy Spirit would come upon Mary. This was probably because she was going to bear the baby Jesus, something that no one else would ever do. When Luke said this, he called the Holy Spirit the power from the "Most High" God (see: Luke 1:35). When the Holy Spirit filled people, one thing most of them did was immediately say things that the Spirit enabled them to say.

See: Acts 13:52

Advice to Translators: Some versions use ideas different from "filled with the Holy Spirit." Translators should choose what ideas in this entry to translate.

What was Zechariah's prophecy?

[1:68]

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This poetic section is called “Zechariah’s prophecy.” In this section, Zechariah answered the question that the people asked in verse 66 (see: Luke 1:66). Zechariah was a priest, so he knew the Old Testament. During the time that he could not speak, he was probably thinking about things that people in the Old Testament had wrote.

He repeated some words from a psalm (see: Psalm 106:10), and from what the prophets Malachi (see: Malachi 3:1) and Isaiah (see: Isaiah 9:2) had written. He was also thinking about things that other people in the Old Testament had said.

Zechariah spoke two kinds of things. In the first part, he spoke about the Messiah. He did this when he spoke about the family of King David.

In the second part, Zechariah began talking to his newborn son about how he would serve God. Zechariah spoke much about how God was helping the Israelites, how God was giving them more than they deserved and how God would rescue them from their enemies.

See: Priest (Priesthood)

How did Zechariah think that God will save people?

[1:71]

Some scholars say that Zechariah spoke about how God would rescue Israel from its enemies in the first part of his song. They say that then he spoke in the second part about how God would rescue the Israelites by forgiving their sins.

However, if a person thinks about everything together that Zechariah said, then it is easier to understand Zechariah’s song. In verse 71, Zechariah repeated words from Psalm 106:10. Those words were about the time when God rescued the Israelites from the people of Egypt. When Zechariah talked about “the ‘horn’(κέρας/g2768) of salvation” in verse 69, he was thinking about Psalm 132:17. There “horn of salvation” meant the power of King David, who defeated the enemies of Israel. In verses 72-74, Zechariah talked about the covenant that God had made with Abraham, the ancestor of the Israelites. In that covenant, God promised Abraham that he would defeat Israel’s enemies and rescue the Israelites so Israel could worship him.

In the second part of his prophecy, Zechariah stopped speaking about what God did for Israel in the past. He began speaking about what the Messiah was going to do, and about what his own son John would do to get the people ready to believe in the Messiah.

Zechariah was no longer speaking about Israel’s enemies. Now he was saying that God would forgive the Israelites and make them live in peace (see: 1:78-79). Some scholars also say that Zechariah was thinking that Jesus would heal people and rescue them from evil spirits.

See: Covenant; Save (Salvation, Saved from Sins)

1:80

How did John the Baptist grow up “in spirit”?

[1:80]

Most scholars think when Luke wrote “in spirit,” he meant John’s mind and heart. However, some scholars think that Luke was talking about the Holy Spirit. Perhaps Luke meant both at the same time (see: Ephesians 3:16). Where did John the Baptist grow up? John the Baptist was in the wilderness until he began to preach to the Israelites, so some scholars think he may have been among some more radical religious people. Other scholars do not think he did this. This is because these radical, religious people rejected the temple and its priests. But John’s family had priests who served in the temple. Luke did not say what part of the wilderness John lived in.

See: Zeal (Zealous, Zealot)

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Luke 1:1

of the things that have been accomplished among us

"about those events that have happened among us"

Luke 1:2

were eyewitnesses and servants of the word

"saw what had happened and served God by telling people his message"

Luke 1:3

I have accurately investigated

"I have carefully researched"

most excellent Theophilus

This phrase should use the style that your culture uses to address people of high status. Some people may prefer to put this greeting at the beginning of verse 1 and say, "To the most honorable Theophilus" or "Dear most noble Theophilus."

Luke 1:5

In the days of Herod king of Judea

"When King Herod ruled over Judea"

from the division of Abijah

"from the group of priests who were descendants of Abijah." All of the priests were descendants of Aaron.

Luke 1:6

before God

"in God's sight" or "in God's judgment"

all the commandments and statutes of the Lord

"all that the Lord had commanded and required"

Luke 1:7

they were both advanced in their days

"they had both lived many days" or "they had both lived many years" or "they were both very old"

Luke 1:8

Now it came about that Zechariah

This phrase shows that Luke is starting to tell what happened to Zechariah. Alternate translation: "Now it happened that Zechariah" or "One day Zechariah"

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

"Zechariah was in God's temple, doing the work of a priest"

in the order of his division

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

Luke 1:9

the customary way

"the traditional method" or "the usual way"

he had been chosen by lot

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

Luke 1:11

Now

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

appeared to him

"suddenly came to him" or "was suddenly there with Zechariah"

Luke 1:12

When Zechariah saw him

"When Zechariah saw the angel"

and fear fell on him

and felt afraid

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Luke 1:13

your prayer has been heard

"God has heard your prayer"

will bear you a son

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

Luke 1:14

at his birth

"because of his birth"

Luke 1:15

he will be great in the sight of the Lord

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

he will be filled with the Holy Spirit

"he will be full of the Holy Spirit" or "the Holy Spirit will empower him" or "the Holy Spirit will guide him"

from his mother's womb

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

Luke 1:16

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

"He will turn many of the descendants of Israel to the Lord their God" or "He will cause many of the people of Israel to repent and worship the Lord their God"

Luke 1:17

He will go before the face of the Lord

"He will go before the Lord" or "He will go ahead of the Lord"

in the spirit and power of Elijah

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

to turn the hearts of the fathers to the children

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

and the disobedient to the wisdom of the righteous

"and to persuade disobedient people to accept the wisdom of righteous people"

to make ready for the Lord a people prepared for him

"to make the people ready for the Lord" or "to prepare the people for the Lord"

Luke 1:18

How can I know this?

"How can I know for sure that what you said will happen?" or "What can you do to prove to me that this will happen?"

Luke 1:19

I am Gabriel, who stands in the presence of God

“I am Gabriel. I stand in God’s presence.” This statement shows that Gabriel was important and had authority from God.

I was sent to speak to you

"God sent me to speak to you"

Luke 1:20

Behold

"Pay attention"

you did not believe my words

"you did not believe what I said"

Luke 1:21

Now

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

Luke 1:23

It came about that when

This phrase moves the story ahead to when Zechariah's time of service at the temple ended. Alternate translation: "When"

he went to his house

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

Luke 1:24

kept herself hidden

"did not leave her house"

Luke 1:25

This is what the Lord has done for me

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

he looked at me with favor

"he showed me favor" or "he regarded me kindly" or "he was kind to me"

my shame

"the shame I felt." She felt ashamed because she was not able to have children.

Luke 1:26

In the sixth month

"in the sixth month of Elizabeth's pregnancy"

the angel Gabriel was sent from God

"God told the angel Gabriel to go"

Luke 1:27

a virgin engaged to ... Joseph

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

Luke 1:28

He came to her

"The angel came to Mary"

Greetings

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

you who are highly favored!

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

Luke 1:29

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

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

Luke 1:30

you have found favor with God

"God has decided to give you his grace" or "God is showing you his kindness"

Luke 1:31

you will conceive in your womb

"you will become pregnant"

Luke 1:32

and will be called

"and his title will be"

the Son of the Most High

This refers to the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

the Most High

“The Most High” is a title for God. It means that God is greater or more powerful than everyone else. Alternate translation: “the Greatest One”

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give him the throne of his ancestor David

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

Luke 1:33

the house of Jacob

"Jacob's descendants"

there will be no end to his kingdom

"his kingdom will never end"

Luke 1:34

How will this happen

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

I have not known any man

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

Luke 1:35

The Holy Spirit will overshadow you

"The Holy Spirit will cover you like a shadow." God's Spirit would supernaturally cause Mary to become pregnant even while she still remained a virgin. Make sure this does not imply any physical or sexual union—this was a miracle.

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

"So the baby that will be born will be holy, and people will call him the Son of God" or "So the holy one who will be born will have the title Son of God"

Luke 1:36

your relative Elizabeth has also conceived a son in her old age

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

the sixth month for her

"the sixth month of her pregnancy"

Luke 1:37

nothing will be impossible for God

"everything is possible for God" or "God can do anything"

Luke 1:38

I am the female servant of the Lord

"I am the Lord's servant." This shows her humility and obedience to the Lord. She was not boasting about being the Lord's servant.

Let it be for me according to your message

"Let this happen to me, according to your message" or "May what you have said happen to me"

Luke 1:39

Mary arose

"Mary got ready" or "Mary started out"

the hill country

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

Luke 1:41

the baby in her womb jumped

"the baby in Elizabeth's womb moved suddenly"

Luke 1:42

cried out with a loud shout and said

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

Blessed are you among women

"You are blessed more than any other woman"

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the fruit of your womb

"the baby in your womb" or "the baby you will bear"

Luke 1:43

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

Elizabeth was surprised and very happy. Alternate translation: "How wonderful it is that the mother of my Lord has come to me!"

the mother of my Lord

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

Luke 1:44

when the sound of your greeting came to my ears

"when I heard the sound of your greeting"

jumped for joy

"moved suddenly with joy" or "rolled over because he was so happy"

Luke 1:45

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

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

Blessed is she who believed

"She is blessed because she believed" or "The Lord has blessed her because she believed"

there would be a fulfillment of the things that were told her from the Lord

"the things that were told her from the Lord would actually happen" or "the Lord's message to her would come true"

Luke 1:46

My soul praises

The word "soul" refers to the spiritual part of a person. Alternate translation: "My inner being praises" or "I praise"

Luke 1:47

my spirit has rejoiced

Both "soul" and "spirit" refer to the spiritual part of a person. Alternate translation: "my heart has rejoiced" or "I rejoice"

God my Savior

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

Luke 1:48

has looked at

"has looked at with concern" or "has cared about"

the low condition of his female servant

"the humble condition of his servant" or "his lowly servant" or "his unimportant servant"

from now on

"now and in the future"

all generations

"people in all generations"

Luke 1:49

the Mighty One has done great things

"God, the Powerful One, has done great things"

his name is holy

Here "name" refers to the entire person of God. Alternate translation: "he is holy"

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Luke 1:50

from generation to generation

"through all generations" or "to people in every time period"

Luke 1:51

He has displayed strength with his arm

"He has shown that he is very powerful" or "He has shown his power by what he has done"

those who were proud about the thoughts of their hearts

"those who were proud in their thoughts" or "those who thought proudly in their hearts"

Luke 1:52

He has thrown down princes from their thrones

"He has taken away the authority of princes" or "He has made rulers stop ruling"

he has raised up those of low condition

"he has has made lowly people important" or "has given honor to humble people"

Luke 1:53

He has filled the hungry with good things

"He has given good food to hungry people" or "He has given poor people good things"

Luke 1:54

Israel his servant

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

so as to remember to show mercy

Here "remember" represents doing what he promised. Alternate translation: "by remembering to show mercy" or "by continuing to show mercy"

Luke 1:55

as he said to our fathers

"just as he promised our ancestors he would do" or "because he promised our ancestors he would be merciful"

his descendants

"Abraham's descendants"

Luke 1:57

to deliver her baby

"to give birth to her baby"

Luke 1:58

had shown his great mercy to her

"had been very kind to her"

Luke 1:59

on the eighth day

"on the eighth day of the baby's life"

they came to circumcise the child

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

after the name of his father

"his father's name" or "like his father"

Luke 1:61

who his called by this name

"who has that name"

Luke 1:62

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

"They motioned to the baby's father to ask what name he wanted to give to the baby"

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Luke 1:63

a writing tablet

"something on which to write"

astonished

greatly surprised or amazed

Luke 1:64

his mouth was opened and his tongue was freed

"God opened his mouth and freed his tongue" or "he was able to speak again"

Luke 1:65

Fear came on all who lived around them

"All who lived around them became afraid" or "All who lived around them were in awe of God"

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

"All these matters were spoken about throughout all the hill country of Judea" or "People talked about all these events throughout the hill country of Judea "

Luke 1:66

stored them in their hearts

"thought carefully about these matters" or "thought a lot about these events"

What then will this child become?

Possible meanings are "What kind of great person will this baby grow up to be?" or "What a great man this child will become!"

the hand of the Lord was with him

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

Luke 1:67

His father Zechariah was filled with the Holy Spirit

See how you translated "filled with the Holy Spirit" in 1:15 and 1:41.

prophesied, saying

"prophesied by saying" or "prophesied, and this is what he said"

Luke 1:68

the God of Israel

"the God who reigns over Israel" or "the God whom the people of Israel worship"

Luke 1:69

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

An animal's horn is a symbol of the animal's power to defend itself. The Bible often calls a powerful person a horn. Here, to raise up someone means to bring him into existence or to enable him to act. Alternate translation: "He has brought to us someone in the house of his servant David who has power to save us"

in the house of his servant David

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

Luke 1:70

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

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

Luke 1:71

salvation from our enemies

"who will save us from our enemies" or "He will save us from our enemies"

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from the hand of all who hate us

"from the power of all who hate us" or "from the control of all who hate us"

Luke 1:72

to show mercy to our fathers

"to be merciful to our ancestors"

to remember his holy covenant

"to fulfill his holy covenant" or "to do what he said in his holy covenant he would do"

Luke 1:74

He swore to grant to us that we ... would serve him without fear

"He swore to make it possible for us ... to serve him without being afraid of our enemies"

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

"to rescue us from the control of our enemies and to make it possible for us to serve him without fear"

Luke 1:75

in holiness and righteousness

Possible meanings are "doing what is holy and righteous" or "being holy and righteous."

before him

"in his presence" or "in his sight"

Luke 1:76

you, child, will be called a prophet

"as for you, child, people will know that you are a prophet." Zechariah was speaking to his son, John.

of the Most High

"who serves the Most High" or "who speaks for God Most High"

will go before the face of the Lord

See how you translated a similar phrase in 1:17.

Luke 1:77

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

"to teach God's people about salvation through the forgiveness of their sins" or "to teach God's people how God saves people by forgiving their sins"

Luke 1:78

because of the tender mercy of our God

"because our God is compassionate and merciful"

the sunrise from on high

"the Savior, who is like the sunrise, will come from heaven"

Luke 1:79

to shine on those

"to give spiritual light to those"

those who sit in darkness and in the shadow of death

Darkness can represent sin, separation from God, and the lack of spiritual truth. The shadow of death represents the threat of death. Alternate translation: "those who are in spiritual darkness and are in danger of dying"

to guide our feet into the path of peace

"to guide us into the path of peace" or "to teach us how to live at peace with God"

Luke 1:80

Now

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

became strong in spirit

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

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was in the wilderness	until the day of his public appearance to Israel
"lived in the wilderness." Luke does not say at what age John began to live in the wilderness.	"when he began to preach in public to Israel"

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Chapter 2

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

[4] Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called
Bethlehem, because he was of the house and family line of David. [5] He went there to register along with Mary,
who was engaged to him and was pregnant.
[6] Now it came about that while they were there, the time came for her to deliver her baby. [7] She gave birth to a
son, her firstborn child, and she wrapped him in long strips of cloth and laid him in a manger, because there was
no room for them in the inn.

[8] There were shepherds in that region who were staying in the fields, guarding their flock at night. [9] An angel of
the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear.
[10] Then the angel said to them, "Do not be afraid, because I bring you good news that will bring great joy to all the
people. [11] Today a Savior was born for you in the city of David! He is Christ the Lord! [12] This is the sign that will be
given to you: You will find a baby wrapped in strips of cloth and lying in a manger."
[13] Suddenly there was together with the angel a great multitude from heaven, praising God and saying,

[14] "Glory to God in the highest,
and may there be peace on earth
among people with whom he is pleased." [1]

[15] It came about that when the angels had gone away from them into heaven, the shepherds said to each other,
"Let us now go to Bethlehem and see this thing that has happened, which the Lord has made known to us." [16] They
hurried there and found Mary, Joseph, and the baby, who was lying in a manger.
[17] After they had seen him, they made known what had been said to them about this child. [18] All who heard it were
amazed at what was spoken to them by the shepherds. [19] But Mary kept thinking about all the things she had
heard, treasuring them in her heart. [20] The shepherds returned, glorifying and praising God for everything that
they had heard and seen, just as it had been spoken to them.

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

[22] When the required number of days for their purification had passed, according to the law of Moses, they
brought him up to the temple in Jerusalem to present him to the Lord. [23] As it is written in the law of the Lord,
"Every male who opens the womb will be set apart to the Lord." [24] So they offered a sacrifice according to what
was said in the law of the Lord, "a pair of doves or two young pigeons."
[25] Behold, there was a man in Jerusalem whose name was Simeon, and this man was righteous and devout. He
was waiting for the consolation of Israel, and the Holy Spirit was upon him. [26] It had been revealed to him by the
Holy Spirit that he would not see death before he had seen the Lord's Christ.
[27] Led by the Spirit, Simeon came into the temple. When the parents brought in the infant Jesus, to do for him
according to the custom of the law, [28] he took him into his arms and praised God, and he said,

[29] "Now let your servant depart in peace, Lord,
according to your word.
[30] For my eyes have seen your salvation,
[31] which you have prepared in the presence of all peoples:
[32] A light for revelation to the Gentiles
and glory to your people Israel."

[33] His father and mother [2] were amazed at what was said about him. [34] Simeon blessed them and said to Mary his
mother, "Behold, this child is appointed for the downfall and rising up of many people in Israel and for a sign that
is rejected— [35] and a sword will pierce your own soul—so that the thoughts of many hearts may be revealed."

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

[39] When they had finished everything they were required to do according to the law of the Lord, they returned to Galilee, to their own town of Nazareth. [40] The child grew and became strong; he was full of wisdom, and the grace of God was upon him.

[41] His parents went every year to Jerusalem for the Festival of the Passover. [42] When he was twelve years old, they again went up at the customary time for the festival. [43] After they had stayed the full number of days for the feast, they began to return home. But the boy Jesus stayed behind in Jerusalem and his parents did not know it. [44] They assumed that he was with the group that was traveling with them, so they traveled a day's journey. Then they started to search carefully for him among their relatives and friends.
[45] When they did not find him, they returned to Jerusalem and started to search carefully for him there. [46] It came about that after three days they found him in the temple, sitting in the middle of the teachers, listening to them and asking them questions. [47] All who heard him were amazed at his understanding and his answers.
[48] When they saw him, they were astonished. His mother said to him, "Son, why have you treated us this way? Look, your father and I have been anxiously searching for you." [49] He said to them, "Why were you searching for me? Did you not know that I had to be about my Father's business?" [3] [50] But they did not understand what he meant by those words.
[51] Then he went back home with them to Nazareth and was obedient to them. His mother treasured all these things in her heart.

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

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[1]Some ancient Greek copies have different spellings that suggest two possible meanings of the last phrase of verse 14, the second being preferred. The suggestions are: good will toward people or among people with whom he (God) is pleased .
[2]Some copies of the ancient Greek text have his father's name, Joseph .
[3]Some scholars translate "about my Father's business" as in my Father's house.

Luke 2

2:1-7

When did this census occur?

[2:1]

It is often important for a government to count its people. This is called a “census.” Near the time when Jesus was born, the Roman emperor began a census. This census required people to go to where they were born or where their family was from. During this census, the Roman emperor was Augustus and the governor of the province of Syria was Quirinius.

However, some scholars do not think that the Romans held a census at that time. They believe that Quirinius did not become governor of Syria until A.D. 6. This was at least ten years after Jesus was born. Despite this, other scholars believe that Quirinius became governor before A.D. 6. Scholars have given different explanations concerning Quirinius and the census.

1. Quirinius was governor of Syria at two different times. Or he had been an administrator in Syria when he ordered a census before A.D. 6, before he became governor (see: Acts 5:37).
2. The word “first” in verse two meant “before.” If it meant “before” here, then the census was held before Quirinius was governor of Syria.
3. An earlier governor of Syria began the census and Quirinius completed it.
4. The emperor in Rome had ordered the census and it took several years to complete.

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Because of some things in the past, scholars think the Romans held many censuses. However, there is little that is known about these censuses.

Why did the Romans hold this census?

[2:1, 2:3]

The Romans held a census to collect taxes and enlist men to serve as soldiers. However, God used this census to cause Mary to go to the place where the Messiah would be born, in the way the Old Testament prophets had said centuries before. In this way, God used the Roman emperor, the most powerful ruler in the world at that time, to fulfill Micah's prophecy (See: Micah 5:2; Acts 4:27-28).

See: Prophecy (Prophesy)

Why was Bethlehem called the "city of David"?

[2:4]

Here, "city of David" referred to Bethlehem. Bethlehem had been the hometown of King David. Luke called Bethlehem the "city of David" in order to say that both David and the Messiah were born in the same place. This was not always the "city of David." In the Old Testament, the "city of David" was Jerusalem.

See: 2 Samuel 5:7,9; 2 Samuel 20:6

See Map: Judah; Bethlehem

Why did Mary put the infant Jesus into a feeding trough?

[2:7]

Mary put the infant Jesus into a "trough"(φάτνη/g5336) for feeding animals. Because of the census, many people travelled to Bethlehem at this time. Therefore, Luke explained there was no room for Mary and Joseph in the "inn"(κατάλυμα/g2646).

What was the "inn"?

[2:7]

Scholars give different ideas of what the "inn" was.

1. A room for guests in someone's home.
2. A stopping place for travelers.
3. A stable for animals.

See: Luke 9:58; 7:44-46; 9:52-53

2:8-20

What season was Jesus born?

[2:8}

Most people believe that Jesus was in the winter. However, some scholars do not think that Jesus was born in the winter. This is because it would have been too cold for sheep to stay in pastures. However, other scholars believe that the winters in ancient Israel were warm enough for the sheep to be outdoors. Luke did not say what season Jesus was born.

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Advice to Translators: For languages that do not speak of four seasons (spring, summer, autumn, and winter), the idea of winter can be expressed as “the cold season.”

How did Luke write the word “today”?

[2:11]

Luke wrote the word “today” (see: Luke 2:11) many times in his gospel (see: Luke 4:21; 5:26; 19:9; 23:43). Some scholars think that he wrote this word to show that something fulfilled a prophecy. However, other scholars think that “today” did not have any special meaning. They think that in this verse “today” means simply the day of Jesus’ birth.

Advice to Translators: The sentence below about fulfilling a prophecy can be restructured as, “Some scholars think that Luke writes ‘today’ when he is showing that a message from a prophet in the past came true in his gospel.”

What did the angel call the baby Jesus at his birth?

[2:11]

The angel called Jesus three different things when he was born.

1. The angel called Jesus “Savior”(σωτήρ/g4990). People who worshiped many gods sometimes called their gods “savior”, and the people of Rome sometimes called their leaders “savior”. However, here “Savior” refers to Zechariah’s prophecy that Jesus would save people from their sins (see: Luke 1:77).
2. The angel called Jesus the “Christ”(Χριστός/g5547). That is, Jesus is the “anointed one” whom God chose to be Israel’s Messiah.
3. The angel called Jesus “Lord”(κύριος/g2962). This word is usually translated “Lord,” but God the Father is called “Lord” in the Greek Old Testament. Scholars say when the angel called Jesus this same thing, he meant that Jesus is himself God.

When the angel called Jesus “Savior,” “Christ,” and “Lord,” perhaps he was explaining what the angel Gabriel said to Mary (see: Luke 1:32-35).

See: Angel; Incarnation; Messiah (Christ); Savior

What were “signs”?

[2:12]

The angel told the shepherds that the newborn baby would be wrapped in cloths and lying in a feeding trough. He said that this would be a “sign”(σημεῖον/g4952) for them. Signs are things that show people that God has power, or that he is telling the truth about something.

When the shepherds saw the baby in a feeding trough, they would know that this was the child of which the angel had spoken. They would also know that the angel had told them the truth. Luke often wrote about signs. He wrote about signs in the sky (see: Luke 21:25), and signs that King Herod wanted to see Jesus do (see: Luke 23:8). Even though Luke did not call it a sign, some scholars believe the judgment on Zechariah was a sign (see: Luke 1:20).

See: Sign

Advice to Translators: Some languages prefer to use a verb instead of a noun such as “sign.” For example, instead of translating, “This will be a sign for you: You will find a baby wrapped in cloths, lying in a feeding trough,” some languages will want to translate, “This is how you will know what I am talking about: You will find a baby….” In the same way, instead of writing, “Signs are things that show people that God has power…,” some languages will prefer to say, “God uses things to show people that he has power….”

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What did the angels mean when spoke about peace on earth?

[2:14]

The angels either promised or wished that God would give peace to certain people on earth. They did not speak, as many believe, of God giving general peace to everyone on earth. Here, “peace” meant complete well-being. It means more than just not worrying, or just not fighting with other people.

See: Luke 7:50; 8:48

Did the angels say “among people with whom God is pleased” or “among people who please God”?

[2:14]

The oldest Greek copies disagreed about whether the angels said “among people whom God ‘favors’”(εὐδοκία/g2017) or “among people who please God”. The difference of meaning is whether God choose people because of his “favor”, or whether he gave peace to people who had “favor” for God, that is, who loved God.

See: Differences in the Ancient Copies of the Bible

2:21-40

Why did the parents of Jesus take him to the temple in Jerusalem?

[2:22]

Mary and Joseph were careful to obey the Law of Moses (see: Luke 2:22,23,24,27,39). Because Bethlehem was near the temple in Jerusalem, they were able to take Jesus to the temple. There, they asked God to bless Jesus.

See: Temple

See Map: Jerusalem; Bethlehem

How was Jesus’ family poor?

[2:24]

Some scholars believe that Mary and Joseph were poor because they brought two small birds to sacrifice for her. This was for them to obey the law of Moses. The normal sacrifice was a lamb, but it could be two small birds if the family was poor.

Some scholars believe that Mary and Joseph made this trip to the temple before the “learned men”(μάγος/g3097) visited Jesus. Mary and Joseph would have been able to buy a lamb after the “learned men” brought Jesus valuable gifts (see: Matthew 2:11).

See: Leviticus 12:8

Who was Simeon?

[2:25]

Luke wrote nothing about Simeon except that he honored God and obeyed him. He was waiting for the “helper”(παράκλησις/g3874) of Israel. That is, he was waiting for God to help Israel. Also the Holy Spirit was “on him”. That is, was with him. This was how Simeon was able to speak about what Jesus would do in the future.

What were the “helper” of Israel and the “deliverer” of Jerusalem?

[2:25]

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The “helper”(παράκλησις/g3874) of Israel and the “deliverer”(λύτρωσις/g3085) of Jerusalem are both in this passage (see: Luke 2:25,38). They were both things that Simeon, Anna, and others were “waiting”(προσδέχομαι/g4327) for God to make happen. Some scholars believe that they were waiting for God to free Israel from the Romans, who ruled over it. Others believe that they were waiting for the kingdom of God, that is, for God to begin to rule in Israel.

Simeon, Anna, and others like them were probably waiting for the Messiah to come and rescue them from their suffering. Some scholars say that when Jews talked about the “helper” of Israel, they were talking about the Messiah, the person they were expecting to come.

See: Redeem (Redemption); Kingdom of God

Why was the Holy Spirit was upon Simeon?

[2:25]

The Holy Spirit was “upon”(ἐπί/g1909) Simeon. Because of this, Simeon honored God (see: Luke 2:25). Also, the Holy Spirit told Simeon that he would see the Messiah (see: Luke 2:26). The Holy Spirit guided Simeon’s life until he went to the temple at the right time to see the Messiah (see: Luke 2:27). Finally, the Holy Spirit made Simeon able to recognize the Messiah and to prophesy about him.

See: Holy Spirit;Filling of the Holy Spirit

What did Simeon believe about Jesus?

[2:26]

Simeon believed that Jesus is the Messiah God sent (see: Luke 2:26). He also believed that Jesus would “save”(σωτήριος/g4992) the people of Israel (see: Luke 2:30). Simeon also called Jesus the “light”(φῶς/g5457) for the Gentiles. This metaphor meant that Jesus would enable Gentiles to also know God. Simeon also believed that Jesus would bring “glory”(δόξα/g1391) to Israel (see: Luke 2:32). Some scholars say all the people in the world will honor Israel because of Jesus. Other scholars say Jesus is the Israelite whom all people in the world will honor in the future (see: Isaiah 49:5). God also honored Israel by planning to save people everywhere through Jesus, an Israelite man.

See: Save (Salvation, Saved from Sins); Metaphor; Light and Darkness (Metaphor)

Why were Joseph and Mary amazed at what Simeon said about Jesus?

[2:33]

Jesus’ parents were amazed at what Simeon said about Jesus (see: 2:33). Most Jews did not believe that Gentiles could live together with God forever. Mary probably did not expect Simeon to praise God because of her child.

How did Simeon say to Mary that Jesus will be very great?

[2:34]

Simeon said that Jesus was “appointed”(κεῖμαι/g2749) to do a certain task. He meant that God had sent Jesus in order to cause many in Israel to “rise” and many others to “fall.” That is, God would bless many Israelites through Jesus, and would condemn many others, those who would reject Jesus. Some scholars also believe that “rise” represents living with God forever, and that “fall” represents suffering forever away from God.

Simeon also called Jesus a “sign,” that is, someone that God would show to the people. Despite this, many people would speak against him and not accept his message.

See: Luke 11:23

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See: Appoint; Heaven; Hell; Sign

How will a sword pierce Mary's "soul"?

[2:35]

Simeon told Mary that a sword will pierce her "soul"(ψυχή/g5590). By saying this, Simeon meant that Mary would become very sad. Many scholars believe that it was over the death of Jesus that Mary would become sad like this. Some scholars believe that she would become sad over the division in Israel between those who would accept her Son and those who would reject him. Other scholars believe that she would become sad over grief Jesus caused when he stayed in the temple (see: Luke 2:49), and when he gave his disciples priority over his own family (see: Luke 8:21). It is also possible that Simeon spoke about the sword for more than one of these reasons. In any case, Mary would suffer greatly in the years ahead.

See: John 19:25; Luke 12:51-53

How did the birth of John the Baptist compare to Jesus' birth?

There were some ways in which the birth of John the Baptist was born in the same way Jesus was born.

1. The angel Gabriel announced beforehand that each would be born.
2. Both John's mother and Jesus' mother did not expect to become pregnant.
3. Men gave prophecies about each of the babies.
4. Both babies caused people to rejoice.

However, scholars have pointed out several differences.

1. John was born to old and barren parents, but Jesus was born to a virgin.
2. John was a prophet of God, but Jesus is the Son of God.
3. The Holy Spirit filled John while he was in his mother's womb, but Jesus' mother conceived him as the Holy Spirit came on her.
4. Neighbors and relatives rejoiced because of John's birth, but angels rejoiced because of Jesus' birth.
5. John grew and became strong in spirit (see: Luke 1:80), but Jesus also increased in wisdom.
6. John was the greatest human to ever live, but Jesus is more excellent than John.

These differences were how Jesus was greater than John.

How did the Holy Spirit begin to work in a different way after Jesus was born?

[2:38]

Most scholars believe that God stopped sending prophets to Israel about four hundred years before Jesus was born. These four hundred years are called the "inter-testamental years," that is, the years between when the last book of the Old Testament was written and when Jesus was born.

However, since Luke calls Anna a "prophetess"(προφῆτις/g4398), some scholars believe that the Holy Spirit continued to work in the same way in Israel. Still other scholars believe that God began to send prophets again after these four hundred years.

See: Holy Spirit; Prophecy (Prophesy)

2:41-52

Why did Jesus' parents go to Jerusalem every year?

[2:41]

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The Law of Moses required Jewish men to go to three festivals in Jerusalem each year (see: Deuteronomy 16:16), but it was often impossible for the poor to go so often, because for many of them, Jerusalem was very far away. Probably many people went only to the Passover festival, as Mary and Joseph did. In doing so, they showed themselves to be people who honored God. At the Passover, they offered sacrifices and celebrated for a week. This festival was to remember how God had brought the Israelites out from Egypt and freed them from being slaves.

See: Leviticus 23:6

See: Passover

See Map: Jerusalem

When did Jesus' parents take him to the Passover?

[2:41]

Some scholars believe that this was the first time that Jesus' parents took him to Jerusalem for the Passover. Other scholars believe that they took him every year. Either is possible.

How did Jesus become a son of the Law of Moses?

[2:43]

The Jews thought that when boys became twelve years old, they were old enough to know the difference between right and wrong. It was at this age that a Jewish boy began to have to obey the Law of Moses. People then began to call him a "son of the Law".

See: Law of Moses

How did Jesus' parents leave him in Jerusalem?

[2:44]

Jesus and his parents traveled to Jerusalem in a large group of people. Mary and Joseph probably thought that everyone in the group made sure that all the children were with them.

Where did Mary and Joseph find Jesus?

[2:46]

Mary and Joseph found Jesus in the temple. Jesus was not inside the temple itself. He was in the courtyard of the temple.

See: Temple; Temple Courtss

How did Jesus amaze teachers in the temple?

[2:47]

During Passover, many teachers came to the temple. They taught by asking questions and then answering their own questions. At the end of the festival, although most visitors had left Jerusalem, the boy Jesus stayed behind in the temple. Perhaps Jesus asked questions of the teachers because he truly wanted to know various things about the Law of Moses. Perhaps he also asked questions in the same way the teachers did, in order to answer them himself. In any case, he answered questions in a way that amazed the teachers.

See: Temple

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Why did Mary ask Jesus a question?

[2:48]

Mary asked Jesus a question because she cared for her son. She was very worried after she and Joseph could not find Jesus for three days. She thought that Jesus had done wrong when he left their group and stayed behind in Jerusalem. However, Jesus did not do anything wrong.

Who was Jesus' Father?

[2:49]

See: Son of God; God the Father

What was "necessary" to happen?

[2:49]

Luke wrote the word "necessary"(δεῖ/g1163) to say God required Jesus to be in his Father's house, or to be busy with his Father's affairs. Jesus had no choice other than to honor and obey God. At the age of twelve, Jesus understood that he had to do what his Father wished him to do.

How did Jesus grow in wisdom?

[2:52]

Jesus grew up like other children grow up. Even though he was God, he was also a human being, so he needed to learn just like any other child. Luke seems to want to say that as Jesus grew, he understood better and better how he was going to serve God his Father.

See: Incarnation

Luke 2:1

Now ... it came about that

These words mark the beginning of a new part of the story.

Caesar Augustus

"King Augustus" or "Emperor Augustus." He was the first emperor of the Roman Empire.

sent out a decree ordering

"sent messengers with a decree ordering"

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

"that they count all the people in the world and write down their names"

the world

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

Luke 2:2

Quirinius

This is the name of a man.

Luke 2:3

his own city

This refers to the cities where people's ancestors lived. Alternate translation: "the city in which his ancestors lived" or "the city of his ancestors"

to be registered for the census

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

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Luke 2:4

to the city of David, which is called Bethlehem

"to Bethlehem, the city of King David" or "to Bethlehem, the town where King David had lived"

because he was of the house and family line of David

"because Joseph was a descendant of David"

Luke 2:5

who was engaged to him

"his fiancée" or "who was promised to him." An engaged couple was considered legally married, but they would not have been physically intimate.

Luke 2:6

while they were there

"while Mary and Joseph were in Bethlehem"

the time came for her to deliver her baby

"it was time for her to give birth to her baby"

Luke 2:7

wrapped him in long strips of cloth

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

laid him in a manger

A manger is a box or frame where people put hay or other food for animals to eat. Mary may have used dry hay as a cushion for the baby.

there was no room for them in the inn

"there was no space for them to stay in the guest room.

Luke 2:9

An angel of the Lord appeared to them

"An angel from the Lord came to them" or "An angel who served the Lord suddenly stood near the shepherds"

Luke 2:10

that will bring great joy to all the people

"that will make all the people very happy"

Luke 2:11

the city of David

This refers to Bethlehem.

Luke 2:12

This is the sign that will be given to you

"God will give you this sign"

the sign

This was either a sign that would help the shepherds recognize the baby, or it was a sign to prove that what the angel said was true.

Luke 2:13

a great multitude from heaven

"a large group of angels from heaven"

Luke 2:14

Glory to God in the highest

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

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

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

Luke 2:15

Let us now go

"We should go now"

Luke 2:17

they made known what had been said to them about this child

the shepherds told people what the angels had said to them about the baby

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Luke 2:18

what was spoken to them by the shepherds

"what the shepherds told them"

Luke 2:19

treasuring them in her heart

Mary considered the things she heard about her son to be precious like a treasure. Alternate translation: "keeping them like treasure in her heart" or "carefully remembering them"

Luke 2:20

The shepherds returned

"The shepherds went back to the sheep"

glorifying and praising God

"talking about God's greatness and praising him"

Luke 2:21

When it was the end of the eighth day, when he was circumcised

"When the eight days ended and they circumcised the baby" or "Eight days after the baby was born, they circumcised him, and"

he was named Jesus, the name he had been given by the angel

"they named him Jesus, the name the angel had called him"

Luke 2:22

When the required number of days ... had passed

"When the number of days that God required ... had ended"

for their purification

"for them to become ceremonially clean"

they brought him up to the temple

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

to present him to the Lord

"to bring him to the Lord"

Luke 2:23

As it is written in the law of the Lord

"They did this because Moses wrote in the law of the Lord" or "They did this because the law of the Lord says"

Every male who opens the womb

"The first male that a mother gives birth to" or "Every firstborn male"

Luke 2:25

Behold

The word "behold" alerts us to a new person in the story.

was righteous and devout

"did what was right and feared God" or "obeyed God's laws and feared God"

the consolation of Israel

"the one who would comfort the people of Israel"

the Holy Spirit was upon him

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

Luke 2:26

It had been revealed to him by the Holy Spirit

"The Holy Spirit had shown him" or "The Holy Spirit had told him"

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

"Simeon would not die before he had seen the Lord's Christ" or "he would see the Lord's Messiah before he died"

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Luke 2:27

Led by the Spirit

"As the Holy Spirit directed him"

into the temple

"into the temple courtyard." Only priests were allowed to enter the temple building.

Luke 2:28

he took him into his arms

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

Luke 2:29

Now let your servant depart in peace

"I am your servant; let me die in peace" or "Let me, your servant, die in peace"

according to your word

"as you promised"

Luke 2:30

my eyes have seen

"I have personally seen" or "I, myself, have seen"

your salvation

"the savior whom you sent" or "the one whom you sent to save people"

Luke 2:31

which you

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

Luke 2:32

A light for revelation to the Gentiles

"This child will be like a light that reveals God to the the Gentiles"

and glory to your people Israel

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

Luke 2:33

what was said about him

"the things that Simeon said about the child"

Luke 2:34

said to Mary his mother

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

Behold

"Look" or "Listen." By saying this, Simeon tells Mary that what he is about to say next is extremely important.

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

"this child will cause many people in Israel to fall or rise"

Luke 2:35

a sword will pierce your own soul

"your sadness will be painful as though a sword pierced your soul"

so that the thoughts of many hearts may be revealed

"so that he may reveal the thoughts of many people" or "so that he may reveal what many people secretly think"

Luke 2:36

Phanuel

This is a man's name.

She was advanced in her days

"she had lived many days" or "she had lived many years" or "she was very old." See how you translated similar words in Luke 2:7.

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after her virginity

"after she married him"

Luke 2:37

a widow for eighty-four years

Possible meanings are 1) she was a widow and was now 84 years old, or 2) she became a widow and lived another 84 years.

She never left the temple

"She was always at the temple" or "She never stopped going to the temple"

with fastings and prayers

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

Luke 2:38

she came near to them

"she approached Mary and Joseph"

for the redemption of Jerusalem

"for God to redeem Jerusalem" or "for the one who would rescue Jerusalem" or "for the one who would set Jerusalem free"

Luke 2:39

When they had finished everything they were required to do according to the law of the Lord

"When Joseph and Mary had finished doing everything the law of the Lord required them to do"

their own town of Nazareth

"the town of Nazareth, where they lived"

Luke 2:40

he was full of wisdom

"he was becoming wiser" or "he was learning what was wise"

the grace of God was upon him

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

Luke 2:42

they again went up

“they again went to Jerusalem.” Jerusalem was in a region of high hills.

at the customary time

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

Luke 2:43

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

"After celebrating the feast for the required number of days" or "When the days for the feast ended"

Luke 2:44

They assumed

"They thought"

they traveled a day's journey

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

Luke 2:46

in the temple

"in the temple courtyard" or "at the temple"

in the middle of the teachers

"among the teachers" or "together with the teachers" or "surrounded by those who taught people about God"

Luke 2:47

at his understanding

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

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and his answers

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

Luke 2:48

When they saw him

"When Mary and Joseph found Jesus"

why have you treated us this way?

They rebuked Jesus because he had not gone with them and this had caused the to worry about him. Alternate translation: "you should not have treated us like this!" or "you should not have done this to us!"

Look

"Listen" or "Pay attention"

Luke 2:49

Why were you searching for me?

Jesus uses two questions to mildly rebuke his parents. Alternate translation: "You did not need to look for me."

Did you not know ... business?

This question can be translated as a statement. Alternate translation: "You should have known ... business."

I had to be about my Father's business

Possible meanings are "I had to do the work my Father gave me" or "I had to be in my Father's house."

Luke 2:51

he went back home with them

"Jesus went back home with Mary and Joseph"

was obedient to them

"obeyed them" or "was always obeying them"

treasured all these things in her heart

See how you translated a similar phrase in 2:19.

Luke 2:52

to grow in wisdom and stature

"to become wiser and stronger." This refers to mental and physical growth.

and increased in favor with God and people

“and God and people were more and more pleased with him”

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Chapter 3

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

[3] He went into all the region around the Jordan, preaching a baptism of repentance for the forgiveness of sins.
[4] As it is written in the book of the words of Isaiah the prophet,
"A voice of one crying out in the wilderness,
'Make ready the way of the Lord,
make his paths straight.
[5] Every valley will be filled,
and every mountain and hill will be made low,
and the crooked roads will be made straight,
and the uneven places will be built into roads,
[6] and all flesh will see the salvation of God.'"

[7] So John said to the crowds who were coming out to be baptized by him, "You offspring of vipers! Who warned
you to run away from the wrath that is coming?
[8] Therefore, produce fruits that are worthy of repentance, and do not begin to say within yourselves, 'We have
Abraham for our father,' for I tell you that God is able to raise up children for Abraham from these stones.
[9] Even now the ax is set against the root of the trees. So every tree that does not produce good fruit is chopped
down and thrown into the fire."

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

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

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

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

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

He said to them, "Do not take money from anyone by force, and do not accuse anyone falsely. Be content with
your wages."

[15] Now as the people were eagerly expecting the Christ to come, everyone was wondering in their hearts
concerning John, whether he might be the Christ. [16] John answered by saying to them all, "As for me, I baptize you
with water, but someone is coming who is more powerful than I, and I am not worthy even to untie the strap of
his sandals. He will baptize you with the Holy Spirit and with fire.
[17] His winnowing fork is in his hand to thoroughly clear off his threshing floor and to gather the wheat into his
storehouse. But he will burn up the chaff with fire that can never be put out."

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

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

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

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

[27] Joda was the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Salathiel, the son of Neri, [28] the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

[29] the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi.
[30] Levi was the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,

[31] the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, [32] the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon.

[33] Nahshon was the son of Amminadab, the son of Admin, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, [34] the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

[35] the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah.
[36] Shelah was the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech,

[37] the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalalel, the son of Cainan, [38] the son of Enos, the son of Seth, the son of Adam, the son of God.

Luke 3

3:1-20

Who was Tiberius Caesar?

[3:1]

Tiberius Caesar ruled the entire Roman Empire from A.D. 14 to 37. The fifteenth year of his reign was A.D. 27.

See: Rome (Roman Empire, Caesar)

Who was Pontius Pilate?

[3:1]

Pontius Pilate was a “leader”(ήγεμονεύω/g2230) in the Roman Empire. He ruled over Judea and the area near Judea from A.D. 26 to 36.

See Map: Judea

Who was Herod?

[3:1]

There are several men named Herod in the Bible. The man in this verse is Herod Antipas, one of the sons of King Herod the Great. He ruled a “fourth”(τετρααρχέω/g5075) of the area that his father ruled. Herod Antipas ruled over Galilee from 4 B.C. to A.D. 39.

See: King Herod

Who was Philip?

[3:1]

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Philip was another one of the sons of Herod the Great. He ruled a “fourth”(τετραάρχέω/g5075) of the area that his father ruled. This included the regions of Iturea and Trachonitis, which were located east of Caesarea Philippi, and south of Damascus.

See Map: Israel

Who was Lysanias?

[3:1]

The only thing that is known about Lysanias is that Luke said he was ruler of Abilene at this time. Abilene was place north of Mt. Hermon. Perhaps he was another son of Herod the Great. He ruled a “fourth”(τετραάρχέω/g5075) of the area that his father ruled.

See: King Herod

See Map: Israel

Why did Luke give the names of Roman and Jewish rulers at the time of John the Baptist?

[3:1]

Luke gave the names of Roman and Jewish rulers at the time of John because John was a prophet who served God. In the Old Testament, when someone wrote about a prophet, they often said what kings were ruling when the prophets served God (see: Isaiah 1:1; Zechariah 1:1). Although Luke did not call John a prophet in this scripture (see: Luke 3:2), Zechariah and Jesus called John a prophet (see: Luke 1:76; 7:26). This was because God told him what to say to people.

Also, Luke gave the names of the rulers because his readers knew them. They knew that these rulers had did many evil things, and that the prophets suffered because of them. When the people of Israel read about these things, perhaps they thought about how kings in the past made the prophets suffer and die (see: Hebrews 11:32-40). John suffered and died because of evil rulers in the same way other prophets suffered and died.

See: Prophet

Advice to translators: Use the expression for “clean” or “ritually pure” that you use in your version of the gospels.

Why was John’s baptism different than other kinds of baptism?

[3:3]

See: Baptize (Baptism); Repent (Repentance); Messiah (Christ); Clean and Unclean

See Map: Jordan

How did Luke write about repenting?

[3:3]

“Repentance”(μετάνοια/g3341) is a turning, in the same way when someone turns from facing one way to facing another way. Some scholars think that it means to stop dishonoring God and to turn to follow a path that honors him. Other scholars think it means for a person to change what he thinks about God. John used the word “repentance” because he wanted the people to get ready for the messiah to come to them.

See: Isaiah 40:3-5

See: Repent (Repentance)

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How did God forgive a Jew's sins?

[3:3]

God will only forgive a person for sinning if that person believes in him. Before Jesus came to Earth, the Jews showed God that they believed in him by obeying the Law of Moses. When John the Baptist preached, some Jews showed that they trusted God by "repenting"(μετάνοια/g3341) and asking John to baptize them. However, it was not because of the way that they acted that God forgave them. It was because they trusted in him.

See: Baptize (Baptism); Repent (Repentance)

How did John serve God and Jesus?

[3:4]

John served God by helping the Jewish people to know that Jesus was the messiah and to believe in Jesus. Luke wrote about the way John served Jesus as if John was announcing that a king was coming (see: Luke 3:5). When a king visited, the people often repaired the road and made it easy to travel on. John explained to the people that the right way to receive Jesus was to repent and trust in God to save them.

See: Repent (Repentance); Messiah (Christ)

Why did Luke write all flesh will see God's salvation?

[3:6]

Luke wrote all flesh will see God's salvation. Luke was repeating Isaiah 40:5. The Greek translation of the Old Testament used the word "salvation" in Isaiah 40:5. Luke may have also thinking about Isaiah 45:8,17; 46:13 and other scriptures in Isaiah. Isaiah wrote about God's salvation many times.

See: Luke 2:30; Isaiah 12:2-3; 17:10; 25:9; 52:7; 59:17

What was flesh?

[3:6]

Flesh was "people"(σάρξ/g4561). That is, flesh was a metaphor to say that all people will know about the salvation God brings.

Why did John call the Jews poisonous snakes?

[3:7]

John called the Jews children of poisonous snakes because they did evil things. The Jews thought they were Abraham's children and friends with God. While Abraham was their ancestor, they did not do the things that Abraham did. Therefore, they were not friends with God. Isaiah said that God's enemies among the Israelites were poisonous snakes (see: Isaiah 59:5).

See: Luke 19:40

See: Wrath; Fire

Advice to translators: "Imply" means to want to say something without saying it clearly.

Why did John speak of the wrath to come?

[3:7]

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John implied that God will be angry with the people who do not “repent”(μετάνοια/g3341). He also implied that he was talking about the “Day of the Lord,” when God will judge the whole world.

See: Isaiah 13:9; Zephaniah 2:2

See: Repent (Repentance); Day of the Lord; Day of Judgment

How did John speak about fruit?

[3:8]

John spoke about people doing good things as if they were trees producing fruit. That is, when people “repented”(μετάνοια/g3341), they made fruit. John said that if there was no fruit, then they did not truly “repent”.

If Jews did not do good things, then John said they did not live in the same way Abraham lived. If Jews did good things, then John said they were “true” descendants of Abraham. That is, they lived in the way that Abraham lived. However, the Jews thought they were “true” descendants of Abraham even when they did evil things. John said they were wrong to think that. He said they needed to do good things.

John said when trees did not make fruit, they were useless. Therefore, men cut them down and burned them. In the Bible, when God punishes sinners it is often spoken about as if they were being burned (see: Matthew 13:49-50; Revelation 21:8). If the Jews did not “repent”, God would punish them. They only had a short period of time in which to repent.

Finally, when people “repented,” they changed how they treated other people. They were to share with those who lacked what they needed every day. They were also to treat all people the same way. John wanted people to think about the things they did.

See: Repent (Repentance); Fruit (Metaphor)

What did the Jews think about tax collectors?

[3:12]

The Jews hated tax collectors for many reasons.

1. Tax collectors collected taxes for the Roman government. The Jews hated the Roman government because they were Gentiles and they treated the Jews badly.
2. Tax collectors often took more money than they needed to take.
3. The Jews believed they were giving money to people who were evil and reject God.

Because of this, the Jews considered Jewish tax collectors to be traitors to their own people so that they could gain money for themselves.

See: Tax (Tax Collector, Toll)

Advice to translators: A sandal is a type of shoe that does not completely surround the foot. When someone wears a sandal, you can see his toes.

Why was John unworthy to untie Jesus’ sandals?

[3:16]

Except for Jesus, John the Baptist honored God more than anyone else who ever lived (see: Luke 7:28). He was humble, and he knew that Jesus was far stronger than himself. He knew Jesus is God. Because of this, John did not feel that he was good enough to approach Jesus. For the Jews, God could not be approached because he is perfectly “holy”(ἅγιος/g0040). That is, God is perfect and completely different from men.

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In ancient Israel, people's feet got dirty from the dusty ground they walked on. Only servants would touch someone's feet; they did so in order to wash them for them. People wore sandals on their feet, so their sandals also became dirty. John thought that Jesus was so much greater than himself, that he did not deserve even to help him remove his sandals.

See: Holy (Holiness, Set Apart)

Why did people baptize other people?

[3:16]

See: Baptize (Baptism)

How did Jesus baptize in the Holy Spirit and in fire?

[3:16]

Some scholars say Jesus baptized in the Holy Spirit and in fire when he punished people who did evil things (see: Luke 3:9,17). Other scholars say Jesus baptized in the Holy Spirit and fire by filling people with the Holy Spirit so they could serve God (see: Acts 1:5; 2:3-4).

See: Filling of the Holy Spirit

Advice to translators: This entry is mainly for people in cultures that do not know or use threshing floors.

What was a threshing floor?

[3:17]

A threshing floor was a bare place on the ground where people separated grain from its stalk. In some places, people made threshing floors inside large buildings. At the time of John the Baptist, most threshing floors were outside.

When people separated the grain from its stalk, they often beat the stalks or they had large animals pull heavy loads across the stalks. Then, the people threw the stalks into the air, where the wind blew away the useless parts. The grain, which was heavier, fell back to the ground. Then the people put the grain into bags.

When John said that the messiah would separate grain, he meant that the messiah would separate the people who believed in him from those who rejected him. The writers of the Bible often spoke of God punishing the wicked people as if he were making a fire burn forever (see: Matthew 25:41; Revelation 20:10,15).

See: Metaphor; Hell; Fire; Punish (Punishment)

What was the good news John announced?

[3:18]

When Luke said that John announced the "good news" or "gospel"(εὐαγγελίζω/g2097) to the Jews, he meant that John told everyone to repent of their sins. They must also be "baptized"(βαπτίζω/g0907) to get ready for the messiah.

When Jesus began to teach the people, he told them more things about this good news. He told people that the "kingdom of God" was coming. He also spoke more and more clearly about what he would do. He would die on a cross but he would rise again. This was what he must do as the "Lamb of God." However, it seems that he only said this to the twelve disciples. It does not seem that he ever told the people in general about these things.

See: Gospel; Repent (Repentance); Messiah (Christ); Kingdom of God; Lamb of God

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3:21-22

Why was Jesus praying when he was baptized?

[3:21}

Jesus was praying when he was baptized because he wanted the Holy Spirit to help him serve God. Luke often wrote about someone praying at the same time when he wrote about the Holy Spirit. He wrote about how Jesus taught his disciples how to pray to God. Later, God the Father gave the Holy Spirit to them (see: Luke 11:13). God filled Christians with the Holy Spirit when they prayed (see: Acts 4:31).

See: Pray (Prayer); Filling of the Holy Spirit

Advice to translators: For “the Holy Spirit filled Christians,” consider using the expression in your version of Acts 2:4.

Why was the Holy Spirit in bodily form of a dove?

[3:22]

In the Bible, a dove represented many different things. Only Luke wrote the Holy Spirit was in the “bodily”(σωματικός/g4984) “form”(εἶδος/g1491) of a dove.” Luke wrote that because he noted well the service of the Holy Spirit at the start of his Gospel (see: Luke 1:15,35,41,67; 2:25-27).

See: Matthew 3:16; Mark 1:10; Isaiah 42:1

Advice to translators: For “the bodily form of a dove,” use the expression in your Bible version.

Why did God call Jesus his Son?

[3:22]

God called Jesus his Son because God was announcing that Jesus was the messiah whom he had promised to send. In Psalms 2:7, God said the person he made king was his “Son”. God also loves Jesus and is pleased with him. God spoke from heaven when Jesus was baptized. The people heard him, but they did not see him.

See: Messiah (Christ); Son of God

Why was Jesus baptized?

[3:22]

John “baptized”(βαπτίζω/g0907) people as part of their “repenting”(μετανοέω/g3340) from their sins. He did this so that they would be able to welcome the Messiah, Jesus Christ. He also “baptized” Jesus (see: Mark 1:9), because Jesus asked him to do so, even though Jesus had never sinned. He never needed to “repent” of having sinned. Most scholars think that Jesus wanted to be “baptized” in order to prepare him to be a sacrifice to God. He would die in the same way a sacrifice was done to allow people to be at peace with God.

See: 2 Corinthians 5:21

See: Repent (Repentance); Messiah (Christ); Atone (Atonement)

3:23-38

Why did Luke write how old Jesus was when he began to serve the people?

[3:23]

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Luke wrote that Jesus was about thirty years old when he began to serve the people. The Jews thought that this was when a man should begin doing the work that he would do for the rest of his life. Joseph was thirty years old when he became a leader in Egypt (see: Genesis 41:46). David was thirty when he began to rule over Israel (see: 2 Samuel 5:4). The Levites began serving in the tent of meeting at the age of thirty (see: Numbers 4:3).

See: Tent of Meeting

Advice to translators: A genealogy is a list of someone's ancestors or descendants.

How was Luke's genealogy of Jesus different from Matthew's genealogy of Jesus?

[3:23]

Luke's genealogy of Jesus is different from Matthew's genealogy in several ways.

1. Matthew wrote the genealogy first in his gospel. However, Luke wrote the genealogy after he wrote about how Jesus was "baptized"(βαπτίζω/g0907). However, he wrote about it before he wrote about how Satan tried to make Jesus sin.
2. Matthew started Jesus' genealogy with Abraham. He wrote Jesus' descendants until Joseph, who people thought was the father of Jesus. However, Luke started Jesus' genealogy with Joseph. He wrote Jesus' ancestors all the way back to Adam, the first man.
3. Matthew wrote about David's son Solomon in his genealogy. However, Luke wrote about David's son Nathan.
4. Matthew wrote about women in his genealogy. However, Luke did not write about any women.
5. Matthew wrote about three groups of fourteen people. This was forty-two people. Luke wrote about eleven groups of seven people. This was seventy-seven people.
6. The people between Jesus to David are different in Matthew and Luke.

See: Gospel;Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Genealogy; Son of David

Advice to translators: A genealogy is a list of someone's ancestors or descendants.

Why was Luke's genealogy of Jesus different from Matthew's genealogy of Jesus?

[3:23]

Scholars give different reasons why Luke's genealogy of Jesus was different from Matthew's genealogy.

1. Matthew and Luke thought different kinds of people would read their gospels. Matthew wrote for Jewish Christians and Luke wrote for Gentile Christians.
2. Luke wrote Jesus' ancestors from his mother Mary but Matthew wrote Jesus' ancestors from Joseph.
3. Luke wrote about Nathan instead of Solomon because of prophecies that David would stop having descendants (see: Jeremiah 22:28-30; 36:30-31).
4. Luke wanted to imply that Jesus was also a prophet.

See: Gospel; Prophet

Advice to translators: A genealogy is a list of someone's ancestors or descendants.

Why did Luke write a genealogy of Jesus?

[3:23]

Luke's genealogy named the ancestors of Jesus back to Adam, the first man, and then back to God. Luke wanted people to know that Jesus was related to all mankind, not only to the Jews. Therefore, Luke also wanted his readers to know that Jesus came to bring the gospel to all mankind.

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Some scholars think Luke wanted people to know Jesus was different than Adam (see: Romans 5:12-21). When Adam sinned, the whole world rebelled against God and began to die. However, Jesus came so that people could live forever with God.

See: Gospel

Luke 3:1

Tiberius ... Pontius Pilate ... Herod ... Philip ... Lysanias

These are the names of men.

Judea ... Galilee ... Iturea ... Trachonitis ... Abilene

These are names of regions or territories.

tetrarch

"ruler"

Luke 3:2

during the high priesthood of Annas and Caiaphas

"while Annas and Caiaphas were high priests"

the word of God came to John

"God spoke his message to John"

Luke 3:3

preaching a baptism of repentance

"and he preached that people should be baptized to show that they were repenting"

for the forgiveness of sins

"so that their sins would be forgiven" or "so that God would forgive their sins"

Luke 3:4

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

"This happened as Isaiah the prophet had written in the book that contains his words:" or "John fulfilled the message that the prophet Isaiah had written in his book:"

A voice of one crying out in the wilderness

"The voice of one crying out in the wilderness is heard" or "They hear the sound of someone crying out in the wilderness"

Make ready the way of the Lord

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

Luke 3:5

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

When people prepare the road for an important person who is coming, they make the road level. This is part of the image started in the previous verse. Alternate translation: "They will fill in every valley ... they will level every mountain and hill" or "They will fill in every low place in the road ... they will remove every high place in the road"

Luke 3:6

will see the salvation of God

"will see how God saves people" or "will learn how God saves people from sin"

Luke 3:7

to be baptized by him

"for John to baptize them"

You offspring of vipers

Vipers are poisonous snakes that are dangerous and represent evil. Here "offspring of" means "being like." Alternate translation: "You evil poisonous snakes" or "You are evil, like poisonous snakes"

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Who warned you ... coming?

John was rebuking the people because they wanted him to baptize them, but they did not want to stop sinning. Alternate translation: "You cannot flee from God's wrath like this!" or "You cannot escape from God's wrath just by being baptized!"

from the wrath that is coming

"from the punishment that God is sending" or "from God's wrath on which he is about to act"

Luke 3:8

produce fruits that are worthy of repentance

Just as a plant is expected to produce fruit that is appropriate for that kind of plant, a person who says that he has repented is expected to live righteously. Alternate translation: "produce the fruit of righteousness that shows that you have repented"

to say within yourselves

"saying to yourselves" or "thinking"

We have Abraham for our father

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

to raise up children for Abraham

"to create children for Abraham"

Luke 3:9

the ax is set against the root of the trees

This is an image of the punishment that is about to begin. Alternate translation: "God is like a man who has placed his ax against the root of the trees"

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

"he chops down every tree ... and throws it into the fire"

Luke 3:10

kept asking him, saying

"kept asking him and said" or "kept asking John"

Luke 3:11

answered and said to them

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

should do the same

"should share it with a person who does not have food"

Luke 3:13

than you have been ordered to collect

"than the government has told you to take"

Luke 3:14

What about us? What must we do?

"What must we soldiers do?"

do not accuse anyone falsely

"do not say that an innocent person has done something illegal"

Be content with your wages

"Be satisfied with your pay"

Luke 3:15

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

"they were all wondering in their hearts if John might be the Christ"

Luke 3:16

I baptize you with water

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

not worthy even to untie the strap of his sandals

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

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He will baptize you with the Holy Spirit and with fire

"He will baptize you using the Holy Spirit and fire" or "He will baptize you in the Holy Spirit and fire"

Luke 3:17

His winnowing fork is in his hand

John speaks of the Christ coming to judge people as being like a farmer who is ready to separate wheat seeds from chaff. Alternate translation: "He is like a farmer whose winnowing fork is in his hand"

winnowing fork

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

threshing floor

The threshing floor was the place where people beat the wheat stalks so that the grains would fall off of them. Then they would winnow the grain.

to gather the wheat

"to gather the wheat seeds." This is the part of the wheat that is stored and used for food.

will burn up the chaff

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

Luke 3:18

With many other exhortations

"With many other strong urgings"

Luke 3:19

When Herod the tetrarch had been reproved

"When John reproved Herod the tetrarch"

for marrying his brother's wife Herodias

"because Herod married Herodias, his own brother's wife." This was evil because Herod's brother was still alive.

Luke 3:20

he locked John up in prison

Herod probably locked John up by ordering his soldiers to lock him up. Alternate translation: "Herod had his soldiers lock John up in prison" or "he told his soldiers to put John in prison"

Luke 3:21

General Information:

The events in verses 21 and 22 happened before John was arrested.

Now it came about

This phrase marks the beginning of a new event in the story.

when all the people were baptized

"while John baptized all the people." The phrase "all the people" refers to the people who were there with John.

Jesus also was baptized

"John baptized Jesus also"

the heavens opened

"the sky opened" or "the sky became open." This is more than a simple clearing of clouds. It might mean that a hole appeared in the sky.

Luke 3:22

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

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

a voice came from heaven

"a voice from heaven said" or "God spoke to Jesus from heaven, saying"

my beloved Son

God was calling Jesus his own Son. It is best to translate “Son” with the same word that your language uses to refer to a human son.

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Luke 3:23

General Information:

Luke lists the ancestors of Jesus through the line of Joseph.

thirty years of age

"30 years old"

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

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

the son of Heli

"who was the Son of Heli" or "Joseph was the son of Heli" or "Joseph's father was Heli"

Luke 3:27

the son of Salathiel

The name Salathiel may be a different spelling of the name Shealtiel, which is in some versions.

Luke 3:38

Adam, the son of God

This list goes all the way back to the first man, Adam. God created Adam, and Luke indicates that God was Adam’s father.

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Chapter 4

[1] Then Jesus, being full of the Holy Spirit, returned from the Jordan River and was led by the Spirit in the wilderness, [2] where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of that time he was hungry.

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

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

[5] Then the devil led Jesus up and showed him all the kingdoms of the world in an instant of time. [6] The devil said to him, "I will give to you all this authority and all their glory, for they have been given to me, and I can give it to anyone I want. [7] So then, if you will bow down and worship me, it will be yours."

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

[9] Then the devil led Jesus to Jerusalem and put him on the very highest point of the temple building, and said to him, "If you are the Son of God, throw yourself down from here. [10] For it is written,
'He will give orders to his angels regarding you,
to protect you,'
[11] and, 'They will lift you up in their hands,
so that you will not strike your foot against a stone.'"

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

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

[14] Then Jesus returned to Galilee in the power of the Spirit, and news about him spread throughout the entire surrounding region. [15] Then he began to teach in their synagogues and he was praised by all.

[16] He came into Nazareth, where he had been raised, and, as was his custom, he entered the synagogue on the Sabbath day and he stood up to read aloud. [17] The scroll of the prophet Isaiah was handed to him. He opened the scroll and found the place where it was written,
[18] "The Spirit of the Lord is upon me,
because he anointed me
to announce good news to the poor.
He has sent me to proclaim freedom to the captives
and recovery of sight to the blind,
to set free those who are oppressed,
[19] to proclaim the year of the Lord's favor."

[20] Then he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. [21] He began to speak to them: "Today this scripture has been fulfilled in your hearing."

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

[23] He said to them, "Surely you will say this proverb to me, 'Doctor, heal yourself. Whatever we heard that you did in Capernaum, do the same in your hometown.'" [24] But he said, "Truly I say to you, no prophet is received in his own hometown.
[25] But in truth I tell you that there were many widows in Israel during the time of Elijah, when the sky was shut up for three years and six months and a great famine came upon all the land. [26] But Elijah was sent to none of them, but only to Zarephath in Sidon, to a widow living there. [27] There were many lepers in Israel during the time of Elisha the prophet, but none of them were cleansed except Naaman the Syrian."

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[28] All the people in the synagogue were filled with rage when they heard these things. [29] They got up, forced him
out of the town, and led him to the cliff of the hill on which their town was built, so they might throw him off the
cliff. [30] But he passed through the middle of them and he went to another place.

[31] Then he went down to Capernaum, a city in Galilee, and he began to teach them on the Sabbath. [32] They were
astonished at his teaching, because he spoke with authority.
[33] Now in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud
voice, [34] "Ah! What do we have to do with you, Jesus of Nazareth? Have you come to destroy us? I know who you
are—the Holy One of God!"

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

[36] All the people were very amazed, and they kept talking about it with one another. They said, "What kind of
words are these? He commands the unclean spirits with authority and power and they come out." [37] So news
about him began to spread into every part of the surrounding region.

[38] Then Jesus left the synagogue and entered into the house of Simon. Now Simon's mother-in-law was suffering
with a high fever, and they pleaded with him on her behalf. [39] So he stood over her and rebuked the fever, and it
left her. Immediately she got up and started serving them.

[40] When the sun was setting, people brought to Jesus everyone who was sick with various kinds of diseases. He
laid his hands on every one of them and healed them. [41] Demons also came out from many of them, crying out
and saying, "You are the Son of God!" Jesus rebuked the demons and would not let them speak, because they
knew that he was the Christ.

[42] When daybreak came, he went out into a solitary place. Crowds of people were looking for him and came to the
place where he was. They tried to keep him from going away from them. [43] But he said to them, "I must also
preach the gospel about the kingdom of God to many other cities, because this is the reason I was sent here."

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

Luke 4

4:1-13

Why did Luke write that Jesus was full of the Holy Spirit when he went into the wilderness?

[4:1]

Luke wrote that the Holy Spirit wanted Jesus to go into the wilderness. In the wilderness, the devil tried to make Jesus sin. Matthew and Mark also wrote about the Holy Spirit doing this (see: Matthew 4:1; Mark 1:12). However, only Luke wrote that Jesus was full of the Holy Spirit. Some scholars say Jesus had the Holy Spirit in him and was full of the Holy Spirit since he was baptized (see: Luke 3:21-22). Other scholars say Luke wanted people to know that Jesus was not “tempted or tested”(πειράζω/g3985) because he did something wrong.

See: Filling of the Holy Spirit; Holy Spirit; Wilderness; Tempt (Temptation); Test

Advice to translators: The devil tried to trap Jesus and get him to sin, this was a “temptation.” A “temptation” was a certain type of test or a trap. A “wilderness” was an area that was very hot and had no water.

See Map: Judea

How did Jesus in the wilderness compare with the Israelites?

[4:1, 4:2]

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Jesus in the wilderness compared to the Israelites because God tested Israel in the wilderness after they left Egypt with Moses. They did not obey God. However, Jesus obeyed God when the devil tried to make him sin. Also, the forty days Jesus was in the wilderness compared to the forty years the Israelites were in the wilderness. The Israelites were in the wilderness one year for each day the spies were in the promised land. In the same way Jesus was in the wilderness one day for each year the Israelites were in the wilderness (see: Numbers 14:33-34).

See: Wilderness; Canaan (Promised Land)

Why did Jesus fast for forty days?

[4:2]

The Old Testament used the number forty is used many times. Moses and Elijah began to serve God in a special way after they fasted for forty days (see: Exodus 34:28; 1 Kings 19:8). After Jesus fasted, he began to serve God in a special way and tell Israel that he was the messiah.

See: Fasting; Messiah (Christ)

The devil tried to convince Adam to sin. He also tried to convince Jesus to sin. How did Satan do this?

[4:2]

The devil tried to convince Adam to sin. He also tried to convince Jesus to sin. Some scholars think that Satan did this in the same way. They think that he did it in a certain way for a certain reason. Perhaps, John talked about these reasons in 1 John 2:16.

See: Incarnation; Tempt (Temptation);Satan (The Devil)

Advice to translators: In some translations, Satan said “if” you are the son of God. However, Satan knew that Jesus was the Son of God. This question may need to be adapted to explain your local translation.

Did Satan know that Jesus is the Son of God?

[4:3]

Satan knew that Jesus is the Son of God. However, the devil wanted Jesus to stop being the Son of God. Perhaps he thought that God would reject Jesus if Jesus rejected God.

In the Old Testament, Israel was also called the “son” of God (see: Exodus 4:22-23; Hosea 11:1). Jesus is also the Son of God. However, he is not the son of God in the same way that Israel was the son of God. Israel disobeyed God and God punished them in the same way a parent punished their son. The devil wanted Jesus to disobey God. Perhaps, Satan wanted God to punish Jesus. Despite this, Jesus obeyed God in the same way a son should obey his father.

See: Luke 3:22

See: Son of God; Satan (The Devil); Old Testament (Law and Prophets)

Why did the devil tempt Jesus when Jesus was hungry?

[4:3]

The devil wanted Jesus to turn a stone into bread because Jesus was hungry. Jesus was very hungry after not eating for forty days. The devil knew Jesus was a human being in every way except Jesus did not sin. Perhaps Luke remembered that the Israelites were also hungry in the desert. When they were hungry, they disobeyed God (see: Exodus 16:8). However, Jesus obeyed God when he was hungry.

See: Incarnation; Tempt (Temptation);Satan (The Devil)

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The devil told Jesus to make himself food in the desert. Why did Jesus not do this?

[4:4]

Scholars give several reasons why Jesus did not make himself food in the desert.

1. God did not want him to eat food. Jesus was fasting when he was in the desert.
2. Jesus needed to suffer in the same way that people suffered (see: Hebrews 2:18; 4:15). This helped Jesus to become a priest who knew what people felt when they were hungry.
3. Jesus trusted God. Jesus knew that God would give him food to eat. He knew that God would give him everything that he needed to live. He also trusted in the things that God said in Scripture. Therefore, he said to the devil the things that Scripture wrote.

However, some scholars say it was not always wrong for Jesus to make food. When Jesus answered the devil, he repeated a scripture that spoke about the manna that God made (see: Deuteronomy 8:3). Later, Jesus made food for people (see: Luke 5:4-10; 9:12-17).

See: Fasting; Priest (Priesthood)

How did the devil show Jesus “all the kingdoms of the world”?

[4:5]

Scholars believe the devil showed Jesus “all the kingdoms of the world” in a vision. Whether it was the world that Rome ruled or the whole world, no one was able to see all of it at one time from a mountain. It was a real seeing but it did not belong to this world. Some scholars say it was real the same way the heavens opened at Jesus’ baptism (see: Luke 3:21). Some scholars say that is why Luke did not say Jesus was on a mountain. Other scholars say when the devil led Jesus up it was on a mountain.

See: Deuteronomy 32:49; 34:1-3

See: Vision); World; Satan (The Devil)

How was the devil able to give Jesus “all the kingdoms of the world”?

[4:6]

The devil was able to give Jesus “all the kingdoms of the world” because God gave permission to the devil to rule the whole world (see: 1 John 5:19). However, this is only for a limited time (see: John 12:31; 16:11).

See: Satan (The Devil)

Why did the devil want to give Jesus “all the kingdoms of the world”?

[4:6, 4:7]

The devil wanted to give Jesus “all the kingdoms of the world” because that was not God’s plan for Jesus. God gives Jesus authority to rule the world (see: Psalm 2:8; Daniel 7:14; Matthew 28:18). However, God’s plan was for Jesus to suffer and die before he entered into glory (see: Luke 24:26). Paul also wrote about this (see: Philippians 2:5-11).

See: Kingdom of God; Atone (Atonement); Cross; Glory (Glorify)

Why did Jesus refuse to worship the devil to receive “all the kingdoms of the world”?

[4:8]

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Jesus refused to worship the devil to receive “all the kingdoms of the world” because the Old Testament wrote only God must be worshipped. That is, someone cannot worship God and worship someone else at the same time. Jesus noted this well by adding the word “only”(μόνος/g3441) when he repeated the Old Testament scripture (see: Deuteronomy 6:13).

See: Worship

How did the devil use Psalm 91 in a wrong way?

[4:10, 4:11]

The devil used Psalm 91 in a wrong way by telling Jesus that God protected people from harm even when they tested God. The devil tried to convince Jesus that he was able to throw himself down from the “highest point of the temple.” However, the writer of Psalm 91 wrote about someone who trusted God, even when things were difficult. He also wrote about how God promised to care for people who trusted in him. However, the devil wanted to use this Psalm in a different way. He wanted Jesus to think God would help him, even if Jesus tested God or rejected the things that God said. However, God did not promise to protect those who rejected him in Psalm 91.

See: Psalm; Temple; Satan (The Devil)

Why was Jesus not willing to test God?

[4:12]

Jesus was not willing to test God because Jesus knew all scriptures and he knew how to follow them in the right way. Jesus repeated Deuteronomy 6:16 to the devil. That Scripture said people must not test God. Jesus did not argue with the devil about scripture.

Advice to translators: Translate the phrase “until another time” as your local translation does. Why did Luke write “until another time”? Luke wrote “until another time” so his readers would know the devil left Jesus in order to wait for another time to try to make Jesus disobey God. The devil also tempted Jesus when he died on the cross. At that time, people spoke to Jesus using words using the same words the devil said, “If you are the Son of God” (see: Matthew 27:40).

4:14-15

Why did the second major section of Luke’s gospel begin here?

[4:14]

Jesus’ temptation concluded the first major section of Luke’s gospel. Jesus was a baby born from a virgin when he came into the world. John the Baptist prepared people for Jesus’ coming. Luke recorded Jesus’ genealogy and temptation. Jesus then began seeking people. He announced his ministry at his hometown. He taught and did miracles. This division of major sections is taken from the key verse of Luke’s gospel (see: Luke 19:10).

What did Luke say about the start of Jesus’ earthly service?

[4:15]

After the devil tempted Jesus, Jesus went back to Galilee in the “power”(δύναμις/g1411) of the Holy Spirit. The Holy Spirit helped Jesus to do the great things that he did. He taught and did miracles because the Holy Spirit gave him the power to do these things. Also, Luke said that many people believed in Jesus when he started his earthly service. When Jesus began teaching, everyone in Galilee spoke well of him.

See Map: Galilee

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4:16-30

Why did Jesus stand to read the scroll in the synagogue?

[4:16]

Jesus stood to read the scroll in the synagogue because when someone read scripture they needed to stand. This was a way to honor God. Luke wrote that Jesus often went to the synagogue. This time when Jesus went to the synagogue, he asked to read Scripture. Jesus read the words of the prophet Isaiah (see: Isaiah 61:1-2).

See: Synagogue; Prophet

How did the prophecy that Jesus read from Isaiah say Jesus is the Messiah?

[4:18, 4:19]

Isaiah prophesied that the Holy Spirit, the "Spirit"(πνεῦμα/g4151) of the "Lord"(κύριος/g2962), would be with the messiah (see: Luke 3:22). There were three ways that the people would know the messiah.

1. The messiah told "good news or gospel"(εὐαγγελίζω/g2097) to the "poor"(πτωχός/g4434). The good news was to the "poor" because the poor needed help. People needed help to be at peace with God.
2. The messiah told people in prison that they would be free. The devil caused some people to be sick. The messiah made many sick people healthy. He also freed people from the way that they used to live before they believed in Jesus.
3. The messiah announced the "time"(ἐνιαυτός/g1763) of the Lord's "favor"(δεκτός/g1184) (see: Luke 4:19; Isaiah 61:2). Some scholars think that Isaiah was speaking about a special Sabbath time called the Year of Jubilee in the Law of Moses (see: Leviticus 25:8-55). Other scholars think that Isaiah was speaking about how God would give favor to Christians. He did this when Jesus died so that Christians could be at peace with God.

See: Prophet; Prophecy (Prophesy) ; Messiah (Christ); Gospel; Law of Moses; Sabbath

Why did Jesus not talk about God's judgment when he read from Isaiah?

[4:19]

Scholars give several reasons why Jesus did not talk about God's judgment when he read from Isaiah.

1. Jesus did not want people to think about Isaiah's warnings of judgment.
2. The people thought Isaiah's judgment was for the Gentiles. Jesus wanted them to know the Lord's favor was for the Gentiles also.
3. This was not time for the judgment. It was the time for the Lord's favor. The judgment will come when Jesus returns at the end of the world (see: Revelation 19:11-16).
4. The people become angry enough in verse twenty-eight without hearing Jesus read about Judgment from Isaiah.

See: Judge (Judgment)

Why did Jesus tell the people a proverb?

[4:23]

Jesus told the people a proverb about a doctor healing himself because the people wanted Jesus to do miracles in Nazareth. They knew Jesus did miracles in Capernaum and now they wanted him to do the same things in Nazareth (see: Luke 4:23). However, Jesus did not do what they wanted because the people did not believe in him (see: Matthew 13:57-58).

See: Proverb; Miracle

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See Map: Nazareth; Capernaum; Galilee

Why did Jesus talk about the prophets, Elijah and Elisha?

[4:25, 4:26, 4:27]

Jesus talked about the prophets, Elijah and Elisha. These men died many years before. Jesus wanted the people of Nazareth to know that they rejected him in the same way that the Israelites rejected Elijah and Elisha. However, the people of Nazareth knew that God sent Elijah and Elisha. After the Israelites rejected them, Elijah and Elisha helped the Gentiles. The Israelites thought that the Gentiles were evil and did not honor God. Therefore, a prophet should not help them. After the people of Nazareth rejected him, Jesus began to help Gentiles.

See: 1 Kings 17; 2 Kings 5

See: Prophet; Gentile

See Map: Sidon; Syria

Why did all the people in the synagogue try to kill Jesus?

[4:29]

Jesus read the words of Isaiah to the people in Luke 4:18-19 (see: Isaiah 61:1-2). All the people in the synagogue tried to kill Jesus because the things he said made them angry. They thought that Isaiah was speaking about God saving Israel. Jesus said that it was about the Gentiles. This insulted the Jews because they thought the Gentiles were evil.

See: Synagogue; Gentile

4:31-44

Why were the people amazed at the teaching of Jesus?

[4:32]

Luke said that the people were “amazed”(ἐκπλήσσω/g1605) at the things Jesus taught. They were amazed because Jesus said the words God commanded him to speak (see: Matthew 7:29). Jesus spoke with “power”(ἐξουσία/g1849) that came from the Holy Spirit and God himself. Scholars think that Jesus explained the Old Testament to the people.

What was another way Jesus demonstrated his power in the synagogue?

[4:35]

While Jesus was teaching in the synagogue, a man began to shout loudly. The man was controlled by a demon. Jesus commanded the demon to be “quiet”(φιμόω/g5392) and he commanded the demon to “come out”(ἐξέρχομαι/g1831) of the shouting man. Luke wanted people to know that Jesus could make demons obey him because he is God. Once again, the people were amazed with Jesus and the power that God had given him.

See: Synagogue; Demon

How did Jesus heal Simon’s mother-in-law?

[4:39]

Simon’s mother-in-law was sick with a “high fever”(πυρετός/g4446)(μέγας/g3173) fever. Jesus stood over Simon’s mother-in-law and “commanded”(ἐπιτιμάω/g2008) the fever to leave. Simon’s mother-in-law was immediately healed. Some scholars think that Luke wanted people to know that Jesus could immediately heal a sick person.

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Other scholars think a demon caused the fever. Jesus “commanded” the fever to leave in the same way that he “commanded” the demon to leave the man in the synagogue.

Why did people come to Jesus after sunset?

[4:40]

People came to Jesus after sunset because it was the sabbath. People did not travel very far or carry a heavy load on the Sabbath. Therefore, after the sabbath they brought ill and demon possessed people to Jesus. Jesus healed them of various diseases and cast out demons.

See: Sabbath; Demon

Why did Jesus lay his hands on people when healing them?

[4:40]

Jesus laid his hands on people when he healed them because he loved them or he favored them. However, putting his hands on people was not what healed them. Instead, it was the power of God.

Why did Jesus command the demons not to say he is the Son of God even though they were right that he is the Messiah?

[4:41]

Scholars give several reasons why Jesus commanded the demons not to say he is the Son of God even though they were right that he is the messiah.

1. Demons taught people wrong things about the messiah.
2. Jesus did not want the evil demons to tell people about him.
3. Jesus wanted his disciples to tell people about him.

See: Son of God; Messiah (Christ); Demon

Why did God sent Jesus?

[4:43]

God sent Jesus to tell people about God’s reign. Some scholars think Jesus told people he was the messiah. They think Jesus offered to rule the Jews on the earth. Other scholars think that Jesus wanted people to believe in him and obey him as their king. They think God sent him to help people to be at peace with God.

See: Kingdom of God

Luke 4:1

and was led by the Spirit

"and the Spirit led him"

Luke 4:2

he was tempted by the devil

"the devil tempted Jesus" or "the devil tried to persuade him to disobey God"

He ate nothing

"Jesus ate nothing"

Luke 4:3

If you are the Son of God

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

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Luke 4:4

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

Jesus's answer shows that he would not turn the stone into bread. Alternate translation: "Jesus replied, 'I will not do that because it is written ... alone.'"'

It is written

"The scriptures say"

Man does not live on bread alone

The word "bread" refers to food in general. Food is not enough to keep people alive; people need God. Jesus quotes this scripture to tell why he would not turn the stone into bread. Alternate translation: "People cannot live by only eating bread" or "It is not just food that makes a person live"

Luke 4:5

Then the devil led Jesus up ... world

"Then the devil led Jesus up to a very high place ... world." We do not know where the devil led Jesus and how he showed him all the kingdoms of the world.

in an instant of time

"in a moment of time" or "instantly"

Luke 4:7

it will be yours

"it will belong to you"

Luke 4:8

Jesus answered and said to him

"Jesus replied" or "Jesus said"

It is written

Again Jesus quoted scripture to tell why he would not do what the devil told him to do.

Luke 4:9

the very highest point

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

throw yourself down

"jump down to the ground"

Luke 4:10

For it is written

The devil is about to quote from the Psalms. He implies that if Jesus is really the Son of God, he will not be hurt if he jumps. Alternate translation: "For the scriptures say" or "You will not be hurt, because it is written"

He will give orders

"He" refers to God.

Luke 4:12

It is said

Jesus tells the devil why he will not do what the devil told him to do. Alternate translation: or "The scripture says" or "No, because it is said"

Do not put the Lord your God to the test

"Do not test the Lord your God"

Luke 4:13

had finished tempting Jesus

"had finished trying to persuade Jesus to sin"

he went away ... until another time

"the devil went away ... until another occasion"

Luke 4:14

in the power of the Spirit

"and the Spirit was giving him power"

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news about him spread

"people spread the news about Jesus" or "people told other people about Jesus"

throughout the entire surrounding region

This refers to the areas or places around Galilee.

Luke 4:15

he was praised by all

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

Luke 4:16

where he had been raised

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

as was his custom

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

Luke 4:17

The scroll of the prophet Isaiah was handed to him

"Someone gave him the scroll of the prophet Isaiah"

scroll of the prophet Isaiah

Isaiah had written his prophecy many years before, and someone else had copied it onto a scroll.

the place where it was written

"the place in the scroll with these words"

Luke 4:18

The Spirit of the Lord is upon me

"The Holy Spirit is with me in a special way"

he anointed me

In the Old Testament, someone would pour ceremonial oil on a person when God chose that person do a special task. Alternate translation: "he poured oil on me" or "he chose me"

the poor

"poor people"

to proclaim freedom to the captives

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

recovery of sight to the blind

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

to set free those who are oppressed

"to set free those whom others treat harshly"

Luke 4:19

to proclaim the year of the Lord's favor

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

Luke 4:20

rolled up the scroll

People closed scrolls by rolling them like tubes to protect the writing inside.

the attendant

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

sat down

It was customary for teachers to be seated while teaching.

were fixed on him

"were focused on him" or "were looking intently at him"

Luke 4:21

this scripture has been fulfilled in your hearing

"I am fulfilling what this scripture says right now while you are listening to me"

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Luke 4:22

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

"They were surprised about the gracious things that he was saying."

Is this not the son of Joseph?

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

Luke 4:23

Doctor, heal yourself

If someone claims to be a doctor, some people might believe it only if he can heal himself. Jesus was saying that the people in Nazareth would not believe that he is a prophet. Instead they would challenge him to prove it by showing them some miracles.

Luke 4:24

Truly I say to you

"It is certainly true" or "I am telling you the truth." Jesus uses this phrase to emphasize the importance, truth, and accuracy of the statement that follows.

no prophet is received in his own hometown

"people in a prophet's hometown do not accept him" or "people do not believe a prophet who comes from their own town."

Luke 4:25

during the time of Elijah

"when Elijah was prophesying in Israel"

when the sky was shut up

"when no rain fell down from the sky" or "when there was no rain at all"

a great famine came upon all the land

"there was a serious lack of food in all the land"

Luke 4:26

to Zarephath in Sidon, to a widow living there

The people of Sidon were Gentiles. Alternate translation: "to a Gentile widow living in the town of Zarephath in Sidon"

Luke 4:27

none of them were cleansed except Naaman the Syrian

"the only one of them who was cleansed was Naaman the Syrian" or "the only one of them whom God cleansed was Naaman from the country of Syria"

were cleansed

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

Naaman the Syrian

"the Gentile Naaman from Syria." Namaan was a man.

Luke 4:28

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

The people were very angry when Jesus spoke about God helping Gentiles instead of Jews.

Luke 4:31

Then he went down to Capernaum, a city in Galilee

"Then Jesus went down to Capernaum, another city in Galilee." Capernaum and Nazareth are both in Galilee. Capernaum is lower in elevation than Nazareth.

Luke 4:32

astonished

greatly surprised, greatly amazed

Luke 4:33

who had the spirit of an unclean demon

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

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he cried out with a loud voice

"he shouted loudly"

Luke 4:34

What do we have to do with you

The demon was challenging Jesus. Alternate translation: "What do we have in common with you" or "What right do you have to bother us"

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

This challenge could be expressed as a statement. Alternate translation: "We have nothing to do with you, Jesus of Nazareth!" or "You have no right to bother us, Jesus of Nazareth!"

Luke 4:35

Jesus rebuked the demon, saying

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

Luke 4:36

What kind of words are these?

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

He commands the unclean spirits with authority and power

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

Luke 4:38

was suffering with a high fever

"was very sick with a high fever"

pleaded with him on her behalf

"asked Jesus to help her" or "begged Jesus to help her"

Luke 4:39

So he stood over her

"So he went to her and leaned over her"

rebuked the fever, and it left her

"spoke sternly to the fever, and it left her" or "commanded the fever to leave her, and it did" or "commanded her skin to become cool, and did"

started serving them

"started to prepare food for them"

Luke 4:40

laid his hands on everyone of them

"placed his hands on everyone of them" or "touched each of them"

Luke 4:41

crying out and saying

"screaming" or "shouting." These were probably cries of fear or anger.

Luke 4:42

When daybreak came

"At sunrise" or "At dawn"

a solitary place

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

Luke 4:43

to many other cities

"to the people in many other cities"

this is the reason I was sent here

"this is what God sent me here to do"

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Luke 4:44

throughout Judea

Since Jesus was in Galilee, the term "Judea" here probably refers to the entire region where the Jews lived at that time.

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Chapter 5

[1] Now it happened while the people were crowding around Jesus and listening to the word of God, that he was standing by the lake of Gennesaret. [2] He saw two boats pulled up by the edge of the lake. The fishermen had gotten out of them and were washing their nets. [3] Jesus got into one of the boats, which was Simon's, and asked him to put it out in the water a short distance from the land. Then he sat down and taught the people out of the boat.

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

[5] Simon answered and said, "Master, we have labored all night and caught nothing, but at your word, I will let down the nets." [6] When they had done this, they gathered a very large number of fish, and their nets were breaking. [7] So they motioned to their partners in the other boat that they should come and help them. They came and filled both the boats, so that they began to sink.
[8] But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord."
[9] For he and all who were with him were amazed at the catch of fish which they had taken. [10] And so also were James and John, sons of Zebedee, who were partners with Simon.

Jesus said to Simon, "Do not be afraid, because from now on you will catch men."

[11] When they had brought their boats to land, they left everything and followed him.

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

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

[14] He instructed him to tell no one but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."
[15] But the report about him spread even farther, and large crowds of people came together to hear him teach and to be healed of their sicknesses. [16] But he often withdrew into the deserted places and prayed.

[17] It came about on one of those days that he was teaching, and there were Pharisees and teachers of the law sitting there who had come from every village of Galilee and Judea and from Jerusalem. The power of the Lord was with him to heal.
[18] Now some men came carrying on a mat a man who was paralyzed, and they looked for a way to bring him inside in order to lay him down in front of Jesus. [19] They could not find a way to bring him in because of the crowd, so they went up to the housetop and let the man down through the tiles, on his mat, into the midst of the people, right in front of Jesus.
[20] Seeing their faith, Jesus said, "Man, your sins are forgiven you."

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

[22] But Jesus, knowing what they were thinking, answered and said to them, "Why are you questioning this in your hearts? [23] Which is easier: to say, 'Your sins are forgiven you' or to say, 'Get up and walk'? [24] But that you may know that the Son of Man has authority on earth to forgive sins,"—he said to the paralyzed man—"I tell you, get up, pick up your mat and go to your house."
[25] Immediately he got up in front of them and picked up the mat on which he was lying. Then he went away to his house, glorifying God.

[26] Everyone was amazed and they glorified God. They were filled with fear, saying, "We have seen extraordinary things today."

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[27] After these things happened, Jesus went out from there and saw a tax collector named Levi sitting at the tax collector's tent. He said to him, "Follow me." [28] So Levi got up and followed him, leaving everything behind.

[29] Then Levi gave a big banquet in his house for Jesus. There were many tax collectors there and other people who were reclining at the table and eating with them. [30] But the Pharisees and their scribes were complaining to his disciples, saying, "Why do you eat and drink with tax collectors and sinners?"

[31] Jesus answered them, "People who are well do not need a physician; only those who are sick. [32] I did not come to call the righteous, but sinners to repentance."

[33] They said to him, "The disciples of John often fast and pray, and the disciples of the Pharisees do the same. But your disciples eat and drink."

[34] Jesus said to them, "Can anyone make the wedding attendants of the bridegroom fast while the bridegroom is still with them? [35] But the days will come when the bridegroom will be taken away from them, then in those days they will fast."
[36] Then Jesus also spoke a parable to them. "No one tears a piece of cloth from a new garment and uses it to mend an old garment. If he does that, he will tear the new garment, and the piece of cloth from the new garment will not fit with the cloth of the old garment.
[37] No one puts new wine into old wineskins. If he does that, the new wine will burst the skins, and the wine will be spilled, and the wineskins will be destroyed. [38] But new wine must be put into fresh wineskins. [39] No one after drinking old wine wants the new, for he says, 'The old is better.'"

Luke 5

5:1-11

Why were the people coming to Jesus?

[5:1]

Luke said that many people went Jesus to hear the “word”(λόγος/g3056) of God. That is, they wanted to hear the things that God told Jesus to say. These were often instructions, warnings, or prophecies. Jesus did this from a boat. Luke said Jesus asked Peter to take him out into the water on Peter’s boat. Jesus sat down in the boat and began to speak the word of God to the people. Teachers often sat when giving instruction during the time of Jesus.

See: Prophecy (Prophesy)

Why did Simon not want to fish in the deep water?

[5:5]

Simon did not want to fish in deeper water because he knew that people fished in deep water at night, not in the day. Simon fished all night the previous night in the deep water. Simon knew this was not a good way to fish. Some scholars think he thought he knew more about fishing than Jesus knew. Other scholars think he tired and was discouraged from fishing all night and not catching anything. In any case, some scholars say Simon respected Jesus because he was a great teacher. He called him “master”(ἐπιστάτης/g1988). Simon finally did what Jesus asked of him. Other scholars say he did what Jesus asked because he knew Jesus could do things that only God could do.

See Map: Capernaum

Why did Simon bow down to Jesus?

[5:8]

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When Simon Peter saw how many fish he caught, he bowed down to Jesus. This miracle showed Simon that Jesus was more than his master or leader. Jesus has power that only God has. Simon called Jesus “Lord”(κύριος/g2962). Simon knew himself to be a “sinful man” (ἁμαρτωλός/g0268). In the Old Testament, people often bowed down and did not look at God because they feared God and knew how great he is (see: Isaiah 6:5). Simon and all the people with him were “amazed”(θάμβος/g2285) at what Jesus did.

Advice to translators: When someone “bows down” to another person, they either bend at the waist or lie down on the ground. When they did this, they were not as tall as the other person and they did not look at them. This was a way to show respect to people who were greater.

See: Miracle

What did Jesus do because Simon was amazed?

[5:9]

Jesus told Simon to not “fear”(φοβέω/g5399). He told Simon that he will be catching people now, not fish. This was a metaphor. In the same way Peter gathered fish for his work by fishing, Jesus wanted Peter to gather people into the kingdom of God (see: Acts 2:38-42). After Jesus spoke, Simon, James, and John left “everything”(πᾶς/g3956) and followed him.

See: Metaphor; Kingdom of God

5:12-16

Why did Luke say that the man was “full of leprosy”?

[5:12]

Some scholars think Luke used the medical term “full of leprosy” because this meant a severe case of leprosy. Luke described a man who was “completely covered”(πλήρης/g4134) with a skin disease called “leprosy”(λέπρα/g3014). A person full of leprosy was unable to be healed.

See: Leprosy (Leper); Clean and Unclean

What did the leper do when he saw Jesus coming?

[5:12]

The man with leprosy came to Jesus and “dropped to the ground”(πίπτω/g4098). Some scholars think he heard about Jesus healing many people (see: Luke 4:37). The man called Jesus “Lord”(κύριος/g2962). He told Jesus that if Jesus wanted him to be healed, he would be healed. He knew that Jesus had the ability to heal him from leprosy. But he knew he had no power to make Jesus do this if Jesus did not want to heal him. However, Jesus said he wanted to heal the man. Jesus told the man to “be cleansed”(καθαρίζω/g2511). The leprosy healed immediately.

See: Leprosy (Leper); Miracle

Why did Jesus tell the leper not to tell anyone but go to the priest immediately?

[5:14]

Jesus told the man he healed to immediately go the the priest. Some scholars think that Jesus did not want to bring attention to himself. Other scholars think Jesus wanted the man to go to the priest and have the priest say that this man was clean. That is, he wanted the Priest to prove he was clean before the man began speaking with other people in the town. If a man with leprosy went into the town, he broke the Law of Moses. The priest had to say he was clean.

See: Priest (Priesthood); Clean and Unclean; Sin;Clean and Unclean

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What other things did Jesus tell the man with leprosy to do?

[5:14]

Jesus also told the man to make an offering in the same way the Law of Moses commanded (see: Leviticus 4-7). Jesus said giving this offering showed the man's healing and cleansing of leprosy. Some scholars think this showed only the priest and those at the temple his healing. Other scholars think this showed all people his healing. For both of these reasons, Jesus wanted the man to obey the Law of Moses.

See: Priest (Priesthood); Law of Moses

Why did Jesus go to the wilderness to pray?

[5:16]

Scholars say Jesus prayed alone in the wilderness (See: Luke 5:16) because he did not want other people to see him. He did not want other people to give him attention for praying. Jesus prayed alone many times. People gave Jesus a lot of attention when he healed people and got rid of their demons. God gave Jesus the strength not to want attention when he prayed. Jesus showed his disciples that he obeyed God in everything he did. God guided him when he prayed.

See: Pray (Prayer)

5:17-26

What was the "power of the Lord" in Jesus?

[5:17]

Many scholars think that the "power of the Lord" in Jesus was the Holy Spirit (see: Luke 4:18) This made Jesus able to heal people. Some scholars think Luke wanted people to know that God the Father was also with Jesus. That is, all of God's power gave Jesus the ability to heal people.

How did the paralyzed man get to Jesus?

[5:18]

Luke said the paralyzed man was taken to Jesus on a "bed"(κλίνη/g2825). Most scholars think this was a poor man's bed. That is, it was a mat or mattress filled with straw. The men carrying the mat went up onto the roof. They took the tiles off the roof of the house and lowered the bed to Jesus in the house (see: Mark 2:3-4).

Who believed in Jesus?

[5:19, 5:20]

Some scholars think it was the men who helped the paralyzed man who believed in Jesus. They did anything they needed to do in order to get their friend to Jesus. They had no doubt that Jesus was able to heal their friend. Other scholars think Jesus also spoke about the paralyzed man who believed in Jesus. The paralyzed man gave permission to his friends to lower him down to Jesus through the roof. He knew Jesus had the ability to heal him.

Why did the Pharisees and Scribes say that Jesus insulted God?

[5:21]

The Pharisees and Scribes said Jesus "insulted God"(βλασφημία/g0988) because Jesus told the paralyzed man that he forgave his sins. The Pharisees and Scribes understood that only God can forgive sin (see: Isaiah 43:25; Psalm 32:5; Psalm 51:4). They did not understand that Jesus is God, and he can forgive sins also.

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See: Forgive (Forgiveness, Pardon); Sin

How did Jesus know what the Scribes and Pharisees were thinking?

[5:22]

Scholars say Jesus showed the people that he is God because he knew what the Scribes and Pharisees were thinking.

How did Jesus show that he had the power to forgive sins?

[5:24]

To show that he was able to forgive sins, Jesus healed the paralyzed man. The Jews knew that only God forgives sins and only God heals people. Jesus also knew this. Jesus showed that he was God by healing this man and forgiving his sins.

See: Forgive (Forgiveness, Pardon); Sin

5:27-32

Who was Levi?

[5:27]

Luke said that Levi was a tax collector. Many scholars think Levi was this man's name in the Aramaic language. The Book of Matthew said that this tax collector was also called Matthew. Jesus called Matthew one of the first of the twelve apostles. (see: Matthew 10:2-4).

See: Apostle; Tax (Tax Collector, Toll)

How did Jesus respond to the Pharisees when they asked why he ate with sinners?

[5:31]

Jesus said that "healthy"(ὑγιαίνω/g5198) people do not need a doctor. Jesus used the metaphor of someone needing a doctor to talk about people who thought they were at peace with God because they did the right things.They thought they did not need God's forgiveness for their sins. The Pharisees thought they were at peace with God because they did the right things. They closely followed the Jewish Law. Jesus said to his disciples and to the Pharisees that he had come for the "sick"(κακῶς/g2560). "Sick" was a metaphor talking about sinners.

See: Metaphor; Sin

Why did Jesus say he "called people to repentance"?

[5:32]

See: Repent (Repentance)

What did it mean to fast?

[5:33]

See: Fasting

Who were the wedding guests and the bridegroom?

[5:34]

Jesus used the metaphor of wedding guests to speak about all the people who followed him. He used the metaphor of a bridegroom to speak about himself. Many scholars think that much feasting and rejoicing happened at a wedding, not fasting. Jesus spoke clearly that the time for fasting comes when the bridegroom leaves the wedding. Some scholars think Jesus spoke about the future when he was going to be crucified.

See: Metaphor; Wedding; Fasting; Crucify (Crucifixion)

Why did Jesus talk about old and new clothes?

[5:36]

Jesus used the metaphor of “old clothes” to speak about a person who was living by Jewish traditions made from their law. Jesus used the metaphor of “new clothes” to speak about those who believed in Jesus. That is, they are changed into something new because of Jesus. Someone cannot become new by just adding new ideas to their old idea. That is, they cannot simply “patch” themselves. Becoming a new person is to be changed into someone completely different. The Holy Spirit inside the Christian makes these changes.

See: Metaphor

Why did Jesus talk about old and new wineskins?

[5:37]

The old wineskin spoke about the person in their old way of living. That is, they lived in the same way all sinners live. The new wineskin spoke about a person who believed in Jesus. The old wineskin cannot hold the life of Jesus. God works to make a person new when Jesus comes to live in the new person through faith in Jesus.

Many scholars think this last part of the parable spoke directly to the Pharisees. These scholars think Jesus told them they did not want this new idea, that is, believing in Jesus. That is, they found comfort with the old works of the Law of Moses. Advice to Translators: A wineskin was a leather sac used to hold wine.

Luke 5:1

Now it happened

This phrase is used here to mark the beginning of a new part of the story.

listening to the word of God

"listening to Jesus teaching them the word of God"

Luke 5:2

washing their nets

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

Luke 5:3

asked him to put it out in the water a short distance from the land

"asked Simon to move the boat a short distance from the land"

he sat down and taught the people out of the boat

"Jesus sat down and taught the people from the boat" or "he taught the people while he sat in the boat." The people were on the shore.

Luke 5:4

let down your nets for a catch

"put your nets down into the water to catch fish"

Luke 5:5

at your word

"because you have told me to do this"

Luke 5:7

motioned

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

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so that they began to sink

"and the boats began to sink down into the water"

Luke 5:8

fell down at Jesus' knees

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

a sinful man

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

Luke 5:9

at the catch of fish which they had taken

"at how many fish they had caught" or "at the large number of fish they had caught"

Luke 5:10

partners with Simon

"Simon's partners in the fishing business"

you will catch men

"you will fish for people" or "you will gather people for me" or "you will bring people to be my disciples." The men were fishermen. Jesus spoke of gathering people to follow him as if they would be fishing.

Luke 5:12

It came about

This phrase marks a new event in the story.

a man full of leprosy

"a man who was covered with leprosy." Leprosy was a skin disease.

he fell on his face

"he knelt and touched the ground with his face" or "he bowed down to the ground"

you can make me clean

The man was ceremonially unclean because of his skin disease. He wanted to be healed. Alternate translation: "please make me clean, because you are able" or "you can heal me so I will be clean"

Luke 5:13

Be clean

By giving the command, Jesus healed and cleansed them man. "Be healed"

the leprosy left him

"he no longer had leprosy"

Luke 5:14

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

"Jesus said, 'Do not tell anyone, but go on your way"

offer a sacrifice for your cleansing

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

for a testimony

"as proof of your healing"

Luke 5:15

the report about him spread even farther

"the news about Jesus went out even farther" or "people kept telling the news about Jesus in other places"

Luke 5:16

the deserted places

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

Luke 5:18

mat

sleeping pad or bed or stretcher

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was paralyzed

"could not move himself"

Luke 5:19

they went up to the housetop

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

Luke 5:20

Seeing their faith, Jesus said

"When Jesus saw that they believed that he could heal the man, he said to the man"

Man

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

your sins are forgiven you

"you are forgiven" or "I forgive your sins"

Luke 5:21

question this

"discuss this" or "reason about this"

Who is this who speaks blasphemies?

This shows how shocked and angry they were at what Jesus said. Alternate translation: "This man is blaspheming God!" or "He blasphemes God by saying that!"

Who can forgive sins but God alone?

This can be expressed as a statement. Alternate translation: "No one can forgive sins but God alone!" or "God is the only one who can forgive sins!"

Luke 5:22

Why are you questioning this in your hearts?

This can be written as a statement. Alternate translation: "You should not argue about this in your hearts." or "You should not doubt that I have the authority to forgive sins."

in your hearts

Here, "hearts" refers to people's minds or inner beings.

Luke 5:23

Which is easier to say, 'Your sins are forgiven you' or to say 'Get up and walk'?

Jesus uses this question to make the scribes think about what might prove whether or not he could really forgive sins. Alternate translation: "You may think that it is easier to say 'Your sins are forgiven' than it is to say 'Get up and walk.'"

Luke 5:24

you may know

Jesus was speaking to the scribes and Pharisees.

the Son of Man has authority

Jesus was referring to himself. Alternate translation: "I, the Son of Man, have authority"

I tell you

Jesus was saying this to the paralyzed man.

Luke 5:25

he got up

"the man stood up"

Luke 5:26

They were filled with fear

"They were very afraid" or "They were filled with awe"

extraordinary things

"amazing things" or "strange things"

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Luke 5:27

Follow me

To "follow" someone is to become that person's disciple. Alternate translation: "Be my disciple" or "Come, follow me as your teacher"

Luke 5:29

were reclining at the table

It was customary to lie on a couch while eating at a feast and to prop oneself up with the left arm on some pillows. Alternate translation: "were eating at the table"

Luke 5:30

to his disciples

"to Jesus's disciples"

Why do you eat ... sinners?

The Pharisees and scribes express their disapproval that Jesus's disciples are eating with sinners. Alternate translation: "You should not eat ... sinners!"

sinners

people who did not obey the law of Moses but committed what others thought were very bad sins

Luke 5:31

People who are well ... sick

Jesus uses this proverb to begin to tell them that he calls sinners to repentance the way a physician calls sick people to be healed.

only those who are sick

"only those who are sick need a physician"

a physician

"a doctor"

Luke 5:32

I did not come to call the righteous, but sinners to repentance

"I did not come to call righteous people to repent. I came to call sinners to repent"

Luke 5:33

They said to him

"The religious leaders said to Jesus"

Luke 5:34

Can anyone make the wedding attendants of the bridegroom fast while the bridegroom is still with them?

Jesus uses this question to cause the people to think about something they already know. Fasting is a sign of sadness. People do not do this when the bridegroom is with them. Alternate translation: "No one tells the wedding attendants of the bridegroom to fast while he is still with them."

wedding attendants

"guests" or "friends." These are friends who celebrate with a man who is getting married.

Luke 5:35

the days will come when

"soon" or "some day"

the bridegroom will be taken away from them

"people will take the bridegroom away from them" or "the bridegroom will have to go away from them"

Luke 5:36

No one tears ... and uses it to mend... If he does that ... he will tear

"People never rip ... and use it to repair ... If they do that ... they will tear"

will not fit with

"will not match" or "will not be the same as"

Luke 5:37

new wine

"grape juice." This refers to wine that has not yet fermented.

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wineskins

These were bags made out of animal skins. Alternate translation: "wine bags" or "bags made of skin"

the new wine will burst the skins

When the new wine would ferment and expand, it would break the old skins because they could no longer stretch out.

the wine will be spilled

"the wine will spill out of the bags"

Luke 5:38

fresh wineskins

"new wineskins" or "new wine bags"

Luke 5:39

wants the new

"wants the new wine"

The old is better

"The old wine is better"

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Chapter 6

[1] Now it happened on a Sabbath that Jesus was going through the grainfields, and his disciples were picking the
heads of grain, rubbing them between their hands, and eating the grain. [2] But some of the Pharisees said, "Why
are you doing something that is not lawful to do on the Sabbath day?"

[3] Answering them, Jesus said, "Have you not even read what David did when he was hungry, he and the men who
were with him? [4] He went into the house of God and took the bread of the presence and ate some of it, and also
gave some to the men who were with him to eat, even though it was only lawful for the priests to eat it." [5] Then he
said to them, "The Son of Man is Lord of the Sabbath."

[6] It happened on another Sabbath that he went into the synagogue and taught the people there. A man was there
whose right hand was withered. [7] The scribes and the Pharisees were watching him closely to see whether he
would heal someone on the Sabbath, so that they might find a reason to accuse him. [8] But he knew what they
were thinking and he said to the man whose hand was withered, "Get up and stand here in the middle of
everyone." So the man got up and stood there.
[9] Jesus said to them, "I ask you, is it lawful on the Sabbath to do good or to do harm, to save a life or to destroy it?"
[10] Then he looked around at them all and said to the man, "Stretch out your hand." He did so, and his hand was
restored. [11] But they were filled with senseless rage, and they talked to each other about what they might do to
Jesus.

[12] It happened in those days that he went out to the mountain to pray. He continued all night in prayer to God. [13]
When it was day, he called his disciples to him, and he chose twelve of them, whom he also named apostles.
[14] The names of the apostles were Simon (whom he also named Peter) and his brother Andrew, James, John,
Philip, Bartholomew, [15] Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, [16] Judas son of
James, and Judas Iscariot, who became a traitor.
[17] Then Jesus came down the mountain with them and stood on a level place with a large crowd of his disciples
and a large number of the people from Judea and Jerusalem and the seacoast of Tyre and Sidon. [18] They had come
to listen to him and to be healed of their diseases. People who were troubled with unclean spirits were also
healed. [19] Everyone in the crowd kept trying to touch him because power to heal was coming out from him, and
he healed them all.

[20] Then he looked at his disciples and said,
"Blessed are you who are poor,
for yours is the kingdom of God.
[21] Blessed are you who hunger now,
for you will be filled.
Blessed are you who weep now,
for you will laugh.
[22] Blessed are you when people hate you,
and when they exclude you and insult you
and reject your name as evil,
because of the Son of Man.

[23] Rejoice in that day and leap for joy, because you will surely have a great reward in heaven, for their ancestors
treated the prophets in the same way.
[24] But woe to you who are rich,
for you have already received your comfort.
[25] Woe to you who are full now,
for you will be hungry later.
Woe to you who laugh now,
for you will mourn and weep later.
[26] Woe to you when all men speak well of you,
for that is how their ancestors treated the false prophets.

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[27] "But I say to you who are listening, love your enemies and do good to those who hate you. [28] Bless those who curse you and pray for those who mistreat you.
[29] To him who strikes you on the one cheek, offer him also the other. If someone takes away your coat, do not withhold your tunic either. [30] Give to everyone who asks you. If someone takes away something that belongs to you, do not ask him to give it back to you.
[31] As you want people to do to you, you should do the same to them. [32] If you only love people who love you, what reward is there for you? For even sinners love those who love them. [33] If you do good only to people who do good to you, what reward is there for you? For even sinners do the same. [34] If you only lend to people from whom you hope to be repaid, what reward is there for you? Even sinners lend to sinners, to receive back the same amount.
[35] But love your enemies and do good to them. Lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he himself is kind toward unthankful and evil people. [36] Be merciful, just as your Father is merciful.
[37] Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive others, and you will be forgiven.
[38] Give, and it will be given to you. A good amount—pressed down, shaken together and spilling over—will pour into your lap. For with the measure you use, it will be measured back to you."

[39] Then he also told them a parable. "Can a blind person guide another blind person? If he did, they would both fall into a pit, would they not? [40] A disciple is not greater than his teacher, but everyone when he is fully trained will be like his teacher.
[41] Why do you look at the tiny piece of straw that is in your brother's eye, but you do not notice the log that is in your own eye? [42] How can you say to your brother, 'Brother, let me take out the piece of straw that is in your eye,' when you yourself do not even see the log that is in your own eye? You hypocrite! First take the log out of your own eye, and then you will see clearly to take out the piece of straw that is in your brother's eye.
[43] For there is no good tree that produces rotten fruit, nor is there a rotten tree that produces good fruit. [44] For each tree is known by the kind of fruit it produces. For people do not gather figs from a thornbush, nor do they gather grapes from a briar bush.
[45] The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil. For out of the abundance of the heart his mouth speaks.

[46] "Why do you call me, 'Lord, Lord,' and yet you do not obey the things that I say? [47] Every person who comes to me and hears my words and obeys them, I will tell you what he is like. [48] He is like a man building a house, who dug down deep in the ground and built the house's foundation on solid rock. When a flood came, the torrent of water flowed against that house but could not shake it, because it had been well built.
[49] But the person who hears my words and does not obey them, he is like a man who built a house on top of the ground without a foundation. When the torrent of water flowed against that house, it immediately collapsed, and the ruin of that house was complete."

Luke 6

6:1-5

Why did the Pharisees not want Jesus and his disciples to pick grain?

[6:1, 6:2]

The Pharisees did not want Jesus and his disciples to pick grain on the Sabbath. The Law of Moses said that people cannot harvest grain on the Sabbath. But, the religious teachers said that picking grain on the Sabbath and harvesting grain on the Sabbath were the same activity. They said that both broke the Law of Moses. But, the Law of Moses says that it is good for a person to pick grain if they are hungry. However, they cannot use a tool to cut the grain (see: Deuteronomy 23:25).

See: Pharisees; Sabbath; Law of Moses

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How did Jesus respond to the Pharisees?

[6:3, 6:4]

Jesus told the Pharisees about when David went to the house of God and "received"(λαμβάνω/g2983) the bread from the priest. The priest made new bread every Sabbath day. The Law gave the old bread to the priest for food. The Law of Moses always said to do good things, even on the Sabbath. The priest did a good thing by giving David and his men the bread because they were hungry.

See: 1 Samuel 21:6

See: Priest (Priesthood)

Why did Jesus say that the "Son of Man is Lord of the Sabbath"?

[6:5]

Jesus said that the "Son of Man is Lord of the Sabbath" because he is God, and God made the laws in the Law of Moses about the Sabbath. That is, because he made the Sabbath, he can say what can and cannot be done on the Sabbath (see: Genesis 2:3; Exodus 20:8-11). Genesis said that "God"(אֱלֹהִים/h0430) created heaven and earth (see: Genesis 1:1). The Hebrew word for God is in the plural form. Also, God said in the plural, "Let us make" (see: Genesis 1:26). This means that God the Father, God the Son, and God the Holy Spirit helped create heaven and earth. That is, God the Son, Jesus, created heaven and earth and also created the laws about the Sabbath (see: John 1:1-5; Colossians 1:15-18).

See: Heaven; Son of Man; Sabbath; Trinity

6:6-11

Why did the Scribes and Pharisees become angry when Jesus healed a person?

[6:11]

The Scribes and Pharisees said giving medical help on the Sabbath was work. The Scribes and Pharisees said the things they taught must be obeyed in the same way people obeyed the Law of Moses. However, nothing in the Law of Moses said giving medical help on the Sabbath day was wrong. The Old Testament made it clear that it was always lawful to do good everyday of the week (see: Deuteronomy 22:1-4).

See: Luke 13:10-17

See: Scribe; Pharisees; Sabbath; Law of Moses; Miracle

6:12-16

Why did Jesus go to the mountain to pray?

[6:12]

Perhaps Jesus went to the mountain to talk with God about the apostles. That is, he was about to choose those to be his special disciples. Luke does not say how many disciples Jesus had when he called them to be apostles. Later in Luke's gospel, he spoke about his having seventy other disciples (see: Luke 10:1).

See: Apostle; Disciple; Pray (Prayer)

Why did Jesus choose twelve of the disciples to be apostles?

[6:13]

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Some scholars think that in the same way there were twelve tribes of Israel, Jesus chose twelve disciples to be apostles. They think Jesus chose the twelve apostles to be the new spiritual leaders of Israel. They think Jesus wanted these apostles to lead Israel based on the promises of the New Covenant (see: Jeremiah 31:31-33). Other scholars think Jesus chose the twelve apostles to be the spiritual leaders of the church, and not the new leaders of Israel. The Apostle Paul spoke about apostles and prophets being the foundation of God's household.They held up the church with the truth of the gospel in the same way a house is held up by its foundation. That is, they lead the church, told others about the gospel, and protected the gospel from false teachers. The household of God consisted of both Christian Jews and Christian Gentiles (see: Ephesians 2:19-20; 3:1-7).

See: Prophet; Gospel; Tribes of Israel; Disciple; Apostle; New Covenant; Church

6:17-19

Why did the crowds wait for Jesus and his disciples?

[6:17, 6:18]

The crowds waited for Jesus because they wanted to hear him teach. Also, they wanted him to heal them from their sicknesses. These people never heard anyone teach in the way Jesus taught. No one ever healed others in the same way that Jesus healed. Many people went to Jesus so they could touch him and be healed. They wanted to touch him because healing power was coming from him. Jesus healed people who were attacked by evil, unclean spirits. Many more of Jesus' disciples were in the crowds that came to Jesus.

See: Demon Possession (Casting Out Demons)

See Map: Jerusalem; Judea; Tyre; Sidon

6:20-23

To whom did Jesus teach?

[6:20]

Luke wrote that Jesus looked at his disciples when he taught. This was the twelve apostles who came down the mountain with him. Also, it was the larger crowd of Jesus' disciples waiting for him to come down from the mountain (see: Luke 6:17).

See: Disciple; Apostle

What four things did Jesus teach that God approved?

[6:20, 6:21, 6:22, 6:23]

1. Jesus taught that God approved of those who were "poor"(πτωχός/g4434). Some scholars think Jesus spoke of people who did not have food, clothing, or shelter. Other scholars think Jesus spoke of the spiritually poor (see: Matthew 5:3). That is, they knew their great need for God, or people treated them badly (see: Matthew 5:10).

2. Jesus taught that God approved of those who were hungry. Some scholars think Jesus spoke about people who did not have food. These scholars think when God promised to feed people who were hungry, he was thinking about a feast held in heaven (see: Luke 13:29). Other scholars think Jesus spoke using a metaphor. He wanted to say that those who were hungry and thirsty really wanted to do the things that God wanted them to do (see: Matthew 5:6). These scholars think the words, "you will be filled" spoke about God's promise to approve those who hungered for him in this way.

3. Jesus taught that God approved those who "weep"(κλαίω/g2799). God promised them that their weeping will change to laughter. Some scholars think Jesus spoke about people being sorry for their sin or for the sins of other people. This sorrow caused them to weep. Other scholars think Jesus spoke about the evil of

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the world. This also caused Christians to weep. These scholars think Jesus spoke about the day when God gathers his people into his kingdom. There will be no weeping in the kingdom of God. There, all weeping will be changed to laughter (see: Jeremiah 31:13; Revelation 7:17; 21:4).

4. Jesus taught that God approves the disciples when people hate them for following Jesus. That is, when others treat Christians badly for following Jesus, Jesus told them to "rejoice"(χαίρω/g5463). Their reward will be in heaven when they die (see: Romans 5:3-5; 1 Peter 4:13).

See: Matthew 5:3; Ephesians 2:1-5

See: Metaphor; Kingdom of God; Persecute (Persecution)

6:24-26

What four things did Jesus teach that God did not reward?

[6:24, 6:25, 6:26]

1. Jesus said "woe"(οὐαί/g3759) to rich people. That is, disaster comes for people who trust in the things they own or in what they know. Jesus said these people received their reward here on this earth. No reward is given to them in heaven (see: Luke 12:16-21).

2. Jesus said "woe" to the "full"(ἐμπίπλημι/g1705) people. That is, they do not think they needed God because they meet their own needs. However, Jesus warned them and said they will hunger. That is, spiritual hunger destroys them after their death (see: Luke 16:19-30; Isaiah 65:13-14).

3. God warned those who "laugh"(γελάω/g1070) now. Scholars think Jesus was speaking about a certain type of laughing. That is, he warned those who do not take care of the needs of others. Jesus said these people will one day weep and mourn.

4. Jesus said "woe" to you if people only say good things about you. Many people said evil things about Jesus because they hated his message. Jesus told the crowd that their fathers spoke good things which were said by false prophets (see: Jeremiah 5:31).

See: Prophet; Reward

6:27-36

Why did Jesus talk to those "who hear"?

[6:27]

Some scholars think Jesus was speaking to his disciples when he said, "I say to you who hear"(ἀκούω/g0191) (see: 6:20-26). Jesus only spoke to the whole crowd around him after he spoke to the disciples. Other scholars think that when Jesus said, "I say to you who hear," he was speaking to those who listened and obeyed his words. That is, they obeyed because they heard.

See: Disciple

What three things did Jesus tell his disciples to do?

[6:27, 6:28, 6:29]

1. Jesus told his disciples to "love"(ἀγαπάω/g0025) their enemies. That is, they needed to be respectful to those who hated them and do good to those who hated them. Jesus said the world hated him, it will also hate people who believe in Jesus (see: John 15:18). God rewards those who give this type of love to others (see: 6:32,35).

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2. Jesus told his disciples to “do good”(καλῶς/g2573) to those who hate them. That is, they need to be kind to those who hate them. In the same way Jesus taught about love, Christians are not to want to be treated kindly simply because they treated others kindly (see: Luke 6:33, 35). Christians show kindness in two ways. First, they speak good about a person who speaks evil of them. Second, they pray for the people who treat them badly.

3. Jesus told his disciples to give to those who ask to borrow something from them. In the same way Christians are to love and do good without wanting anything for this, they are to give whatever is asked of them without wanting to get anything back from the one who asked (see: Luke 6:34-35).

See: Persecute (Persecution)

How did God the Father show mercy to people?

[6:36]

Some scholars think Jesus said God the Father shows mercy to people by not getting angry quickly. He also gives approval and unchanging love to them (see: Psalm 103:8). Luke later said that Jesus told a story of a man who showed the same type of mercy that the Father shows (see: Luke 10:30-37).

6:37-38

How did Jesus tell Christians to treat others?

[6:37]

Jesus told Christians not to“judge”(κρίνω/g2919). Only God can judge a person because he knows what a person really wants, even if they do not tell anyone or do not know themselves. Also, Jesus told believers not to “condemn”(καταδικάζω/g2613) others. Only God can condemn.

Jesus told Christians to forgive others. That is, Christians are to forgive others when they do something wrong to them. This is not the same forgiveness for disobeying God. Only God can forgive those sins. Also, Jesus told Christians to freely “give”(δίδωμι/g1325) to others. That is, to meet the needs of others.

What was a “good measure?”

[6:38]

Jesus said the metaphor “good measure” to tell Christians about how valuable it was to give a lot to others. In the days of Jesus, the shop owners measured and sold their grain by pouring it into a person’s lap. The people wore a robe with a fold between their legs. A seller measured the grain and filled the fold of the robe. The fold was then pressed together and shaken. This made space for more grain. The seller then poured more grain into the fold of the robe until it went over the top of the fold.

See: Metaphor

6:39-42

Why did Jesus tell this parable?

[6:39]

Jesus used this parable to say that his disciples needed to be “fully trained”(καταρτίζω/g2675). Once they become fully trained, they will teach others. A fully trained disciple is one who understands God’s word fully. That is, because he understands God’s word fully, he does what God wants him to do (see: Hebrews 5:12-14). A fully trained disciple is one who knows when they hear a false teacher. Jesus said these false teachers were blind. That

is, they were blind to true things about God. He told his disciples to not follow the teachings of a blind, false teacher.

See: Parable; Disciple

6:43-45

What was the “treasure” of a person’s heart?

[6:45]

Jesus used the word “treasure” to say how valuable the works were from a person’s “heart”(καρδία/g2588). When the Bible wrote about a person’s “heart,” it meant a person’s inner self. A person who did not believe in Jesus was under the control of the devil (see: Ephesians 2:1-3). But a person who believed in Jesus was a new creation. The Holy Spirit controlled them (see: 2 Corinthians 5:17; Ephesians 1:13-14).

In the same way a tree grew only one type of fruit, a person spoke what was in their heart. This was not both good and evil.

See: Satan (The Devil); Sanctify (Sanctification)

6:46-49

Why did Jesus say that being his disciple was like building a house?

[6:48]

Jesus said that in the same way a house was built on a solid foundation, a Christian needed to trust Jesus so that they were able to withstand the devil. Jesus’s words were their solid foundation. Jesus said that he was the cornerstone of the house (see: Ephesians 2:19-21). That is, he is the cornerstone of the church. In the same way a house with a solid foundation will not be destroyed during a severe storm, so a Christian who follows Jesus’s words will not be destroyed when the devil attacks them.

Also, in the same way a house without a solid foundation is easily destroyed when a severe storm comes, someone who does not follow Jesus’ words will be destroyed by the works of the enemy, the devil.

Advice to translators: A foundation is the base or bottom part of a house. If a foundation a not made well, then the whole house cannot be made well. A cornerstone is the first stone put in place in a house or building. After this stone is put into place, it affects the rest of the house. If it is put into crooked, then the whole house will be crooked.

See: Disciple; Satan (The Devil)

Luke 6:1

Now it happened

This phrase is used here to mark the beginning of a new part of the story.

grainfields

These are large sections of land where people had scattered wheat seed to grow wheat.

heads of grain

These are the topmost parts of the grain plant, which is a kind of large grass. The heads hold the mature, edible seeds of the plant.

rubbing them between their hands

"rubbing the husks off with their hands." They were rubbing off the outer husks so they could eat the seeds.

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Luke 6:2

Why are you doing something that is not lawful to do on the Sabbath day?

The Pharisees considered even rubbing a handful of grain to be unlawful work. Alternate translation: "Why are you working on the Sabbath when it is against the law?"

Luke 6:3

Have you not even read what David did ... him?

Jesus is rebuking the Pharisees for not learning from the scriptures. This can be written as a statement. Alternate translation: "You should learn from what you have read about what David did ... him!" or "Certainly you have read what David did ... him!"

Luke 6:4

the bread of the presence

This is the sacred bread that priests placed before God in the tabernacle. It represented God's presence. Alternate translation: "the bread of God's presence" or "the sacred bread"

Luke 6:5

The Son of Man is

Jesus was referring to himself. Alternate translation: "I, the Son of Man, am"

Luke 6:6

hand was withered

The man's hand was damaged in such a way that he could not stretch it. It may have been almost closed into a fist, making it look small and wrinkled.

Luke 6:7

were watching him closely

"were watching Jesus carefully"

so that they might find

"because they wanted to find"

Luke 6:9

to them

"to the scribes and Pharisees"

I ask you, is it lawful on the Sabbath to do good or to do harm, to save a life or to destroy it?

Jesus asks this question so that the Pharisees would have to admit that he is right to heal on the Sabbath.

to do good or to do harm

"to help someone or to harm someone"

Luke 6:10

Stretch out your hand

"Hold out your hand" or "Extend your hand"

was restored

was healed

Luke 6:12

in those days

"around that time" or "not long after" or "one day around then"

he went out

"Jesus went out"

Luke 6:13

When it was day

"When it was morning" or "The next day"

whom he also named apostles

"whom he also made apostles" or "and he appointed them to be apostles"

Luke 6:14

his brother Andrew

"Simon's brother Andrew"

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Luke 6:15

the Zealot

Possible meanings are 1) this title shows he was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: "the patriot" or "the nationalist" or 2) this shows that he was zealous for God to be honored. Alternate translation: "the passionate one"

Luke 6:16

became a traitor

"later betrayed his friend" or "later turned Jesus over to enemies"

Luke 6:18

to be healed

"for Jesus to heal them"

People who were troubled with unclean spirits were also healed

"Jesus also healed people who were troubled with unclean spirits" or "Jesus also healed people whom unclean spirits were bothering"

Luke 6:19

power to heal was coming out from him

"he had power to heal people" or "he was using his power to heal people"

Luke 6:20

Blessed are you who are poor

"You who are poor receive God's favor" or "You who are poor benefit"

for yours is the kingdom of God

"the kingdom of God belongs to you" or "you are a citizen in God's kingdom" or "God is your king" or "God is your ruler"

Luke 6:21

you will laugh

"you will laugh with joy" or "you will be joyful"

Luke 6:22

because of the Son of Man

"because you associate with the Son of Man" or "because they reject me, the Son of Man"

Luke 6:23

in that day

"when they do those things" or "when that happens"

leap for joy

"jump with joy" or "be very happy"

Luke 6:24

woe to you

"how terrible it is for you" or "trouble will come to you." This indicates that God's anger is directed at them, or that something bad will happen to them.

your comfort

"what comforts you" or "what satisfies you" or "what makes you happy"

Luke 6:25

who are full now

"whose stomachs are full now"

Luke 6:26

when all men speak well of you

"when everyone says good things about you"

that is how their ancestors treated the false prophets

"their ancestors also spoke well of the false prophets"

Luke 6:27

love ... do good

Each of these commands is to be followed continually, not just a single time.

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Luke 6:28

Bless ... pray

Each of these commands is to be followed continually, not just a single time.

Luke 6:29

To him who strikes you on the cheek

"If anyone hits you on one side of your face"

offer him also the other

"turn your face so that he can strike the other cheek too"

do not withhold

"do not prevent him from taking"

Luke 6:30

Give to everyone who asks you

"If anyone asks you for something, give it to him"

do not ask him to give

"do not require him to give" or "do not demand that he give"

Luke 6:31

As you want people to do to you, you should do the same to them

"You should do to people the same as what you want them to do to you" or "Treat people they way you want them to treat you"

Luke 6:32

what reward is there for you?

"what reward will you receive?" This can be expressed as a statement. Alternate translation: "you will not receive any reward for that."

Luke 6:34

people from whom you hope to be repaid

"people who you expect will repay you" or "people who you believe will repay you"

Luke 6:35

expecting nothing in return

"not expecting the person to return what you have given him" or "not expecting the person to give you anything"

your reward will be great

"you will receive a great reward" or "you will receive good payment" or "you will get good gifts because of it"

you will be sons of the Most High

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

Luke 6:36

your Father

This refers to God. It is best to translate "Father" with the same word your language uses to refer to a human father.

Luke 6:37

Do not judge ... Do not condemn

"Do not judge people ... Do not condemn people"

and you

"and as a result you"

you will not be judged

Jesus does not say who will not judge. Possible meanings are 1) "God will not judge you" or 2) "no one will judge you"

you will be forgiven

Jesus does not say who will forgive. Possible meanings are 1) "God will forgive you" or 2) "people will forgive you"

Luke 6:38

it will be given to you

Jesus does not say who will give. Alternate translation: "and you will receive"

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A good amount

"A generous amount" or "A large amount"

pressed down, shaken together and spilling over

These phrases emphasize that a great amount will be given. It will be like when someone puts a lot of grain into a container and he presses it down and shakes it so that it will fit. But even then there is so much grain that it spills over the top of the container.

it will be measured back to you

Jesus does not say who will measure things back to person. Alternate translation "they will measure things back to you"

Luke 6:39

Can a blind person guide another blind person?

This can be written as a statement. Alternate translation: "We know that a blind person cannot guide another blind person."

If he did

"If a blind person guides another blind person"

Luke 6:40

everyone when he is fully trained

"every disciple who has been trained well" or "every student whose teacher has fully taught him"

Luke 6:41

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

Jesus challenges the people to pay attention to their own sins before they pay attention to another person's sins. Alternate translation: "Do not look ... brothers eye while you ignore the log that is in your own eye."

tiny piece of straw

"speck" or "splinter" or "bit of dust." Use a word for the smallest thing that commonly falls into a person's eyes.

brother

Here "brother" refers to a fellow Jew or a fellow believer in Jesus.

log

"beam" or "plank"

Luke 6:42

How can you say ... your own eye?

This can be translated as a statement or a command. Alternate translation: "You should not say ... your own eye."

Luke 6:43

good tree

"healthy tree"

rotten fruit

"bad fruit" or "decaying fruit"

Luke 6:44

each tree is known

"people know the type of tree" or "people recognize a tree"

thornbush

a plant or shrub that has thorns

briar bush

a vine or shrub that has thorns

Luke 6:45

The good man

"A good person." The word "good" here means righteous or moral. The word "man" here refers to a person, male or female.

the good treasure of his heart

This represents a person's good thoughts and attitudes. Alternate translation: "the good things he keeps inside himself"

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produces what is good

This represents the good person saying and doing good things. Alternate translation: "brings out what is good"

out of the abundance of the heart his mouth speaks

"whatever fills his heart will come out when he speaks" or "what he thinks in his heart affects what he says with his mouth"

Luke 6:46

"Why do you call me, 'Lord, Lord,' and yet you do not obey the things that I say?

This can be translated as a statement or a command." Alternate translation: "You call me Lord, Lord,' yet you do not obey the things that I say." or "Do not call me ' 'Lord, Lord,' and neglect to obey what I say."

Luke 6:47

Every person who comes to me and hears my words and obeys them, I will tell you what he is like

"I will tell you what every person is like who comes to me and hears my words and obeys them"

Luke 6:48

dug down deep in the ground and built the house's foundation on solid rock

Some cultures may not be familiar with this process of building a stable house. Alternate translation: "who worked hard and built a stable house"

the torrent of water flowed against that house

"the fast-moving water crashed against the house" or "the river beat on the house"

could not shake it

Possible meanings are 1) "could not cause the house to shake" or 2) "could not destroy the house."

because it had been well built

"because the man had built it well"

Luke 6:49

who built a house on top of the ground without a foundation

If people would not understand this, it can be expressed in a more general way. Alternate translation: "who did not build his house properly" or "who did not make his house strong"

the ruin of that house was complete

"that house was completely destroyed"

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Chapter 7

[1] After Jesus had finished everything he was saying in the hearing of the people, he entered Capernaum.

[2] Now a centurion had a slave who was highly regarded by him, and he was sick and about to die. [3] When the centurion heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. [4] When they had come to Jesus, they asked him earnestly, saying, "He is worthy to have you do this for him, [5] because he loves our nation, and he is the one who built the synagogue for us."

[6] So Jesus continued on his way with them. But when he was not far from the house, the centurion sent friends to say to him, "Lord, do not trouble yourself, because I am not worthy for you to come under my roof. [7] For this reason I did not even consider myself worthy to come to you, but just say a word and my servant will be healed. [8] For I also am a man who is under authority, with soldiers under me. I say to this one, 'Go,' and he goes, and to another one, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

[9] When Jesus heard this, he was amazed at him, and turning to the crowd following him said, "I say to you, not even in Israel have I found such faith." [10] When those who had been sent returned to the house, they found the servant was healthy.

[11] Soon after that, Jesus went to a town called Nain, and his disciples and a great crowd went with him. [12] As he came near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother (who was a widow), and a rather large crowd from the town was with her. [13] When the Lord saw her, he was deeply moved with compassion for her and said to her, "Do not cry." [14] Then he went up and touched the wooden frame on which they carried the body, and those carrying it stood still. He said, "Young man, I say to you, arise." [15] The dead man sat up and began to speak, and Jesus gave him to his mother.

[16] Then fear overcame all of them, and they kept praising God, saying, "A great prophet has been raised among us" and "God has looked upon his people." [17] This news about Jesus spread throughout the whole of Judea and all the neighboring regions.

[18] John's disciples told him about all these things. Then John called two of his disciples [19] and sent them to the Lord to say, "Are you the one who is to come, or should we look for another?"

[20] When they had come near to Jesus, the men said, "John the Baptist has sent us to you to say, 'Are you the one who is coming, or should we look for another?'"

[21] In that hour he healed many people from sicknesses and afflictions and from evil spirits, and to many blind people he gave sight. [22] Jesus answered and said to them, "After you have gone on your way, report to John what you have seen and heard. Blind people are receiving sight, lame people are walking, lepers are being cleansed, deaf people are hearing, people who have died are being raised back to life, and the poor are being told good news. [23] The person who does not stop believing in me because of my actions is blessed."

[24] After John's messengers had gone away, Jesus began to say to the crowds about John, "What did you go out into the desert to see? A reed shaken by the wind? [25] But what did you go out to see? A man dressed in soft clothes? Look, those who wear splendid clothing and who live in luxury are in kings' palaces. [26] But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.
[27] This is he of whom it is written,
'See, I am sending my messenger before your face,
who will prepare your way before you.'
[28] I say to you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he is."
[29] (When all the people heard this, including the tax collectors, they declared that God is righteous, because they had been baptized with the baptism of John. [30] But the Pharisees and the experts in the law rejected God's purpose for themselves, because they had not been baptized by John.)
[31] "To what, then, can I compare the people of this generation? What are they like? [32] They are like children playing in the marketplace, who sit and call to one another and say,

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'We played a flute for you,
and you did not dance.
We sang a funeral song,
and you did not cry.'
[33] For John the Baptist came eating no bread and drinking no wine, and you say, 'He has a demon.' [34] The Son of Man came eating and drinking, and you say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!' [35] But wisdom is justified by all her children."

[36] Now one of the Pharisees invited Jesus to eat with him. So after Jesus entered into the Pharisee's house, he reclined at the table to eat. [37] Behold, there was a woman in the city who was a sinner. When she found out that he was reclining at the table in the Pharisee's house, she brought an alabaster jar of perfumed oil. [38] As she stood behind him near his feet, weeping, she began to wet his feet with her tears, and she wiped them with her hair and kissed them and anointed them with perfumed oil.
[39] When the Pharisee who had invited Jesus saw this, he thought to himself, saying, "If this man were a prophet, then he would know who and what type of woman is touching him, that she is a sinner."

[40] Jesus responded and said to him, "Simon, I have something to say to you."

He said, "Say it, Teacher!"

[41] Jesus said, "A certain moneylender had two debtors. The one owed five hundred denarii, and the other fifty. [42] When they could not pay him, he forgave them both. Therefore, which of them will love him more?"

[43] Simon answered him and said, "I suppose the one whom he forgave the most."

Jesus said to him, "You have judged correctly."

[44] Jesus turned to the woman and said to Simon, "You see this woman. I have entered into your house. You gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. [45] You did not give me a kiss, but from the time I came in she did not stop kissing my feet.
[46] You did not anoint my head with oil, but she has anointed my feet with perfumed oil. [47] For this reason I say to you, her sins, which were many, have been forgiven—for she loved much. But the one who is forgiven little, loves little."
[48] Then he said to her, "Your sins are forgiven."

[49] Those reclining together began to say among themselves, "Who is this that even forgives sins?"

[50] Then Jesus said to the woman, "Your faith has saved you. Go in peace."

Luke 7

7:1-10

Where is Capernaum?

[7:1]

See Map: Capernaum

What was a centurion?

[7:2]

A centurion was a type of Roman soldier. They led 100 soldiers.

See: Rome (Roman Empire, Caesar)

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Why did the centurion send two groups of people to Jesus?

[7:3, 7:6]

The centurion sent two groups of people to Jesus because he was a Gentile. Perhaps he thought the leaders of the Jews had more influence than he did to ask Jesus to heal his servant. So he sent the leaders of the Jews to Jesus. Scholars think the centurion was humble because he felt unworthy for Jesus to come to his house and instead he sent his friends to speak with Jesus.

See: Gentile

Why did Matthew write that the centurion himself spoke to Jesus?

Matthew also wrote about this story, but he did not say the centurion sent people to Jesus (see: Matthew 8:5-13). Many scholars think the centurion spoke through his friends. That is, their words were the same as his words.

Why did the message of the centurion amaze Jesus?

[7:9]

Scholars think the centurion's message amazed Jesus for three reasons.

1. Though the centurion led many people, he showed humility before Jesus. He believed in Jesus' ability and power to heal his servant. The centurion felt unworthy for Jesus to come to his home because of his respect for Jesus.
2. The centurion understood the ability to give commands. Luke wrote about how the soldiers were given permission to give commands to other people they lead. He understood that Jesus had the ability to heal his servant from a distance.
3. Jesus never saw people in Israel believe in him so strongly. This Gentile military leader showed that he believed in Jesus more than the people of Israel. That is, God's chosen people did not show this much faith.

See: Gentile; Faith (Believe in); People of God

7:11-17

Why did Jesus raise the young man from the dead?

[7:14]

Scholars think Jesus raised the young man from the dead for two reasons.

1. Jesus had compassion for the young man's mother. His mother was also a widow, and she did not have any other sons. In ancient times, a widow's sons helped their mother and without them, the mother would be very poor.
2. Jesus wanted people to know that he controlled death and uncleanness.

Why did Jesus not become unclean when he touched the dead body?

[7:14]

The Old Testament spoke about uncleanness coming over someone who touches a dead body (see: Number 19:11-6). However, when Jesus raised the widow's son back to life, he made the man clean. Because he raised the boy, Jesus never became unclean under the Law of Moses.

See: Clean and Unclean; Law of Moses; Sin

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Why did all the people say Jesus was a “great prophet”?

[7:16]

The people said Jesus was a “great prophet” because he raised a young man from the dead. Only two other prophets raised people from the dead. Elijah raised a widow’s son (see: 1 Kings 17:17-18), and Elisha raised the son of a Shunammite woman (see: 2 Kings 4:18-37).

See: Prophet

7:18-23

Why did John send two of his disciples to ask Jesus if he was the “Coming One”?

[7:19]

Scholars give two reasons why John sent his disciples to ask Jesus if he is the “Coming One.” That is, if Jesus was the messiah whom God promised to come.

1. John wanted to strengthen the faith of his disciples.
2. John wanted to know himself that Jesus is the “Coming One.” God gave John a message to preach that spoke of a coming judgment. John expected Jesus to bring judgment on sinners quickly (see: Luke 3:8,16-17). When John was put in prison, Jesus said others will also be put in prison before the judgment of God comes on the world (see: Luke 21:10-22).

See: Preach (Preacher); Messiah (Christ)

Why might people “fall away” because of Jesus?

[7:23]

Some scholars think Jesus’ words spoke about people in general. They think people “fall away” because they expected the Messiah to be someone different than who he really is. Other scholars think Jesus spoke to John specifically. They think Jesus’ words told John not to stop believing in Jesus because judgment did not happen at the time John thought it was going to happen.

See: Judge (Judgment)

7:24-28

Why did Jesus ask the crowds about going into the wilderness?

[7:24]

Jesus asked the crowds three questions about going into the wilderness to speak about the serious message of John. Jesus did not want the crowds to answer the questions, but he wanted to use the questions to teach the truth about John. The first question spoke about a reed shaken by the wind. The wind easily bent reeds back and forth, and this was a common sight. People did not travel to the wilderness to see reeds bending in the wind. Some scholars think Jesus was saying that John was not a man who was easily swayed. Rather he was a solid man who believed in the coming Messiah.

Jesus then asked the people if they went to the wilderness to see a man dressed in soft, fancy clothes. The people knew that a person in soft, fancy clothes did not live in the wilderness. The third question Jesus asked was whether the people went out to the wilderness to see a prophet. Jesus told the crowds that John was more than just a prophet.

See: Metaphor; Parable

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Why did Jesus say John was more than a prophet?

[7:26]

Many scholars think Jesus said John was “more than a prophet” because John spoke about the coming of the Messiah. The Old Testament prophet, Malachi, spoke about a prophet coming to tell people about the Messiah before the messiah came. Malachi spoke about the prophet John. John not only told people about the coming of the messiah, he also saw the messiah. He witnessed God’s words about Jesus happen (see: John 1:32-34). Jesus even spoke about John the prophet being the same as Elijah, the prophet promised to come (see: Matthew 17:11-13).

See: Malachi 4:5-6

See: Prophet; Messiah (Christ)

Why did Jesus say the least in the kingdom was actually greater than John?

[7:28]

Scholars think Jesus said the least in the kingdom was actually greater than John because John lived in the time before Jesus began his ministry. That is, John did not live to see Jesus die and become alive again because he was in prison. Also, the ones Jesus called “the least” of his followers saw many believers filled with the Holy Spirit. John the Baptist did not see any. However, John will be in the kingdom in heaven with all of God’s prophets (see: Luke 13:28).

See: Kingdom of God; Minister (Ministry); Resurrect (Resurrection) ; Filling of the Holy Spirit

7:29-30

Why did Luke write that the people declared God to be right?

[7:29]

After the people heard Jesus speak, those John baptized said that God was right. Some scholars think because John spoke about repentance and the Messiah, it showed that John taught God’s message. However, the Pharisees refused to believe that Jesus is the Messiah and they refused to repent. They believed following the Law of Moses was right and made them be at peace with God.

See: Pharisees; Baptize (Baptism); Repent (Repentance); Messiah (Christ); Law of Moses

7:31-35

Who were the people of that generation?

[7:31]

Many scholars think Jesus spoke about the Pharisees, the teachers of the Law of Moses and all those who followed them. These scholars think Jesus spoke about the things the people of Israel did in the past (see: Acts 7:51-53). Jesus said that in the same way children made up games with rules, so did the Pharisees and teachers of the law of Moses criticized anyone who did not play by their rules.

See: Pharisees; Law of Moses

What did Jesus say about the accusations of the Pharisees?

[7:34, 7:35]

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Jesus spoke about the things the Pharisees accused them of. They did this by saying wisdom was shown to be true by her children. This meant those who trusted in God and obeyed his commands were wise people. The Pharisees rejected the things John said that God gave him to tell the people. The Pharisees also rejected Jesus the messiah. They rejected him because he was a friend of sinners. Because the Pharisees rejected both John and Jesus, they were not considered to be children of wisdom.

See: Wise (Wisdom, Fool); Messiah (Christ)

7:36-50

How did Jesus recline at the table?

[7:36]

Jesus reclined at the table by lying on his side and facing the table. His feet went away from the table. The woman was then able to touch his feet. This reclining at a table was common in the days of Jesus.

How did Luke describe the unnamed woman?

[7:37]

Luke wrote the unnamed woman was a sinner. Luke did not say how she sinned. Some scholars think she was a prostitute. Fewer scholars think she committed adultery or her husband dishonored God in his work.

See: Sin; Adultery

What was an alabaster jar?

[7:37]

An alabaster jar was a glass or soft-stone jar with a long neck that held perfume. Both the jar and the perfume were very expensive. A woman broke the long neck of the jar to pour out the perfume. Why was the woman crying? Some scholars think the woman's tears showed her humility and a deep sense of repentance. Other scholars think she felt sad because she sinned. Or she felt joy because Jesus forgave her sins. So, she showed she loved Jesus very much by pouring out her tears on his feet, wiping them with her hair, kissing them, and anointing them with perfume from her alabaster jar.

See: Anoint (Anointing); Repent (Repentance)

Why did Simon the Pharisee think Jesus was not a prophet?

[7:39]

Simon the Pharisee thought Jesus did not know the woman was a sinner. So, he must not be a prophet. The Pharisees always kept away from any contact with sinners. Simon thought that Jesus, if he were a prophet, would also keep away from sinners.

See: Prophet

How did Jesus "answer" Simon?

[7:40]

Simon did not ask his question for others to be able to hear him. He only thought the question. However, Jesus knew Simon's inner thoughts and was able to answer Simon's question. Then people knew Jesus was a prophet.

See: Prophet

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How much was a denarius?

[7:41]

A denarius was a fair wage for a day of labor (see: Matthew 20:2). Scholars say the man with the large debt needed one and three-quarters years to earn what he owed. The man with the small debt needed two months to earn what he owed. This story was a metaphor. In the story to Simon, the moneylender who “forgave”(χαρίζομαι/g5483) the debts of denarii was Jesus who “forgives”(ἀφίημι/g0863) people who sinned.

See: Denarius; Metaphor

Why did Jesus speak about water for his feet to Simon?

[7:44]

Jesus spoke to Simon about what was good and polite to do for a guest. That is, to provide water for the washing of feet, a kiss of greeting to welcome a guest into their home, and oil to anoint the guest’s head. Simon failed to provide any of these common greetings to Jesus. But, the sinful woman washed the feet of Jesus with her own tears, kissed the feet of Jesus, and anointed his feet with expensive perfume. The sinful woman went far beyond Simon but others thought Simon was a man who honored God.

See: Genesis 18:4; 43:24

See: Anoint (Anointing)

Why did Jesus forgive the woman?

[7:47, 7:48]

Jesus forgave the woman because she believed in him. Jesus said her faith saved her (see: 7:50). The woman showed great love toward Jesus because of her awareness of her great sin. She knew only Jesus saved her. Her acts of love came from her desire to repent.

See: Forgive (Forgiveness, Pardon); Repent (Repentance); Faith (Believe in)

What did the other guests think about Jesus forgiving the woman who sinned?

[7:49]

The other guests thought Jesus was not able to forgive people who sinned. They knew that only God is able to forgive people who sin. The other guests at the table continued to reject Jesus the Messiah. That is, they did not think he was equal with God.

See: Messiah (Christ)

Luke 7:1

in the hearing of the people

"to the people who were listening to him" or "to the people who were there" or "for the people to hear"

Luke 7:2

who was highly regarded by him

"whom the centurion valued" or "whom he respected"

Luke 7:4

asked him earnestly

"pleaded with him" or "begged him"

He is worthy

"The centurion is worthy"

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Luke 7:5

our nation

"our people." This refers to the Jewish people.

Luke 7:6

continued on his way

"went along"

do not trouble yourself

The centurion was speaking politely to Jesus. Alternate translation: "do not trouble yourself by coming to my house" or "I do not wish to bother you"

to come under my roof

"to come into my house"

Luke 7:7

just say a word

The servant understood that Jesus could heal the servant just by speaking. Alternate translation: "just give the order" or "just give the command"

Luke 7:8

I also am a man who is under authority

"I also have someone over me that I must obey"

under me

"under my authority"

Luke 7:9

I say to you

Jesus said this to emphasize the surprising thing that he was about to tell them.

not even in Israel have I found such faith.

Jesus expected Jewish people to have this kind of faith, but they did not. He did not expect Gentiles to have this kind of faith, yet this man did. Alternate translation: "I have not found any Israelite who trusts me as much as this Gentile does!"

Luke 7:10

those who had been sent

"the people whom the Roman officer had sent to Jesus"

Luke 7:12

a man who had died was being carried out

"people were carrying out of the city a man who had died"

carried out, the only son of his mother (who was a widow), and a rather large crowd

"carried out. He was his mother's only son, and she was a widow. A rather large crowd"

Luke 7:13

was deeply moved with compassion for her

"felt very sorry for her"

Luke 7:14

he went up

"he went forward" or "he approached the dead man"

the wooden frame on which they carried the body

This was a stretcher or bed that they used to move the body to the burial place.

arise

get up"

Luke 7:15

The dead man

It may be necessary to make it clear that the man was not still dead. Alternate translation: "The man who had been dead"

Luke 7:16

fear overcame all of them

"fear filled all of them" or "they all became very afraid"

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A great prophet has been raised among us

"A great prophet has appeared among us" or "A great prophet has come up among us"

God has looked upon his people

"God has cared for his people"

Luke 7:17

This news about Jesus spread

"People spread this news about Jesus" or "People told others this report about Jesus"

Luke 7:18

told him

"told John"

Luke 7:20

the men said, "John the Baptist has sent us to you to say, 'Are you ... or should we look for another?'"

This sentence can be reworded so that it only has one direct quote. Alternate translation: "the men said that John the Baptist had sent them to him to ask, 'Are you the one who is coming, or should we look for another?'" or "the men said, 'John the Baptist has sent us to you to ask if you are the one who is coming, or if we should look for another.'"

Luke 7:21

In that hour

"At that time"

and from evil spirits

"and he healed people from evil spirits" or "and he set people free from evil spirits"

Luke 7:22

said to them

"said to John's messengers" or "said to the men that John sent"

the poor are being told the good news

"poor people are hearing the good news"

Luke 7:23

The person who does not stop believing in me because of my actions is blessed

"God blesses the person who does not stop believing in me because of my actions"

The person who does not ... is blessed

"Whoever does not ... is blessed" or "People who do not ... are blessed."

Luke 7:24

Connecting Statement:

Jesus begins to speak to the crowd about John the Baptist. He asks questions to lead them to think about what John is really like.

What did you go out into the desert to see? A reed shaken by the wind?

"Did you go out to the desert to see a reed shaken by the wind? Of course not!" or "Surely you did not go out to the desert see a reed being shaken by the wind!"

A reed shaken by the wind

"Someone who is like a reed shaken by the wind"

Luke 7:25

But what did you go out to see? A man dressed in soft clothes?

"Did you go out to see a man dressed in soft clothes? Of course not!" or "You certainly did not go out to see a man dressed in soft clothes!"

dressed in soft clothes

This refers to expensive clothing. Normal clothing was rough. Alternate translation: "wearing luxurious clothing"

kings' palaces

A palace is a large, expensive house that a king lives in.

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Luke 7:26

But what did you go out to see? A prophet? Yes, I say to you

"Did you go out to see a prophet? Yes, I say to you," or "But you actually went out to see a prophet"

and more than a prophet

"and not just an ordinary prophet" or "and he is more important than a prophet"

Luke 7:27

This is he of whom it is written

"John is the one the prophet wrote about long ago"

before your face

"in front of you" or "to go ahead of you"

your ... your ... you

The words "your" and "you" are singular because God was speaking to the Messiah in the quotation.

Luke 7:28

I say to you

Jesus is speaking to the crowd, so "you" refers to the crowd.

among those born of women

"among those to whom a woman has given birth." This refers to all people. Alternate translation: "of all the people who have ever lived"

none is greater than John

"John is the greatest"

the one who is least in the kingdom of God is greater than he is

"whoever is least important in the kingdom of God is greater than John"

Luke 7:29

because they had been baptized with the baptism of John

"because they had let John baptize them" or "because John had baptized them"

Luke 7:30

rejected God's purpose for themselves

"rejected what God wanted them to do" or "chose to disobey what God told them"

they had not been baptized by John

"they did not let John baptize them" or "they rejected John's baptism"

Luke 7:31

Connecting Statement:

Jesus continues speaking to the people about John the Baptist.

To what, then, can I compare the people of this generation? What are they like?

Jesus uses these questions to introduce a comparison. They can be expressed as a statement. Alternate translation: "This is what I compare this generation to. This is what they are like."

the people of this generation

"the people who are alive now"

Luke 7:32

and you did not dance

"but you did not dance to the music"

and you did not cry

"but you did not cry with us"

Luke 7:33

eating no bread

If your language does not have a word for bread, you could translate it with a more general expression. Alternate translation: "not eating ordinary food"

you say, 'He has a demon.'

"you say that he has a demon"

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Luke 7:34

The Son of Man came

"I, the Son of Man, came"

you say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!'

"you accuse him of eating and drinking too much and of being a friend of tax collectors and sinners." or "you say that I am a gluttonous man and a drunkard, a friend of tax collectors sinners."

he is a gluttonous man

"he is a greedy eater" or "he continually eats too much food"

Luke 7:35

wisdom is justified by all her children

This appears to be a proverb that Jesus applied to this situation, probably to teach that wise people would understand that the people should not have rejected Jesus and John.

Luke 7:36

reclined at the table to eat

"sat down at the table to eat." It was the custom at a relaxed meal for men to eat while lying down comfortably around the table.

Luke 7:37

who was a sinner

"who lived a sinful lifestyle" or "who had a reputation for living a sinful life."

an alabaster jar of perfumed oil

"a jar made of soft stone with perfume in it"

Luke 7:38

anointed them with perfumed oil

"poured perfume on them"

Luke 7:39

he thought to himself, saying

"he said to himself"

If this man were a prophet, then he would know who and what type of woman is touching him, that she is a sinner

The Pharisee thought that Jesus was not a prophet because he allowed the sinful woman to touch him.

Luke 7:40

Simon

This was the name of the Pharisee who invited Jesus into his home. This was not Simon Peter.

Luke 7:41

A certain moneylender had two debtors

"Two men owed money to a certain moneylender"

five hundred denarii

"five hundred silver coins" or "five hundred days' wages"

and the other fifty

"and the other debtor owed fifty denarii"

Luke 7:42

he forgave them both

"he forgave their debts" or "he canceled their debts"

Luke 7:43

I suppose

Simon was cautious about his answer. Alternate translation: "Probably"

You have judged correctly

"You are right"

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Luke 7:44

Jesus turned to the woman

Jesus directed Simon's attention to the woman by turning to her.

You gave me no water for my feet

"You did not give me water for my feet." It was a basic responsibility of a host to provide water and a towel for guests to wash and dry their feet after walking on dusty roads.

she has wet my feet with her tears and wiped them with her hair

The woman used her tears and hair in place of the missing water and towel.

Luke 7:45

You did not give me a kiss

"You did not greet me with a kiss." A good host in that culture would greet his guests with a kiss on the cheek. Simon did not do this.

did not stop kissing my feet

The woman kissed the feet of Jesus rather than his cheek as a sign of extreme repentance and humility.

Luke 7:46

You did not anoint my head with oil

"You did not put oil on my head" or "You did not welcome me by anointing my head with oil." The custom was for the host to welcome an honored guest by putting oil on his head.

she has anointed my feet

The woman greatly honored Jesus by doing this. She demonstrated humility by anointing his feet instead of his head.

Luke 7:47

her sins, which were many, have been forgiven

"God has forgiven her many sins"

for she loved much

Her love was the evidence that her sins were forgiven. Some languages require that the object of "love" be stated. Alternate translation: "for she greatly loves the one who forgave her"

the one who is forgiven little, loves little

"anyone who is forgiven for only a few things loves little"

Luke 7:48

Your sins are forgiven

"You are forgiven" or "I forgive your sins"

Luke 7:49

Those reclining together

"The people who were reclining together around the table" or "The people who were at the table"

Who is this that even forgives sins?

The religious leaders knew that only God could forgive sins, but they did not believe that Jesus was God. This question was probably an accusation. Alternate translation: "Who is this man who claims to forgive sins?" or “This man says that he forgives sins. Who does he think he is?”

Luke 7:50

Your faith has saved you

"Because of your faith, you are saved" or "Because you believe, God has saved you"

Go in peace

This is a way of saying good-bye while giving a blessing at the same time. Alternate translation: "May you have peace as you go"

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Chapter 8

[1] It happened soon afterward that Jesus began traveling around to different cities and villages, preaching and proclaiming the good news about the kingdom of God. The twelve were with him, [2] as well as certain women who had been healed of evil spirits and diseases: Mary who was called Magdalene, from whom seven demons had been driven out; [3] Joanna, the wife of Chuza, Herod's manager; Susanna; and many others, who, out of their possessions, provided for their needs.

[4] While a large crowd of people was gathering, and people were coming to him from town after town, he told a parable: [5] "A farmer went out to sow his seed. As he sowed, some fell beside the road and it was trampled underfoot, and the birds of the sky devoured it. [6] Some fell on the rock, and as soon as it grew up, it withered away, because it had no moisture.
[7] Some fell among thorns, and the thorns grew up together with the seed and choked it. [8] But some fell on good soil and produced a crop that was a hundred times greater." After Jesus had said these things, he called out, "Whoever has ears to hear, let him hear."

[9] His disciples asked him what this parable meant. [10] He said, "The knowledge of the secrets of the kingdom of God has been given to you, but for others I speak in parables, so that
'seeing they may not see,
and hearing they may not understand.'
[11] Now this is the meaning of the parable: The seed is the word of God. [12] The ones along the road are those who have heard, but then the devil comes and takes away the word from their hearts so they may not believe and be saved. [13] The ones on the rock are those who, when they hear the word, receive it with joy. But they have no root; they believe for a while, and in a time of testing they fall away.
[14] The seeds that fell among the thorns are people who hear the word, but as they go on their way, they are choked by the cares and riches and pleasures of this life, and their fruit does not mature. [15] But the seed that fell on the good soil, these are the ones who, hearing the word with an honest and good heart, hold it securely and bear fruit with patient endurance.

[16] "No one lights a lamp and covers it with a bowl or puts it under a bed. Rather, he puts it on a lampstand so that everyone who enters may see the light. [17] For nothing is hidden that will not be made known, nor is anything secret that will not be known and come into the light. [18] So listen carefully, for to the one who has, more will be given to him, but the one who does not have, even what he thinks he has will be taken away from him."

[19] Then his mother and brothers came to him, but they could not get near him because of the crowd. [20] He was told, "Your mother and your brothers are standing outside, wanting to see you." [21] But Jesus answered and said to them, "My mother and my brothers are those who hear the word of God and do it."

[22] Now one day he got into a boat with his disciples, and he said to them, "Let us go over to the other side of the lake." They set sail. [23] But as they sailed he fell asleep. A terrible windstorm came down on the lake, and their boat was filling with water, and they were in danger.
[24] Then Jesus' disciples came over to him and woke him up, saying, "Master! Master! We are about to die!"

He awoke and rebuked the wind and the raging of the water, and they ceased, and there was a calm.

[25] Then he said to them, "Where is your faith?"

But they were afraid and amazed, and they asked one another, "Who then is this, that he commands even the winds and the water, and they obey him?"

[26] They sailed to the region of the Gerasenes, which is across the lake from Galilee. [27] When Jesus stepped on the land, he was met by a certain man from the city who had demons. For a long time he had worn no clothes, and he did not live in a house but among the tombs.
[28] When he saw Jesus, he cried out and fell down before him and he said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me." [29] For Jesus had commanded the unclean

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spirit to come out of the man. For many times it had seized him, and though he was bound with chains and shackles and kept under guard, he had broken his chains and he would be driven by the demon into the wilderness.

30 Then Jesus asked him, "What is your name?"

He said, "Legion," for many demons had entered into him.

31 They kept begging him not to command them to go away into the abyss.
32 Now a large herd of pigs was there feeding on the hillside. The demons begged him to let them go into them, and he gave them permission. 33 So the demons came out of the man and went into the pigs, and the herd rushed down the steep slope into the lake and was drowned.
34 When those tending the pigs saw what had happened, they ran off and told about it in the city and countryside.
35 So the people went out to see what had happened, and they came to Jesus and found the man from whom the demons had gone out. He was sitting at the feet of Jesus, clothed and in his right mind; and they were afraid.
36 Then those who had seen it told them how the man who had been possessed by demons had been healed. 37 Then all the people of the region of the Gerasenes asked Jesus to depart from them, for they were overwhelmed with great fear. So he got into the boat and returned.

38 The man from whom the demons had gone out begged him to let him go with him, but Jesus sent him away, saying, 39 "Return to your home and give a full account of what God has done for you." The man went on his way, proclaiming throughout the whole city what Jesus had done for him.

40 Now when Jesus returned, the crowd welcomed him, for they were all expecting him. 41 Behold, a man named Jairus, who was one of the leaders of the synagogue, came and fell down at Jesus' feet, and he begged him to come to his house 42 because his only daughter, a girl of about twelve years of age, was dying. As Jesus was on his way, the crowds of people pressed together around him.

43 Now a woman was there who had been bleeding for twelve years [1] and could not be healed by anyone. 44 She came behind Jesus and touched the edge of his coat, and immediately her bleeding stopped.
45 Jesus said, "Who was it who touched me?"

When all denied it, Peter said, "Master, the crowds of people are all around you and they are pressing in against you."

46 But Jesus said, "Someone did touch me, for I know that power has gone out from me."
47 When the woman saw that she could not escape notice, she came trembling and fell down before him. In the presence of all the people she declared why she had touched him and how she had been immediately healed. 48 Then he said to her, "Daughter, your faith has made you well. Go in peace."

49 While he was still speaking, someone came from the synagogue leader's house, saying, "Your daughter is dead. Do not trouble the teacher any longer."

50 But when Jesus heard this, he answered Jairus, "Do not be afraid; only believe, and she will be healed."
51 When he came to the house, he allowed no one to enter with him, except Peter and John and James, and the father of the child and her mother. 52 Now all were mourning and wailing for her, but he said, "Do not weep; she is not dead but asleep." 53 But they began to mock him, knowing that she was dead.
54 But he took her by the hand and called out, saying, "Child, get up!" 55 Her spirit returned, and she rose up immediately. He ordered them to get her something to eat. 56 Her parents were astonished, but he ordered them to tell no one what had happened.

[1] Scholars are divided whether the phrase and had spent all her money on physicians should be included here.

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Luke 8

8:1-3

Why did Luke write 8:1-3?

[8:1, 8:2, 8:3]

Luke wanted his readers to know two things when he wrote 8:1-3. The other gospel writers did not write about these two things.

1. Luke wanted his readers to know that Jesus “preached”(κηρύσσω/g2784) and “proclaimed” the (εὐαγγελίζω/g2097) the gospel. The gospel is about the “kingdom of God.” Luke used the word “preached.” He used this word to write about how God gave Jesus permission to speak about the kingdom of God. Luke also used the words, “proclaimed the gospel.” He wrote this because the things Jesus spoke about were good for the people to know.

2. Luke also wanted readers to know women served Jesus. Some scholars think these women served in the same way the disciples served Jesus. Other scholars think these women served Jesus in a different way.

See: Gospel; Preach (Preacher); Kingdom of God; Disciple

Who was Mary Magdalene?

[8:2]

Mary Magdalene was a woman from a small village called Magdala. Some scholars think the village was near the west side of the Sea of Galilee. Other scholars think they do not know where Magdala was located. The apostle John wrote that Mary Magdalene witnessed the resurrection of Jesus (see: John 20:11-18).

See: Apostle; Resurrect (Resurrection)

See Map: Sea of Galilee

Why did Luke write about Joanna?

[8:3]

Luke wrote about Johanna. Johanna was a person who worked for Herod. John wanted his readers to know that even the people working for Herod heard about the gospel. Some scholars think her husband, Chuza, also served Herod.

See: Gospel

8:4-15

What was a “parable”?

[8:4]

See: Parable

How did people sow seeds when Jesus lived on earth?

[8:5]

When Jesus was on the earth, people sowed seeds by having a seed bag over their shoulders. They threw seeds from the bag onto the ground. They did this in late fall or early winter. The seeds began to grow out of the ground

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in spring. Then they gathered what was grown in summer. Many times a dirt road or pathway went through the field where they sowed seeds.

Advice to Translators: Spring, Summer, Winter, and fall are words used to talk about the changing seasons in an area of the world. Many places in the world do not have these four seasons. They may have only two of these seasons or they may have what is called wet and dry seasons. Overall, these words are used to talk about different times of the year due to changes in the weather in that particular area.

See: Sow (Plant); Hebrew Calendar (Seasons in Israel); Metaphor

Why did Jesus tell the parable of the farmer who sowed his seed?

[8:5, 8:6, 8:7, 8:8]

Jesus told the parable of the farmer who sowed his seed. He wanted people to know four different ways people heard the word of God.

See: Sow (Plant); Gospel; Word of God

Why did Jesus say, “Whoever has ears to hear, let him hear”?

[8:8]

Scholars think Jesus said, “Whoever has ears to hear, let him hear,” because he wanted people to listen to what he said. That is, people needed to not only know what he taught, but also they needed to do the things he taught. He did not say this because he was angry. How was the seed the word of God in the parable? Scholars do not agree about how the seed was the word of God in the parable. Some scholars think it was about God ruling (see: 8:1). Other scholars think it was about people needing to obey what Jesus taught (see: 8:21).

See: Sow (Plant); Parable; Kingdom of God; Word of God

Why did Jesus speak about the seed beside the road?

[8:12]

Jesus spoke about the seed beside the road because he wanted his listeners to know how Satan tries to take away the word of God from people. That is, Satan took the word of God from people in the same way birds ate seeds from a road. Satan did not want people to know the word of God. He also did not want God to save people from the punishment of sinning.

See: 2 Corinthians 4:3-4

See: Metaphor; Sow (Plant); Satan (The Devil); Word of God

What did Jesus say about the seed that fell on the rock?

[8:13]

Jesus said some seed fell on the rock. He used this to talk about how some people rejoice when they hear the word of God. However, they stop believing in it when they begin to suffer because of it. Seeds that were thrown over rocks did only grew for a short time. This is because it did not have any water or deep roots.

See: Metaphor; Parable; Rejoice (Joy, Joyful); Word of God; Sow (Plant); Eternal Security

What happened to the seed that fell among the thorns?

[8:14]

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Jesus said that thorns grew with the good plants. Thorns took the things from the soil that the good plants needed to grow. Therefore, nothing could grow around the thorns. These thorns “choked” the life from the good plants. In the same way, people were “choked”(συμπνίγω/g4846) by the “cares, and riches, and pleasures of this life.” Jesus said these people were never able to do the things that honored God (see: 3:8-9).

Advice to translators: A “thorn” was a plant with thorns. It was a type of weed. It was a plant that grew quickly and hamre other plants. It did not do anything good.

See: Sow (Plant); Metaphor

How did Jesus speak about the seed that fell on good soil?

[8:15]

Scholars think there were two ways Jesus spoke about the seed that fell on good soil. Some scholars think Jesus wanted Christians to know that more people believed in Jesus (see: Acts 6:7; Colossians 1:5-6). Other scholars think Jesus wanted Christians to know that there were many people who trusted in God and Jesus more than they did before. Perhaps Jesus meant both.

See: Sow (Plant); Metaphor

8:16-18

Why did Jesus tell the parable of the lamp?

[8:16]

Jesus told the parable of the lamp to talk about how God wanted the disciples to listen very carefully to what Jesus said. Matthew and Mark also wrote about the parable of the lamp.

See: Matthew 5:14-16; Mark 4:21-25

See: Parable; Disciple

How did Jesus speak about the “light”?

[8:16, 8:17]

Scholars think different things about how Jesus spoke about the “light.”

1. Some scholars think it was a metaphor for the things Jesus taught. Jesus taught that God wanted people to believe in the word of God (see: 8:11-15).
2. Some scholars think it was a metaphor for the people who followed Jesus. It taught the word of God to other people (see: 24:44-48).
3. Some scholars think it was a metaphor for what people thought about the things Jesus taught.

See: Metaphor; Light and Darkness (Metaphor); Word of God

What did God give or take away?

[8:18]

Scholars think God either told people more things about himself or he made the things that they already knew about him leave them. This was because of how people listened to Jesus (see: 8:11-15). Some scholars say a person who did not believe in the word of God was wrong to think he knew anything about God.

See: 11:33; 12:2

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See: Word of God

8:19-21

Why did Luke tell this story about Jesus and his family?

[8:19]

Luke told this story about Jesus and his family so people would know how great was the message Jesus taught. He wanted people to hear, believe, and obey the word of God (see: 8:11,15,21). Matthew and Mark also wrote about this.

See: Matthew 12:46-50; Mark 3:31-35

See: Word of God; Family of Jesus

Why did Jesus say his family were the people who heard and did the word of God?

[8:21]

Some scholars think Jesus spoke about his "mother and brothers" as a metaphor. He wanted to say that everyone who heard his word and did the things his word said to do were a member of his family. Many scholars think Jesus did not reject his mother and brothers, but he made other people able to become members of his family. On the other hand, some scholars think Jesus spoke against family when they wanted people to stop obeying God's word (see: Luke 14:26; 18:29-30).

See: Metaphor; Children of God; Word of God

8:22-25

Why did Luke write about Jesus stopping the storm?

[8:24]

When Luke wrote about Jesus stopping the storm, he wanted Christians to know that Jesus controlled the winds and the seas. In ancient times, people did not think these things could be controlled. These miracles came near the time when Peter said Jesus is the Messiah (see: Luke 9:20). Matthew and Mark also wrote about this.

See: Matthew 8:23-27; Mark 4:35-41

See: Miracle; Messiah (Christ)

See Map: Sea of Galilee

Why did the disciples call Jesus "Master"?

[8:24]

The disciples called Jesus "master"(ἐπιστάτης/g1988) because they honored Jesus. They called him "master" twice because they honored Jesus in the same way they honored God.

How did Jesus "rebuke" the wind and water?

[8:24]

Jesus "rebuked"(ἐπιτιμάω/g2008) the wind and water with his own power. He did not pray to God. That is, Jesus wanted his disciples to know he has the same power God has (see: Psalm 89:9). Scholars think that the wind and water immediately settled down after Jesus spoke.

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Why did the disciples not have faith?

[8:25]

Scholars think there were two reasons the disciples did not have faith. That is, they did not fully trust Jesus.

1. The disciples did not have faith because they did not think Jesus was able to stop the storm.
2. They also did not have faith because they feared they were going to die.

See: Disciple

8:26-39

Where was the “region of the Gerasenes”?

[8:26]

See Map: Sea of Galilee; Gerasenes

Why did the demon possessed man fall down in front of Jesus?

[8:28]

Scholars think the demon possessed man fell down in front of Jesus because the demons feared Jesus. The demons gave power to the possessed man, but they had no power compared to Jesus. They did not want Jesus to punish them. However, here the demons were not worshipping Jesus.

See: Demon; Demon Possession (Casting Out Demons); Worship

What was meant by the words, “Most High God”?

[8:28]

Some scholars think the words “Most High God” were used to talk about God being more powerful and greater than any other god. Other scholars think the demon possessed man called God the “Most High” because that was what Gentiles called the God of the Jews. They were in a place where the Gentiles lived.

Advice to translators: Although this talks about God being greater than other gods, this does not mean that the other gods are real. The other gods are not real and have never lived.

See: Demon; Demon Possession (Casting Out Demons); Gentile

Why did the demon possessed man call Jesus “Son of the Most High God”?

[8:28]

Scholars think the demon possessed man called Jesus “Son of the Most High God” because Jesus rules over everything, including demons. He gave permission for Satan to rule the demons. The demons did not want Jesus to punish or harm them. Gabriel, the angel of God, also called Jesus the “Son of the Most High God” (see: 1:32).

See: Demon; Demon Possession (Casting Out Demons)); Angel

Why did Jesus ask the demon possessed man his name?

[8:30]

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Scholars think there were several reasons why Jesus asked the demon possessed man his name.

1. Jesus wanted people to know that thousands of demons controlled the man. “Legion” was a name for a group of about 6,000 Roman soldiers.
2. Jesus wanted people to know that he has power over the demons. Jesus had power over demon possessed people without asking their names (see: 4:33-36).
3. Jesus wanted people to know that the man was a person even though the demons controlled him. It was a way Jesus wanted people to know that he had compassion for him.

See: Demon; Demon Possession (Casting Out Demons)

What was the abyss?

[8:31]

See: Abyss (Bottomless Pit)

Why did the demons ask Jesus to send them into the pigs?

[8:32]

Scholars think there are several reasons why the demons wanted to go into the pigs.

1. The demons did not want Jesus to make them go into the abyss.
2. The demons knew that Jesus did not want the demons to go into other people.
3. The demons wanted to control animals if they were no longer able to control people.

See: Demon; Abyss (Bottomless Pit); Demon Possession (Casting Out Demons)

Why did Jesus allow the demons to go into the pigs?

[8:32]

Jesus allowed the demons to go into the pigs. Scholars think he did this for many reasons.

1. Jesus wanted people to know that God will judge demons. This will happen when the known world ends and is recreated. He will send them into the abyss.
2. The demons went into the abyss when the pigs went into the sea.
3. Jesus created everything. Therefore, he has the ability to do anything he wants with his creation.

Jesus cared more about the man than about the pigs.

1. It made people know that the man was really free from the demons.

See: Demon; World; Day of Judgment; Abyss (Bottomless Pit); Punish (Punishment); Spiritual Warfare

Why did the people ask Jesus to leave?

[8:37]

Scholars think there are several reasons why the people asked Jesus to leave.

1. They cared more about losing the pigs than about Jesus rescuing the man from the demons.

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2. They were afraid because Jesus has the same power over demons that God has.

3. They were afraid of Jesus. They did not want him to interfere with Roman rule over the Jews.

See: Demon; Rome (Roman Empire, Caesar)

8:40-56

Who was Jairus?

[8:41]

Jairus was the leader of a synagogue. He read Old Testament Scriptures in the synagogue meetings. He also was a leader in the community. Some scholars think that his name was the same as, “God will awaken.” He was different from other synagogue leaders. He bowed down at Jesus’ feet and asked Jesus to heal. He did not argue with Jesus.

See: Synagogue

How did the woman suffer?

[8:43]

Scholars think the woman suffered in three ways.

1. She had a bleeding illness for twelve years.

2. Because of her bleeding, she was unclean according to the law of Moses (see: Leviticus 15:25-33). That is, she had to be separated from people. That is, because they would be unclean if they touched her or if she touched them. She could not worship in the temple. The people in the crowd did not have compassion for her or even look at her.

3. She was poor. The Gospel of Mark said she spent all her money on doctors but she only got more sick (see: Mark 5:26).

See: Clean and Unclean; Law of Moses; Worship; Temple; Gospel

Why did the woman want to touch the edge of Jesus’ coat?

[8:44]

Some scholars think the woman wanted to touch the edge of Jesus’ coat because she believed in magic. More scholars say she believed Jesus was able to heal her (see: 8:48). That is, she did not believe in magic. Jesus healed other people when they touched him (see: 6:19).

See: Sorcery; Miracle

Why did Jesus ask who touched him?

[8:45]

Jesus asked who touched him because he wanted all the people to know he healed the woman. Scholars think Jesus already knew who touched him before he asked. He wanted the woman to talk about what had happened to her. Some scholars think this was so others would know that Jesus had the power to heal the woman completely. Also, Jesus wanted others would know that the woman was now clean. That is, she was able to go back into the community and no longer needed to be separated from people.

See: Clean and Unclean; Miracle

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Why did Jesus call the woman “daughter”?

[8:48]

Scholars think there are three reasons Jesus called the woman “daughter.”

1. Jesus wanted people to know he had compassion for her.
2. Jesus wanted people to know she came back into the community. That is, she was no longer unclean.
3. Luke wanted his readers to know that this story happened at the same time Jesus made another person's daughter alive again.

See: Clean and Unclean

Why did Jesus tell Jairus to not fear?

[8:50]

Scholars think Jesus told Jairus not to fear because his daughter’s death made him fear. Jairus was afraid it was too late for Jesus to heal her. However, Jesus wanted Jairus to trust him that his daughter would be healed.

Why did Jesus use the word “sleep”?

[8:52]

The word “sleep” was a metaphor used to talk about someone who was dead. Some scholars think Jesus told the crowd that the girl was not dead. She was only sleeping because he knew he was going to heal her and make her alive again.

See: John 11:11-14

See: Sleep (Metaphor)

Why did all the crying people start laughing?

[8:53]

Scholars think there are two reasons why they quickly changed from crying to laughing.

1. Someone paid these people to mourn for the girl. Therefore, they were not really sad about the girl’s death.
2. They did not think Jesus had the power to make the girl alive again. Perhaps they did not know Jesus made a man alive again in Nain (see: 7:11-16).

See Map: Nain

Why did Jesus tell the parents not to tell anyone that he made their daughter alive again?

[8:56]

Scholars think there are several reasons why Jesus told the parents not to tell anyone that Jesus made their daughter alive again.

1. Jesus wanted people to know that following him caused suffering, not comfort and miracles.
2. Jesus judged the people who laughed.
3. Jesus did not want those who did not believe to know about what he was doing.

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4. Jesus wanted them to care for their daughter.
5. Jesus also did not want all of his disciples to see the miracle (see: Luke 8:51).
6. Jesus wanted to help his disciples understand who was Jesus (see: Luke 9:20).
7. Jesus wanted to wait until after he became alive again for people to know he has power to make people alive again.

See: Matthew 9:26

See: Miracle; Disciple; Resurrect (Resurrection) ; Messianic Secret

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Luke 8:1

It happened

This phrase is used here to mark a new part of the story.

The twelve

"His twelve disciples" or "His twelve apostles"

Luke 8:2

who had been healed of evil spirits and diseases

"whom Jesus had set free from evil spirits and healed of diseases"

Mary who was called Magdalene, from whom seven demons had been driven out

"Mary, whom people called Magdalene, and from whom Jesus had driven out seven demons"

Luke 8:3

Joanna ... Susanna

They were two of the "certain women" mentioned in verse 2.

Joanna, the wife of Chuza, Herod's manager

"Joanna, the wife of Herod's manager, Chuza." Joanna was Chuza's wife, and Chuza was Herod's manager.

provided for their needs

"provided what they needed" or "supported Jesus and his twelve disciples"

Luke 8:4

were coming to him

"were coming to Jesus"

Luke 8:5

A farmer went out to sow his seed

"A farmer went out to scatter some seed in a field" or "A farmer went out to scatter some seeds in a field"

some fell

"some of the seed fell" or "some of the seeds fell"

it was trampled underfoot

"people walked on it" or "people walked on them"

the birds of the sky devoured it

"the birds ate all of the seed" or "birds flew down and ate all of the seeds"

Luke 8:6

it withered away

"each plant became dry and shriveled up" or "the plants became dry and shriveled up"

it had no moisture

"it did not have enough water" or "they were too dry"

Luke 8:7

choked it

The thorn plants took all the nutrients, water, and sunlight, so the farmer's plants could not grow well.

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Luke 8:8

produced a crop

"grew a harvest" or "grew more seeds"

a hundred times greater

"a hundred times greater than the seed that he sowed"

Whoever has ears to hear, let him hear

Jesus is saying that what he has just said is important, and people may need to take some effort to understand it. Alternate translation: "Let the one who has ears to hear listen" or "If anyone can hear, let him listen and understand" or "If you have ears to hear, then listen"

Luke 8:10

The knowledge ... of the kingdom of God has been given to you

"God has given to you the knowledge ... of the kingdom of God" or "You have received the knowledge ... of the kingdom of God"

the secrets of the kingdom of God

These are truths that have been hidden, but Jesus is now revealing them.

for others

"for other people." This refers to the people who rejected the teaching of Jesus and did not follow him.

seeing they may not see

"though they see, they will not perceive" or "though they see things, they will not understand them" or "though they see things happen, they will not understand what they mean"

hearing they may not understand

"though they hear, they will not understand" or "though they hear instruction, they will not understand the truth." This is a quote from the prophet Isaiah.

Luke 8:11

The seed is the word of God

"The seed is the message from God"

Luke 8:12

The ones along the road

"The seeds that fell along the path"

are those who have heard

"represent people who have heard" or "show what happens to people who have heard"

the devil comes and takes away the word from their hearts

"the devil comes and takes away the message of God from their thoughts"

Luke 8:14

The seeds that fell among the thorns are people

"The seeds that fell among the thorns represent people"

they are choked by the cares and riches and pleasures of this life

"the cares and riches and pleasures of this life choke them"

the cares

"the things that people worry about"

pleasures of this life

"things in this life that people enjoy"

and their fruit does not mature

"and they do not bear ripe fruit" or "and, like a plant that does not produce mature fruit, they do not produce good works"

Luke 8:15

the seed that fell on the good soil, these are the ones

"the seed that fell on the good soil represents the people"

bear fruit with patient endurance

"produce fruit by enduring patiently" or "produce fruit by continued effort"or "like healthy plants that produce good fruit, they produce good works by persevering"

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Luke 8:16

Connecting Statement:

Jesus continues with another parable.

Luke 8:17

nothing is hidden that will not be made known

"everything that is hidden will be made known"

nor is anything secret that will not be known and come into the light

"and everything that is secret will be made known and will come into the light"

Luke 8:18

to the one who has, more will be given to him

"whoever has understanding will be given more understanding" or "God will enable those who believe the truth to understand even more"

the one who does not have, even what he thinks he has will be taken away from him

"whoever does not have understanding will lose even the understanding he thinks he has" or "God will cause those who do not believe the truth not to understand even the little that they think they have understood"

Luke 8:20

He was told

"People told him" or "Someone told him"

Luke 8:21

My mother and my brothers are those who hear the word of God and do it

The people who were coming to listen to Jesus were as important to him as his own family was. Alternate translation: "Those who hear the word of God and obey it are like a mother and brothers to me"

Luke 8:22

They set sail

"They started sailing" or "They started their trip"

Luke 8:23

he fell asleep

"Jesus began to sleep"

their boat was filling with water

The strong winds caused high waves, and the water went into the boat.

Luke 8:24

the raging of the water

"the violent waves"

they ceased

"the wind and the waves stopped" or "they became still"

Luke 8:25

Where is your faith?

Jesus rebukes them mildly because they do not trust him to take care of them. This can be worded as a statement. Alternate translation: "You should have faith!" or "You should trust me!"

Who then is this, that he commands even the winds and the water, and they obey him?

This question expresses shock and confusion over how Jesus is able to control the storm. Alternate translation: "What kind of man is this? He commands even the winds and the water, and they obey him!"

Luke 8:26

the region of the Gerasenes

The Gerasenes were people from the city called Gerasa.

Luke 8:27

a certain man from the city who had demons

"a certain man from the city, and this man had demons"

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who had demons

"who was controlled by demons" or "whom demons controlled"

tombs

These are places where people put dead bodies. They may have been caves or small buildings that the man could use for shelter.

Luke 8:28

he cried out

"he screamed" or "he shrieked"

fell down before him

"he knelt before Jesus" or "lay down before Jesus." He did not fall accidentally.

he said with a loud voice

"he said loudly" or "he shouted out"

What have you to do with me

"Why are you bothering me"

Son of the Most High God

It is best to translate “Son” with the same word that your language uses to refer to a human son.

Luke 8:29

many times it had seized him

"many times it had taken control of the man" or "many times it had gone into him." This tells about what the demon had done many times before Jesus met the man.

though he was bound ... and kept under guard

"though the people had bound him ... and guarded him"

he would be driven by the demon into the wilderness

"the demon would make him go into the wilderness"

Luke 8:30

Legion

A legion is a large number of soldiers or people. Alternate translation: "Battalion" or "Brigade" or "Army"

Luke 8:31

They kept begging him

"The demons kept begging Jesus"

Luke 8:32

was there feeding on the hillside

"was nearby eating grass on the hill"

Luke 8:33

rushed

ran very fast

Luke 8:35

found the man from whom the demons had gone out

"saw the man whom the demons had left"

in his right mind

"sane" or "behaving normally"

Luke 8:36

those who had seen it

"those who had seen what had happened"

the man who had been possessed by demons had been healed

"Jesus had healed the man whom demons had possessed" or "Jesus had healed the man whom demons had controlled"

Luke 8:37

the region of the Gerasenes

"that area of the Gerasenes" or "the area where the Gerasene people lived." See how you translated this in 8:26

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they were overwhelmed with great fear

"they were very afraid"

and returned

"and returned across the lake" or "to go back to the other side of the lake"

Luke 8:39

give a full account of what God has done for you

"tell them everything about what God has done for you"

Luke 8:41

fell down at Jesus' feet

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

Luke 8:42

was dying

"was about to die"

As Jesus was on his way

"As Jesus went with him"

the crowds of people pressed together around him

"the people were crowding tightly around Jesus"

Luke 8:43

had been bleeding

"had a flow of blood." She was probably bleeding from her womb even when it was not the normal time for it. Some cultures may have a polite way of referring to this condition.

and could not be healed by anyone

"but no one could heal her"

Luke 8:44

touched the edge of his coat

"touched the fringe of his robe." Jewish men wore tassels on the edges of their robes. This is probably what she touched.

Luke 8:46

Someone did touch me

It may be helpful to distinguish this intentional touch from the accidental touches of the crowd. Alternate translation: "Someone deliberately touched me"

I know that power has gone out from me

Jesus did not lose power or become weak, but his power healed the woman. Alternate translation: "I know that healing power went out from me" or "I know that my power healed someone"

Luke 8:47

that she could not escape notice

"that she could not prevent people from noticing her" or "that she could not keep it a secret that she was the one who had touched Jesus"

she came trembling

"she came trembling with fear"

fell down before him

Possible meanings are 1) "bowed down in front of Jesus" or 2) "lay down on the ground at Jesus's feet." She did not fall accidentally. This was a sign of humility and respect for Jesus.

Luke 8:48

Daughter

This was a kind way of speaking to a woman. Your language may have another way of showing this kindness.

your faith has made you well

"because of your faith, you have become well" or "because you believe, you are healed"

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Go in peace

This is a way of saying "Goodbye" and giving a blessing at the same time. Alternate translation: "As you go, do not worry anymore" or "May God give you peace as you go"

Luke 8:49

the synagogue leader

This refers to Jairus (Luke 8:41).

Luke 8:50

she will be healed

"she will be well" or "she will live again"

Luke 8:51

When he came to the house

"When they came to the house." Jesus went there with Jairus. Some of Jesus's disciples also went with them.

he allowed no one to enter with him

"Jesus did not allow anyone to go inside with him"

Luke 8:53

began to mock him, knowing that she was dead

"laughed at him because they knew that the girl was dead"

Luke 8:54

he took her by the hand

"Jesus took hold of the girl's hand"

Luke 8:55

Her spirit returned

"Her spirit returned to her body" or Her life returned" or "She became alive again"

Luke 8:56

to tell no one

"not to tell anyone"

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Chapter 9

[1] He called the twelve together and gave them power and authority to drive out all demons and to cure diseases. [2] He sent them out to preach the kingdom of God and to heal the sick.

[3] He said to them, "Take nothing for your journey—no staff, no wallet, no bread, no money, and no extra tunic. [4] Whatever house you enter, stay there until you leave.
[5] Wherever they do not receive you, when you leave that town, shake off the dust from your feet as a testimony against them." [6] Then they departed and went through the villages, proclaiming the gospel and healing everywhere.

[7] Now Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that John had risen from the dead, [8] and others said that Elijah had appeared, and still others that one of the prophets of long ago had risen. [9] Herod said, "I beheaded John. Who is this about whom I hear such things?" And so he tried to see him.

[10] When the apostles returned, they told him everything they had done. Then he took them with him, and they went away privately to a town called Bethsaida. [11] But when the crowds heard about this, they followed him. He welcomed them and spoke to them about the kingdom of God, and he cured those who needed healing.
[12] Now the day was about to come to an end, and the twelve came to him and said, "Send the crowd away that they may go into the surrounding villages and countryside to find lodging and food, because we are here in an isolated place."

[13] But he said to them, "You give them something to eat."

They said, "We have no more than five loaves of bread and two fish—unless we go and buy food for all these people."

[14] (There were about five thousand men.) He said to his disciples, "Have them sit down in groups of about fifty each."
[15] So they did this, and made the people sit down. [16] Taking the five loaves and the two fish, he looked up to heaven, he blessed them and broke them into pieces, and he gave them to the disciples to set before the crowd. [17] They all ate and were satisfied, and what was left over was picked up—twelve baskets of broken pieces.

[18] It came about while Jesus was praying by himself, the disciples were with him. He questioned them, saying, "Who do the crowds say that I am?"

[19] They answered, "John the Baptist. But others say Elijah, and others say that one of the prophets from long ago has risen."

[20] Then he said to them, "But who do you say that I am?"

Peter answered, "The Christ of God."

[21] But he warned and instructed them to tell this to no one, [22] saying, "The Son of Man must suffer many things and be rejected by the elders and chief priests and scribes, and he will be killed and on the third day be raised."
[23] Then he said to them all, "If anyone wants to come after me, he must deny himself and take up his cross daily and follow me. [24] Whoever would save his life will lose it, but whoever loses his life for my sake will save it. [25] What profit is there for a person to gain the whole world and yet lose or forfeit himself?
[26] Whoever is ashamed of me and my words, of him will the Son of Man be ashamed when he comes in his own glory and the glory of the Father and of the holy angels. [27] But truly I say to you, there are some standing here who will not taste death before they see the kingdom of God."

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[28] Now about eight days after Jesus said these words, he took with him Peter and John and James and went up on the mountain to pray. [29] As he was praying, the form of his face was changed, and his clothes became brilliant white.
[30] Behold, two men were talking with him, Moses and Elijah, [31] who appeared in glory, talking with him about his departure, which he was about to bring to completion in Jerusalem.
[32] Now Peter and those who were with him were heavy with sleep, but when they became fully awake, they saw his glory and the two men who were standing with him. [33] As they were going away from Jesus, Peter said to him, "Master, it is good for us to be here. Let us make three shelters, one for you, one for Moses, and one for Elijah." (He did not know what he was saying.)
[34] As he was saying this, a cloud came and overshadowed them, and they were afraid as they entered into the cloud. [35] A voice came out of the cloud, saying, "This is my Son, the one who is chosen; listen to him." [36] When the voice had spoken, Jesus was found alone. They kept silent and told no one in those days anything of what they had seen.

[37] Now on the next day, when they came down from the mountain, a large crowd met him. [38] Behold, a man from the crowd cried out, saying, "Teacher, I beg you to look at my son, for he is my only child. [39] You see, a spirit takes control over him and he suddenly screams; it causes him to have convulsions so that he foams at the mouth. It hardly ever leaves him and it bruises him badly. [40] I begged your disciples to force it out, but they could not."

[41] Jesus answered and said, "You unbelieving and perverse generation, how long must I be with you and put up with you? Bring your son here." [42] While the boy was coming, the demon threw him to the ground and shook him with convulsions. But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father.
[43] Then they were all amazed at the greatness of God. While they all were marveling at everything he was doing, he said to his disciples, [44] "Let these words go deeply into your ears: The Son of Man will be betrayed into the hands of men." [45] But they did not understand this statement. It was hidden from them, so they could not know its meaning, and yet they were afraid to ask about this statement.

[46] Then an argument started among them about which of them would be the greatest. [47] But Jesus, knowing the reasoning in their hearts, took a little child and put him by his side [48] and said to them, "Whoever welcomes this child in my name welcomes me; and whoever welcomes me welcomes the one who sent me. For whoever is least among you all is the one who is great."

[49] John answered, "Master, we saw someone forcing out demons in your name and we prevented him, because he does not follow along with us." [50] "Do not stop him," Jesus said, "because whoever is not against you is for you."

[51] When the days drew near for him to be taken up, he set his face to go to Jerusalem. [52] He sent messengers on ahead of him, and they went and entered into a Samaritan village to prepare everything for him. [53] But the people there did not welcome him because he had set his face to go to Jerusalem.
[54] When the disciples James and John saw this, they said, "Lord, do you want us to command fire to come down from heaven and destroy them?" [55] But he turned and rebuked them, [56] and they went on to another village.

[57] As they were going along the road, someone said to him, "I will follow you wherever you go."

[58] Jesus said to him, "Foxes have holes, and birds in the sky have nests, but the Son of Man has nowhere to lay his head."
[59] Then he said to another, "Follow me."

But he said, "Lord, first let me go and bury my father."

[60] But he said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim far and wide the kingdom of God."

[61] Then someone else said, "I will follow you, Lord, but first let me say goodbye to those in my home."

[62] Jesus replied to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

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Luke 9

9:1-6

Who were the twelve?

[9:1]

The twelve Luke wrote about were the twelve disciples.

See: Disciple

Why did Luke wrote, “power and authority”?

[9:1]

Luke wrote that Jesus gave the disciples “power,” he wanted people to know that Jesus gave them the ability to do something. Luke wrote that Jesus gave the disciples “authority.”That is, Jesus gave them permission to do something.

See: Disciple

What did it mean to have power and authority “over all the demons”?

[9:1]

Jesus gave the disciples power and authority “over all the demons.” He gave them permission and power to make the demons to leave people and to stop controlling people.

See: Demon; Demon Possession (Casting Out Demons); Disciple

What did it mean to “preach the kingdom of God”?

[9:2]

See: Preach (Preacher); Kingdom of God

Why was shaking dust off feet a testimony against people who did not receive the twelve?

[9:5]

The disciples shook the dust off of their feet because people did not believe the things they said about Jesus. This was a symbol. In ancient Israel, people did this when they left places where Gentiles lived because the Gentiles were unclean. Because people did not believe in Jesus, they were unclean. This is why the disciples shook the dust off of their feet. Perhaps this was a warning that God will reject these people.

See: Acts 13:48-51

See: Disciple; Gentile; Clean and Unclean; Symbol

9:7-9

Who was Herod the tetrarch?

[9:7]

Herod the tetrarch was Herod Antipas. Sometimes people called him the tetrarch because he reigned over one fourth of the territory his father reigned over before him. Sometimes people called him a king (see: Mark 6:14).

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See: King Herod

Why did some people say Elijah appeared rather than became alive again?

[9:8]

Some people said Elijah appeared rather than become alive again because Elijah did not die (see: 2 Kings 2:11). Instead, he went to heaven without dying. People expected Elijah to appear before the coming of the messiah (see: Malachi 4:5-6).

See: Heaven; Messiah (Christ)

9:10-17

Where was Behsaida?

[9:10]

See Map: Bethsaida

How many people were in the crowd?

[9:14]

Luke wrote there were five thousand men in the crowd. However, scholars say there were also women and children in the crowd. In ancient times, people often counted only men in a crowd (see: Matthew 14:21). Perhaps there were about twenty thousand people in the crowd.

How did Jesus “bless” the food?

[9:16]

Jesus blessed the food. Some scholars say Jesus “consecrated” the food. That is, Jesus asked God to bless the people who were going to eat the food. More scholars think Jesus “thanked God” for the food.

See: John 17:1

See: Bless (Blessing)

9:18-22

What did it mean that Jesus was “praying by himself”?

[9:18]

Luke wrote that Jesus was “praying by himself”. Jesus and the disciples were away from the crowd. Perhaps the disciples came and joined Jesus while he was praying.

See: Disciple

Why did Peter know that Jesus is the “Christ of God”?

[9:20]

Peter thought that Jesus was “the Christ of God”. In Matthew’s gospel, Jesus told Peter that God the Father revealed to him that Jesus is the Christ (see: Matthew 16:16-17).

See: Messiah (Christ); Gospel; God the Father;Reveal (Revelation)

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Why did Jesus warn the disciples not to tell people he is the Christ of God?

[9:21]

See: Messianic Secret

Why did Jesus have to suffer?

[9:22]

Jesus had to suffer. Some scholars think Jesus was speaking about certain prophecies about things that will happen to the messiah (see: Luke 24:45-46; Isaiah 53). Others scholars think Jesus was preparing the disciples for what was going to happen.

See: Luke 24:47; Ephesians 1:7; 2 Corinthians 5:21)

See: Prophecy (Prophesy) ; Messiah (Christ); Disciple

Why did Jesus call himself the “Son of Man?”

[9:22]

See: Son of Man

9:23-27

What did it mean that a Christian “must deny himself”?

[9:23]

Luke wrote that a Christian must deny himself. Scholars think Jesus meant that a Christian must do what God wants him to do. That is, a Christian must give up the right to do what they want to do and instead do what God wants them to do.

What did it mean for a Christian to “take up his cross daily”?

[9:23]

Some scholars think Jesus used a metaphor when he said that a Christian must “take up his cross daily.” This meant that anyone who wanted to be a disciple of Jesus had to be prepared to suffer for being a Christian. Other scholars think Jesus was talking about Christians doing things God wanted and not the things they wanted to do (see: Galatians 2:20).

See: Metaphor; Cross; Suffer

What did Jesus mean by saying, “whoever would save his life will lose it”?

[9:24]

The person who wanted to “save his life” was a person that was willing to do what God wanted him to do. When they do this, they will suffer. Scholars think Jesus was talking about a person’s soul when he spoke about their life.

See: Save (Salvation, Saved from Sins); Soul; Metaphor

What did Jesus mean by saying, “whoever loses his life for my sake will save it”?

[9:24]

A person who “loses his life” is a person who gave up his right to live in the way he wants to live. He did this so he could follow Jesus. This person did this to honor God because they were at peace with God.

What was meant by the words, “gain the whole world”?

[9:25]

Someone who gained the whole word was someone who owned the world and everything in it. It was hyperbole to speak in this way. They were very rich and powerful.

See: Hyperbole

What did it mean to be “ashamed” of Jesus and his words?

[9:26]

Jesus talked about someone who was ashamed of him and the things he said. This person refused to be a disciple because he felt “ashamed” and afraid of being embarrassed in front of other people. That is, he was afraid that other people would insult or mock him for following Jesus.

See: Disciple

When does Jesus come in “his own glory and the glory of the Father, and the angels”?

[9:26]

See: Jesus' Return to Earth; Glory (Glorify); God the Father; Angel

What did Jesus mean by saying that some “will not taste death before they see the kingdom of God”?

[9:27]

When someone tasted death, this was a way of saying that they died. Jesus said that some people will not die before they see the kingdom of God. Scholars think different things about what it meant to “see the kingdom of God”.

1. Some scholars think Jesus was talking about the disciples who would see the form of Jesus change on the mountain (see: Luke 9:28-36).
2. Other scholars think Jesus was talking about people seeing him when God made him alive again (see: Mark 15:33-16:13).
3. Other scholars think Jesus was talking about people seeing the Holy Spirit do great things (see: Acts 2:1-4).

See: Kingdom of God; Disciple; Resurrect (Resurrection)

9:28-36

Where did Jesus take Peter, John, and James?

[9:28]

Luke did not write the name of the mountain where Jesus took Peter, John, and James. Scholars think it was Hermon, Tabor, or Meron. Peter wrote the mountain was holy (see: 2 Peter 1:18).

See: Holy (Holiness, Set Apart)

See Map: Mt. Hermon; Mt. Tabor; Mt. Meron

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How was “the form of his face” changed?

[9:29]

Luke wrote that the form of Jesus’ face changed. Jesus’ face looked different in some way. Perhaps this was because Jesus’ face began to shine with a glory from heaven.

See: Glory (Glorify); Heaven

How did Moses and Elijah appear in “glorious splendor”?

[9:30, 9:31]

Moses and Elijah appeared in “glorious splendor.” Like Jesus, they shone brightly with glory from heaven. That is, they were surrounded with very bright light.

See: Glory (Glorify); Heaven

What was the “departure” about which Jesus, Moses, and Elijah spoke?

[9:31]

When Moses and Elijah spoke to Jesus about his “departure,” they were speaking about Jesus dying. This happened in Jerusalem.

Why did Peter want to “make three shelters”?

[9:33]

Peter wanted to make three shelters. Scholars think Peter was thinking about the shelters that were used to celebrate the Feast of Tabernacles when people lived in shelters for seven days (see: Leviticus 23:33-42). They think Peter was wanted to stay on the mountain with Jesus, Moses, and Elijah.

Advice to translators: A shelter is a type of tent.

See: Festival of Shelters

What was the cloud that came and overshadowed them?

[9:34]

Luke wrote about a cloud. Some scholars think the cloud was like the pillar of cloud that led the people of Israel in the wilderness (see: Exodus 14:19-20). They think the cloud appeared and cast a shadow over Jesus, Moses, Elijah, and the disciples. Other scholars think the cloud came close to the ground and surrounded Jesus, Moses, Elijah, and the disciples.

See: Disciple

Who spoke out of the cloud?

[9:35]

When Luke wrote about someone speaking out of the cloud, it was God who was speaking.

What did it mean that Jesus was found alone?

[9:36]

Luke wrote that Jesus was found alone. He wanted people to know that the disciples no longer saw Moses and Elijah. They only saw Jesus.

See: Disciple

9:37-45

When speaking about a child, what did it mean that “a spirit takes control over him”?

[9:39]

Luke was writing about an evil spirit or demon taking possession of the child. That is, the demon controlled the boy’s body and caused him to shake violently and to cry out.

See: Demon; Demon Possession (Casting Out Demons)

Why did Jesus call the people an “unbelieving and depraved generation”?

[9:41]

Jesus called people an “unbelieving and depraved generation.” Some scholars think Jesus was telling the people that they were just like their ancestors, who also rejected God (see: Deuteronomy 32:5-6, 20). These people rejected Jesus.

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

What did it mean that Jesus “rebuked the unclean spirit”?

[9:42]

Luke wrote that Jesus “rebuked” the unclean spirit. Jesus commanded the evil spirit to leave the boy. That is, he made the demon stop controlling the boy.

See: Demon; Demon Possession (Casting Out Demons)

What did it mean that the Son of Man will be betrayed?

[9:44]

Luke wrote that the Son of Man was going to be betrayed. That is, someone Jesus trusted would help Jesus’ enemies arrest Jesus.

See: Son of Man

How was Jesus’ statement “hidden” from the disciples?

[9:45]

Scholars think that God caused Jesus’ statement to be “hidden.” That is, people did not understand what Jesus wanted to say. This is because it was not the right time for the meaning of what Jesus said to be revealed. God planned for a time in the future for the disciples to understand what Jesus said.

See: Reveal (Revelation); Disciple

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9:46-48

What did it mean that the disciples were arguing about who would be “greatest”?

[9:46]

The disciples were arguing about who would be the greatest. Some scholars think the disciples were arguing about which of them was the greatest disciple at that present time. More scholars think the disciples were arguing about which of them was to be the greatest disciple in God’s kingdom. They wanted to be more honored that other people.

See: Disciple; Kingdom of God; Pride; Humble (Humility)

What did Jesus mean when he said “whoever welcomes this child in my name”?

[9:48]

Jesus put a “little child” next to him to teach the disciples a lesson about being great. Someone needed to help or care for a child. Because of this, someone must welcome a child. Jesus wanted the disciples to know that in the kingdom of God, they too needed someone greater than themselves to help them.

See: Disciple; Kingdom of God; Pride; Humble (Humility)

What did it mean that “whoever is least among you all is the one who is great”?

[9:48]

Luke wrote, “whoever is least among you all is the one who is great.” Some scholars think Jesus meant that whoever was a humble person was the one who was truly great. Others scholars think Jesus wanted the disciples to know that God thought certain people were great who other people did not think they were great.

See: Disciple; Pride; Humble (Humility)

9:49-50

Why did John say, “he does not follow along with us”?

[9:49]

When John said these words to Jesus, he meant that the person who was forcing out demons was not one of the disciples.

See: Demon Possession (Casting Out Demons); Demon; Disciple

9:51-56

What did it mean for Jesus to be “taken up”?

[9:51]

Jesus would be “taken up.” That is, God was going to take Jesus back up to heaven.

See: Ascend (Ascension); Heaven

What was meant by the words, “he set his face to go to Jerusalem”?

[9:51]

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Luke wrote, “he set his face to go to Jerusalem.” Jesus decided to go to Jerusalem. That is, he was determined to start his journey to Jerusalem.

Who were the Samaritans?

[9:52]

See: Samaria

See Map: Samaria

Why did the people of Samaria not welcome Jesus?

[9:53]

The people of Samaria did not welcome Jesus because he was going to Jerusalem. The people of Samaria worshipped on Mount Gerizim. They did not like people traveling through Samaria to get to Jerusalem.

See Map: Mount Gerizim

Why did rebuke the disciples?

[9:55]

Scholars think that Jesus rebuked the disciples for wanting to see Samaria destroyed. This meant that Jesus told the disciples they were thinking in a wrong way. That is, they did not treat people the way God wanted them to treat other people.

See: Samaria; Disciple

See Map: Samaria

9:57-62

Why did Luke write, “the Son of Man has nowhere to lay his head”?

[9:58]

Luke wrote, “the Son of Man has nowhere to lay his head.” Foxes and birds had places where they lived. However, Jesus was always traveling and did not live in one place.

See: Son of Man

What did Jesus mean by saying, “leave the dead to bury their own dead”?

[9:60]

Jesus said, “leave the dead to bury their own dead.” Some scholars think the first use of the word “dead” was speaking about those who were spiritually dead. That is, all those who did not know Jesus or had rejected him as the messiah. Because of this, they were separated from God. In ancient Israel, people often spoke about this as a type of death.

He said those who were spiritually dead can take care of burying those who were physically dead. His command saying, “follow me” meant he wanted that person to immediately go out and tell people about the kingdom of God.

See: Tomb; Messiah (Christ); Kingdom of God

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Someone wanted to say goodbye to people at home before they followed Jesus. How did Jesus use a metaphor to answer them?

[9:62]

Someone wanted to say goodbye to people at home before they followed Jesus. Jesus answered them with a metaphor about plowing a field and then looking back. People used an animal to pull a plow. The farmer held a handle on the plow to make a straight trench in the ground. If the farmed looked back the trench was not straight. Just as the farmer should not look behind him, so a disciple should keep his eye on following Jesus.

See: Metaphor; Kingdom of God

Luke 9:1

He called

"Jesus called"

power and authority

Jesus gave them both the ability and the right to heal people.

to drive out all demons

"over all demons" or "to make all demons go away"

Luke 9:2

sent them out

"sent them to various places" or "told them to go"

to preach the kingdom of God

“to preach about the kingdom of God” or “to teach people about how God was going to show himself as king”

Luke 9:3

He said to them

"Jesus said to the twelve" or "Before they left, Jesus said to them"

Take nothing

"Do not take anything with you" or "Do not bring anything with you"

staff

a large stick that people use for balance when climbing or walking on uneven ground, as well as for defense against people who might attack them

wallet

a bag a traveler uses for carrying what he needs on a journey

bread

This is here used as a general reference to "food."

Luke 9:4

until you leave

"until you leave that town" or "until you leave that place"

Luke 9:5

Wherever they do not receive you, when you leave

"Here is what you should do in any town where the people do not receive you: When you leave"

shake off the dust from your feet as a testimony against them

Doing this would show that the preachers rejected the people of that town. They did not want even the dust of that town to remain on them.

Luke 9:6

they departed

"they left the place were Jesus was"

healing everywhere

"healing people wherever they went"

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Luke 9:7

Now Herod

The word "Now" marks a pause in the main story. In verses 7-9, Luke tells about Herod.

Herod the tetrarch

This refers to Herod Antipas, who was the ruler of one-fourth of Israel.

he was perplexed

"he was confused" or "he could not understand"

it was said by some

"some people said"

Luke 9:8

still others that one of the prophets of long ago had risen

"still others said that one of the prophets of long ago had risen"

Luke 9:9

I beheaded John. Who is this

"It cannot be John because I had his head cut off. So who is this man"

And so he tried to see him

"And so he tried to see Jesus"

Luke 9:10

When the apostles returned

"When the apostles came back to where Jesus was"

they told him

"they told Jesus"

Luke 9:12

the day was about to come to an end

"the day was about to end" or "it was near the end of the day"

an isolated place

"a remote place" or "a place where no one lives"

Luke 9:13

five loaves of bread

A loaf of bread is a lump of dough that is shaped and baked.

two fish—unless we go and buy food for all these people

"two fish. In order to feed all these people, we would have to go and buy food"

Luke 9:14

Have them sit down

"Tell them to sit down"

Luke 9:16

Taking the five loaves

"Jesus took the five loaves of bread"

he blessed them

"he blessed the bread and fish"

to set before the crowd

"to pass out to to crowd" or "to give to the crowd"

Luke 9:17

and were satisfied

"and had enough" or "and were content"

Luke 9:18

It came about

This phrase is used here to mark the beginning of a new event.

praying by himself

"praying alone." The disciples were with Jesus, but he was praying privately.

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Luke 9:19

John the Baptist

"They say you are John the Baptist"

that one of the prophets from long ago has risen

"that you are one of the prophets from long ago and have risen from the dead"

Luke 9:20

Then he said to them

"Then Jesus said to his disciples"

Luke 9:21

he warned and instructed them to tell this to no one

"he strongly warned them not to tell anyone"

Luke 9:22

The Son of Man must suffer ... and he will be killed

Jesus is referring to himself. Alternate translation: "I, the Son of Man must suffer ... and I will be killed"

and be rejected by the elders and chief priests and scribes

"and the elders, chief priests, and scribes will reject him"

he will be killed

"they will kill him"

on the third day

"on the third day of his death" or "on the third day after his death"

be raised

"God will make him alive again" or "he will live again"

Luke 9:23

to come after me

"to be my disciple" or "to be one of my disciples"

must deny himself

"must not give in to his own desires" or "must forsake his own desires"

and take up his cross daily and follow me

"and carry his cross and follow me every day" or "and obey me every day even to the point of suffering and dying"

Luke 9:25

What profit is there for a person to gain the whole world and yet lose or forfeit himself?

This question can be translated as a statement. Alternate translation: "It will not benefit someone at all to gain the whole world and yet lose or forfeit himself."

to gain the whole world

"to get everything in the world"

lose or forfeit himself

"ruin himself or give up his life"

Luke 9:26

my words

"what I say" or "what I teach"

of him will the Son of Man be ashamed

"the Son of Man will also be ashamed of him"

the Son of Man ... when he comes in his own glory

Jesus was speaking about himself. Alternate translation: "I, the Son of Man ... when I come in my own glory"

the Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Luke 9:27

But truly I say to you

Jesus uses this phrase to emphasize the importance of what he will say next.

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there are some standing here who will not taste death before they see

Jesus was speaking to the people he was talking about. Alternate translation: "some of you who are standing here will not experience death before you see"

will not taste death before they see the kingdom of God

"will see the kingdom of God before they die" or "will see the kingdom of God before you die"

Luke 9:30

Behold

The word "Behold" here alerts us to pay attention to the surprising information that follows. Alternate translation: "Suddenly"

Luke 9:31

who appeared in glory

"and they appeared in glorious splendor" or "and they were shining brightly"

his departure

"his leaving" or "how Jesus would leave this world"

Luke 9:32

were heavy with sleep

"were very sleepy"

they saw his glory

"they saw brilliant light coming from Jesus" or "they saw very bright light coming out of Jesus"

Luke 9:33

As they were going away

"As Moses and Elijah were going away"

shelters

simple, temporary places in which to sit or sleep

Luke 9:34

As he was saying this

"While Peter was saying these things"

they were afraid

They were not afraid of clouds. This was some kind of unusual fear came over them with this cloud. Alternate translation: "they were terrified"

they entered into the cloud

This can be expressed in terms of what the cloud did. Alternate translation: "the cloud surrounded them"

Luke 9:35

A voice came out of the cloud, saying

The voice belonged to God. Alternate translation: "God spoke to them from the cloud, saying"

my Son

Jesus is the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

the one who is chosen

"the one whom I have chosen" or "I have chosen him"

Luke 9:36

Jesus was found alone

"they saw that Jesus was alone." Moses and Elijah were not with Jesus.

Luke 9:38

Behold, a man from the crowd cried out

The word "behold" alerts us to the new person. Alternate translation: "Now there was a man in the crowd who cried out"

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Luke 9:39

he foams at the mouth

"foam comes out of his mouth." When a person has a seizure, he can have trouble breathing or swallowing. This causes white foam to form around his mouth.

Luke 9:41

You unbelieving and perverse generation

"You unbelieving and corrupt people." Jesus says this to the crowd that has gathered.

how long must I be with you and put up with you?

Jesus expresses his sadness that the people do not believe. This can be translated as a statement. Alternate translation: "I have been with you so long, yet you do not believe. I wonder how long I must put up with you."

Bring your son here

Jesus is speaking to the father who addressed him.

Luke 9:43

everything he was doing

"everything Jesus was doing"

Luke 9:44

Let these words go deeply into your ears

"Listen carefully and remember"

The Son of Man will be betrayed into the hands of men

Jesus is the Son of Man. Here "hands" refers to power or control. Alternate translation: "Someone will betray the Son of Man and put him under the control of men" or "Someone will betray me, the Son of Man, and put me into the hands of my enemies"

Luke 9:45

It was hidden from them

"It was a mystery to them"

Luke 9:46

among them

"among the disciples"

Luke 9:47

knowing the reasoning in their hearts

"knowing the reasoning in their minds" or "knowing what they were thinking"

Luke 9:48

in my name

"because of me"

the one who sent me

"God, who sent me"

Luke 9:49

John answered

"In reply, John said" or "John replied to Jesus"

forcing out demons in your name

"forcing out demons by using your name" or "using your name to make demons go away"

Luke 9:50

whoever is not against you is for you

"if someone is not working against you, he is working with you"

Luke 9:51

When the days drew near for him to be taken up

"When the time was coming for Jesus to go up to heaven"

he set his face

"he firmly decided" or "he made up his mind"

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Luke 9:52

to prepare everything for him

"to make arrangements for his arrival"

Luke 9:53

did not welcome him

"did not want him to stay"

Luke 9:54

saw this

"saw that the Samaritans did not receive Jesus"

Luke 9:55

he turned and rebuked them

"Jesus turned and rebuked James and John"

Luke 9:57

someone

This was not one of the disciples.

Luke 9:58

Foxes

These are land animals similar to small dogs. They sleep in a den or a burrow in the ground.

birds in the sky

"birds that fly in the air"

the Son of Man has ... his head

Jesus is speaking about himself. Alternate translation: "I, the Son of Man, have ... my head"

nowhere to lay his head

"nowhere to rest his head" or "nowhere to sleep"

Luke 9:59

first let me go and bury my father

“before I do that, let me go and bury my father.” It is not clear whether the man’s father has already died or if the man wants to stay until his father dies. The main point is that he wants to do something else first before he follows Jesus.

Luke 9:60

Leave the dead to bury their own dead

Here "the dead" refers to people who are spiritually dead and do not respond to God. Alternate translation: "let spiritually dead people bury their own people who have died." The main point is that a disciple must not let anything delay him from following Jesus.

Luke 9:62

No one ... looks back, is fit for the kingdom of God

"Anyone who ... looks back is not fit for the kingdom of God."

No one who puts his hand to the plow and looks back

"No one who starts to plow his field and looks back"

is fit for the kingdom of God

"is useful for the kingdom of God" or "is suitable for the kingdom of God"

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Chapter 10

[1] Now after these things, the Lord appointed seventy [1] others, and sent them out two by two ahead of him to every
town and place where he himself was about to go. [2] He said to them, "The harvest is plentiful, but the laborers are
few. Therefore ask the Lord of the harvest to send out laborers into his harvest.

[3] Go on your way. See, I send you out as lambs in the midst of wolves. [4] Do not carry a money bag, or a traveler's
bag, or sandals, and greet no one on the road.
[5] Whatever house you enter, first say, 'May peace be on this house!' [6] If a son of peace is there, your peace will rest
upon him, but if not, it will return to you. [7] Remain in that same house, eating and drinking what they provide,
for the laborer is worthy of his wages. Do not move around from house to house.
[8] Whatever town you enter, and they receive you, eat what is set before you [9] and heal the sick that are there. Say
to them, 'The kingdom of God has come close to you.'
[10] Whenever you enter a town and they do not receive you, go out into its streets and say, [11] 'Even the dust from
your town that clings to our feet we wipe off against you! But know this: The kingdom of God is near.' [12] I say to
you that on that day it will be more tolerable for Sodom than for that town.
[13] Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty works which were done in you had been done in
Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. [14] But it will be more tolerable
for Tyre and Sidon at the judgment than for you. [15] You, Capernaum, do you think you will be exalted to heaven?
No, you will be brought down to Hades.
[16] The one who listens to you listens to me, and the one who rejects you rejects me, and the one who rejects me
rejects the one who sent me."

[17] The seventy returned with joy, saying, "Lord, even the demons submitted to us in your name."

[18] Jesus said to them, "I was watching Satan fall from heaven as lightning. [19] See, I have given you authority to
tread on serpents and scorpions, and over all the power of the enemy, and nothing will in any way hurt you. [20]
Nevertheless do not rejoice only in this, that the spirits submit to you, but rejoice even more that your names are
engraved in heaven."

[21] At that same hour he rejoiced greatly in the Holy Spirit and said, "I praise you, Father, Lord of heaven and
earth, because you concealed these things from the wise and understanding and revealed them to those who are
untaught, like little children. Yes, Father, for so it was well pleasing in your sight.
[22] "All things have been entrusted to me from my Father, and no one knows who the Son is except the Father, and
no one knows who the Father is except the Son and those to whom the Son chooses to reveal him."
[23] Then he turned around to the disciples and said privately, "Blessed are those who see the things that you see. [24] I
say to you, many prophets and kings desired to see the things you see, and they did not see them, and to hear the
things that you hear, and they did not hear them."

[25] Behold, an expert in the law stood up so that he might test him, saying, "Teacher, what must I do to inherit
eternal life?"

[26] Jesus said to him, "What is written in the law? How do you read it?"

[27] He gave an answer and he said, "You will love the Lord your God with all your heart, with all your soul, with all
your strength, and with all your mind, and your neighbor as yourself."

[28] Jesus said to him, "You have answered correctly. Do this, and you will live."
[29] But he, desiring to justify himself, said to Jesus, "Who is my neighbor?"

[30] Jesus answered him and said, "A certain man was going down from Jerusalem to Jericho. He fell among robbers,
who stripped him of his belongings, and beat him, and left him half dead.
[31] By chance a certain priest was going down that way, and when he saw him, he passed by on the other side. [32] In
the same way, a Levite also, when he came to the place and saw him, passed by on the other side.
[33] But a certain Samaritan, as he journeyed, came to where he was. When he saw him, he was moved with
compassion. [34] He approached him and bound up his wounds, pouring oil and wine on them. He set him on his

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own animal, and brought him to an inn, and took care of him. [35] The next day he took out two denarii, and gave them to the host, and said, 'Take care of him, and whatever extra you spend, when I return, I will repay you.' [36] Which of these three do you think was a neighbor to him who fell among the robbers?"

[37] He said, "The one who showed mercy to him."

Jesus said to him, "Go and do the same."

[38] Now as they were traveling along, he entered into a certain village, and a certain woman named Martha welcomed him into her house. [39] She had a sister named Mary, who sat at the Lord's feet and heard his word. [40] But Martha was overly busy with preparing to serve a meal. She came up to Jesus and said, "Lord, do you not care that my sister left me to serve alone? Therefore tell her to help me."

[41] But the Lord answered and said to her, "Martha, Martha, you are anxious and troubled about many things, [42] but only one thing is necessary. Mary has chosen what is best, which will not be taken away from her."

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[1] Many of the best ancient copies read seventy but some read seventy-two.

Luke 10

10:1-12

Why did Jesus send out people in groups of two?

[10:1]

Jesus sent out people in groups of two. In ancient times, people often traveled with other people. Perhaps he did this because in the Law of Moses, two people were needed to be a witness of something. These two people were witnesses of Jesus (see: Deuteronomy 19:15).

See: Law of Moses

What did Jesus mean by saying, “the harvest is plentiful”?

[10:2]

Jesus said “the harvest is plentiful.” This is a metaphor. A farmer’s field was full of grain and was ready to be harvested. Jesus was saying there are many people ready to believe in him. The farmer needed people to harvest the grain. Jesus also needed his disciples to tell people about him. Jesus wanted people to pray to God, and ask him to have more people serve God.

See: Metaphor; Disciple

How were the disciples like lambs being sent out “in the midst of wolves”?

[10:3]

Jesus used a metaphor when speaking about his disciples. When he spoke about sheep, he was speaking about his disciples. Sheep need a shepherd to defend them and to watch over them. Wolves were wild animals that killed sheep. There were many people who rejected Jesus and tried to harm the disciples.

See: Metaphor; Disciple

Advice to Translators: A wolf is large type of dog that does not live with people.

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Why did Jesus tell his disciples not to “carry a money bag, or a traveler’s bag, or sandals”?

[10:4]

Jesus told his disciples not to carry certain things. Scholars disagree about why told his disciples not to bring anything with them.

1. Some scholars think Jesus was telling the disciples not to carry extra money or clothing for their journey. He wanted them to trust that God would give them what they needed to serve these people.
2. Other scholars think Jesus wanted the disciples to leave immediately.

See: Disciple

Why did Jesus command the disciples not to greet anyone on the road?

[10:4]

In ancient times, greetings often took a long time. Perhaps Jesus want people to hurry.

See: Disciple

Why did Jesus instruct the disciples to say, “May peace be on this house”?

[10:5]

Jesus wanted his disciples to say, “may peace be on this house.” Some scholars think Jesus wanted his disciples to greet people the way the Jews greeted one another when they entered someone’s home. They wanted people to be at peace with God.

What was a person of peace?

[10:6]

A person of peace accepted the peace from Jesus. Scholars think they were ready to receive peace or God prepared them to receive peace. This person wanted to be at peace and welcomed people who followed Jesus into their house.

Why did Jesus say that peace will return to you?

[10:6]

Jesus said that peace will return to you. He wanted people to know that God’s peace would not rest on that home. It would be like the disciples never even spoke the blessing.

See: Bless (Blessing); Disciple

Why did Jesus say, “the laborer is worthy of his wages”?

[10:7]

In ancient times, people often said “the laborer is worthy of his wages.” Anyone who did work had the right to receive money for the things he did. In the same way, Jesus wanted his disciples to know it was right for them to receive food and a place to sleep because they were teaching people about Jesus.

See: Disciple

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How had the kingdom of God come close?

[10:9]

Luke wrote that the kingdom of God came close. Some scholars think Jesus was speaking about his disciples, whom he sent out, healing and telling people about the kingdom of God. In this way, the kingdom had come near to them. Other scholars think Jesus was saying that because he was among them, the kingdom of God was now in the world. However, scholars think it will only be completed in the future. Other scholars think Jesus was offering to rule and be king, but he did not because people rejected him.

See: Justify (Justification)

What did Jesus mean with the words, “we wipe off against you” when speaking about the dust on the disciple’s feet?

[10:11]

See: Luke 9:5

Why did Jesus say it will be more tolerable for Sodom than for the town that rejected the followers of Jesus?

[10:12]

Jesus said that it would be better for the people of Sodom than for those who rejected him. The people of Sodom sinned more than other people and God punished them (see: Genesis: 18:20; 19:24). God will punish people more if they reject Jesus.

See: Punish (Punishment)

See Map: Sodom

10:13-20

What was a woe?

[10:13]

See: Woe

Where where Chorazin and Bethsaida?

[10:13]

Chorazin and Bethsaida were cities in Israel. The people in these cities were Jews.

See Map: Chorazin and Bethsaida

Where were Tyre and Sidon?

[10:13]

Tyre and Sidon were cities outside of Israel. The people in these cities were Gentiles.

See: Gentile

See Map: Tyre and Sidon

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What were the “mighty works” about which Jesus spoke?

[10:13]

The “mighty works” or “miracles” about which Jesus spoke were the healings, making people alive again, and forcing out demons.

See: Miracle ; Resurrect (Resurrection) ; Demon Possession (Casting Out Demons)

What did it mean to repent?

[10:13]

See: Repent (Repentance)

When will Jesus judge these cities?

[10:14]

Jesus will judge these cities after he returns at the end of the earth.

See: Jesus' Return to Earth; Judge (Judgment)

Where was Capernaum?

[10:15]

Capernaum was a city in Israel near the Sea of Galilee. Jesus stayed there often and did many miracles and taught people.

See: Miracle

See Map: Capernaum; Sea of Galilee

How was a city exalted to “heaven?”

[10:15]

A city “exalted to heaven” was a metaphor. This city was more honored than other cities. A city was exalted to “heaven” or the “sky” when God honored it. In ancient Israel, people thought that nothing was higher than the sky.

See: Metaphor;Heaven

What is Hades?

[10:15]

See: Hades (Sheol)

Jesus said, “whoever listens to you.” Who was he talking about?

[10:16]

When Jesus said “whoever listens to you,” he was talking about the disciples he sent. He gave them permission to say the things he wanted them to say. If the people listen to the disciples, it was as if they listened to Jesus. If people did not listen to the disciples, they rejected Jesus.

See: Disciple

Why did the demons submit to the disciples in the name of Jesus?

[10:17]

The demons submitted to the disciples in the name of Jesus. Scholars think the demons knew that Jesus gave the disciples permission to do things for him. Because of this, the demons obeyed the disciples.

See: Demon; Submit (Submission); Disciple

What did Jesus mean when he said he was “watching Satan fall from heaven”?

[10:18]

Jesus said that Satan fell from heaven. This is a metaphor.

1. Some scholars think Jesus was talking about when God cast Satan out of heaven (see: Isaiah 14:12-15; Ezekiel 28:12-19). That is, God made Satan live in hell, not heaven.
2. Other scholars think Jesus was talking about Jesus defeating Satan when he was tempted (see: Matthew 4:1-11).
3. Other scholars think Jesus was speaking about Jesus and God defeating Satan.

See: Satan (The Devil); Heaven; Metaphor; Tempt (Temptation)

What was meant when Jesus said, “I have given you authority”?

[10:19]

Scholars think Jesus gave his disciples the permission to do things for him. He gave them the power to do things they could not do without him (see: Mark 16:17-18). They think Jesus gave his disciples power over the enemy, Satan.

See: Disciple; Satan (The Devil)

What was meant by the words, “your names are engraved in heaven”?

[10:20]

Some scholars think Jesus wanted the disciples to rejoice that they were joined together in some way with other Christians. Other scholars think Jesus was speaking about God’s book of life (see: Revelation 3:5).

See: Disciple; Rejoice (Joy, Joyful); Heaven

10:21-24

How did Jesus rejoice in the Holy Spirit?

[10:21]

Jesus rejoiced in the Holy Spirit because the Holy Spirit filled him and led him (see: 3:22;4:1). The Holy Spirit wanted Jesus to pray these things (see: 10:21-22). This brought joy to Jesus.

See: Rejoice (Joy, Joyful); Holy Spirit; Indwelling of the Holy Spirit

Who is the Lord of heaven and earth?

[10:21]

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God the Father is the Lord of heaven and earth. That is, God the Father made heaven and earth. This is why he is Lord over heaven and earth.

See: Genesis 1:1-25; John 1:1-5

See: God the Father; Heaven; Create (Creation, Creature); Lord

What did God conceal and reveal?

[10:21]

Scholars say God concealed and revealed things about the kingdom of God. At this time, he wanted people to know certain things about the kingdom of God. At this time, he also wanted people not to know certain things about the kingdom of God.

See: Kingdom of God; Reveal (Revelation)

Who were the little children?

[10:21]

Jesus spoke about little children. This was a metaphor. Some scholars think he was speaking about people who did not know much about the Bible (see: Hebrews 5:13). Other scholars think Jesus was speaking about people who believed the right things about God even when the Jewish teachers did not believe the right things.

See: Metaphor

What did it mean that the Father entrusted Jesus with all things?

[10:22]

God the Father entrusted Jesus with all things. Scholars think that when the Father entrusted all things to Jesus, he gave Jesus all knowledge. That is, Jesus knew everything that God the Father was going to do. He also gave Jesus permission to give eternal life to other people (see: Matthew 28:18; John 17:2).

See: God the Father; Eternal Life

Why did no one know who the Son was except the Father and no one knew who the Father was except the Son?

[10:22]

No one knew who the Son was except the Father and no one knew who the Father was except the Son. This is because only the Father and the Son know each other fully. The Father and the Son know each other from eternity.

See: God the Father; Son of God

How did Jesus reveal God the Father to people?

[10:22]

Jesus revealed God the Father to people by telling them about God and what God wanted. He also revealed God the Father by doing God's will.

See: God the Father; Reveal (Revelation); Will of God

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What did it mean that the disciples were “blessed”?

[10:23]

Jesus said that the disciples were blessed. Scholars think Jesus was speaking about a person who had received great favor from God. God favored them because they witnessed the things Jesus said and did.

See: Disciple; Bless (Blessing)

10:25-29

What was a teacher of the Jewish laws?

[10:25]

See: Law of Moses

Why did this man want to test Jesus?

[10:25]

This man tried to test Jesus. Scholars disagree about why this man did this.

1. He wanted to know the things Jesus taught about the Law of Moses.
2. He wanted to trick Jesus into saying something that would make people angry.
3. He thought he knew more about the Law of Moses than Jesus.

See: Test; Law of Moses

How did the teacher of the law answer Jesus?

[10:27]

The teacher of the Law of Moses said what was written in the Law of Moses when he answered Jesus’ question (see: Deuteronomy 6:5; Leviticus 19:18).

See: Law of Moses

How did the teacher of the law wanted to justify himself?

[10:29]

The teacher of the Law of Moses wanted to justify himself. Some scholars think that when the teacher wanted to make people think he was right. That is, he wanted to make people think that he was wise. Other scholars say this man wanted to justify himself because he did evil things to other people.

See: Law of Moses; Justify (Justification); Wise (Wisdom, Fool)

10:30-37

Where was Jericho?

[10:30]

See Map: Jericho

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How did someone “fall among robbers”?

[10:30]

When someone “fell among robbers,” the robbers violently attacked him. They took his clothes and beat him. Some scholars think the robbers surrounded him. Other scholars think he fought the robbers and they used clubs or sticks to beat him. Other scholars think the robbers also took his money. The robbers left him half dead. That is, he was about to die if no one helped him.

What was a Samaritan?

[10:33]

See: Samaria

See Map: Samaria

What did it mean that the Samaritan was “moved with compassion”?

[10:33]

The Samaritan was moved with “compassion.” He felt sorry for the injured man.

See: Samaria; Mercy

See Map: Samaria

Why did the Samaritan pour oil and wine on the injured man’s wounds?

[10:34]

In ancient times, people often used oil and wine for wounds. The oil and wine cleaned the wound and made it feel better.

Advice to translators: A wound is a place on someone’s skin that has been hurt.

What was a denarius?

[10:35]

A denarius was the amount of money someone typically made in one day.

See: Denarius

10:38-42

Why did Mary “sat at the Lord’s feet and heard his word”?

[10:39]

In ancient Israel, a student often sat on the floor to listen to their teacher while he sat on a box or chair to teach. She did this because she was humble and wanted to learn from Jesus.

See: Humble (Humility); Disciple

How did Mary choose what was best?

[10:42]

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Mary choose what was best by doing the one thing that she needed to do. That is, she needed to learn from Jesus more than she needed to help prepare a meal. Perhaps Martha needed to spend less time preparing for a meal and spend more time listening to Jesus.

How will the best not be taken away from Mary?

[10:42]

Luke wrote that the best will not be taken away from Mary. Some scholars think that Mary would always remember sitting at Jesus' feet and hearing him teach. She would especially remember these things after Jesus was crucified, buried, and became alive again.

See: Crucify (Crucifixion); Resurrect (Resurrection)

Luke 10:1

Now

This word is used here to mark a new event in the story.

seventy

Some versions say "seventy-two." You may want to include a footnote that says that.

sent them out two by two

"sent them out in groups of two" or "sent them out with two people in each group"

Luke 10:2

The harvest is plentiful, but the laborers are few

"There is a big crop, but not enough workers to bring it in." Jesus means there are many people ready to enter God's kingdom, but there are not enough disciples to go and teach the people.

Luke 10:3

Go on your way

"Go to the cities" or "Go to the people"

I send you out as lambs in the midst of wolves

Wolves attack and kill young sheep. In the same way, some people will want to harm the disciples. Alternate translation: "I send you out, and some people will try to harm you like wolves that attack young sheep"

Luke 10:4

greet no one on the road

"do not greet anyone on the road." Jesus was telling them to go quickly to the towns and do this work. He was not telling them to be rude.

Luke 10:5

May peace be on this house

Here "house" refers to those who live in the house. Alternate translation: "May the people in this household receive peace"

Luke 10:6

a son of peace

"a peaceful person"

your peace will rest upon him

"he will have the peace you bless him with"

if not

"if there is no person of peace there" or "if the owner of the house is not a peaceful person"

it will return to you

"you will have that peace"

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Luke 10:7

Remain in that same house

Jesus was saying that they should sleep at the same house every night they were there. Alternate translation: "Continue to sleep at that house"

for the laborer is worthy of his wages

The men Jesus was sending to the towns would be teaching and healing people, so the people in those towns should provide them with a place to stay and food.

Do not move around from house to house

"Do not sleep at a different house each night"

Luke 10:8

and they receive you

"if they welcome you"

eat what is set before you

"eat whatever food they give you"

Luke 10:9

the sick

"the sick people"

The kingdom of God has come close to you

Possible meanings are "God will soon rule everywhere as king" or "The proof that God is reigning is all around you."

Luke 10:10

and they do not receive you

"and the people reject you"

Luke 10:11

Even the dust from your town that clings to our feet we wipe off against you

This is a symbolic action to show that they reject the people of the city. Alternate translation: "Just as you rejected us, we reject you. We even reject the dust from your town that clings to our feet"

Luke 10:12

on that day

"on judgment day" or "on the day when God judges all people"

it will be more tolerable for Sodom than for that town

"it will be easier for the people of Sodom than it will be for the people of that town" or "God will judge the people of that town more severely than he will judge the people of Sodom"

Luke 10:13

Woe to you, Chorazin! Woe to you, Bethsaida!

"How terrible it will be for you, Chorazin! How terrible it will be for you, Bethsaida!" or "Trouble will come to you, people of Chorazin and Bethsaida!" Chorazin and Bethsaida were towns.

If the mighty works which were done in you had been done in Tyre and Sidon

"If someone had performed the miracles for the people of Tyre and Sidon that I performed for you"

sitting in sackcloth and ashes

"wearing sackcloth and sitting in ashes." This was a way for people to show that they were very sorry for their sins.

Luke 10:14

at the judgment

"when God judges everyone"

Luke 10:15

You, Capernaum

"You people of Capernaum." Capernaum was a town.

do you think you will be exalted to heaven?

Jesus uses a question to rebuke the people of Capernaum for their pride. Alternate translation: "Do not think that you will be lifted up to heaven!" or "Do not think that God will honor you in heaven!"

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you will be brought down to Hades

"you will go down to Hades" or "God will send you to Hades"

Luke 10:16

General Information

In verse 16 the word "you" refers to the seventy people that Jesus was sending to the towns to heal people and preach.

The one who listens to you listens to me

"When someone listens to you, it is as if they were listening to me"

the one who rejects you rejects me

"when someone rejects you, it is as if they were rejecting me"

the one who rejects me rejects the one who sent me

"when someone rejects me, it is as if they were rejecting God, who sent me"

Luke 10:17

seventy

Some versions say “seventy-two.” You may want to include a footnote that says that.

in your name

Here "name" refers to Jesus's power and authority. Alternate translation: "because of your name" or "when we spoke with your power and authority"

Luke 10:18

I was watching Satan fall from heaven as lightning

Jesus recognized that God was defeating Satan when the 70 disciples were preaching.

Luke 10:19

authority to tread on serpents and scorpions

"authority to trample on snakes and crush scorpions." Scorpions are small animals with two claws and a poisonous stinger on their tail. Serpents and scorpions in this verse might represent evil spirits.

over all the power of the enemy

"I have given you authority to crush the power of the enemy" or "I have given you authority to defeat the enemy." The enemy is Satan.

Luke 10:20

your names are engraved in heaven

"God has written your names in heaven" or "your names are on the list of the citizens of heaven"

Luke 10:21

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Lord of heaven and earth

"Lord over everyone and everything in heaven and earth"

the wise and understanding

"wise and understanding people" or "people who think they are wise and understanding"

those who are untaught, like little children

"little children" or "those who are like little children"

for so it was well pleasing in your sight

"for it pleased you to do this"

Luke 10:22

All things have been entrusted to me from my Father

"My Father has handed everything over to me"

Father ... the Son

These are important titles that describe the relationship between God and Jesus. When Jesus says, "the Son," he is referring to himself. It is best to translate these words with the same words that your language uses to refer to a human father and a human son.

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no one knows who the Son is except the Father

"the only one who knows who the Son is, is the Father"

no one knows who the Father is except the Son and those ... him

The only one who knows who the Father is, is the Son and those ... him"

those to whom the Son chooses to reveal him

"whoever the Son chooses to show the Father to"

Luke 10:23

Blessed are those who see the things that you see

"How good it is for those who see the things that you see me doing"

Luke 10:24

the things that you hear

"the things that you have heard me say"

Luke 10:25

Behold, an expert in the law

The word "Behold" alerts us to a new event and a new person in the story.

so that he might test him

"to challenge Jesus"

Luke 10:26

What is written in the law? How do you read it?

Jesus uses these questions to test the teacher's knowledge. Alternate translation: "Tell me what Moses wrote in the law and what you think it means."

How do you read it?

"What have you read in it?" or "What do you understand it to say?"

Luke 10:27

You will love ... your neighbor as yourself

"You must love ... your neighbor as yourself"

and your neighbor as yourself

"and you must love your neighbor as much as you love yourself"

Luke 10:29

But he, desiring to justify himself, said

"But the expert in the law wanted to find a way to justify himself, so he said" or "But wanting to appear righteous, the expert in the law said"

Who is my neighbor?

The man wanted to know whom he was required to love. Alternate translation: "Which people are my neighbors that I should love them?"

Luke 10:30

He fell among robbers, who

"He was surrounded by robbers, who" or "Some robbers attacked him. They"

stripped him of his belongings

"took everything he had" or "stole all his things"

half dead

"almost dead"

Luke 10:31

and when he saw him

"and when the priest saw the injured man" or "but when he saw him." A priest is a very religious person, so Jesus's listeners would expect the priest to help the man.

he passed by on the other side

The priest did not help the man. Alternate translation: "he did not help the man but walked past him on the other side of the road"

Luke 10:32

a Levite ... the other side

The Levites served God in the temple. Jesus's listeners would have expected the Levite to help the man.

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Luke 10:33

a certain Samaritan

The Jews hated the Samaritans and would have assumed that the Samaritan would not help the injured Jewish man.

When he saw him

"When the Samaritan saw the injured man"

he was moved with compassion

"he felt sorry for him"

Luke 10:34

bound up his wounds, pouring oil and wine on them

He would have put the oil and wine on the wounds first to help them heal. Alternate translation: "he put wine and oil on the wounds and wrapped them with cloth"

his own animal

"his own pack animal." This was an animal that he used to carry heavy loads. It may have been a donkey.

Luke 10:35

two denarii

"two silver coins"or "two day's wages." "Denarii" is the plural of "denarius."

the host

"the innkeeper" or "the person who took care of the inn"

whatever extra you spend, when I return, I will repay you

"when I return, I will repay you whatever extra amount you spend"

Luke 10:36

Which of these three do you think was a neighbor ... robbers?

"What do you think? Which of these three men was a neighbor ... robbers?"

was a neighbor

"showed himself to be a true neighbor"

to him who fell among the robbers

"to the man whom the robbers attacked"

Luke 10:37

He said

"The expert in the law said"

Go and do the same

"In the same way, go and show mercy to anyone else who needs help"

Luke 10:38

as they were traveling along

"as Jesus and his disciples were traveling along"

Luke 10:39

sat at the Lord's feet

This was the normal and respectful position for a learner at that time. Alternate translation: "sat on the floor near Jesus"

heard his word

"listened to him teach"

Luke 10:40

overly busy

"very busy" or "too busy"

do you not care ... alone?

Martha is complaining that the Lord is allowing Mary to sit listening to him when there is so much work to do. Alternate translation: "it seems like you do not care ... alone."

Luke 10:42

which will not be taken away from her

"and no one will take it away from her"

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Chapter 11

[1] It happened one day that Jesus was praying in a certain place. When he had finished, one of his disciples said to him, "Lord, teach us to pray just as John taught his disciples."

[2] Jesus said to them, "When you pray say,
'Father, may your name be honored as holy.
May your kingdom come.
[3] Give us our daily bread each day.
[4] Forgive us our sins,
as we forgive everyone who is in debt to us.
Do not lead us into temptation.'"

[5] Jesus said to them, "Which of you will have a friend, and will go to him at midnight, and say to him, 'Friend, lend to me three loaves of bread, [6] since a friend of mine just came in from the road, and I do not have anything to set before him'? [7] Then the one inside who answered him may say, 'Do not bother me. The door is already shut, and my children, along with me, are in bed. I am not able to get up and give bread to you.' [8] I say to you, even if he does not get up and give bread to you because you are his friend, yet because of your shameless persistence, he will get up and give you as many loaves of bread as you need.
[9] I also say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. [10] For every asking person receives; and the seeking person finds; and to the person who knocks, it will be opened.
[11] Which father among you, if your son asks for a fish, will give him a snake instead of a fish? [1] [12] Or if he asks for an egg, will you give a scorpion to him? [13] Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give the Holy Spirit to those who ask him?"

[14] Now Jesus was driving out a demon that was mute. When the demon had gone out, the man who had been mute spoke, and the crowd was amazed. [15] But some of the people said, "By Beelzebul, the ruler of demons, he is driving out demons."
[16] Others tested him and sought from him a sign from heaven.

[17] But Jesus knew their thoughts and said to them, "Every kingdom divided against itself is made desolate, and a house divided against itself falls.
[18] If Satan is divided against himself, how will his kingdom stand? For you say I cast out demons by Beelzebul. [19] If I drive out demons by Beelzebul, by whom do your followers drive them out? Because of this, they will be your judges. [20] But if I drive out demons by the finger of God, then the kingdom of God has come to you.
[21] When a strong man who is fully armed guards his own palace, his possessions are safe, [22] but when a stronger man overcomes him, the stronger man takes away the armor in which the man trusted and plunders the man's possessions. [23] The one who is not with me is against me, and the one who does not gather with me scatters.
[24] When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest. Finding none, it says, 'I will return to my house from which I came.' [25] Having returned, it finds the house had been swept clean and put in order. [26] Then it goes and takes along with it seven other spirits more evil than itself and they all come in to live there. Then the final condition of that man becomes worse than the first."

[27] It happened that, as he said these things, a certain woman raised her voice above the crowd and said to him, "Blessed is the womb that bore you and the breasts that nursed you."

[28] But he said, "Rather, blessed are they who hear the word of God and keep it."

[29] As the crowds were increasing, Jesus began to say, "This generation is an evil generation. It seeks a sign, though no sign will be given to it except the sign of Jonah. [30] For just as Jonah became a sign to the Ninevites, so too the Son of Man will be a sign to this generation.
[31] The Queen of the South will rise up at the judgment with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon, and see, someone greater than Solomon is here.
[32] The men of Nineveh will stand up at the judgment with this generation of people and will condemn it, for they repented at the preaching of Jonah, and see, someone greater than Jonah is here.

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[33] No one, after lighting a lamp, puts it in a hidden place or under a basket, but on a lampstand, so that those who enter may see the light. [34] Your eye is the lamp of the body. When your eye is good, the whole body is filled with light. But when your eye is bad, your body is full of darkness. [35] Therefore, watch out that the light in you is not darkness. [36] If then your whole body is full of light, not having any member in darkness, then your whole body will be like when a lamp shines its brightness on you."

[37] When he had finished speaking, a Pharisee asked him to eat with him at his house, so Jesus went in and reclined. [38] The Pharisee was surprised that Jesus did not first wash before dinner.
[39] But the Lord said to him, "Now then, you Pharisees clean the outside of cups and bowls, but the inside of you is filled with robbery and evil. [40] You senseless men! Did not the one who made the outside also make the inside? [41] Give what is inside as alms, and then all things will be clean for you.

[42] "But woe to you Pharisees, because you tithe mint and rue and every other garden herb, but you neglect justice and the love of God. It is necessary to act justly and love God, without failing to do the other things also.
[43] Woe to you Pharisees, for you love the front seats in the synagogues and respectful greetings in the marketplaces. [44] Woe to you, for you are like unmarked graves that people walk over without knowing it."

[45] One of the experts in the law said to him, "Teacher, what you say insults us too." [46] Jesus said, "Woe to you, teachers of the law! For you put people under burdens that are hard to carry, but you do not touch the burdens with one of your own fingers.
[47] Woe to you, because you build tombs for the prophets, and it was your ancestors who killed them. [48] So you are witnesses and you consent to the works of your ancestors, for they indeed killed them and you build their tombs.
[49] For this reason also, God's wisdom said, 'I will send to them prophets and apostles, and they will persecute and kill some of them.' [50] As a result, this generation will be charged for all the blood of the prophets shed since the foundation of the world, [51] from Abel's blood to the blood of Zechariah, who was killed between the altar and the temple. Yes, I say to you, this generation will be held responsible.
[52] Woe to you experts in the law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering."

[53] After Jesus left there, the scribes and the Pharisees opposed him and argued with him about many things, [54] lying in wait to catch him in something he might say.

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[1]The best ancient copies have the shorter reading. Some ancient copies have a longer reading, which also is found in Matthew 7:9: Which father among you, if your son asks for a loaf of bread, will give him a stone? Or a fish, will give him a snake?

Luke 11

11:1-13

How did Jesus want his disciples to pray this prayer?

[11:2]

Some scholars think Jesus wanted his disciples to pray this prayer by saying the same words he said. Other scholars think Jesus wanted them to pray in the same way he prayed, but not say the same words he said. Other scholars think both ways of praying honored God.

See: Matthew 6:9-13

See: Disciple; Pray (Prayer)

What did Jesus mean when he told the disciples to pray “may your name be sanctified”?

[11:2]

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Jesus told the disciples that the name of God the Father was to "sanctified"(ἁγιάζω/g0037). He wanted the disciples to know that the name of God the Father was holy and different than every other name. They were to honor the name of God.

See: Sanctify (Sanctification); Holy (Holiness, Set Apart)

What was meant by the words, "may your kingdom come"?

[11:2]

When Jesus prayed "may your kingdom come," he wanted the kingdom of God to begin.

See: Kingdom of God

What was "daily bread"?

[11:3]

To the people of Jesus' day, people needed to eat bread to live. Some scholars think Jesus was not speaking about bread, but he was speaking about all food. Other scholars think bread was a metaphor. He was speaking about everything the disciple needed to live. Still other scholars think Jesus was teaching the disciples that bread represented spiritual food (see: John 6:32-35).

See: Metaphor; Disciple

Why did Jesus want the disciples to pray "forgive us our sins"?

[11:4]

Jesus prayed, "forgive us our sins." He told the disciples to pray this way. God had already forgiven the sins of the disciples. He wanted them to pray that they would forgive other people when these people sinned against them. God did not forgive the disciples' sins because of the things they do. God forgave them because of his mercy.

See: Mercy; Forgive (Forgiveness, Pardon)

How did Jesus use the word "temptation"?

[11:4]

Jesus spoke about temptation. Some scholars say Jesuse was thinking about sin. Other scholars say Jesus was thinking about testing. That is, the persecution or suffering the disciples experienced.

See: Tempt (Temptation); Test; Sin; Persecute (Persecution) ; Persecute (Persecution)

What was meant by the words, "shameless persistence"?

[11:8]

Scholars think Jesus used "shameless persistence"(ἀναίδεια/g0335) in two different ways.

1. Some scholars think Jesus used "shameless persistence" to speak about the friend on the outside who boldly kept knocking on the door of the house until his friend gave him what he wanted.
2. Other scholars think Jesus used "shameless persistence" to speak about the friend on the inside of the house who gave his friend what he wanted because he was worried about what people thought about him.

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Why did Jesus tell the disciples to ask, seek, and knock?

[11:8, 11:9, 11:10]

Jesus told the disciples to ask, seek, and knock. Scholars think these words were metaphors. Jesus was speaking about asking God in prayer, seeking God's wisdom in prayer, and constantly praying.

See: Metaphor; Pray (Prayer)

What did Luke write in verse 11?

[11:11]

Some ancient copies of the Greek New Testament have the words, "if your son asks for a loaf of bread, will you give him a stone?" Other ancient copies of the Greek New Testament do not have these words. When Matthew wrote about these same things, he said these words (see: Matthew 7:9). Scholars do not think Luke wrote these words.

What did Jesus mean by saying, "you who are evil"?

[11:13]

Jesus said, "you who are evil." Scholars think Jesus was comparing people's fathers with God the Father. Everyone's father has sinned. However, God the Father has never sinned. He is holy and righteous.

See: God the Father; Sin; Holy (Holiness, Set Apart); Righteous (Righteousness)

Who is the Holy Spirit?

[11:13]

See: Holy Spirit

11:14-26

How was Jesus "driving out a demon"?

[11:14]

Jesus drove out the demon by the power of God. That is, Jesus commanded the spirit to leave which stopped the demon from controlling the man. Jesus had total control over demons (see: 4:33-36).

See: Demon Possession (Casting Out Demons); Demon

What was a demon that was mute?

[11:14]

A mute demon cannot talk. This caused the man to not be able to speak.

See: Demon

Who was Beelzebul?

[11:15]

Beelzebul was the name of a pagan god. Pagans called their gods Ba'al (see: 2 Kings 1:2). The New Testament used the name Beelzebul as a name for Satan.

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See: Pagan; False gods; Satan (The Devil)

What did it mean that others tested Jesus?

[11:16]

Others tested Jesus. Some scholars do not know why other people tested Jesus, but they wanted a sign from heaven. Some scholars think they wanted Jesus to prove he is the messiah by doing a sign. Some scholars think these were people trying to make other people think the wrong things about Jesus. That is, they wanted people to think that Jesus was not the Messiah.

See: Test; Sign; Heaven; Messiah (Christ)

What did it mean that a kingdom “is made desolate”?

[11:17]

A kingdom that “is made desolate” is a kingdom that was destroyed.

What was Satan’s kingdom?

[11:18]

Satan’s kingdom was made of demons. Satan ruled over the demons. Jesus defeated Satan in the wilderness when Satan was not able to make Jesus sin. Jesus also defeated Satan at the cross. The final defeat of Satan will be at the end of the world.

See: Satan (The Devil); Demon; Sin; Cross; Jesus' Return to Earth

What was the “finger of God”?

[11:20]

The finger of God was a metaphor for God’s power. Some scholars think it was easy for Jesus to drive out demons. Other scholars think the metaphor spoke about God not moving his finger very much to drive out demons. God did it easily. Jesus said he drove out demons by the Spirit of God (see: Matthew 12:28).

See: Metaphor; Demon; Holy Spirit

How did the kingdom of God come to these people?

[11:20]

The kingdom of God came to these people when Jesus came and cast out demons. That was one way God began to reign. God will fully reign at the end of the earth.

See: Kingdom of God; Demon Possession (Casting Out Demons); Demon; Jesus' Return to Earth

What was a “strongman”?

[11:21]

Here, a strongman is a soldier or a warrior. That is, he is a man who is able to fight well. Perhaps this strongman was also Satan.

What did it mean to “plunder the man’s possessions”?

[11:22]

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When someone plundered a man's possessions, the man's possessions were divided and then given to other people. What did Jesus mean when he said, "the one who is not with me is against me"? Jesus said, "the one who is not with me is against me." Jesus wanted to say that anyone who was not his friend was his enemy. Here, Jesus spoke about a fight between good and evil (see: Luke 11:14-22). Anyone who was not Jesus' friend was a friend of Satan.

See: Satan (The Devil)

Why did Jesus say, "the one who does not gather with me scatters"?

[11:23]

Jesus said, "the one who does not gather with me scatters." He wanted to say that anyone who did not serve with him was fighting against him in some way. People made a decision to either serve with Jesus or fight against him. He spoke about this using a metaphor. Some scholars think this metaphor was about a shepherd who gathered his sheep. Satan tried to scatter the sheep. Other scholars think this metaphor was about a farmer who gathered his crop at harvest time. Christians helped Jesus gather the harvest.

See: Metaphor; Shepherd; Harvest; Satan (The Devil)

What was an unclean spirit?

[11:24]

See: Demon; Demon Possession (Casting Out Demons)

What were waterless places?

[11:24]

Waterless places were the dry deserts and wilderness. People did not live in these places. Demons and unclean spirits wandered through the wilderness, but they did not find a place to stay. The demons then try to go back to the person from whom they were driven.

See: Demon; Demon Possession (Casting Out Demons)

What was meant by the words, "house swept out and put in order"?

[11:25]

Jesus spoke about a "house swept out and put in order." This was a metaphor. He compared the heart of a man to a clean and tidy house. A clean house was ready for someone to live in it. Jesus spoke about a person who was not living in the right way and was ready to have many spirits live in him (see: Matthew 12:44).

11:27-32

Why did the woman say, "blessed is the womb that bore you"?

[11:27]

When the woman spoke the words, "blessed is the womb that bore you," she was speaking about Jesus' mother. The woman said that his mother is blessed.

See: Bless (Blessing)

How did someone "hear the word of God and keep it"?

[11:28]

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Jesus spoke about someone hearing the word of God and keeping it. Scholars think that Jesus wanted people to know that there was a greater blessing for people who believed in him and obeyed him, than his mother received.

See: Word of God; Bless (Blessing)

How did Jesus speak about an “evil generation”?

[11:29]

When Jesus spoke about an “evil generation” he was speaking about the people living when he was on the earth. They were “evil” because they refused to believe that God sent Jesus. They only wanted Jesus to do miracles.

See: Luke 11:16

See: Generation; Miracle

What was the “sign of Jonah”?

[11:29]

Jesus said that “no sign will be given to it except the sign of Jonah.” Scholars think Jesus was speaking about a future sign. Matthew also wrote about the sign of Jonah and that Jonah was in the stomach of a big fish for three days and nights (see: Matthew 12:40). Scholars think Jesus was speaking about Jesus being crucified and being dead for three days. Just as Jonah was released from the stomach of fish, so Jesus became alive again.

See: Jonah 1:17-2:10

See: Sign; Resurrect (Resurrection)

Who was the queen of the south?

[11:31]

The queen of the south was the queen of Sheba who visited King Solomon of Israel (see: 1 Kings 10:1-13). Some scholars think she was from southern Arabia. Other scholars think she was from modern Yemen.

See Map: Arabia; Yemen

How will the queen of the south condemn that generation at God’s judgment?

[11:31]

Luke wrote about the queen of the south condemning a certain generation. Scholars think that when the queen of the south rises at the judgment, people will know she did things that pleased God. The Jewish people who lived at the time of Jesus, and rejected him, did not do what pleased God. They will be condemned when God judges them.

See: Condemn (Condemnation); Generation; Judge (Judgment); Day of Judgment

How will the Queen of the South come from the ends of the earth?

[11:31]

Luke wrote that the queen of the south “came from the ends of the earth.” He wanted to say that she came from very far away.

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How will the men of Nineveh condemn that generation at God's judgment?

[11:32]

Luke wrote that the men of Nineveh will condemn people. The men of Nineveh will not be acting as judges. However, they will rise and people will know that when Jonah spoke God's word to them, they "repented" (see: Jonah 3:4-10). Their repentance pleased God. The Jewish people who lived at the time when Jesus was on the earth did not repent when Jesus spoke God's word. This did not please God.

See: Condemn (Condemnation); Generation; Judge (Judgment); Day of Judgment; Repent (Repentance); Word of God

See Map: Nineveh

How did Jesus say something greater than Solomon and Jonah was there?

[11:32]

Jesus said something greater than Solomon and Jonah was there when he said that Solomon's great wisdom did not compare to Jesus' greater wisdom. Also, Jonah's great preaching did not compare to Jesus' greater preaching. Solomon and Jonah did not always do what God wanted (see: 1 Kings 11:1-9; Jonah 4:5-10). Jesus always did what God wanted him to do.

See: Wise (Wisdom, Fool); Preach (Preacher)

11:33-36

How was the eye the lamp of the body?

[11:34]

The eye is the lamp of the body. This is a metaphor. They eye sees light. Scholars think Jesus used a metaphor in speaking about the eye. He wanted people to believe the things he taught and to live in a way that honors God.

See: Metaphor;Light and Darkness (Metaphor)

11:37-54

What was a Pharisee?

[11:37]

See: Pharisees

Why did Jesus recline when he ate?

[11:37]

In ancient Israel, people often laid on cushions around a low table for a meal. The people leaned on one elbow while they ate.

Why was the Pharisee surprised that Jesus did not wash his hands?

[11:38]

The Pharisee was surprised Jesus did not wash his hands. They taught people that they needed to wash their hands in a certain way to be clean. They expected Jesus to follow the rules the Jewish teachers made. Jesus obeyed the Law of Moses, not the rules made by the Jewish teachers.

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See: Pharisees; Clean and Unclean; Law of Moses

Why did Jesus say the Pharisees cleaned “the outside of cups and bowls”?

[11:39]

When Jesus spoke about the “outside of cups and bowls” he used a metaphor. People clean the “outside of cups and bowls”. That is, people did certain things so that other people thought they lived in a way that honored God. However, the inside of the cup was still dirty. That is, these people did not live in a way that honored God.

See: Pharisees; Metaphor; Clean and Unclean

What was a woe?

[11:42]

See: Woe

What was a tithe?

[11:42]

See: Tithe

What was a synagogue?

[11:43]

See: Synagogue

What did it mean when Jesus said the Pharisees were “like unmarked graves”?

[11:44]

An unmarked grave looked just like ordinary ground, because there was nothing to mark it as a grave. People could walk over these graves without knowing there were dead bodies underneath them. This was a metaphor. People did not see what happened inside an unmarked grave when they walked on it and people did not see the evil inside of the Pharisees.

Advice to translators: A grave is a hole in the ground where people put a dead person’s body. They cover it with dirt. It is often marked with a stone. This stone has the name of the person who died on it.

See: Metaphor; Pharisees; Tomb

What was a “teacher of the law”?

[11:45, 11:46]

A “teacher of the law” was an expert in the Law of Moses. They were often Pharisees.

See: Law of Moses; Pharisees

Why did Jesus criticize the teachers of the law for building tombs for the dead prophets?

[11:47]

Jesus criticized the teachers of the Law of Moses. The Pharisees wanted to honor the prophets who died long before they were born. Scholars think Jesus wanted the Pharisees to honor the prophets by obeying what they

taught, not by building them tombs. Because the ancestors of these teachers killed the prophets, scholars think Jesus was saying the teachers were only honoring the prophets for dying, but not living in a way that honors God.

See: Prophet; Law of Moses; Pharisees; Tomb

Why was that generation responsible for so much?

[11:50]

Scholars give several reasons why that generation was responsible for so much.

1. That generation approved of their ancestors killing God's prophets.
2. That generation was about to kill God's apostles.
3. The Old Testament prophesied about the time of that generation. When that generation rejected prophets and apostles, they also rejected all the prophets from earlier times.
4. That generation rejected and killed Jesus.

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Prophet; Generation

Why did Jesus talk about the deaths of Abel and Zechariah?

[11:51]

Jesus talked about the deaths of Abel and Zechariah because Abel was the first person killed in the Old Testament (see: Genesis 4:8) and Zechariah was the last person killed for obeying God in the Old Testament (see: 2 Chronicles 24:20-21).

What was the "key of knowledge"?

[11:52]

Jesus spoke about the "key of knowledge." Scholars think Jesus was using a metaphor. A key was used to lock a door. The Jewish leaders stopped people from knowing God. They stopped people from knowing that Jesus is the messiah.

See: Metaphor; Messiah (Christ)

What was a scribe?

[11:53]

See: Scribe

Luke 11:1

It happened

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

Luke 11:2

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

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may your name be honored as holy

"cause everyone to honor your name as holy." The phrase "your name" might refer to God himself. Alternate translation: "may all people honor you as holy"

May your kingdom come

"May you come and rule over everyone"

Luke 11:3

Give us

"Please give us"

our daily bread

Bread was an inexpensive food that people ate every day. It is used here to refer to food in general. Alternate translation: "the food we need each day"

Luke 11:4

Forgive us ... Do not lead us

"Please forgive us ... Please do not lead us"

Forgive us our sins

"Forgive us for sinning against you" or "Forgive our sins"

as we forgive

"since we also forgive"

who is in debt to us

"who has sinned against us" or "who has done wrong things to us"

Do not lead us into temptation

This can be stated in positive form. Alternate translation: "Lead us away from temptation"

Luke 11:5

lend to me three loaves of bread

"let me borrow three loaves of bread" or "give me three loaves of bread and I will pay you later." The host does not have any food ready to give to his guest.

three loaves of bread

Bread is a food that people in Israel commonly ate. If people in your community do not know what bread is, you may translate it with a more general expression for food. Alternate translation: "some food"

Luke 11:6

since a friend ... to set before him'?

Jesus finishes asking the question that begins with the words "Which of you will have a friend" in verse 5. The whole question can be translated as a command. Alternate translation: "Imagine you have a friend and you go to him at midnight and say to him, 'Friend, lend me three loaves of bread, since a friend ... to set before him.'"

just came in from the road

It is implied that the visitor had come a long way. Alternate translation: "was traveling and just came to my house"

anything to set before him

"any food ready to give him"

Luke 11:8

because of your shameless persistence

"because you persist shamelessly" or "because you boldly continue to ask him"

Luke 11:9

ask ... seek, and you will find; knock

Jesus gives these commands to encourage his disciples to pray continually. Alternate translation: "keep asking God for what you need ... keep seeking what you need, and you will find it; keep knocking on the door"

it will be given to you

"God will give it to you" or "you will receive it"

knock

To knock on a door is to hit it a few times to let a person inside the house know you are standing outside. It can also be translated using the way people in your culture

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show that they have arrived, such as "call out" or "cough" or "clap."

it will be opened to you

"God will open the door for you"

Luke 11:11

Which father among you ... will give him a snake instead of a fish?

Jesus uses a question to teach his disciples. It could also be translated as a statement. Alternate translation: "None of you fathers ... will give him a snake instead of a fish."

Luke 11:12

Or ... egg, will you give a scorpion to him?

This question could also be translated as a statement. Alternate translation: "And you would never give him a scorpion ... egg."

scorpion

A scorpion is similar to a spider, but it has a tail with a poisonous sting. If scorpions are not known where you are, you could translate this as "poisonous spider" or "spider that stings"

Luke 11:13

if you who are evil know

"since you who are evil know" or "even though you are sinful, you know"

how much more will your Father from heaven give ... him?

This can also be translated as a statement. Alternate translation: "you can be sure that your Father in heaven will give ... him."

Luke 11:14

Now

Here this word marks the beginning of a new event.

Jesus was driving out a demon

"Jesus was driving a demon out of a man" or "Jesus was making a demon leave a person"

a demon that was mute

"a demon that caused a man to be unable to speak"

When the demon had gone out

"When the demon had gone out of the man" or "When the demon left the man"

Luke 11:15

By Beelzebul, the ruler of demons, he is driving out demons

"He is driving out demons by the power of Beelzebul, the ruler of demons"

Beelzebul

This is another name for Satan.

Luke 11:16

Others tested him

"Other people tested Jesus." They wanted Jesus to prove that his authority was from God.

and sought from him a sign from heaven

"and demanded that he give them a sign from heaven." This was how they wanted Jesus to prove that his authority was from God.

Luke 11:17

Every kingdom divided against itself is made desolate

The word "kingdom" here refers to the people in it. Alternate translation: "If people of a kingdom fight among themselves, they will destroy their kingdom"

a house divided against itself falls

The word "house" here refers to a family. Alternate translation: "if family members fight each other, they will ruin their family"

Luke 11:18

If Satan is divided against himself

"Satan" here refers to the demons who follow Satan as well as to Satan himself. Alternate translation: "If Satan and members of his kingdom are fighting among themselves"

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how will his kingdom stand?

This question can be translated as a statement. Alternate translation: "his kingdom will not last." or "his kingdom will fall apart."

For you say I cast out demons by Beelzebul

"For you say that it is by the power of Beelzebul that I make demons leave people"

Luke 11:19

by whom do your followers drive them out?

"by whose power do your followers force demons to leave people?"

they will be your judges

"your followers will judge you"

Luke 11:20

by the finger of God

"by God's power"

then the kingdom of God has come to you

"this shows that God's kingdom has come to you"

Luke 11:21

his possessions are safe

"no one can steal his things"

Luke 11:22

but when a stronger man overcomes him

"but when a stronger man attacks and defeats him"

takes away the armor

"removes the weapons and protection"

plunders the man's possessions

"steals the man's possessions"

Luke 11:23

The one who is not with me is against me, and the one who does not gather with me scatters

"Anyone who is not with me is against me, and anyone who does not gather with me scatters" or "Those who are not with me are against me, and those who do not gather with me scatter"

The one who is not with me is against me

"The one who does not support me opposes me"

the one who does not gather with me scatters

"the one who does not help me gather what belongs to me scatters it"

Luke 11:24

waterless places

"places that do not have water" or "deserts"

Finding none

"If the spirit does not find any rest there"

my house from which I came

This refers to the person in which the unclean spirit used to live. Alternate translation: "the person in whom I used to live"

Luke 11:25

it finds the house had been swept clean and put in order

"it sees that the person is like a house that is clean and organized"

Luke 11:26

worse than the first

"worse than his condition was before the spirit left him"

Luke 11:27

raised her voice above the crowd

"spoke loudly above the noise of the crowd"

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Blessed is the womb that bore you and the breasts that nursed you

"How good it is for the woman who bore you and nursed you at her breasts" or "How happy must be the woman who gave birth to you and nursed you"

Luke 11:28

Rather, blessed are they who hear the word of God and keep it

"It is even better for those hear the message God has spoken and obey it"

Luke 11:29

This generation is an evil generation. It seeks ... to it

"The people living at this time are evil people. They seek ... to them" or "You people living at this time are evil people. You seek ... to you"

It seeks a sign

"It wants me to do a miracle to prove that I have come from God"

no sign will be given to it except the sign of Jonah

"The only sign that will be given to this generation is the sign of Jonah"

no sign will be given to it

"God will not give it a sign"

the sign of Jonah

"what happened to Jonah" or "the miracle that God did for Jonah"

Luke 11:30

For just as Jonah became a sign ... so too the Son of Man will be a sign

"For just as what happened to Jonah was a sign ... so too what happens to the Son of Man will be a sign"

the Son of Man will be a sign

"I, the Son of Man, will be a sign"

Luke 11:31

The Queen of the South

This refers to the Queen of Sheba. Sheba was a kingdom south of Israel.

she came from the ends of the earth

"she came a very great distance" or "she came from a place very far away"

someone greater than Solomon is here

Jesus is speaking about himself. Alternate translation: "I, who am greater than Solomon, am here"

Luke 11:32

for they repented at the preaching of Jonah

"for they repented when Jonah preached to them"

Luke 11:33

no one ... puts it in a hidden place or under a basket

"no one ... hides it or puts in under a basket" or "people ... do not put it in a hidden place or under a basket"

but on a lampstand

"but a person puts it on a lampstand" or "but they put it on a table"

Luke 11:34

Your eye is the lamp of the body

"Your eye is like the lamp of your body" or "your eye is like a lamp for you'

When your eye is good

"When your vision is good" or "when you see well"

the whole body is filled with light

"the light will fill your whole body" or "you will be able to see everything clearly"

your body is full of darkness

"you will not be able to see anything"

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Luke 11:35

watch out that the light in you is not darkness

"look carefully to make sure that what you think is light is not actually darkness"

Luke 11:36

not having any member in darkness

"with none of its parts in darkness"

Luke 11:37

When he had finished speaking

"When Jesus had finished speaking"

reclined

It was the custom at a relaxed meal for men to eat while lying down comfortably around the table. Alternate translation: "sat down at the table" or "sat down to eat"

Luke 11:38

did not first wash

"did not first wash his hands" or "did not first wash his hands in order to be ritually clean"

Luke 11:40

You senseless men

"You fools"

Did not the one who made the outside also make the inside?

Jesus rebukes the Pharisees for not understanding that what is in their hearts matters to God. Alternate translation: "The one who made the outside also made the inside!"

Luke 11:41

as alms

"as gifts to the poor"

all things will be clean for you

"you will be completely clean" or "you will be clean both inside and outside"

Luke 11:42

you tithe mint and rue and every other garden herb

"you give God one tenth of your mint and rue and other herbs from your garden." Jesus was giving an example of how extreme the Pharisees were in giving a tenth of their income.

every other garden herb

Possible meanings are 1) "every other vegetable" 2) "every other garden herb" or 3) "every other garden plant."

you neglect justice and the love of God

"you do not pay attention to doing what is just and to loving God"

without failing to do the other things also

"and to always do the other good things as well"

Luke 11:43

the front seats

"the best seats"

respectful greetings

"you like people to greet you with special honor"

Luke 11:44

unmarked graves

"graves without makers." Graves were ceremonially unclean because of the dead bodies in them. An unmarked grave did not have a mark to warn people that it was a grave and that there was a dead body there.

that people walk over without knowing it

If someone walked over a grave, he would become ceremonially unclean because the grave was unclean. Alternate translation: "that people walk over without

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knowing that it is a grave" or "that people walk over without knowing that is is unclean"

Luke 11:46

you put people under burdens that are hard to carry

"you put burdens on people that are too heavy for them to carry." Jesus speaks about the teachers giving people many rules as if they giving people heavy things to carry. Alternate translation: "you burden people by giving them too many rules to follow"

you do not touch the burdens with one of your own fingers

"you do not do anything to help people carry those burdens"

Luke 11:48

you consent to the works of your ancestors

"you agree with what your ancestors did"

Luke 11:49

God's wisdom said

"God in his wisdom said" or "God wisely said"

I will send to them prophets and apostles

"I will send prophets and apostles to my people"

they will persecute and kill some of them

"my people will persecute and kill some of the prophets and apostles"

Luke 11:50

this generation will be charged

"God will hold this generation responsible"

for all the blood of the prophets shed

This refers to the blood that was spilled when people killed God's prophets. Alternate translation: "for all the murders of the prophets"

since the foundation of the world

"since the creation of the world" or "since God created the world"

Luke 11:51

Zechariah

This was probably the priest in the Old Testament who rebuked the people of Israel for idolatry. This was not the Father of John the Baptist.

who was killed

"whom people killed"

Luke 11:52

you have taken away the key of knowledge

"you have taken away the key that opens the door to knowledge" or "you have made it impossible to get knowledge" or "you have made it impossible to know God"

you do not enter in yourselves

"you yourselves do not go in to get knowledge" or "you yourselves do not get knowledge" or "you yourselves do not know God"

and you hinder those who are entering

"you keep others from going in" or "you make it hard for others to enter" or "you make it hard for others to know God"

Luke 11:53

After Jesus left there

"After Jesus left the Pharisee's house"

Luke 11:54

lying in wait to catch him in something he might say

"waiting to trap him in something he might say." The scribes and Pharisees hoped Jesus would say something wrong so that they could accuse him of breaking God's law. Alternate translation: "hoping that he would say something wrong so they could accuse him."

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Chapter 12

[1] In the meantime, when many thousands of the people were gathered together so much that they trampled on each other, he began to say to his disciples first of all, "Beware of the yeast of the Pharisees, which is hypocrisy.

[2] But there is nothing concealed that will not be revealed, and nothing hidden that will not be known. [3] So whatever you have said in the darkness will be heard in the light, and what you have spoken in the ear in the inner rooms will be proclaimed upon the housetops.
[4] I say to you, my friends, do not be afraid of those who kill the body, and after that they have no more that they can do. [5] But I will warn you about whom to fear. Fear the one who, after he has killed, has authority to throw you into hell. Yes, I say to you, fear him.
[6] Are not five sparrows sold for two small coins? Yet not one of them is forgotten in the sight of God. [7] But even the hairs of your head are all numbered. Do not fear. You are more valuable than many sparrows.
[8] I say to you, everyone who confesses me before men, the Son of Man will also confess before the angels of God, [9] but he who denies me before men will be denied before the angels of God. [10] Everyone who speaks a word against the Son of Man, it will be forgiven him, but to him who blasphemes against the Holy Spirit, it will not be forgiven.
[11] When they bring you before the synagogues, the rulers, and the authorities, do not worry about how you will speak in your defense, or what you will say, [12] for the Holy Spirit will teach you in that hour what you should say."

[13] Then someone from the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."

[14] Jesus said to him, "Man, who appointed me a judge or a mediator over you?" [15] He said to them, "Watch that you keep yourselves from all greedy desires, because a person's life does not consist of the abundance of his possessions."
[16] Then Jesus told them a parable, saying, "The field of a rich man yielded abundantly, [17] and he reasoned with himself, saying, 'What will I do, because I do not have a place to store my crops?' [18] He said, 'This is what I will do. I will tear down my barns and build bigger ones, and there I will store all of my grain and other goods. [19] I will say to my soul, "Soul, you have many goods stored up for many years. Rest easy, eat, drink, be merry."'
[20] But God said to him, 'Foolish man, tonight your soul is required of you, and the things you have prepared, whose will they be?' [21] That is what someone is like who stores up treasure for himself and is not rich toward God."

[22] Jesus said to his disciples, "Therefore I say to you, do not worry about your life, what you will eat; or about your body, what you will wear. [23] For life is more than food, and the body is more than clothes.
[24] Think about the ravens, that they do not sow or reap. They have no storeroom or barn, but God feeds them. How much more valuable you are than the birds! [25] Which of you by being anxious can add a cubit to his lifespan? [26] If then you are not able to do such a very little thing, why do you worry about the rest?
[27] Think about the lilies—how they grow. They do not labor, neither do they spin. Yet I say to you, even Solomon in all his glory was not clothed like one of these. [28] If God so clothes the grass in the field, which exists today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith!
[29] Do not seek what you will eat and what you will drink, and do not be anxious. [30] For all the nations of the world seek these things, and your Father knows that you need them.
[31] But seek his kingdom, and these things will be added to you. [32] Do not fear, little flock, because your Father is very pleased to give you the kingdom.
[33] Sell your possessions and give alms. Make for yourselves purses which will not wear out—treasure in the heavens that does not run out, where no thief comes near, and no moth destroys. [34] For where your treasure is, there your heart will be also.

[35] "Keep your loins girded and your lamps lit, [36] and be like people waiting expectantly for their master when he returns from the marriage feast, so that when he comes and knocks, they may immediately open the door for him.
[37] Blessed are those servants whom the master will find watching when he comes. Truly I say to you, he will gird himself to serve and have them sit down at the table, and he will come and serve them. [38] If the master comes in the second watch of the night, or if even in the third watch, and finds them ready, blessed are those servants.

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[39] But understand this, that if the master of the house had known the hour the thief was coming, he would not have let his house be broken into. [40] You also must be ready, because the Son of Man is coming at an hour that you do not expect."

[41] Peter said, "Lord, are you telling this parable only to us, or also to everyone?"

[42] The Lord said, "Who then is the faithful and wise manager whom his lord will set over his other servants to give them their portion of food at the right time? [43] Blessed is that servant whom his lord finds doing that when he comes. [44] Truly I say to you that he will set him over all his property.
[45] But if that servant says in his heart, 'My lord delays his return,' and begins to beat the male servants and female servants and to eat and drink and to become drunk, [46] the lord of that servant will come in a day when he does not expect and in an hour that he does not know and will cut him in pieces and appoint a place for him with the unfaithful.
[47] That servant, having known his lord's will and not having prepared or done according to his will, will be beaten with many blows. [48] But the one who did not know and did what deserved a beating, he will be beaten with a few blows. But everyone who has been given much, from them much will be required, and from the one who has been entrusted with much, even more will be asked.

[49] "I came to cast fire upon the earth, and how I wish that it were already kindled. [50] But I have a baptism to be baptized with, and how I am distressed until it is completed!
[51] Do you think that I came to bring peace on the earth? No, I tell you, but rather division. [52] For from now on there will be five in one house divided—three people against two, and two people against three. [53] They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law."

[54] Jesus was saying to the crowds also, "When you see a cloud rising in the west, immediately you say, 'A shower is coming,' and so it happens. [55] When a south wind is blowing, you say, 'There will be a scorching heat,' and it happens. [56] Hypocrites, you know how to interpret the appearance of the earth and the heavens, but how is it that you do not know how to interpret the present time?
[57] Why do you not judge what is right for yourselves? [58] For when you go with your adversary before the magistrate, on the way make an effort to be reconciled with him so that he does not drag you to the judge, and so that the judge does not deliver you to the officer, and the officer does not throw you into prison. [59] I say to you, you will never come out from there until you have paid the very last bit of money."

Luke 12

12:1-12

What was the yeast of the Pharisees?

[12:1]

When Jesus spoke about the yeast of the Pharisees, this was a metaphor. A little yeast spread through the whole lump of dough. It affected all of the dough. In the same way, the things the Pharisees did affected many people.

See: Yeast (Leaven); Pharisees; Metaphor

How will God reveal concealed things?

[12:2]

Jesus was speaking about God concealing things. Jesus was speaking about God knowing why people did things. Even though people wanted to conceal why they did things, but God will reveal the truth. Scholars think God will reveal the truth about why people do things when he returns to judge the earth.

See: Jesus' Return to Earth; Reveal (Revelation); Judge (Judgment); Judge (Judgment)

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Why did Jesus say “do not be afraid of those who kill the body”?

[12:4]

Jesus told people not to be afraid of those who can kill their body. Jesus did not want Christians to be afraid of people who were only able to kill the body because those people cannot kill a Christian’s soul (see: Matthew 10:28). People can kill Christians, but they cannot stop them from living with God in heaven forever.

See: Soul; Resurrect (Resurrection) ; Heaven

Who has permission to throw people into hell?

[12:5]

Only God can throw people into hell. He does not give permission to anyone else to do this.

See: Hell; Day of Judgment

Why did Jesus speak about sparrows and two small coins?

[12:6]

Sparrows were a common bird poor people ate in ancient Israel. Someone could buy five sparrows for two small coins. This was the amount of money someone earned for working for about one hour. People did not value the sparrow. Yet God does not forget even one sparrow. Jesus wanted his disciples to know that God will never forget them. Indeed, they were worth far more than birds.

See: Disciple

What did it mean to confess Jesus before men?

[12:8]

Jesus spoke about people confessing him before men. Jesus wanted to say that a person declared to the other people that he was a disciple of Jesus.

See: Confess (Confession); Disciple

Who is the Son of Man?

[12:8]

See: Son of Man

What will Jesus confess about people before the angels?

[12:8]

Jesus will confess certain things about people before the angels. Scholars think that Jesus will stand before the angels of God and tell them that a person is at peace with God.

See: Confess (Confession); Angel

How did people deny Jesus?

[12:9]

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People denied Jesus by rejecting him in front of other people. They did not believe he is the messiah and Son of God.

See: Messiah (Christ); Son of God

What did it mean to blaspheme against the Holy Spirit?

[12:10]

To "blaspheme"(βλασφημέω/g0987) the Holy Spirit meant to dishonor, insult, or even reject the work of the Holy Spirit. Matthew wrote about people who blasphemed the Holy Spirit (see: Matthew 12:22-32).

Jesus said that every sin could be forgiven except one. That was blasphemy of the Holy Spirit. Scholars disagree about how someone blasphemes the Holy Spirit.

1. Jesus spoke about rejecting him. If someone does not believe in Jesus, then they will not be forgiven of their sins.
2. Jesus spoke about someone seeing Jesus do miracles and saying that Satan gave him the power to do this. Therefore, people today cannot blaspheme the Holy Spirit.
3. Jesus spoke about people who said that the Holy Spirit did not do the things that he did.

See: Sin; Blaspheme (Blasphemy); Holy Spirit; Miracle

What did Jesus mean when he said the Holy Spirit will teach you what you should say?

[12:12]

Jesus said that the Holy Spirit will teach the disciples what they should say. Jesus wanted his disciples to know that when they spoke to certain leaders, the Holy Spirit will cause them to know what they should say. That is, the Holy Spirit will tell them what is the right thing to say.

See: Holy Spirit; Disciple

12:13-21

What was an inheritance?

[12:13]

See: Inherit (Inheritance, Heir)

What was a judge or mediator?

[12:14]

See: Judge (Judgment); Mediator

What did Jesus mean when he said, "life does not consist of the abundance of his possessions"?

[12:15]

Jesus said, "life does not consist of the abundance of his possessions." Jesus wanted people to know that owning many things did not make a person's life more valuable or more important. He wanted them to do things that honored God.

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What was meant by the words, “your soul is required of you”?

[12:20]

The words, “your soul is required of you” meant that the man’s life would be taken from him. That is, he was to die on that night.

See: Soul

Who was a person that was “not rich toward God”?

[12:21]

A person who was “not rich toward God” was a person did not trust God. He did not do the things that God wanted him to do. He did not use the things he had to serve God.

12:22-34

Why did Jesus tell the disciples not to worry about their lives?

[12:22]

Jesus told his disciples not to “worry”(μεριμνάω/g3309). He wanted them not to think too much about whether they will have enough food to eat or clothes to wear. Jesus spoke about food, clothing, and birds of the sky because he wanted the disciples to know that God will take care of them and give them what they need.

See: Disciple

What was a cubit?

[12:25]

See: Cubit

How did someone seek the kingdom of God?

[12:31]

When someone seeked the kingdom of God, they wanted to live in a way that honors God. They did things to serve God. They do not seek the things of the world. That is, they do not do the evil things that people in the world do.

See: Kingdom of God; World; Disciple

Why did Jesus call his disciples a “little flock”?

[12:32]

Jesus called his disciples a “little flock.” This was a metaphor. In the Old Testament, Israel was a flock. Jesus cared for his flock in the same way a shepherd cared for his sheep. They were little because they were few in number. They were helpless in the same way sheep were helpless. Jesus told them to not fear persecution or not having food and clothes.

Advice to translators: A flock is a group of sheep.

See: Metaphor; Shepherd; People of God; Persecute (Persecution)

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Why did Jesus tell his disciples to sell their possessions?

[12:33]

Scholars give several ways of how Jesus wanted his disciples to sell everything they owned. Jesus wanted them to know that trusting in what they owned prevented them from trusting in God. Jesus did not want them to spend a lot of time thinking about what they owned. Jesus wanted them to be ready to sell everything they owned. Jesus did not want Christians to use the things they owned to help other people.

See: Disciple

What was “treasure in the heavens”?

[12:33]

Jesus spoke about “treasures in heaven.” Some scholars think Jesus was speaking about blessings from God. Jesus was not talking about money. Fewer scholars think that Jesus was speaking about wanting people to think about the kingdom of God. This is because being in the kingdom of God is the greatest reward.

See: Heaven; Bless (Blessing); Kingdom of God; Reward

Why did Jesus say, “where your treasure is, there your heart will be also”?

[12:34]

Jesus said, “where your treasure is, there your heart will be also.” Treasure was a metaphor for what people valued. When people valued God their hearts, they did not want the things of the world.

See: Heart (Metaphor); Metaphor; World

12:35-40

How did someone keep their “loins girded”?

[12:35]

Jesus spoke about someone keeping their “loins girded”. That is, they tucked in their long clothing. When someone did this, they were ready to work very hard. Some scholars think Christians must be ready for action. That is, they must be ready to serve God.

Why did Jesus tell those who served him to keep their lamps lit?

[12:35]

In ancient Israel, servants kept lamps burning at night when they knew their master would be returning. In the same way, Jesus wanted those who served him to be ready for him to return. He was speaking about his second coming.

See: Jesus' Return to Earth; Serve

What was a wedding feast?

[12:36]

See: Wedding

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What did it mean to be blessed?

[12:37]

See: Bless (Blessing)

What were the second and third watches?

[12:38]

The second and third watches were time periods of the night in which guards had duty. Typically, the watch periods were from 6:00 in the evening until 6:00 in the morning. The Jews and Romans divided the watches. The Romans divided the watches into four periods of three hours each. The Jews divided the watches into three periods of four hours each.

Why did Jesus talk about a thief?

[12:39]

When Jesus spoke about the owner of a home knowing a thief was coming, he was saying it was wise to keep alert and watch. By doing this, the owner would prevent the thief from breaking into his home. In the same way, Jesus wanted Christians to be alert and watching for him to return. He wanted them to do this even though they did not know the time of his return.

See: Wise (Wisdom, Fool); Jesus' Return to Earth

Who is the son of man?

[12:40]

Jesus is the Son of Man.

See: Son of Man

12:41-48

How did Jesus answer Peter?

[12:42]

Jesus did not answer Peter’s question directly. However, Jesus answered him using a parable.

See: Parable

How will the Lord come to the unfaithful servant and “cut him in pieces”?

[12:46]

Jesus spoke about a master coming to the unfaithful servant and cutting him into pieces. This was a metaphor. Some scholars think he wanted people to know that the unfaithful servant would be severely punished. Other scholars think he wanted Christians to separate themselves from their community. That is, he would have to live outside of the town.

See: Punish (Punishment)

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12:49-59

Why did Jesus speak about “cast fire upon the earth”?

[12:49]

Jesus spoke about casting fire on the earth. This was a metaphor. Some scholars think Jesus spoke about God judging people on the earth. Other scholars think Jesus was speaking about God removing evil from the world.

See: Metaphor; Judge (Judgment); Purify (Pure)

What baptism was Jesus talking about?

[12:50]

The baptism Jesus was talking about was a baptism of suffering and death. That is, he was speaking about his death as a type of baptism.

See: Baptize (Baptism)

What did Jesus mean by saying he came to bring “division”?

Jesus said that he came to divide people. Jesus divided people. Some people believed in him. Other people rejected him. People have to choose whether they believe in Jesus or reject Jesus. They must choose to follow Jesus, or to follow Satan.

See: Satan (The Devil)

Why did Jesus say that people did “not know how to interpret the present time”?

[12:56]

Jesus said that people did “not know how to interpret the present time.” Jesus was saying that people did not know how to interpret what Jesus was doing. That is, they did not understand that God sent Jesus, and did not understand what God was going to do through Jesus. The “present time” meant the time in which Jesus was living on earth.

What was a magistrate?

[12:58]

A magistrate was a ruler, or a person who had permission to make legal decisions when two people disagreed with one another.

Luke 12:1

In the meantime

"Meanwhile" or "At that time"

they trampled on each other

"they were stepping on each other" or "they were stepping on one another's feet"

he began to say to his disciples first of all

"Jesus first started speaking to his disciples and said to them"

Beware of the yeast of the Pharisees, which is hypocrisy

Just as yeast spreads through a whole lump of bread dough, the hypocrisy of the Pharisees was spreading through the whole community. Alternate translation: "Guard yourself against the hypocrisy of the Pharisees, which spreads like yeast"

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Luke 12:2

there is nothing concealed that will not be revealed

"everything that is concealed will be shown" or "people will find out about everything that others do secretly"

nothing hidden that will not be known

"every thing that is hidden will be known" or "people will know about everything that others try to hide"

Luke 12:3

whatever you have said in the darkness will be heard in the light

"whatever you have said privately at night, people will hear it in the daylight"

what you have spoken in the ear

"whatever you have whispered to someone"

in the inner rooms

"in a closed room" or "in a closet." This refers to private speech.

will be proclaimed

"will be shouted loudly" or "people will proclaim"

upon the housetops

Houses in Israel had flat roofs, so people could go up and stand on top of them. If readers would be distracted trying to imagine how people would get up on the house tops, this could also be translated with a more general expression, such as "from a high place so that everyone will be able to hear."

Luke 12:4

they have no more that they can do

"they cannot cause any more harm"

Luke 12:5

Fear the one who, after ... has authority

The phrase "the one" refers to God. Alternate translation: "Fear God who, after ... has authority" or "Fear God, because after ... he has authority"

after he has killed

"after he kills you"

has authority to throw you into hell

This is a general statement about God's authority to judge people. It does not mean that he will do this to the disciples. Alternate translation: "has authority to throw people into hell"

Luke 12:6

Are not five sparrows sold for two small coins?

"You know that five sparrows are sold for only two small coins."

sparrows

very small, seed-eating birds

not one of them is forgotten in the sight of God

"God never forgets any of them" or "God indeed remembers every sparrow"

Luke 12:7

even the hairs of your head are all numbered

"God knows even how many hairs are on your head"

You are more valuable than many sparrows

"You are worth more to God than many sparrows"

Luke 12:8

everyone who confesses me before men

"if anyone confesses me before men" or "whoever tells others that he is my disciple" or "anyone who acknowledges before others that he is loyal to me"

the Son of Man

Jesus is referring to himself. Alternate translation: "I, the Son of Man"

the Son of Man will also confess before the angels of God

"the Son of man will acknowledge before the angels of God that he is loyal to him"

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Luke 12:9

he who denies me before men will be denied before the angels of God

"if anyone denies me before men, I will deny him before the angels of God" or "I will deny before the angels of God that I know him who denies me before men"

denies me

"claims that he does not know me" or "claims that he is not my disciple"

Luke 12:10

Everyone who speaks a word against the Son of Man

"If anyone speaks a word against the Son of man" or "Everyone who says something bad about the Son of Man"

it will be forgiven him

"he will be forgiven" or "God will forgive him for that"

blasphemes against the Holy Spirit

"speaks evil against the Holy Spirit"

but to him who blasphemes against the Holy Spirit, it will not be forgiven

"but God will not forgive him who blasphemes against the Holy Spirit"

Luke 12:11

When they bring you before the synagogues, the rulers, and the authorities

"When people bring you before synagogues, rulers, and authorities to accuse you "

Luke 12:12

in that hour

"at that time" or "then"

Luke 12:13

to divide the inheritance with me

"to share the property with me that our father left for us"

Luke 12:14

who appointed me a judge or a mediator over you?

Jesus uses a question to rebuke the man. Alternate translation: "do not expect me to be your judge and mediator."

you

This word refers to the man and his brother.

Luke 12:15

Watch that you keep yourselves from all greedy desires

"Be careful to guard yourself from every form of greed" or "Be careful not to selfishly want more things"

the abundance of his possessions

"how many things he owns" or "how much wealth he has"

Luke 12:16

yielded abundantly

"grew a very good harvest"

Luke 12:17

What will I do, because I do not have a place to store my crops?

This question reflects what the man was thinking to himself. Alternate translation: "I do not know what to do, because I do not have any place big enough to store all my crops!"

Luke 12:18

barns

buildings where farmers store the crops they have harvested

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all of my grain and other goods

"all of my grain and the other good things that I own"

Luke 12:19

I will say to my soul, "Soul, you have ... years. Rest easy ... be merry."

"I will say to myself, 'I have ... years. So I will rest easy ... and be merry.'"

many goods

"many good things" or "many possessions"

Luke 12:20

tonight your soul is required of you

The "soul" refers to the life of a person. Alternate translation: "you will die tonight" or "I will take your life from you tonight"

the things you have prepared, whose will they be?

"who will own what you have stored up?" or "who will have what you prepared?" God uses a question to rebuke the man. Alternate translation: "the things that you have prepared will belong to someone else!"

Luke 12:21

stores up treasure for himself

"saves up valuable things for himself"

is not rich toward God

"does not use his riches for God"

Luke 12:22

about your body, what you will wear

"about your body and what you will wear" or "about having enough clothes to put on your body"

Luke 12:23

life is more than food

"life is more important than the food you eat"

the body is more than clothes

"your body is more important than the clothes you wear"

Luke 12:24

storeroom ... barn

These are places where food is stored.

How much more valuable you are than the birds!

"You are much more valuable than the birds!"

Luke 12:25

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

"None of you can make your life any longer by being anxious!"

a cubit

the length from a man's elbow to the end of his fingers

Luke 12:26

If then you are not able to do such a very little thing, why do you worry about the rest?

"Since you cannot do even this small thing, you should not worry about the other things."

Luke 12:27

Think about the lilies—how they grow

"Think about how the lilies grow"

lilies

Lilies are beautiful flowers that grow wild in the fields.

neither do they spin

The process of making thread or yarn is called "spinning." Alternate translation: "neither do they make thread" or "and they do not make yarn"

Solomon in all his glory

"Solomon, who had great wealth" or "Solomon, who wore beautiful clothes"

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Luke 12:28

If God so clothes the grass in the field"

"If God clothes the grass in the field like that" or "If God gives the grass in the field such beautiful clothing" or "If God makes the grass in the field beautiful like this"

and tomorrow is thrown into the oven

"and someone throws it into a fire tomorrow"

how much more will he clothe you

"he will certainly clothe you even better"

Luke 12:29

Do not seek what you will eat and what you will drink

"Do not focus on what you will eat and drink" or "Do not greatly desire more to eat and drink"

Luke 12:30

all the nations of the world

Here "nations" refers to unbelievers. Alternate translation: "the people of all the other nations" or "all the unbelievers in the world"

your Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Luke 12:31

seek his kingdom

"focus on God's kingdom" or "greatly desire God's kingdom"

these things will be added to you

"these things also will be given to you" or "God will also give you these things"

Luke 12:32

little flock

As a shepherd cares for his sheep, Jesus cares for his disciples. Alternate translation: "dear sheep" or "dear group"

Luke 12:33

Sell your possessions and give alms

"Sell your possessions and give what you earn to the poor"

Make for yourselves purses which will not wear out

This is the result of giving to the poor. Alternate translation: "In this way you will make for yourselves money bags that will not get holes in them

that does not run out

"that does not diminish" or "that does not become less"

where no thief comes near

"where thieves do not come near"

no moth destroys

"moths do not destroy. "A "moth" is a small insect that eats holes in fabric. You may need to use a different insect, such as an ant or termite.

Luke 12:34

where your treasure is, there your heart will be also

"your heart will be with your treasure" or "your heart will be focused on you treasure"

your heart

Here "heart" refers to a person's thoughts.

Luke 12:35

Keep your loins girded

People in Jesus's culture wore long robes. They would tuck the bottom of the robes into their belts to keep them out of the way while they worked. Alternate translation: "Always be ready to serve" or "Be dressed and ready to serve"

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and your lamps lit

"and keep your lamps burning." They were to be ready to work even at night.

Luke 12:36

be like people waiting expectantly for their master

Jesus commands the disciples to be ready for him to return the same way servants should be ready for their master to return.

Luke 12:37

Blessed are those servants

"How good it is for those servants"

whom the master will find watching when he comes

"whose master finds them waiting for him when he returns"

he will gird himself to serve

"he will tuck in his robe to serve." If people are not familiar with this practice, it can also be translated in a more general way. Alternate translation: "he will dress himself to serve them"

Luke 12:38

in the second watch of the night

The second watch was between 9:00 p.m. and midnight. Alternate translation: "late at night" or "just before midnight"

or if even in the third watch

The third watch was from midnight to 3:00 a.m. Alternate translation: "or if he comes very late at night"

Luke 12:39

had known the hour

"had known when"

he would not have let his house be broken into

"he would not have let the thief break into his house" or "he would have stopped the thief from breaking into his house"

Luke 12:40

because the Son of Man is coming at an hour that you do not expect

The similarity between a thief (Luke 12:39) and the Son of Man is that people do not know when either one will come, so they need to be ready. Jesus is not saying that he himself is a thief.

the Son of Man is coming

Jesus is talking about himself. Alternate translation: "I, the Son of Man, am coming"

Luke 12:42

Who then is the faithful and wise manager ... right time?

Jesus uses a question to answer Peter's question indirectly. Alternate translation: "I said it for everyone who is like the faithful and wise manager ... right time."

whom his lord will set over his other servants

"whom his lord puts in charge of his other servants"

Luke 12:44

Truly I say to you

This expression means they should pay special attention to what he is about to say.

will set him over all his property

"will put him in charge of all his property"

Luke 12:45

says in his heart

"thinks to himself"

My lord delays his return

"My master will not return soon"

Luke 12:46

in a day when he does not expect and in an hour that he does not know

"on a day when the servant does not expect him and at a time the servant does not know about"

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Luke 12:47

That servant, having known his lord's will and not having prepared or done according to his will, will be beaten with many blows

"Because that servant knew his master's will and did not prepare or do according to it, the master will beat him severely"

his lord's will

"what his master wanted him to do"

Luke 12:48

he will be beaten with a few blows

"he will be beaten less severely"

But everyone who has been given much, from them much will be required

"The master will require much from everyone he has given much to" or "The master will require much from everyone who has received much"

the one who has been trusted with much, even more will be asked

"the master will ask even more of the one who has been entrusted with much"

the one who has been entrusted with much

"the one to whom the master has given much property to take care of" or "the one to whom the master has given much responsibility"

Luke 12:49

I came to cast fire upon the earth

"I came to throw fire on the earth" or "I came to set the earth on fire." Possible meanings are 1) Jesus has come to judge people or 2) Jesus has come to purify believers or 3) Jesus has come to cause division among people.

how I wish that it were already kindled

"I wish very much that it was already lit" or "how I wish that the fire had already begun"

Luke 12:50

I have a baptism to be baptized with

Here "baptism" refers to what Jesus must suffer. Just as water covers a person during baptism, suffering will overwhelm Jesus. Alternate translation: "I must go through a baptism of terrible suffering" or "I must be overwhelmed by suffering as a person being baptized is covered by water"

how I am distressed until it is completed

"I am terribly distressed and will be distressed until I complete this baptism"

Luke 12:51

Do you think that I came to bring peace on the earth? No, I tell you, but rather division

"You may think that I came to bring peace on the earth, but I tell you I did not come for that. Instead, I came to bring division"

division

"hostility" or "discord"

Luke 12:52

there will be five in one house divided

"five people in one house will be divided"

against ... against

"will oppose ... will oppose"

Luke 12:54

A shower is coming

"Rain is coming" or "It is going to rain"

Luke 12:56

the earth and the heavens

"the earth and the sky"

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how is it that you do not know how to interpret the present time?

Jesus uses a question to rebuke the crowd. Alternate translation: "you should know how to interpret the present time."

Luke 12:57

Why do you not judge what is right for yourselves?

Jesus uses a question to rebuke the crowd. Alternate translation: "You yourselves should discern what is right."

Luke 12:58

For when you go

"For if you go"

make an effort to be reconciled with him

"try to be reconciled with your adversary"

the magistrate ... the judge

These words refer to the same person.

does not deliver you to the officer

"does not hand you over to the officer" or "does not put the officer in charge of you"

Luke 12:59

the very last bit of money

"the entire amount of money that your adversary demands"

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Chapter 13

[1] At that time, some people there told him about the Galileans whose blood Pilate mixed with their own sacrifices.
[2] Jesus answered and said to them, "Do you think that these Galileans were more sinful than all the other Galileans because they suffered in this way? [3] No, I tell you. But if you do not repent, all of you will perish in the same way.

[4] Or those eighteen people in Siloam on whom a tower fell and killed them, do you think they were worse sinners than other men in Jerusalem? [5] No, I say. But if you do not repent, all of you will also perish."

[6] Jesus told this parable, "Someone had a fig tree planted in his vineyard and he came and looked for fruit on it but found none. [7] The man said to the gardener, 'Look, for three years I have come and tried to find fruit on this fig tree and found none. Cut it down. Why let it waste the ground?'

[8] "The gardener answered and said, 'Sir, leave it alone this year while I dig around it and put manure on it. [9] If it bears fruit next year, good; but if it does not, cut it down!'"

[10] Now Jesus was teaching in one of the synagogues during the Sabbath. [11] Behold, a woman was there who for eighteen years had a spirit of weakness. She was bent over and was not able to straighten up completely.
[12] When Jesus saw her, he called to her and said, "Woman, you are freed from your weakness." [13] He placed his hands on her, and immediately she was made straight again and glorified God.

[14] But the synagogue ruler was indignant because Jesus had healed on the Sabbath. So the ruler answered and said to the crowd, "There are six days in which it is necessary to labor. Come and be healed then, not on the Sabbath day."

[15] The Lord answered him and said, "Hypocrites! Does not each of you untie his ox or his donkey from the stall and lead it to drink on the Sabbath? [16] So too this daughter of Abraham, whom Satan bound for eighteen long years, should her bonds not be untied on the Sabbath day?"
[17] As he said these things, all those who opposed him were ashamed, but the whole crowd was rejoicing over all the glorious things he did.

[18] Then Jesus said, "What is the kingdom of God like, and what can I compare it to? [19] It is like a mustard seed that a man took and threw into his garden, and it grew into a big tree, and the birds of heaven built their nests in its branches."

[20] Again he said, "To what can I compare the kingdom of God? [21] It is like yeast that a woman took and mixed with three measures of flour until all the flour was leavened."

[22] Then Jesus traveled through the towns and villages, teaching and making his way toward Jerusalem. [23] Someone said to him, "Lord, are only a few people to be saved?"

So he said to them,

[24] "Struggle to enter through the narrow door, because, I say to you, many will try to enter, but will not be able to enter.
[25] Once the owner of the house gets up and locks the door, then you will stand outside and pound the door and say, 'Lord, Lord, let us in.'

"He will answer and say to you, 'I do not know you or where you are from.'

[26] "Then you will say, 'We ate and drank in front of you and you taught in our streets.'

[27] "But he will reply, 'I say to you, I do not know where you are from. Get away from me, all you workers of unrighteousness!'
[28] There will be crying and the grinding of teeth when you see Abraham, Isaac, Jacob, and all the prophets in God's kingdom, but you are thrown out. [29] They will come from the east, west, north, and south, and be seated at a table

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in the kingdom of God. [30] Know this, those who are least important will be first, and those who are most important will be last."

[31] In that same hour, some Pharisees came and said to him, "Go and leave here because Herod wants to kill you."

[32] Jesus said, "Go and tell that fox, 'Look, I cast out demons and perform healings today and tomorrow, and the third day I will reach my goal.' [33] In any case, it is necessary for me to continue on today, tomorrow, and the following day, since it is not acceptable for a prophet to be destroyed outside of Jerusalem.
[34] Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. How often I desired to gather your children the way a hen gathers her brood under her wings, but you did not desire this. [35] See, your house is abandoned. I say to you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord.'"

Luke 13

13:1-5

How was the blood of Galileans mixed with their own sacrifices?

[13:1]

Luke wrote about the blood of Galileans mixed with their sacrifices. Scholars think that at the Passover, Pilate ordered some of the Jews in Galilee to be killed while they were offering sacrifices. Their blood was mixed with the blood of the animal sacrifices for the Passover in some way.

See: Blood; Sacrifice; Offer (Offering)

See Map: Galilee

Where was the tower of Siloam?

[13:4]

Luke wrote about the tower of Siloam. Scholars think the tower in Siloam was a tower on the walls around Jerusalem near the pool of Siloam. Luke did not say why the tower fell.

See Map: Jerusalem; Pool of Siloam

Why did it mean to “repent”?

[13:5]

See: Repent (Repentance)

13:6-9

What was a parable?

[13:6]

See: Parable

What was a fig tree?

[13:6]

A fig tree was a tree that was very common in Israel. The tree produced a small fruit called a fig.

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What was a vineyard?

[13:6]

A vineyard was a farm where grapes and olives were grown. In this man's vineyard, there was also a fig tree planted.

See: Vine (Vineyard)

13:10-17

What was a synagogue?

[13:10]

See: Synagogue

What was the Sabbath?

[13:10]

See: Sabbath

What was a "spirit of weakness"?

[13:11]

A "spirit of weakness" was an evil spirit or demon. The evil spirit caused the woman to have a "weakness." Some scholars say the "spirit of weakness" always kept the woman sick. Other scholars say it disabled the woman in some way.

See: Demon

Why was the synagogue ruler mad that Jesus "healed on the Sabbath"?

[13:14]

See: Luke 6:6-11

See: Sabbath; Synagogue

Why did Jesus cry out "hypocrites"?

[13:15]

Jesus said that the rulers of the synagogue were "hypocrites." He said this because of the things they taught about the Law of Moses and the Sabbath. The ruler and other religious leaders said they could help their own animals on the Sabbath, but they could not help other people on the Sabbath.

See: Synagogue; Hypocrisy (Hypocirte); Law of Moses; Sabbath

How did Satan bind "bound" the woman?

[13:16]

When Jesus spoke about the woman being bound for eighteen years, he was using a metaphor. Animals were were tied, or bound with a rope. They could not move. The bound woman could not move because she was sick.

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See: Metaphor

13:18-21

How is the kingdom of God like a mustard seed?

[13:19]

Jesus told a parable about a mustard seed. He wanted people to know that the kingdom of God will be very large. In Israel, the mustard tree had the smallest seed. However, this seed grew into a big tree. In the same way, the kingdom of God started among a small group of people but it will grow large in some way. It will include all people of the world.

See: Parable; Kingdom of God

Why did Jesus tell the parable of yeast?

[13:21]

Jesus told a parable about yeast. He wanted people to know that the kingdom of God will spread into the whole world. When a woman mixed a small amount of yeast with a big amount of flour the flour raised. Three measures of flour fed 150 people. In the same way, the kingdom of God started among a small group of people but it will become very large. It will include all people of the world.

See: Parable; Kingdom of God; Yeast (Leaven)

13:22-30

What did it mean to be “saved”?

[13:23]

See: Save (Salvation, Saved from Sins)

What was the narrow door?

[13:24]

Jesus spoke about a narrow door. This was a metaphor. Scholars think Jesus spoke about the “narrow door” because it was difficult to enter a house through a narrow door. In the same way, it was difficult to enter the kingdom of God. Someone could only enter the kingdom of God if they repented.

See: Metaphor; Kingdom of God; Repent (Repentance)

Why will many not be able to enter the kingdom of God?

[13:24]

Many people will not be able to enter the kingdom of God. The owner of the house gets up and locks the door. This was a metaphor. Scholars think there will be a time when Jesus will not allow people to enter the kingdom of God. Perhaps this will happen at the second coming of Jesus.

See: Metaphor; Kingdom of God; Jesus' Return to Earth

What did Jesus mean by saying “there will be crying and the grinding of teeth”?

[13:28]

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Jesus said that there will be “crying and the grinding of teeth”. Some scholars think he was saying that people will be greatly disappointed, angry, and filled with worry because they thought they should be in heaven with God. Other scholars think there will be “crying and the grinding of teeth” because people will know they are guilty, and they will be very sad.

See: Heaven; Hell; Day of Judgment; Judge (Judgment); Punish (Punishment) .

Who were the least important and the most important?

[13:30]

Jesus spoke about the least and most important people. Scholars think the least important were the Gentiles and the most important were the Jews.

See: Gentile

13:31-35

What was a Pharisee?

[13:31]

See: Pharisees

Why did Jesus call Herod a fox?

[13:32]

Jesus called Herod a fox. Scholars think Jesus was using a metaphor when he called Herod a “fox”. A fox was an animal that was very tricky, sneaky, and often destroyed things. He wanted to say that Herod like this because he was trying to get rid of Jesus. He was being sneaky by having others try to kill Jesus for him.

See: Metaphor; King Herod

What was casting out demons?

[13:32]

See: Demon Possession (Casting Out Demons)

What was Jesus’ goal?

[13:33]

Jesus spoke about a goal. This was something he wanted to do. Scholars think Jesus was speaking about going to die in Jerusalem. This was when he finished the things God sent him to do.

Why did Jesus say, “it is not acceptable for a prophet to be destroyed outside of Jerusalem”?

[13:33]

Jesus said “it is not acceptable for a prophet to be destroyed outside of Jerusalem.” He wanted people to know that more prophets were killed in Jerusalem than in any other place. Jesus is the greatest of all the prophets and God planned for him to be killed in the city where most of the prophets were killed.

See: Prophet

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Who were the “children” about whom Jesus spoke?

[13:34]

Jesus spoke about the “children.” He was speaking about people who lived in Jerusalem. Scholars think Jesus was talking about the whole nation of Israel.

Why did Jesus say, “your house is abandoned”?

[13:35]

Jesus said, “your house is abandoned”. Jesus spoke about something that was going to happen. Some scholars think Jesus was speaking about Jerusalem. Other scholars think Jesus was saying the temple will be abandoned. The Romans destroyed both Jerusalem and the temple about 40 years after Jesus died.

See: Temple

When will people say “Blessed is he who comes in the name of the Lord”?

[13:35]

People will say “Blessed is he who come in the name of the Lord”. Jesus was speaking about returning to the earth. Perhaps the “name of the Lord” referred to the coming of the Messiah.

See: Bless (Blessing); Messiah (Christ); Jesus' Return to Earth

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Luke 13:1

some people told him

"some people told Jesus"

whose blood Pilate mixed with their own sacrifices

Here "blood" refers to the death of the Galileans. Pilate ordered his soldiers to kill some Galileans while those Galileans were offering their sacrifices to God. Alternate translation: "whom Pilate killed while while they were offering sacrifices" or "whom Pilate's soldiers killed as they were sacrificing animals"

Luke 13:2

Do you think that these Galileans were more sinful ... way?

"Were these Galileans more sinful ... way?" or "Does this prove that these Galileans were more sinful ... way?" Jesus uses this question to challenge the understanding of the people. He answers the question in verse 3.

Luke 13:3

No, I tell you

Jesus answers the question he asked in 13:2. Here "I tell you" emphasizes "no." Alternate translation: "They certainly were not more sinful"

all of you will perish in the same way

"all of you also will die." The phrase "in the same way" means they will experience the same result; it does not mean that they will die by the same method.

Luke 13:4

Or those

This is Jesus's second example of people who suffered. Alternate translation: "Or consider those" or "Think about those"

Siloam

This is the name of an area in Jerusalem.

do you think they were worse sinners ... Jerusalem?

Jesus uses this question to challenge the understanding of the people. He answers the question in 13:4.

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Alternate translation: "were they more sinful ... Jerusalem?"

other men

"other people"

Luke 13:6

General Information:

Jesus begins to tell the crowd a parable to explain his last statement, "But if you do not repent, all of you will also perish."

vineyard

This may have been a vineyard where grapes were grown or simply a garden or orchard.

Luke 13:7

Why let it waste the ground?

"It is just wasting the ground." or "Do not let it waste the ground."

Luke 13:8

put manure on it

"put animal dung in the soil." Doing this makes the soil good for plants and trees.

Luke 13:10

Now

The author uses this word to mark the beginning of a new event.

during the Sabbath

"on a Sabbath day"

Luke 13:11

a spirit of weakness

"an evil spirit that made her weak"

Luke 13:12

Woman, you are freed from your weakness

By saying this, Jesus healed her. Alternate translation: "Woman, I now free you from your weakness" or "Woman, be healed from your illness"

Luke 13:13

He placed his hands on her

"He touched her"

she was made straight again

"she was able to stand up straight again"

Luke 13:14

was indignant

"was very angry"

be healed then

"let him heal you during those six days" or "ask for healing then"

Luke 13:15

Hypocrites!

"You hypocrites!" Jesus rebukes the religious leaders.

Does not each of you untie his ox or his donkey from the stall and lead it to drink on the Sabbath?

"Every one of you unties his ox or his donkey from the stall and leads it to drink water on the Sabbath day."

Luke 13:16

this daughter of Abraham

"this descendant of Abraham"

whom Satan bound

"whom Satan kept crippled by her illness" or "whom Satan bound with this disease"

eighteen long years

The word "long" here emphasizes that eighteen years was a very long time for the woman to suffer.

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should her bonds not be untied on the Sabbath day?

Jesus speaks about the woman's disease as if it were ropes that bound her. Alternate translation: "it is right to untie the bonds of her illness on the Sabbath day."

Luke 13:18

What is the kingdom of God like, and what can I compare it to?

Jesus uses two questions to introduce what he is about to teach. Alternate translation: "I will tell you what the kingdom of God is like and what I can compare it to."

Luke 13:19

a mustard seed

A mustard seed is a very small seed that grows into a large plant. Alternate translation: "a small seed"

threw into his garden

"planted in his garden." People planted some kinds of seeds by throwing them so that they scattered in the garden.

a big tree

"a very large shrub"

birds of heaven

"birds of the sky" or "birds that fly in the sky" or "birds"

Luke 13:21

like yeast

Only a little bit of yeast is needed to make a lot of dough rise.

three measures of flour

This is a large amount of flour, since each measure was about 13 liters. You may need to use a term that your culture uses to measure flour. Alternate translation: "a large amount of flour"

until all the flour was leavened

When flour dough is leavened, it expands. Alternate translation: "until the whole lump of dough grew big"

Luke 13:23

are only a few people to be saved?

"will God save only a few people?"

Luke 13:24

Struggle to enter through the narrow door

"Work hard to go through the narrow doorway." Jesus is speaking about God's kingdom as if it were a house with a small doorway. Both are hard to enter.

Luke 13:25

Once the owner

"After the owner" or "When the owner"

and pound the door

"and knock on the door" or "and hit the door." This is an attempt to get the owner's attention.

Luke 13:27

Get away from me

"Go away from me"

Luke 13:28

There will be crying and the grinding of teeth

"You will cry and grind your teeth." These are symbolic acts that show great regret and sadness.

but you are thrown out

"but you yourselves will have been thrown outside" or "but God will have forced you outside"

Luke 13:29

and be seated at a table in the kingdom of God

"and they will sit down at the feast in the kingdom of God"

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Luke 13:30

will be first ... will be last

Being first represents being important or honored. Alternate translation: "will be the most important ... will be the least important"

Luke 13:31

Go and leave here because Herod wants to kill you

Translate this as a warning to Jesus. They were advising him to go somewhere else and be safe.

Luke 13:32

that fox

Jesus was calling Herod a fox. A fox is a small wild dog. Possible meanings are 1) Herod was not much of a threat at all or 2) Herod was deceptive.

Luke 13:33

In any case

"Nevertheless" or "However" or "Whatever happens"

it is not acceptable for a prophet to be destroyed outside of Jerusalem

The ancestors of the Jewish people had killed many of God's prophets in Jerusalem, and Jesus knew that the Jews would kill him there also. Alternate translation: "it is only in Jerusalem that it is acceptable for prophets to be killed."

Luke 13:34

who kills the prophets and stones those sent to you

"you people who kill the prophets and stone those whom God has sent to you"

How often I desired

"I have so often desired"

to gather your children

"to gather your people" or "to gather the people of Jerusalem"

the way a hen gathers her brood under her wings

This describes how a hen protects her young from harm by covering them with her wings.

Luke 13:35

your house is abandoned

This is a prophecy about what would soon happen to Jerusalem. Alternate translation: "your house will be abandoned"

the name of the Lord

Here "name" refers to the Lord's power and authority.

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Chapter 14

[1] It happened one Sabbath, when he went into the house of one of the leaders of the Pharisees to eat bread, that they were watching him closely. [2] Behold, there in front of him was a man who was suffering from edema. [3] Jesus asked the experts in the Jewish law and the Pharisees, "Is it lawful to heal on the Sabbath, or not?"

[4] But they kept silent. So Jesus took hold of him, healed him, and sent him away. [5] He said to them, "Which of you who has a son or an ox that falls into a well on the Sabbath day will not immediately pull him out?" [6] They were not able to give an answer to these things.

[7] When Jesus noticed how those who were invited chose the seats of honor, he spoke a parable, saying to them, [8] "When you are invited by someone to a wedding feast, do not sit down in the place of honor, because someone may have been invited who is more honored than you. [9] When the person who invited both of you arrives, he will say to you, 'Give this other person your place,' and then in shame you will proceed to take the lowest place.
[10] But when you are invited, go and sit down in the lowest place, so that when the one who has invited you comes, he may say to you, 'Friend, go up higher.' Then you will be honored in the presence of all who sit at the table with you. [11] For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

[12] Jesus also said to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or your rich neighbors, as they may also invite you in return, and you will be repaid.
[13] But when you give a banquet, invite the poor, the crippled, the lame, and the blind, [14] and you will be blessed, because they cannot repay you. For you will be repaid in the resurrection of the just."

[15] When one of them who sat at the table with Jesus heard these things, he said to him, "Blessed is he who will eat bread in the kingdom of God!"

[16] But Jesus said to him, "A certain man prepared a large dinner and invited many. [17] At the dinner hour, he sent his servant to say to those who were invited, 'Come, because everything is now ready.'

[18] "They all alike began to make excuses. The first said to him, 'I have bought a field, and I must go out and see it. Please excuse me.'

[19] "Another said, 'I have bought five pairs of oxen, and I am going to try them out. Please excuse me.'

[20] "Then another man said, 'I have married a wife, and therefore I cannot come.'

[21] "The servant came and told his master these things. Then the master of the house became angry and said to his servant, 'Go out quickly into the streets and lanes of the town and bring in here the poor, the crippled, the blind, and the lame.'

[22] "The servant said, 'Master, what you commanded has been done, and yet there is still room.'

[23] "The master said to the servant, 'Go out into the highways and hedges and compel them to come in, that my house may be filled. [24] For I say to you, none of those men who were invited will taste my dinner.'"

[25] Now large crowds were going with him, and he turned and said to them, [26] "If anyone comes to me and does not hate his own father, mother, wife, children, brothers and sisters, and even his own life, he cannot be my disciple.
[27] Whoever does not carry his own cross and come after me cannot be my disciple.
[28] For which of you who desires to build a tower does not first sit down and count the cost to calculate if he has what he needs to complete it? [29] Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to mock him, [30] saying, 'This man began to build and was not able to finish.'
[31] Or what king, as he goes to encounter another king in war, will not sit down first and take advice about whether he is able with ten thousand men to fight the other king who comes against him with twenty thousand men? [32] If not, while the other army is still far away, he sends a delegation and asks for conditions of peace. [33] So therefore, any one of you who does not give up all his possessions cannot be my disciple.

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[34] Salt is good, but if the salt has lost its taste, how can it be made salty again? [35] It is of no use for the soil or even for the manure pile. It is thrown away. He who has ears to hear, let him hear."

Luke 14

14:1-6

What was the Sabbath?

[14:1]

See: Sabbath

What was edema?

[14:2]

Edema was swelling of the arms and legs. It affected the heart and kidneys.

Who were the “experts in the Jewish laws”?

[14:3]

The experts of the Jewish laws were people who taught about the Law of Moses. They were also called “scribes.”

See: Scribe; Law of Moses

Was it lawful for Jesus to heal on the Sabbath?

[14:3]

See: Luke 6:6-11

See: Sabbath

14:7-11

What was a parable?

[14:7]

See: Parable

What were “seats of honor”?

[14:8]

The “seats of honor” were the places at a feast where the most important people sat.

See: Wedding; Pride; Humble (Humility)

14:12-24

What is the “resurrection of the just”?

[14:14]

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The “resurrection of the just” is a time in the future when God will cause all righteous people, who have died, to live again.

See: Resurrect (Resurrection) ; Righteous (Righteousness)

Why are people blessed who “eat bread in the kingdom of God”?

[14:15]

People who eat bread in the kingdom of God are blessed. Some scholars think people will be blessed because they will be eating with all those who belong to the kingdom of God. More scholars think that eating in the kingdom of God will happen in heaven.

See: Bless (Blessing); Kingdom of God; Heaven

Why did Jesus say, “none of those men who were invited will taste my dinner”?

[14:24]

Jesus said “none of those men who were invited will taste my dinner”. He said this because the men who were invited refused when Jesus first invited them.

14:25-35

Why must Christians hate their families?

[14:26]

Jesus said that Christians must hate their families. This was a hyperbole. He wanted Christians to love him more than they loved their families (see: Matthew 10:37).

See: Hyperbole

What did it mean to be a disciple of Jesus?

[14:26]

See: Disciple

What did it mean for a person to “carry his own cross”?

[14:27]

Jesus told people to carry a cross. This was a metaphor. Someone carried their own cross when they suffered or died for following Jesus. The cross was a metaphor for suffering and death.

See: Cross; Metaphor

What did it mean to “count the cost”?

[14:28]

When someone counted the cost of something, they would calculate how much money the materials to build a tower would cost. He would also calculate the cost of paying people to construct the tower. He would then know if he had enough to build the tower.

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Why did Jesus say that if a person “does not give up all his possessions (he) cannot be my disciple”?

[14:33]

Jesus said that if a person did not give up everything, then this person cannot be Jesus’ disciple. Jesus was telling people the cost of following him. Some scholars think Jesus was clearly saying that a disciple must give up everything they own to follow Jesus. Other scholars think Jesus was saying that a disciple must not keep anything that would stop him from following Jesus.

See: Disciple

Why did Jesus say, “he who has ears to hear, let him hear”?

[14:35]

Jesus said “he who has an ear, let him hear” because he really wanted people to listen to the things that he just said. Jesus knew that when he spoke, the Holy Spirit spoke too.

See: Holy Spirit

Luke 14:1

he went into the house

"Jesus went into the house"

to eat bread

"to eat" or "for a meal." Bread was an important part of a meal and is used in this sentence to refer to a meal.

they were watching him closely

"they were watching him carefully." They wanted to see if they could accuse him of doing anything wrong.

Luke 14:2

was suffering from edema

Edema is swelling caused by water building up in parts of the body. Alternate translation: "was suffering because parts of his body were swollen with water"

Luke 14:3

Is it lawful to heal on the Sabbath, or not

"Does the law permit us to heal on the Sabbath, or does it forbid it"

Luke 14:5

Which of you who has a son or an ox ... will not immediately pull him out?

Jesus wanted them to admit that it was good to help others on the Sabbath. Alternate translation: "Surely if your son or ox fell into a well on the Sabbath day, you would immediately pull him out, right?"

Luke 14:6

They were not able to give an answer to these things

They knew that Jesus was right, but they did not want to admit it. Alternate translation: "They had nothing to say about these things"

Luke 14:7

those who were invited

"those whom the leader of the Pharisees had invited to the meal"

the seats of honor

"the seats for honored people" or "the seats for important people"

Luke 14:8

When you are invited by someone

"When someone invites you"

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because someone may have been invited who is more honored than you

"because the host may have invited someone who is more important than you are"

Luke 14:9

both of you

This refers to the two people who want the same seat of honor.

in shame

"you will feel ashamed and"

the lowest place

"the least important place" or "the place for the least important person"

Luke 14:10

go up higher

"move to a better seat"

Then you will be honored

"Then the one who invited you will honor you"

Luke 14:11

who exalts himself

"who tries to look important" or "who chooses an important position for himself"

will be humbled

"will be shown to be unimportant" or "will receive an unimportant position"

who humbles himself

"who chooses to look unimportant" or "who chooses an unimportant position for himself"

will be exalted

"will be shown to be important" or "will receive an important position"

Luke 14:12

as they may also invite you in return

"because they might invite you to their dinner or banquet"

you will be repaid

"in this way they will repay you"

Luke 14:14

you will be blessed

"God will bless you"

you will be repaid

"God will repay you"

in the resurrection of the just

"when God brings the righteous people back to life"

Luke 14:15

he said to him

he said to Jesus

Blessed is he

"Blessed is anyone" or "How good it will be for everyone"

he who will eat bread

The word "bread" refers to food in general. Alternate translation: "he who will eat at the meal"

Luke 14:16

General Information

Jesus tells a parable.

invited many

"invited many people" or "invited many guests"

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Luke 14:17

At the dinner hour

"At the time for the dinner" or "When the dinner was about to begin"

those who were invited

"those he had invited"

Luke 14:18

to make excuses

"to say why they could not come to the dinner"

Please excuse me

"Please forgive me" or "Please accept my apology"

Luke 14:19

five pairs of oxen

People used pairs of oxen to pull farming tools. Alternate translation: “ten oxen to work in my fields”

I am going to try them out

"I am going to try using them"

Luke 14:20

I have married a wife

Use an expression that is natural in your language. Some languages may say "I just got married" or "I have taken a wife."

Luke 14:22

what you commanded has been done

"I have done what you commanded"

Luke 14:23

the highways and hedges

"the roads and paths outside of the city"

compel them to come in

"make anyone you find to come in"

that my house may be filled

"so that my house may be full of people"

Luke 14:24

who were invited

"whom I invited"

will taste my dinner

"will enjoy the dinner I have prepared"

Luke 14:25

Now large crowds were going with him

Now large crowds were going with Jesus

Luke 14:26

If anyone comes to me and does not hate his own father ... he cannot be my disciple

Here, "hate" is an exaggeration for the lesser love people are to show to people other than Jesus. Alternate translation: "If anyone comes to me and does not love me more than he loves his father ... he cannot be my disciple" or "Only if a person loves me more than he loves his own father ... can he be my disciple"

Luke 14:27

Whoever does not carry his own cross and come after me cannot be my disciple

"Only he who carries his own cross and comes after me can be my disciple" or "If anyone wants to be my disciple, he must carry his own cross and follow me"

Luke 14:28

General Information:

Jesus continues to explain to the crowd that it is important to count the cost of being a disciple.

For which of you who desires to build a tower does not first sit down and count the cost to calculate if he has what he needs to complete it?

"If a person wanted to build a tower, he would first sit down and determine if he had enough money to complete it."

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tower

This may have been a watchtower. Alternate translation: "a tall building" or "a high lookout platform"

Luke 14:29

Otherwise

"If he does not first count the cost"

when he has laid a foundation

"when he has built a base" or "when he has completed the first part of the building"

Luke 14:31

what king ... will not sit down first and take advice ... men?

Jesus uses another question to teach the crowd about counting the cost. Alternate translation: "you know that a king ... would sit down first and take counsel ... men."

take advice

Possible meanings are 1) "think carefully " or 2) "listen to his advisors."

Luke 14:32

If not

"If he realizes that he will not be able to defeat the other king"

for conditions of peace

"for terms to end the war" or "what the other king wants him to do in order to end the war"

Luke 14:33

any one of you who does not give up all his possessions cannot be my disciple

"only those of you who give up all your possessions can be my disciples"

give up all his possessions

"leave behind all that he has"

Luke 14:34

how can it be made salty again?

Jesus uses a question to teach the crowd. Alternate translation: "it cannot be made salty again." or "no one can make it salty again."

Luke 14:35

manure pile

People use manure to fertilize gardens and fields. Salt without taste is so useless it is not even worth mixing with manure. Alternate translation: "compost heap" or "fertilizer"

It is thrown away

"People throw it away"

He who has ears to hear, let him hear

Jesus is saying that what he has just said is important, and people may need to take some effort to understand it. See how you translated this in Luke 8:8. Alternate translation: “Let the one who has ears to hear listen” or “If anyone can hear, let him listen and understand” or “If you have ears to hear, then listen"

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Chapter 15

[1] Now all the tax collectors and other sinners were coming to Jesus to listen to him. [2] Both the Pharisees and the scribes grumbled to each other, saying, "This man welcomes sinners, and even eats with them."

[3] Jesus spoke this parable to them, saying, [4] "Which one of you, if he has a hundred sheep and then loses one of them, will not leave the ninety-nine in the wilderness, and go after the lost one until he finds it? [5] Then when he has found it, he lays it across his shoulders and rejoices.
[6] When he comes to the house, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my lost sheep.' [7] I say to you that even so, there will be joy in heaven over one sinner who repents, more than over ninety-nine righteous persons who do not need to repent.

[8] "Or what woman who has ten silver coins, if she were to lose one coin, would not light a lamp, sweep the house, and seek diligently until she has found it? [9] When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the coin which I lost.' [10] Even so, I say to you, there is joy in the presence of the angels of God over one sinner who repents."

[11] Then Jesus said, "A certain man had two sons, [12] and the younger of them said to his father, 'Father, give me the portion of the wealth that falls to me.' So he divided his property between them.
[13] Not many days later, the younger son gathered together all he owned and went to a country far away, and there he wasted all his wealth by living recklessly. [14] Now when he had spent everything, a severe famine spread through that country, and he began to be in need.
[15] He went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. [16] He was longing to eat the carob pods that the pigs ate because no one gave him anything.
[17] But when the young son came to himself, he said, 'How many of my father's hired servants have more than enough bread, and I am here, perishing from hunger! [18] I will get up and leave here and go to my father, and will say to him, "Father, I have sinned against heaven and against you. [19] I am no longer worthy to be called your son; make me as one of your hired servants."'
[20] So the young son got up and left and came toward his father. While he was still far away, his father saw him and was moved with compassion, and he ran and embraced him and kissed him. [21] The son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.'

[22] "The father said to his servants, 'Bring quickly the best robe, and put it on him, and put a ring on his hand, and sandals on his feet. [23] Then bring the fattened calf and kill it. Let us feast and be merry! [24] For my son was dead, and now he is alive. He was lost, and now he is found.' Then they began to be merry.

[25] "Now his older son was out in the field. As he came and approached the house, he heard music and dancing. [26] He called to one of the servants and asked what these things might be. [27] The servant said to him, 'Your brother has come home and your father has killed the fattened calf because he has received him in good health.'

[28] "The older son was angry and would not go in, and his father came out and pleaded with him. [29] But the older son answered and said to his father, 'Look, these many years I slaved for you, and I never neglected a command of yours, and yet you never gave me a young goat that I might be merry with my friends, [30] but when your son came, who has devoured your living with prostitutes, you killed for him the fattened calf.'

[31] "The father said to him, 'Child, you are always with me, and all that is mine is yours. [32] But it was proper for us to be merry and rejoice, for this brother of yours was dead, and is now alive; he was lost, and has now been found.'"

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Luke 15

15:1-10

Who were tax collectors and sinners?

[15:1]

Tax collectors were Jews who worked for the Roman government. People in Israel hated the tax collectors. The tax collector paid the Romans so they could collect taxes from other people. If they collected more taxes than they paid the Roman government, then they were allowed to keep it. Because of this, many tax collectors became rich. The Jews thought a Jewish tax collector betrayed the Jewish people because they took money from the Jews and gave it to the Romans. They thought tax collectors were evil because they took money from people who honored God and gave it to people who rejected God.

The sinners Luke wrote about were Jewish people who did not obey the Law of Moses.

See: Luke 5:29-32

See: Law of Moses; Tax (Tax Collector, Toll), Sin

Who were the scribes?

[15:2]

See: Scribe

What was a parable?

[15:3]

See: Parable

How will there be “joy in heaven”?

[15:7]

Jesus said that there will be “joy in heaven.” Jesus spoke about the joy of God and the joy of the angels. They have joy because a sinner repented.

See: Angel; Sin; Rejoice (Joy, Joyful); Repent (Repentance)

15:11-32

What did the younger son mean when he said “the portion of the wealth that falls to me”?

[15:12]

The younger son said “the portion of the wealth that falls to me”. He was speaking about the money of his inheritance.

See: Inherit (Inheritance, Heir)

How did the younger son live?

[15:13]

The younger son lived recklessly. That is, he wasted his money on doing things that did not honor God.

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Why did the younger son say that he “sinned against heaven”?

[15:18]

The younger son said he “sinned against heaven.” This was a metaphor the ancient Jews used to talk about God without saying the word God. That is, the younger son sinned against God.

See: Metaphor; Sin; Heaven

Why was the young man’s father “moved with compassion”?

[15:20]

Jesus said the father was “moved with compassion.” Scholars think the father wanted to be compassionate to his son. That is, he had wanted to show mercy to his young, to forgive him, and to love him.

See: Mercy

What was the “fattened calf”?

[15:23]

The fattened calf was not with the other calves in the field. People gave it extra food and then had it prepared for a special celebration.

How did people believe the younger son was “dead”?

[15:24]

The father spoke about his son being dead. However, he was not dead. He believed his son was dead in some way. That is, he meant that his son was like someone who was dead, but now had come back to life. The father never expected to see his son again.

Why did the father say to the older son, “you are always with me”?

[15:31]

The father told the older son, “you are always with me.” This was because the older son lived with the father all the time. Therefore, there was no need to have a special feast to celebrate his return.

Luke 15:1

Now

This marks the beginning of a new event.

all the tax collectors

"many tax collectors"

Luke 15:2

and even eats with them

The word "even" shows that they thought it was bad enough that Jesus allowed sinners to come to him, but it was worse that he would eat with them.

Luke 15:3

General Information:

Jesus begins to tell several parables. These parables are situations that anyone could experience. They are not about particular people.

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Luke 15:4

Which one of you, if he has a hundred sheep and then loses one of them, will not leave ... until he finds it?

"If one of you had a hundred sheep and then lost one of them, he would leave ... until he finds it."

Luke 15:5

lays it across his shoulders

"carries it on his shoulders"

Luke 15:7

even so

"in the same way"

there will be joy in heaven

"everyone in heaven will rejoice"

Luke 15:8

Or what woman ... would not light a lamp ... and seek diligently until she has found it?

Jesus uses a question to remind the people that if they lost a silver coin, they would look for it diligently. Alternate translation: "Any woman ... would certainly light a lamp ... and seek diligently until she has found it."

Luke 15:10

Even so

"In the same way" or "Just as people would rejoice with the woman"

over one sinner who repents

"when one sinner repents"

Luke 15:11

Connecting Statement:

Jesus tells another parable.

Luke 15:12

give me

The son wanted his father to give it to him immediately.

the portion of the wealth that falls to me

"the part of your wealth that you plan for me to receive when you die"

So he divided his property between them

"So the father divided his property between his two sons"

Luke 15:13

by living recklessly

"by living without thinking about the consequences of his actions" or "by living wildly"

Luke 15:14

a severe famine spread through that country

"a drought occurred there and the entire country did not have enough food"

to be in need

"to lack what he needed" or "to not have enough"

Luke 15:15

hired himself out to one of the citizens

"began to work for one of the citizens"

Luke 15:16

He was longing to eat

"He wished very much that he could eat"

the carob pods

These are the husks of beans that grow on the carob tree. Alternate translation: "the carob bean pods" or "the bean husks"

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Luke 15:17

the young son came to himself

This phrase means he began to think clearly. Alternate translation: "he came to his senses"

How many of my father's hired servants have more than enough bread

This is part of an exclamation, and not a question. Alternate translation: "All my father's hired servants have more than enough bread to eat"

bread

The word “bread” refers to food in general. Alternate translation: "food"

perishing

"dying"

Luke 15:18

I will get up

This means that he will begin to act. It does not mean that he was sitting or lying down when he said these words.

I have sinned against heaven

Jewish people sometimes avoided saying the word "God" and used the word "heaven" instead. Alternate translation: "I have sinned against God"

Luke 15:19

I am no longer worthy to be called your son

"You called me son in the past, but now I am not worthy for you to call me son"

make me as one of your hired servants

"hire me and I will become one of your servants." This is a request, not a command.

Luke 15:20

While he was still far away

"While he was still far away from his father's house"

was moved with compassion

"had pity on him" or "loved him deeply from his heart"

embraced him and kissed him

The father did this to show his son that he loved him and was glad that the son was coming home. If people think that it is strange or wrong for a man to hug and kiss his son, you can substitute a way that men in your culture show affection to their sons. Alternate translation: "welcomed him affectionately"

Luke 15:21

I am no longer worthy to be called your son

"I am not worthy for you to call me your son"

Luke 15:22

the best robe

"the best coat" or "the best garment"

put a ring on his hand

A ring was a sign of authority that men wore on one of their fingers.

sandals

Wealthy people of that time wore sandals.

Luke 15:23

the fattened calf

People would give one of their young cows special food so that it would grow well. Then when they wanted to have a feast, they would eat that young cow. Alternate translation: "the best calf" or "the young animal we have been making fat"

kill it

"kill it and cook it"

Luke 15:24

my son was dead, and now he is alive

"it is as if my son were dead and became alive again" or "I felt like my son had died, but he is now alive"

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He was lost, and now he is found

"It is as if I had lost my son and now I have found him" or "It is as if he had lost his way, but now he has returned"

Luke 15:25

Now

This word is used here to mark a new part of the story.

was out in the field

"was out in the field working"

Luke 15:26

what these things might be

"what was happening"

Luke 15:27

he has received him in good health

"your father has received your brother, and your brother is healthy" or "your brother is well and has returned to your father"

Luke 15:29

I slaved for you

"I worked as hard as a slave for you"

a young goat

A young goat was smaller and less expensive than a fatted calf. Alternate translation: "even a young goat"

Luke 15:30

your son

"that son of yours." The older son refers to his brother this way in order to show how angry he is.

has devoured your living

"has wasted all your wealth" or "has thrown away all your money"

Luke 15:31

Child

"My dear child" or "My dear son." The father was addressing his son tenderly.

Luke 15:32

this brother of yours

The father was probably reminding the older son of his responsibility to love his brother.

this brother of yours was dead, and is now alive; he was lost, and has now been found.

See how you translated similar words in Luke 15:24.

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Chapter 16

[1] Jesus also said to the disciples, "There was a certain rich man who had a manager, and it was reported to him
that this manager was wasting his possessions. [2] So the rich man called him and said to him, 'What is this that I
hear about you? Give an account of your management, for you can no longer be manager.'

[3] "The manager said to himself, 'What should I do, since my master is taking away my management job? I do not
have strength to dig, and I am ashamed to beg. [4] I know what I will do, so that when I am removed from my
management job, people will welcome me into their houses.'

[5] "Then the manager called for each one of his master's debtors, and he asked the first one, 'How much do you
owe to my master?' [6] He said, 'A hundred baths of olive oil.' He said to him, 'Take your bill, sit down quickly, and
write fifty.'

[7] "Then the manager said to another, 'How much do you owe?' He said, 'A hundred cors of wheat.' He said to him,
'Take your bill, and write eighty.'

[8] "The master then commended the unrighteous manager because he had acted shrewdly. For the sons of this
world are more shrewd in dealing with their own people than are the sons of light. [9] I say to you, make friends for
yourselves by means of unrighteous wealth so that when it is gone, they may welcome you into the eternal
dwellings.

[10] "He who is faithful in very little is also faithful in much, and he who is unrighteous in very little is also
unrighteous in much. [11] If you have not been faithful in using unrighteous wealth, who will trust you with true
wealth? [12] If you have not been faithful in using other people's property, who will give you money of your own?

[13] "No servant can serve two masters, for either he will hate the one and love the other, or else he will be devoted
to one and despise the other. You cannot serve God and wealth."

[14] Now the Pharisees, who were lovers of money, heard all these things, and they ridiculed him. [15] He said to them,
"You justify yourselves in the sight of men, but God knows your hearts. That which is exalted among men is
detestable in the sight of God.
[16] The law and the prophets were in effect until John came. From that time on, the gospel of the kingdom of God is
preached, and everyone tries to force their way into it. [17] But it is easier for heaven and earth to pass away than
for one stroke of a letter of the law to become invalid.

[18] "Everyone who divorces his wife and marries another commits adultery, and he who marries one who is
divorced from her husband commits adultery.

[19] "Now there was a certain rich man who was clothed in purple and fine linen and was enjoying every day his
great wealth. [20] A certain beggar named Lazarus was laid at his gate, covered with sores, [21] and longing to eat what
fell from the rich man's table. Even the dogs came and licked his sores.
[22] It came about that the beggar died and was carried away by the angels to Abraham's side. The rich man also
died and was buried, [23] and in Hades, being in torment, he lifted up his eyes and saw Abraham far away and
Lazarus at his side.
[24] So he cried out and said, 'Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his
finger in water and cool my tongue, for I am in anguish in this flame.'

[25] "But Abraham said, 'Child, remember that in your lifetime you received your good things, and Lazarus in like
manner evil things. But now he is comforted here, and you are in agony. [26] Besides all this, a great chasm has been
put in place, so that those who want to cross over from here to you cannot, and no one can cross over from there
to us.'

[27] "The rich man said, 'I beg you, Father Abraham, that you would send him to my father's house— [28] for I have
five brothers—in order that he may warn them, so that it may not be that they come into this place of torment.'

[29] "But Abraham said, 'They have Moses and the prophets; let them listen to them.'

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[30] "The rich man replied, 'No, Father Abraham, but if someone would go to them from the dead, they will repent.'

[31] "But Abraham said to him, 'If they do not listen to Moses and the prophets, neither will they be persuaded if someone rises from the dead.'"

Luke 16

16:1-13

What was a manager?

[16:1]

A manager took care of a master's house, land, and business. A master gave the manager a ring. This was a symbol that he had permission to do things for the master. Sometimes managers were servants but sometimes they were free people.

See: Serve

What was meant by the words, "to dig"?

[16:3]

Jesus spoke about digging. Some scholars think he was speaking about digging ditches or digging in the fields using a shovel. Other scholars think Jesus was speaking about doing any type of hard work.

How did the manager change what the debtors owed his master?

[16:6, 16:7]

The manager changed what the debtor owed his master. Scholars do not know how the the manager did this.

1. Some scholars think he wrote that the people owed less money than they owed.
2. Some scholars think he did not make them pay more money than they owed. They think the owner charged them more interest than he should have.
3. Some scholars think he would have made money from these people. However, he chose not to make money from them. The master did not lose any money.

Advice to translators: A debtor is someone who owed someone else money. When someone borrows money, they often have to pay more money back. This is called interest.

What was an "unrighteous manager"?

[16:8]

See: Righteous (Righteousness); Steward

How did the master "commend" the unrighteous manager?

[16:8]

Scholars think that when the master "commended" the manager, he complimented the manager for acting shrewdly.

Advice to Translators: The master did not compliment the manager for acting dishonestly. You will need to distinguish acting "shrewdly" from acting dishonestly.

What did it mean to act “shrewdly”?

[16:8]

When someone acted “shrewdly”, they acted with wisdom and skill in the face of a coming problem or crisis. Some scholars think it meant to act in a way that was prudent and they planned for things.

See: Wise (Wisdom, Fool)

What was “unrighteous wealth”?

[16:9]

Money that was considered “unrighteous wealth” was money gained from doing evil.

See: Sin

Why did Jesus tell the disciples to make friends “by means of unrighteous wealth”?

[16:9]

Jesus told his disciples to use the money they gained on earth in a way that helped people who were in need. Jesus wanted his disciples to help people because those people might become friends of the disciples. Those friends might then believe in Jesus.

See: Disciple

Who were the “friends” who will welcome the disciples into eternal dwellings?

[16:9]

Scholars have different ideas of who the “friends” are who will welcome the disciples into eternal dwellings.

1. These friends were poor people whom the disciples helped. These poor people became Christians and died before the disciples. Then these poor people welcomed the disciples into heaven when the disciples died.
2. These friends were angels. This was a metaphor for God. They spoke about God without saying the name of God. However, the angels will also welcome the disciples into heaven.
3. These friends were God and Jesus. Only God and Jesus will receive people into heaven.

See: Eternal Life; Disciple; Heaven; Angel; Metaphor

How did Jesus want the disciples to be “faithful”?

[16:10]

Jesus wanted the disciples to be “faithful”(πιστός/g4103) by being honest with money (see: 16:11). Then God will give them true wealth. This is a metaphor for the treasures and blessings in heaven. This is really valuable and will last forever.

See: Faithful; Bless (Blessing); Heaven; Metaphor

What did Jesus mean when he told the disciples, “you cannot serve God and wealth”?

[16:13]

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Jesus said the disciples were not able to serve God and wealth. This was a metaphor. They could not serve a master other than God. If the disciples served someone or something other than God, they did not serve God. Jesus wanted his disciples to serve God only. Jesus said this more than one time (see: Matthew 6:24).

See: Metaphor; Disciple

16:14-18

What did it mean that the Pharisees were lovers of money?

[16:14]

Luke wrote that the Pharisees loved money. Scholars think that someone who was described as a lover of money was a person who wanted to get more and more money. This person really wanted to have a lot of money.

See: 1 Timothy 6:10; 2 Timothy 3:2

See: Pharisees

How did the Pharisees justify themselves to other people?

[16:15]

The Pharisees justified themselves to other people by doing certain things so people could see them doing these things. They gave people money because people saw them give money. They did these things to try to make people think they were righteous. However, that did not justify them to God.

See: Pharisees; Justify (Justification); Righteous (Righteousness)

What was meant by the words, “God knows your hearts”?

[16:15]

God knows someone’s heart. That is, he knows what a person is thinking and what a person wants. God knew these Pharisees loved money rather than God.

See: Heart (Metaphor); Pharisees; Love

What did Jesus mean when he said, “that which is exalted among men is detestable in the sight of God”?

[16:15]

Jesus said, “that which is exalted among men is detestable in the sight of God”. Jesus was speaking about the things people thought were valuable or to be admired. These were not the things God wanted them to do.

See: World; Sin

What were the Law and the prophets?

[16:16]

See: Old Testament (Law and Prophets)

What was the gospel of the kingdom of God?

[16:16]

See: Gospel; Kingdom of God; Preach (Preacher)

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How do people try to force their way into the kingdom of God?

[16:16]

Jesus said that people tried to force their way into the kingdom of God. Scholars disagree about what Jesus said.

1. Some scholars think people who believed in Jesus wanted to enter the kingdom of God.
2. Some scholars think both Christians and non-Christians wanted to enter the kingdom of God.
3. Some scholars think non-Christians tried to force their way into the kingdom of God but they were not able to get into it.
4. Some scholars think people tried to fight a war to bring the kingdom of God to earth.
5. Some scholars think Jesus warned people to enter the kingdom of God because not all people will enter into it.
6. Some scholars think the Pharisees tried to stop people from entering into the kingdom of God. Demons also tried to stop people from entering into it. Disciples opposed them.

See: Kingdom of God; Pharisees; Demon; Disciple

What was Jesus talking about when he talked about the Law becoming invalid?

[16:17]

Jesus talked about the Law of Moses becoming invalid. Some scholars think he was talking about certain parts of the Law of Moses. However, some parts of the Law of Moses still need to be followed. Other scholars think the Law of Moses ended when Jesus became alive again.

See: Law of Moses; Resurrect (Resurrection)

What is adultery?

[16:18]

See: Adultery

16:19-31

Why was the man described as being “clothed in purple and fine linen”?

[16:19]

When Jesus spoke about the rich man being “clothed in purple and fine linen,” he wanted people to know that this man was as rich as a king. For only kings and very rich people could buy this type of clothing.

What did it mean that Lazarus was laid at the rich man’s gate?

[16:20

Lazarus was laid at the rich man’s gate. Some scholars think Lazarus was laid on his mat at the opening to the rich man’s home in hopes that the rich man would give food or money to Lazarus. Other scholars think Lazarus was thrown down or dropped off at the gate to the rich man’s house. They think he was dumped there so he could beg for money from the rich man.

Advice to Translators: A beggar was someone who asked people for money because they were poor or because they could not do anything.

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What did Jesus mean when he said Lazarus was “longing to eat what fell from the rich man’s table”?

[16:21]

Lazarus was “longing to eat what fell from the rich man’s table.” Scholars think Lazarus was so hungry that he waited every day for the servants of the rich man to toss the food scraps out to the dogs and beggars.

Advice to translators: Food scraps were food that was not eaten and thrown away or put in the garbage.

Why did the dogs lick Lazarus’ sores?

[16:21]

The dogs licked Lazarus’ scores. Scholars think this was because Lazarus was too sick to stop them. Some scholars also think it helped ease Lazarus’ pain from his sores.

What did it mean that Lazarus was “carried away by the angels to Abraham’s side”?

[16:22]

“Abraham’s side” is another name for “heaven.”

See: Heaven

Where is Hades?

[16:23]

See: Hades (Sheol)

What was a “great chasm”?

[16:26]

Scholars think Jesus used the words “great chasm” to talk about a distance that cannot be crossed.

Why did the rich man call Abraham “Father Abraham”?

[16:27]

The rich man called Abraham “Father Abraham” because Abraham was the ancestor of all Jewish people.

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

What did Abraham mean when he said, “They have Moses and the prophets”?

[16:29]

Many scholars think that “Moses and the prophets” spoke and wrote enough to teach the rich man’s brothers about God.

Luke 16:1

it was reported to him

Connecting Statement:

"people reported to the rich man"

Jesus begins telling another parable.

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was wasting his possessions

"was wasting the rich man's wealth"

Luke 16:2

What is this that I hear about you?

The rich man uses a question to scold the manager. Alternate translation: "I have heard what you are doing."

Give an account of your management

"Give me a report of how you have managed my possessions"

Luke 16:3

What should I do ... job?

The manager asks himself this question as a way of thinking about his options. Alternate translation: "I need to think about what I should do ... job."

Luke 16:4

when I am removed from my management job

"when I lose my management job" or "when my master takes away my management job"

Luke 16:5

his master's debtors

"the people who were in debt to his master" or "the people who owed things to his master"

Luke 16:6

He said ... He said to him

"The debtor said ... The manager said to the debtor"

A hundred baths of olive oil ... write fifty

A bath is about 22 liters. Alternate translation: "I owe 2,200 liters of olive oil ... write 1,100 liters"

Take your bill

A "bill" is a piece of paper that tells how much someone owes.

Luke 16:7

the manager said to another ... He said ... He said to him

"the manager said to another debtor ... The debtor said ... The manager said to the debtor"

A hundred cors of wheat ... write eighty

A cor is about 220 liters. Alternate translation: "I owe 22,000 liters of wheat ... write 17,600 liters" or "I owe one hundred large baskets of wheat ... write eighty large baskets of wheat "

Luke 16:8

commended

"praised" or "spoke well of" or "approved of"

he had acted shrewdly

"he had acted cleverly" or "he had done a sensible thing"

the sons of this world

"the people of this world" or "worldly people." This refers to those who, like the unrighteous manager, do not know or care about God.

the sons of light

Here "light" represents everything godly. Alternate translation: "the people of God" or "godly people"

Luke 16:9

make friends for yourselves by means of unrighteous wealth

"make people your friends by helping them with worldly wealth"

the eternal dwellings

This refers to heaven, where God lives.

Luke 16:10

He who is faithful ... is also faithful ... he who is unrighteous ... is also unrighteous

"People who are faithful ... are also faithful ... people who are unrighteous ... are also unrighteous."

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faithful in very little ... unrighteous in very little

"faithful even with small things ... unrighteous even in small things"

Luke 16:11

who will trust you with true wealth?

Jesus uses a question to teach the people. Alternate translation: "no one will trust you with true wealth." or "no one will give you true wealth to manage."

true wealth

This refers to wealth that is more genuine, real, or lasting than money and possessions.

Luke 16:12

who will give you money of your own?

Jesus uses this question to teach the people. Alternate translation: "no one will give you wealth for yourself."

Luke 16:13

No servant can serve two masters

"A servant cannot serve two masters"

Luke 16:14

Now

This word marks the author's shift from reporting what Jesus said to reporting something about the Pharisees.

who were lovers of money

"who loved having money" or "who where very greedy for money"

they ridiculed him

"the Pharisees ridiculed Jesus"

Luke 16:15

You justify yourselves in the sight of men

"You make yourselves look good to other people"

God knows your hearts

Here "hearts" represents the desires of people. Alternate translation: "God understands your true desires" or "God knows your motives"

That which is exalted among men is detestable in the sight of God

"Those things that men think are very important are things that God hates"

Luke 16:16

The law and the prophets

This refers to all of God's word that had been written up to that time.

were in effect

"had authority" or "were what people needed to obey"

John came

"John the Baptist came"

the gospel of the kingdom of God is preached

"we teach people about the good news of the kingdom of God"

everyone tries to force their way into it

"many people are doing everything they can to enter it"

Luke 16:17

one stroke of a letter of the law

A "stroke of a letter" is the smallest part of a letter. Here it represents something in the law that may seem to be insignificant. Alternate translation: "even the smallest detail of the law"

to become invalid

"to disappear" or "to cease to exist"

Luke 16:18

commits adultery

"is guilty of adultery"

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Luke 16:19

Now

This word marks a shift in Jesus's speech. He begins to tell a story that will help people understand what he was teaching them.

who was clothed in purple and fine linen

"who wore clothing made with fine linen and purple dye" or "who wore very expensive clothes." Purple dye and fine linen cloth were very expensive.

Luke 16:20

A certain beggar named Lazarus was laid at his gate

"People had laid a certain beggar named Lazarus at his gate"

at his gate

"at the gate to the rich man's house"

covered with sores

"and the beggar had sores all over his body"

Luke 16:21

longing to eat what fell

"wishing he could eat the scraps of food that fell"

Even the dogs came

The word "Even" here shows that what follows is worse than what has already been told about Lazarus. Alternate translation: "In addition to that, the dogs came" or "Worse yet, the dogs came"

dogs

The Jews considered dogs to be unclean animals. Lazarus was too sick and weak to stop the dogs from licking his wounds.

Luke 16:22

It came about that

This phrase is used here to mark an event in the story.

and was carried away by the angels

"and the angels carried him away"

to Abraham's side

"to be with Abraham" or "to sit next to Abraham"

and was buried

"and people buried him"

Luke 16:23

in Hades, being in torment

"he went to Hades, where, suffering in terrible pain"

he lifted up his eyes

"he looked up"

Luke 16:24

Father Abraham

Abraham was the ancestor of all the Jews, including the rich man.

I am in anguish in this flame

"I am in terrible pain in this flame" or "I am suffering terribly in this fire"

Luke 16:25

Child

The rich man was one of Abraham's descendants.

good things

"fine things" or "pleasant things"

and Lazarus in like manner evil things

"and Lazarus received evil things" or "and Lazarus received things that caused him to suffer"

he is comforted here

"he is comfortable here" or "he is happy here"

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Luke 16:26

Besides all this

"In addition"

a great chasm has been put in place

"God has placed a huge ravine between you and us" or "there is a great chasm"

a great chasm

"a steep, deep and wide valley" or "a big separation" or "a huge ravine"

Luke 16:28

in order that he may warn them

"so that Lazarus may warn them"

this place of torment

"this place where we suffer torment" or "this place where we suffer terrible pain"

Luke 16:29

Moses and the prophets

This refers to their writings. Alternate translation: "what Moses and the prophets wrote"

let them listen to them

"your brothers should pay attention to Moses and the prophets"

Luke 16:30

if someone would go to them from the dead

The rich man would like this to happen. Alternate translation: "if a person who has died would go to them" or "if someone who has died would go and warn them"

from the dead

The expression "the dead" describes all dead people together in the underworld. Alternate translation: "from among all those who have died"

Luke 16:31

neither will they be persuaded if someone rises from the dead

"they will not believe even if someone comes back from the dead"

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Chapter 17

[1] Jesus said to his disciples, "It is certain there will be stumbling blocks, but woe to that person through whom they come! [2] It would be better for him if a millstone were hung around his neck and he were thrown into the sea than that he should cause one of these little ones to stumble.

[3] Watch yourselves. If your brother sins, rebuke him, and if he repents, forgive him. [4] If he sins against you seven times in the day, and seven times returns to you, saying, 'I repent,' you must forgive him!"

[5] The apostles said to the Lord, "Increase our faith."

[6] The Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted, and be planted in the sea,' and it would obey you.
[7] But which of you, who has a servant plowing or keeping sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'? [8] Will he not say to him, 'Prepare something for me to eat, and put a belt around your clothes and serve me until I have finished eating and drinking. Then afterward you will eat and drink'?
[9] He does not thank the servant because he did the things that were commanded, does he? [10] Even so you also, when you have done everything that you are commanded, should say, 'We are unworthy servants. We have only done what we ought to do.'"

[11] It came about that as he traveled to Jerusalem, he went along the border between Samaria and Galilee. [12] As he entered into a certain village, there he was met by ten men who were lepers. They stood far away from him [13] and they lifted up their voices, saying, "Jesus, Master, have mercy on us."

[14] When he saw them, he said to them, "Go and show yourselves to the priests." As they went away they were cleansed. [15] When one of them saw that he was healed, he turned back, with a loud voice glorifying God. [16] He fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan.
[17] Then Jesus said, "Were not the ten cleansed? Where are the nine? [18] Were there no others who returned to give glory to God, except this foreigner?" [19] He said to him, "Arise, and go. Your faith has made you well."

[20] Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, "The kingdom of God does not come with careful observing. [21] Neither will they say, 'Look, here it is!' or 'There it is!' For look, the kingdom of God is within you."

[22] He said to the disciples, "The days are coming when you will desire to see one of the days of the Son of Man, but you will not see it. [23] Then they will say to you, 'Look, there! Look, here!' But do not go out or run after them, [24] for as the lightning shines brightly when it flashes from one part of the sky to another part of the sky, so will the Son of Man be in his day.
[25] But first he must suffer many things and be rejected by this generation. [26] As it happened in the days of Noah, even so will it also happen in the days of the Son of Man. [27] They ate, they drank, they married, and they were given in marriage until the day that Noah entered into the ark—and the flood came and destroyed them all.
[28] In the same way, even as it happened in the days of Lot—they were eating and drinking, buying and selling, planting and building. [29] But in the day that Lot went out from Sodom, it rained fire and sulfur from heaven and destroyed them all.
[30] After the same manner it will be in the day that the Son of Man is revealed. [31] In that day let him who is on the housetop not go down to get his goods out of the house, and in the same way let him who is in the field not return.
[32] Remember Lot's wife. [33] Whoever seeks to gain his life will lose it, but whoever loses his life will save it.
[34] I tell you, in that night there will be two people in one bed. One will be taken, and the other will be left. [35] There will be two women grinding grain together. One will be taken, and the other will be left." [36] [1]

[37] They asked him, "Where, Lord?"

He said to them, "Where there is a body, there will the vultures also be gathered together."

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[1]Luke 17:36 the best ancient copies do not have verse 36, There will be two in the field; one will be taken and the other left .

Luke 17

17:1-10

What is “woe”?

[17:1]

See: Woe

What was a “millstone”?

[17:2]

A millstone was a large, heavy round stone used to grind grain. The grain was ground between two stones. The top stone was the millstone. The millstone was often turned by a large animal.

Who were the little ones?

[17:2]

In the Bible, the little ones were often the children (see: Matthew 18:1-22). Here, some scholars think Jesus was speaking about Christians who had recently believed in Jesus. Other scholars think Jesus was speaking about those people who were poor and needed people to help them.

Who was a “brother”?

[17:3]

When Jesus spoke about a brother, he was speaking about Christians.

See: Family of God

What did it mean to “rebuke” a brother?

[17:3]

When someone “rebuked” a brother, he corrected his brother and told him that what he had done was wrong.

How did someone repent?

[17:3]

See: Repent (Repentance)

What was meant by the words, “if he sins against you seven times in the day”?

[17:4]

Jesus wanted the disciples to forgive another person as often as they sinned and repented. Some scholars think that when Jesus said to forgive seven times, he was speaking about always forgiving someone. Other scholars think Jesus was talking about seven different kinds of sins and a brother was to forgive all types of sins.

See: Repent (Repentance); Sin; Forgive (Forgiveness, Pardon)

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Why did the apostles say, “Increase our faith”?

[17:5]

The apostles asked Jesus to increase their faith. Scholars think that when the apostles said “increase our faith”, they were asking Jesus to help them. They wanted Jesus to help them have more confidence in God. They wanted Jesus to help them trust and believe in God even more.

See: Apostle; Faith (Believe in)

What did it mean to have “faith like a mustard seed”?

[17:6]

Jesus spoke to his disciples about having “faith like a mustard seed”. This was a metaphor. A mustard seed is a very, very small seed. However, this very small seed grows into a large tree (see: Luke 13:18-19). Jesus was telling his disciples that even if a person’s faith is small, it can do great things.

See: Disciple; Metaphor; Faith (Believe in)

What was a mulberry tree?

[17:6]

A mulberry tree was a tree where Jesus and the disciples lived. It was a large tree and had many roots.

See: Disciple

What did it mean for a servant to “put a belt around his clothes”?

[17:8]

A servant “put a belt around his clothes”. Some scholars think the servant removed his clothes for working in the field and put on the clothes for serving meals. Other scholars think he put something over his clothes before serving other people food.

See: Serve

Why did Jesus want the apostles to say they were “unworthy servants”?

[17:10]

Jesus wanted the disciples to say that they were “unworthy servants.” They did not think they were greater than other people. They wanted to serve other people. They did not want other people to honor them.

See: Serve; Disciple; Humble (Humility)

17:11-19

Where were Jerusalem, Samaria, and Galilee?

[17:11]

See Map: Jerusalem; Samaria; Galilee

Why did the lepers say to Jesus, “Jesus, Master, have mercy on us”?

[17:13]

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When the lepers asked Jesus to have mercy on them, they were asking Jesus to have compassion on them. Some scholars think they wanted Jesus to heal them. Other scholars do not think they were asking Jesus to heal them.

See: Leprosy (Leper); Mercy; Miracle

Why did Jesus tell the lepers to go to the priests?

[17:14]

At this time, only the priests in the temple could say that someone no longer had leprosy. The priest would then declare the person to be clean (see: Leviticus 14:1-32).

See: Leprosy (Leper); Priest (Priesthood); Temple; Clean and Unclean

How did Jesus cleanse the lepers?

[17:14, 17:15]

Scholars think Jesus healed the lepers by speaking.

See: Leprosy (Leper); Miracle

Who were the Samaritans?

[17:16]

See: Samaria

Why did Jesus tell the Samaritan man his faith made him “well”?

[17:19]

Jesus said, “Your faith has made you well.” Scholars think the leper was healed because he believed that Jesus would heal him. He would not have leprosy anymore.

17:20-37

Why did the Pharisees ask when the kingdom of God will come?

[17:20]

The Pharisees asked when the kingdom of God will come.

1. Some scholars think the Pharisees tried to make Jesus tell them a specific date when the kingdom of God would come. If he did this, and the kingdom of God did not come, then they could tell people that Jesus is not the messiah.
2. Some scholars think the Pharisees wanted to know how to predict when God’s kingdom will come.

See: Kingdom of God; Pharisees; Messiah (Christ)

How was the kingdom of God “within” you?

[17:21]

Jesus said that the kingdom of God was “within” or “among”(ἐντός/g1787) you.

1. The kingdom of God was “among” the people already because Jesus was among them.

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2. The kingdom of God will come suddenly in the future. It will be “among” them. There will be no signs to warn them of its coming.
3. The kingdom of God was “within” the hearts of people who believed in Jesus. That is, when people obeyed God, then God ruled them in a certain way.

See: Kingdom of God; Sign; Heart (Metaphor)

What was “one of the days of the Son of Man”?

[17:22]

Jesus spoke about “one of the days of the Son of Man”.

1. Some scholars think this was the days when the Messiah will be ruling over all things.
2. Some scholars think this was the day on which Jesus, the Messiah will return to the earth, at his second coming.
3. Some scholars think the disciples wanted to see the kingdom of the Messiah.

See: Messiah (Christ); Jesus' Return to Earth; Disciple; Kingdom of God; Day of the Lord

Why did Jesus talk about lightning flashing from one part of the sky to another part?

[17:24]

On the day of the Son of Man, there will be lightning in the sky. That is, everyone will see Jesus return in the same way they see the brightness of lightning. Jesus will return suddenly in the same way lightning is sudden.

See: Son of Man; Day of the Lord; Jesus' Return to Earth

Why did Jesus speak about being “rejected by this generation”?

[17:25]

Jesus spoke about being rejected by this generation. Jesus was telling his disciples he must first be rejected by the people who were living at this time. That is, he would be rejected by the Jewish people.

See: Generation; Disciple

What were the days of Noah?

[17:26]

The “days of Noah” were to the days in which Noah lived, before the Flood. Perhaps Jesus was speaking specifically about the days just before the flood (see: Genesis 6:5-13).

What were the “days of Lot”?

[17:28]

The “days of Lot” were the days when Lot lived, before God destroyed the city of Sodom (see: Genesis 19:1-25).

See: Map: Sodom

What was meant by the words, “Lot went out from Sodom”?

[17:29]

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Jesus said, “Lot went out from Sodom.” That is, Lot left the city of Sodom. Just as God waited for Noah to enter the ark before he destroyed the world with a flood, so God waited until Lot left Sodom before he destroyed the city with fire from heaven.

See: Fire; Heaven

See: Map: Sodom

What did Jesus mean when he said, “After the same manner it will be in the day that the Son of man is revealed”?

[17:30]

Jesus said, “after the same manner.” He wanted to say that people will be living normal lives, just as they were before people were punished in Noah’s day, and before people were punished in Lot’s day. The day that the Son of Man is “revealed” speaks about when Jesus returns to earth.

Advice to translators: Noah’s day is the time when Noah lived. Lot’s day is the time when Lot lived.

See: Jesus' Return to Earth; Reveal (Revelation); Day of the Lord.; Son of Man; Punish (Punishment) Reveal (Revelation)

Why did Jesus say, “Whoever seeks to gain his life will lose it, but whoever loses his life will save it”?

[17:33]

See: Luke 9:24

Why did Jesus say, “one will be taken, and the other will be left”?

[17:34]

Jesus said that, “one will be taken, and the other will be left.” Some scholars think that the people that will be taken are Christians who are taken to a place of safety with Jesus. The people who are left will be punished. Other scholars think the people who will be taken are the people God punishes, and the ones who are left are people who will not be punished.

See: Punish (Punishment); RaptureKingdom of God

Why do scholars think Luke did not write the words in verse 36?

[17:36]

Scholars think Luke did not write the words in verse 36 because most ancient copies of the Greek New Testament do not contain the words in verse 36. However, Jesus did say these words in the Book of Matthew (see: Matthew 24:40).

See: Differences in the Ancient Copies of the Bible

What did Jesus mean by saying, “where there is a body, there will (be) vultures”?

[17:37]

Jesus said, “where there is a body, there will (be) vultures.” A vulture is a bird that eats dead animals.They fly over the dead animals before they eat them. Some scholars think Jesus was telling the disciples that punishment comes to wherever evil people are. Other scholars think Jesus was telling his disciples that people would know when Jesus returns to the earth, just as it is obvious there is a dead body because of the vultures flying overhead.

See: Disciple; Punish (Punishment); Jesus' Return to Earth; Metaphor

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Luke 17:1

It is certain there will be stumbling blocks

"There will certainly be things that tempt people to sin" or "Things that tempt people to sin will certainly happen"

to that person through whom they come

"to anyone who causes the temptations to come" or "to any person who causes people to be tempted"

Luke 17:2

if a millstone were hung around his neck and he were thrown into the sea

"if they were to hang a millstone around his neck and throw him into the sea" or "if someone were to put a heavy stone around his neck and push him into the sea"

a millstone

This is a very large, heavy circular stone that people use for grinding wheat grain into flour. Alternate translation: "a heavy stone"

these little ones

"these people whose faith is small"

to stumble

"to sin"

Luke 17:3

your brother

The word "brother" is here used in the sense of someone with the same belief. Alternate translation: "a fellow believer"

rebuke him

"tell him strongly that what he did was wrong" or "correct him"

Luke 17:5

Increase our faith

"Please give us more faith"

Luke 17:6

If you had faith like a mustard seed

A mustard seed is a very small seed. Jesus implies that they do not have even a small amount of faith. Alternate translation: "If you had faith that was as big as even a tiny mustard seed"

mulberry tree

If this type of tree is not familiar, it may be helpful to substitute another type of tree. Alternate translation: "fig tree" or "tree"

Be uprooted, and be planted in the sea

"Uproot yourself and plant yourself in the sea" or "Take your roots out of the ground, and put your roots down into the ocean"

Luke 17:7

But which of you, who ... sheep, will say ... sit down to eat'?

Jesus asks his disciples a question to help them think about the role of a servant. This could be translated as a statement. Alternate translation: "But none of you who ... sheep would say ... sit down to eat.'

a servant plowing or keeping sheep

"a servant who plows your field or takes care of your sheep"

Luke 17:8

Will he not say to him ... eat and drink'?

Jesus uses a second question explain how someone would actually treat a servant. This can be a statement. Alternate translation: "He would certainly say to him ... eat and drink.'"

put a belt around your clothes and serve me

"tie your clothes at your waist and serve me" or "dress up properly and take care of me." People would tie their clothes closely around their waist so that their clothes would not get in their way while they worked.

Then afterward

"Then after you serve me"

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Luke 17:9

he did the things that were commanded

"the servant did the things that the master commanded him to do"

does he?

"right?" or "is this not true?"

Luke 17:10

you also

Jesus was speaking to his disciples, so the word "you" refers to them.

that you are commanded

"that God has commanded you"

Luke 17:11

It came about that

This phrase is used here to mark the beginning of a new event.

Luke 17:12

there he was met by ten men who were lepers

"ten men who were lepers met him" or "ten men who had leprosy met him"

They stood far away from him

This was a respectful gesture, because lepers were not allowed to approach other people.

Luke 17:13

they lifted up their voices

"they called with loud voices" or "they called aloud"

Luke 17:14

they were cleansed

When people were healed, they were no longer ceremonially unclean. Alternate translation: "they were cleansed of their leprosy" or "they were healed of their leprosy and so became clean"

Luke 17:15

saw that he was healed

"realized that he was healed" or "realized that Jesus had healed him"

he turned back

"he went back to Jesus"

with a loud voice glorifying God

"and glorified God loudly"

Luke 17:16

He fell on his face at Jesus' feet

"he knelt down and put his face close to Jesus' feet." He did this to honor Jesus.

Now he was a Samaritan

The word "now" marks Luke's change from telling about what happened to telling about that man.

Luke 17:17

Were not the ten cleansed?

Jesus used questions here to show the people how disappointed he was that only one of the men came back to glorify God. Alternate translation: "Ten men were healed." or "God healed ten men."

Where are the nine?

"Why did not the other nine come back?" This can be a statement. Alternate translation: "The other nine men should have come back, too."

Luke 17:18

Were there no others who returned to give glory to God, except this foreigner?

This can be translated as a statement. Alternate translation: "No one returned to give glory to God except this foreigner!"

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Luke 17:19

Your faith has made you well

"Because of your faith you have become well" or "Because you believe, you are well again"

Luke 17:20

Being asked by the Pharisees

This is the beginning of a new event. Alternate translation: "When the Pharisees asked Jesus" or "One day the Pharisees asked Jesus"

The kingdom of God does not come with careful observing

"The kingdom of God does not come in a way that people can see"

Luke 17:21

the kingdom of God is within you

The idea of the noun "kingdom" can be expressed with the verb "rules" or "reigns." Possible meanings are 1) "God rules within you" or 2) "God reigns among you."

Luke 17:22

The days are coming when

"A time is coming when" or "Soon"

you will desire to see

"you will want to see" or "you will wish to experience"

one of the days of the Son of Man

"one of the days when the Son of Man will rule as king"

the Son of Man

Jesus is speaking about himself. Alternate translation: "I, the Son of Man"

but you will not see it

"you will not experience it"

Luke 17:23

Look, there! Look, here!

"Look, he is over there! Look, he is over here!"

Luke 17:24

as the lightning shines brightly ... so will the Son of Man be

When lightning flashes, people can see it clearly. Alternate translation: "as people can see lightning clearly when it flashes ... so they will clearly see the Son of Man"

in his day

"when he comes to reign"

Luke 17:25

and be rejected by this generation

"and the people of this generation must reject him"

Luke 17:26

As it happened ... even so will it also happen

"As it was ... even so it will be" or "As it was ... it will be like that"

in the days of Noah

"when Noah lived"

in the days of the Son of Man

"when the Son of Man comes"

Luke 17:27

They ate, they drank, they married, and they were given in marriage

People were doing ordinary things. They did not care that God was going to judge them.

they married, and they were given in marriage

"they married, and they gave their daughters to be married" or "and they got married"

the ark

"the ship" or "the barge"

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Luke 17:28

they were eating and drinking

"people were eating and drinking"

Luke 17:29

it rained fire and sulfur from heaven

"fire and burning sulfur fell from the sky like rain"

Luke 17:30

After the same manner it will be

"It will be the same" or "It will be like that"

in the day that the Son of Man is revealed

"when the Son of Man appears" or "when the Son of man comes"

Luke 17:31

let him who is on the housetop not go down

"whoever is on the housetop must not go down" or "if anyone is on his housetop, he must not go down."

on the housetop

Their housetops were flat, so people could walk or sit on them.

his goods

"his possessions" or "his things"

let him who is in the field not return

"whoever is in the field must not go back to his house." They must not go back to their house to get anything. They must flee quickly.

Luke 17:32

Remember Lot's wife

"Remember what happened to Lot's wife." This is a warning. She looked back toward Sodom and God punished her along with the people of Sodom. Alternate translation: "Do not do what Lot's wife did"

Luke 17:33

Whoever seeks to gain his life will lose it

"People who try save their lives will lose them" or "Whoever tries to save his old way of life will lose his life"

but whoever loses his life will save it

"but people who lose their lives will save them" or "but whoever abandons his old way of life will save his life"

Luke 17:34

in that night

The sentence tells what will happen if the Son of Man comes during the night.

One will be taken, and the other will be left

"God will take one person and leave the other" or "Angels will take one person and leave the other." The emphasis is not on two particular people but on the fact that some people will be taken away and others will be left.

Luke 17:37

Where, Lord?

"Lord, where will this happen?"

Where there is a body, there will the vultures also be gathered together

Apparently this is a proverb that means "It will be obvious" or "You will know it when it happens." Alternate translation: "It will be as obvious as it is when vultures gather around a dead body" or "As the gathering of vultures shows that there is a dead body, there will be signs about these things"

vultures

Vultures are large birds that eat the bodies of dead animals that they find. You could describe these birds this way or use the word for local birds that do this.

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Chapter 18

[1] Then he spoke a parable to them about how they should always pray and not become discouraged, [2] saying, "In a certain city there was a judge who did not fear God and did not respect people.

[3] Now there was a widow in that city, and she came often to him, saying, 'Help me get justice against my opponent.'

[4] For a long time he was not willing to help her, but after a while he said to himself, 'Though I do not fear God or respect man, [5] yet because this widow causes me trouble, I will help her get justice, so that she does not wear me out by her constant coming.'"
[6] Then the Lord said, "Listen to what the unjust judge says. [7] Now will not God also bring justice to his chosen ones who cry out to him day and night? Will he delay long over them? [8] I say to you that he will bring justice to them speedily. Even so, when the Son of Man comes, will he indeed find faith on the earth?"

[9] Then he also spoke this parable to some who trusted in themselves that they were righteous and who despised other people: [10] "Two men went up into the temple to pray—the one was a Pharisee and the other was a tax collector.
[11] The Pharisee stood and prayed these things about himself, 'God, I thank you that I am not like other people—robbers, unrighteous people, adulterers—or even like this tax collector. [12] I fast two times every week. I give tithes of all that I get.'

[13] But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but hit his breast, saying, 'God, have mercy on me, a sinner.' [14] I say to you, this man went back down to his house justified rather than the other, because everyone who exalts himself will be humbled, but everyone who humbles himself will be exalted."

[15] The people were also bringing to him their infants so that he might touch them, but when the disciples saw it, they rebuked them. [16] But Jesus called them to him, saying, "Permit the little children to come to me, and do not forbid them. For the kingdom of God belongs to such ones. [17] Truly I say to you, whoever will not receive the kingdom of God like a child will definitely not enter it."

[18] A certain ruler asked him, saying, "Good teacher, what must I do to inherit eternal life?"

[19] Jesus said to him, "Why do you call me good? No one is good, except God alone. [20] You know the commandments—do not commit adultery, do not murder, do not steal, do not testify falsely, honor your father and mother."

[21] The ruler said, "All these things I have obeyed from the time I was a youth."

[22] When Jesus heard that, he said to him, "One thing you still lack. You must sell all that you have and distribute it to the poor, and you will have treasure in heaven—and come, follow me."

[23] But when the ruler heard these things, he became extremely sad, for he was very rich.
[24] Then Jesus, seeing him, [1] said, "How difficult it is for those who are rich to enter the kingdom of God! [25] For it is easier for a camel to go through a needle's eye, than for a rich person to enter the kingdom of God."

[26] Those hearing it said, "Then who can be saved?"

[27] Jesus answered, "The things which are impossible with people are possible with God."

[28] Peter said, "Well, we have left everything that is our own and have followed you."

[29] Jesus then said to them, "Truly, I say to you that there is no one who has left house, or wife, or brothers, or parents, or children, for the sake of the kingdom of God, [30] who will not receive much more in this time, and in the age to come, eternal life."

[31] After he gathered the twelve to himself, he said to them, "See, we are going up to Jerusalem, and all the things that have been written by the prophets about the Son of Man will be accomplished. [32] For he will be given over to

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the Gentiles, and will be mocked, and shamefully treated, and spit upon. [33] After whipping him, they will kill him, and on the third day he will rise again."
[34] They understood none of these things, and this word was hidden from them, and they did not understand the things that were said.

[35] It came about that, as Jesus approached Jericho, a certain blind man was sitting by the road begging, [36] and hearing a crowd going by, he asked what was happening. [37] They told him that Jesus of Nazareth was passing by.
[38] So the blind man cried out, saying, "Jesus, Son of David, have mercy on me." [39] The ones who were walking ahead rebuked the blind man, telling him to be quiet. But he cried out all the more, "Son of David, have mercy on me."

[40] Jesus stood still and commanded that the man be brought to him. Then when the blind man was near, Jesus asked him, [41] "What do you want me to do for you?"

He said, "Lord, I want to receive my sight."

[42] Jesus said to him, "Receive your sight. Your faith has healed you." [43] Immediately he received his sight and followed him, glorifying God. All the people, when they saw this, gave praise to God.

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[1] Some ancient Greek copies have the phrase: seeing that he had become sad .

Luke 18

18:1-8

What was a parable?

[18:1]

See: Parable

Why did Jesus talk about the judge and the widow?

[18:2, 18:3]

Jesus talked about the judge and the widow so that his disciples will pray again and again for God to bring justice to the earth when Jesus returns. Jesus also wanted the disciples to always know God hears their prayers. Some scholars think God will quickly bring justice for Christians. The unjust judge was slow to bring justice but God will not be slow. Other scholars think God will be slow to bring justice for Christians. God is patient and he does not judge a Christian's sins right away, or he limits the ability of people to persecute Christians. Other scholars think God is slow to bring justice but when Jesus returns he will bring justice quickly.

See: Justice (Just, Unjust); Disciple; Jesus' Return to Earth; People of God; Persecute (Persecution)

How does someone fear God?

[18:4]

See: Fear of God

Who were God's chosen ones?

[18:7]

God's chosen ones were the disciples or people who followed Jesus.

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When will the Son of Man come?

[18:8]

See: Son of Man; Jesus' Return to Earth

Why did Jesus ask, “will he indeed find faith on the earth”?

[18:8]

Jesus asked about finding faith on earth. Some scholars think Jesus was asking if people will believe that he is the Messiah. Other scholars think Jesus was speaking about people believing that God will bring justice quickly. Other scholars think Jesus was speaking about people believing that he will return to the earth.

See: Messiah (Christ); Jesus' Return to Earth; Faith (Believe in)

18:9-14

Why did Jesus talk about the Pharisee and the tax collector?

[18:10]

Jesus talked about the Pharisee and the tax collector because he warned people not to think they were doing something that honored God when they hated other people. The Pharisee listed sins he did not do, but other people did these sins. The Pharisee also fasted more times than the Law of Moses said they needed to fast. They also tithed on everything. He stood in the temple so that other people saw him when he prayed. However, he was not at peace with God. God did not think he did the right things.

On the other hand, the tax collector stood away from people and did not think he was able to look at God. He hit his chest because he was ashamed of his sins. Jesus said he was justified. That is, God forgave his sins.

See: Pharisees; Tax (Tax Collector, Toll); Fasting; Law of Moses; Tithe

18:15-17

Why did people bring infants to Jesus?

[18:15]

People brought infants to Jesus for him to bless them. The ancient Jews brought infants to their leaders on the Day of Atonement for their leaders to bless the infants.

See: Matthew 19:13

See: Bless (Blessing); Atone (Atonement)

Why did the disciples rebuke these people?

[18:15]

The disciples rebuke these people. Some scholars think the disciples rebuked these people because they thought Jesus was too tired to bless the infants. Other scholars think the disciples thought Jesus did not have time to bless infants.

See: Disciple; Bless (Blessing)

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How did someone receive the kingdom of God?

[18:16]

Someone received the kingdom of God by believing in Jesus in the same way a child believes in Jesus. Children accepted Jesus and trusted him when he blessed them. People did not honor children. Children are humble. That is, they do not think they are greater than they are. Children also trust and depended on their parents.

See: Kingdom of God; Bless (Blessing); Humble (Humility)

18:18-30

Who was the “certain ruler”?

[18:18]

Luke did not write who the “certain ruler” was, but the ruler was young (see: Matthew 19:22). Some scholars think he was a Jewish leader who may have been the leader of a synagogue. Other scholars think he was too young to do that.

See: Synagogue

Why did Jesus say no one is good except God?

[18:19]

Jesus said that no one is good except God.

1. Some scholars think Jesus wanted the young ruler to know that only God is good. That is, he was telling the young ruler that his goodness was the goodness of God working in him.
2. Some scholars think the rich young ruler thought Jesus was only a man. He did not think Jesus was good in the same way that God is good. This was because the young ruler did not do what Jesus said.
3. Other scholars think only God is perfectly holy and righteous. If the rich young ruler wanted to please God he needed to obey God’s Son whom God sent.

See: Holy (Holiness, Set Apart); Righteous (Righteousness); Son of God

Why did Jesus repeat some of the Ten Commandments?

[18:20]

Jesus repeated some of the ten commandments to the young ruler. Some scholars think the young ruler was asking how he could have eternal life through his own power. That is, through doing good things. However, no one except for Jesus has ever been able to keep all of the commandments perfectly, and therefore have eternal life by keeping them.

See: Ten Commandments; Eternal Life; Command (Commandment)

Why did Jesus tell the rich young ruler to sell everything and give the money to the poor?

[18:22]

Jesus told the rich young ruler to sell everything and give the money to the poor because the rich young ruler loved his money and the things he owned. He was not willing to give up everything to follow Jesus. Perhaps Jesus also wanted the young ruler to understand the greater value of being rewarded in heaven.

See: Reward; Heaven

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Why do some scholars think Luke did not write “seeing that he had become sad” in verse 24?

[18:24]

Some scholars think Luke did not write “seeing that he had become sad” in verse 24 because some of the oldest Greek copies did not contain them.

See: Differences in the Ancient Copies of the Bible

What was the eye of the needle?

[18:25]

The eye of the needle was a small circle on one end of a needle used for sewing cloth. It was very small. The camel was was a very large animal. Scholars think Jesus was saying that in the same way it was impossible for a camel to pass through the eye of a needle, so it was impossible for a rich man to get into the kingdom of God on his own. That is, he could not be at peace with God without Jesus.

See: Kingdom of God

What did Jesus mean by saying, “things which are impossible with people are possible with God”?

[18:27]

Jesus said, “things which are impossible with people are possible with God.” Scholars think that Jesus was saying that God can do what people cannot do. That is, God makes it possible for a person to be saved, whereas a person cannot possibly save himself.

See: Save (Salvation, Saved from Sins)

How will Jesus reward people?

[18:30]

See: Reward

18:31-34

Who were the twelve?

[18:31]

When Jesus gathered the twelve, he brought the twelve apostles to him. There was a large crowd of people. Jesus wanted to talk to the twelve alone.

See: Apostle; Disciple

Why did Jesus say they are going up to Jerusalem?

[18:31]

Jesus said they are going up to Jerusalem because Jerusalem was on a mountain. They were going to Jerusalem.

See Map: Jerusalem

What were the things written by the prophets about the Son of Man?

[18:31]

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Things were written in the prophets about the Son of Man. They said that the Son of Man will suffer (see: Isaiah 53).

See: Old Testament (Law and Prophets); Son of Man

What was meant by the words, “this word was hidden from them”?

[18:34]

Some scholars think that Jesus did not allow the twelve to understand. Other scholars think that because the disciples expected the Messiah to come in a certain way, they could not understand the words of which Jesus spoke.

Where was Jericho?

[18:35]

See Map: Jericho

Why did the blind man ask Jesus to have mercy on him?

[18:38]

The blind man asked Jesus for mercy. The man was asking Jesus to show him compassion and help him. He specifically wanted Jesus to be kind to him and heal him (see: Luke 18:41).

See: Mercy; Miracle

Why did people rebuke this man for crying out to Jesus?

[18:39]

People rebuked this man for crying out to Jesus. Some scholars think they believed Jesus was too important to stop for a blind man. Other scholars think these people thought Jesus was in a hurry to get to Jerusalem. Other scholars think these people knew the Jewish leaders would be angry with people calling Jesus the “Son of David”.

See: Son of David

How did Jesus heal the blind man?

[18:42]

Jesus immediately healed the blind man because the blind man believed in him. When Jesus told him his faith healed him, Jesus healed the blind man. Perhaps Jesus also wanted to say that this man’s faith made him have peace with God.

See: 7:48-50

See: Faith (Believe in)

Luke 18:1

Then he spoke a parable to them

"Then Jesus told them a parable"

Luke 18:2

did not respect people

"did not care about other people"

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Luke 18:3

a widow

A widow is a woman whose husband has died and who has not remarried. She would not have had anyone to protect her from those who wanted to harm her.

she came often to him

The word "him" refers to the judge.

Help me get justice against my opponent

"Give me a just ruling against my opponent"

my opponent

"my enemy" or "the person who is trying to harm me." It is not clear whether the widow is suing the opponent or the opponent is suing the widow.

Luke 18:4

man

The word here refers to people in general.

Luke 18:5

causes me trouble

"bothers me"

so that she does not wear me out

"so that she will not exhaust me"

Luke 18:6

Listen to what the unjust judge says

"Think about what the unjust judge said"

Luke 18:7

Now

This word is used to show Jesus' change from talking about the the judge in the story to talking about God.

will not God also bring ... night?

Jesus uses a question to teach the disciples. Alternate translation: "God will also certainly bring ... night!"

his chosen ones

"the people he has chosen"

Will he delay long over them?

Jesus uses a question to teach the disciples. Alternate translation: "He will certainly not delay long over them!"

Luke 18:8

Even so, when the Son of Man comes, will he indeed find faith on the earth?

Jesus asks this question either to indicate that some people will not have faith in God or to encourage people to have faith in God. Alternate translation: “But when the Son of Man comes, will he see that people on earth believe God?"

Luke 18:9

who trusted in themselves that they were righteous

"who thought they were righteous"

despised other people

"looked down on other people'

Luke 18:10

into the temple

"into the temple courtyard"

Luke 18:11

The Pharisee stood and prayed these things about himself

Possible meanings are "The Pharisee stood and prayed about himself in this way" or "The Pharisee stood by himself and prayed."

Luke 18:12

all that I get

"everything I earn"

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Luke 18:13

standing at a distance

This was a sign of humility. He did not feel worthy to stand closer.

would not even lift up his eyes to heaven

"would not even look up toward heaven"

hit his breast

This is a physical expression of great sorrow, It shows this man's repentance and humility. Alternate translation: "hit his breast to show his sorrow"

God, have mercy on me, a sinner

"God, please be merciful to me. I am a sinner" or "God, please have mercy on me even though I have committed many sins"

Luke 18:14

this man went back down to his house justified

"the tax collector went back down to his house with God's approval" or "God forgave this man"

rather than the other

"rather than the other man" or "and not the other man" or "but God did not forgive the Pharisee"

will be humbled ... will be exalted

"God will humble him ... God will exalt him"

Luke 18:15

The people were also bringing to him their infants

"The people were also bringing their babies to Jesus"

they rebuked them

"the disciples scolded the parents"

Luke 18:16

belongs to such ones

"belongs to people who are like these little children"

Luke 18:17

whoever will not receive the kingdom of God like a child will definitely not enter it

"whoever wants to enter God's kingdom must receive it as a child receives it"

Luke 18:18

A certain ruler asked him

"A certain ruler asked Jesus"

to inherit eternal life

"to receive life that does not end"

Luke 18:19

No one is good, except God alone

"The only one who is good is God"

Luke 18:21

All these things

"All of these commandments"

Luke 18:22

One thing you still lack

"You still need to do one more thing" or "There is one thing that you have not yet done"

distribute it to the poor

"give away the money to the poor people"

Luke 18:24

How difficult it is ... kingdom of God!

This is an exclamation, and not a question. Alternate translation: "It is so very hard ... kingdom of God!"

Luke 18:25

a needle's eye

A needle's eye is the hole in a sewing needle through which the thread is passed.

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Luke 18:26

Those hearing it said

"The people who were listening to Jesus said"

Then who can be saved?

They were very surprised at what Jesus said. Alternate translation: "Does that mean that no one can be saved?" or "Does that mean that God will not save anyone?"

Luke 18:27

The things which are impossible with people are possible with God

"The things that people cannot do, God can do" or "God is able to do what people are not able to do"

Luke 18:29

Truly, I say to you

Jesus uses this expression to stress the importance of what he is about to say.

Luke 18:30

who will not receive

This could be stated in positively. First the words "there is not one who" in the previous verse (verse 29) would be changed to "everyone who" and then these words would be changed to "will receive."

in this time

"in this present world"

and in the age to come, eternal life

"and in the age to come, he will receive eternal life" or "and in the future world, he will receive eternal life"

Luke 18:31

the twelve

"his twelve disciples"

that have been written by the prophets

"that the prophets have written"

will be accomplished

"will happen" or "will occur"

Luke 18:32

For he will be given over to the Gentiles

"For the leaders in Jerusalem will give him over to the Gentiles"

and will be mocked, and shamefully treated, and spit upon

"and they will mock him, treat him shamefully, and spit on him"

Luke 18:33

on the third day

"on the third day after that"

Luke 18:34

They understood none of these things

"His disciples did not understand any of these things"

this word was hidden from them

"the meaning of this speech was mysterious to them"

the things that were said

"the things that Jesus said"

Luke 18:35

It came about that

This phrase is used here to mark the beginning of a new part of the story.

Luke 18:36

and hearing a crowd going by

"When the blind man heard a crowd going by"

Luke 18:37

Jesus of Nazareth

People called him "Jesus of Nazareth" because he was from the town of Nazareth.

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Luke 18:38

cried out

"called out" or "shouted"

Son of David

Jesus was a descendant of David, Israel's most important king.

have mercy on me

"show me pity" or "show me compassion"

Luke 18:39

cried out all the more

This could mean that he cried out louder or that he cried out more persistently.

Luke 18:40

commanded that the man be brought to him

"commanded the people to bring the blind man to him"

Luke 18:41

to receive my sight

"to be able to see"

Luke 18:42

Receive your sight

Jesus is healing the man by commanding him to be healed. Alternate translation: "You will now receive your sight" or "Begin to see"

Your faith has healed you

"You are healed because you have faith" or "I have healed you because you have believed in me"

Luke 18:43

glorifying God

"giving glory to God" or "praising God"

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Chapter 19

[1] Jesus entered and was passing through Jericho. [2] Behold, there was a man there named Zacchaeus. He was a chief tax collector and was rich.

[3] He was trying to see who Jesus was, but could not see over the crowd, because he was small in height. [4] So he ran on ahead of the people and climbed up into a sycamore tree to see him, because Jesus was about to pass that way.
[5] When Jesus came to the place, he looked up and said to him, "Zacchaeus, come down quickly, for today I must stay at your house." [6] So he hurried and came down and welcomed him joyfully. [7] When everyone saw this, they all complained, saying, "He has gone in to visit a man who is a sinner."
[8] Zacchaeus stood and said to the Lord, "Look, Lord, the half of my possessions I give to the poor, and if I have cheated anyone of anything, I will restore four times the amount."

[9] Jesus said to him, "Today salvation has come to this house, because he too is a son of Abraham. [10] For the Son of Man came to seek and to save the people who are lost."

[11] As they heard these things, he continued speaking and told a parable, because he was near to Jerusalem, and they thought that the kingdom of God was about to appear immediately. [12] He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom and then to return.
[13] He called ten of his servants and gave them ten minas and said to them, 'Conduct business until I come back.'

[14] "But his citizens hated him and sent a delegation after him, saying, 'We will not have this man reign over us.' [15] It happened when he returned, having received the kingdom, he commanded the servants to whom he had given the money to be called to him, that he might know what profit they had made by doing business.

[16] "The first came before him, saying, 'Lord, your mina has made ten minas more.'

[17] "The nobleman said to him, 'Well done, good servant. Because you were faithful in very little, you will have authority over ten cities.'

[18] "The second came, saying, 'Your mina, lord, has made five minas.'

[19] "The nobleman said to him, 'You take charge over five cities.'

[20] "Another came, saying, 'Lord, here is your mina, which I kept safely in a cloth, [21] for I was afraid of you, because you are a demanding person. You take up what you did not put in, and you reap what you did not sow.'

[22] "The nobleman said to him, 'By your own words I will judge you, you wicked servant. You knew that I am a demanding person, taking up what I did not put in, and reaping what I did not sow. [23] Then why did you not put my money in the bank, so that when I returned I would have collected it with interest?'
[24] The nobleman said to them that stood by, 'Take away from him the mina, and give it to him that has the ten minas.'

[25] "They said to him, 'Lord, he has ten minas.'

[26] "'I say to you, that everyone who has will be given more, but from him that has not, even that which he has will be taken away. [27] But these enemies of mine, those who did not want me to reign over them, bring them here and kill them before me.'"

[28] When he had said these things, he went on ahead, going up to Jerusalem.

[29] It came about that when he came near to Bethphage and Bethany, to the mountain that is called Olives, he sent two of the disciples, [30] saying, "Go into the next village. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. [31] If anyone asks you, 'Why are you untying it?' say, 'The Lord has need of it.'"
[32] Those who were sent went and found the colt just as Jesus had told them.

[33] As they were untying the colt, the owners said to them, "Why are you untying the colt?"

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[34] They said, "The Lord has need of it." [35] They brought it to Jesus, and they threw their cloaks upon the colt and set
Jesus on it. [36] As he went, they spread their cloaks on the road.

[37] As he was now approaching the place where the Mount of Olives descends, the whole multitude of the disciples
began to rejoice and praise God with a loud voice for all the mighty works which they had seen, saying,
[38] "Blessed is the king who comes in the name of the Lord!
Peace in heaven and glory in the highest!"

[39] Some of the Pharisees in the multitude said to him, "Teacher, rebuke your disciples."

[40] Jesus answered and said, "I tell you, if these were silent, the stones would cry out."

[41] When Jesus approached the city, he wept over it, [42] saying, "If only you had known in this day, even you, the
things which bring you peace! But now they are hidden from your eyes.
[43] For the days will come upon you when your enemies will build a barricade around you and surround you and
press in on you from every side. [44] They will strike you down to the ground, and your children with you. They will
not leave one stone upon another because you did not recognize the time of your visitation."

[45] Jesus entered the temple and began to cast out those who were selling, [46] saying to them, "It is written, 'My
house will be a house of prayer,' but you have made it a den of robbers."

[47] So Jesus was teaching daily in the temple. The chief priests and the scribes were seeking to destroy him, as were
the leaders of the people, [48] but they could not find a way to do it because all the people were listening to him
intently.

Luke 19

19:1-10

Where was Jericho?

[19:1]

See: Map of Jericho

What did it mean that Zacchaeus was the “chief tax collector”?

[19:2]

Zacchaeus was the “chief tax collector.” Scholars think he was the leader of several other tax collectors who worked for him.

See: Tax (Tax Collector, Toll)

Why did Jesus say to Zacchaeus, “today I must stay at your house”?

[19:5]

Scholars think Jesus told Zacchaeus, “today I must stay at your house” because it was God’s will that Jesus stayed with Zacchaeus. They think God planned for salvation to come Zacchaeus and his house on that day (see: Luke 19:9).

See: Will of God; Save (Salvation, Saved from Sins)

Why did the people complain that Jesus went to visit a man who was a sinner?

[19:7]

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Scholars think the people complained about Jesus going to the house of Zacchaeus because they thought Zacchaeus was a greater sinner than other sinners. Tax collectors often collected more money than the required taxes for themselves. Zacchaeus was a tax collector. Zaccheus was also a Jew. Therefore, the Jewish people thought he was a traitor.

See: Sin; Tax (Tax Collector, Toll)

Who was a “son of Abraham”?

[19:9]

The words “son of Abraham” were used to talk about a descendant of Abraham. Abraham was the ancestor of all Jewish people.

See: Luke 3:7-9; 16:24

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

What did Jesus mean when he said, “Today salvation has come to this house”?

[19:9]

Some scholars think Jesus was speaking about a certain person within the house who was saved on that day. Other scholars think Jesus was speaking about Zacchaeus and his family being saved on that day.

See: Save (Salvation, Saved from Sins)

19:11-27

What was a parable?

[19:11]

See: Parable

What was a “nobleman”?

[19:12]

A “nobleman” was a man who had been born to a family people honored. Scholars think a nobleman would rule other people. Perhaps this particular nobleman was on his way to Rome to be made a king of Israel.

What was a “mina”?

[19:13]

A mina was a unit of money in the Greek money system. It had the value of 100 “drachmas”. One drachma was what someone was paid for one day’s work during this time. Therefore, it would have taken about four months to earn a mina.

See: Denarius

19:28-44

Why did Luke write he went up to Jerusalem?

[19:28]

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Luke wrote he went up to Jerusalem because Jerusalem was on a mountain.

See Map: Jerusalem

Where were Bethpage, and the hill that is called Olivet?

[19:29]

See Map: Bethpage; Mount of Olives (Olivet)

Why did Jesus send two of his disciples to go into the village and bring back a colt?

[19:30]

When Jesus asked for a colt upon which he would ride into Jerusalem, it fulfilled a prophecy (see: Zechariah 9:9). Scholars think the "colt" was a young donkey because of the words written by other gospel writers (see: Matthew 21:2-5; John 12:14-15). People though the donkey was a symbol of humility and peace (see: 1 Kings 1:33-37).

See: Fulfill (Fulfillment); Prophecy (Prophesy) ; Gospel; Symbol

Why did the disciples cry out, "Blessed is the king who comes in the name of the Lord"?

[19:38]

Jesus spoke about those who would cry out "Blessed is he who comes in the name of the Lord" (see: Luke 13:35). Scholars think these people said that Jesus is the messiah.

See: Psalm 118:26-29

See: Disciple; Bless (Blessing); Messiah (Christ)

What is peace in heaven?

[19:38]

Some scholars think the peace in heaven spoken about in verse 38 is the peace between God and people. Other scholars think this was the salvation of God's people. The peace of Jerusalem in verse 42 is the same kind of peace.

See: Heaven; Save (Salvation, Saved from Sins); People of God

What did Jesus mean by saying, "the stones would cry out"?

[19:40]

Jesus said that the stones would cry out. Some scholars think Jesus was saying that it was no more possible for the disciples to be silent, than it would be possible for stones to cry out. Other scholars think that if the disciples were to keep silent, then the stones would be made to proclaim God's mighty acts. That is, God would make the stones cry out to tell people about the things he does.

See: Disciple

How was there not "one stone upon another"?

[19:44]

There was not one stone upon another when a Roman army attacked Jerusalem and forced down almost all its walls in about forty years after Jesus died. Some scholars think that when Jesus spoke the words, "One stone upon

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another", he was using hyperbole to say the Romans attacked every part of the city and almost nothing was left. The Roman army also destroyed the temple.

See: Hyperbole; Temple

19:45-48

Why did Jesus say the sellers made the temple a den of robbers?

[19:46]

Jesus said the sellers made the temple a den of robbers because they cheated people by selling animals and exchanging money. When they did this they made much money from people coming to the temple to worship God. Some scholars think Jesus was saying the same things the prophet Jeremiah wrote about when he spoke those words (see: Jeremiah 7:11). They did that because they were greedy. Isaiah prophesied God will make the temple a place for prayer and worship for all people in the future (see: Isaiah 56:7). However, at that time the Jews themselves did not use it for prayer.

See: Temple; Prophet; Prophecy (Prophesy) ; Pray (Prayer)

What did Luke mean when he said the leaders of the people wanted to kill Jesus?

[19:47] Scholars think the leaders were looking for a way to kill Jesus that would not upset the people. Many people would be angry if the Jewish leaders killed Jesus.

Why did the Jewish leaders want to kill Jesus?

[19:47] The Jewish leaders wanted to kill Jesus. Some scholars think they did this because they thought Jesus was trying to rule the temple. Other scholars think they did not like what Jesus taught about the Law of Moses. Other scholars think they were afraid that Jesus was starting a revolution. That is, he was going to fight against the Roman Empire. They did not think he could defeat the Romans.

See: Temple; Law of Moses

Luke 19:1

Jesus entered and was passing through Jericho.

"Jesus entered Jericho and was passing through the city"

Luke 19:3

He was trying to see

"Zacchaeus was trying to see"

because he was small in height

"because he was short"

Luke 19:4

a sycamore tree

"a sycamore fig tree" or "a fig tree" or "a fruit tree"

Luke 19:5

the place

"the tree" or "where Zacchaeus was"

Luke 19:6

So he hurried

"So Zacchaeus hurried"

Luke 19:7

He has gone in to visit a man who is a sinner

"Jesus has gone into the house of a sinner to visit him"

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Luke 19:8

the Lord

This refers to Jesus.

I will restore four times the amount

"I will return to them four times as much as I took from them"

Luke 19:9

salvation has come to this house

"God is saving this household" or "God is saving people in this home"

he too

"this man too" or "Zacchaeus also"

is a son of Abraham

Possible meanings are "is a descendant of Abraham" and "has faith as Abraham did."

Luke 19:10

the Son of Man came

Jesus is speaking about himself. Alternate translation: "I, the Son of Man, came"

the people who are lost

"the people who have wandered away from God" or "those who by sinning have wandered away from God"

Luke 19:11

that the kingdom of God was about to appear immediately

The Jews believed that the Messiah would establish God's kingdom as soon as he came to Jerusalem. Alternate translation: "that Jesus would immediately begin to rule over God's kingdom"

Luke 19:12

A certain nobleman

"A certain man who was a member of the ruling class" or "A certain man from an important family"

to receive for himself a kingdom

A great king would make the nobleman a lesser king and give him the authority to rule over a country.

Luke 19:13

He called

"The nobleman called" or "Before he left, he called"

gave them ten minas

"gave each of them one mina"

ten minas

A mina was 600 grams, probably of silver. Each mina was equal to 100 days' wages. Alternate translation: "ten valuable coins" or "a large amount of money"

Conduct business

"Trade with this money" or "Use this money in order to earn more money"

Luke 19:14

his citizens

"the people of his country"

a delegation

"a group of people to represent them" or "several messengers"

Luke 19:15

having received the kingdom

"after he had become king"

to be called to him

"to come to him"

what profit they had made

"how much money they had earned"

Luke 19:16

The first came before him

"The first servant came before the nobleman"

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your mina has made ten minas more

"I used your mina and made a profit of ten more minas"

Luke 19:17

Well done

"You have done well." Your language may have a phrase that an employer would use to show approval, such as "Good job."

Luke 19:19

You take charge over five cities

"You will have authority over five cities"

Luke 19:20

Another came

"Another servant came"

which I kept safely in a cloth

"which I wrapped in a cloth and stored away"

Luke 19:21

a demanding person

"a stern man" or "a man who expects a lot from his servants"

You take up what you did not put in

This was probably a proverb that describes someone who benefits from other people's hard work. Alternate translation: "You take out what you did not put in" or "You take out what other people put in"

you reap what you did not sow

"you gather the fruit of what other people sowed"

Luke 19:22

By your own words

"Based on what you have said"

You knew that I am a demanding person

The nobleman was repeating what the servant had said about him. Alternate translation: "You say that I am a demanding person"

Luke 19:23

why did you not put my money ... interest?

The nobleman uses a question to rebuke the wicked servant. Alternate translation: "you should have put my money ... interest."

put my money in the bank

"lent my money to a bank." Cultures that do not have banks might translate it as "let someone borrow my money."

bank

A bank is a business that safely holds money for people. A bank lends that money to others for a profit. It also pays an extra amount, called interest, to the people who keep their money in the bank.

I would have collected it with interest

"I could have collected that amount plus the interest it would have earned" or "I would have gained a profit from it"

Luke 19:24

them that stood by

"the people who were standing near them"

Luke 19:25

he has ten minas

"he already has ten minas"

Luke 19:26

I say to you

It can be stated clearly that the nobleman is speaking. Alternate translation: "And the nobleman replied, 'I say to you" or "But the nobleman said, 'I tell you this"

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everyone who has will be given more

"everyone who uses well what he has will be given more" or "I will give more to everyone who uses well what he has"

from him that has not

"from the person who does not use well what he has"

even that which he has will be taken away

"I will take away from him even what he has"

Luke 19:27

these enemies of mine

Since the enemies were not right there, some languages would say "those enemies of mine."

Luke 19:28

When he had said these things

"When Jesus had said these things"

Luke 19:29

It came about that

This phrase is used here to mark the beginning of a new event.

Bethphage

Bethphage is a village on the Mount of Olives, which is across the Kidron Valley from Jerusalem.

the mountain that is called Olives

"the hill that is called the Mount of Olives" or "the hill that is called 'Olive Tree Mountain'"

Luke 19:30

a colt

"a young donkey" or "a young riding animal"

that has never been ridden

"that no one has ever ridden"

Luke 19:31

If anyone asks you, 'Why are you untying it?' say

"If any one asks you why you are untying it, say"

Luke 19:32

Those who were sent

"The disciples that Jesus sent"

Luke 19:33

the owners

"the owners of the colt"

Luke 19:35

threw their cloaks upon the colt

"put their robes on the young donkey." Cloaks are outer robes.

set Jesus on it

"helped Jesus get up on the colt to ride it"

Luke 19:36

they spread their cloaks

"people spread their cloaks." This is a sign of giving honor to someone.

Luke 19:37

As he was now approaching the place where the Mount of Olives descends

"As Jesus was going near the place where the road goes down from the Mount of Olives"

all the mighty works which they had seen

"all the great things they had seen Jesus do"

Luke 19:38

in the name of the Lord

Here "name" refers to power and authority, and "Lord" refers to God.

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Peace in heaven

"May there be peace in heaven"

glory in the highest

"may there be glory in the highest" or "Let everyone give glory to God in the highest heaven"

Luke 19:39

in the multitude

"in the large crowd"

rebuke your disciples

"tell your disciples to stop doing these things"

Luke 19:40

if these were silent

"I will not rebuke them, for if these people were to be quiet"

the stones would cry out

"the stones would call out praises"

Luke 19:41

the city

This refers to Jerusalem.

he wept over it

"he cried about the people of Jerusalem"

Luke 19:42

If only you had known ... bring you peace

Jesus expresses his sadness that the people of Jerusalem had missed the opportunity to be at peace with God.

now they are hidden from your eyes

"now you cannot see them"

Luke 19:43

For the days will come upon you when your enemies will build

This indicates that they will experience difficult times. "For soon these things will happen to you: Your enemies will build" or "For soon you will endure troublesome times. Your enemies will build"

a barricade around you

This refers to a wall to keep the people from getting out of the city.

Luke 19:44

They will strike you down to the ground, and your children with you

Jesus speaks of the people who live in the city as if they are the city's children. Alternate translation: "They will completely destroy you, and they will kill all who live in you" or "They will completely destroy your city, and they will kill all of you"

They will not leave one stone upon another

"They will not leave any of the stones in place." The enemies will completely destroy the city, which is built of stones.

the time of your visitation

"the time when God visited you" or "the time during which God was with you"

visitation

This is a visit by an overseer to make sure that things are going well with those over whom he is in charge. It is not a casual social visit.

Luke 19:45

Jesus entered the temple

You may need to make explicit that he first entered Jerusalem, where the temple was located. Alternate translation: "Jesus entered Jerusalem and then went into the temple courtyard"

entered the temple

Only priests were allowed to enter the temple building. Here the word "temple" refers to the courtyard at the

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temple. Alternate translation: "went into the temple courtyard"

began to cast out

"began to throw out" or "began to force out"

Luke 19:46

It is written

"The scriptures say" or "A prophet wrote these words in the scriptures"

My house

The word "My" refers to God and "house" refers to the temple.

a house of prayer

"a place where people pray to me"

a den of robbers

"a place where thieves hide"

Luke 19:47

in the temple

"in the temple courtyard" or "at the temple"

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Chapter 20

[1] It came about one day as Jesus was teaching the people in the temple and preaching the gospel that the chief priests and the scribes came to him with the elders. [2] They spoke, saying to him, "Tell us by what authority you do these things, or who it is who gave you this authority."

[3] He answered and said to them, "I will also ask you a question, and you tell me. [4] The baptism of John: Was it from heaven or from men?"

[5] They reasoned with themselves, saying, "If we say, 'From heaven,' he will say, 'Then why did you not believe him?' [6] But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet."
[7] So they answered that they did not know where it came from.

[8] Jesus said to them, "Neither will I tell you by what authority I do these things."

[9] He told the people this parable: "A man planted a vineyard, rented it out to vine growers, and went into another country for a long time. [10] At the appointed time he sent a servant to the vine growers, that they should give him of the fruit of the vineyard. But the vine growers beat him, and sent him away empty-handed.
[11] He then sent yet another servant and they also beat him, treated him shamefully, and sent him away empty-handed. [12] He also sent yet a third and they also wounded him, and threw him out.
[13] So the lord of the vineyard said, 'What will I do? I will send my beloved son. Maybe they will respect him.'

[14] "But when the vine growers saw him, they discussed among themselves, saying, 'This is the heir. Let us kill him, that the inheritance may be ours.'
[15] They threw him out of the vineyard and killed him. What then will the lord of the vineyard do to them? [16] He will come and destroy these vine growers, and will give the vineyard to others."

When they heard it, they said, "May it never be!"

[17] But Jesus looked at them, and said, "What is the meaning of that which is written:
'The stone that the builders rejected
has become the cornerstone'?
[18] Everyone who falls on that stone will be broken to pieces, and the one on whom it falls will be crushed."

[19] So the scribes and the chief priests sought to lay hands on him in that very hour, for they knew that he had spoken this parable against them. But they were afraid of the people. [20] Watching him carefully, they sent out spies who pretended to be righteous, that they might find fault with his speech, so as to deliver him up to the rule and to the authority of the governor.
[21] They asked him, saying, "Teacher, we know that you say and teach rightly, and are not partial to anyone, but you teach the truth about the way of God. [22] Is it lawful for us to pay taxes to Caesar, or not?"

[23] But Jesus understood their craftiness, and said to them, [24] "Show me a denarius. Whose image and name is on it?"

They said, "Caesar's."

[25] He said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's." [26] They were not able to find fault with what he had said in front of the people, but marveling at his answer, they were silent.

[27] When some of the Sadducees came to him, the ones who say that there is no resurrection, [28] they asked him, saying, "Teacher, Moses wrote to us that if a man's brother dies, having a wife, and being childless, the man should take the brother's wife, and raise up children for his brother.

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[29] There were seven brothers and the first took a wife, and died childless, [30] and the second as well. [31] The third took her, and in the same way the seven also left no children and died. [32] Afterward the woman also died. [33] In the resurrection, then, whose wife will she be? For the seven had her as their wife."

[34] Jesus said to them, "The sons of this age marry and are given in marriage. [35] But those who are regarded as worthy in that age to receive the resurrection from the dead will neither marry nor be given in marriage. [36] Neither can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection. [37] But that the dead are raised, even Moses showed, in the place concerning the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. [38] Now he is not the God of the dead, but of the living, because all live to him."

[39] Some of the scribes answered, "Teacher, you have answered well." [40] For they did not dare ask him any more questions.

[41] Jesus said to them, "How do they say that the Christ is David's son? [42] For David himself says in the Book of Psalms,

The Lord said to my Lord,
'Sit at my right hand,
[43] until I make your enemies
your footstool.'
[44] David therefore calls the Christ 'Lord,' so how is he David's son?"

[45] In the hearing of all the people he said to his disciples, [46] "Beware of the scribes, who desire to walk in long robes and love special greetings in the marketplaces and chief seats in the synagogues and places of honor at feasts. [47] They also devour widows' houses, and for a show they make long prayers. Men like this will receive greater condemnation."

Luke 20

20:1-8

Why did the Jewish leaders ask Jesus who gave him permission to do the things he did?

[20:2]

The Jewish leaders asked Jesus who gave him permission to do the things he did. Some scholars think the Jewish leaders were asking Jesus whether a person or God gave him permission to do these things. Other scholars think the Jewish leaders were asking Jesus to name the Jewish teacher who taught him. In ancient Israel, a teacher learned from another teacher.

See: Rabbi

What were “these things”?

[20:8]

The Jewish teachers asked “these things”.

1. Some scholars think they asked about the things Jesus taught.
2. Some scholars think that they asked about when Jesus made people to leave the temple because they were selling things.
3. Some scholars think they asked about Jesus riding into Jerusalem on a colt.
4. Some scholars think they asked about Jesus healing people in the temple (see: Matthew 21:14)

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See: Temple

Why did Jesus not answer the Jewish leaders?

[20:8]

Jesus did not answer the Jewish leaders. Some scholars think that Jesus did not answer the question from the Jewish leaders because they would not answer his question to them. The Jewish leaders knew the answer to Jesus' question.

20:9-19

What was a parable?

[20:9]

See: Parable

Why did Jesus speak about the vine growers?

[20:10]

Jesus spoke about the vine growers. Scholars think Jesus told this parable to say that the Jewish leaders were just like the vine growers in the parable. When God sent prophets and apostles to the people of Israel, the prophets were killed, and they would soon be killing the apostles (see: Luke 11:47-51; Matthew 23:37-39).

See: Parable; Prophet; Apostle

What was the "stone" about which Jesus spoke?

[20:17]

When Jesus spoke about the "stone" rejected by the builders, he was saying what was written in Psalm 118:22-23. This was a metaphor. Jesus was speaking about himself. That is, the Jewish leaders rejected Jesus.

See: Metaphor

What was the "cornerstone" about which Jesus spoke?

[20:17]

A "cornerstone" was spoken about in two ways in the days of Jesus. It was used to describe the large stone set in the ground that established the corner from which the foundation of a building was measured. It was also used to describe the stone at the top part of an arch. This stone held the arch together. Jesus used the word "cornerstone" as a metaphor. Jesus was speaking about himself. That is, Jesus himself is the foundation upon which the church, that is the body of Christ, is built. He holds all things together.

See: Metaphor; Church; Body of Christ

How will people be broken or crushed by the stone about which Jesus spoke?

[20:18]

When Jesus spoke about people falling on the stone, he was speaking about the people who rejected Jesus. When they rejected him, they are forever broken. This was a metaphor. They cannot be at peace with God. When Jesus spoke about the stone crushing people, he meant that God will judge people who reject Jesus. They will be crushed, that is, they will live forever in hell.

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See: Isaiah 8:14-15

See: Hell; Day of Judgment; Punish (Punishment)

20:20-26

How did the Jewish leaders try to trick Jesus?

[20:20]

When the Jewish leaders asked a question about paying taxes, they tried to trick Jesus. They wanted Jesus to say something that made people angry. If Jesus said that people needed to pay taxes, the Jewish people would be angry and stop following him. If Jesus said that people should not pay taxes, then the Romans would be angry with him.

See: Tax (Tax Collector, Toll)

What were the things that belonged to Caesar?

[20:25]

Jesus spoke about things that belonged to Caesar. Some scholars think that because the name and face on the coin showed that it belonged to Caesar, then Caesar had the right to collect taxes from the people. Other scholars think Jesus was speaking very specifically about giving to Caesar what was due to him. That is, taxes and honor.

See: Rome (Roman Empire, Caesar); Tax (Tax Collector, Toll)

What are the things that belong to God?

[20:25]

Jesus spoke about things that belong to God. Scholars think that when Jesus spoke about the things that belong to God he was speaking about how people must worship, love, and obey God.

20:27-40

Who were the Sadducees?

[20:27]

See: Sadducees

What is the “resurrection”?

[20:27]

See: Resurrect (Resurrection)

What did Jesus mean by saying that people who are resurrected will not “die anymore”?

[20:36]

The people who follow Jesus and are resurrected will never die again. That is, they will live together in God in heaven.

See: Resurrect (Resurrection); Heaven

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Why did Jesus say, “they are equal to angels”?

[20:36]

Jesus said that those who are resurrected are “equal to angels”. He wanted people to know that they will never die. Angels do not die.

Advice to Translators: People who are resurrected do not become angels, rather they are like the angels in that they do not die. The translation must be clear to make that distinction.

See: Angel

Why did Jesus use the words “sons of God” to describe those who are resurrected?

[20:36]

People who believe in Jesus are “sons of God.” They are not sons of God in the same way Jesus is the Son of God.

See: Family of God; Son of God

Why did Jesus talk about Moses and the bush?

[20:37]

Jesus talked about Moses and the burning bush. Scholars think that because God revealed himself as the God of Abraham, Isaac, and Jacob, these men are still alive in heaven. Jesus used the story of Moses and the bush so that people would know that there is a resurrection of the dead.

See: Exodus 3:6

See: Resurrect (Resurrection)

20:41-44

Why did the ancient Jews believe the messiah is the Son of David?

[20:41]

The ancient Jews believed the messiah is the Son of David because it was written about in the Old Testament (see: Jeremiah 30:9; Ezekiel 34:23-24; 37:24-25; Hosea 3:5). Jesus also believed this.

See: Matthew 22:41-42; Mark 12:35

See: Messiah (Christ); Son of David; Old Testament (Law and Prophets)

What was meant by the words, “The Lord said to my Lord”?

[20:42]

The Hebrew used two words for “Lord” in Psalm 110:1. The first use of the word is also the name Yahweh, which is the name of the God of Israel. The second use of the word “Lord” is translated as Lord and master.

See: Yahweh (I am); Lord

How was Jesus both David’s Lord and his son?

[20:41, 20:42]

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Jesus was David's "Lord" because Jesus is God. However, Jesus was also David's son because Jesus was a descendant of David.

See: Lord; Jesus is God; Son of David; Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

20:45-47

Who were the scribes?

[20:46]

See: Scribe

How did the scribes "devour widows' houses"?

[20:47]

The scribes devour widows' houses. Some scholars think Jesus was speaking about widows who were wealthy and the scribes were taking a very large donations from those widows. Other scholars think the scribes took the things the widows owned. Other scholars think the scribes, in helping widows, took more from the widows than what they should have taken for helping them.

See: Scribe

Why will the scribes "receive greater condemnation"?

[20:47]

The scribes will receive greater condemnation. Scholars think that God will punish the scribes more severely than other people who will be judged and punished.

See: Scribe; Condemn (Condemnation); Judge (Judgment); Punish (Punishment)

Luke 20:1

It came about

This phrase is used here to mark the beginning of a new part of the story.

in the temple

"in the temple courtyard" or "at the temple"

Luke 20:4

Was it from heaven or from men

Jesus asks this question so the Jewish leaders will have to tell what they think to all who are listening. Alternate translation: "Do you think John's authority to baptize people came from heaven or from men" or "Was it God who told John to baptize people, or did people tell him to do it"

from heaven

Jewish people often used the word "heaven" to refer to God.

Luke 20:5

They reasoned

"They discussed" or "They considered their answer"

with themselves

"among themselves" or "with each other"

If we say, 'From heaven,' he will say

"If we say that John's authority is from heaven, Jesus will say"

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Luke 20:6

if we say, 'From men,'

"if we say that John's authority is from men,"

will stone us

"will kill us by throwing stones at us"

Luke 20:7

they answered that they did not know where it came from.

"they said, 'We do not know where it came from.'"

where it came from

"where John's baptism came from" or "where John's authority to baptize came from" or "who authorized John to baptize people"

Luke 20:8

Neither will I tell you

"And I will not tell you." Jesus knew they were not willing to tell him the answer, so he responded in the same manner. Alternate translation: "Just as you will not tell me, I will not tell you"

Luke 20:9

rented it out to vine growers

"allowed some vine growers to use it in exchange for payment" or "allowed some vine growers to use it and pay him later." Payment might be in the form of money or a portion of the harvest.

vine growers

These are people who tend grape vines and grow grapes. Alternate translation: "grape farmers"

Luke 20:10

At the appointed time

"When the time came" or "At harvest time"

of the fruit of the vineyard

"some of the grapes" or "some of what they produced in the vineyard"

sent him away empty-handed

"sent him away without paying him" or "sent him away without anything"

Luke 20:11

beat him

"beat that servant"

treated him shamefully

"humiliated him"

Luke 20:12

yet a third

"even a third servant"

wounded him

"injured that servant"

threw him out

"threw him out of the vineyard"

Luke 20:13

What will I do?

The vineyard owner thought carefully about what he was going to do. Alternate translation: “This is what I will do:”

Luke 20:14

when the vine growers saw him

"when the farmers saw the owner's son"

Let us kill him

They were not asking permission. The said this to encourage each other to kill the son.

Luke 20:15

What then will the lord of the vineyard do to them?

Jesus uses a question to get his listeners to pay attention to what the owner of the vineyard will do.

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Alternate translation: "So now, listen to what the lord of the vineyard will do to them."

Luke 20:16

When they heard it

"When the people heard what Jesus said"

May it never be

"May it never happen"

Luke 20:17

But Jesus looked at them

"But Jesus stared at them" or "But he looked straight at them." He did this to hold them accountable to understand what he was saying.

What is the meaning of that which is written: 'The stone ... cornerstone'?

Jesus uses a question to teach the crowd. Alternate translation: "You should be able to understand that which is written: 'The stone ... cornerstone.'"

that which is written

"this scripture." Jesus quoted a scripture that prophesied about the Messiah.

The stone that the builders rejected

"The stone that the builders said was not good enough to use for building." In those days people used stones to build the walls of houses and other buildings.

the cornerstone

"the chief stone of the building" or "the most important stone of the building"

Luke 20:18

will be broken to pieces

"will break up into pieces"

and the one on whom it falls will be crushed

"and that stone will crush whomever it falls on"

Luke 20:19

sought to lay hands on him

"looked for a way to arrest Jesus"

they were afraid of the people

This is the reason that they did not arrest Jesus right away. The people respected Jesus, and the religious leaders were afraid of what the people might do if they arrested him.

Luke 20:20

that they might find fault with his speech

"so that the spies might accuse Jesus of saying something bad"

so as to deliver him up to the rule and to the authority of the governor

"so that they could hand him over to the governor to judge him"

Luke 20:21

They asked him

"The spies asked Jesus"

Teacher, we know ... way of God

The spies were trying to deceive Jesus. They did not believe these things about Jesus.

are not partial to anyone

Possible meanings are "you tell the truth even if important people do not like it" or "you do not favor one person over another"

Luke 20:22

Is it lawful ... or not?

They hoped that Jesus would say either "yes" or "no." If he said "yes," then the Jewish people would be angry with him for telling them to pay taxes to a foreign government. If he said "no," then the religious leaders could tell the Romans that Jesus was teaching the people to break the Roman laws.

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Is it lawful

They were asking about God's law, not about Caesar's law. Alternate translation: "Does our law permit us"

to Caesar

Caesar was the ruler of the Roman government. Alternate translation: "to the Roman Emperor"

Luke 20:23

But Jesus understood their craftiness

"But Jesus understood how tricky they were" or "But Jesus saw that they were trying to trap him"

Luke 20:24

a denarius

This is a Roman silver coin worth a day's wages.

Whose image and name is on it?

Jesus uses a question to respond to those who were trying to trick him. Alternate translation: "Tell me, whose picture and name do you see on it?"

Luke 20:25

and to God the things that are God's

"and give to God the things that belong to God"

Luke 20:26

They were not able to find fault with what he had said

"The spies could not find anything wrong with what Jesus said"

but marveling at his answer, they were silent

"but they were amazed at his answer and did not say anything"

Luke 20:27

When some of the Sadducees came to him, the ones who say that there is no resurrection

The Sadducees did not believe that people will rise from the dead. Alternate translation: "When some of the Sadducees, people who say that there is no resurrection, came to him"

Luke 20:28

if a man's brother dies, having a wife, and being childless

"if a man's brother dies when he has a wife but does not have children" or "if a man's brother has a wife and no children and that brother dies"

the man should take the brother's wife

"the man should marry his dead brother's widow"

and raise up children for his brother

"and have children for his brother" or "and produce children for his brother"

Luke 20:29

There were seven brothers

This may have happened, but it is probably a story that the Saducees made up to test Jesus.

the first

"the first brother"

died childless

"died without having any children" or "died, but did not have any children"

Luke 20:30

the second as well

The Sadducees kept the story short by not repeating many of the details. Alternate translation: "the second brother took her as his wife, and the same thing happened" or "the second brother married that woman, and he also died without having any children"

Luke 20:31

and in the same way the seven also left no children and died

"and in the same way the rest of the seven brothers married her and died without having any children"

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Luke 20:33

In the resurrection

"When people are raised from the dead" or "When dead people become alive again"

Luke 20:34

The sons of this age

"The people of this world" or "The people of this time." This is in contrast with those in heaven or the people who live after the resurrection.

marry and are given in marriage

In that culture, they spoke of men marrying women and women being given in marriage to their husband. Alternate translation: "marry" or "get married"

Luke 20:35

those who are regarded as worthy in that age

"the people in that time whom God will consider to be worthy"

to receive the resurrection from the dead

"to be raised from the dead" or "to rise from death" or "to become alive again"

Luke 20:36

Neither can they die anymore

This is after the resurrection. Alternate translation: "They will not be able to die anymore"

are sons of God, being sons of the resurrection

"are children of God because he has raised them from the dead"

Luke 20:37

But that the dead are raised, even Moses showed, in the place concerning the bush

The word "even" is here because the Sadducees did not expect Moses to have written that the dead are raised. Alternate translation: "But even Moses, in the scripture concerning the bush, showed that the dead are raised"

that the dead are raised

"that God raises people from the dead" or "that God causes the dead to live again"

in the place concerning the bush, where he calls the Lord the God of Abraham

"in the scripture about the burning bush, where he wrote about the Lord being the God of Abraham"

the God of Abraham and the God of Isaac and the God of Jacob

"the God of Abraham, Isaac, and Jacob." They all worshiped the same God.

Luke 20:38

Now

This word marks a switch in Jesus's teaching. He was telling about Moses. Now he explains why what Moses said was important.

he is not the God of the dead, but of the living

"the Lord is not the God of dead people; he is the God of living people". Since these living people died physically, they must still be alive spiritually.

because all live to him

"because in God's sight they all are still alive" or "because they live in God's presence"

Luke 20:39

Some of the scribes answered

"Some of the scribes said to Jesus." There were scribes present when the Sadducees were questioning Jesus.

Luke 20:40

they did not dare ask him any more questions

"they were afraid to ask him any more questions" or "they did not risk asking him any more questions." Perhaps they realized that they did not know as much as Jesus did.

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Luke 20:41

How do they say ... son?

"Why do people say ... son?" Jesus uses a question to make the scribes think about who the Messiah is. Alternate translation: "Let's think about them saying ... son." or "I will talk about them saying ... son."

David's son

"King David's descendant." The word "son" is used here to refer to a descendant. In this case it refers to the one who would reign over God's kingdom.

Luke 20:42

The Lord said to my Lord

This is a quotation from the book of Psalms which says "Yahweh said to my Lord." But the Jews stopped saying "Yahweh" and often said "Lord" instead. Alternate translation: "The Lord God said to my Lord"

my Lord

David was referring to the Christ as "my Lord."

Sit at my right hand

Sitting at the right hand of God is symbolic of receiving great honor and authority from God. Alternate translation: "Sit in the place of honor beside me"

Luke 20:43

until I make your enemies your footstool

God speaks of the Messiah's enemies as if they were furniture on which the Messiah would rest his feet. God would conquer the enemies. Alternate translation: "until I make your enemies like a footstool for you"

Luke 20:44

David therefore calls the Christ 'Lord,'

David recognized that the Christ was greater than David.

so how is he David's son?

"so how can the Christ be David's son?" or "This shows that the Christ is not merely a son of David"

Luke 20:46

Beware of

"Be on guard against"

who desire to walk in long robes

Long robes would show that they were important. Alternate translation: "who like to walk around wearing their important robes"

Luke 20:47

They also devour widows' houses

"They also eat up widows' houses." Jesus speaks of the scribes as if they were hungry animals. Alternate translation: "They also take widows' houses from them"

for a show they make long prayers

"they make long prayers so that people will see them"

Men like this will receive greater condemnation

"They will receive a more severe judgment" or "God will certainly punish them more severely"

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Chapter 21

[1] Jesus looked up and saw the rich men who were putting their gifts into the treasury. [2] He saw a certain poor widow putting in two mites. [3] So he said, "Truly I say to you, this poor widow put in more than all of them. [4] All of these gave gifts out of their abundance. But this widow, out of her poverty, put in all she had to live on."

[5] As some spoke of the temple, how it was decorated with beautiful stones and offerings, he said, [6] "As for these things that you see, the days will come when not one stone will be left on another which will not be torn down."
[7] So they asked him, saying, "Teacher, when will these things happen? What will be the sign when these things are about to happen?" [8] Jesus answered, "Be careful that you are not deceived. For many will come in my name, saying, 'I am he,' and, 'The time is near.' Do not go after them. [9] When you hear of wars and riots, do not be terrified, for these things must happen first, but the end will not happen immediately."

[10] Then he said to them, "Nation will rise against nation, and kingdom against kingdom. [11] There will be great earthquakes, and in various places famines and plagues. There will be terrifying events and great signs from heaven.
[12] But before all of these things, they will lay their hands on you and will persecute you, delivering you over to the synagogues and prisons, bringing you before kings and governors because of my name. [13] It will lead to an opportunity for your testimony.
[14] Therefore resolve in your hearts not to prepare your defense ahead of time, [15] for I will give you words and wisdom that all your adversaries will not be able to resist or contradict.
[16] But you will be given over also by parents, brothers, relatives, and friends, and they will put some of you to death. [17] You will be hated by everyone because of my name. [18] But not a hair from your head will perish. [19] In your endurance you will gain your lives.

[20] "When you see Jerusalem surrounded by armies, then recognize that its desolation is near. [21] Then let those in Judea flee to the mountains, let those who are in the city leave it, and those who are out in the country must not enter the city. [22] For these are days of vengeance, so that all the things that are written will be fulfilled.
[23] Woe to those who are pregnant and to those who are nursing in those days! For there will be great distress upon the land, and wrath to this people. [24] They will fall by the edge of the sword, and they will be led captive into all the nations, and Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled.

[25] "There will be signs in the sun, in the moon, and in the stars, and on the earth. The nations will be in distress, anxious because of the roar of the sea and waves. [26] There will be men fainting from fear and from expectation of the things which are coming upon the world. For the powers of the heavens will be shaken.
[27] Then they will see the Son of Man coming in a cloud with power and great glory. [28] But when these things begin to happen, stand up and lift up your heads, because your redemption is coming near."

[29] Jesus told them a parable, "Look at the fig tree, and all the trees. [30] When they sprout buds, you see for yourselves and know that summer is already near. [31] So also, when you see these things happening, recognize that the kingdom of God is near.
[32] Truly I say to you, this generation will not pass away until all these things take place. [33] Heaven and earth will pass away, but my words will never pass away.

[34] "But pay attention to yourselves, so that your hearts are not burdened with excessive drinking and drunkenness and the worries of life, and that day does not close on you suddenly [35] like a trap. For it will come upon everyone living on the face of the whole earth.
[36] But be alert at all times, praying that you may be strong enough to escape all these things that will take place, and to stand before the Son of Man."

[37] So during the days he was teaching in the temple, and at night he went out and stayed on the mountain that is called Olives. [38] All of the people came early in the morning to hear him in the temple.

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Luke 21

21:1-4

What were mites?

[21:2]

Mites were a type of coin. They were tiny, copper coins that had very little value (see: Mark 12:42). In ancient times, a person would earn about 100 mites in a day.

See: Denarius

Why did Jesus say the widow gave more than other people?

[21:3]

Jesus said the widow gave more than other people. She did not give as much money as other people. However, Jesus said this because she gave everything she had. However, the rich only gave a small part of what they had.

21:5-38

Why did Jesus say, “not one stone will be left on another”?

[21:6]

Jesus said “not one stone will be left on another.” This was a metaphor. Jesus was speaking about the Romans destroying the temple and many of the walls in Jerusalem. This happened about forty years after Jesus died.

See: Metaphor; Temple

What were the things which were about to happen?

[21:7]

Certain things were about to happen. Scholars think the disciples were asking when the temple would be destroyed.

See: Matthew 24:3

See: Disciple; Temple

Why did Jesus say, “the end will not happen immediately”?

[21:9]

Jesus said, “the end will not happen immediately”. Scholars think Jesus was speaking about the Romans destroying the temple in Jerusalem, but he was also thinking about when he returns.

See: Temple; Jesus' Return to Earth

What are the “terrifying events” and the “great signs from heaven”?

[21:11]

Jesus spoke about “terrifying events” and “great signs from heaven.” Scholars think Jesus was speaking about things that happen in the sky. People have never seen these things before and it caused them to fear greatly.

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Perhaps they will affect the whole universe. They think Jesus was speaking about comets and meteors, such as have never been seen before.

See: Sign; Heaven

Why did Jesus say, “they will lay their hands on you”?

[21:12]

Jesus told the disciples “they will lay their hands on you.” He wanted them to know that some of them will be arrested, imprisoned, and tortured.

See: Disciple; Laying on of Hands ; Persecute (Persecution).

How will Jesus give “words and wisdom” to the disciples?

[21:15]

When Jesus told the disciples he would give them “words and wisdom,” he wanted them to know that the Holy Spirit would help the disciples know how to live in a way that honors God.

See: Disciple; Holy Spirit; Reveal (Revelation)

What did it mean to be “given over”?

[21:16]

Someone who is “given over” or “delivered up” is betrayed. People help the leaders to arrest them so they can be punished.

See: Punish (Punishment); Persecute (Persecution)

Why did Jesus say, “not a hair of your head will perish”?

[21:18]

Jesus said, “not a hair of your head will perish.” Some scholars think Jesus wanted the disciples to know that people could not harm the disciples without God giving them permission to do this. However, more scholars think Jesus was speaking about God protecting the disciples. They will live forever with God in heaven forever. God will not punish them, even if people punish them on earth.

See: Disciple; Punish (Punishment); Heaven; Eternal Life

Why did Jesus say, “In your endurance you will gain your lives”?

[21:19]

Jesus said, “In your endurance you will gain your lives” or “souls”. Scholars think Jesus wanted people to keep trusting in God when they were persecuted.

See: Persecute (Persecution); Soul

Why did Jesus say woe to those who are pregnant or nursing in those days?

[21:23]

Jesus said, “woe”(οὐαί/g3759) to those who are pregnant or nursing in those days. The things Jesus spoke were going to happen suddenly. This will make it more difficult for a pregnant or nursing mother.

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See: Woe; Last Days

What was “the times of the Gentiles”?

[21:24]

The words “time of the Gentiles” refer to a certain period of time when the Gentiles will do something.” Some scholars think it is a certain period of time when God will allow the Gentiles to destroy Jerusalem. Other scholars believe it is a certain period of time when Gentiles will be saved (see: Romans 11:25).

See: Gentile; Save (Salvation, Saved from Sins)

What were the signs in the sun, moon, and the stars?

[21:25]

Jesus spoke about the signs in the sun, moon, and the stars. Scholars think Jesus was speaking about changes in the sun, moon, and stars (see: Matthew 24:29; Mark 13:24). These things looked different than they have always looked.

See: Isaiah 34:4; Joel 2:30-31

See: Sign; Last Days

What was a parable?

[21:29]

See: Parable

What was a fig tree?

[21:29]

See: Luke 13:6

What was meant by the words, “the kingdom of God is near”?

[21:31]

Jesus said that the kingdom of God is near. Some scholars think Jesus was saying that the “kingdom of God” would begin soon. Other scholars think Jesus was saying the “kingdom of God” had already begun because God began ruling Christians in some way that he did not before.

See: Kingdom of God

What was “this generation”?

[21:32]

Jesus spoke about this “generation.”

1. Some scholars think a future generation will see Jesus return.
2. Some scholars think the generation was the generation who saw Jesus and the temple in Jerusalem destroyed about forty years after Jesus died.
3. Some scholars think Jesus was speaking about the Jewish people. There will still be Jews when Jesus returns.

4. Some scholars think Jesus was speaking about evil people. There will always be evil people until Jesus returns (see: Luke 11:29-32, 50-51).

See: Generation; Jesus' Return to Earth; Temple

Why did Jesus command people to be alert and pray at all times?

[21:36]

Jesus wanted people to be alert and pray at all times. Scholars think that Jesus wanted Christians to be ready for him to return at any moment. That is, they must not become tired of waiting and then start to sin again.

See: Pray (Prayer); Sin

Who is the “Son of Man”?

[21:36]

See: Son of Man

Luke 21:1

gifts

"gifts of money"

the treasury

The "treasury" means the boxes in the temple courtyard where people put money as a gift to God. Alternate translation: "the temple treasury" or "the collection box at the temple"

Luke 21:2

two mites

"two small coins" or "two tiny copper coins" or "two pennies." These were the least valuable of the coins people used then.

Luke 21:3

Truly I say to you

This means that what Jesus was about to say was very important.

I say to you

Jesus was talking to his disciples.

this poor widow put in more than all of them

God considers her gift, a small amount of money, more significant than the large amounts of money the men gave. Alternate translation: "the small gift of this widow is more valuable than the larger gifts of the rich men"

Luke 21:4

gave gifts out of their abundance

"have a lot of money but only gave a small portion of it"

out of her poverty

"who has very little money"

Luke 21:5

offerings

"things people had given to God"

Luke 21:6

these things that you see

This refers to the beautiful temple and its decorations.

the days will come when

"there will be a time when" or "someday"

not one stone will be left on another which will not be torn down

"every stone will be removed from its place and torn down" or "not one stone will be left on another. Enemies will tear down every stone." The temple was made of stones, but enemies would come and destroy it.

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Luke 21:7

they asked him

"the disciples asked Jesus" or "Jesus's disciples asked him"

these things

This refers to what Jesus has just said about enemies destroying the temple.

Luke 21:8

that you are not deceived

"that you do not believe lies" or "that no one deceives you"

many will come in my name

"many will come claiming to be me" or "many will come claiming to have my authority"

I am he

"I am the Christ" or "I am the Messiah"

Do not go after them

"Do not believe them" or "Do not become their disciples"

Luke 21:9

wars and riots

Here "wars" probably refers to fighting between countries, and "riots" probably refers to people fighting against their own leaders or against others in their country. Alternate translation: "wars and rebellions" or "wars and revolutions"

do not be terrified

"do not let these things terrify you" or "do not be afraid"

the end will not happen immediately

"the end will not happen immediately after those things happen" or "the end will not happen immediately after the wars and riots"

the end

Possible meanings are "the end of the age" or "the end of the world"

Luke 21:10

Nation will rise against nation

"The people of one nation will attack the people of another nation" or "The people of some nations will attack the people of other nations"

Nation

This refers to ethnic groups of people rather than to countries.

and kingdom against kingdom

"and the people of one kingdom will attack the people of another kingdom"" or "and the people of some kingdoms will attack the people of other kingdoms"

Luke 21:11

and in various places famines and plagues

"and there will be famines and plagues in many places" or "and there will be times of hunger and diseases in different places"

terrifying events

"events that terrify people" or "events that cause people to be very afraid"

Luke 21:12

they will lay their hands on you

"people will arrest you"

delivering you over to the synagogues

"giving you over to the leaders of the synagogues"

because of my name

"because of me" or "because you follow me"

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Luke 21:13

for your testimony

"for you to tell them your testimony about me" or "for you to witness about me"

Luke 21:14

resolve in your hearts

"make up your mind" or "decide firmly"

not to prepare your defense ahead of time

"not to figure out ahead of time what you will say in order to defend yourself against their accusations"

Luke 21:15

I will give you words and wisdom

"I will give you wise words" or "I will tell you what wise things to say"

contradict

show to be false

Luke 21:16

you will be given over also by parents, brothers, relatives, and friends

"even your parents, brothers, relatives, and friends will give you over to the authorities"

they will put some of you to death

"they will kill some of you." Possible meanings are "the authorities will kill some of you" or "those who deliver you up will kill some of you." The first meaning is more likely.

Luke 21:17

You will be hated by everyone

"Everyone will hate you"

because of my name

"my name" here refers to Jesus. Alternate translation: "because of me" or "because you follow me"

Luke 21:18

But not a hair from your head will perish

Jesus speaks of one of the smallest parts of a person. He is emphasizing that the whole person will not perish. Jesus had already said that some of them would be put to death, so some understand this to mean that they would not be harmed spiritually. Alternate translation: "But even every hair on your head will be safe" or "But these things cannot really harm you"

Luke 21:19

In your endurance

"By holding firm." This can be stated in the opposite way. Alternate translation: "If you do not quit"

you will gain your lives

"you will save yourselves"

Luke 21:20

Jerusalem surrounded by armies

"armies surrounding Jerusalem"

that its desolation is near

"that Jerusalem will soon be destroyed" or "that they will soon destroy it"

Luke 21:21

flee

run away from danger

in the country

This refers to the rural areas outside Jerusalem. Alternate translation: "outside the city"

Luke 21:22

these are days of vengeance

"these are days of punishment" or "this will be the time when God will punish this city"

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all the things that are written will be fulfilled

"all the things that the prophets wrote in the scriptures will happen"

Luke 21:23

to those who are nursing

"to mothers who are nursing their babies"

there will be great distress upon the land

Possible meanings are "the people of the land will be suffer terribly" or "there will be terrible disasters in the land."

and wrath to this people

"and there will be wrath to the people at that time" or "and this people will experience God's anger" or "and God will be very angry and will punish this people"

Luke 21:24

They will fall by the edge of the sword

"They will be killed by the edge of the sword" or "Enemy soldiers will kill them"

they will be led captive into all the nations

"their enemies will capture them and take them to many other countries"

Jerusalem will be trampled by the Gentiles

Jesus speaks about what will happen to Jerusalem as if the people of other nations will walk on it and crush it down with their feet. Possible meanings are the Gentile nations will conquer Jerusalem and occupy it or the Gentile nations will destroy the city of Jerusalem.

until the times of the Gentiles are fulfilled

"until the period of the Gentiles ends"

Luke 21:25

The nations will be in distress

"The people of the nations will be deeply troubled"

anxious because of the roar of the sea and waves

"and the loud noise of the sea and its rough movements will frighten them." This seems to refer to unusual storms or disasters involving the seas.

Luke 21:26

the things which are coming upon the world

"the things that will happen in the world" or "the things that will happen to the world"

the powers of the heavens will be shaken

Possible meanings are "God will shake the sun, moon, and stars so they will not move in their normal ways" or "God will trouble the powerful spirits in the heavens." The first is recommended.

Luke 21:27

the Son of Man coming

Jesus is referring to himself. Alternate translation: "me, the Son Man, coming"

with power and great glory

Here "power" probably refers to his authority to judge the world. Here "glory" may refer to a bright light. God sometimes shows his greatness with a very bright light. Alternate translation: "powerfully and gloriously" or "and he will be powerful and very glorious"

Luke 21:28

stand up

Sometimes when people are afraid, they crouch down in order to avoid being seen or hurt. When they are no longer afraid, they get up. Alternate translation: "stand up with confidence"

lift up your heads

"look up"

because your redemption is coming near

"because your salvation is coming near" or "because God will soon redeem you" or "because God will soon rescue you"

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Luke 21:30

When they sprout buds

"When new leaves start to grow"

summer is already near

"summer is about to start" or "the dry, hot season is about to start" or "the first figs will become ripe soon"

Luke 21:31

So also, when you see these things happening

The words "these things" refer to the events that Jesus spoke about in 21:25-26.

the kingdom of God is near

"God will soon establish his kingdom"or "God will soon rule as king"

Luke 21:32

this generation

Possible meanings are the generation that will see the first of the signs Jesus speaks of or the generation Jesus is speaking to. The first is more likely.

will not pass away until

"will still be alive when"

Luke 21:33

Heaven and earth will pass away

"Heaven and earth will cease to exist." The word "heaven" here refers to the sky and the universe beyond it.

my words will never pass away

"my words will never cease to exist" or "my words will never fail." Jesus uses "words" here to refer to everything he says.

will never pass away

"will remain forever"

Luke 21:34

so that your hearts are not burdened

The "heart" here refers to the mind and thoughts of the person. Alternate translation: "so that you are not burdened"

are not burdened with excessive drinking and drunkenness

"are not distracted by excessive drinking and drunkenness" or "are not busy with drinking too much wine and becoming drunk"

the worries of life

"the things you worry about as you live every day"

that day does not close on you suddenly

"that day does not happen when you are not expecting it" or "that day does not surprise you"

that day

"the day when the Son of Man comes"

Luke 21:35

like a trap

"as when a trap closes suddenly on an animal”

it will come upon everyone

"it will affect everyone" or "the events of that day will affect everyone"

on the face of the whole earth

"on the surface of the whole earth" or "on the entire earth"

Luke 21:36

be alert

"be watchful" or "be aware of what is happening"

strong enough to escape all these things

Possible meanings are "strong enough to endure these things" or "able to avoid these things."

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these things that will take place

"these things that will happen." Jesus has just told them about terrible things that will happen, such as persecution, war, and captivity.

to stand before the Son of Man

"to stand with confidence before the Son of Man." This probably refers to when the Son of Man judges everyone. A person who is not ready will be afraid of the Son of Man and will not stand with confidence.

Luke 21:37

during the days he was teaching

"during the daytime Jesus would teach" or "he would teach each day"

in the temple

"at the temple" or "in the temple courtyard"

at night he went out

"at night he would go out of the city"

Luke 21:38

came early in the morning

"would come early each morning"

to hear him in the temple

"to hear him teach in the temple courtyard"

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Chapter 22

[1] Now the Festival of Unleavened Bread was approaching, which is called the Passover. [2] The chief priests and the scribes were seeking how they could put Jesus to death, for they were afraid of the people.

[3] Then Satan entered into Judas, the one called Iscariot, who was one of the twelve. [4] Judas went to the chief priests and captains and discussed with them how he would betray Jesus to them.
[5] They were glad and agreed to give him money. [6] He consented and looked for an opportunity to give him over to them away from the crowd.

[7] Then came the day of unleavened bread, on which the Passover lamb had to be sacrificed. [8] So Jesus sent Peter and John, saying, "Go and prepare for us the Passover meal, so that we may eat it."

[9] They said to him, "Where do you want us to make preparations?"

[10] He answered them, "Look, when you have entered the city, a man bearing a pitcher of water will meet you. Follow him into the house that he goes into. [11] Then say to the master of the house, 'The Teacher says to you, "Where is the guest room, where I will eat the Passover with my disciples?"'
[12] He will show you a large furnished upper room. Make the preparations there." [13] So they went, and found everything as he had said to them. Then they prepared the Passover meal.

[14] When the hour came, he sat down with the apostles. [15] Then he said to them, "I have greatly desired to eat this Passover with you before I suffer. [16] For I say to you, I will not eat it again until it is fulfilled in the kingdom of God."
[17] Then Jesus took a cup, and when he had given thanks, he said, "Take this, and share it among yourselves. [18] For I say to you, I will not drink of the fruit of the vine again until the kingdom of God comes."
[19] Then he took bread, and when he had given thanks, he broke it, and gave to them, saying, "This is my body, which is given for you. Do this in remembrance of me." [20] He took the cup in the same way after supper, saying, "This cup is the new covenant in my blood, which is poured out for you.
[21] But pay attention. The hand of the one who betrays me is with me at the table. [22] For the Son of Man indeed goes as it has been determined. But woe to that man through whom he is betrayed!" [23] They began to discuss among themselves which one of them it might be who would do this.

[24] Then there arose also a quarrel among them about which of them was considered to be greatest. [25] He said to them, "The kings of the Gentiles are lords over them, and the ones who have authority over them are called doers of good deeds.
[26] But it must not be like this with you. Instead, let the greatest among you become like the youngest and the one who leads like the one who serves. [27] For who is greater, the one who sits at the table, or the one who serves? Is it not the one who sits at the table? Yet I am among you as one who serves.
[28] But you are the ones who have continued with me in my trials. [29] I set you over a kingdom, even as my Father has set me over a kingdom, [30] that you may eat and drink at my table in my kingdom, and you will sit on thrones judging the twelve tribes of Israel.

[31] "Simon, Simon, be aware, Satan asked to have you, that he might sift you as wheat. [32] But I have prayed for you, that your faith may not fail. After you have turned back again, strengthen your brothers."

[33] Peter said to him, "Lord, I am ready to go with you both to prison and to death."

[34] Jesus replied, "I tell you, Peter, the rooster will not crow this day before you deny three times that you know me."

[35] Then Jesus said to them, "When I sent you out without a purse, a bag of provisions, or sandals, did you lack anything?"

They answered, "Nothing."

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[36] Then he said to them, "But now, the one who has a purse, let him take it, and likewise a bag of provisions. The one who does not have a sword should sell his cloak and buy one.
[37] For I say to you, what is written about me must be fulfilled, 'He was counted with the lawless ones.' For what is predicted about me is being fulfilled."

[38] Then they said, "Lord, look! Here are two swords."

He said to them, "It is enough."

[39] Jesus went, as he often did, to the Mount of Olives, and the disciples followed him. [40] When they arrived, he said to them, "Pray that you do not enter into temptation."
[41] He went away from them about a stone's throw, and he knelt down and prayed, [42] saying, "Father, if you are willing, remove this cup from me. Nevertheless not my will, but yours be done."
[43] Then an angel from heaven appeared to him, strengthening him. [44] Being in agony, he prayed more earnestly, and his sweat became like great drops of blood falling down upon the ground.
[45] When he rose up from his prayer, he came to the disciples and found them sleeping because of their sorrow [46] and asked them, "Why are you sleeping? Rise and pray, that you may not enter into temptation."

[47] While he was still speaking, behold, a crowd appeared, with Judas, one of the twelve, leading them. He came near to Jesus to kiss him, [48] but Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"

[49] When those who were around Jesus saw what was happening, they said, "Lord, should we strike with the sword?" [50] Then one of them struck the servant of the high priest, and cut off his right ear.

[51] Jesus said, "That is enough!" He touched his ear, and healed him.
[52] Jesus said to the chief priests, to the captains of the temple, and to elders who came against him, "Do you come out as against a robber, with swords and clubs? [53] When I was daily with you in the temple, you did not lay your hands on me. But this is your hour, and the authority of darkness."

[54] Seizing him, they led him away and brought him into the high priest's house. But Peter followed from a distance. [55] After they had kindled a fire in the middle of the courtyard and had sat down together, Peter sat in the midst of them.
[56] A certain female servant saw him as he sat in the light of the fire and looked straight at him and said, "This man also was with him."

[57] But Peter denied it, saying, "Woman, I do not know him."

[58] After a little while someone else saw him, and said, "You are also one of them."

But Peter said, "Man, I am not."

[59] After about an hour another man insisted and said, "Truly this man also was with him, for he is a Galilean."

[60] But Peter said, "Man, I do not know what you are saying." Immediately, while he was speaking, a rooster crowed.
[61] Turning, the Lord looked at Peter, and Peter remembered the word of the Lord, when he said to him, "Before a rooster crows today you will deny me three times." [62] Peter went outside and wept bitterly.

[63] Then the men holding Jesus in custody mocked and beat him. [64] They put a cover over him and asked him, saying, "Prophesy! Who is the one who hit you?" [65] They spoke many other things against Jesus, blaspheming him.

[66] As soon as it was day, the elders of the people gathered together, both chief priests and scribes. They led him into the Council [67] and said, "If you are the Christ, tell us."

But he said to them, "If I tell you, you will not believe,

[68] and if I ask you, you will not answer.

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[69] But from now on, the Son of Man will be seated at the right hand of the power of God."

[70] They all said, "Then you are the Son of God?"

Jesus said to them, "You say that I am."

[71] They said, "Why do we still need a witness? For we ourselves have heard from his own mouth."

Luke 22

22:1-6

What was the “festival of Unleavened Bread”?

[22:1]

See: Festival of Unleavened Bread; Passover

Why did the chief priests and the scribes discuss “how” to put Jesus to death?

[22:2]

The chief priests and scribes wanted to kill Jesus. Scholars think the chief priests and the scribes were talking about how to kill Jesus. They wanted to kill him in a way that was not against the law. They wanted to find something Jesus did that would make the Roman government kill him.

See: High Priest; Scribe

Why were the Jewish leaders afraid of the people?

[22:2]

The Jewish leaders were afraid of the people. Some scholars think the Jewish leaders were afraid of the people because the people might be angry if they arrested Jesus for the wrong reasons. Perhaps the people would riot and cause great trouble. A riot would make the Romans angry (see: Acts 19:40).

Advice to translators: A riot is when a large group of people get angry and they destroy things.

How did Satan enter into Judas Iscariot?

[22:3]

Satan entered into Judas. That is, Satan began to control Judas’ thoughts and Judas began to obey Satan. Satan wanted Judas to betray Jesus (see: John 6:70-71; 13:2,27).

See: Satan (The Devil)

22:7-13

Why did the Jews have the Passover lamb?

[22:7]

The Jews had the Passover lamb because it reminded them of when they left Egypt. At this time, they killed a lamb and painted its blood onto the two side doorposts and the tops of the door frames of the houses (see: Exodus 12:5-7). God saw the blood on the door and he passed over the house with the blood on the door and did not kill the firstborn in the house (see: Exodus 12:12-13).

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See: Passover; Lamb of God; Blood; Firstborn (Birthright)

Why did Jesus tell the disciples to look for a man bearing a pitcher of water?

[22:10]

In ancient Israel, only the women carried pitchers of water. Scholars think that when Jesus wanted his disciples to look for a man carrying a pitcher of water because there would only be one man carrying a pitcher of water. Then they would know who they must follow.

22:14-23

How will the Passover be fulfilled in the kingdom of God?

[22:16]

The Passover will be fulfilled in the kingdom of God. At that time, people will not sin and things will not die. Scholars think there will be a great feast and Christians will celebrate and be with Jesus forever. This is sometimes called the wedding feast of the Lamb.

See: Passover; Kingdom of God; Fulfill (Fulfillment); Sin; Lamb of God

What did Jesus mean when he said, “This is my body, which is given for you”?

[22:19]

Jesus said, “This is my body, which is given for you.” He was speaking about dying so that people could be at peace with God.

See: Lord's Supper

Why did Jesus say, “This cup is the new covenant in my blood”?

[22:20]

See: Lord's Supper; New Covenant; Blood

How was the betrayal of Jesus “determined”?

[22{22]

God “determined”(ὁρίζω/g3724) that Judas would betray Jesus (see: Acts 2:23). That is, God knew that this would happen. However, Jesus said the person who betrayed him will answer to God. That is, even though God knew Jesus would be betrayed, God would punish Judas.

See: Foreknow (Foreknowledge); Predestine (Predestination); Punish (Punishment); Elect (Election); Will of God

22:24-30

Why did Jesus say, “let the one who is the greatest among you become like the youngest”?

[22:26]

In ancient times, the younger people typically served those who were older. They thought the older people were greater in some way and people should honor them. Jesus did not want his disciples to live as if they were greater than other people, rather he wanted them to serve other people.

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When will Jesus give the disciples a kingdom?

[22:29]

Jesus will give his disciples a kingdom. That is, they will rule something. Some scholars say Jesus will give the disciples a kingdom after he returns to the earth. Fewer scholars think say Jesus gave them a kingdom when he said this. Jesus was a servant during his time on earth, so the disciples must also lead other people by serving them.

See: Disciple; Jesus' Return to Earth

How will the disciples judge the twelve tribes of Israel?

[22:30]

The disciples will judge the twelve tribes of Israel. Some scholars say the disciples will judge the twelve tribes of Israel for accepting or rejecting the gospel. Other scholars say the disciples will rule the twelve tribes of Israel some day. Perhaps this will happen after Jesus returns to the earth.

See: Tribes of Israel; Gospel; Jesus' Return to Earth

22:31-34

Why did Jesus say “Simon, Simon”?

[22:31]

Jesus said “Simon, Simon” because he wanted Simon to listen closely to what Jesus was going to tell him. Perhaps Jesus addressed Peter as “Simon” to remind him that he needed help because he was about to be tested.

See: Test

Why did Jesus say, “that he might sift you as wheat”?

[22:31]

Jesus told Simon that Satan wanted to “sift” him as wheat is sifted. This was a metaphor. Sifting was the violent, shaking action taken to separate grain. It was separated into something people wanted and something people did not want. Jesus was telling Simon that Satan wanted him not to trust in Jesus.

See: Satan (The Devil); Metaphor; Faith (Believe in)

Why did Jesus say “the rooster will not crow this day” before Simon denied him three times?

[22:34]

In ancient Israel, the Jewish day started at sundown, that is, in the evening. The rooster generally crows just before sunrise. Jesus wanted Simon to know that he would deny him three times sometime during the night before the sunrise.

22:35-38

Why did Jesus tell the disciples to buy swords?

[22:36]

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Jesus told his disciples to buy swords.

1. Some scholars think Jesus was warning his disciples that they may need to defend themselves. Traveling on the roads was often dangerous.
2. Some scholars think Jesus used a metaphor when he spoke about swords. That is, he was warning the disciples that they were going to be persecuted or people were going to try to hurt them.

See: Disciple; Metaphor; Persecute (Persecution)

22:39-46

Where was the Mount of Olives?

[22:39]

See Map: Mount of Olives

What did it mean to “enter into temptation”?

[22:40]

When someone entered into temptation, they sinned when they were tempted. Jesus had already told the disciples that Satan will tempt them.

See: Tempt (Temptation); Satan (The Devil)

Why did Jesus say to God the Father, “If you are willing, remove this cup from me”?

[22:42]

Jesus asked God the Father to remove the cup from him if God the Father was willing to do this. The cup was a symbol. Jesus was speaking about the suffering he was about to endure. That is, Jesus was about to be tortured and then killed. Jesus was praying that God would rescue him from the suffering. However, he would do this if it was what God the Father wanted him to do.

See: God the Father; Will of God; Symbol

How did the angel from heaven strengthen Jesus?

[22:43]

The angel from heaven strengthened Jesus. Scholars think the angel helped Jesus to endure the pain he was having.

See: Angel; Heaven

Why did Luke say that Jesus’ “sweat became like great drops of blood”?

[22:44]

Luke said that Jesus’ “sweat became like great drops of blood”. Some scholars think Luke was saying that Jesus was sweating so much that sweat fell to the ground just as blood does when someone is bleeding. Other scholars think Luke was saying that Jesus’ sweat blood.

Why did Jesus say the disciples were “sleeping because of their sorrow”?

[22:45]

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Jesus said the disciples were sleeping because they were sad. Some scholars think the disciples were exhausted because of the great “sorrow”(λύπη/g3077) they experienced being with Jesus that day. Other scholars say it was because they saw their Jesus in much pain.

22:47-53

Why did Jesus ask Judas if he was “betraying the Son of Man with a kiss”?

[22:48]

In ancient Israel, friends often greeted one another with a kiss of some kind. Some scholars think Jesus was sad that Judas was betraying him when he kissed Jesus. That is, Judas told people who Jesus was when he kissed Jesus. Judas was, in fact, handing Jesus over to his enemies, that is, to those who would crucify him.

See: Son of Man

What was the “authority of darkness”?

[22:53]

In the Bible, the “authority of darkness” was a symbol of Satan and every evil thing that served him. Jesus wanted people to know that the people who came out at night to arrest him were following Satan.

See: Light and Darkness (Metaphor); Satan (The Devil)

22:54-62

Why did the crowd take Jesus to the high priest?

[22:54]

The crowd took Jesus to the high priest. They wanted Jesus to answer the Jewish leaders who accused him of doing and saying evil things. The high priest could decide if Jesus was guilty of anything against the Law of Moses.

See: High Priest; Law of Moses

Why did Jesus appear before Pilate and Herod?

Jesus appeared before Pilate because Rome controlled Israel (see: Matthew 27: 11-26; John 18:28-40). The Jewish leaders were not able to kill Jesus without getting permission from the Roman government. However, Pilate did not find Jesus guilty of any crime worthy of death. Pilate sent Jesus to Herod because Jesus was from Galilee. Herod ruled over Galilee. The Romans gave him permission to do this.

See: King Herod; Rome (Roman Empire, Caesar)

See Map: Galilee

22:63-65

Why did the guards mock and beat Jesus?

[22:63]

The guards mocked and beat Jesus. They insulted him while they were striking him with their fists. The Romans often hit people they arrested. Isaiah prophesied that the Messiah would sufferer in many ways (see: Isaiah 53).

See: Prophecy (Prophesy) ; Messiah (Christ)

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22:66-71

Who were the elders?

[22:66]

See: Elder

Why did the Jewish leaders ask Jesus if he was the “Christ”?

[22:67]

The Jewish leaders asked Jesus if he was the “Christ” because they did not believe he was the Messiah. They believed that if Jesus said that he was the Messiah, they could charge him with blasphemy. Then they would kill Jesus.

See: Messiah (Christ); Blaspheme (Blasphemy)

What was the “right hand of the power of God”?

[22:69]

In ancient times, when someone was seated at the “right hand” of the king, he was in the highest place of honor. Jesus wanted the Jewish leaders to know that he would soon be given the highest honor possible.

Why did Jesus answer the religious leaders’ question by saying, “You say that I am”?

[22:70]

Jesus said, “You say that I am”. Scholars think Jesus was saying, “I am the Son of God just as your question is asking”.

See: Son of God; Yahweh (I am)

Luke 22:1

Now

This word is used here to introduce a new event.

the Festival of Unleavened Bread

"the festival when they ate unleavened bread" or "the festival when they ate bread that did not have yeast"

was approaching

"was about to begin"

Luke 22:2

were seeking how

"were looking for an opportunity" or "were thinking of ways in which"

they could put Jesus to death

The priests and scribes did not have the authority to kill Jesus, but they hoped to get others to kill him. Alternate translation: "they could get the government to kill Jesus"

Luke 22:3

Satan entered into Judas, the one called Iscariot

What happened might have been similar to demon possession, but Judas was apparently able to control his own actions. Alternate translation: "Satan took control of Judas, the one called Iscariot"

Luke 22:4

captains

"officers of the temple guards"

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how he would betray Jesus to them

"how he would help them arrest Jesus"

Luke 22:6

He consented

"Judas agreed"

Luke 22:7

the day of unleavened bread

"the day of bread without yeast." This was the day the Jews would take all bread made with yeast out of their homes. Then they would celebrate the Festival of Unleavened Bread for seven days.

the Passover lamb had to be sacrificed

Each family or group of people would kill a lamb and eat it together. Alternate translation: "people had to kill a lamb for their Passover meal"

Luke 22:8

prepare

This is a general word meaning "make ready." Jesus was not necessarily telling Peter and John to do all the cooking.

so that we may eat it

Jesus was including Peter and John when he said "we." Peter and John would be part of the group of the disciples that would eat the meal.

Luke 22:9

to make preparations

"to make preparations for the meal" or "to prepare the meal"

Luke 22:10

Look

"Listen" or "Pay attention"

a man bearing a pitcher of water will meet you

"you will see a man carrying a pitcher of water." He would probably be carrying the jar on his shoulder.

Follow him into the house

"Follow him, and go into the house"

Luke 22:11

The Teacher says to you, "Where is the guest room, where I ... with my disciples?"

The quote beginning with "Where is the guest room" is a direct quote of what Jesus, the teacher, wants to say to the master of his house. Alternate translation: "The Teacher asks where the guest room is in which he ... with his disciples" or "The Teacher says to show us the guest room where he ... with us and the rest of his disciples."

The Teacher

This refers to Jesus.

eat the Passover

"eat the Passover meal"

Luke 22:12

Connecting Statement:

Jesus continues giving instructions to Peter and John.

He will show you

"The owner of the house will show you"

upper room

"room upstairs"

Luke 22:13

So they went

"So Peter and John went"

Luke 22:14

When the hour came

"When it was time to eat the meal"

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he sat down

"Jesus sat down"

Luke 22:16

until it is fulfilled

Possible meanings are "until God completes the purpose of the Passover Festival" or "until what the Passover represents happens"

Luke 22:17

when he had given thanks

"when he had given thanks to God"

share it among yourselves

"share the wine in this cup among yourselves" or "each of you drink some of the wine from this cup"

Luke 22:18

I will not drink of the fruit of the vine

"I will not drink wine." Grapes grow on grapevines. People make wine from fermented grape juice.

until the kingdom of God comes

"until God establishes his kingdom" or "until God rules in his kingdom"

Luke 22:19

he broke it

"he ripped it" or "he tore it." The bread did not have yeast in it, so it was flat.

This is my body

Possible meanings are "This bread is my body" and "This bread represents my body."

my body, which is given for you

"my body, which I give for you"

Luke 22:20

This cup

"The wine in this cup" or "This cup of wine"

the new covenant in my blood, which is poured out for you

Here "blood, which is poured out" represents death. Jesus's death establishes the new covenant that God makes with his people. Alternate translation: "the new covenant that God will put into effect because I shed my blood for you"

Luke 22:21

The hand of the one who betrays me

"The person who betrays me" or "The man who is ready to betray me"

Luke 22:22

For the Son of Man indeed goes

"For, indeed, the Son of Man will die"

the Son of Man indeed goes

Jesus is speaking about himself in the third person. Alternate translation: "I, the Son of Man, indeed go"

as it has been determined

"as God has determined" or "as God has planned"

But woe to that man through whom he is betrayed

"But woe to the man who betrays the Son of Man" or "But how terrible it will be for that man who betrays the Son of Man"

Luke 22:24

Then there arose also a quarrel among them

"Then the apostles began to argue among themselves"

was considered to be greatest

"was the most important" or "the people thought was most important"

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Luke 22:25

are lords over them

"rule forcefully over the Gentiles"

are called

The ordinary people probably did not think that those rulers did good to them. Alternate translation: "like to be called" or "call themselves"

Luke 22:26

it must not be like this with you

"you must not act like that"

and the one who leads like the one who serves

"and let the one who leads become like the one who serves"

the one who serves

"a servant"

Luke 22:27

For who is greater ... serves?

"For who is more important ... serves?" Jesus uses this question to encourage his disciples to think. Alternate translation: "I want you to think about who is greater ... serves."

the one who sits at the table

"the one who is dining" or "the one who eats at the table"

Is it not the one who sits at the table?

"Of course the one who sits at the table is more important than the servant!"

Yet I am among you as one who serves

"But I am with you like a servant"

Luke 22:28

who have continued with me in my trials

"who have stayed with me as I have struggled"

Luke 22:29

I set you over a kingdom, even as my Father has set me over a kingdom

"Just as my Father has given a kingdom to me, I give a kingdom to you" or "Just as my Father has given me authority to rule as king, I give you authority to rule as kings"

my Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Luke 22:30

you will sit on thrones

Kings sit on thrones. Sitting on a throne is a symbol of ruling. Alternate translation: "you will work as kings" or "you will rule as kings"

Luke 22:31

Simon, Simon

Jesus said his name twice to show that what he was about to say to him was very important.

to have you, that he might sift you

The word "you" refers to all of the apostles.

that he might sift you as wheat

This means that Satan wanted to test the disciples to find something wrong. Alternate translation: "that he might test you like someone who passes grain through a sieve"

Luke 22:32

But I have prayed for you that your faith

The word "you" and "your" in this veres refer specifically to Simon.

that your faith may not fail

"that you will continue to have faith" or "that you will continue to trust me"

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After you have turned back again

"After you start believing in me again" or "After you start serving me again"

strengthen your brothers

"encourage your brothers to be strong in their faith" or "help your brothers believe in me"

your brothers

"your fellow believers" or "the other disciples"

Luke 22:34

the rooster will not crow this day, before you deny three times that you know me

"you will deny three times that you know me before the rooster crows this day"

rooster

a bird that calls out loudly before the sun comes up

this day

The Jewish day begins at sunset. Jesus was speaking after the sun had set. The rooster would crow just before morning. The morning was part of "this day." Alternate translation: "tonight" or "in the morning"

Luke 22:35

Jesus said to them, "When I sent you ... did you lack anything?" They answered, "Nothing."

The word "you" refers to the apostles. Jesus uses a question so that they would remember how God provided what they needed in the past.

a purse

A purse is a bag for holding money. Here the word is used to refer to money.

a bag of provisions

"a travelers' bag" or "a bag of food"

Nothing

"We did not lack anything" or "We had everything we needed"

Luke 22:36

and likewise a bag of provisions

"and let him also take a bag of provisions" or "and also a bag of provisions"

The one who does not have a sword should sell his cloak

"If anyone does not have a sword, he should sell his cloak"

cloak

"coat" or "outer garment"

Luke 22:37

what is written about me

"what a prophet wrote about me in the scriptures"

must be fulfilled

"must happen" or "God will cause to happen"

He was counted with the lawless ones

Here Jesus is quoting the scriptures. "People counted him as a member of the group of lawless men"

the lawless ones

"those who break the law" or "the criminals"

For what is predicted about me is being fulfilled

"For what the prophet predicted about me is about to happen"

Luke 22:38

It is enough

Possible meanings are "We have enough swords" or "Do not talk anymore about swords"

Luke 22:39

General Information:

Jesus goes to the Mount of Olives to pray.

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Luke 22:40

that you do not enter into temptation

"that you are not tempted" or "that nothing tempts you and causes you to sin"

Luke 22:41

about a stone's throw

"about the distance that someone can throw a stone" or "a short distance"

Luke 22:42

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

remove this cup from me

Jesus refers to what he will soon experience as if it were a cup of bitter liquid that he would have to drink. Alternate translation: "allow me to not drink from this cup" or "allow me to not experience what is about to happen"

Nevertheless not my will, but yours be done

"But do what is according to your will rather than what is according to my will"

Luke 22:44

Being in agony, he prayed more earnestly

"He was suffering greatly, and so he prayed more intensely"

his sweat became like great drops of blood falling down upon the ground

"his sweat was falling to the ground like large drops of blood"

Luke 22:45

When he rose up from his prayer, he

"When Jesus got up after praying, he" or "After praying, Jesus got up and he"

found them sleeping because of their sorrow

"saw that they were sleeping because they were tired from their sadness"

Luke 22:47

behold, a crowd appeared

The word "behold" alerts us to an important event.

leading them

"leading them to Jesus"

to kiss him

"to greet him with a kiss" or "to greet him by kissing him." When men greeted other men who were family or friends, they would kiss them on one cheek or both cheeks. If your readers would find it embarrassing to say that a man would kiss another man, you could translate it in a more general way: "to give him a friendly greeting."

Luke 22:48

are you betraying the Son of Man with a kiss?

Jesus uses a question to rebuke Judas for betraying him with a kiss. Normally a kiss is a sign of love. Alternate translation: "it is a kiss you are using to betray the Son of Man!"

the Son of Man with a kiss

Jesus uses this term to refer to himself. Alternate translation: "me, the Son of Man, with a kiss"

Luke 22:49

those who were around Jesus

This refers to Jesus's disciples.

what was happening

This refers to the priests and soldiers coming to arrest Jesus.

should we strike with the sword

"should we fight against them with swords"

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Luke 22:50

one of them struck the servant of the high priest

"one of the disciples struck the servant of the high priest with a sword"

Luke 22:51

That is enough

"Do not do any more of that"

touched his ear

"touched the servant where his ear had been cut off"

Luke 22:52

Do you come out as against a robber, with swords and clubs?

"Do you come out with swords and clubs because you think I am a robber?" or "You know that I am not a robber, yet you come out to me bringing swords and clubs."

Luke 22:53

in the temple

"in the temple courts" or "at the temple"

you did not lay your hands on me

"you did not arrest me"

this is your hour

"this is your time to do what you want"

and the authority of darkness

"Darkness" represents evil. Alternate translation: "and darkness has authority" or "and darkness reigns"

Luke 22:54

led him away

"led Jesus away from the garden"

Luke 22:55

they had kindled a fire

"some people had made a fire." The fire was to keep the people warm during the cool night. Alternate translation: "some people started a fire to keep warm"

the middle of the courtyard

This was the courtyard at the high priest's house. It had walls around it, but no roof.

in the midst of them

"together with them"

Luke 22:56

This man also was with him

The woman was telling the people about Peter being with Jesus. She probably did not know Peter's name.

Luke 22:57

But Peter denied it

"But Peter said that it was not true"

Woman, I do not know him

Peter did not know the woman's name. He was not insulting her by calling her "woman." If people would think he was insulting her, you could use a culturally acceptable way for a man to address a woman he does not know, or you could leave out the word.

Luke 22:58

You are also one of them

"You are also one of those who were with Jesus"

Man, I am not

Peter did not know the man's name. He was not insulting him by calling him "Man." If people would think he was insulting him, you could use a culturally acceptable way for a man to address a man he does not know, or you could leave out the word.

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Luke 22:59

insisted and said

"said insistently" or "said loudly"

Truly this man

Here "this man" refers to Peter. The speaker probably did not know Peter's name.

he is a Galilean

The man could probably tell Peter was from Galilee from the way he spoke.

Luke 22:60

I do not know what you are saying

"I do not know what you are talking about." This expression means that Peter completely disagrees with the man. Alternate translation: "what you said is not true at all"

Luke 22:61

Turning, the Lord looked at Peter

"The Lord turned and looked at Peter"

the word of the Lord

"what the Lord had said"

deny me three times

"deny three times that you know me"

Luke 22:62

Peter went outside

"Peter went out of the courtyard"

Luke 22:64

They put a cover over him

"They covered his eyes so that he could not see"

Prophesy! Who is the one who hit you?

The guards believed that a prophet would know who hit him even if he could not see. But they did not believe that Jesus was a real prophet. Alternate translation: "Prove that you are a prophet. Tell us who hit you!" or "Hey prophet, who hit you?"

Luke 22:66

As soon as it was day

"At dawn"

They led him into the Council

"The elders had Jesus brought before the Council" or "They led Jesus into the Council meeting"

Luke 22:68

if I ask you, you will not answer

This was a way for Jesus to rebuke them without giving them a reason to convict him. These words, along with "If I tell you, you will not believe" (verse 67), show that Jesus did not believe that the council really wanted to know the truth.

Luke 22:69

will be seated at the right hand of the power of God

Sitting at the right hand of God is symbolic of having great honor and authority from God. Alternate translation: "will be seated in the place of honor beside the power of God"

the power of God

"the all-powerful God." Here "power" refers to God's supreme authority.

Luke 22:70

Then you are the Son of God?

"So when you said that, did you mean that you are the Son of God?"

Son of God

It is best to translate “Son” with the same word that your language uses to refer to a human son.

You say that I am

"Yes, it is just like you say"

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Luke 22:71

Why do we still need a witness?

"We have no further need for witnesses!"

have heard from his own mouth

"have heard him say it"

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Chapter 23

[1] The whole company of them rose up and brought Jesus before Pilate. [2] They began to accuse him, saying, "We found this man misleading our nation, forbidding to give tribute to Caesar, and saying that he himself is Christ, a king."

[3] Pilate asked him, saying, "Are you the King of the Jews?"

Jesus answered him and said, "You say so."

[4] Pilate said to the chief priests and the multitudes, "I find no guilt in this man."

[5] But they were insisting, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place."
[6] So when Pilate heard this, he asked whether the man was a Galilean. [7] When he learned that he was under Herod's authority, he sent Jesus to Herod, who himself also was at Jerusalem in those days.

[8] When Herod saw Jesus, he was very glad, because he had wanted to see him for a long time. He had heard about him and he hoped to see some sign done by him. [9] Herod questioned Jesus in many words, but Jesus answered him nothing. [10] The chief priests and the scribes stood, vigorously accusing him.
[11] Herod with his soldiers showed Jesus contempt and they mocked him. Then they dressed him in splendid clothes and sent him back to Pilate. [12] For Herod and Pilate had become friends with each other that very day, for before this they had been enemies with each other.

[13] Pilate then called together the chief priests and the rulers and the crowd of people [14] and said to them, "You brought to me this man like a man who is misleading the people. And see, I, having questioned him before you, find no guilt in this man concerning those things of which you accuse him.
[15] No, nor does Herod, for he sent him back to us, and see, nothing worthy of death has been done by him. [16] I will therefore punish him and release him." [17] [1]
[18] But they cried out all together, saying, "Away with this man, and release to us Barabbas!" [19] Barabbas was a man who had been put into prison for a certain rebellion in the city and for murder.
[20] Pilate addressed them again, desiring to release Jesus. [21] But they shouted, saying, "Crucify him, crucify him." [22] He said to them a third time, "Why, what evil has this man done? I have found no guilt deserving death in him. Therefore after punishing him, I will release him."
[23] But they were insistent with loud voices, demanding for him to be crucified. Their voices convinced Pilate. [24] So Pilate decided to grant their demand. [25] He released the one they asked for who had been put in prison for rebellion and murder. But he delivered up Jesus to their will.

[26] As they led him away, they seized one Simon of Cyrene, coming from the country, and they laid the cross on him to carry, following Jesus.

[27] A great crowd of the people, and of women who grieved and mourned for him, were following him. [28] But turning to them, Jesus said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children.
[29] For see, the days are coming in which they will say, 'Blessed are the barren and the wombs that did not bear, and the breasts that did not nurse.'
[30] Then they will begin to say to the mountains,
'Fall on us,' and to the hills, 'Cover us.'
[31] For if they do these things while the tree is green, what will happen when it is dry?"

[32] Other men, two criminals, were led away with him to be put to death.

[33] When they came to the place that is called "The Skull," there they crucified him and the criminals—one on his right and one on his left. [34] Jesus said, "Father, forgive them, for they do not know what they are doing." Then they cast lots, dividing up his garments.

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[35] The people stood watching while the rulers also were mocking him, saying, "He saved others. Let him save himself, if he is the Christ of God, the chosen one."

[36] The soldiers also ridiculed him, approaching him, offering him vinegar, [37] and saying, "If you are the King of the Jews, save yourself." [38] There was also a sign over him, "This is the King of the Jews."

[39] One of the criminals who was hanging there insulted him by saying, "Are you not the Christ? Save yourself and us."

[40] But the other rebuked him, saying, "Do you not fear God, since you are under the same sentence of condemnation? [41] We indeed are here justly, for we are receiving what we deserve for our deeds. But this man did nothing wrong."
[42] Then he said, "Jesus, remember me when you come into your kingdom."

[43] Jesus said to him, "Truly I say to you, today you will be with me in paradise."

[44] It was now about the sixth hour, and darkness came over the whole land until the ninth hour [45] as the sun turned dark. Then the curtain of the temple was split in two.
[46] Crying with a loud voice, Jesus said, "Father, into your hands I commit my spirit." Having said this, he died.

[47] When the centurion saw what was done, he glorified God, saying, "Surely this was a righteous man."
[48] When all the multitudes who came together to witness this sight saw the things that were done, they returned beating their breasts. [49] But all those who knew him, and the women who followed him from Galilee, stood at a distance, watching these things.

[50] Behold, there was a man named Joseph, who was a member of the Council. He was a good and righteous man. [51] This man had not agreed with their plan and action. He was from Arimathea, a city of the Jews, and he was looking for the kingdom of God.
[52] This man, approaching Pilate, asked for the body of Jesus. [53] He took it down, wrapped it in fine linen, and placed it in a tomb that was cut in stone, where no one had ever been laid.
[54] It was the Day of the Preparation, and the Sabbath was about to begin. [55] The women who had come with Jesus out of Galilee followed and saw the tomb and how his body was laid. [56] They returned and prepared spices and ointments.

Then on the Sabbath they rested according to the commandment.

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[1]The best ancient copies do not have Luke 23:17, Now Pilate was obligated to release to the Jews one prisoner at the feast .

Luke 23

23:1-7

Who was Pilate?

[23:1]

Pilate was the Roman ruler of Judah. While he was in Jerusalem for the holiday, his home was at Caesarea.

See Map: Jerusalem; Caesarea

Why did the religious leaders take Jesus to Pilate?

[23:1]

The Jewish leaders took Jesus to Pilate. This was because they needed the Roman ruler’s permission to kill someone.

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What did the leaders mean when they accused Jesus of perverting the nation?

[23:2]

The leaders accused Jesus of perverting the nation. Some scholars think they believed Jesus caused people to fight against their Roman rulers. Other scholars think these leaders believed Jesus caused the Jewish people to riot and fight against the Jewish leaders.

Who was Herod Antipas?

[23:7]

See: King Herod

Why was Jesus taken to Herod?

[23:7]

Jesus was taken to Herod. Some scholars think Pilate sent Jesus to Herod so Herod would have something to report to Pilate about Jesus. Other scholars think Herod asked to meet Jesus so Pilate sent Jesus to Herod. Other scholars think Pilate sent Jesus to Herod so that Herod could determine whether the things said about Jesus were true.

See: King Herod

23:8-12

Why did Jesus not answer Herod's questions?

[23:9]

Jesus did not answer Herod's questions. Some scholars think this was because he knew that he was going to die. He knew that he needed to die so that people could be at peace with God. Other scholars think Jesus did not answer Herod's questions because he knew Herod wanted to do something evil.

Advice to Translators: Jesus did not answer Herod's questions. This does not mean that Jesus was guilty.

See: King Herod; Atone (Atonement)

Why did the soldiers dress Jesus in elegant clothes?

[23:11]

The soldiers dressed Jesus in the type of robe that only kings wore. They did this to mock Jesus. They did not think he was a king. They wanted other people to think this also.

See: Irony

23:13-24

Did Luke write the words in verse 17?

[23:17]

Some ancient copies of Luke have the words in verse 17. More and older ancient copies of Luke do not have these words. Scholars do not think Luke wrote these words. However, Matthew and Mark wrote these words (see: Matthew 27:15; Mark 15:6).

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See: Differences in the Ancient Copies of the Bible

Who was Barabbas?

[23:18]

Barabbas was a criminal who was in prison. Luke said that Barabbas had been involved with a rebellion. Scholars think he was also a violent person who fought against the Roman empire. They think the Jewish people asked for Barabbas to be freed because Barabbas was a hero to some of them. He was a hero because he tried to free Israel from Roman rule.

See: Rebel (Rebellion)

23:26-31

Where was Cyrene?

[23:26]

See Map: Cyrene

How did soldiers make Simon carry Jesus' cross?

[23:26]

The soldiers grabbed Simon from the crowd and forced him to carry Jesus' cross. Some scholars think the soldiers had Simon carry one piece of the cross while Jesus carried the other piece. Other scholars think Simon was made to carry one piece and the other piece was at the place where Jesus was going to be crucified. Other scholars think Simon carried one end of the cross while Jesus carried the other end.

See: Cross; Crucify (Crucifixion)

Who were the "daughters of Jerusalem"?

[23:28]

The "daughters of Jerusalem" were the women living in Jerusalem.

Why did Jesus tell the women not to weep for him?

[23:28]

Jesus told the women not to weep for him because God wanted Jesus to suffer and die. This was God's will. However, they needed to weep because the people of Jerusalem would soon experience great suffering. Scholars think Jesus was speaking about when the Romans destroyed Jerusalem and the temple. This happened about forty years after Jesus died.

See: Will of God; Temple

Why will people "say to the mountains, 'fall on us' and the hills, 'cover us'"?

[23:30]

Luke wrote about people speaking to the mountains and hills. This was a metaphor. Scholars think that they were going to greatly suffer and because of this they would want to die quickly.

See: Metaphor

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Why did Jesus talk about a green tree and a dry tree?

[23:31]

Jesus talked about a green tree and a dry tree because he warned the Jewish people they will suffer. The green tree was a metaphor for Jesus. When Jesus talked about the green tree, he wanted people to know that he was going to greatly suffer, but he did not do anything wrong. When Jesus talked about the the dry tree, he was speaking about people who did the wrong things. These people will suffer more than Jesus.

See: Metaphor

23:32-38

Why was the place they took Jesus to called “The Skull”?

[23:33]

Scholars think the place they took Jesus was called “the skull” because it was a hill that looked like a skull. Other scholars think the place was called the skull because the Romans had executed many people there. It was not because there were human skulls lying on the ground.

What was crucifixion?

[23:33]

See: Crucify (Crucifixion)

What did it mean to “cast lots”?

[23:34]

See: Cast Lots

Why did the soldiers offer Jesus vinegar to drink?

[23:36]

Scholars think different things about why the soldiers offered Jesus vinegar to drink.

1. Some scholars think this was to fulfill a prophecy in the Old Testament (see: Psalm 69:21). The soldiers did something evil.
2. Some scholars think that offering Jesus vinegar to drink was an act of compassion because the drink was thought to satisfy thirst better than water.
3. Some scholars think the soldiers offered Jesus vinegar to drink in order to mock him. That is, only the common people drank vinegar, or sour wine. A king would never be offered vinegar or sour wine to drink.

See: Fulfill (Fulfillment); Prophecy (Prophesy) ; Old Testament (Law and Prophets)

Why did they put a sign over Jesus?

[23:38]

Scholars think the soldiers put a sign over Jesus so people would know why he was crucified. Some scholars say Pilate wanted to mock Jesus with the sign. Other scholars think Pilate wanted to mock the Jewish leaders because they put their own king to death.

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See: John 19:19-22

See: Crucify (Crucifixion)

23:39-43

Why did the criminal ask Jesus to remember him?

[23:42]

The criminal asked Jesus to remember him because the criminal wanted to enter the kingdom of God. That is, he wanted Jesus to remember him when he returned to rule as the Messiah.

See: Kingdom of God; Messiah (Christ)

What was “paradise”?

[23:43]

“Paradise” is another name for “heaven.”

See: Heaven

23:44-49

What was the sixth hour?

[23:44]

The sixth hour was midday. The ancient Jews divided a day into twelve parts. The hours varied in length according to the time of the year so that midday was always the sixth hour. It was about noon.

What did it mean that the sun’s light failed?

[23:44]

Luke wrote about the sun’s light fading. Some scholars think God used a strong wind that caused large amounts of dust to blow up and block the light of the sun. Other scholars think God used a miracle to blocked the light of the sun.

See: Miracle

What was the curtain of the temple?

[23:45]

Scholars think the curtain of the temple was an inner curtain that separated the Holy Place from the Most Holy Place. It was very thick. Nothing could tear this curtain except God.

See: Temple; Holy Place; Most Holy Place (Holy of Holies)

Why was the curtain of the temple split in two?

[23:45]

Scholars think different things about why the curtain of the temple split in two.

1. Some scholars think this happened so people would know that God who tore the curtain.

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2. Some scholars think this was a metaphor. When Jesus died, people could now go to God without needing a priest.
3. Some scholars think this was a metaphor. God stopped living in the temple in some way.
4. Some scholars think this was a warning of the coming destruction of the temple.

See: Temple; Metaphor

What did it mean that Jesus committed his spirit to God the Father?

[23:46]

When Jesus said that he committed his spirit to God the Father, it meant that he completely trusted God.

See: Psalm 31:5

See: Spirit (Spiritual); God the Father

Why did the people beat their breasts when they left?

[23:48]

Scholars think different things about why the people beat their breasts when they left.

1. They were greatly saddened because of the way Jesus died.
2. They felt guilt because Jesus died and they beat their breasts as a sign of repentance because of their part in his death.
3. They knew something terrible happened because darkness came.

See: Sign; Repent (Repentance)

23:50-56

Who was Joseph?

[23:50]

This Joseph was a Jewish leader. Joseph was a popular name in ancient Israel.

Where was Arimathea?

[23:51]

See Map: Arimathea

What did it mean that Joseph was looking for the kingdom of God?

[23:51]

Joseph was looking for the kingdom of God. He was expecting the coming of the kingdom of God. Some scholars think Joseph may have believed that Jesus was the Messiah.

See: Kingdom of God; Messiah (Christ)

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What was the Day of Preparation?

[23:54]

The Day of Preparation was the time to prepare for the Sabbath. It began on Thursday evening and lasted until Friday evening. People cleaned houses, bought supplies, and cooked food so that they did no work on the Sabbath.

See: Sabbath

Why did the women prepare spices and ointments?

[23:56]

The women prepared spices and ointments to put on the body of Jesus. The spices and ointments helped to hide the smell of a decaying body. It was also a sign of honor to anoint a body with spices and ointments, and was thought to preserve the body.

See: Sign; Anoint (Anointing)

Luke 23:1

The whole company of them

"All of the Jewish leaders" or "All the members of the Council"

rose up

This means that they began to act decisively.

before Pilate

"to Pilate" or "to be judged by Pilate"

Luke 23:2

misleading our nation

"causing our people to do things that are not right" or "causing trouble by telling lies to our people"

forbidding to give tribute to Caesar

"telling them not to pay taxes to the emperor"

Luke 23:3

You say so

Possible meanings are 1) Jesus indicates that he is the King of the Jews. Alternate translation: "It is as you said" or 2) Jesus refuses to answer. Alternate translation: "You yourself have said so"

Luke 23:4

multitudes

large groups of people

I find no guilt in this man

"I do not find this man guilty of anything"

Luke 23:5

stirs up the people

"causes trouble among the people"

all Judea, beginning from Galilee even to this place

"all Judea. He began causing trouble in Galilee and now is causing trouble here"

Luke 23:6

heard this

"heard that Jesus began his teaching in Galilee"

he asked whether the man was a Galilean

"he asked if Jesus was from Galilee"

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Luke 23:7

he was under Herod's authority

"Jesus was under the authority of Herod, the ruler of Galilee"

Luke 23:8

to see some sign done by him

"to see Jesus do some kind of sign"

sign

a miracle that would show that Jesus was more than a mere man

Luke 23:9

Herod questioned Jesus in many words

"Herod asked Jesus a lot of questions"

answered him nothing

"did not reply" or "did not give Herod an answer"

Luke 23:10

vigorously accusing him

They were showing great anger and using strong words and accusing him of many things.

Luke 23:11

dressed him in splendid clothes

"put beautiful clothes on him." They did this to mock Jesus and make fun of him.

Luke 23:14

like a man who

"saying that he"

is misleading the people

"is urging the people to act badly" or "is trying to get the people to rebel"

I, having questioned him before you,

"I have questioned him in your presence and I" or "I have questioned him with you here as witnesses, and I"

find no guilt in this man

"do not think that he is guilty"

Luke 23:15

No, nor does Herod

"Nor does Herod find guilt in this man" or "Herod also does not think that this man is guilty"

nor does Herod, for he sent him back to us

"nor does Herod. We know this because Herod sent him back to us." The word "us" refers to Pilate, the priests, and the scribes, but not those who were listening to Pilate.

nothing worthy of death has been done by him

"he has not done anything to deserve a death sentence"

Luke 23:16

I will therefore punish him and release him

"So I will punish him and then set him free"

Luke 23:18

they cried out all together

"the people in the crowd shouted"

Away with this man, and release to us Barabbas"

"Take this man away! Set Barabbas free for us"

Luke 23:19

who had been put into prison

"who was in prison" or "whom the Romans had put in prison"

for a certain rebellion in the city and for murder

"because he and others in the city had rebelled against the government and committed murder" or "because he was involved in a rebellion in the city and murder"

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Luke 23:20

addressed them again

"spoke to them again" or "spoke again to the religious rulers and the crowd"

desiring to release Jesus

"because he wanted to set Jesus free"

Luke 23:22

Why, what evil has this man done?

"But what crime has this man committed?"

Luke 23:23

they were insistent with loud voices

"the crowd insisted and shouted"

for him to be crucified

"that Pilate have his soldiers crucify Jesus"

Their voices convinced Pilate

"Their shouting convinced Pilate"or "They kept shouting until they convinced Pilate"

Luke 23:24

to grant their demand

"to do what the crowd demanded"

Luke 23:25

he delivered up Jesus to their will

"he surrendered Jesus to what they wanted" or "he handed Jesus over so that what they wanted would happen to him"

Luke 23:26

As they led him away

"While the soldiers led Jesus away from where Pilate was"

they seized

The Roman soldiers had the authority to make people carry their loads. Do not translate this in a way that indicates that Simon was arrested for doing anything wrong.

one Simon of Cyrene, coming from the country

"a man named Simon, from the city of Cyrene, who was coming into Jerusalem from the countryside"

they laid the cross on him to carry, following Jesus

"they put the cross on his shoulders for him to carry and follow behind Jesus"

Luke 23:27

A great crowd

"A large crowd"

mourned for him

"mourned for Jesus"

were following him

This simply means they were walking along behind Jesus. It does not mean that they were all his disciples.

Luke 23:28

Daughters of Jerusalem

The "daughters" of a city are the women of the city. Alternate translation: "You women of Jerusalem"

Luke 23:29

the days are coming in which they will say

"there will soon be a time when people will say"

the barren

"the barren women" or "the women who could not have children"

the wombs that did not bear ... the breasts that did not nurse

These clauses more fully describe "the barren." Alternate translation: "the women who have never given birth to children or nursed babies"

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Luke 23:30

Then they will begin to say

"In those days people will begin to say"

and to the hills

"and they will say to the hills"

Luke 23:31

For if they do these things while the tree is green, what will happen when it is dry?

Dry trees burn more quickly than green trees. Jesus uses this question to help the crowd understand that others would suffer even worse than he was suffering. Alternate translation: "Since they do these things while the tree is green, you can be sure that it will be worse when the tree is dry."

Luke 23:32

Other men, two criminals, were led away with him to be put to death

"The soldiers led away with Jesus two criminals to execute them also." Luke called the other two men criminals, but he did not call Jesus a criminal because Jesus was innocent.

Luke 23:34

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

for they do not know what they are doing

"because they do not understand what they are doing." The Roman soldiers did not understand that they were crucifying the Son of God.

they cast lots

The soldiers participated in a type of gambling. Alternate translation: "they tossed stones" or "they threw dice"

cast lots, dividing up his garments

"cast lots to decide who among them would take home each piece of Jesus's clothing"

Luke 23:35

Let him save himself

"He should be able to save himself." They said this to mock Jesus. They did not believe he could save himself.

the chosen one

"the one that God has chosen"

Luke 23:36

offering him vinegar

"offering Jesus vinegar to drink." Vinegar is a cheap drink that common people drink. The soldiers were mocking Jesus by giving a cheap drink to someone who claims to be a king.

Luke 23:38

a sign over him

"a notice above him on which was written." This was a notice attached to the top of the cross.

Luke 23:39

Are you not the Christ? Save yourself

The criminal uses a question to mock Jesus. Alternate translation: "You claim to be the Christ. So save yourself" or "If you really are the Christ, save yourself"

Luke 23:40

the other rebuked him

"the other criminal rebuked him"

Do you not fear God, since you are under the same sentence of condemnation?

The criminal uses a question to scold the other criminal. Alternate translation: "You should fear God, because you are under the same sentence of condemnation."

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you are under the same sentence of condemnation

"the government has condemned you to be punished in the same way"

Luke 23:41

We indeed ... for we ... we deserve

These usages of "we" refer only to the two criminals. They do not refer to Jesus or the other people.

We indeed are here justly

"Truly we deserve this punishment"

Luke 23:42

remember me

"think about me and treat me well"

when you come into your kingdom

To "come into" one's kingdom means to begin to rule. Alternate translation: "when you begin to rule as king"

Luke 23:43

Truly I say to you, today

"Truly" adds emphasis to what Jesus is saying. Alternate translation: "I want you to know that today"

paradise

This is the place that righteous people go to when they die. Alternate translation: "the place where the righteous people live" or "the place where people live well"

Luke 23:44

about the sixth hour ... until the ninth hour

"about noon ... until 3 p.m." This reflects the custom at the time of counting hours beginning with daybreak at 6 a.m.

darkness came over the whole land

"the entire land became dark"

Luke 23:45

as the sun turned dark

This does not refer to sundown. Rather, the light of the sun became dark during the middle of the day.

the curtain of the temple was split in two

"the curtain that was hanging inside the temple tore into two pieces." This was the thick curtain that separated the most holy place from the rest of the temple.

Luke 23:46

Crying with a loud voice, Jesus said

"When that happened, Jesus shouted loudly, saying"

into your hands I commit my spirit

"The phrase "into your hands" refers to God's care. Alternate translation: "I entrust my spirit to your care"

Having said this

"After Jesus said this"

Luke 23:47

the centurion

This was a Roman officer who was in charge of the other Roman soldiers. He supervised the crucifixion.

what was done

"what happened"

Luke 23:48

all the multitudes

"all the crowd"

to witness this sight

"to see this event" or "to observe what was happening"

they returned beating their breasts

Beating one's breast is a symbol of sorrow and regret. Alternate translation: "they returned to their homes, beating their chests in sorrow"

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Luke 23:50

Behold, there was a man named Joseph

The word "behold" alerts us to a new person in the story. Alternate translation: "Now there was a man whose name was Joseph"

the Council

"the Jewish Council"

Luke 23:51

he was looking for the kingdom of God

he was waiting for the kingdom of God

Luke 23:52

This man, approaching Pilate, asked for the body of Jesus

"This man went to Pilate and asked for the body of Jesus"

Luke 23:53

He took it down

"Joseph took Jesus's body down from the cross"

wrapped it in fine linen

"wrapped the body in a fine linen cloth." This was the normal burial custom at that time.

a tomb that was cut in stone

"a tomb which someone had cut out of a rock cliff"

where no one had ever been laid

This can be translated as a new sentence. Alternate translation: "No one had ever put a body in that tomb before"

Luke 23:54

the Day of the Preparation

"the day for getting ready for the Sabbath"

Luke 23:55

who had come with Jesus out of Galilee

"who had come with Jesus from the region of Galilee"

followed and saw the tomb and how his body was laid

"followed Joseph and saw the tomb and how he laid Jesus's body inside it"

Luke 23:56

prepared spices and ointments

"prepared spices and ointments for Jesus's body"

they rested according to the commandment

"they did no work as the Jewish law required." They did not put the spice on his body yet because they were not allowed to work on the Sabbath.

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Chapter 24

[1] Very early on the first day of the week, they came to the tomb, bringing the spices which they had prepared. [2] They found the stone rolled away from the tomb. [3] They entered in, but did not find the body of the Lord Jesus.

[4] It happened that, while they were confused about this, suddenly, two men stood by them in bright shining garments. [5] As the women were terrified and bowed down their faces to the earth, they said to the women, "Why do you seek the living among the dead?
[6] He is not here, but has been raised! Remember how he spoke to you when he was still in Galilee, [7] saying that the Son of Man must be delivered up into the hands of sinful men and be crucified, and on the third day rise again."
[8] The women remembered his words [9] and returned from the tomb and told all these things to the eleven and all the rest. [10] Now Mary Magdalene, Joanna, Mary the mother of James, and the other women with them reported these things to the apostles.
[11] But this message seemed like idle talk to the apostles, and they did not believe the women. [12] Yet Peter rose up and ran to the tomb, and, stooping and looking in, he saw the linen cloths by themselves. Peter then departed to his home, wondering what had happened.

[13] Behold, two of them were going that very day to a village named Emmaus, which was sixty stadia from Jerusalem. [14] They discussed with each other about all the things that had happened.
[15] It happened that, while they discussed and questioned together, Jesus himself approached and went with them.
[16] But their eyes were prevented from recognizing him.
[17] Jesus said to them, "What are these matters you two are discussing as you walk?" They stood there looking sad.

[18] One of them, named Cleopas, answered him, "Are you the only person in Jerusalem who does not know the things which have happened there these days?"

[19] Jesus said to them, "What things?"

They answered him, "The things concerning Jesus the Nazarene, who was a prophet, mighty in deed and word before God and all the people,

[20] and how the chief priests and our rulers delivered him up to be condemned to death and crucified him.
[21] But we hoped that he was the one who was going to redeem Israel. Yes, and what is more, it is now the third day since all these things happened.
[22] But also, some women of our company amazed us, having been at the tomb early in the morning. [23] When they did not find his body, they came, saying that they had also seen a vision of angels who said that he was alive. [24] Some men who were with us went to the tomb, and found it just as the women had said. But they did not see him."

[25] Jesus said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! [26] Was it not necessary for the Christ to suffer these things, and to enter into his glory?" [27] Then beginning from Moses and through all the prophets, Jesus interpreted to them the things concerning himself in all the scriptures.

[28] As they approached the village to which they were going, Jesus acted as though he were going further. [29] But they compelled him, saying, "Stay with us, for it is toward evening and the day is almost over." So Jesus went in to stay with them.
[30] It happened that, when he had sat down with them to eat, he took the bread, blessed it, and breaking it, he gave it to them. [31] Then their eyes were opened, and they knew him, and he vanished out of their sight. [32] They said one to another, "Was not our heart burning within us, while he spoke to us on the way, while he opened to us the scriptures?"
[33] They rose up that very hour and returned to Jerusalem. They found the eleven gathered together and those who were with them, [34] saying, "The Lord is risen indeed, and has appeared to Simon." [35] So they told the things that happened on the way, and how Jesus was recognized by them in the breaking of the bread.

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[36] As they spoke these things, Jesus himself stood in the midst of them, and said to them, "Peace be to you." [37] But they were terrified and filled with fear and thought that they were seeing a spirit.
[38] Jesus said to them, "Why are you troubled? Why do questions arise in your heart? [39] See my hands and my feet, that it is I myself. Touch me and see. For a spirit does not have flesh and bones, as you see me having." [40] When he had said this, he showed them his hands and his feet.
[41] They still could not believe it because of joy, and they were amazed. Jesus said to them, "Do you have anything to eat?" [42] They gave him a piece of a broiled fish, [43] and he took it and ate it before them.

[44] He said to them, "These are my words that I spoke to you when I was with you, that all that was written in the law of Moses and the Prophets and the Psalms must be fulfilled."
[45] Then he opened their minds, that they might understand the scriptures. [46] He said to them, "Thus it is written, that the Christ should suffer and rise again from the dead on the third day. [47] Repentance and forgiveness of sins should be preached in his name to all the nations, beginning from Jerusalem.
[48] You are witnesses of these things. [49] See, I am sending you what my Father promised. But remain in the city until you are clothed with power from on high."

[50] Then Jesus led them out until they were near Bethany. He lifted up his hands and blessed them. [51] It happened that, while he was blessing them, he left them and was carried up into heaven.
[52] So they worshiped him and returned to Jerusalem with great joy. [53] They were continually in the temple, blessing God.

Luke 24

24:1-12

When was the first day of the week?

[24:1]

The first day of the week was after the sabbath. The sabbath was Saturday for Jews and some Christians. The first day of the week was Sunday. The women went to the tomb likely brought the spices at sunrise on the first day of the week.

Why was there a stone?

[24:2]

The stone covered the entry point of the tomb. The stone kept grave robbers out of the tomb and it also kept animals from entering the tomb.The stone was too large for women to move.

Who were the two men?

[24:4]

Scholars think that the two men who suddenly stood by the women were angels.

See: Angel

Why did the angels asking the women, “Why do you seek the living among the dead”?

[24:5]

When the angels asked the women a question, they knew that Jesus was alive. Therefore, the women were not going to find Jesus in the tomb.

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Who were the “sinful men” into whose hands Jesus was delivered?

[24:7]

Scholars think the “sinful men” spoke about Judas and the crowd of men he brought to arrest Jesus. Jesus himself said he was to be delivered into the hands of Gentiles (see: Luke 18:32). Gentiles were considered to be sinful people.

See: Gentile; Sin

How many days was Jesus dead and in the tomb?

[24:7]

Jesus was dead and in the tomb three days. The first day was Friday, the second day was Saturday, and the third day was Sunday. The Jewish day began and ended when the sun went down.

What was “idle talk”?

[24:11]

Scholars think that “idle talk” was talk that was impossible to believe. That is, people who heard it did not understand it.

Why did Peter run to the tomb?

[24:12]

Some scholars think Peter ran to the tomb to see if the women were telling the truth about Jesus.

See: John 20:1-10

24:13-35

Where was Emmaus?

[24:13]

See Map: Emmaus

What was a “stadia”?

[24:13]

A stadia was about 190 meters.

What did it mean that two followers of Jesus were prevented from recognizing Jesus?

[24:16]

Scholars give several reasons why the two followers of Jesus were prevented from recognizing him.

1. They were not expecting to see Jesus alive again.
2. God did something so that the two men did not know it was Jesus.
3. The Holy Spirit waited until the right time for them to know that it was Jesus. This was when they sat close to Jesus to eat a meal.

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Who was Cleopas?

[24:18]

Scholars do not know who Cleopas was. Some scholars say Cleopas as an uncle of Jesus. He was Joseph's brother.

What was a Nazarene?

[24:19]

A Nazarene was a person who came from or lived in a town called Nazareth.

See Map: Nazareth

What were the scriptures to which Jesus referred?

[24:27]

The scriptures to which Jesus referred were the places in the Old Testament that told about the messiah before the messiah came.

See: Old Testament (Law and Prophets); Messiah (Christ)

What did it mean that Jesus "acted as though he were going further"?

[24:28]

Jesus "acted as though he were going further". That is, it seemed that he was going to travel beyond the village. Scholars think Jesus would have continued on past the village if the two people had not asked him to stay with them.

How were the eyes of the two followers of Jesus opened?

[24:31]

Luke wrote that the eyes of the two people were opened. This was a metaphor. These people were able to recognize Jesus. Scholars think this happened when Jesus broke the bread and handed it to them.

See: Metaphor

What was meant by the words, "our heart burning within us"?

[24:32]

The words "our heart burning within us" was a metaphor. It meant that their hearts and minds were filled with joy, a sense of awe, hope, and excitement. It described how they felt when Jesus explained the Old Testament to them.

See: Metaphor; Old Testament (Law and Prophets)

24:36-49

Why did Jesus give the greeting "peace be to you"?

[24:36]

In ancient times, people often greeted one another by saying, "peace be to you." This was a way people asked for blessings for someone else.

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See: Bless (Blessing)

Why did Jesus say to the disciples, “See my hands and my feet”?

[24:39]

Jesus said to the disciples, “See my hands and my feet”. Scholars think Jesus wanted them to look at his hands and feet because they showed the scars of his crucifixion (see: John 20:25-27).

See: Disciple; Crucify (Crucifixion)

Why did Jesus say, “a spirit does not have flesh and bones”?

[24:39]

Some scholars think that when Jesus said a “spirit”(πνεῦμα/g4151) does not have flesh and bones, he was telling the disciples he was not a ghost. That is, a ghost does not have a real physical body.

See: Spirit (Spiritual); Disciple

What did Luke mean when he wrote, “They still could not believe it because of joy”?

[24:41]

Luke wrote, “They still could not believe.” Scholars think the disciples thought it was too good to be true, that Jesus was really alive again. This was because they were overcome with amazement.

What was meant by the words, “he opened their minds”?

[24:45]

When Jesus “opened their minds,” he caused his disciples to be able to understand all that was written in the Old Testament about the Messiah.

See: Disciple; Old Testament (Law and Prophets); Messiah (Christ).

What was “repentance”?

[24:47]

See: Repent (Repentance)

What did it mean to preach “in his name”?

[24:47]

Some scholars think that to preach in the name of Jesus happened when Jesus gave someone permission to preach. Other scholars think that someone preached in Jesus’ name when they preached about the gospel.

See: Preach (Preacher); Gospel

What were “these things” of which the disciples were witnesses?

[24:48]

When Jesus spoke about “these things” he was referring to his suffering, death, and resurrection, all of which the disciples were witnesses.

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See: Resurrect (Resurrection)

Why did Jesus say, “I am sending you what my Father promised”?

[24:49]

Jesus said, “I am sending you what my Father promised.” This is the promise of the Holy Spirit.

Advice to Translators: It may be more clear to state that Jesus said “I am going to send you what my Father promised”.

See: God the Father; Holy Spirit; Indwelling of the Holy Spirit; Filling of the Holy Spirit

What did it mean to be “clothed with power from on high”?

[24:49]

To be “clothed with power from on high” was a metaphor. God gave power to the disciples. Scholars think God did this soon after Jesus returned to heaven (see: Acts 1:8; 2:1-4).

See: Metaphor; Disciple; Heaven

24:50-53

What did it mean that Jesus “blessed” his disciples?

[24:50]

See: Bless (Blessing)

Why was Jesus carried up into heaven?

[24:51]

Jesus had completed his work and returned to heaven. Jesus said this was necessary so that the Holy Spirit could come to people in a new way (see: John 16:7-11).

See: Heaven; Holy Spirit; Indwelling of the Holy Spirit; Filling of the Holy Spirit

How did the followers of Jesus “worship” Jesus?

[24:52]

Some scholars think people worshipped Jesus by bow down before him, or to lay face-down on the ground before him.

See: Worship

Why did the followers of Jesus have “great joy” after Jesus went to heaven?

[24:52]

Scholars give several reasons the followers of Jesus had “great joy”(χαρά/g5479) after Jesus went to heaven.

1. Jesus is Lord in heaven and he reigns over everything.
2. They were no longer afraid of dying because they would also go to heaven.
3. They had no more doubts. They knew Jesus was the Messiah.

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4. They believed they will complete the things Jesus wanted them to do.

See: Rejoice (Joy, Joyful); Heaven; Messiah (Christ)

What did it mean that the disciples were “continually in the temple”?

[24:53]

Scholars think Luke meant that the disciples were in the temple very often, likely every day. When in the temple, they were continually worshipping God and giving him thanks.

Luke 24:1

General Information:

The women return to the tomb with spices to put on Jesus's body. The tomb was like a room that was dug out of a rock hill. There was a large stone blocking the entrance to the tomb.

Luke 24:2

They found the stone rolled away

"They saw that the stone had been rolled away" or "They saw that someone had rolled away the stone"

the stone

This was a large, cut, round stone big enough to completely block the doorway to the tomb.

Luke 24:4

General Information:

Two angels who look like men come and speak to the women.

Luke 24:5

bowed down their faces to the earth

"bowed low to the ground"

Why do you seek the living among the dead?

The men use a question to mildly rebuke the women for looking in a tomb for a living person. Alternate translation: "You are looking for a living person among dead people!" or "You should not look for a living person in a place for dead people!"

Luke 24:6

but has been raised

"but has been made alive again" or "because he has become alive again"

Luke 24:7

the Son of Man must be delivered up into the hands of sinful men and be crucified

"it was necessary that they hand the Son of Man over to sinful men who would crucify him"

third day

The Jews counted any portion of a day as a day. Therefore, the day Jesus was raised was "the third day" because it followed the day of his burial and the Sabbath day.

Luke 24:8

remembered his words

"remembered what Jesus had said"

Luke 24:9

the eleven and all the rest

"the eleven apostles and all the rest of the disciples who were with them." This is the first time Luke refers to the apostles as "the eleven." There had been twelve apostles before, but Judas left them and betrayed Jesus.

Luke 24:10

Now

This word is used here to mark a stop in the main story. In this verse and the next, Luke tells about what happened when the women spoke to the apostles.

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Luke 24:11

But this message seemed like idle talk to the apostles

"But the apostles thought that what the women said was foolish talk"

Luke 24:12

Yet Peter rose up

"Rose up" means "began to act." Whether Peter was sitting or standing when he decided to act is not important. Alternate translation: "Yet Peter started out"

stooping

Peter had to bend over in order to see inside the tomb because the entrance was very low. Alternate translation: "bending himself at the waist"

the linen cloths by themselves

"only the linen cloths." This refers to the cloths that had been wrapped around Jesus's body when he was buried. Jesus was not there.

Luke 24:13

Behold

The author uses this word to mark the beginning of a new event.

two of them

"two of the disciples"

that very day

"that same day." This refers to the day when the women found the tomb to be empty.

sixty stadia

"eleven kilometers." A "stadium" was 185 meters.

Luke 24:15

It happened that

This phrase is used here to mark where the action starts. It starts with Jesus approaching them.

Jesus himself

The word "himself" emphasizes the fact that the one they were talking about appeared to them.

Luke 24:16

their eyes were prevented from recognizing him

"their eyes were kept from recognizing him" or "God prevented them from recognizing Jesus"

Luke 24:18

Cleopas

This is the name of a man.

Are you the only person ... days?

Cleopas uses this question to show his surprise that this man appears not to know about the things that have happened in Jerusalem. Alternate translation: "You must be the only person ... days."

Luke 24:19

What things

"What things have happened" or "What things have taken place"

a prophet, mighty in deed and word before God and all the people

"a prophet to whom God gave power to do and teach great things before all the people"

Luke 24:20

delivered him up to be condemned to death and crucified him

"gave him over in order for the governor to sentence Jesus to death and they crucified him"

Luke 24:21

who was going to redeem Israel

"who would free the the people of Israel from our enemies"

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Yes, and what is more,

This introduces another reason why they no longer believed Jesus would free Israel. Alternate translation: "And in addition to that,"

Luke 24:22

But also

This introduces another reason why the men did not understand what was happening concerning Jesus.

of our company

"in our group"

having been at the tomb

The women were the ones who were at the tomb.

Luke 24:24

But they did not see him

"But they did not see Jesus"

Luke 24:25

slow of heart to believe

Here "heart" represents the mind. Alternate translation: "your minds are slow to believe" or "you are slow to believe"

Luke 24:26

Was it not necessary ... glory?

Jesus uses a question to remind the disciples about what the prophets said. Alternate translation: "Surely you know that it was necessary ... glory."

to enter into his glory

This refers to Jesus beginning to rule and to receive honor and glory.

Luke 24:27

beginning from Moses

Moses wrote the first books of the Bible. Alternate translation: "beginning with the writings of Moses"

Jesus interpreted to them

"Jesus explained to them"

Luke 24:28

Jesus acted as though he were going further

The two men understood from his actions that he was going on to another destination. There is no indication that Jesus wanted to deceive them.

Luke 24:29

they compelled him

"they persuade him to stay with them"

Luke 24:30

It happened

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

the bread

This refers to bread. It does not refer to food in general.

blessed it

"gave thanks for it" or "thanked God for it"

Luke 24:31

Then their eyes were opened

"Then they understood" or "Then they realized"

they knew him

"they recognized him." These disciples had known him before his death.

he vanished out of their sight

"he disappeared from their sight"

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Luke 24:32

Was not our heart burning ... scriptures?

They use a question to emphasize how amazed they were about their encounter with Jesus. Alternate translation: "Our hearts were burning ... scriptures."

while he opened to us the scriptures

"while he explained the scriptures to us"

Luke 24:33

rose up

"got up" or "stood up"

the eleven

This refers to Jesus's apostles. Judas was no longer included with them.

Luke 24:34

saying

"and those people told the two men"

Luke 24:35

So they told

"So the two men told them"

the things that happened on the way

"what had happened while they were walking on the road"

how Jesus was recognized by them in the breaking of the bread

"how they recognized Jesus when he broke the bread"

Luke 24:36

Jesus himself

The word "himself" focuses on Jesus. The people in the room did not expect Jesus to appear.

in the midst of them

"among them"

Peace be to you

"May you have peace" or "May God give you peace!" The word "you" refers to the group of people.

Luke 24:37

terrified and filled with fear

"startled and afraid." These two phrases mean about the same thing, and are used together to emphasize their fear.

a spirit

Here it refers to the spirit of a dead person.

Luke 24:38

Why are you troubled?

Jesus uses a question to comfort them. Alternate translation: "Do not be frightened."

Why do questions arise in your heart?

Jesus uses a question to mildly rebuke them. Jesus was telling them not to doubt that he was alive. Alternate translation: "Do not let doubts come up in your minds!" or "Stop doubting!"

Luke 24:39

Touch me and see. For a spirit does not have flesh and bones, as you see me having

Jesus asks them to touch him so they can know that he is not a ghost. Alternate translation: "Touch me and know. For I have flesh and bones, but ghosts do not have them"

flesh and bones

This is a way of referring to the physical body.

Luke 24:40

his hands and his feet

Jesus's hands and feet had wounds from when he was nailed to the cross. These gave proof that he was Jesus. Alternate translation: "the wounds in his hands and his feet"

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Luke 24:41

They still could not believe it because of joy

"They were so full of joy that they still could not believe it was really true"

Luke 24:43

ate it before them

"ate it in front of them." Doing this gave proof that he has a physical body and is not just a ghost.

Luke 24:44

all that was written ... Psalms must be fulfilled

"God would fulfill all that was written ... Psalms" or "God would cause all that was written ... Psalms to happen"

all that was written in the law of Moses and the Prophets and the Psalms

The words "law of Moses," "the Prophets," and "the Psalms" are parts of the Hebrew Bible. Alternate translation: "all that Moses wrote in the law, all that the prophets wrote, and all that the writers of the Psalms wrote about me"

Luke 24:45

Then he opened their minds, that they might understand the scriptures

"Then he enabled them to understand the scriptures"

Luke 24:46

Thus it is written

"This is what people long ago wrote"

Luke 24:47

Repentance and forgiveness of sins should be preached in his name to all the nations

"People must preach in Christ's name to people in all the nations that they need to repent and that they need God to forgive their sins"

in his name

His "name" here refers to his authority. Alternate translation: "by the Christ's authority"

beginning from Jerusalem

"starting in Jerusalem"

Luke 24:48

You are witnesses

"You are to tell others that what you saw of these things." The disciples had observed Jesus's life, death, and resurrection and could describe to other people what he did.

Luke 24:49

I am sending you what my Father promised

"I will give you what my Father promised to give you." God had promised to give the Holy Spirit.

my Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

until you are clothed with power from on high

"until you receive power from above" or "until you receive power from heaven"

Luke 24:50

Jesus led them out

"Jesus led the disciples outside the city"

He lifted up his hands

This was the action that priests performed when they blessed the people.

Luke 24:51

was carried up into heaven

"was taken up into heaven" or "went up into heaven"

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Luke 24:53

blessing God

in the temple

"praising God"

"at the temple" or "in the temple courtyard"

Introduction to the Gospel of John

All four gospels record many of the same things that Jesus did and said. However, John explained more about why Jesus did these things. He wanted people to understand things about God. John also wanted people to know that God came to earth as a man named Jesus.

See: Gospel; Jesus is God

Who wrote this book?

John, the disciple of Jesus, wrote this book. He did not write that he wrote this gospel. The author wrote about being with Jesus and the other disciples when John was there. The author wrote that he was someone who Jesus loved.

See: Luke 9:54; Galatians 2:9

See: Disciple; Gospel

Who did John write to?

John wrote his gospel for all people. He wrote it especially for Gentiles. John translated Jewish names into Greek. He also explained how the Jews lived, what they believed, and how they worshiped God. This helped the Gentiles to understand the things he wrote about in his gospel.

However, John also wanted the Jews to learn about Jesus and to trust in him. He wrote about the Old Testament so that Jews would understand that Jesus is the messiah. However, when John wrote his gospel, many Jews had already rejected Jesus.

John's gospel has helped Christians understand that Jesus is God. It has also helped them to know that the Father, Son, and Holy Spirit are one God.

See: Gospel; Gentile; Old Testament (Law and Prophets); Messiah (Christ); Jesus is God; Holy Spirit; Trinity

What did John write about in this book?

In John's gospel, there are seven times when someone asks Jesus who he is, and he answers, "I am." This is the name of God. God told this to Moses (see: Exodus 3). When Jesus said this, the Jews knew that Jesus said that he is God.

John also wrote more about the Holy Spirit than any other book in the Bible (see: John 14 and 16). He wanted people to know that the Holy Spirit works in new and different ways after Jesus died.

See: Yahweh (I am); Gospel; Jesus is God; Holy Spirit

Why did John write this book?

In John 20:21, John explained that he wrote his gospel in order to help people trust in Jesus. Some scholars think John wanted non-Christians to believe in Jesus and to be at peace with God. Fewer scholars think John wanted Christians to trust in Jesus more.

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Outline of the Gospel of John

1. Introduction about who Jesus is (1:1-18)
2. Jesus is baptized, and he chooses twelve disciples (1:19-51)
3. Jesus preaches, teaches, and heals people (2-11)
4. The seven days before Jesus' death (12-19) 2. Mary anoints the feet of Jesus (12:1-11) 3. Jesus rides into Jerusalem (12:12-19) 4. Some Greek men want to see Jesus (12:20-36) 5. The Jewish leaders reject Jesus (12:37-50) 6. Jesus teaches his disciples (13-17) 7. Jesus is arrested and undergoes trial (18:1-19:15) 8. Jesus is crucified and buried (19:16-42)
5. Jesus rises from the dead (20:1-29)
6. John says why he wrote his gospel (20:30-31)
7. Jesus meets with the disciples (21)

See: Baptize (Baptism); Disciple; Preach (Preacher); Anoint (Anointing); Crucify (Crucifixion); Resurrect (Resurrection); Gospel

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John

Chapter 1

[1] In the beginning was the Word, and the Word was with God, and the Word was God. [2] This one was in the beginning with God. [3] All things were made through him, and without him there was not one thing made that has been made.

[4] In him was life, and the life was the light of men. [5] The light shines in the darkness, and the darkness did not overcome it.

[6] There was a man who was sent from God, whose name was John. [7] He came as a witness to testify about the light, that all might believe through him. [8] John was not the light, but came that he might testify about the light.

[9] The true light, which gives light to all men, was coming into the world.
[10] He was in the world, and the world was made through him, and the world did not know him. [11] He came to his own, and his own did not receive him.
[12] But to as many as received him, who believed in his name, he gave the right to become children of God. [13] These were not born of blood, nor of the will of the flesh, nor of the will of man, but of God.

[14] The Word became flesh and lived among us. We have seen his glory, glory as of the one and only who came from the Father, full of grace and truth. [15] John testified about him and cried out, saying, "This was the one of whom I said, 'He who comes after me is greater than I am, for he was before me.'"
[16] For from his fullness we have all received grace after grace. [17] For the law was given through Moses. Grace and truth came through Jesus Christ. [18] No one has ever seen God; the only God, who is at the Father's side, he has made God known.

[19] This is the testimony of John when the Jews sent priests and Levites to him from Jerusalem to ask him, "Who are you?" [20] He confessed—he did not deny, but confessed—"I am not the Christ." [21] So they asked him, "What are you then? Are you Elijah?" He said, "I am not." They said, "Are you the prophet?" He answered, "No."
[22] Then they said to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?" [23] He said, "I am a voice, crying in the wilderness: 'Make the way of the Lord straight,' just as Isaiah the prophet said."

[24] Now some from the Pharisees were sent, [25] and they asked him and said to him, "Why do you baptize, then, if you are not the Christ nor Elijah nor the prophet?"
[26] John answered them, saying, "I baptize with water. But among you stands someone you do not know. [27] He is the one who comes after me, the strap of whose sandal I am not worthy to untie." [28] These things were done in Bethany on the other side of the Jordan, where John was baptizing.

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[29] The next day John saw Jesus coming to him and said, "Look, there is the Lamb of God who takes away the sin of
the world! [30] This is the one of whom I said, 'The one who comes after me is more than me, for he was before me.'
[31] I did not know him, but it was so that he could be revealed to Israel that I came baptizing with water."
[32] John testified, saying, "I saw the Spirit coming down like a dove from heaven, and it stayed upon him. [33] I did not
recognize him, but he who sent me to baptize in water said to me, 'The one on whom you see the Spirit come
down and remain, he is the one who will baptize with the Holy Spirit.' [34] I have both seen and testified that this is
the Son of God."

[35] Again, the next day, as John was standing with two of his disciples, [36] they saw Jesus walking by, and John said,
"Look, the Lamb of God!"
[37] His two disciples heard him say this and they followed Jesus. [38] Then Jesus turned and saw them following him
and said to them, "What are you looking for?" They replied, "Rabbi" (which is translated "Teacher"), "where are
you staying?" [39] He said to them, "Come and see." Then they came and saw where he was staying; they stayed with
him that day, for it was about the tenth hour.

[40] One of the two who heard John speak and then followed Jesus was Andrew, the brother of Simon Peter. [41] He
first found his own brother Simon and said to him, "We have found the Messiah" (which is translated "Christ"). [42]
He brought him to Jesus, and Jesus looked at him and said, "You are Simon son of John. You will be called Cephas"
(which is translated "Peter").

[43] The next day, when Jesus wanted to leave to go to Galilee, he found Philip and said to him, "Follow me." [44] Now
Philip was from Bethsaida, the city of Andrew and Peter. [45] Philip found Nathaniel and said to him, "He of whom
Moses wrote in the law, and the prophets, we have found him: Jesus son of Joseph, from Nazareth."
[46] Nathaniel said to him, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see." [47] Jesus
saw Nathaniel coming to him and said about him, "See, a true Israelite, in whom is no deceit!" [48] Nathaniel said to
him, "How do you know me?" Jesus answered and said to him, "Before Philip called you, when you were under
the fig tree, I saw you."
[49] Nathaniel replied, "Rabbi, you are the Son of God! You are the King of Israel!" [50] Jesus replied and said to him,
"Because I said to you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than this." [51]
Then he said, "Truly, truly, I say to you, you will see the heavens opened, and the angels of God ascending and
descending upon the Son of Man."

John 1 Commentary

1: 1-5

How did John use “word”?

[1:1]

John said that Jesus is the “word”(λόγος/g3056). All scholars think these first verses are about Jesus. However, John did not say Jesus’ name. When John wrote these things, people knew that the “word” was the thing that created plants, animals, and human beings. In the same way they understood “word,” John wanted his readers to understand that Jesus is this “word.” That is, Jesus holds everything in the universe together. He makes everything and give it permission to exist.

How is Jesus both with God and God himself?

John said that Jesus is both God and with God. This is because he is God. He is not partly God, but is fully or completely God. However, he is a different person from God the Father and God the Holy Spirit. God is three persons (Father, Son, and Holy Spirit), but they are only one God. That is, Jesus is different from God the Father and the Holy Spirit. John says he is “with”(μετά /g3326) God.

These verses show that Jesus is God. Jesus is God the Son, so he is fully God. John says that the “Word”(λόγος/g3056). That is, Jesus, created everything. Only God can do that.

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Advice to Translators: In English, scholars talk about Jesus, the Father, and the Holy Spirit as being different "persons" of God. This is because there is not a good way to describe how Jesus, the Son of God, is different than God the Father or God the Holy Spirit. People cannot fully know how this is true. The Father, Jesus, and the Holy Spirit are not people. When scholars say they are different "persons," they mean they are distinct even though they always want the same things, they are equal to one another, and they cannot be separated. There is only one God. God is one, he is not three different gods.The Father, Jesus, and the Holy Spirit are all one. They are all the same God, but not the same "person." Jesus is completely God. But Jesus is not the Holy Spirit, and Jesus is not the Father. Also, the Father is completely God, but the Father is not Jesus or the Holy Spirit either. Jesus, the Father, and the Holy Spirit are not three smaller parts of one larger God. Also, God does not have three separate faces, that is, three separate sides. God also does not change into the Father, Son, and Holy Spirit at different times. God is always Father, Son, and Holy Spirit.

See: Trinity; Jesus is God

Why does John use the metaphor of light?

[1:4, 1:5]

John said Jesus is light to tell his readers three things about Jesus:

1. Jesus is light because he makes all Christians live forever with God. That is, they will be lit by the light of Jesus in their life.
2. Also, Jesus' light makes it so that people can see things. That is, Jesus causes a Christian to truly know God. Scriptures often use light as a metaphor to talk about knowing true things about God.
3. John wanted his readers to know that Jesus' light makes people happy.That is, when people do good things, they are in the light and they are happy. So when John says that some people are in light, he means that Jesus makes them happy.
4. Also, John wanted his readers to know Jesus' light makes people act more like Jesus if they stay in his light.

See: Light and Darkness (Metaphor)

Why does John use the metaphor of darkness?

[1:5]

In the same way John used the metaphor of light to talk about Jesus, John used the metaphor of darkness to talk about Satan and the things Satan does. That is, John wanted to say that Satan, people who sin and do evil, and evil things all happen because of sin.

John said darkness cannot stop the light from shining. John wanted people to know that nothing can stop Jesus from making those who believe in him live forever with God. Even Satan cannot stop him. John also wanted to say that Jesus will punish everyone who does not believe in him because they sin. They will be punished forever in hell.

Jesus is stronger than Satan and those who do not stop sinning. This is why John said that the darkness cannot stop the light from shining.

See: Light and Darkness (Metaphor); Satan (The Devil); Sin; Hell

1:6-8

Who is John?

[1:6]

These verses talk about John the Baptist. John the Baptist told people that the Messiah was coming. That is, John got people ready for the Messiah to come (See: 1:23). He got the people ready to believe in the Messiah when the Messiah came. The prophets in the Old Testament told about this Messiah coming (See: Isaiah 40:3; Malachi 3:1).

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John the Baptist and the author of this Gospel are not the same person. The apostle John wrote this book. He did not call himself “John” in his book. He called himself “the one whom Jesus loved” (See: 13:23).

See: Messiah (Christ); Faith (Believe in); Prophet; Old Testament (Law and Prophets); Apostle

1: 9-13

What does it mean to be born of God?

[1:13]

Those who believe in Jesus are born of God and become part of God’s family. John calls these people children of God. Before this, people were called “children of wrath” (See: Ephesians 2:3) and “children of the devil” (John 8:4; 1 John 3:10). Believing in Jesus makes a person different than they were before. Scripture calls this a new or second birth from God. In English, this is called regeneration.

This section is a group of prophecies about the Messiah. John said that the world was going to reject Jesus. Even most of the Jews rejected him (See: Isaiah 40:3).

See: Born Again (New Life, Regeneration); Faith (Believe in); Children of God; Wrath; Satan (The Devil); Prophecy (Prophesy) ; Messiah (Christ)

1: 14-19

How did the Word became flesh?

[1:14]

John says that the “Word”(λόγος/g3056) became “flesh”(σημαίνω/g4591). That is, Jesus became a human.

When Jesus became a human, he continued to be God. So when people saw Jesus, they saw God. He was not just a man representing God in the same way a photograph represents a person. Also, they saw a real human, not something that only looked like a human.

This is why Christians know that Jesus is both God and a human.

See: Philippians 2:5-11

See: Incarnation; Jesus is God

What does “grace upon grace” mean?

[1:16]

John said “grace upon grace.” Many scholars think that John wanted to say God sent two gifts of “grace”(χάριν/5484). First, God gave the gift of the Law of Moses. Later, he sent another gift. This second gift of grace was that he forgave the sins of those who believe in Jesus. This second gift of grace is a free gift. It showed humans who God truly is (see: 1: 14). God gave people this second gift through Jesus.

In ancient Israel, the Law of Moses showed the people of Israel their need of God’s mercy. Also, the Law taught the people of God that they needed Jesus. The second gift was still to come. In ancient Israel, the Law of Moses helped people know how to please God and live their lives. After Jesus came, God’s grace and mercy alone helped people to know how to live in a way that pleases God.

While some scholars think the new law replaced the old law, other scholars think that John wanted to say that God sent the second gift to combine it with the first gift, not to replace it. If this is what John meant, then Jesus brings to Christians the second gift in order to finish the work of the first gift. That is, the Law of Moses.

See: Grace; Law of Moses; Forgive (Forgiveness, Pardon); Sin; Israel; Mercy

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How did Jesus live with people who did not honor God?

[1:15]

John said Jesus “lived”(σκηνόω/g4637) with people who did not honor God. John wanted to say that when Jesus came to earth, he was where people did not think he was going to be. That is, he was with the sinners and people who did not honor God in the things that they lived.

The Old Testament says God “lived”(#g4637) with the people of Israel.

See:: Leviticus 26:11-12; Ezekiel 37:27; Zechariah 2:10-11; Revelation 21:3

Who is the one and only God?

[1:18]

Many Greek manuscripts call Jesus “the one and only God.” Not every Greek manuscript contains the same words in 1:18. Both are good ways to talk about Jesus. However, scholars think John wrote “the one and only God.” Fewer scholars think John wrote “one and only Son,” but a few English translations use these words.

John thinks that his readers will understand that “one and only” means God the Son. He helps them understand that by adding the words, “who is at the side of Father.”

1:19-23

Who were the Jews?

[1:19]

John called the Jewish religious leaders “the Jews.” For John however, “The Jews” did not mean that John spoke about all Jews. Instead, he called the religious leaders “the Jews” because they represented all of the Jews.

How is John the Baptist the prophet Elijah?

[1:21]

Jesus said that John the Baptist was the prophet Elijah who the Old Testament said was to come before the Messiah. The book of Malachi said that the prophet Elijah will return to earth immediately before the Messiah came (See: Malachi 4:5-6). Jesus told his disciples that this person was not actually be Elijah, but someone with his same prophetic power.

Malachi said that he will make the way for the Messiah to come. It is for this reason that Malachi said that Elijah will come again. The Jews waited for the Messiah to come to them. But, they also thought the prophet Elijah was to come back to them from the dead before the Messiah came.

See: Matthew 11:14

See: Prophet; Messiah (Christ)

1:29-42

What are the different ways to baptize?

[1:31]

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John said people are baptized in three ways:.

1. First, John the Baptist "baptized"(βαπτίζω/g0907) Jews. He baptized them to show that they repented for sinning. He did this to get the people ready for the Messiah. That is, ready to believe in him when he came.
2. Second, John baptized Jesus. Jesus needed to be baptized before he began to serve and preach to the people. When John baptized Jesus, the Holy Spirit came down on Jesus. This showed that God chose him to do his work.
3. Third, Jesus will baptize with the Holy Spirit. John said that Jesus will baptize those who believe in him with the Holy Spirit. Jesus does this to help Christians be obedient to God.

See: Baptize (Baptism); Repent (Repentance); Sin; Messiah (Christ); Holy Spirit

Why did John the Baptist call Jesus the Son of God?

[1:34]

John called Jesus the Son of God to show how God adopts all Christians into his family. That is, he makes them his sons and daughters. But, only Jesus is the "one and only or unique"(μονογενής/g3439) Son of God. Jesus is God. At the same time, he is the "one and only" or "unique"(μονογενής/g3439) Son of God (See: 1: 18).

See: Son of God; Adopt (Adoption); Children of God; Jesus is God

Why did John the Baptist call Jesus the Lamb of God?

[1:36]

See: Lamb of God

1:43-51

What did the Jews think about the town of Nazareth?

[1:46]

In ancient Israel, Nazareth was not a large town. It is not known why Nathaniel did not speak good about the town. Some scholars think Nathaniel did not like anyone who thought that the people of Nazareth did good things. Other scholars think that there was trouble between the people of Nazareth and the people of Cana. Nathaniel was from Cana. Also, it is possible that Nathaniel did not think that any great men came from a town so close to his own home. Later, people called Christians "people of Nazareth" to insult them. (See: Acts 24:5).

See Map: Nazareth

How did John show that the disciples began to believe in Jesus?

[1:49]

John said the disciples stopped what they did and followed Jesus. They did this even though they did not know very much about him. John showed later in his gospel that these men still misunderstood who Jesus really was. They began to believe in him, but not completely. It took time for them to truly know Jesus. But, they began to follow Jesus even though they did not fully understand what following him meant for them.

Why did John write that Jesus said, "Truly, truly I say to you"?

[1:51]

John said that Jesus said "'Truly'(ἀμήν/g0281), truly I say to you" thirty-five times in this book. Jesus used the word "truly" in order to strongly express certainty, belief, or faith. When Jesus said these words, he gave courage to those who heard him. He gave them courage to believe what he was saying.

Why did Jesus call himself the Son of Man?

[1:51]

See: Son of Man

John 1:1

In the beginning

This refers to the very earliest time before God created the heavens and the earth.

the Word

This refers to Jesus. Translate as "the Word" if possible. If "Word" is feminine in your language, it could be translated as "the one who is called the Word."

John 1:3

All things were made through him

"God made all things through him"

without him there was not one thing made that has been made

"God did not make anything without him" or "with him there was every thing made that has been made" or "God made with him every thing that God has made"

John 1:4

In him was life, and the life was the light of men

"He is the one who caused everything to live. And he revealed to people what is true about God"

In him

Here "him" refers to the one who is called the Word.

life

Here use a general term for "life." If you must be more specific, translate as "spiritual life."

John 1:5

The light shines in the darkness, and the darkness did not overcome it

"The truth is like a light shining into a dark place, and no one in the dark place could put out the light"

John 1:7

testify about the light

"show how Jesus is like the true light of God"

John 1:9

The true light

Here light represents Jesus as the one who both reveals the truth about God and is himself that truth.

John 1:10

the world did not know him

"the people did not know who he really was"

John 1:11

He came to his own, and his own did not receive him

"He came to his own fellow countrymen, and his own fellow countrymen did not accept him either"

John 1:12

believed in his name

"believed in him"

he gave the right

"he gave them the authority" or "he made it possible for them"

children of God

The word "children" is a metaphor that represents our relationship to God, which is like children to a father.

John 1:14

The Word

This refers to Jesus. Translate as "the Word" if possible. See how you translated this in John 1:1.

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became flesh

"became human" or "became a human being"

the one and only who came from the Father

"the unique Son of the Father" or "the only Son of the Father"

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 1:15

He who comes after me

John is speaking about Jesus. The phrase "comes after me" means that John's ministry has already started and Jesus's ministry will start later.

is greater than I am

"is more important than I am" or "has more authority than I have"

for he was before me

Jesus is greater and more important than John because he is God the Son, who has always been alive.

John 1:16

grace after grace

"blessing after blessing"

John 1:18

the only God

"the only Son, who is himself God"

the only God

"the only begotten God" or "the only begotten Son, who is himself God" or "the only Son who proceeds from God and is himself God"

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 1:19

the Jews sent

"the Jewish leaders sent"

John 1:20

He confessed—he did not deny, but confessed

This means that John was telling the truth and was strongly stating that he was not the Christ. Your language may have a different way of doing this.

John 1:21

What are you then?

"What then is the case, if you are not the Messiah?" or "What then is going on?" or "What then are you doing?"

John 1:22

they said to him

"the priests and Levites said to John"

John 1:23

He said

"John said"

I am a voice, crying in the wilderness

"I am the one calling out in the wilderness"

Make the way of the Lord straight

"Prepare yourselves for the Lord's arrival the same way that people prepare the road for an important person to use"

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John 1:27

who comes after me

John is speaking about Jesus. The phrase "comes after me" means that John's ministry has already started and Jesus's ministry will start later.

me, the strap of whose sandal I am not worthy to untie

"me, whom I am not worthy to serve in even the most unpleasant way" or "me. I am not even worthy to untie the strap of his sandal"

John 1:29

Lamb of God

Jesus is called the "Lamb of God" because he was sacrificed to pay for people's sins.

world

The word "world" refers to all the people in the world.

John 1:32

like a dove

Possible meanings: 1) the Spirit descended in the form of a dove or 2) the Spirit descended in the way a dove descends.

heaven

The word "heaven" refers to the "sky."

John 1:33

The one on whom

"The one upon whom"

he is the one who will baptize with the Holy Spirit

"he is the one who will baptize in the Holy Spirit"

John 1:34

the Son of God

Some copies of this text say "Son of God"; others say "chosen one of God."

Son of God

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

John 1:35

Again, the next day

This is another day. It is the second day that John sees Jesus.

John 1:39

tenth hour

"hour 10." This phrase indicates a time in the afternoon, before dark, at which it would be too late to start traveling to another town, possibly around 4 p.m.

John 1:42

son of John

This is not John the Baptist. "John" was a very common name.

John 1:46

Nathaniel said to him

"Nathaniel said to Philip"

Can any good thing come out of Nazareth?

"No good thing can come out of Nazareth!"

John 1:47

in whom is no deceit

"a completely truthful man"

John 1:49

Son of God

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

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John 1:50	John 1:51
Because I said to you, 'I ... tree,' do you believe?	Truly, truly
"You believe only because I said, 'I ... tree'!"	Translate this the way your language emphasizes that what follows is important and true.

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Chapter 2

[1] Three days later, there was a wedding in Cana of Galilee, and the mother of Jesus was there. [2] Jesus and his disciples were invited to the wedding.

[3] When the wine ran out, the mother of Jesus said to him, "They have no wine." [4] Jesus said to her, "Woman, why do you come to me? My time has not yet come."
[5] His mother said to the servants, "Whatever he says to you, do it."

[6] Now there were six stone water pots there used for the Jewish ceremonial washing, each containing two to three metretes. [7] Jesus said to them, "Fill the water pots with water." So they filled them up to the brim. [8] Then he told the servants, "Take some out now and take it to the head waiter." So they did.

[9] The head waiter tasted the water that had become wine, but he did not know where it came from (but the servants who had drawn the water knew). Then he called the bridegroom [10] and said to him, "Every man serves the good wine first and then the cheaper wine when they are drunk. But you have kept the good wine until now."
[11] This first sign Jesus did in Cana of Galilee, and he revealed his glory, and his disciples believed in him.
[12] After this Jesus, his mother, his brothers, and his disciples went down to Capernaum and they stayed there for a few days.

[13] Now the Passover of the Jews was near, and Jesus went up to Jerusalem. [14] He found sellers of oxen and sheep and pigeons in the temple, and the money changers were sitting there.
[15] So he made a whip of cords and drove all of them out from the temple, including both the sheep and the cattle. He scattered the coins of the money changers and turned their tables over. [16] To the pigeon sellers he said, "Take these things away from here. Stop making the house of my Father a marketplace."
[17] His disciples remembered that it was written, "Zeal for your house will consume me."

[18] Then the Jewish authorities responded and said to him, "What sign will you show us, since you are doing these things?" [19] Jesus replied, "Destroy this temple, and in three days I will raise it up."
[20] Then the Jewish authorities said, "This temple was built in forty-six years, and you will raise it up in three days?" [21] However, he was speaking about the temple of his body. [22] After he was raised from the dead, his disciples remembered that he said this, and they believed the scripture and this statement that Jesus had spoken.

[23] Now when he was in Jerusalem at the Passover festival, many believed in his name when they saw the signs that he did. [24] But Jesus did not trust in them because he knew them all, [25] because he did not need anyone to testify to him about man, for he knew what was in man.

John 2

2:1-12

Why was Mary worried about the wine running out?

[2:3]

In ancient Israel, if the food and wine ran out at a wedding, the man's family was shamed or was embarrassed. In Israel, the man getting married and his family needed to make sure that everyone got plenty of food and drinks. His family gave a feast. These wedding feasts often lasted for several days. Because the man's family was going to be shamed when the wine ran out, Mary felt bad for the man and his family.

See: Wine (Winepress); Wedding

Why did Jesus say "My time has not yet come"?

[2:4]

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John wrote the word “time”(ὥρα/g5610)” when he wrote about someone doing something great. Here, Jesus said that he was not ready to show everyone that he was the Messiah.

See: Messiah (Christ)

Why did John write about Jesus turning water into wine at Cana?

[2:9]

Some scholars think John wrote about Jesus turning water into wine at Cana because he wanted to talk about the church. The Bible called the church the bride of Christ. That is, Jesus loves the church in the same way a man loves his bride. Also, a wedding feast was a metaphor for the people rejoicing with God forever.

Also, John said that this was Jesus’ first miracle.

See: John 2:4; 7:6, 8, 30; 8:20

See: Wine (Winepress); Church; Bride of Christ; Wedding; Miracle

See Map: Cana

What is a “sign”(σημεῖον/g4592)?

[2:11]

See: Sign

Who were Jesus’ brothers?

[2:12]

See: Family of Jesus

2:13-25

What is the Jewish Passover?

[2:13]

See: Passover

Why did John say Jesus went “up” to Jerusalem?

[2:13]

John said Jesus went “up” to Jerusalem because the city was on Mount Moriah. Mount Moriah is about 800 meters above sea level.

See Map: Jerusalem; Mount Moriah

Why were merchants selling animals and changing money in the temple?

[2:14]

Most people traveling to Jerusalem were not able to bring animals with them to sacrifice at the temple. Instead, they bought animals for their sacrifice in Jerusalem or at the temple. Merchants made a profit by selling animals at the temple.

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God commanded the Jewish priests to sacrifice an animal every morning and every evening at the temple. During some festivals, such as Passover, they sacrificed many more animals. Also, God commanded the Jewish people to sacrifice animals at the temple for many different reasons.

These merchants accepted only coins that the Jews made for their own country. When people brought other coins, they exchanged them for Jewish coins. The merchants made a profit when they changed money into Jewish coins. Therefore, they used the temple, a place to worship God, to make money.

See: Temple; Priest (Priesthood); Sacrifice; Worship

See Map: Jerusalem

Why did Jesus force the merchants to leave temple?

[2:15]

Jesus forced the merchants out of the temple because he was angry. He was angry because merchants were making money from people coming to worship God at the temple. Jesus told the people that the temple was for people to pray there. Also, it was for people to come there from all nations (see: Isaiah 56:7; Luke 19:46)

Advice to translators: In English, anger is used when talking about a strong emotion that dishonors God. Here, anger does not mean this. It is a strong emotion, but it does not dishonor God. Instead, it honors God because it is against something that God does not like.

See: Temple; Worship; Pray (Prayer)

Why did the Jewish leaders ask Jesus for a sign?

[2:18]

The Jewish leaders said that Jesus needed to give them a sign because they wanted to know that God gave him permission to do and say what he did and said. They did not think that God gave this permission to Jesus..

See: Sign

Which temple was Jesus talking about?

[2:19]

When Jesus said to destroy the temple and he was going to rebuild it in three days, he spoke about his body. Instead of giving the Jewish leaders a sign, Jesus made them a promise. They thought he spoke to them about the temple building. But, John said Jesus spoke about his own body. Jesus knew he was going to be crucified and three days later he was going to be alive again.

See: Temple; Sign; Crucify (Crucifixion)

Why was destroying the Jewish temple significant to the Jews?

[2:19, 2:20]

The Jews honored the temple in Jerusalem because the presence of God was in the temple. The presence of God was directly connected to the presence of the temple among his people. After a time of rebellion by the Jewish people, God punished the Jews and allowed the Babylonians to destroy the temple. The Persians later conquered the Babylonians. The Persians later allowed the temple to be rebuilt. The original temple was far bigger and more elaborate than the rebuilt temple. Herod the Great later enlarged the temple and made it more elaborate than the original temple. When Jesus spoke, the temple was very large.

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After the Jews rejected Jesus, God punished the Jews by having the the Roman army destroy the temple. No one rebuilt the temple after this.

Advice to Translators: The “presence of God” in the temple means that God was in the temple in a special way. The Old Testament said that God lived in the temple. This is not the only place where God is. He is everywhere. Despite this, he was in the temple in a special way.

See: Presence of God; People of God; King Herod

Why did Jesus say the temple was going to be destroyed and rebuilt in three days?

[2:21, 2:22]

When Jesus spoke about the temple being destroyed and rebuilt in three days, he spoke about his body. He did not speak about the actual temple building. The Jews thought Jesus spoke about the huge temple building in Jerusalem where they were they sold and offered sacrifices. When Jesus said the temple was to be raised in three days after it was destroyed, Jesus was saying that his body was to be brought back to life again. Three days after Jesus died on a Roman cross, he resurrected from the dead.

See: Resurrect (Resurrection) ; Temple

Did Jesus know everything?

[2:24, 2:25]

Jesus knows everything. Jesus knows everything because he is God. He is not only part God. He is completely God. Jesus does not simply know about people, he knows them completely on the inside. That is, he knows there inner thoughts and knows why and how they do the things they do. He knows them better than they know themselves. He knew if the people around him truly believed in him or if his words and the things he did simply amazed them, and they followed him because they thought he was a great teacher and did miraculous things.

See: Jesus is God

John 2:1

Three days later

Most interpreters read this as on the third day after Jesus called Philip and Nathaniel to follow him.

John 2:2

Jesus and his disciples were invited to the wedding

"Someone invited Jesus and his disciples to the wedding"

John 2:4

Woman

This refers to Mary. If it is impolite for a son to call his mother "woman" in your language, use another word that is polite, or leave it out.

why do you come to me?

"this has nothing to do with me." or "you should not tell me what to do."

My time has not yet come

"It is not yet the right time for me to perform a mighty act"

John 2:6

two to three metretes

"75 to 115 liters"

John 2:7

to the brim

This means "to the very top" or "completely full."

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John 2:8

the head waiter

This refers to the person in charge of the food and drink.

John 2:10

drunk

unable to tell the difference between cheap wine and expensive wine because of drinking too much alcohol

John 2:11

Cana

This is a place name.

revealed his glory

"showed his power"

John 2:12

went down

This indicates that they went from a higher place to a lower place. Capernaum is northeast of Cana and is at a lower elevation.

his brothers

The word "brothers" includes both brothers and sisters. All Jesus's brothers and sisters were younger than he was.

John 2:13

went up to Jerusalem

This indicates that he went from a lower place to a higher place. Jerusalem is built on a hill.

John 2:14

were sitting there

The next verse makes it clear that these people are in the temple courtyard. That area was intended for worship and not for commerce.

sellers of oxen and sheep and pigeons

People are buying animals in the temple courtyard to sacrifice them to God.

money changers

Jewish authorities required people who wanted to buy animals for sacrifices to exchange their money for special money from the "money changers."

John 2:15

So

This word marks an event that happens because of something else that has happened first. In this case, Jesus has seen the money changers sitting in the temple.

John 2:16

Stop making the house of my Father a marketplace

"Stop buying and selling things in my Father's house"

the house of my Father

This is a phrase Jesus uses to refer to the temple.

my Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 2:17

your house

This term refers to the temple, God's house.

consume

Jesus's love for the temple is like a fire that burns within him.

John 2:18

sign

This refers to an event that proves something is true.

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these things

This refers to Jesus's actions against the money changers in the temple.

John 2:19

Destroy this temple, and in three days I will raise it up

"If you destroy this temple, I will rebuild it in three days"

John 2:20

you will raise it up in three days?

"you will rebuild it in three days?" or "you cannot possibly rebuild it in three days!"

John 2:23

Now when he was in Jerusalem

The word "now" introduces us to a new event in the story.

believed in his name

"believed in him" or "trusted in him"

the signs that he did

Miracles can also be called "signs" because they are used as evidence that God is the all-powerful one who has complete authority over the universe.

John 2:25

about man, for he knew what was in man

"about people, for he knew what was in people"

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Chapter 3

[1] Now there was a Pharisee whose name was Nicodemus, a Jewish leader. [2] This man came to Jesus at night and said to him, "Rabbi, we know that you are a teacher that came from God, for no one can do these signs that you do unless God is with him."

[3] Jesus replied to him, "Truly, truly, unless someone is born again, he cannot see the kingdom of God."

[4] Nicodemus said to him, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?"
[5] Jesus replied, "Truly, truly, unless someone is born of water and the Spirit, he cannot enter into the kingdom of God. [6] That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.
[7] Do not be amazed that I said to you, 'You must be born again.' [8] The wind blows wherever it wishes; you hear its sound, but you do not know where it comes from or where it is going. So is everyone who is born of the Spirit."

[9] Nicodemus replied and said to him, "How can these things be?" [10] Jesus answered and said to him, "Are you a teacher of Israel, and yet you do not understand these things? [11] Truly, truly, I say to you, we speak what we know, and we testify about what we have seen. Yet you do not accept our testimony.
[12] If I told you about earthly things and you do not believe, how will you believe if I tell you about heavenly things? [13] No one has ascended into heaven except he who descended from heaven—the Son of Man.
[14] Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, [15] so that all who believe in him may have eternal life.

[16] "For God so loved the world, that he gave his only Son, that whoever believes in him will not perish but have eternal life. [17] For God did not send the Son into the world in order to condemn the world, but in order to save the world through him. [18] He who believes in him is not condemned, but he who does not believe is already condemned because he has not believed in the name of the only Son of God.
[19] This is the reason for the judgment: The light has come into the world, and men loved the darkness rather than the light because their deeds were evil. [20] For everyone who does evil hates the light, and does not come to the light, so that his deeds will not be exposed. [21] However, he who practices the truth comes to the light so that it may be plainly seen that his deeds have been done in God."

[22] After this, Jesus and his disciples went into the land of Judea. There he spent some time with them and baptized.
[23] Now John was also baptizing in Aenon near to Salim because there was much water there. People were coming to him and were being baptized, [24] for John had not yet been thrown in prison.

[25] Then there arose a dispute between some of John's disciples and a Jew about ceremonial washing. [26] They went to John and said to him, "Rabbi, the one who was with you on the other side of the Jordan River, about whom you have testified, look, he is baptizing, and they are all going to him."

[27] John replied, "A man cannot receive anything unless it has been given to him from heaven. [28] You yourselves can testify that I said, 'I am not the Christ,' but instead, 'I have been sent before him.'
[29] The bride belongs to the bridegroom. Now the friend of the bridegroom, who stands and hears him, rejoices greatly because of the voice of the bridegroom. This, then, is my joy made complete. [30] He must increase, but I must decrease.

[31] "He who comes from above is above all. He who is from the earth is from the earth and speaks about the earth. He who comes from heaven is above all. [32] He testifies about what he has seen and heard, but no one accepts his testimony. [33] He who has received his testimony has confirmed that God is true.
[34] For the one whom God has sent speaks the words of God. For he does not give the Spirit by measure. [35] The Father loves the Son and has given all things into his hand. [36] He who believes in the Son has eternal life, but the one who disobeys the Son will not see life, but the wrath of God stays on him."

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John 3

3: 1-15

Did Nicodemus think Jesus to be God's Son?

[3:2]

Scholars do not know if Nicodemus thought Jesus to be God's son. However, the miraculous things Jesus did amazed Nicodemus. These things showed him Jesus came from God. Jesus' words greatly affected Nicodemus. Nicodemus spoke well of Jesus to the other Jewish leaders at the Festival of Shelters (see: John 7:40-52). He also helped Joseph of Arimathea bury Jesus' body after Jesus died (see: John 19:38-40). Some scholars think Nicodemus was a priest who became Christian (see: Acts 6:7). Other scholars do not think he really believed in Jesus.

If Nicodemus later believed in Jesus, it was not easy for him. That is, if he believed in Jesus, the Jews would have rejected him as a teacher. These scholars think that Nicodemus stopped thinking he entered heaven because of the good things he did. Nicodemus now understood that he needed to humble himself. He needed Jesus to forgive him for sinning. Perhaps this is why John wrote that Jesus' words amazed Nicodemus.

See: Priest (Priesthood); Festival of Shelters

How can someone be "born again"?

[3:3]

Jesus told Nicodemus that he needed to be "born again"(ἄνωθεν/g0509). That is, he needed to be born a second time from God. This is a metaphor for what happens to the life of a person when they believe in Jesus. God makes a Christian a new person in some way. This confused Nicodemus. He thought that Jesus was saying that his mother needed to give birth to him again. Nicodemus knew a woman was unable to do this. However, Jesus meant that people needed to be born a second time to be able to live with God forever. It is the Holy Spirit who does this. That is, without the Holy Spirit gives some a second birth, the person cannot live together with God forever in heaven. A sinner must be made into a new person to be with God.

See: Born Again (New Life, Regeneration); Metaphor

How is one born from water and the Spirit?

[3:5]

To be born " from the Spirit" means to be born from above. That is, born from God through the Holy Spirit (see: 3:5). When he does this, the Holy Spirit makes the sinner into a new person in some way.

There are different ways to understand what it means when someone is born from water.

1. Some scholars think being born from water means that someone is born again. Perhaps John thought that when this happens they are baptized with water. Or perhaps John thought that when this happens God makes them clean from sin. He washes away their sin (see: 1 John 1:7). God promised to clean Israel with clean water from their sins and idols (see: Ezekiel 3:25-27). He said that when this happened, he made people different in some way. He said he did this by putting his Spirit in them (see: Numbers 19:17; Psalm 51:9-10; Isaiah 32:15;44:3-5; Jeremiah 2:13;17:13; Joel 2:28-29.
2. Other scholars think John was thinking about a baby born from his mother (see: 3:6). There is water in the mother's womb around a baby before it is born. However, this was not a metaphor that was used very often.

See: Born Again (New Life, Regeneration); Baptize (Baptism); Clean and Unclean; Sin; Indwelling of the Holy Spirit; Metaphor

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Why did Jesus say Nicodemus did not understand the earthly things of which he spoke?

[3:10]

Jesus said Nicodemus did not understand "earthly(ἐπίγειος/g1919)" things because he did not understand Jesus' metaphors of childbirth and the wind. If Nicodemus was unable to understand when Jesus used earthly metaphors, he was unable to understand if Jesus spoke to him about God. Jesus tried to help Nicodemus understand. He did this by comparing the new life Christians have with babies having life on earth because of their mothers. He also compared the Holy Spirit to the blowing wind. However, Nicodemus was still unable to understand.

See: Born Again (New Life, Regeneration); Metaphor; Holy Spirit

3:16-21

Why did John talk about the "world" κόσμος/g2889)?

[3:16]

Here, when John spoke about the "world(κόσμος/g2889)", he was talking about all of the people living in the world. John talked about all of these people because it is all people whom God calls to believe in his Son Jesus. However, often when John wrote "the world," he sometimes was talking about something different. In 1 John 2:15, he wrote "world" as a metaphor for how Satan does evil and how people sin. This is because Satan was given permission over everyone who sins. This is why God commands Christians not to love the evil things in this world. This is also why John says that God loved them by giving his only Son to die for them. He loves all people very, very much.

See: World; Faith (Believe in); Satan (The Devil); Sin

Did Jesus die for the sins of the whole world?

[3:16]

Some scholars think that Jesus died for all people. That is, those who believe in him and those who do not believe in him. Here John calls all people "the world." God caused Jesus to die. In this way, he caused Jesus to suffer for everyone who sins (see: 1 John 2:2). But, this does not save the people who reject Jesus.

Other scholars think that Jesus died only for the sins of the people who believe in him. That is, Jesus died for people all over the world. People who believe in him can come from any tribe of people and can speak any language.

3:17-21

Does Jesus judge the world?

[3:17]

According to John 5:22, God gave gave permission to Jesus to judge everything and everyone. In John 3:17-18, John wrote that God did not send Jesus into the world to judge people. When God sent Jesus to earth, it was not to condemn or judge people. Jesus came as the promised Messiah. That is, he came to save people from their sins. However, Jesus is coming again to judge the world. He will judge those who are not Christians. People who believe in Jesus is the Son of God are not judged. Their sins are forgiven. They are one of God's children.

See: Judge (Judgment); Condemn (Condemnation); Messiah (Christ); Save (Salvation, Saved from Sins); Children of God

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Who is the light?

[2:19]

Jesus is the light. Light is often a metaphor in Scripture.

See: John 8:12

See: Light and Darkness (Metaphor)

What is darkness?

[2:19]

Sin, evil, and everything that is against Jesus is spoke about as if it were darkness. This is a common metaphor in Scripture. When people sin, they stay in the dark. They stay away from the light. That is they stay far from Jesus. They even hide from him. But those who live in a way that honors God are not afraid of God. They do not need to hide from him.

See: Light and Darkness (Metaphor)

3: 22-30

Why did John baptize people?

[3:22]

John baptized people as a sign that they repented of their sins (see: Acts 19:4). Some Jews who wanted to honor God came to him to be baptized. They wanted to be clean from their sins. John did this to help make them ready for the coming of the Messiah.

See: Baptize (Baptism); Sign; Repent (Repentance); Sin; Clean and Unclean; Messiah (Christ)

What did God send John the Baptist to do?

[3:27, 3:28]

God sent John to tell the people about the Messiah. John showed the people who was the Messiah. That it, he showed them Jesus (see: John 1:29).

John used a metaphor to say how he was a friend to Jesus. In the same way the man getting married is greater than his friends at his wedding, so Jesus was greater than John. His friends help him and rejoice for him. In the same way, John helped Jesus and rejoiced because Jesus came. Also, John knew that he must soon stop working when Jesus began his own work.

See: Messiah (Christ); Metaphor

3: 31-36

How does someone disobey the son?

[3:36]

John talked about “disobeying”(ἀπειθέω/g0544) the son. John was talking about refusing to believe in Jesus. This is how they disobeyed the Jesus, the Son of God. They reject Jesus because they do not think he is who he says he is. Or they refuse to believe because they do not want to believe in him.

See: Son of God; Faith (Believe in)

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Who speaks in John 3?

There are parts of John 3 where it is not clear who is speaking. These places are 3:16 and 3:31. In many languages, writers use quotation marks to show who is speaking. However, John did not originally do this.

Some scholars think that Jesus continued speaking in 3:16-21. But, other scholars think that it is John who spoke in these verses.

Some scholars think John the Baptist continued speaking in 3:31-36. But other scholars think that it is the Apostle John who spoke in this passage.

See: Apostle

John 3:1

Now

This word is used here to mark a new part of the story and to introduce Nicodemus.

John 3:3

Truly, truly

Translate this the way your language emphasizes that what follows is important and true. See how you translated this in John 1:51

born again

"born from above" or "born of God"

he cannot see the kingdom of God

Possible meanings of seeing the kingdom of God are 1) seeing the place God rules over or 2) knowing what God's kingdom is like or 3) belonging to the kingdom of God.

John 3:4

How can a man be born when he is old?

"A man certainly cannot be born again when he is old!"

He cannot enter a second time into his mother's womb and be born, can he?

"Certainly, he cannot enter a second time into his mother's womb!

womb

the part of a woman's body where a baby grows

John 3:5

born of water and the Spirit

There are two possible meanings: 1) "baptized in water and in the Spirit" or 2) "born physically and spiritually"

he cannot enter into the kingdom of God

"he cannot belong to the kingdom of God"

John 3:8

The wind blows wherever it wishes

"The Holy Spirit is like a wind that blows wherever it wants"

John 3:9

How can these things be?

"This cannot be!" or "This is not able to happen!"

John 3:10

Are you a teacher of Israel, and yet you do not understand these things?

"You are a teacher of Israel, so I am surprised you do not understand these things!" or "You are a teacher of Israel, so you should understand these things!"

John 3:11

you do not accept

The word "you" is plural and refers either the Pharisees or to the Jewish leaders or to the Jews in general.

we speak

When Jesus said "we," he was not including Nicodemus.

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John 3:12

I told you ... you do not believe ... how will you believe if I tell you

In all three places "you" is plural and refers to Jews in general.

how will you believe if I tell you about heavenly things?

"you certainly will not believe if I tell you about spiritual things!"

John 3:13

No one has ascended into heaven except he who descended from heaven

"The only one who has ascended into heaven is he who descended from heaven"

John 3:14

Just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up

Some people will "lift up" Jesus just as Moses "lifted up" the bronze serpent in the place where Moses and the Israelites walked around for forty years.

John 3:16

God so loved the world

Here "world" refers to everyone in the world.

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. God himself is love and is the source of true love.

John 3:17

For God did not send the Son into the world in order to condemn the world, but in order to save the world through him

God""s real reason for sending his Son into the world was to save it"

to condemn

"to punish." Usually "punish" implies that the person who has been punished is then accepted by God. When a person is condemned, he is punished but never accepted by God.

John 3:18

Son of God

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

John 3:19

The light has come into the world

"The one who is like a light has revealed God's truth to all people" or "I, who am like a light, have come into the world"

men loved the darkness

Here "darkness" means evil.

John 3:20

so that his deeds will not be exposed

"so that the light will not show the things he does" or "so that the light does not make clear his deeds"

John 3:21

plainly seen that his deeds

"people may clearly see his deeds" or "everyone may clearly see the things he does"

John 3:22

After this

This refers to after Jesus had spoken with Nicodemus.

John 3:23

Aenon

This word means "springs," as of water.

Salim

a village or town next to the Jordan River

were being baptized

"John was baptizing them" or "he was baptizing them"

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John 3:25

Then there arose a dispute between some of John's disciples and a Jew

"Then John's disciples and a Jew began to fight with each other using words"

John 3:26

you have testified, look, he is baptizing,

"you have testified, 'Look! He is baptizing,'" or "you have testified. 'Look at that! He is baptizing,'"

John 3:27

A man cannot receive anything unless

"Nobody has any power unless"

it has been given to him from heaven

"God has given it to him"

John 3:28

You yourselves

"You all" or "All of you"

I have been sent before him

"God sent me to arrive before him"

John 3:29

The bride belongs to the bridegroom

Jesus is like the "bridegroom" and John is like the friend of the "bridegroom."

This, then, is my joy made complete

"So then I rejoice greatly" or "So I rejoice much"

my joy

The word "my" refers to John the Baptist, the one who is speaking.

John 3:30

He must increase

"He" refers to the bridegroom, Jesus, who will continue to grow in importance.

John 3:31

He who comes from above is above all

"He who comes from heaven is more important than anyone else"

He who is from the earth is from the earth and speaks about the earth

"He who is born in this world is like everyone else who lives in the world and he speaks about what happens in this world"

John 3:32

He testifies about what he has seen and heard

"The one from heaven tells about what he has seen and heard in heaven"

no one accepts his testimony

"very few people believe him"

John 3:33

He who has received his testimony

"Anyone who believes what Jesus says"

has confirmed

"proves" or "agrees"

John 3:34

For the one whom God has sent speaks

"This Jesus, whom God has sent to represent him, speaks"

For he does not give the Spirit by measure

"For he is the one to whom God gave all the power of his Spirit"

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John 3:35

Father ... Son

These are important titles that describe the relationship between God and Jesus. It is best to translate “Father” and “Son” with the same words that your language uses to refer to a human father and a human son.

given ... into his hand

This means to be put in his power or control.

John 3:36

He who believes

"A person who believes" or "Anyone who believes"

the wrath of God stays on him

"God will continue to punish him"

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Chapter 4

[1] Now when Jesus knew that the Pharisees had heard that he was making and baptizing more disciples than John
[2] (although Jesus himself was not baptizing, but his disciples were), [3] he left Judea and went back again to Galilee.

[4] But it was necessary for him to go through Samaria. [5] So he came to a town of Samaria, called Sychar, near the piece of land that Jacob had given to his son Joseph.
[6] The well of Jacob was there. Jesus was tired from his journey and sat by the well. It was about the sixth hour.

[7] A Samaritan woman came to draw water, and Jesus said to her, "Give me some water to drink." [8] For his disciples had gone away into the town to buy food.

[9] Then the Samaritan woman said to him, "How is it that you, being a Jew, are asking me, being a Samaritan woman, for something to drink?" For Jews have no dealings with Samaritans.

[10] Jesus answered and said to her, "If you had known the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

[11] The woman said to him, "Sir, you do not have a bucket and the well is deep. Where then do you have the living water? [12] You are not greater, are you, than our father Jacob, who gave us the well and drank from it himself, as did his sons and his livestock?"

[13] Jesus replied and said to her, "Everyone who drinks from this water will be thirsty again, [14] but whoever drinks from the water that I will give him will not ever be thirsty again. Instead, the water that I will give him will become a fountain of water in him, springing up to eternal life."

[15] The woman said to him, "Sir, give me this water so that I may not become thirsty and not have to come here to draw water."

[16] Jesus said to her, "Go, call your husband, and come back here."

[17] The woman answered and said to him, "I do not have a husband."

Jesus replied, "You have said correctly, 'I have no husband,'

[18] for you have had five husbands, and the one you now have is not your husband. What you have said is true."

[19] The woman said to him, "Sir, I see that you are a prophet. [20] Our fathers worshiped on this mountain, but you say that Jerusalem is the place where people have to worship."

[21] Jesus said to her, "Believe me, woman, that an hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. [22] You worship what you do not know. We worship what we know, for salvation is from the Jews.
[23] However, the hour is coming, and is now here, when true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to be his worshipers. [24] God is Spirit, and the people who worship him must worship in spirit and truth."

[25] The woman said to him, "I know that the Messiah is coming (the one called Christ). When he comes, he will explain everything to us."

[26] Jesus said to her, "I am he, the one speaking to you."

[27] At that moment his disciples returned. Now they were wondering why he was speaking with a woman, but no one said, "What are you looking for?" or "Why are you speaking with her?"

[28] So the woman left her water pot, went back to the town, and said to the people, [29] "Come, see a man who told me everything that I have ever done. This could not be the Christ, could it?" [30] They left the town and came to him.

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[31] In the meantime, the disciples were urging him, saying, "Rabbi, eat." [32] But he said to them, "I have food to eat
that you do not know about." [33] So the disciples said to each other, "No one has brought him anything to eat, have
they?"

[34] Jesus said to them, "My food is to do the will of him who sent me and to complete his work. [35] Do you not say,
'There are four more months and then the harvest comes'? I am saying to you, look up and see the fields, for they
are already ripe for harvest! [36] He who is harvesting receives wages and gathers fruit for everlasting life, so that
he who sows and he who reaps may rejoice together.
[37] For in this the saying, 'One sows, and another reaps,' is true. [38] I sent you to reap what you have not worked for.
Others have labored, and you have entered into their labor."

[39] Many of the Samaritans in that city believed in him because of the report of the woman who was testifying, "He
told me everything that I have done." [40] So when the Samaritans came to him, they asked him to stay with them,
and he stayed there two days.
[41] Many more believed because of his word. [42] They said to the woman, "We no longer believe because of what you
said, for we ourselves have heard, and we know that this one is indeed the Savior of the world."

[43] After those two days, he departed from there for Galilee. [44] For Jesus himself declared that a prophet has no
honor in his own country. [45] When he came into Galilee, the Galileans welcomed him. They had seen all the things
that he had done in Jerusalem at the festival, for they had also gone to the festival.

[46] Now he came again to Cana in Galilee, where he had made the water wine. There was a certain royal official
whose son in Capernaum was ill. [47] When he heard that Jesus had come from Judea to Galilee, he went to Jesus
and asked him to come down and heal his son, who was about to die.
[48] Jesus then said to him, "Unless you see signs and wonders, you will not believe." [49] The royal official said to him,
"Sir, come down before my child dies." [50] Jesus said to him, "Go. Your son lives." The man believed the word that
Jesus spoke to him, and he went away.
[51] While he was going down, his servants met him, saying that his son was living. [52] So he asked them the hour
when he began to improve. They replied to him, "Yesterday at the seventh hour the fever left him."
[53] Then the father realized that it was at that hour that Jesus had said to him, "Your son lives." So he himself and
his whole household believed. [54] This was the second sign that Jesus did when he came out of Judea to Galilee.

John 4

4: 1-4

Who were the Samaritans?

[4:4]

The Samaritans were the people who lived in the region of Samaria. Long before this time, Israel was one nation and it was divided into two nations, the northern kingdom of Israel and the southern kingdom of Judah. In the Old Testament, the northern kingdom, Israel, did not honor God. God punished them and they were conquered by Assyria. After this happened, the people of this Israel married gentiles. They were no longer true Israelites. The Jews who honored God hated the Samaritans. They knew that the Samaritans often married Gentile women, something that the Law of Moses did not allow them to do. They said they obeyed God, but they did not. They worshipped him in the wrong ways and they also worshipped idols and other gods. Therefore, God rejected the Samaritans and he did not consider them to be his people.

See: John 4:22

See: Samaria; Israel (Northern Kingdom) ; Judah (Southerm Kingdom); Old Testament (Law and Prophets);Punish (Punishment); Gentile; Law of Moses; Worship; Idolatry (Idol); False gods; People of God

Map: Samaria

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Why did many Jews not travel through Samaria?

[4:4]

The land of Samaria was between Judea and Galilee. When Jews wanted to travel from Jerusalem to Galilee, the shortest way was to go through Samaria.

However, the Jews hated the Samaritans. Many Jews who wanted to honor God often went around Samaria, even though this took much longer because of their hate for these people. Perhaps they thought the people would make them unclean. But, most Jews traveled through it because that way took less time.

See: Samaria; Clean and Unclean

See Map: Samaria, Judea, Galilee

4:5-6

What was the city of Sychar in the Old Testament?

[4:5]

Some scholars think that the city of Sychar and Shechem in the Old Testament are the same city. Other scholars think these are two different cities. They think that Sychar is the town of Askar that exists today. Both of these places were near a well that Jacob dug and the place where the Joseph from the Old Testament was buried.

See: Old Testament (Law and Prophets)

See Map: Sychar, Shechem, Askar

4: 7-12

What did Jesus say he was able to give to the Samaritan woman?

[4:10]

Jesus says he was able to give the Samaritan woman “the gift of God.” He wanted to say that God was able to allow her to live with God forever in heaven (see: Romans 6:23). The Jews were amazed when Jesus told her this. They thought the Samaritans rejected God and did not want to honor God.

The Samaritan woman married six times. Many Jews thought she was very sinful. This is because it was uncommon for the Jews to get married more than once. However, Jesus offered to forgive her.

John also speaks about “living”(ζάω/g2198) water as a metaphor. “Living water” can mean running water or fresh water. It can also mean water that makes plants and people live. Jesus wanted to say that people were able to live forever with God if they believe in him.

See: Heaven; Samaria; Sin; Forgive (Forgiveness, Pardon); Metaphor

4:13-21

How did the Samaritans try to honor God differently from the Jews?

[4:20]

The Jews worshiped God in the temple in Jerusalem, but the Samaritans worshiped God in a temple in Samaria on Mount Gerizim. Because God commanded the Jews to worship him in Jerusalem, the Samaritans sinned in their worship.

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Also, the Samaritans only thought in part of the Old Testament was from God and rejected the rest of the Old Testament. They also possessed their own priests. These priests were not part of the tribe of Levi. The Law of Moses said that the priests must be from the tribe of Levi.

However, both the Samaritans and the Jews waited for God to send the Messiah to them.

See: Samaria; Worship; Temple; Sin; Old Testament (Law and Prophets); Priest (Priesthood); Tribes of Israel; Law of Moses

See Map: Jerusalem, Samaria, and Mount Gerizim

What future time did Jesus speak about to the woman?

[4:21]

When Jesus spoke with the woman, he thought about what was going to happen in the future. The Romans were going to destroy the Temple in Jerusalem. The Christians were going to worship God anywhere. They did not need to go to Jerusalem to worship anymore.

See: Rome (Roman Empire, Caesar); Temple; Worship

4:22-26

What does it mean that “salvation” is from the Jews?

[4:22]

Jesus said that “salvation”(σωτηρία/g4991) is from the Jews. Jesus taught the woman that God worked to save mankind, and that he did this through the Jews, not through the Samaritans. While Jesus did not agree with what the Samaritans thought about God, Jesus was kind to the woman. Jesus was the Messiah and he was a Jew and not a Samaritan.

See: Save (Salvation, Saved from Sins); Samaria; Messiah (Christ)

What does it mean for people to worship God in “Spirit” and in “truth”?

[4:24]

People worship God in “Spirit”(πνεῦμα/g4151) when they worship him anywhere, not only in the temple or other building (see: acts 17:24-26). That is, because they now worship him by the Holy Spirit’s power.

God gave Christians a new way to worship him. This new way is in “truth”(ἀλήθεια/g0225). That is, because they now know who God truly is, they can worship him in the right way. This also means that they know that Jesus is God. When they worship Jesus, they know that they are worshiping God (see: John 14:6). People who worship God in this way praise and honor him because they know the truth about him.

See: Worship; Temple; Holy Spirit

4:27-42

Why were the disciples shocked that Jesus spoke to the Samaritan woman?

[4:27]

Some Jewish men never spoke with a woman unless she was his wife. They thought that it was wrong to speak to other woman. Also, many Jews did not speak with Samaritans. Jews thought Samaritans were unclean.

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But, Jesus spoke to the Samaritan woman. He asked her for a drink of water. Usually, the Jews refused to drink or eat with Samaritans because they thought they were unclean.

See: Samaria; Clean and Unclean

Why did the disciples not ask Jesus why he talked with the woman?

[4:27]

The disciples never thought Jesus was going to speak to a Samaritan woman. They thought, in the same way most Jews did, that the Samaritans were unclean, and they were people whom God did not accept. They thought that Jesus, their teacher, did wrong by talking with the woman. They were too ashamed to ask him why he was talking with her.

See: Samaria; Clean and Unclean

What happened to the people of Sychar?

[4:29, 4:30]

Many of the people of Sychar began to believe that Jesus was the Messiah. They did this even though Jesus had told the woman that her people did not know God, whom they said they worshiped.

No one thought the Samaritans were going to believe in Jesus. But many did believe in Jesus. Also, the disciples thought that the Jews were going to accept their Messiah, but most of the Jews rejected him.

See: Messiah (Christ); Worship; Samaria; Disciple

See Map: Sychar

Can Samaritans live with God forever?

[4:29]

The Jews did not think the people of Sychar were going to call Jesus the “Savior of the world.” This means that they were still learning about Jesus, yet they believed in him. Later, Jesus commanded his disciples to be witnesses for him in Samaria (see: Acts 1:8).

The Samaritans did not worship God in the right way, and they only thought the first five books of the Old Testament were from God. They did not believe that God did anything for Israel after Moses died.

The title “the Savior of the world” is in the New Testament only here and in 1 John 4:14.

See: Savior; Disciple; Witness (Martyr); Samaria; Worship; Old Testament (Law and Prophets)

See Map: Sychar, Samaria

What does the metaphor about doing the harvest mean in the New Testament?

[4:35]

See: Harvest; Metaphor

4:43-45

Why did John have the proverb about a prophet in his hometown?

[4:44]

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John said that Jesus left Sychar after only two days, because the people reject a prophet in the prophet's hometown never. But, the people of Sychar believed in Jesus. Sychar was not Jesus' hometown. Therefore, scholars do not agree about what John meant.

Some scholars think John meant that Galilee was Jesus' home region. The people of Galilee did not believe Jesus when he arrived there (see: 4:45). Later, they rejected him (see: Mark 6:1-6).

Other scholars think that John meant that all Israel was Jesus' home region, and that most of the Jews were going to reject him.

Still other scholars think that John was talking about Sychar. Many of the people of that town believed in Jesus, yet he left after only two days. John gives the proverb to explain why he left (see: 4:44). Jesus went to teach the Jews and the Samaritans. He never stayed for very long in one place. Perhaps John wanted to say that if Jesus stayed anywhere, this place became his hometown. If the people did not welcome him, Jesus kept on traveling.

See: Proverb; Prophet; Samaria

See Map: Sychar, Galilee

4:46-54

Why did the official's whole family believe in Jesus?

[4:53]

The official's whole family believed in Jesus. In many places, all of the people in a family or household usually think in the way in which the leader of that family thinks. The family of the official probably trusted him to think in the right ways. When he began to believe in Jesus, all his family also believed in Jesus..

In other places, people in families are more free to think in the way each person wishes to think. These people may not understand why the official's family believed in Jesus at the same time.

Why did John count the number of "signs" that Jesus did in Galilee?

[4:54]

John called the miracle he did a "sign"(σημεῖον/g4592)." He also did this with the first miraculous thing he did, which was changing water into wine. He means that both of these things showed the people that God truly sent Jesus to them to be the Messiah he promised to send.

See: Sign; Miracle; Wine (Winepress)

John 4:1

Now when Jesus knew that the Pharisees had heard that he was making and baptizing more disciples than John

"Now Jesus was making and baptizing more disciples than John. When he knew that the Pharisees had heard that he was doing this"

John 4:2

Jesus himself was not baptizing

It was not Jesus who was baptizing, but his disciples.

John 4:3

he left Judea and went back again to Galilee

When Jesus knew that the Pharisees learned what he was doing, he left Judea and went back again to Galilee"

John 4:8

For his disciples had gone

He did not ask his disciples to draw water for him because they had gone.

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John 4:9

Then the Samaritan woman said to him

The word "him" refers to Jesus.

How is it that you, being a Jew, are asking me, being a Samaritan woman, for something to drink?

"I cannot believe that you, being a Jew, are asking me, a Samaritan woman, for a drink!"

have no dealings with

"do not associate with"

John 4:10

living water

“Living water” to refer to the Holy Spirit, who works in a person to transform and bring new life.

John 4:12

You are not greater, are you, than our father Jacob ... livestock?

You are not greater than our father Jacob ... livestock!"

our father Jacob

"our ancestor Jacob"

drank from it

"drank water that came from it"

John 4:13

will be thirsty again

"will need to drink water again"

John 4:14

the water that I will give him will become a fountain of water in him

"the water that I will give him will become like a spring of water in him"

eternal life

Here "life" refers to the "spiritual life" that only God can give.

John 4:15

Sir

In this context, the Samaritan woman is addressing Jesus as "Sir," which is a term of respect or politeness.

draw water

"get water" or "pull water up from the well" using a container and rope

John 4:17

You have said correctly

Jesus is acknowledging that what she had said was strictly true but was hiding a fact about her that she expected Jesus to disapprove of. He was saying neither that it was a good thing that she had no husband nor that her answer showed that she was morally good.

John 4:18

What you have said is true

Jesus said this to emphasize the words "You are right in saying, 'I have no husband'" in verse 17. He wanted the woman to know that he knew she was telling the truth.

John 4:19

I see that you are a prophet

"I can understand that you are a prophet"

John 4:20

Our fathers

"Our forefathers" or "Our ancestors"

John 4:21

Believe me

To believe someone is to acknowledge what the person has said is true.

you will worship the Father

Eternal salvation from sin comes from God the Father, who is Yahweh, the God of the Jews.

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Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 4:22

You worship what you do not know. We worship what we know

Jesus means that God revealed himself and his commands to the Jewish people, not to the Samaritans. Through the Scriptures the Jewish people know who God is better than the Samaritans.

salvation is from the Jews

Eternal salvation from sin comes from God the Father, who is Yahweh, the God of the Jews.

John 4:23

However, the hour is coming, and is now here, when true worshipers will

"However, it is now the right time for true worshipers to"

the Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

in spirit and truth

"with the Spirit's help in thinking correctly of what is true about God"

John 4:25

I know that the Messiah ... Christ

Both of these words mean "God's promised king."

he will explain everything to us

"he will tell us everything we need to know"

John 4:27

Now they were wondering why he was speaking with a woman

It was very unusual for a Jew to speak with a woman he did not know, especially if that woman was a Samaritan.

no one said, "What ... looking for?" or "Why ... her?"

Possible meanings are 1) "no one asked Jesus, 'What ... looking for?' or 'Why ... her?'" or 2) "no one asked the woman, 'What ... looking for?' or asked Jesus, 'Why ... her?'"

John 4:29

Come, see a man who told me everything that I have ever done

"Come see a man who knows very much about me, even though I have never met him before"

This could not be the Christ, could it?

The woman is not sure that Jesus is the Christ, so she asks a question that expects "no" for an answer, but she also asks a question instead of making a statement because she wants the people to decide for themselves.

John 4:31

In the meantime

"While the woman was going into town"

John 4:32

I have food to eat that you do not know about

Here Jesus is not talking about literal "food," but is preparing his disciples for a spiritual lesson in John 4:34.

John 4:33

No one has brought him anything to eat, have they?

"Surely no one brought him any food while we were in town!"

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John 4:34

My food is to do the will of him who sent me and to complete his work

"Just as food satisfies a hungry person, obeying God's will is what satisfies me"

John 4:35

Do you not say

"Is this not one of your popular sayings"

look up and see the fields, for they are already ripe for harvest

"look up and see the the people! They are ready to believe my message, like crops in the fields that are ready for people to harvest them"

John 4:36

and gathers fruit for everlasting life

"and the people who believe the message and receive eternal life are like the fruit that a harvester gathers"

John 4:37

One sows, and another reaps

"One person plants the seeds, and another person reaps the crops"

John 4:38

you have entered into their labor

"you are now joining in their work"

John 4:39

believed in him

To "believe in" someone means to "trust in" that person. Here this also means that they believed he was the Son of God.

He told me everything that I have done

"He told me many things about my life"

John 4:41

his word

"his message"

John 4:42

world

"all the believers in the world"

John 4:44

a prophet has no honor in his own country

"people do not show respect or honor to a prophet of their own country" or "a prophet is not respected by the people in his own community"

John 4:45

at the festival

Here the festival is the Passover.

John 4:46

Now

This word is used here to mark a stop in the main story. Here the author starts a new part of the story. If you have a way of doing this in your language, you may consider using it.

royal official

someone who is in the service of the king

John 4:48

Unless you see signs and wonders, you will not believe

"You will believe only if you see a signs and wonders"

John 4:50

believed the word

"believed the message"

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John 4:51

While

This word is used to mark two events that are happening at the same time. As the official was going home, his servants were coming to meet him on the road.

John 4:54

sign

Miracles can also be called "signs" because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.

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Chapter 5

[1] After this there was a Jewish festival, and Jesus went up to Jerusalem. [2] Now in Jerusalem by the sheep gate there is a pool, which in the Aramaic language is called Bethesda, and it has five roofed porches. [3] A large number of people who were sick, blind, lame, or paralyzed were lying there. [1] [4] [2]

[5] A certain man was there who had been sick for thirty-eight years. [6] When Jesus saw him lying there, and after he realized that he had been there a long time, he said to him, "Do you want to be healthy?"
[7] The sick man replied, "Sir, I do not have anyone to put me into the pool when the water is stirred up. When I come, another steps down before me." [8] Jesus said to him, "Get up, take up your bed, and walk."
[9] Immediately the man was healed, and he took up his bed and walked.

Now that day was a Sabbath.

[10] So the Jews said to him who was healed, "It is the Sabbath and you are not permitted to carry your mat." [11] He replied, "He who made me healthy said to me, 'Pick up your mat and walk.'"
[12] They asked him, "Who is the man that said to you, 'Pick it up and walk'?" [13] However, the one who was healed did not know who it was because Jesus had gone away secretly, for there was a crowd in the place.

[14] Afterward, Jesus found him in the temple and said to him, "See, you have become healthy! Do not sin anymore, so that something worse will not happen to you." [15] The man went away and reported to the Jews that it was Jesus who had made him healthy.

[16] Now because of these things the Jews persecuted Jesus, because he did these things on the Sabbath. [17] Jesus replied to them, "My Father is working even now, and I, too, am working." [18] Because of this, the Jews sought even more to kill him because he not only broke the Sabbath, but also called God his own Father, making himself equal to God.

[19] Jesus answered them, "Truly, truly, the Son can do nothing of himself, except only what he sees the Father doing, for whatever the Father is doing, the Son does in the same way. [20] For the Father loves the Son and he shows him everything that he himself does, and he will show him greater works than these so that you will be amazed.
[21] For as the Father raises the dead and gives them life, so also the Son gives life to anyone he wishes. [22] For the Father judges no one, but he has given all judgment to the Son [23] so that everyone will honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent him.
[24] Truly, truly, he who hears my word and believes him who sent me has eternal life and will not be condemned, but he has passed from death to life.

[25] "Truly, truly, I tell you the time is coming, and is now, when the dead will hear the voice of the Son of God, and those who hear will live.
[26] For just as the Father has life in himself, so he has also given to the Son so that he has life in himself, [27] and the Father has given the Son authority to carry out judgment because he is the Son of Man.
[28] Do not be amazed at this, for there is a time coming in which everyone who is in the tombs will hear his voice [29] and will come out: those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.

[30] "I can do nothing from myself. As I hear, I judge, and my judgment is righteous because I am not seeking my own will but the will of him who sent me. [31] If I should testify about myself, my testimony would not be true. [32] There is another who testifies about me, and I know that the testimony that he gives about me is true.
[33] You have sent to John, and he has testified to the truth. [34] But the testimony that I receive is not from man. I say these things that you might be saved. [35] John was a lamp that was burning and shining, and you were willing to rejoice in his light for a while.
[36] Yet the testimony that I have is greater than that of John, for the works that the Father has given me to accomplish, the very works that I do, testify about me that the Father has sent me. [37] The Father who sent me has himself testified about me. You have neither heard his voice nor seen his form at any time. [38] You do not have his word remaining in you, for you are not believing in the one whom he has sent.

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[39] You search the scriptures because you think that in them you have eternal life, and these same scriptures testify about me, [40] and you are not willing to come to me so that you may have life.
[41] I do not receive glory from men, [42] but I know that you do not have the love of God in yourselves.
[43] I have come in my Father's name, and you do not receive me. If another should come in his own name, you would receive him. [44] How can you believe, you who accept glory from one another but are not seeking the glory that comes from the only God?
[45] Do not think that I myself will accuse you before the Father. The one who accuses you is Moses, in whom you have hoped. [46] If you believed Moses, you would believe me, because he wrote about me. [47] If you do not believe his writings, how are you going to believe my words?"

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[1]The best ancient copies do not have the phrase, waiting for the moving of the water .
[2]The best ancient copies do not have verse 4, For an angel of the Lord went down and stirred up the water at certain times and whoever stepped in while the water was stirring was healed from whatever disease he suffered from .

John 5

5:1-9

Which feast did John talk about?

[5:1]

John did not say which feast was happening at this time. However, there were several Jewish feast in Jerusalem every year..

See: Passover; Festival of Shelters

What was the pool of Bethsaida?

[5:2]

The people thought the pool in Bethsaida healed people when the waters “stirred”(ταράσσω/g5015). Because of this, sick people and those with physical problems laid down by the pool and waited for the water to move. When the water moved, they tried to be the first person to get into the pool to be healed.

Some scholars think it is possible that an underground spring flowed into the pool of Bethsaida and sometimes caused the water in the pool to move. Other scholars think that the pool’s water contained minerals that healed the body.

See Map: Bethsaida

What did John originally write in 5:4?

[5:4]

The oldest and best copies of the Greek New Testament do not include verse 4. However, some translation may include verse 4. Although John probably did not write this verse,it describes what people thought about how the pool of Bethsaida healed people. Some people believed that an angel stirred the waters and then healed the first person who got into the pool. Perhaps, this verse was added by someone in order to explain this to people reading this chapter.

See: Differences in the Ancient Copies of the Bible

Why was the man sick and why did he need help into the pool?

[5:7]

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The sick man was probably paralyzed. He told Jesus that he needed another person to help him get into the pool because the man could not stand or walk. Jesus' question about whether he wanted to be healed surprised the man. He laid by the pool for such a long time and no one ever helped him into the pool. He probably did not think that he was ever going to be healed. John does not say if the man believed in Jesus before Jesus healed him. Also, John does not say if the man ever believed in Jesus at any time.

Advice to Translators: Someone who is paralyzed cannot move their legs or cannot move their arms and legs.

5:10-15

Who were the Jews who questioned the man Jesus healed?

[5:10]

Some Jews asked the man Jesus healed certain questions. The Jews were Jewish leaders known as scribes, Pharisees, and Sadducees.

See: Scribe; Pharisees; Sadducees

Why did the Jewish leaders not want Jesus to heal this man on the Sabbath day?

[5:10]

The Jewish leaders became angry when Jesus healed the man on a Sabbath day because their Law of Moses did not allow a person to do any work on the Sabbath day (see: Exodus 20:10; Jeremiah 17:21-22). These leaders thought that when someone healed another person, they were working. Also, the Jewish leaders thought that carrying a bed was work. When the man picked up his bed and walked, they thought that he broke the Law of Moses and disobeyed God. However, they thought the wrong thing about the Law of Moses. Neither Jesus nor the man disobeyed the Law of Moses. The Jewish leaders cared more about obeying the things they believed about the Law of Moses than about doing good things on the Sabbath. They thought that Jesus did something evil by healing this man. Because of this, the Jewish leaders thought Jesus was a false teacher and began to persecute him (see: 5:16,18).

See: Sabbath; Law of Moses; Persecute (Persecution)

Why did Jesus tell the healed man to stop sinning?

[5:14]

Scholars give three reasons why Jesus told the healed man to stop sinning:

Jesus knew the healed man needed to believe in him. It is a sin to not believe in Jesus. John never says this healed man believed in Jesus, even though Jesus healed him. The man told the Jews that it was Jesus who healed him on the Sabbath. Those who did not believe in Jesus often told the Pharisees what Jesus did. (see: John 11:44-46) Some scholars think that this man was paralyzed because he sinned. However, John does not say what was that sin. Sometimes sin may cause someone to be sick or have physical problems. Perhaps Jesus chose this man from the people waiting at the pool because of a specific sin in his life.

Advice to Translators: Someone who is paralyzed cannot move their legs or cannot move their arms and legs.

See: Sin; Sabbath; Pharisees

5:16-24

Why were the Jewish leaders angry with Jesus when he said that God is his father?

[5:17, 5:18]

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The Jewish leaders became very angry with Jesus when he said that God is his father and that both he and his father continued working. The Jewish leaders opposed Jesus for working on the Sabbath day. Jesus said that his father is still working. That is, God rested on the seventh day from working to create the world, but he never stopped working to care for the world. When Jesus says that he is working with his father, the Jewish leaders knew he said that he was doing what only God did. So Jesus said he was God. According to the Law of Moses, if someone said they were God, they were to be punished. They needed to die. That is, they would be punished if they were not God.

See: God the Father; Sabbath; Jesus is God; Law of Moses

In what way is the Father “working even now”?

[5:17]

The Jewish teachers knew that God the Father not only created the world, he also sustains the world (see: Jeremiah 10:12-13). In the Book of Colossians, Paul spoke also about Jesus sustaining the world (see: Colossians 1:16-17). The writer of the Book of Hebrews spoke about Jesus sustaining all things by his word (see: Hebrews 1:3).

See: God the Father

How is God the Father Jesus’ father?

[5:19, 5:20]

See: God the Father; Son of God; Jesus is God; Trinity

Why did Jesus need to be able to do the things only God can do (raise and give life to the dead, pass judgment, receive the same honor)?

[5:21, 5:22, 5:23]

Jesus needed to be able to do the things only God can do because Jesus is God. Everything God the Father can do, Jesus, God the son can do also. God the Father raises the dead. Soon, the Father will raise the Son from the dead (see: John 20). Then the Son will also give life to whomever he wants to give life (see: 1 Corinthians 5). God the Father gave Jesus permission to judge everything. Jesus, God the Son, also receives the same honor that God the Father receives. If someone rejects Jesus, they also reject God the Father. Everyone who believes in Jesus will live together will God in heaven forever.

See; Resurrect (Resurrection) ; Jesus is God; Trinity; God the Father; Son of God; Born Again (New Life, Regeneration); Eternal Life; Heaven

In what ways did Jesus show that he was equal to the Father?

[5:23]

Jesus said God the Father “raises the dead” and Jesus also raised the dead (see: Luke 7:11-15; John 11:43-44). Although God the Father is the only one who can perfectly judge people, he gives Jesus permission to judge people because Jesus can also perfectly judge people (see: 5:22; Psalm 50:6). Jesus said that whatever he sees the Father doing, this is what he does also. This shows that Jesus and God the Father both want the same things to happen.

See: Resurrect (Resurrection) ; God the Father; Judge (Judgment)

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5:25-30

What does it mean that the Father and the Son have life in themselves?

[5:26]

John said that God The Father and God the Son have life in themselves. That is, the live because they have always live and because they want to live. They do not need anyone or anything to live. The Father and the Son have always and will always live. Those who believe in Jesus are also given eternal life (see: 5:24; 1 John 1:1-3). That is, they will live together with God in heaven forever.

See: God the Father; Son of God; Eternal Life; Heaven

What judgment did the Father give the Son to carry out?

[5:27]

Scholars think God gave Jesus permission to judge people in future when Jesus returns to earth to begin his kingdom (see: Daniel 7:13-14). However, these scholars also think that Jesus began judging the world when he came to the earth before. Jesus judged men because they rejected Jesus. When John spoke about this he chose to speak using the metaphor of light and dark.

See: Day of Judgment; Jesus' Return to Earth; Kingdom of God; Light and Darkness (Metaphor)

What is the “resurrection of life”?

[5:29]

Jesus resurrects all people. Those who loved the light, that is they believed in Jesus, will live together with God in heaven forever. Also, they will be given new bodies (see: 1 Corinthians 15:42-45).

See: Resurrect (Resurrection) ; Light and Darkness (Metaphor); Day of Judgment; Heaven

What is the “resurrection of judgment”?

[5:29]

Again, Jesus resurrects all people. But, those who loved the darkness, that is they rejected Jesus, will be punished forever (see: Revelation 14:9-11).

See: Resurrect (Resurrection) ; Light and Darkness (Metaphor); Day of Judgment; Hell

Why does Jesus judge people perfectly?

[5:30]

Jesus judges people perfectly because he listens to God. He judges in the same way God the Father judges.

See: Judge (Judgment); God the Father

5:31-38

Who is Jesus talking about when he says, “there is another who bears witness of me”?

[5:32] Jesus spoke about God the Father when he said, “there is another who bears witness of me.” Another time, Jesus said that he did not speak his own words. However, he only spoke what God the Father told him to speak (see: 12:49-50).

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See: Witness (Martyr); God the Father

How did John the Baptist witness about Jesus?

[5:33]

John boldly spoke to the crowds that Jesus was the light that came into the world (see: 1:6-7). John said the Jewish leaders that there was one coming who was greater than himself (see: 1:19-28). Also, John told people that Jesus was the "Lamb of God, who takes away the sin of the world" (see: 1:29-34).

See: Witness (Martyr); Light and Darkness (Metaphor); Lamb of God; Sin

What is the testimony greater than John's testimony?

[5:36]

Jesus said that the things he did were a greater witness than what John said about him. That is, they proved that he was God and the Messiah more than the things John said. This is because God the Father gave him these things to do (see: 5:19-21). Perhaps Jesus did the same things that God the Father did and this caused people to know that God sent Jesus.

See: Testify (Testimony); Witness (Martyr); Jesus is God; Messiah (Christ); God the Father

5:39-47

Why did the Jewish leaders not know Jesus was the one who gave them peace with God?

[5:39, 5:40]

The Jewish leaders studied the Old Testament because they believed that they had found about how to have peace with God. However, they did not believe the right things. They did not understand that the Old Testament talked about Jesus, the Messiah. Only by believing in Jesus can someone be at peace with God.

See: Old Testament (Law and Prophets); Messiah (Christ)

Why did Jesus say he did not "receive praise from men"?

[5:41]

Jesus did many things and taught the disciples how to live as Christians in order to glorify God the Father. Jesus did none of these things so that people would honor him. There were people who honored Jesus for the things he did, but Jesus honored God.

See: Glory (Glorify); God the Father

How did the Jewish leaders show they did not truly love God?

[5:42]

The Jewish leaders showed they did not truly love God because they rejected Jesus. Although God sent Jesus, they did not believe in him. John said Jesus is the light that came into the world. However, the Jewish leaders rejected Jesus as the light and chose to love darkness. That is, they chose to love the things they believed instead of the things God taught. Jesus told the Jews they were going to listen to false teachers, and they were going to welcome those false teachers. Perhaps Jesus spoke these words to warn the Jewish leaders (see: Matthew 24:4-5).

See: Light and Darkness (Metaphor); False Teacher

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In what way did Moses write about Jesus?

[5:46]

Moses wrote in the Law about a prophet who was going to come in the future. This prophet was going to be greater than even Moses. The Jews put all their trust in Moses and the Law of Moses. Even though Moses wrote about a prophet to come, the Jews did not see Jesus as this promised prophet (see: Deuteronomy 18:15-19).

Jesus said the Jews did not believe the writings of Moses because they did not understand what Moses wrote (see: Luke 16:31).

See: Matthew 5:17-18

See: Law of Moses; Prophet

John 5:1

there was a Jewish festival

"the Jews were celebrating a festival"

went up to Jerusalem

Jerusalem is located on the top of a hill. Roads to Jerusalem went up and down smaller hills. If your language has a different word for going up a hill than for walking on level ground, you may use it here.

John 5:2

pool

This was a hole in the ground that people filled with water. Sometimes they lined the pools with tiles or other stonework.

Bethesda

a place name

roofed porches

roofed structures with at least one wall missing and attached to buildings

John 5:6

he realized

"he understood" or "he found out"

he said to him

"Jesus said to the paralyzed man"

John 5:7

Sir, I do not have

Here the word "sir" is a polite form of address.

when the water is stirred up

"when the angel moves the water"

another steps down before me

"someone else always goes down the steps into the water before me"

John 5:8

Get up

"Stand up"

take up your bed, and walk

"pick up your sleeping mat, and walk"

John 5:9

the man was healed

"the man became healthy again"

John 5:10

So the Jews said to him

The Jews (especially the leaders of the Jews) became angry when they saw the man carrying his mat on the Sabbath because it is God's day of rest.

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John 5:11

He who made me healthy

"The man who made me well"

John 5:12

They asked him

"The Jewish leaders asked the man who was healed"

John 5:14

Jesus found him

"Jesus found the man he had healed"

John 5:16

the Jews

"the Jewish leaders"

John 5:17

is working

This refers to doing labor, including anything that is done to serve other people.

My Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 5:18

making himself equal to God

"saying that he was like God" or "saying that he had as much authority as God"

John 5:19

Truly, truly

Translate this the way your language emphasizes that what follows is important and true. See how you translated this in John 1:51.

whatever the Father is doing, the Son does in the same way

Jesus, as the Son of God, followed and obeyed his Father's leadership on earth, because Jesus knew the Father loved him.

Son ... Father

These are important titles that describe the relationship between God and Jesus. It is best to translate “Father” and “Son” with the same words that your language uses to refer to a human father and a human son.

John 5:20

you will be amazed

"you will be surprised" or "you will be shocked"

loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. God himself is love and is the source of true love.

John 5:21

Father ... Son

These are important titles that describe the relationship between God and Jesus.

life

This refers to "spiritual life."

John 5:22

For the Father judges no one, but he has given all judgment to the Son

The word "for" marks a comparison. The Son of God carries out judgment for God the Father.

John 5:23

honor the Son just as ... the Father. The one who does not honor the Son does not honor the Father

God the Son must be honored and worshiped just like God the Father. If we fail to honor God the Son, then we also fail to honor God the Father.

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John 5:24

he who hears my word

"anyone who hears my message"

will not be condemned

"he will not receive condemnation" or "God will not condemn him"

John 5:25

the dead will hear the voice of the Son of God, and those who hear will live

The voice of Jesus, the Son of God, will raise dead people from the grave.

Son of God

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

John 5:26

For just as the Father has life in himself, so he has also given to the Son so that he has life in himself

The word "For" marks a comparison. The Son of God has the power to give life, just as the Father does.

Father ... Son

These are important titles that describe the relationship between God and Jesus. It is best to translate “Father” and “Son” with the same words that your language uses to refer to a human father and a human son.

life

This means spiritual life.

John 5:27

Father ... Son of Man

These are important titles that describe the relationship between God and Jesus. It is best to translate “Father” and “Son” with the same words that your language uses to refer to a human father and a human son.

the Father has given the Son authority to carry out judgment

The Son of God has the authority of God the Father to judge.

John 5:28

Do not be amazed at this

"This" refers to the fact that Jesus, as the Son of Man, has the power to give eternal life and to carry out judgment.

hear his voice

"hear my voice"

John 5:29

to the resurrection of life

"will rise to live" or "will rise and live"

to the resurrection of judgment

"will rise to be judged" or "will rise and be judged"

John 5:30

the will of him who sent me

The word "him" refers to God the Father.

John 5:32

There is another who testifies about me

"There is someone else who tells people about me"

the testimony that he gives about me is true

"what he tells people about me is true"

John 5:34

the testimony that I receive is not from man

"I do not need people's testimony"

that you might be saved

"so God can save you"

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John 5:35

John was a lamp that was burning and shining, and you were willing to rejoice in his light for a while

"John taught you about God and this was like a lamp shining its light. And for a while what John said made you happy"

John 5:36

the works that the Father has given me to accomplish ... that the Father has sent me

God the Father has sent God the Son, Jesus, to earth. Jesus completes what the Father gives him to do.

the very works that I do, testify about me that the Father has sent me

"what I do, shows the people that God has sent me"

John 5:37

The Father who sent me has himself testified

This emphasizes that it is the Father, not someone less important, who has testified.

John 5:38

You do not have his word remaining in you

"You do not live according to his word" or "You do not obey his word"

John 5:39

in them you have eternal life

"you will find eternal life if you read them" or "the scriptures will tell you how you can have eternal life"

John 5:40

you are not willing to come to me

"you refuse to believe my message"

John 5:41

receive glory

"accept praise"

John 5:42

you do not have the love of God in yourselves

This can mean 1) "you really do not love God" or 2) "you have really not received God's love."

John 5:43

in my Father's name

"with my Father's authority"

receive

welcome as a friend

If another should come in his own name

"If another should come in his own authority"

John 5:44

How can you believe, you who accept glory ... God?

"There is no way you can believe because you accept glory ... God!"

believe

This means to trust in Jesus.

accept glory ... seeking the glory

"accept praise ... seeking the praise"

John 5:45

in whom you have hoped

"whom you expect to help you" or "whom you trust to defend you before the Father you"

John 5:47

If you do not believe his writings, how are you going to believe my words?

"You do not believe his writings, so you will never believe what I say"

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Chapter 6

[1] After these things, Jesus went away to the other side of the Sea of Galilee, also called the Sea of Tiberias. [2] A great crowd was following him because they saw the signs that he was doing on those who were sick. [3] Jesus went up the mountain and there he sat down with his disciples.

[4] (Now the Passover, the Jewish festival, was near.) [5] When Jesus looked up and saw a great crowd coming to him, he said to Philip, "Where are we going to buy bread so that these may eat?" [6] (But Jesus said this to test Philip, for he himself knew what he was going to do.)
[7] Philip answered him, "Two hundred denarii worth of bread would not be sufficient for each one to have even a little." [8] One of the disciples, Andrew, the brother of Simon Peter, said to Jesus, [9] "There is a boy here who has five loaves of barley bread and two fish, but what are these among so many?"
[10] Jesus said, "Make the people sit down." Now there was much grass in the place. So the men sat down, about five thousand in number. [11] Then Jesus took the loaves and after giving thanks, he gave it to those who were sitting. He did the same with the fish, as much as they wanted. [12] When the people were filled, he said to his disciples, "Gather up the broken pieces which remain, so that nothing will be lost."
[13] So they gathered them up and filled twelve baskets with broken pieces from the five barley loaves left over by those who had eaten. [14] Then, when the people saw this sign that he did, they said, "This truly is the prophet who is to come into the world." [15] When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain by himself.

[16] When it became evening, his disciples went down to the sea. [17] They got into a boat, and were going over the sea to Capernaum. It was dark by this time, and Jesus had not yet come to them. [18] A strong wind was blowing, and the sea was getting rough.
[19] When they had rowed about twenty-five or thirty stadia, they saw Jesus walking on the sea and coming near the boat, and they were afraid. [20] But he said to them, "It is I! Do not be afraid." [21] Then they were willing to receive him into the boat, and immediately the boat reached the land where they were going.

[22] The next day, the crowd that had been standing on the other side of the sea saw that there was no other boat there except the one, and that Jesus had not entered it with his disciples but that his disciples had gone away alone. [23] However, there were some boats that came from Tiberias close to the place where they had eaten the bread loaves after the Lord had given thanks.
[24] When the crowd discovered that neither Jesus nor his disciples were there, they themselves got into the boats and went to Capernaum seeking Jesus. [25] After they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?"
[26] Jesus replied to them, saying, "Truly, truly, you seek me, not because you saw signs, but because you ate some of the bread loaves and were filled. [27] Do not labor for the food that perishes, but labor for the food that endures to eternal life which the Son of Man will give you, for God the Father has set his seal on him."
[28] Then they said to him, "What must we do, so that we may do the works of God?" [29] Jesus replied and said to them, "This is the work of God: That you believe in the one whom he has sent."
[30] So they said to him, "What sign then will you do, so that we may see and believe you? What will you do? [31] Our fathers ate the manna in the wilderness, as it is written, 'He gave them bread from heaven to eat.'"
[32] Then Jesus replied to them, "Truly, truly, it was not Moses who gave you the bread out of heaven, but it is my Father who is giving you the true bread from heaven. [33] For the bread of God is that which comes down from heaven and gives life to the world." [34] So they said to him, "Sir, give us this bread always."
[35] Jesus said to them, "I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty. [36] But I told you that indeed you have seen me, and you do not believe. [37] Everyone whom the Father gives me will come to me, and he who comes to me I will certainly not throw out.
[38] For I have come down from heaven, not to do my own will, but the will of him who sent me. [39] This is the will of him who sent me, that I would lose not one of all those whom he has given me, but will raise them up on the last day. [40] For this is the will of my Father, that everyone who sees the Son and believes in him will have eternal life and I will raise him up on the last day."

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41 Then the Jews grumbled about him because he had said, "I am the bread that has come down from heaven." 42
They said, "Is not this Jesus son of Joseph, whose father and mother we know? How then does he now say, 'I have
come down from heaven'?"
43 Jesus replied and said to them, "Stop grumbling among yourselves. 44 No one can come to me unless the Father
who sent me draws him, and I will raise him up on the last day. 45 It is written in the prophets, 'Everyone will be
taught by God.' Everyone who has heard and learned from the Father comes to me.
46 Not that anyone has seen the Father, except he who is from God—he has seen the Father. 47 Truly, truly, he who
believes has eternal life.
48 I am the bread of life. 49 Your fathers ate the manna in the wilderness, and they died.
50 This is the bread which comes down from heaven, so that a person may eat some of it and not die. 51 I am the
living bread that came down from heaven. If anyone eats some of this bread, he will live forever. The bread that I
will give is my flesh for the life of the world."

52 The Jews became angry among themselves and began to argue, saying, "How can this man give us his flesh to
eat?" 53 Then Jesus said to them, "Truly, truly, unless you eat the flesh of the Son of Man and drink his blood, you
will not have life in yourselves.
54 Whoever eats my flesh and drinks my blood has everlasting life, and I will raise him up at the last day. 55 For my
flesh is true food, and my blood is true drink. 56 He who eats my flesh and drinks my blood remains in me, and I in
him.
57 As the living Father sent me, and as I live because of the Father, so he who eats me, he will also live because of
me. 58 This is the bread that has come down from heaven, not as the fathers ate and died. He who eats this bread
will live forever." 59 But Jesus said these things in the synagogue while he was teaching in Capernaum.

60 Then many of his disciples who heard this said, "This is a difficult saying; who can hear it?" 61 Jesus, because he
knew in himself that his disciples were grumbling at this, said to them, "Does this offend you?
62 Then what if you should see the Son of Man going up to where he was before? 63 It is the Spirit who makes alive;
the flesh profits nothing. The words that I have spoken to you are spirit, and they are life.
64 Yet there are some of you who do not believe." For Jesus knew from the beginning who were the ones that
would not believe and who it was who would betray him. 65 He said, "It is because of this that I said to you that no
one can come to me unless it is granted to him by the Father."

66 Because of this, many of his disciples went away and no longer walked with him. 67 Then Jesus said to the
twelve, "You do not want to go away also, do you?" 68 Simon Peter answered him, "Lord, to whom would we go?
You have words of eternal life, 69 and we have believed and come to know that you are the Holy One of God." [1]
70 Jesus said to them, "Did not I choose you, the twelve, and one of you is a devil?" 71 Now he spoke of Judas son of
Simon Iscariot, for it was he, one of the twelve, who would betray Jesus.

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[1] The phrase the Holy One of God is in the best ancient copies. Some later copies add an additional description and they read: the Christ, the Holy One of God .

John 6

6:1-15

What is the Passover?

[6:4]

Passover is a feast that Jews celebrated. They held this feast in Jerusalem. John said that the feast of the Passover “neared”(ἐγγύς/g1451). He did not say when this would happen (see: 2:13).

See: Passover

Why did Jesus “test” Philip?

[6:5]

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Some scholars think Jesus "tested"(πειράζω/g3985) Philip to teach him something. Jesus taught this way often. Other scholars think Jesus showed Philip that he was truly the Messiah.

See: Test; Messiah (Christ)

How did Philip and Andrew respond to Jesus' question about buying bread?

[6:7]

Philip said 200 denarii was not enough money to buy bread for all the people. This was a very large crowd because this was a large amount of money. Usually, it would take someone about 200 days to make 200 denarii. Andrew said he found a boy with five loaves of bread and two fish. However, this was not enough to feed this large crowd.

See: Denarius

How many people were in this crowd?

[6:10]

John said 5000 men sat in the crowd of people. Perhaps, this was only the number of men. There were also women and children in the crowd (see: Matthew 14:21). Therefore, there were more than 5000 people in the crowd.

What did Jesus do with the bread and the fish?

[6:11]

John said that Jesus "gave thanks"(εὐχαριστέω/g2168). Some scholars think that Jesus "gave thanks" for the food. They think his giving thanks caused the miracle to happen. Other scholars think Jesus "gave thanks" to God, because God gave them the food. Jesus gave the food to the disciples for them to give to the people (see: Matthew 14:19).

See: Thanksgiving; Miracle

How did the crowds respond to Jesus' miracle?

[6:14]

Because people saw the "sign"(σημεῖον/g4592) Jesus did for them, they said he was a prophet. The people thought a prophet was coming into the world (see: Deuteronomy 18:15-19). Jesus knew the crowds wanted to make him their king. Some scholars think Jesus knew this even though no one said this because he was God and knew what people thought. John said that Jesus went away from the crowds and went up the mountain (see: Matthew 14:22-23).

See: Miracle; Sign; Prophet; Jesus is God

6:16-25

Why did the disciples leave on a boat to Capernaum without Jesus?

[6:17]

The book of Matthew said that Jesus told his disciples to get into the boat and go to Capernaum without him (see: Matthew 14:22). The disciples did what Jesus told them to do.

See: Disciple

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See Map: Capernaum

When did the disciples see Jesus again?

[6:19]

After the disciples went about five kilometers in the boat, Jesus came to the boat. Jesus walked on the water. Jesus told them not to be afraid because “it is I” because he frightened the disciples. Some scholars think Jesus simply told the disciples that it was just him who was walking on the water. Other scholars think Jesus declared that he is God. This is because “it is I” can also be translated as “I am.” This is the same thing God said when he told Moses his name (see: Exodus 3:14).

See: Disciple; Yahweh (I am)

How did they get to Capernaum?

[6:21]

When Jesus stepped into the disciple’s boat, John said they made it to where they were going immediately. Some scholars think this was another miracle. Other scholars think John meant that nothing stopped them from getting to the other side of the lake.

See: Disciple; Miracle

See Map: Capernaum

What did the crowd call Jesus?

[6:25]

The crowd called Jesus “rabbi”(ῥαββί/g4461). People called a teacher who was qualified to speak about the Law of Moses and how to live by the Law of Moses a “Rabbi.”

See: Law of Moses

6:26-40

What is the food that endures to living forever?

[6:27]

John said that certain food endures to living forever. Scholars disagree about what John was thinking about when he said this.

1. Some scholars think John was thinking about Jesus. That is, Jesus allows people to live together with God in heaven forever. John also said Jesus was the bread who gave people life (see: 6: 50-51).
2. Some scholars think John was speaking about doing the things God wanted them to do.
3. Some scholars think John was speaking about living together with God in heaven forever.

See: Heaven

How does Jesus have the seal of God on him?

[6:27]

Some scholars think that the “seal of God” and the image of God are the same (see: Colossians 1:15). More scholars think that the “seal of God” is a metaphor for God saying that Jesus is the only one who has the power to give food that endures to living forever.

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See: Seal; Image; Metaphor

How did Jesus describe the “work of God?”

[6:29]

Jesus said that the “work of God” is the same as to “believing (πιστεύω/g4100) in the person God sent to the world. That is, it is the same as believing in Jesus. This means that people need to trust Jesus as the one who gives people the ability to live together with God in heaven forever (see: 6:27; Acts 4:10-12).

See: Faith (Believe in); Heaven

What kind of sign did the people think was coming?

[6:30]

Because the people spoke about the miracle of “manna”(μάννα/g3131) in the wilderness, scholars think they looked for a “sign”(σημεῖον/g4592) far greater than the one given during the time of Moses.

See: Sign; Miracle; Manna

What did Jesus tell the people about the “true bread” from heaven?

[6:32]

Jesus said the Father gives the “true(ἀληθινός/g0228) bread” that comes from heaven. This bread gives life, but it is a certain type of life. It is living together with God in heaven forever. Also, Jesus told the people that God the Father gave the bread from heaven during the days of Moses. That bread was food that fed the people physically in the wilderness. Jesus used the phrase “true bread” to speak about himself. That is, he makes it so that people can live together with God in heaven forever. Jesus clearly said, “I Am the bread of life.” Jesus told the people that to have the bread of life, they needed to come to him and believe in him.

See: Heaven; God the Father; Wilderness

What is the “will of the Father?”

[6:40]

See: Will of God

6:41-65

How does God the Father “draw”(ἑλκύω/g1670) people to Jesus?

[6:44]

Some scholars think that all people are born rejecting God and not wanting to believe in Jesus. They think that someone cannot believe in Jesus without God first doing something. That is, they cannot believe in Jesus unless God uses the Holy Spirit to convince them or make them believe in Jesus. Other scholars think God “draws”(ἑλκύω/g1670) people by showing himself in the world he has made. They think the world shows God’s power and also his great love and concern for mankind. These scholars think God also showed people his love by dying for their sins. This draws people to believe in Jesus.

See: Elect (Election); Holy Spirit; Sin

How is Jesus the “bread of life?”

[6:51]

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Jesus said he was the “bread of life.” He wanted to say that he would die so that people would live together with God in heaven forever. Some scholars think Jesus is saying that he not only makes it so that people can live together with God in heaven, he also makes things last forever. This is the opposite of the manna given in the wilderness. That is, this bread only gave life for a short time.

See: Heaven; Manna; Wilderness

How does a person eat the flesh and drink the blood of the Son of Man?

[6:53]

Jesus used the metaphor of eating his flesh and drinking his blood to show what a person must do to live together with God in heaven forever. When someone believes in Jesus, they do so “inside” of them, they make Jesus part of them in some way. When a person eats bread or drinks water, the food and drink becomes part of that person. It gives him energy for living. Jesus gave his actual flesh when he died on the cross. His blood was actually spilled out on the cross. When a person believes in Jesus, he is believing in the flesh and blood of Jesus being given as a sacrifice on the cross.

See: Metaphor; Heaven; Cross; Sacrifice; Blood

How did Jesus’ followers react when Jesus described himself as the “bread of life”?

[6:60]

Many disciples thought that the words of Jesus were difficult to understand. Perhaps they did not really understand what he was saying to them.

See: Disciple

How did Jesus explain the meaning of his words to the disciples?

[6:63]

Both the Jewish leaders and the disciples of Jesus did not understand the words Jesus spoke. Jesus explained that the things he said came from the Spirit of God, therefore they could only be understood by the Spirit. The Jewish leaders and the disciples were trying to understand the words of Jesus through their own wisdom.

See: Disciple; Holy Spirit; Wise (Wisdom, Fool)

What did the twelve disciples say about Jesus?

[6:68]

Peter spoke for the twelve disciples and said to Jesus, “you have the words of eternal life”(see: 6:67). They also knew that Jesus was the “Holy One”(ἅγιος/g0040) of God. This means they believed that Jesus was the Messiah that God promised from long ago.

See: Disciple; Eternal Life; Holy (Holiness, Set Apart); Messiah (Christ)

John 6:1

Jesus went away

"Jesus traveled by boat with his disciples"

After these things

The phrase "these things" refers to the events in John 5:1-46 and introduces the event that follows.

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John 6:2

signs

This refers to the miracles that are used as evidence that God is the all-powerful one who has complete authority over everything.

John 6:4

Now the Passover, the Jewish festival, was near

John briefly stops telling about the events in the story in order to give background information about when the events happened.

John 6:6

But Jesus said this to test Philip, for he himself knew what he was going to do

John briefly stops telling about the events in the story in order to explain why Jesus asked Philip where to buy bread.

for he himself knew

Jesus knew what he would do.

John 6:7

Two hundred denarii worth of bread

"The amount of bread that costs two hundred days' wages"

John 6:9

what are these among so many?

"these few loaves and fishes are not enough to feed so many people!"

John 6:10

So the men sat down, about five thousand in number

While the crowd probably included women and children in John 6:4-5, here John is counting only the men.

John 6:11

giving thanks

Jesus prayed to God the Father and thanked him for the fish and the loaves.

he gave it

"Jesus and his disciples gave it"

John 6:13

they gathered

"the disciples gathered"

John 6:14

this sign

Jesus feeding the 5,000 people with five barley loaves and two fish

the prophet

the special prophet who Moses said would come into the world

John 6:19

they had rowed

Boats usually had two, four, or six people rowing with rowers on each side working together. Your culture may have different ways of making a boat go across a large body of water.

about twenty-five or thirty stadia

"about five or six kilometers"

John 6:21

they were willing to receive him into the boat

"they gladly received him into the boat"

John 6:22

the sea

"the Sea of Galilee"

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there was no other boat there except the one

"there was only that one boat there"

John 6:23

boats that came from Tiberias

The next day, after Jesus fed the people, some boats with people from Tiberius came to see Jesus.

John 6:26

Truly, truly

Translate this the way your language emphasizes that what follows is important and true.

John 6:27

eternal life which the Son of Man will give you, for God the Father has set his seal on him

God the Father has given his approval to Jesus, the Son of Man, to give eternal life to those who believe in him.

Son of Man ... God the Father

These are important titles that describe the relationship between God and Jesus. It is best to translate “Father” and “Son” with the same words that your language uses to refer to a human father and a human son.

John 6:31

Our fathers

"Our forefathers" or "Our ancestors"

heaven

This refers to the place where God lives.

John 6:32

it is my Father who is giving you the true bread from heaven

"the Father gives to you the Son as the true bread from heaven"

John 6:33

gives life to the world

"gives spiritual life to the world"

the world

Here, the "world" refers to all of the people in the world who trust in Jesus.

John 6:35

I am the bread of life

"Just as food keeps you alive physically, I can give you spiritual life"

believes in

This means to believe that Jesus is the Son of God, to trust him as Savior, and to live in a way that honors him.

John 6:37

Everyone whom the Father gives me will come to me

God the Father and God the Son will save forever those who believe in Jesus.

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

he who comes to me I will certainly not throw out

"I will keep everyone who comes to me"

John 6:38

him who sent me

"my Father, who sent me"

John 6:39

I would lose not one of all those

"I should keep all of them"

will raise them up

"will cause them to live again"

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John 6:41

grumbled

talked unhappily

I am the bread

"I am the one who is like true bread"

John 6:42

Is not this Jesus son of Joseph, whose father and mother we know?

"This is just Jesus, the son of Joseph, whose father and mother we know!

How then does he now say, 'I have come down from heaven'?

"He is lying when he says that he came from heaven!"

John 6:44

raise him up

"cause him to live again"

draws

This can mean 1) "pulls" or 2) "attracts."

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 6:45

It is written in the prophets

"The prophets wrote"

Everyone who has heard and learned from the Father comes to me

Those who truly learn from God the Father believe in Jesus, who is God the Son.

John 6:46

Not that anyone has seen the Father, except he who is from God—he has seen the Father

"I am not saying that anyone has seen the Father. Only he who is from God-he has seen the Father"

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 6:47

he who believes has eternal life

God gives "eternal life" to those who trust in Jesus, the Son of God.

John 6:48

I am the bread of life

"Just like food that keeps you alive physically, I can give you spiritual life that lasts forever"

John 6:49

Your fathers

"Your forefathers" or "Your ancestors"

died

This refers to physical death.

John 6:50

This is the bread

"I am like the true bread"

not die

"live forever." Here the word "die" refers to spiritual death.

John 6:51

living bread

This means "the bread that causes people to live"

for the life of the world

"that will give life to all the people in the world"

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John 6:52

How can this man give us his flesh to eat?

"There is no way that this man can give us his flesh to eat!"

John 6:53

eat the flesh of the Son of Man and drink his blood

Here, the phrases "eat the flesh" and "drink his blood" shows how trusting in Jesus, the Son of Man, is like receiving spiritual food and drink. However, the Jews did not understand this.

you will not have life in yourselves

"you will not receive eternal life"

John 6:54

raise him up

"cause him to live again"

at the last day

"on the day when God judges everyone"

John 6:55

my flesh is true food ... my blood is true drink

The phrases "true food" and "true drink" means Jesus gives life to those who trust in him. However, the Jews did not understand this.

John 6:56

remains in me, and I in him

"has a close relationship with me"

John 6:57

so he who eats me

The phrase "eats me" means to trust Jesus. However, the Jews did not understand this.

living Father

Possible meanings are 1) "the Father who gives life" or 2) "the Father who is alive."

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 6:58

This is the bread that has come down from heaven

"I am the bread that has come down from heaven"

He who eats this bread will live forever

"He who eats me, the bread, will live forever"

He who eats this bread

Here "eats this bread" means to trust Jesus. However, the Jews did not understand this.

the fathers

"the forefathers" or "the ancestors"

John 6:59

Jesus said these things in the synagogue ... in Capernaum

Here John gives background information about when this event happened.

John 6:60

who can hear it?

"no one can understand it!" or "it is too hard to understand!"

John 6:61

Does this offend you?

"Does this shock you?" or "Does this upset you?"

John 6:62

Then what if you should see the Son of Man going up to where he was before?

"Then you will not know what to think when you see me, the Son of Man, going up into heaven!"

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John 6:63

profits

The word "profit" means to cause good things to happen.

The words that I have spoken to you

"What I have told you"

are spirit, and they are life

Possible meanings are 1) "are about the Spirit and eternal life" or 2) "are from the Spirit and give eternal life" or 3) "are about spiritual things and life."

John 6:64

For Jesus knew from the beginning who were the ones ... who it was who would betray him

Here John gives background information about what Jesus knew would happen.

John 6:65

no one can come to me unless it is granted to him by the Father

Whoever wants to believe must come to God through the Son. Only God the Father allows people to come to Jesus.

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

come to me

"follow me and receive eternal life"

John 6:66

no longer walked with him

They no longer wanted to hear what he had to say.

his disciples

Here "his disciples" refers to the general group of people who followed Jesus.

John 6:67

the twelve

"the twelve disciples"

John 6:68

Lord, to whom would we go?

"Lord, we could never follow anyone but you!"

John 6:70

Did not I choose you, the twelve, and one of you is a devil?

"I chose you all myself, yet one of you is a servant of Satan!"

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Chapter 7

[1] After these things Jesus traveled about in Galilee, for he did not want to go into Judea because the Jews were seeking to kill him. [2] Now the Jewish Festival of Shelters was near.

[3] His brothers therefore said to him, "Leave this place and go to Judea, so that your disciples also may see the works that you do. [4] No one does anything in secret if he himself seeks to be known openly. If you do these things, show yourself to the world."
[5] For even his brothers did not believe in him. [6] Jesus therefore said to them, "My time has not yet come, but your time is always ready. [7] The world cannot hate you, but it hates me because I testify about it that its works are evil. [8] You go up to the festival; I am not going to this festival because my time has not yet been fulfilled." [9] After he said these things to them, he stayed in Galilee.

[10] But when his brothers had gone up to the festival, then he also went up, not publicly but in secret. [11] The Jews were looking for him at the festival and said, "Where is he?"
[12] There was much discussion among the crowds about him. Some said, "He is a good man." Others said, "No, he leads the crowds astray." [13] Yet no one spoke openly about him for fear of the Jews.

[14] When the festival was already half over, Jesus went up into the temple and began to teach. [15] Then the Jews marveled, saying, "How does this man know so much? He has never been educated." [16] Jesus answered them and said, "My teaching is not mine, but is of him who sent me.
[17] If anyone wishes to do his will, he will know about this teaching, whether it comes from God, or whether I speak from myself. [18] Whoever speaks from himself seeks his own glory, but whoever seeks the glory of him who sent him, that person is true, and there is no unrighteousness in him.
[19] Did not Moses give you the law? Yet none of you keeps the law. Why do you seek to kill me?" [20] The crowd answered, "You have a demon. Who seeks to kill you?"
[21] Jesus answered and said to them, "I did one work, and you all marvel because of it. [22] Moses gave you circumcision (not that it is from Moses, but from the ancestors), and on the Sabbath you circumcise a man.
[23] If a man receives circumcision on the Sabbath so that the law of Moses is not broken, why are you angry with me because I made a man completely healthy on the Sabbath? [24] Do not judge according to appearance, but judge righteously."

[25] Some of them from Jerusalem said, "Is not this the one they seek to kill? [26] See, he speaks openly, and they say nothing to him. It cannot be that the rulers indeed know that this is the Christ, can it? [27] Yet we know where this one is from. But when the Christ comes, no one will know where he is from."
[28] Then Jesus cried out in the temple, teaching and saying, "You both know me and know where I come from. I have not come of myself, but he who sent me is true, and you do not know him. [29] I know him because I come from him and he sent me."
[30] They were trying to arrest him, but no one laid a hand on him because his hour had not yet come. [31] But many in the crowd believed in him, and they said, "When the Christ comes, will he do more signs than what this one has done?" [32] The Pharisees heard the crowds whispering these things about Jesus, and the chief priests and the Pharisees sent officers to arrest him.
[33] Jesus then said, "I am still with you for a short amount of time, and then I go to him who sent me. [34] You will seek me but you will not find me; where I go, you will not be able to come."
[35] The Jews therefore said among themselves, "Where will this man go that we will not be able to find him? Will he go to the dispersion among the Greeks and teach the Greeks? [36] What is this word that he said, 'You will seek me but will not find me; where I go, you will not be able to come'?"

[37] Now on the last, great day of the festival, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to me and drink. [38] He who believes in me, just as the scripture says, rivers of living water will flow from his belly."
[39] But he said this about the Spirit, whom those who believed in him would receive; the Spirit had not yet been given because Jesus was not yet glorified.
[40] Some of the crowd, when they heard these words, said, "This is indeed the prophet." [41] Others said, "This is the Christ." But some said, "Does the Christ come from Galilee? [42] Have the scriptures not said that the Christ will come from the descendants of David and from Bethlehem, the village where David was?"

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[43] So there arose a division in the crowds because of him. [44] Some of them would have arrested him, but no one laid hands on him.

[45] Then the officers came back to the chief priests and Pharisees, who said to them, "Why did you not bring him?"
[46] The officers answered, "Never has anyone spoken like this."
[47] So the Pharisees answered them, "Have you also been deceived? [48] Have any of the rulers believed in him, or any of the Pharisees? [49] But this crowd that does not know the law, they are cursed."
[50] Nicodemus (one of the Pharisees, who came to him earlier) said to them, [51] "Does our law judge a man before hearing from him and knowing what he does?" [52] They answered and said to him, "Are you also from Galilee? Search and see that no prophet comes from Galilee."

[53] [1] [Then everyone went to his own house.

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[1]The best ancient copies do not have John 7:53-8:11.

John 7

7:1-5

Which “Jews” wanted to kill Jesus?

[7:1]

John spoke about certain Jews who wanted to kill Jesus. When John said this, he was speaking about some of the Jewish leaders who wanted to kill Jesus at previous times (see: 5:18).

What is the Feast of Shelters?

[7:2]

The Festival of “Shelters”(σκηνοπηγία/g4634) was one of three great feasts for the people of Israel. Jews celebrated every year because of God’s command (see: Leviticus 23:33-43). The people built shelters from palm branches. This is what gave the festival its name. They lived in these shelters during the feast. This festival celebrated God’s faithfulness during Israel’s wandering in the wilderness (see: Exodus 12-40). During this time, Israel lived in temporary shelters. The festival celebrated the fall harvest and had seven days of sacrifices. On the eighth day, they rested and gave more offerings and all the people came together.

See: Festival of Shelters

7:6-9

What did Jesus mean by saying, “my time has not yet come”?

[7:6]

Some scholars think Jesus’ used the word “time”(καιρός/2540) to speak about the moment which Jesus revealed himself to be the messiah. Some scholars think Jesus was thinking that it was not yet time for him to die. Other scholars think Jesus was simply waiting for the best time to go to the festival. The best time was after the crowds gathered for the feast.

See: Messiah (Christ); Reveal (Revelation)

Why does the “world” hate Jesus?

[7"7]

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When Jesus spoke about the “world”(κόσμος/2889), he spoke about all the things that opposed God in every way. That is, the world is opposed to God because God gave the Devil permission to rule the world. And the Devil hates that Jesus speaks the truth about God. The Jewish religious leaders also hated Jesus because he spoke the truth about God.

See: World; Satan (The Devil)

What did Jesus mean by saying, “I am not going up to the feast”?

[7:8]

Some ancient copies of the Bible said “I am not going up to this feast.” This means that Jesus was not going to the feast at any time. Other ancient copies of the Bible said “I am not yet going up to the feast.” This means that Jesus was going to the feast, but he was not going to the feast yet. They both mean that it was not the right time for Jesus to go up to the feast.

See: Differences in the Ancient Copies of the Bible

7:10-13

Why did the people fear the Jewish leaders?

[7:13]

Though many of the people at the feast knew Jesus to be a good man and that he did many miracles, they feared speaking about Jesus because the Jewish leaders punished those who spoke well of Jesus. Perhaps the Jewish leaders believed Jesus did not speak the truth about God.

See: Miracle

7:14-15

Why did the Jewish leaders say Jesus never studied the scriptures?

[7:15]

Jesus taught the scriptures in a way the Jewish leaders did not know. People living in that time period only studied the scriptures when they were taught by a rabbi. When someone taught, the Jewish leaders knew which rabbi was their teacher. The Jewish leaders did not know who taught Jesus. Therefore, they said that Jesus never studied the scriptures.

See: Rabbi

7:16-18

How is a person willing to do what God wants?

[7:17]

When a person is “willing”(θέλω/g2309) to do what God wants, it means he makes a choice to learn what God wants him to do and wants to do the things God wants him to do. He can do this by going through and learning the scriptures to see what they say about God and the things God wants.

What are the benefits for the person who is willing to do what God wants?

[7:17. 7:18]

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A person who is willing to do what God wants, will be able to know if someone is teaching the truth about God. That is, because a person learns about what God wants by reading and studying the scriptures, he will know what is the truth about God.

7:19-24

How did circumcision come from the fathers?

[7:22]

The Law of Moses told the Jews to circumcise their male children. God commanded Abraham to use circumcision. This was before the birth of Moses (see: Genesis 17:9-14). The Jews circumcised each male child eight days after birth. If the eighth day was a Sabbath, they circumcised the baby on the Sabbath.

See: Law of Moses; Circumcise (Circumcision); Sabbath

How did the Jewish leaders not observe the sabbath correctly?

[7:23]

The sabbath laws did not forbid people from doing good on the sabbath day. However, the Jewish leaders avoided doing any kind of work. This made it seem that they obeyed the sabbath laws in the Law of Moses. Jesus challenged the thinking of the Jewish leaders with doing good things on the sabbath (see: Matthew 12:11-12; Luke 13:14-17). Once again, Jesus told the Jewish leaders to judge by what is “right”(δίκαιος/g1342) and good.

See: Sabbath; Circumcise (Circumcision); Law of Moses

7:25-32

Why did some people in Jerusalem not believe Jesus was the Messiah?

[7:26, 7:27]

Some people thought that Jesus cannot be the Messiah. They knew Jesus grew up in Nazareth. They thought the Messiah came through a miracle and when no one thought he would come. Malachi said that the Lord will suddenly come to His temple (see: Malachi 3:1). Therefore, some people thought no one would know from where the Messiah comes.

See: Messiah (Christ); Miracle, Temple

Why did some people in Jerusalem believe Jesus was the Messiah?

[7:31]

These Jews believed Jesus was the messiah because they knew when the true messiah came to Israel, he was not going to do more miraculous signs than Jesus already did.

See: Messiah (Christ); Miracle; Sign

Why were the Jewish leaders not able to arrest Jesus?

[7:30]

The Jewish leaders wanted to arrest Jesus, but it was not his “hour.” That is, it was not the time he knew that he would be killed and wanted to die so that people could have peace with God (see: 8:20; 12:23-27; 13:1; 17:1). Jesus was not able to be arrested until God allowed it to happen.

7:32-36

Where was Jesus going that others were unable to come?

[7:34]

Many scholars think Jesus spoke about going to the cross to die for sin, rising from the dead, and then going to the Father in heaven. The Jewish leaders did not know that Jesus spoke about returning to heaven. That is, from where he came. They thought Jesus spoke about going to one of the Gentile nations.

See: Cross; Sin; Resurrect (Resurrection) ; God the Father; Heaven; Gentile

7:37-39

How do people come to Jesus to drink?

[7:37]

Many scholars think that in the same was God gave water from a rock in the wilderness to provide the physical needs of the people of Israel, “drinking” from Jesus provided their spiritual needs (see: Numbers 20:1-13). This was a metaphor. People come to Jesus and drink by believing in him. The Bible speaks of this. Jesus said that for those people who believe in him, there will be living water flowing from them. The living water is a metaphor for the Spirit of God who comes to live in those who believe in Jesus Christ (see: Ephesians 1:13-14).

See: Wilderness; Spirit (Spiritual); Metaphor; Indwelling of the Holy Spirit

7: 40-52

Why did Jesus’ words divide the people?

[7:43]

John wrote five different ways the things Jesus said divided the people.

1. Some people thought Jesus was the Messiah. They even said this.
2. Other people did not think he was the Messiah. They thought the Messiah to came from Bethlehem. They did not know that Jesus was born in Bethlehem. He moved to Galilee and grew up in that area.
3. Some people wanted Jesus arrested because he made them angry.
4. He confused many officials because they never heard anyone speak in the way he spoke.
5. The Jewish leaders began to question whether any of the officials believed in Jesus. They set out to prove that no prophet came from Galilee.

See: Messiah (Christ); Prophet

See Map: Bethlehem, Galilee

John 7:1

After these things

These words tell the reader that the writer will begin talking about a new event. "After he finished speaking with the disciples"

the Jews were seeking to kill him

"the Jewish leaders were making plans to kill him"

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John 7:2

Now the Jewish Festival of Shelters was near

"Now the time for the festival of the Jews was near" or "Now it was almost time for the Jewish festival of Shelters"

John 7:3

brothers

This refers to the actual younger brothers of Jesus, the sons of Mary and Joseph.

the works that you do

The word "works" refers to the miracles that Jesus had performed.

John 7:4

the world

"all people" or "everyone"

John 7:5

his brothers

"his younger brothers"

John 7:6

My time has not yet come

"It is not the right time for me to end my work"

your time is always ready

"any time is good for you"

John 7:7

The world cannot hate you

"The people in the world cannot hate you"

I testify about it that its works are evil

"I tell them that what they are doing is evil"

John 7:8

my time has not yet been fulfilled

"It is not the right time for me to go to Jerusalem"

John 7:10

he also went up

Jerusalem is at a higher elevation than Galilee where Jesus and his brothers were previously.

John 7:11

The Jews were looking for him

"The Jewish leaders were looking for Jesus"

John 7:12

he leads the crowds astray

"he deceives the people"

John 7:13

the Jews

"the Jewish leaders"

John 7:15

How does this man know so much?

"It is amazing how much he knows about the scriptures!"

John 7:16

but is of him who sent me

"but comes from God, the one who sent me"

John 7:18

but whoever seeks the glory of him who sent him, that person is true, and there is no unrighteousness in him

"when a person only seeks to honor the one who sent him, that person is speaking the truth. He does not lie"

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John 7:19

Did not Moses give you the law?

"It was Moses who gave you the law"

keeps the law

"obeys the law"

Why do you seek to kill me?

"You break the Law yourselves and yet you want to kill me!"

John 7:20

You have a demon

"This shows that you are crazy, or maybe a demon is controlling you!"

Who seeks to kill you?

"No one is trying to kill you!"

John 7:21

one work

"one miracle" or "one sign"

you all marvel

"you all are shocked"

John 7:22

on the Sabbath you circumcise a man

"you circumcise a male baby on the on the Jewish Day of Rest. That is working too"

John 7:23

If a man receives circumcision on the Sabbath so that the law of Moses is not broken

"If you circumcise a male baby on the Sabbath so that you do not break the law of Moses"

why are you angry with me because I made a man completely healthy on the Sabbath?

"you should not be angry with me because I made a man completely well on the Jewish Day of Rest"

John 7:24

Do not judge according to appearance, but judge righteously

"Stop judging people according to what you see! Be more concerned with what is right according to God"

John 7:25

Is not this the one they seek to kill?

"This is Jesus whom they are seeking to kill!"

John 7:26

they say nothing to him

"they say nothing to oppose him"

It cannot be that the rulers indeed know that this is the Christ, can it?

"Maybe they have decided that he is truly the Messiah!"

John 7:28

cried out

"spoke in a loud voice"

in the temple

"in the temple courtyard"

You both know me and know where I come from

"You all know me and you think you know where I come from"

of myself

"on my own authority."

he who sent me is true

"God is the one who sent me and he is true"

John 7:30

his hour had not yet come

"it was not the right time to arrest him"

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John 7:31

When the Christ comes, will he do more signs than what this one has done?

"When the Christ comes, surely he will not be able to do more signs than this man has done!"

signs

This refers to the miracles that prove that Jesus is the Christ.

John 7:33

I am still with you for a short amount of time

"I will remain with you for only a short period of time"

then I go to him who sent me

Here Jesus refers to God the Father, who sent him.

John 7:34

where I go, you will not be able to come

"you will not be able to come to the place where I am"

John 7:35

The Jews therefore said among themselves

"The Jewish leaders said among themselves"

the dispersion

This refers to the Jews that were spread all across the Greek world, outside of Palestine.

John 7:36

What is this word that he said

"What is he talking about when he said"

John 7:37

great day

It is "great" because it is the last, or most important, day of the festival.

If anyone is thirsty

"Anyone who desires the things of God like a thirsty man desires water"

let him come to me and drink

"let him come to me and quench his spiritual thirst"

John 7:38

He who believes in me, just as the scripture says

"As the scripture says about anyone who believes in me"

rivers of living water will flow

"spiritual life will flow like rivers of water"

living water

Possible meanings are 1) "water that gives life" or 2) "water that causes people to live."

from his belly

"from inside of him" or "from his heart"

John 7:39

But he

Here "he" refers to Jesus.

the Spirit had not yet been given

"the Spirit had not yet come to live in the believers"

because Jesus was not yet glorified

Here the word "glorified" refers to the time when God would honor the Son after his death and resurrection.

John 7:40

This is indeed the prophet

"This is indeed the prophet who is like Moses that we have been waiting for"

John 7:41

Does the Christ come from Galilee?

"The Christ cannot come from Galilee!"

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John 7:42

Have the scriptures not said that the Christ will come from the descendants of David and from Bethlehem, the village where David was?

"The scriptures teach that Christ will come from the line of David and from Bethlehem, the village where David lived!"

Have the scriptures not said ... was?

"Did the prophets not write in the scriptures ... was?" or "The prophets wrote in the scriptures ... was."

John 7:43

So there arose a division in the crowds because of him

The crowds could not agree about who or what Jesus was.

John 7:44

but no one laid hands on him

"but no one grabbed him to arrest him"

John 7:45

the officers

"the temple guards"

John 7:46

Never has anyone spoken like this

"We have never heard anyone say such amazing things as this man!"

John 7:47

So the Pharisees answered them

"Because they said that, the Pharisees answered the officers"

Have you also been deceived?

"You have been deceived too!"

John 7:48

Have any of the rulers believed in him, or any of the Pharisees?

"None of the rulers or Pharisees have believed in him!"

John 7:49

the law

This is a reference to the law of the Pharisees and not the law of Moses.

But this crowd that does not know the law, they are cursed

"As for this crowd that does not know the law, God will cause them to perish!"

John 7:51

Does our law judge a man ... does?

"Do we judge a man ... does?" or "We do not judge a man ... does."

John 7:52

Are you also from Galilee?

"You must also be one of those inferior persons from Galilee!"

Search and see

"Search carefully and read what is written in the Scriptures"

no prophet comes from Galilee

This probably refers to the belief that Jesus was born in Galilee.

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Chapter 8

[1] [1] Jesus went to the Mount of Olives. [2] Early in the morning he came to the temple again, and all the people came;
he sat down and taught them. [3] The scribes and the Pharisees brought a woman caught in the act of adultery.
They placed her in the middle.

[4] Then they said to him, "Teacher, this woman has been caught in the act of adultery. [5] Now in the law, Moses
commanded us to stone such people; what do you say about her?" [6] They said this in order to trap him so that they
might have something to accuse him about, but Jesus bent down and wrote on the ground with his finger.
[7] When they continued asking him questions, he stood up and said to them, "The one among you who has no sin,
let him be the first to throw a stone at her." [8] Again he stooped down, and wrote on the ground with his finger.
[9] When they heard it, they left one by one, beginning with the oldest. Finally Jesus was left alone, with the woman
who had been in the middle. [10] Jesus stood up and said to her, "Woman, where are your accusers? Did no one
condemn you?" [11] She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."] [2]

[12] Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in the darkness
but will have the light of life."
[13] The Pharisees said to him, "You testify about yourself; your testimony is not true."
[14] Jesus answered and said to them, "Even if I testify about myself, my testimony is true. I know where I came
from and where I am going, but you do not know where I came from or where I am going. [15] You judge according
to the flesh; I judge no one. [16] Yet if I judge, my judgment is true because I am not alone, but I am with the Father
who sent me.
[17] Yes, and in your law it is written that the testimony of two men is true. [18] I am he who testifies about myself, and
the Father who sent me testifies about me."
[19] They said to him, "Where is your father?" Jesus answered, "You know neither me nor my Father; if you had
known me, you would have known my Father also." [20] He said these words in the treasury as he taught in the
temple, and no one arrested him because his hour had not yet come.

[21] So again he said to them, "I am going away; you will seek me and will die in your sin. Where I am going, you
cannot come." [22] The Jews said, "Will he kill himself? Is that why he says, 'Where I am going you cannot come'?"
[23] Jesus said to them, "You are from below; I am from above. You are of this world; I am not of this world. [24]
Therefore, I said to you that you will die in your sins. For unless you believe that I AM, you will die in your sins."
[25] They said therefore to him, "Who are you?" Jesus said to them, "What I have said to you from the beginning. [26] I
have many things to speak and to judge about you. However, he who sent me is true; and the things that I heard
from him, these things I say to the world." [27] They did not understand that he was speaking to them about the
Father.
[28] Jesus said, "When you have lifted up the Son of Man, then you will know that I AM, and that I do nothing of
myself. As the Father taught me, I speak these things. [29] He who sent me is with me, and he has not left me alone,
because I always do what is pleasing to him." [30] As Jesus was saying these things, many believed in him.

[31] Jesus said to those Jews who had believed him, "If you remain in my word, then you are truly my disciples; [32]
and you will know the truth, and the truth will set you free." [33] They answered him, "We are descendants of
Abraham and have never been slaves of anyone; how can you say, 'You will be set free'?"
[34] Jesus answered them, "Truly, truly, I say to you, everyone who commits sin is the slave of sin. [35] The slave does
not remain in the house forever; the son remains forever. [36] Therefore, if the Son sets you free, you will be truly
free.
[37] I know that you are Abraham's descendants; you seek to kill me because my word has no place in you. [38] I say
what I have seen with my Father, and you also do what you heard from your father."
[39] They answered and said to him, "Our father is Abraham." Jesus said to them, "If you were Abraham's children,
you would do the works of Abraham. [40] Yet, now you seek to kill me, a man who has told you the truth that I heard
from God. Abraham did not do this. [41] You do the works of your father." They said to him, "We were not born in
sexual immorality; we have one Father: God."
[42] Jesus said to them, "If God were your Father, you would love me, for I came from God and am here; for neither
have I come of myself, but he sent me. [43] Why do you not understand my words? It is because you cannot hear my
words. [44] You are of your father, the devil, and you wish to do the desires of your father. He was a murderer from

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the beginning and does not stand in the truth because there is no truth in him. When he speaks a lie, he speaks from his own nature because he is a liar and the father of lies.
45 Yet, because I speak the truth, you do not believe me. 46 Which one of you convicts me of sin? If I speak the truth, why do you not believe me? 47 He who is of God hears the words of God; you do not hear them because you are not of God."
48 The Jews answered and said to him, "Do we not truly say that you are a Samaritan and have a demon?" 49 Jesus answered, "I do not have a demon, but I honor my Father, and you dishonor me.
50 I do not seek my glory; there is one seeking and judging. 51 Truly, truly, I say to you, if anyone keeps my word, he will never see death."
52 The Jews said to him, "Now we know that you have a demon. Abraham and the prophets died; but you say, 'If anyone keeps my word, he will never taste death.' 53 You are not greater than our father Abraham who died, are you? The prophets also died. Who do you make yourself out to be?"
54 Jesus answered, "If I glorify myself, my glory is nothing; it is my Father who glorifies me—about whom you say that he is your God. 55 You have not known him, but I know him. If I would say, 'I do not know him,' I would be like you, a liar. However, I know him and keep his word. 56 Your father Abraham rejoiced at seeing my day; he saw it and was glad."
57 The Jews said to him, "You are not yet fifty years old, and you have seen Abraham?" 58 Jesus said to them, "Truly, truly, I say to you, before Abraham was, I AM." 59 Then they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

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[1] See the note on John 7:53.
[2] See the note on John 7:53.

John 8

8:1-6

Why is John 7:53-8:11 not inside of all Bibles?

[8:1]

Many ancient copies of the Greek New Testament do not have John 7:53-8:11. Many Bible translations do not have these verses because some scholars do not think John wrote these verses when he wrote this book. However, some Bible translations have the verses because other scholars think John wrote these words even though some old copies of the Greek New Testament are missing these verses.Some English bibles place these verses in brackets: [ ]. The brackets tell the translators that scholars do not know whether John wrote these verses. Overall, the oldest copies of the Greek New Testament do not have these verses, but many old copies of the Greek New Testament have these verses.

See: Differences in the Ancient Copies of the Bible

What is the Mount of Olives?

[8:1]

See: Mount of Olives

See Map: Mount of Olives

Where was the Jewish Temple?

[8:2]

See: Temple

See Map: Jerusalem

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Why did the scribes and Pharisees bring a woman adultery before Jesus?

[8:4]

The Pharisees brought the adulterous woman to Jesus because they wanted to trap him with questions about the Law of Moses. They asked Jesus whether he thought the woman needed to be killed. The Law of Moses said that adulterers were to be stoned to death (see: Leviticus 20:10; Deuteronomy 22:22). If Jesus told the Pharisees to kill the woman, this was against the law of the Roman Empire. That is, the law of the Roman Empire said that only the Roman government was able to put people to death for their crimes (see: 18:31). If Jesus told the Pharisees to let the woman go free, then he broke the Law of Moses.

See: Adultery; Scribe; Pharisees; Law of MosesScribe, Pharisees, Law of Moses; Rome (Roman Empire, Caesar)

Why did Jesus write on the ground with his finger?

[8:6]

Scholar's do not know why Jesus wrote on the ground with his finger. Some scholars think that Jesus' bending down and writing on the ground meant that he ignored the Pharisees and that they accused the women. Other scholars think he did this to show that Jesus was not going to judge the woman. Still other scholars think Jesus drew a picture to show the message spoken by the prophet Jeremiah. That is, what happens to those who forsake God (see: Jeremiah 17:13).

See: Prophet

8:7-9

How did Jesus challenge the Scribes and Pharisees?

[8:7]

Jesus challenged the scribes and pharisees when he got the crowd to focus on the hypocrisy of the scribes and Pharisees instead of the woman's sins. Some Pharisees thought they obeyed the Law of Moses. While they did obey some of the Law of Moses, they did not obey the whole Law of Moses. This is because they did not understand the Law of Moses. The Pharisees knew they sinned. They knew they could not judge the woman because they were sinners also.

See: Scribe; Pharisees; Hypocrisy (Hypocirte); Sin; Law of Moses

8:12

Why did Jesus call himself the "light of the world"?

[8:12]

Jesus said "I am the light of the world" so that people would know that he is God (see: 1 John 1:5; Isaiah 42:5-6). This is the second time Jesus said "I am" statement made by Jesus about which John has written (see: 6:35). Many scholars think Jesus said, "I am the light of the world" toward the end of the Festival of Shelters. Part of this celebration included the lighting of many oil lamps and candles within the temple. This feast is still celebrated by the Jewish people today around the world. However, they are no longer able to celebrate in the temple because it was destroyed. The lighting of the oil lamps reminded the people of how God appeared as a column of fire when he led the people of Israel through the wilderness (see: Exodus 13:18-22).

See: Light and Darkness (Metaphor); Yahweh (I am); Festival of Shelters; Temple; Wilderness

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8:13-20

How did Jesus respond when the Pharisees' accused the woman?

[8:14]

Jesus said the Pharisees were wrong to accuse the woman. The Law of Moses said they needed two witnesses to prove an accusation true (see: Deuteronomy 19:15). Jesus said he two witnesses, God the Father and himself. Jesus explained why his witness was true. That is, he knew everything. The Pharisees did not know this because they only saw things and heard things. They did not know things about heaven (see: 7:27-28; 9:29). John the Baptist also said that Jesus was the light of the world (see:1:8-9).

See: Pharisees; Law of Moses; Witness (Martyr);God the Father; Heaven; Light and Darkness (Metaphor)

Why did the Pharisees ask Jesus about his father?

[8:19]

Some scholars think the Pharisees knew Jesus spoke about God being his father. However, they did not allow a witness who could not be seen. Therefore, they asked where was his father.

See: Pharisees; God the Father

8:21-24

What did Jesus mean when he said, "I am going away"?

[8:21]

Jesus said, "I am going away." Perhaps Jesus spoke of going to God the Father. That is, he went to the cross to die, he resurrected, and then he went to God the Father is heaven (see: 7:33-36).

See: God the Father; Cross; Resurrect (Resurrection) ; Heaven

Why did Jesus tell the Jews they were going to die in their sin?

[8:21]

Jesus told the Jews they were going to die in their sin because they did not believe God the Father sent Jesus to the earth. The Jews believed obeying the Law of Moses and doing good things gave them peace with God. However, scripture teaches that no one can be at peace with God because they do good things (see: Galatians 2:16). They needed to believe in God and that God the Father sent Jesus to the earth.

See: Sin; God the Father; Law of Moses

8:25-30

Why did the Pharisees question Jesus about who he was?

[8:25]

Because Jesus said "I am" the Jews began to question Jesus. These were the words God used when he told Moses his name (see: Exodus 3:14). Therefore, the Jews knew when Jesus said "I am," he was saying that he is God. Jews did not even say the name "I am" when talking about God. They feared they might not say it correctly. They thought saying God's name wrong dishonored God. Therefore, the Jews did not want to listen to Jesus about who he said he was. They thought he dishonored God both by saying God's name.

See: Yahweh (I am)

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What does it mean that the Son of Man will be lifted up?

[8:28]

John said that the Son of Man will be lifted up. Some scholars think Jesus spoke about the time when he would be nailed to and lifted up on the cross to die. Other scholars think Jesus spoke about his being lifted up on the cross and being lifted up into heaven. That is, he went to heaven after he was resurrected.

See: Cross; Heaven; Resurrect (Resurrection)

What did Jesus mean by saying, “then you will know”?

[8:28]

Jesus said that “you will know.” Some scholars think Jesus spoke about the time that came after his resurrection when he showed proved to people that he is God. Other scholars think Jesus spoke about a time in the future when the temple was going to be destroyed in the same way Jesus prophesied. The Pharisees were going to know because of the words Jesus spoke, not because the Holy Spirit helped them to believe Jesus.

See: Resurrect (Resurrection) ; Temple; Prophecy (Prophesy) ; Pharisees; Holy Spirit

8:31-41

How do Christians remain in Jesus’ words?

[8:31]

Some scholars think that to “remain”(μένω/g3306) in Jesus’ words is to continue following his teaching. That is, to obey the words he taught. Other scholars think Jesus was talking about Jesus’ words helping to change someone.

Jesus said that those who remain in his word will “know”(γινώσκω/g1097) the truth. That is, they will know that the things said in Scripture are true and that they will live in the right way. The truth rules the Christian’s life. Jesus said this truth set a person “free”(ἐλευθερόω/g1659). That is, Christians will know that sin no longer rules their lives.

See: Free (Freedom)

How did the people respond to Jesus’ statement about truth setting them free?

[8:32]

John wrote that the people responded “against him”(πρός/g4314; αὐτός/g0846) when he said the truth will set them free. Some scholars think these people were those that did believe the words of Jesus (see: 8:31) at one time. Other scholars think these people were the Jews that never believed Jesus’ words. The people against Jesus thought they were free because they were descendants of Abraham.

See: Free (Freedom); Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

How did Jesus respond to the Jews’ claim of Abraham as their father?

[8:41]

Jesus agreed the Jews were physical descendants of Abraham. However, Jesus told the Jews they followed a different father. That is, because they did not do the things that Abraham did, they were not his true descendants. Jesus told the Jews they did not receive his “word” (λόγος/g3056) because they followed a different father. But, the Jews then told Jesus that God was their father. Perhaps Jesus was saying that they were acting like another father, Satan (see: 1 John 3:10).

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See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Satan (The Devil); Children of God

8:42-47

How did Jesus respond to the Jews' claim of God being their father?

[8:42]

Jesus told the Jews if God was their father, then they needed to love Jesus. That is, Jesus is from God (see: 5:19-24; 1 John 5:1). And those who loved God their Father also loved God's Son, Jesus. Jesus tells the Jews they belong to the devil. He said the devil was their father, not God. This is because the Jews did not understand the truth of Jesus' words.

See: 1 John 3:10

See: God the Father; Son of God; Children of God; Satan (The Devil)

Why did the Jews not believe the words of Jesus?

[8:45, 8:46]

Jesus said "because"(ὅτι/g3754) he speaks the truth, the Jews did not believe him. What proved that a person was a child of God was that he loved the truth. Because Jesus is the truth, they were going to believe in him if they were really God's children. The children of the devil did not accept the truth. The devil is the father of lies. That is, he was the first liar. Jesus told the Jews they did not "hear"(ἀκούω/g0191) the words of God because they did not truly belong to God.

See: Children of God; Satan (The Devil)

8:48-53

Why did the Jews say that Jesus was possessed by a demon?

[8:48]

Some scholars think because Jesus accused the Jews of following a different father than that of Abraham or even God, the Jews said Jesus was possessed by a demon. These scholars think the Jews thought Jesus' claim to come from God was an insult to God. The Jews said said that this proved that a demon possessed Jesus. They also called Jesus a Samaritan. The Jews hated Samaritans and thought they did not believe in the true God.

See: Demon; Demon Possession (Casting Out Demons); Samaria

In what way did the Jews dishonor Jesus?

[8:49]

The Jews dishonored Jesus by accusing him of many things that were not true. Not only did they accuse Jesus of having a demon, but they accused him of being a Samaritan. They also accused him of disobeying what they Law of Moses said about the sabbath (see: 5:18). They also dishonored Jesus because they did not believe in him when he said he was equal with God. Jesus said earlier in the Book of John that whoever did not honor the Son also did not honor the Father (see: 5:22-23). Jesus also honored the Father by stating he does not want the people to honor him.

See: Demon; Demon Possession (Casting Out Demons); Samaria; Law of Moses; Sabbath; Son of God; God the Father; Jesus is God

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In what way will a person who keeps Jesus' word never die?

[8:51]

When a person "keeps"(τηρέω/g5083) the word of Jesus, they obey the things Jesus told them to do. Then people know that Jesus has given him a new type of life and that he will live together with God in heaven. That is, he heard the thin things Jesus said to do and did the things Jesus said to do. Because this person believes in Jesus and does what honors him, John wanted to say that he will never be "die," that is he will never be separated from God. This is what the scriptures call the "second death." The Jews were only thinking about the first death by saying that Abraham died. They did not know who Jesus is. They did not understand the things that he said.

See: Born Again (New Life, Regeneration); Eternal Life; Heaven; Die (Death)

8:54-56

What did Jesus mean by saying "my glory is nothing?"

[8:54]

By saying "my glory is nothing" Jesus said that he completely obeyed God the Father. It is the Father who honors Jesus. Perhaps Jesus spoke about the glory that was going to follow his death his resurrection, and his return to God Father (see: 17:5).

See: Glory (Glorify); God the Father; Resurrect (Resurrection) ; God the Father

In what way did the Jews not know God?

[8:55]

Jesus told the Jews they did not "know"(γινώσκω/g1097) God because those who know God also do what he told them to do. Jesus said he knows God and does what God the Father tells him to do. The Jews did not know God because they did not honor God the Son whom God sent (see: 5:37-47).

See: God the Father; Son of God

In what way did Abraham see Jesus' day?

[8:56]

Some scholars think Abraham saw Jesus' day when his son Isaac was born. God promised Abraham a son, and he said he was going to bless the whole world through this son. Other scholars think Abraham saw Jesus' day when Abraham walked up the mountain to sacrifice his son Isaac. There Abraham saw God give the "lamb" for the sacrifice. In place of Isaac, God sent a ram to be sacrificed to him. This ram was a symbol of Jesus coming to be sacrificed for people's sins (See: Genesis 22; Exodus 12; John 1:29). He is the "lamb of God." These scholars think when God gave the ram for the sacrifice, He showed Abraham about the Messiah's coming.

See: Bless (Blessing); Lamb of God; Sacrifice; Symbol; Messiah (Christ)

8:57-59

Who did Jesus say he is?

[8:58]

Jesus told the Jews he is the "I Am." Jesus was saying that he is God. This is how he knew Abraham. The Jews thought Jesus insulted God by saying this. They began to pick up stones to throw at Jesus. The Law of Moses said to stone someone who insulted God (see: Leviticus 24:16).

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See: Yahweh (I am); Law of Moses

John 8:2

all the people

This is a general way of speaking. It means "many people."

John 8:3

General Information:

While some texts have 7:53-8:11, the best and earliest texts do not include them.

The scribes and the Pharisees brought

"Some scribes and Pharisees brought" or "Some men who taught the Jewish laws and some who were Pharisees brought"

a woman caught in the act of adultery

"a woman whom they had found committing adultery"

John 8:5

such people

"people like that" or "people who do that"

what do you say about her?

"so you tell us. What should we do about her?"

John 8:6

to trap him

This means to use a trick question.

so that they might have something to accuse him about

"so that they could accuse him of saying something wrong" or "so that they could accuse him of not obeying the law of Moses or the Roman law"

John 8:7

When they continued

The word "they" refers to the scribes and Pharisees.

The one among you who has no sin

"The one among you is has never sinned" or "If any one of you has never sinned"

let him

"let that person"

John 8:10

Woman, where are your accusers

When Jesus called her "woman," he was not trying to make her feel insignificant. If people in your language group would think that he was doing that, this can be translated without the word "Woman."

John 8:12

I am the light of the world

"I am the one who gives light to the world"

the world

"the people of the world"

he who follows me

"everyone who does what I teach" or "everyone who obeys me"

will not walk in the darkness

"will not live as if he were in the darkness of sin"

light of life

"truth that brings eternal life"

John 8:13

You testify about yourself

"You are just saying these things about yourself"

your testimony is not true

"you cannot be your own witness" or "what you say about yourself may not be true"

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John 8:14

Even if I testify about myself

"Even if I say these things about myself"

John 8:15

the flesh

"human standards and the laws of men"

I judge no one

Possible meanings are 1) "I do not judge anyone yet" or 2) "I am not judging anyone now."

John 8:16

if I judge

Possible meanings are 1) "if I judge people" or 2) "whenever I judge people"

my judgment is true

Possible meanings are 1) "my judgment will be right" or 2) "my judgment is right."

I am not alone, but I am with the Father who sent me

Jesus, the Son of God, has authority because of his special relationship with his Father.

I am with the Father who sent me

"the Father who sent me also judges with me" or "the Father who sent me judges as I do"

the Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 8:17

Yes, and in your law

The word "Yes" shows that Jesus is adding to what he was saying before.

it is written

"Moses wrote"

the testimony of two men is true

"if two men say the same thing, then people know it is true"

John 8:18

I am he who testifies about myself

"I give evidence to you about myself"

the Father who sent me testifies about me

"my Father who sent me also brings evidence about me. So you should believe that what we tell you is true"

the Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 8:19

You know neither me nor my Father; if you had known me, you would have known my Father also

Jesus indicates that to know him is to also know the Father. Both Father and Son are God. "Father" and "Son" are important titles that describe the relationship between God and Jesus. It is best to translate “Father” and “Son” with the same words that your language uses to refer to a human father and a human son.

John 8:20

his hour had not yet come

"it was not yet the right time for Jesus to die"

John 8:21

die in your sin

"die while you are still sinful" or "you will die while you are sinning"

you cannot come

"you are not able to come"

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John 8:22

The Jews said

"The Jewish leaders said" or "The Jewish authorities said"

John 8:23

You are from below

"You were born in this world"

I am from above

"I came from heaven"

You are of this world

"You belong to this world"

I am not of this world

"I do not belong to this world"

John 8:24

you will die in your sins

"you will die without God's forgiving your sins"

that I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus expects the people to understand that he is referring to what he already has already said about himself: "I am from above."

John 8:26

these things I say to the world

"these things I say to all the people"

John 8:27

the Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 8:28

When you have lifted up

This refers to placing Jesus on the cross to kill him.

lifted up the Son of Man

Jesus used the title "Son of Man" to refer to himself. Alternate translation: "lifted me, the Son of Man, up"

I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus is saying, "I am the one I claim to be."

As the Father taught me, I speak these things

"I am only saying what my Father taught me to say."

John 8:29

He who sent me

The word "He" refers to God.

John 8:30

many believed in him

"many people trusted him"

John 8:31

remain in my word

"obey what I have said"

my disciples

"my followers"

John 8:32

the truth will set you free

"if you obey what is true about God, God will set you free"

John 8:33

how can you say, 'You will be set free'?

"We do not need to be set free!"

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John 8:34

Truly, truly

Translate this the way your language emphasizes that what follows is important and true.

is the slave of sin

"is like a slave to sin"

John 8:35

in the house forever

"as a permanent member of a family"

the son remains forever

"the son is a member of the family forever"

John 8:36

If I, the Son, set you free, you will be truly free

"if the Son sets you free, you will truly be able to refrain from sin"

John 8:37

my word has no place in you

"you do not accept my teachings" or "you do not allow my message to change your life"

John 8:38

I say what I have seen with my Father

"I am telling you about the things I saw when I was with my Father"

you also do what you heard from your father

"you also continue doing what your father has told you to do"

John 8:39

father

forefather

John 8:40

Abraham did not do this

"Abraham never tried to kill anyone who told him the true revelation from God"

John 8:41

You do the works of your father

"No! You are doing the things that your real father did"

We were not born in sexual immorality

"We do not know about you, but we are not illegitimate children" or "We were all born from proper marriages"

we have one Father: God

Here the Jewish leaders claim God as their spiritual Father. This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 8:42

love

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

John 8:43

Why do you not understand my words?

"I will tell you why you do not understand what I say!"

It is because you cannot hear my words

"It is because you will not accept my teachings.

John 8:44

You are of your father, the devil

"You belong to your father, Satan"

the father of lies

"he is the one who created all lies in the beginning"

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John 8:46

Which one of you convicts me of sin?

"None of you can show that I have ever sinned!"

If I speak the truth

"If I say things that are true"

why do you not believe me?

"you have no reason for not believing in me!"

John 8:47

the words of God

"the message of God" or "the truth that comes from God"

John 8:48

The Jews

"The Jewish leaders"

Do we not truly say that you are a Samaritan and have a demon?

"We are certainly right in saying that you are a Samaritan and that a demon lives in you!"

John 8:51

keeps my word

"obeys my teachings" or "does what I say"

see death

"die spiritually"

John 8:52

Jews

"Jewish leaders"

If anyone keeps my word

"If anyone obeys my teaching"

taste death

"die"

John 8:53

You are not greater than our father Abraham who died, are you?

"You are certainly not greater than our father Abraham who indeed died!"

father

forefather

Who do you make yourself out to be?

"You should not think that you are so important!"

John 8:54

it is my Father who glorifies me—about whom you say that he is your God

"it is my Father who honors me, and you say that he is your God"

John 8:55

keep his word

"I obey what he says to do"

John 8:56

my day

"what I would do during my life"

he saw it and was glad

"he foresaw my coming through God's revelation and he rejoiced"

John 8:57

The Jews said to him

"The Jewish leaders said to him"

You are not yet fifty years old, and you have seen Abraham?

"You are less than fifty years old. You could not have seen Abraham!"

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John 8:58

I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus is saying, "before Abraham existed, I existed."

John 8:59

Then they picked up stones to throw at him

"Then they picked up stones to kill him because he claimed to be equal with God"

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Chapter 9

[1] Now as Jesus passed by, he saw a man blind from birth. [2] His disciples asked him, "Rabbi, who sinned, this man or his parents, so that he was born blind?"

[3] Jesus answered, "Neither did this man sin, nor his parents, but so that the works of God would be revealed in him. [4] We must do the works of him who sent me while it is day. Night is coming when no one will be able to work. [5] While I am in the world, I am the light of the world."
[6] After Jesus said these things, he spit on the ground, made mud with the saliva, and smeared the mud on his eyes. [7] He said to him, "Go, wash in the pool of Siloam" (which is translated "Sent"). So the man went away, washed, and came back seeing.
[8] Then the man's neighbors and those who had seen him previously as a beggar were saying, "Is not this the man that used to sit and beg?" [9] Some said, "It is he." Others said, "No, but he is like him." But he said, "I am the one."
[10] They said to him, "Then how were your eyes opened?" [11] He answered, "The man who is called Jesus made mud and smeared it on my eyes and said to me, 'Go to Siloam and wash.' So I went and washed, and I received my sight." [12] They said to him, "Where is he?" He replied, "I do not know."

[13] They brought the man who used to be blind to the Pharisees. [14] Now it was the Sabbath day when Jesus made the mud and opened his eyes. [15] Then again the Pharisees asked him how he had received his sight. He said to them, "He put mud on my eyes, I washed, and I now can see."
[16] Some of the Pharisees said, "This man is not from God because he does not keep the Sabbath." Others said, "How can a man who is a sinner do such signs?" So there was a division among them. [17] So they asked the blind man again, "What do you say about him, since he opened your eyes?" The blind man said, "He is a prophet." [18] Now the Jews still did not believe about him that he was blind and had received his sight until they called the parents of him who had received his sight.
[19] They asked the parents, "Is this your son whom you say was born blind? How then does he now see?" [20] So his parents answered them, "We know that this is our son and that he was born blind. [21] How he now sees, we do not know, and who opened his eyes, we do not know. Ask him, he is an adult. He can speak for himself."
[22] His parents said these things, because they were afraid of the Jews. For the Jews had already agreed that if anyone would confess him to be the Christ, he would be thrown out of the synagogue. [23] Because of this, his parents said, "He is an adult, ask him."
[24] So for a second time they called the man who had been blind and said to him, "Give glory to God. We know that this man is a sinner." [25] Then that man replied, "I do not know if he is a sinner. One thing I do know: I was blind, and now I see."
[26] Then they said to him, "What did he do to you? How did he open your eyes?" [27] He answered, "I have told you already, and you did not listen! Why do you want to hear it again? You do not want to become his disciples too, do you?"
[28] They insulted him and said, "You are his disciple, but we are disciples of Moses. [29] We know that God has spoken to Moses, but we do not know where this one is from."
[30] The man answered and said to them, "This is remarkable, that you do not know where he is from, and yet he opened my eyes. [31] We know that God does not listen to sinners, but if someone worships God and does his will, he listens to him.
[32] Since the world began it has never been heard that anyone opened the eyes of a man born blind. [33] If this man were not from God, he could do nothing." [34] They answered and said to him, "You were completely born in sins, and you are teaching us?" Then they threw him out.

[35] Jesus heard that they had cast him out of the synagogue. He found him and said, "Do you believe in the Son of Man?" [36] He replied and said, "Who is he, Lord, that I may believe in him?" [37] Jesus said to him, "You have seen him, and it is the one who is speaking with you." [38] The man said, "Lord, I believe," and he worshiped him.
[39] Jesus said, "For judgment I came into this world so that those who do not see may see and so that those who see may become blind." [40] Some of the Pharisees who were with him heard these things and asked him, "Are we also blind?" [41] Jesus said to them, "If you were blind, you would have no sin, but now you say, 'We see,' so your sin remains."

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John 9

9:1-5

Why did the disciples ask Jesus, “who sinned?”

[9:2]

Some Jews thought a parent’s sin caused their children to suffer or be ill. Here, Jesus said sin did not cause this man’s blindness. This man was born blind to serve God in some way. Because he was blind, this allowed God to work in a special way in the man’s life. That is, God used this man’s problem to tell people about God.

See: Sin; Serve

Why did Jesus say he needed to work “while it was day”?

[9:4]

Some scholars think Jesus said he needed to work while it was day to say he needed to do the work of God while he was on the earth with his disciples. Other scholars think when Jesus said work must be done while it is day, he spoke about the amount of time God allowed for the gospel to be preached.

See: Disciple; Gospel; Preach (Preacher)

Why did Jesus say, “Night is coming”?

[9:4]

Jesus said, “Night is coming.” Some scholars think Jesus was speaking about the disciples who were going to suffer after he died. Other scholars think Jesus spoke about when God will judge people. This is because night is dark. John also said that God is light. Perhaps John wanted to warn people that there will be a time when those who reject God will not be separated from God forever.

See: Disciple; Day of Judgment; Light and Darkness (Metaphor)

Why did Jesus say, “As long as I am in the world”?

[9:5]

Jesus said, “as long as I am in the world.” Some scholars think Jesus spoke about his time on earth before he died. He did not live for very long, therefore he needed to work quickly. Other scholars think Jesus said he will always be in the world, even after he died. Jesus continues to live on the earth in some way through the Holy Spirit even after Jesus died.

See: Holy Spirit

How is Jesus the light of the world?

[9:5]

John said that Jesus is the “light of the world.” This is a type of metaphor. One reason Jesus is the light of the world is because he is life. That is, he creates all people and makes them new and different after they believe in Jesus. John said Jesus is life, and the life was the “light of men” (see: 1:4-5). Jesus said that people who follow him will be given this light, that is, they will live forever with God in heaven (see: 8:12).

People can also see things because of light. Another reason Jesus is the light of the world is because he made the world in a way that everyone can see that there is a God who created the world (see: 1:9; Romans 1:19-20).

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Because God gave light for all people to know, it means all people are able to know and believe in God. But, many people did not believe (see: 1:10-11; Romans 1:18-23).

Jesus showed another reason he is the light of the world. He opened the eyes of a man born blind. Before Jesus, all the man could not see any light. Therefore, Jesus made it so that people could see light.

See: Light and Darkness (Metaphor); Heaven

9:6-7

Why did Jesus rub mud over the man's eyes?

[9:6]

Some scholars think Jesus rubbed mud over the man's eyes to show that he could do certain things that only God could do. In the same way God created man from the dust on the ground, Jesus used dust to create eyes that were able to see (see: Genesis 2:7). Some scholars think the man did not possess eyes at all. Others scholars think he possessed eyes, but that he was blind. Whether he had eyes or not, Jesus healed the man.

Why did Jesus send the blind man to the pool of Siloam?

[9:7]

Jesus sent the blind man to the pool of "Siloam" because people thought its waters were sacred. The Siloam pool is still inside the wall of ancient Jerusalem. A spring flows into it through a long tunnel cut through rock during the lifetime of King Hezekiah (see: 2 Kings 20:20). Some scholars think Jesus sent the man to the pool of Siloam to tell them that in the same way the Jews rejected the waters of "Shiloah" in the Old Testament, so they rejected Jesus in the New Testament (see: Isaiah 8:6).

See: Holy (Holiness, Set Apart); Old Testament (Law and Prophets); New Testament

Map: Siloam

9:8-16

What did the man's neighbors say about him?

[9:8]

Some of the man's neighbors talked about how he was the man who used to sit and beg. Others said it must be a different man, someone who looked like the beggar. Scholars think the miracle performed on the man was so amazing, some of the people were unable to think it was the same beggar who was healed.

See: Miracle

Why was the man brought to the Pharisees after he was healed?

[9:13]

The man was brought to the Pharisees after he was healed. This is because no one ever saw a miracle of someone being given back their sight. The people brought the man to the Pharisees after he was healed so that they could hear how this kind of miracle happened.

See: Pharisees; Miracle

How did the Pharisees respond to the healing of the blind man?

[9:16]

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Because Jesus healed the blind man on the Sabbath, some of the Pharisees thought God did not send Jesus. They thought it was wrong to heal someone on the sabbath. This is because they thought that it was work, which was against the Law of Moses. It was not against the Law of Moses. Other Pharisees thought Jesus was a sinner because of this, and they thought that no sinner ever healed a blind man before. This miracle caused a division between the members of the Pharisees.

See: Sabbath; Pharisees; Law of Moses; Miracle

9:17-18

Jesus healed a man. Who did he think Jesus was?

[9:17]

The healed man told the Pharisees that he thought that Jesus was a prophet. When the man's neighbors asked him about who healed him, he said, "the man called Jesus." Some scholars think when the man told the Pharisees that Jesus is a prophet, and he thought people should respect Jesus. However, some of the Pharisees refused to believe Jesus came from God. They thought Jesus was someone who sinned because he did not obey the Sabbath and the Law of Moses in the way they thought it needed to be obeyed.

See: Pharisees; Prophet; Sin; Sabbath; Law of Moses

Why did the Jews ask to speak with the parents of the man he healed?

[9:18]

After Jesus healed the man, the Jews wanted to speak to the man's parents because they did not believe he was born blind. Some scholars think the Jews did not believe the words of the man's neighbors. That is, that they did not think that the man was truly born blind. They also did not believe the witness of the healed man himself.

9:19-23

Why did the parents say their son was "of age"?

[9:21]

The parents said that their son was "of age." Some scholars think the parents simply said their son was no longer a child. That is, he was a man and he was able to answer the Jews' questions for himself. Other scholars think the parents said their son was of the certain age, according to the jewish law, to give his own answers. According to jewish laws, a person to give a testimony needed to be thirteen years old. In either case, the parents did not give a direct answer to the Jews who asked them questions.

Advice to Translators: Here, "jewish law" does not refer to the Law of Moses. Instead, it refers to the laws the jewish leaders made.

See: Testify (Testimony)

Why did John write that the parents "feared the Jews"?

[9:22]

The parents feared the Jews because they said that anyone who believes that Jesus is the Messiah was no longer able to go to the synagogue. By this time in the life of Jesus, the leaders of the Jews opposed him and the things he taught. These Jews scared the people in a way that the people did not say anything about Jesus, and they gave no answers to direct questions about Jesus (see: 7:13). This caused the parents to have the Jews question their son. The parents did not want to have the Jewish leadership against them.

See: Messiah (Christ); Synagogue

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9:24-34

Why did the Pharisees tell the healed man to “give glory to God”?

[9:24]

The Pharisees told the man Jesus healed to “give glory to God” to tell the man that he needed to agree with them that Jesus was a sinner (see: Joshua 7:19). The Pharisees wanted to hear that Jesus was a sinner. They already decided that he was a sinner because he was against the false things they taught.

The man told the Pharisees he did not know if Jesus was a sinner. However, he did know that Jesus healed him, and he knew Jesus healed him.

See: Pharisees; Glory (Glorify); Sin

Why did the Pharisees continue asking the man about his healing?

[9:26]

Some scholars think the Pharisees continued asking the healed man about his healing because they wanted to find out that the man was lying. In this way, they wanted to say the healing and the fact that Jesus did the healing was not true. Some scholars think the man mocked the Pharisees with his answer because he asked them if they wanted to follow Jesus too.

See: Pharisees

How did the Pharisees respond to the man who was healed?

[9:28]

Scholars think an argument began between the Pharisees and the man Jesus healed. They argued about which prophet they followed. The Pharisees did not think that God spoke to Jesus. They chose only to believe in Moses. They did think God spoke to Moses. They said they did not know from where Jesus came.

See: Pharisees; Prophet

Why did the man Jesus healed think the Pharisees’ answer was amazing?

[9:30]

The man Jesus healed thought the question of the Pharisees was amazing because never before has anyone given sight to someone who was blind from birth. The man thought that being healed was enough proof that Jesus came from God. He also knew that God did not listen to sinners. But the Pharisees thought they were right about Jesus, because they that he was a sinner. They did not accept the truth about the man’s healing. The Pharisees mocked him. Then they sent him out from the synagogue. That is, the man was unable to be a part of the synagogue meetings and activities anymore. The Pharisees already decided they were going to remove anyone from the synagogue who said Jesus was the messiah.

See: Pharisees; Synagogue; Messiah (Christ)

9:35-38

Who did Jesus say he was to the man he healed?

[9:35, 9:37]

Jesus told the healed man that the “Son of Man” spoke to him at that time. The Gospel of John uses the phrase “Son of Man” many times when speaking about Jesus (see: 1:49-51; 3:13-14;5:27; 8:28).

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See: Daniel 7:13

See: Son of Man

9:39-41

What is the “judgment” for which Jesus came into the world?

[9:39]

Jesus spoke earlier about how judgment came into the world (see: 3:17-21). Those who do not believe in Jesus are judged already. Jesus brought good news from God to all people who believe in him. Some Jews believed that they could be at peace with God by following the Law of Moses, they rejected Jesus. The Law of Moses “judged already” those who did not believe in Jesus because the Law of Moses spoke about the coming of another prophet, the Messiah. By rejecting Jesus, they disobeyed the Law of Moses.(see: 5:46-47). Jesus told the Pharisees they were guilty because they following the Law of Moses and were sinners would be judged.

See: Judge (Judgment); Law of Moses; Prophet; Messiah (Christ); Pharisees; Guilty .

John 9:1

as Jesus passed by

"as Jesus and his disciples passed by"

John 9:2

who sinned, this man or his parents, so that he was born blind?

"Teacher, we know that sin causes a person to be blind. Whose sin caused this man to be born blind? Did this man himself sin, or was it his parents who sinned?"

John 9:5

in the world

"living among the people of this world"

the light of the world

"the one who shows what is true, just as light allows people to see what is in the darkness"

John 9:6

made mud with the saliva

"and used his fingers to mix the dirt and saliva to make mud"

John 9:7

which is translated "Sent"

"which means 'Sent'"

John 9:8

Is not this the man that used to sit and beg?

"This man is the one who used to sit and beg!"

John 9:14

Sabbath day

"Jewish Day of Rest"

John 9:16

he does not keep the Sabbath

This means Jesus does not obey the law about doing no work on the Jewish Day of Rest.

How can a man who is a sinner do such signs?

"A sinner can not do such signs!"

signs

This is another word for miracles. "Signs" give evidence that God is the all-powerful one who has complete authority over the universe.

John 9:18

Now the Jews still did not believe

"Now the Jewish leaders still did not believe"

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John 9:22

they were afraid of the Jews

"they were afraid of what the Jewish leaders might do to them"

would confess him to be the Christ

"would say that Jesus is the Christ"

he would be thrown out of the synagogue

"he would not be allowed to go into the synagogue" or "he would no longer belong to the synagogue"

John 9:24

Give glory to God

"In the presence of God, tell the truth" or "Speak the truth before God"

this man

This refers to Jesus.

John 9:25

that man

This refers to the man who had been blind.

John 9:27

Why do you want to hear it again?

"I am surprised that you want to hear again what happened to me!"

You do not want to become his disciples too, do you?

"It sounds like you also want to become his disciples!"

John 9:28

You are his disciple

"You are following Jesus!"

but we are disciples of Moses

"but we are following Moses"

John 9:29

We know that God has spoken to Moses

"We are sure that God has spoken to Moses"

we do not know where this one is from

"we do not know where he comes from or where he gets his authority"

John 9:30

that you do not know where he is from

"that you do not know where he gets his authority"

John 9:31

does not listen to sinners ... he listens to him

"does not answer the prayers of sinners ... God answers his prayers"

John 9:32

Since the world began

"Since the beginning of time" or "As far back as anyone can remember"

it has never been heard that anyone opened

"no one has ever heard of anyone who healed a man who was blind from birth"

John 9:33

If this man were not from God, he could do nothing

"Only a man from God could do something like that"

John 9:34

You were completely born in sins, and you are teaching us?

"You were born as a result of your parents' sins. You are not qualified to teach us!"

they threw him out

"they threw him out of the synagogue"

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John 9:35

believe in the Son of Man

This means to "believe in Jesus," to believe that he is the Son of God, to trust him as Savior, and live in a way that honors him.

the Son of Man

Here the reader needs to understand that Jesus was speaking as if "the Son of Man" were another person. The man who had been born blind did not realize that Jesus was speaking of himself when he spoke of "the Son of Man." You should translate so that the man does not learn that Jesus is the Son of Man until verse 37.

John 9:39

came into this world

"came to live among the people of this world"

so that those who do not see may see

"so that those who do not see spiritually may see spiritually"

so that those who see

"so that those who think that they see spiritually"

may become blind

"may never see spiritually"

John 9:40

and asked him, "Are we also blind?"

"and said to him, 'Are you saying that we are blind?'" or "and said to him, 'You seem to be saying that we, too, are blind.'"

John 9:41

If you were blind, you would have no sin

"If you truly were spiritually blind, you would not be guilty of your sin"

but now you say, 'We see,' so your sin remains

"but since you think that you understand spiritual truth, you remain guilty of your sin"

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Chapter 10

[1] "Truly, truly, I say to you, he who does not enter through the gate into the sheep pen, but climbs up some other way, that man is a thief and a robber. [2] He who enters through the gate is the shepherd of the sheep.

[3] The gatekeeper opens for him. The sheep hear his voice, and he calls his own sheep by name and leads them out.
[4] When he has brought out all his own, he goes ahead of them, and the sheep follow him, for they know his voice.
[5] They will not follow a stranger but instead they will avoid him, for they do not know the voice of strangers." [6] Jesus spoke this parable to them, but they did not understand what these things were that he was saying to them.

[7] Then Jesus said to them again, "Truly, truly, I say to you, I am the gate of the sheep. [8] Everyone who came before me is a thief and a robber, but the sheep did not listen to them.
[9] I am the gate. If anyone enters in through me, he will be saved; he will go in and out and will find pasture. [10] The thief does not come except to steal and kill and destroy. I have come so that they will have life and have it abundantly.
[11] I am the good shepherd. The good shepherd lays down his life for the sheep. [12] The hired servant is not a shepherd and does not own the sheep. He sees the wolf coming and abandons the sheep and escapes, and the wolf snatches them and scatters them. [13] He runs away because he is a hired servant and does not care for the sheep.
[14] I am the good shepherd, and I know my own, and my own know me. [15] The Father knows me, and I know the Father, and I lay down my life for the sheep. [16] I have other sheep that are not of this sheep pen. I must bring them also, and they will hear my voice so that there will be one flock and one shepherd.
[17] This is why the Father loves me: I lay down my life so that I may take it again. [18] No one takes it away from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it up again. I have received this command from my Father."

[19] A division again occurred among the Jews because of these words. [20] Many of them said, "He has a demon and is insane. Why do you listen to him?" [21] Others said, "These are not the words of a demon-possessed man. Can a demon open the eyes of the blind?"

[22] Then it was time for the Festival of the Dedication in Jerusalem. It was winter, [23] and Jesus was walking in the temple in the porch of Solomon. [24] Then the Jews surrounded him and said to him, "How long will you hold us doubting? If you are the Christ, tell us openly."
[25] Jesus replied to them, "I told you, but you do not believe. The works that I do in the name of my Father, these testify concerning me. [26] Yet you do not believe because you are not my sheep.
[27] My sheep hear my voice; I know them, and they follow me. [28] I give them eternal life; they will never die, and no one will snatch them out of my hand.
[29] My Father, who has given them to me, is greater than all others, and no one is able to snatch them out of the hand of the Father. [30] I and the Father are one." [31] Then the Jews took up stones again to stone him.
[32] Jesus answered them, "I have shown you many good works from the Father. For which of those works are you stoning me?" [33] The Jews answered him, "We are not stoning you for any good work, but for blasphemy, because you, a man, are making yourself God."
[34] Jesus answered them, "Is it not written in your law, 'I said, "You are gods"'? [35] If he called them gods, to whom the word of God came (and the scripture cannot be broken), [36] do you say to him whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?
[37] If I am not doing the works of my Father, do not believe me. [38] But if I am doing them, even if you do not believe me, believe in the works so that you may know and understand that the Father is in me and that I am in the Father." [39] They tried to seize him again, but he went away out of their hand.

[40] He went away again beyond the Jordan to the place where John had first been baptizing, and he stayed there. [41] Many people came to him and they said, "John indeed did no signs, but all the things that John has said about this man are true." [42] Many people believed in him there.

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John 10

10:1-6

Why did Jesus teach about sheep and the sheep pen?

[10:1]

Jesus spoke about sheep and a sheep pen. Some scholars think Jesus was speaking about the leaders of the Jews, because they were supposed to be the shepherds of Israel (see: Ezekiel 34:1-10). They think Jesus was speaking about how the Jewish leaders treated the blind man who had been healed. They rejected the work of God through Jesus, and they rejected the things the man said and expelled him from the synagogue. Jesus spoke about the Jewish leaders being the thieves and robbers when he taught. In the same way sheep follow the shepherd when he spoke, so Christians follow the things Jesus said. When they did this, they obeyed God. In the same way the thief and robber avoided the door when they tried to get into the sheep pen, the Jewish leaders tried to get to God in some other way than by Jesus. John said Jesus is the door in this passage.

In scripture, when someone does not understand, it is said that they cannot see. This is a type of metaphor. They pharisees did not understand the things Jesus taught, therefore John said they could not see (see: 9:40-41).

See: Shepherd; Synagogue; Metaphor; Pharisees

Advice to Translators: A pen is a place where animals live. In this passage, a door can also be translated as gate.

10:7-13

What did Jesus mean when he said, “I am the gate of the sheep”?

[10:7]

As the shepherd (see: 10:1-5), Jesus led his sheep out to pasture. As the gate of the sheep, scholars think Jesus spoke that he protected the sheep. John wanted to say that those who believe in Jesus will live together with God in heaven forever. This is the only way for someone to be at peace with God (see: 14:6).

Advice to Translators: In this passage, a gate is often translated door. A pasture is a field where animals eat.

See: Shepherd; Door (Metaphor); Heaven

Who were the thieves and robbers “who came before”?

[10:8]

Scholars think Jesus was speaking about false prophets and teachers who said that someone could be at peace with God by obeying the Law of Moses. The false teachers only served themselves, and they did not serve God (see: Luke 11:39-46). They rejected the things Jesus taught.

See: False Prophet; False Teacher; Law of Moses; Serve

Why did Jesus state “I am the gate” a second time?

[10:9]

Jesus was stating very clearly that he is the only was for his sheep to enter into a place of safety, and the only way they could go out to feed in the pastures. This was a metaphor. John wanted to say that Jesus was the only way that someone could be at peace with God and live with Jesus in heaven forever.

Advice to Translators: In this passage, a gate is often translated door. A pasture is a field where animals eat.

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See: Door (Metaphor); Heaven

What did it mean to have life abundantly?

[10:10]

Jesus said that those who believe in Jesus have life abundantly. He wanted to say that those who believe in Jesus more than just that people will have safety and enough to eat and drink. They will also live together with God in heaven forever.

How was Jesus the “good shepherd”?

[10:11]

Some scholars think Jesus contrasted himself with people who were hired to care for the sheep. They think Jesus was saying the “good shepherd” loved the sheep in a different way than people hired to care for sheep. Those who were hired would run from danger, but the “good shepherd” stayed to defend and care for the sheep (see: 1 Samuel 17:34-36). Those who owned the sheep loved them, while those who worked for other people did not love the sheep.

Other scholars think Jesus was the “good shepherd” because he was the shepherd who had come from God. Jesus, the good shepherd died for his sheep. This was a metaphor about people who believe in Jesus getting to live together with God in heaven (see: 1 Peter 3:18; Hebrews 13:20).

See: Shepherd; Atone (Atonement); Metaphor

10:14-18

Why did Jesus say, “I am the good shepherd” a second time?

[10:14]

When Jesus spoke of himself as the “good shepherd” the second time, he spoke about how close he was to his sheep. That is, Jesus was close to all those who believe in him and they know him (see: 17:9-10).

See: Shepherd

Who were the sheep that were from a different sheep pen?

[10:16]

Scholars think Jesus was telling the Jews that there were also sheep to be gathered from the Gentile nations (see: 11:51-52; Romans 1:16; Galatians 3;28; Ephesians 2:11-22). People from all nations were to be gathered under one shepherd, Jesus.

See: Gentile; Shepherd

What did Jesus mean, when speaking about laying down his life, that he would “take it again”?

[10:17]

When Jesus said, “I lay down my life so that I may take it again” he was telling people that he would die. He also said that he would be resurrected. This was what he planned. He also said that the Holy Spirit would begin to do things in a new way (see: 7:37-39; 17:5; Acts 2:1-4).

Jesus also told people that God gave him permission to lay down his life and to take it up again. Everything that happened to Jesus was part of God’s plan. Even though Jesus was beaten and nailed to the cross by men, none of it happened outside of God’s plan (see: Acts 2:22-24)

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See: Resurrect (Resurrection) ; Holy Spirit; Cross; Will of God

10:19-21

Why were the Jewish leaders divided?

[10:19]

Some of the Jewish leaders decided to reject everything about Jesus and who he said he was. Other leaders were not so quick to reject him, because no one had ever done the miracles Jesus did. Those leaders could not accept that a man doing the kind of miracles Jesus performed could be possessed by a demon.

See: Miracle; Demon

10:22-30

What was the Festival of Dedication?

[10:22]

See: Festival of Dedication

Why did the Jews want Jesus to speak “openly” about who he is?

[10:24]

The Jews wanted Jesus to speak openly about who he is. Scholars think the Jewish leaders were attempting to trap Jesus into saying something for which they could accuse him, and therefore further reject him. Perhaps the Jewish leaders were afraid of losing their positions as religious leaders (see: 11:48).

What did Jesus mean when he told the Pharisees, “You are not among my sheep”?

[10:26]

When Jesus told the Pharisees they were not his sheep, he was saying that God had not chosen them to be Jesus’ sheep, that is to be Christians (see: 6:44; 12:37). The sheep that belonged to Jesus showed that they belonged by obeying him. Most of the Jewish leaders only rejected Jesus, the things he taught, and that he was God.

See: Pharisees; Shepherd

What are the great promises Jesus gave to those who were his sheep?

[10:28]

Jesus promised something to those who were his sheep, that those who believe in Jesus. He promised that they would live together with God in heaven forever (see: 3:16; 17:3). He also told those who believed in him that no one could ever “snatch”(ἁρπάζω/g0726) them out of the Father’s hand. This was a metaphor.

1. Some scholars think that he wanted to say that Christians did not need to fear being mocked or accused by the Jewish leaders because they believe in Jesus.
2. Other scholars think that he wanted to say that once someone believes in Jesus, nothing can stop them from living together with God in heaven forever. This promise was certain and could not be changed (see: 6:37-40).
3. Other scholars think John wanted to say that God protects people. They think the only thing that can stop a Christian from living together with God in heaven forever is a Christian choosing to reject God and not wanting to live with God forever.

When Jesus said this, everyone knew that Jesus taught people that he is God.

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See: Shepherd; Heaven; Metaphor; Eternal Security

What did it mean that the Father and the Son are one?

[10:30]

God the Father and God the Son are the same. Some scholars think the they are the are perfectly “one” in the sense that they do the same types of things. The things God the Father did, Jesus did too (see: 5:19). This did not mean that God the Father and God the Son were one person. Other scholars think John wanted to say that God the Father and Jesus wanted the same things to happen or that they were both perfectly good (see: 1:1-2).

See: God the Father; Son of God; Trinity; Jesus is God

10:31-39

Why did the Pharisees accuse Jesus of saying that he is God?

[10:33]

The Pharisees knew that Jesus was claiming to be God. Because they rejected Jesus, they accused him of blasphemy. According to the Law of Moses, when someone blasphemed, that person was to be punished and killed.

See: Pharisees; Blaspheme (Blasphemy); Law of Moses

Why did Jesus use the words from scripture which say, “you are gods”?

[10:34]

Jesus used the words from scripture which say, “you are gods” to show that human leaders, such as kings and judges, could be called gods (see: Psalm 82:1-8). They were not God, but perhaps John wanted to say that they did something that only God could do, judge people. Or perhaps they did things for God.

See: Judge (Judgment)

What did it mean that “scripture cannot be broken”?

[10:35]

John said that “scripture cannot be broken.” This was a type of metaphor. Some scholars think Jesus was saying the scriptures are always right because God wrote. Because of this, the scripture cannot be wrong or change. Jesus did not reject the Law of Moses (see: Matthew 5:17-18).

See: Metaphor; Law of Moses

Why did Jesus tell the Jewish leaders to “believe the works”?

[10:38]

Jesus did not expect the Jewish leaders to believe when he told them who he is. For this reason, Jesus told the leaders of the Jews to “believe the works.” That is, they should believe him because of the things he did. He did things that only God could do and he did things that honored God.

Why did Jesus leave the area and go back across the Jordan?

[10:40]

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Jesus left and went back across the Jordan River. Perhaps he did this because people were trying to attack Jesus. Therefore, he went back across the Jordan River where John baptized people (see: 5:18; 8:37; 10:31).

See Map: Jordan River

See: Baptize (Baptism)

John 10:1

sheep pen

This is a fenced area where a shepherd keeps his sheep.

John 10:3

The gatekeeper opens for him

"The gatekeeper opens the gate for the shepherd"

The gatekeeper

This is a hired man who watches the gate of the sheep pen at night while the shepherd is away.

The sheep hear his voice

"The sheep hear the shepherd's voice"

John 10:4

he goes ahead of them

"he walks in front of them"

for they know his voice

"because they recognize his voice"

John 10:6

they did not understand

Possible meanings: 1) "the disciples did not understand" or 2) "the crowd did not understand."

this parable

The "sheep" represent those who follow Jesus, and the "strangers" are the Jewish leaders, including the Pharisees, who try to deceive the people.

John 10:7

I am the gate of the sheep

"I am like the gate that the sheep use to enter into the sheepfold"

John 10:8

Everyone who came before me

"All of the teachers who came without my authority"

a thief and a robber

Jesus calls those teachers "a thief and a robber" because their teachings were false, and they were trying to lead God's people while not understanding the truth. As a result, they deceived the people.

John 10:9

I am the gate

"I myself am like that gate"

pasture

The word "pasture" means a grassy area where sheep eat.

John 10:10

does not come except to steal and kill and destroy

"comes only to steal, kill, and destroy the sheep"

so that they will have life

"so that they will really live, lacking nothing"

John 10:11

I am the good shepherd

"I am like a good shepherd"

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lays down his life

"dies"

John 10:12

The hired servant

"The one who is like a hired servant"

abandons the sheep

Like a hired servant who abandons the sheep, Jesus says that the Jewish leaders and teachers do not care for God's people.

John 10:13

does not care for the sheep

Jesus says that the Jewish leaders and teachers are like a hired servant who abandons the sheep, and they do not care for God's people.

John 10:14

I am the good shepherd

"I am like a good shepherd"

John 10:15

The Father knows me, and I know the Father

God the Father and God the Son know each other unlike anyone else knows them. This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

I lay down my life for the sheep

"I die for the sheep"

John 10:16

I have other sheep

Here "other sheep" refers to followers of Jesus who are not Jews.

one flock and one shepherd

All of Jesus's followers, Jews and non-Jews, will be like one flock of sheep. He will be like a shepherd who cares for all of them.

John 10:17

This is why the Father loves me: I lay down my life

God's eternal plan was for God the Son to give his life to pay for the sins of humanity. Jesus's death on the cross reveals the intense love of the Son for the Father and of the Father for the Son.

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

loves

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

I lay down my life so that I may take it again

"I allow myself to die in order that I may bring myself back to life"

John 10:18

I lay it down of myself

"I myself lay it down"

I have received this command from my Father

"This is what my Father has commanded me to do." The word "Father" is an important title for God.

John 10:20

Why do you listen to him?

"Do not listen to him!"

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John 10:21

Can a demon open the eyes of the blind?

"Certainly a demon cannot cause a blind man to see!" or "Certainly a demon cannot give sight to blind people!"

John 10:22

It was winter

Winter is the coldest time of the year. You may use your language's term for the coldest season if your reader understands that in Israel this was in December, not in June.

Festival of the Dedication

This is an eight-day winter holiday Jews use to remember a miracle where God made a small amount of oil remain lit in a lampstand for eight days. They lit the lampstand to dedicate the Jewish temple to God. To dedicate something is to promise to use it for a special purpose.

John 10:23

Jesus was walking in the temple

"Jesus was walking in the temple courtyard"

porch

This is a structure attached to the entrance of a building; it has a roof and it may or may not have walls.

John 10:24

Then the Jews surrounded him

"Then the Jewish leaders surrounded him"

hold us doubting

"keep us wondering" or "keep us from knowing for sure"

John 10:25

in the name of my Father

"through my Father's power" or "with my Father's power"

these testify concerning me

"these offer proof concerning me"

John 10:26

not my sheep

"not my followers" or "not my disciples"

John 10:27

My sheep hear my voice

"Just as sheep obey the voice of their true shepherd, my followers heed my voice"

John 10:28

no one will snatch them out of my hand

"no one will steal them away from me" or "they will remain secure forever in my care"

John 10:29

My Father, who has given them to me

The word "Father" is an important title for God.

snatch them out of the hand of the Father

"steal them from my Father"

John 10:30

I and the Father are one

"I and the Father are completely united" or "I and the Father are exactly alike"

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 10:31

Then the Jews took up stones again

"Then the Jewish leaders started picking up stones again"

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John 10:32

Jesus answered them, "I have shown you many good works from the Father

Jesus performed the miracles by the power of God. The word "Father" is an important title for God.

For which of those works are you stoning me?

This question uses irony. Jesus knows the Jewish leaders do not want to stone him because he has done good works.

John 10:33

The Jews answered him

"The Jewish opponents replied" or "The Jewish leaders answered him"

making yourself God

"claiming to be God"

John 10:34

Is it not written in your law, 'I said, "You are gods"'?

"You should already know that it is written in your law, 'I said, "You are gods."'"

You are gods

Here Jesus quotes a scripture where God calls his followers "gods," perhaps because he has chosen them to represent him on earth.

John 10:35

the word of God came

"God spoke his message"

the scripture cannot be broken

Possible meanings are 1) "no one can change the scripture" or 2) "the scripture will always be true."

John 10:36

do you say to him whom the Father set apart and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?

"you should not say to the very one whom the Father set apart to send into the world, 'You are blaspheming,' when I say that I am the Son of God!"

You are blaspheming

"You are insulting God." Jesus's opponents understood that when said that he is the Son of God, he was implying that he is equal with God.

Father ... Son of God

These are important titles that describe the relationship between God and Jesus. It is best to translate “Father” and “Son” with the same words that your language uses to refer to a human father and a human son.

John 10:37

believe me

Here the word "believe" means to accept or trust what Jesus said is true.

John 10:38

believe in the works

Here "believe in" is to acknowledge that the works Jesus does are from the Father.

the Father is in me and that I am in the Father

"my Father and I are completely joined together as one"

John 10:39

went away out of their hand

"got away from them again"

John 10:40

beyond the Jordan

"to the east side of the Jordan River"

he stayed there

"Jesus stayed there for several days"

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John 10:41

John indeed did no signs, but all the things that John has said about this man are true

"It is true that John did no signs, but he certainly did speak the truth about this man, who does signs."

signs

These are miracles that prove that something is true or that give someone credibility.

John 10:42

believed in

Here "believed in" means accepted or trusted what Jesus said was true.

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Chapter 11

[1] Now a certain man named Lazarus was sick. He was from Bethany, the village of Mary and her sister Martha. [2] It was Mary who anointed the Lord with myrrh and wiped his feet with her hair, whose brother Lazarus was sick.

[3] The sisters then sent for Jesus, saying, "Lord, see, he whom you love is sick." [4] When Jesus heard it, he said, "This sickness is not to death, but instead it is for the glory of God so that the Son of God may be glorified by it."
[5] Now Jesus loved Martha and her sister and Lazarus. [6] So when he heard that Lazarus was sick, Jesus stayed two more days in the place where he was. [7] Then after this, he said to the disciples, "Let us go to Judea again."
[8] The disciples said to him, "Rabbi, right now the Jews are trying to stone you, and you are going back there again?" [9] Jesus answered, "Are there not twelve hours of light in a day? If someone walks in the daytime, he will not stumble, because he sees by the light of this world.
[10] However, if he walks at night, he will stumble because the light is not in him." [11] He said these things, and after these things, he said to them, "Our friend Lazarus has fallen asleep, but I am going so that I may wake him out of sleep."
[12] The disciples therefore said to him, "Lord, if he has fallen asleep, he will recover." [13] Now Jesus had spoken of his death, but they thought that he was speaking about the sleep of resting. [14] Then Jesus said to them plainly, "Lazarus is dead.
[15] I am glad, for your sakes, that I was not there so that you may believe. Let us go to him." [16] Thomas, who was called Didymus, said to his fellow disciples, "Let us also go so that we may die with Jesus."

[17] When Jesus came, he found that Lazarus had already been in the tomb for four days. [18] Now Bethany was near Jerusalem, about fifteen stadia away. [19] Many of the Jews had come to Martha and Mary, to comfort them about their brother. [20] Then Martha, when she heard that Jesus was coming, went to meet him, but Mary was sitting in the house.
[21] Martha then said to Jesus, "Lord, if you had been here, my brother would not have died. [22] Even now, I know that whatever you ask from God, he will give to you." [23] Jesus said to her, "Your brother will rise again."
[24] Martha said to him, "I know that he will rise again in the resurrection on the last day." [25] Jesus said to her, "I am the resurrection and the life; he who believes in me, even if he dies, will live; [26] and whoever lives and believes in me will never die. Do you believe this?"
[27] She said to him, "Yes, Lord, I believe that you are the Christ, the Son of God, who is coming into the world." [28] When she had said this, she went away and called her sister Mary privately. She said, "The Teacher is here and is calling for you." [29] When she heard this, she got up quickly and went to him.
[30] Now Jesus had not yet come into the village but was still in the place where Martha had met him. [31] So when the Jews, who were with her in the house and who were comforting her, saw Mary getting up quickly and going out, they followed her, thinking that she was going to the tomb to weep there. [32] When Mary came to the place where Jesus was and saw him, she fell down at his feet and said to him, "Lord, if you had been here, my brother would not have died."
[33] When Jesus saw her weeping, and the Jews who came with her also weeping, he was deeply moved in his spirit and was troubled; [34] he said, "Where have you laid him?" They said to him, "Lord, come and see." [35] Jesus wept.
[36] Then the Jews said, "See how much he loved Lazarus!" [37] But some of them said, "Could not this man, who opened the eyes of a blind man, also have made this man not die?"
[38] Then Jesus again, being deeply moved in himself, went to the tomb. Now it was a cave, and a stone lay against it.
[39] Jesus said, "Take away the stone." Martha, the sister of Lazarus, the one who had died, said to Jesus, "Lord, by this time the body will be decaying, for he has been dead for four days." [40] Jesus said to her, "Did I not say to you that, if you believed, you would see the glory of God?"
[41] So they took away the stone. Jesus lifted up his eyes and said, "Father, I thank you that you listened to me. [42] I knew that you always listen to me, but it is because of the crowd that is standing around me that I said this, so that they may believe that you have sent me."
[43] After he had said this, he cried out with a loud voice, "Lazarus, come out!" [44] The dead man came out; his feet and hands were bound with cloths, and his face was bound about with a cloth. Jesus said to them, "Untie him and let him go."

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[45] Then many of the Jews who came to Mary, and saw what Jesus did, believed in him. [46] But some of them went away to the Pharisees and told them the things that Jesus had done.

[47] Then the chief priests and the Pharisees gathered the council together and said, "What will we do? This man does many signs. [48] If we leave him alone like this, all will believe in him; the Romans will come and take away both our place and our nation."
[49] However, a certain man among them, Caiaphas, who was high priest that year, said to them, "You know nothing. [50] You do not consider that it is better for you that one man dies for the people than that the whole nation perishes."
[51] Now this he said not from himself. Instead, being high priest that year, he prophesied that Jesus should die for the nation; [52] and not only for the nation, but so that the children of God who are scattered would be gathered together into one. [53] So from that day onward they planned how to put Jesus to death.

[54] No longer did Jesus walk openly among the Jews, but he departed from there into the country near to the wilderness into a town called Ephraim. There he stayed with the disciples. [55] Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to purify themselves.
[56] They were looking for Jesus and speaking one with another as they stood in the temple: "What do you think? That he will not come to the festival?" [57] Now the chief priests and the Pharisees had given an order that if anyone knew where Jesus was, he should report it so that they might seize him.

John 11

11:1-16

Who were Lazarus, Mary, and Martha?

[11:1]

Lazarus, Mary, and Martha were Jesus' close friends. Both John and Luke wrote about their friendship (See: 11:1-12:11; Luke 10:38-42).

See Map: Bethany

Why did Jesus say, "This illness does not lead to death"?

[11:4]

Jesus said, "This illness does not lead to death." Jesus was not saying that Lazarus will not die from his sickness. In fact, he did die. He was dead for four days. He meant that Lazerus would not remain dead. How did the death of Lazarus glorify God?

Scholars think Lazarus died so that God could show his glory to people. God made his power known to people by bringing Lazarus back to life after he died. God made his love and compassion known to people by doing this. God glorified Jesus through this miracle.

See: Glory (Glorify); Resurrect (Resurrection) ; Love; Miracle

Why did Jesus wait two days before travelling to visit Mary and Martha?

[11:6]

Jesus waited for two days before traveling to visit Mary and Martha for two reasons. Jesus wanted to give time for people to know Lazarus was dead. Perhaps Jesus wanted to make it known that he had the power to bring Lazarus back to life. He controlled what happens after people die. He wanted everyone to know that the miracle did not have any other possible reasons for occurring. Jesus wanted Mary and Martha to know he loved them very much. He wanted to help them to trust him.

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See: Miracle

Why did Jesus use the metaphors of day and night?

[11:9, 11:10]

Many scholars think Jesus used the metaphor of the day to speak of his ministry on the earth. These scholars think Jesus told his disciples he was safe because he did the things his Father wanted him to do. John spoke about Jesus being the "light of the world" (see: 9:5). These scholars think Jesus used the metaphor of the night to speak of when Jesus returned to heaven.

See: Metaphor; Disciple; God the Father; Light and Darkness (Metaphor); Heaven

Why did Jesus say, "lazarus has fallen asleep"?

[11:11]

The New Testament uses the metaphor of sleep to mean someone died (see: Matthew 9:24; Acts 7:60; 1 Thessalonians 4:13). This was a common metaphor during the time of the New Testament but not during the time of the Old Testament and for the Jewish people. This is why the disciples did not know Jesus said that Lazarus was dead when the disciple said he was sleeping.

See: New Testament; Metaphor; Old Testament (Law and Prophets); Disciple

Why did Thomas say, "that we may die with him"?

[11:16]

When Thomas said"let us also go that we may die with him," people knew that he was being courageous and devoted to Jesus. He knew the Jewish leaders wanted to kill Jesus. Perhaps Thomas thought the disciples would be killed with Jesus.

See: Disciple

11:17-37

Why does John say Lazarus was in the tomb for four days?

[11:17]

John said that Lazarus was in the tomb for four days so that people would know that Lazarus was dead and not just sick. At this time, the Jews thought the soul of a dead person remained near a grave for three days. It did this hoping to return to the body. The body began to decay after four days, and the soul no longer remained with the body. Some scholars think Jesus did not go immediately to Bethany because he wanted to bring more honor to God. They think Jesus wanted people to know that he could make the dead live and that he could stop decay and remove uncleanness.

See: Soul; Resurrect (Resurrection) ; Clean and Unclean

Why did Martha say, "if you had been here, my brother would not have died"?

[11:21]

Martha said, "if you had been here, my brother would not have died." She knew that Jesus could have saved her brother and she was very sad because he died. Martha's also knew God would do whatever Jesus asked him to do. Perhaps she thought good things would happen because Lazarus died. Martha knew Lazarus would live again at the last day.

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See: Day of Judgment; Resurrect (Resurrection)

Why did Jesus say, “I am the resurrection and the life”?

[11:25]

Jesus said “I am.” Jesus wanted people to know that they could not come back to life after they died without him. Only by believing in Jesus can someone be at peace with God and live together with God in heaven forever. Some scholars think Jesus spoke these words to Martha because he wanted her to trust him completely. They think Jesus spoke these things so that Martha would know that he had the ability to do these things.

See: Yahweh (I am); Resurrect (Resurrection)

Why did Martha say, “Yes, Lord”?

[11:27]

Martha said, “Yes, Lord” so that people would know that she knew Jesus was the messiah.

See: John 20:30-31; Matthew 16;16

See: Lord; Messiah (Christ)

Why was Jesus “deeply moved”?

[11:33]

When Jesus was “deeply moved”(ἐμβριμάομαι/g1690), he was angered. Some scholars think Jesus was angered because of the problems sin caused in the world. That is, it caused sickness, disease, and death which causes great sorrow. Other scholars think the people grieving caused Jesus to be angry because they did not have hope. They did not believe in Jesus because if they did, they would know that they would live together with God in heaven forever. They would have hope.

See: Sin; Hope; Heaven

In what way had “Jesus wept”?

[11:35]

John said that Jesus wept. Scholars think Jesus wept silently, but he was very sad. His tears made known his genuine sympathy. This was unlike certain people in ancient Israel who were paid to cry after people died. They think Jesus felt sympathy for both Mary and Martha for their great loss. The Jews at the tomb thought Jesus wept because of his great love for Lazarus.

Advice to Translators: Sympathy means that someone feels sorrow for someone else because something bad has happened to them.

11:38-44

How did Martha see the “glory of God”?

[11:40]

Martha saw the power of God when Jesus made Lazarus alive again. Scholars think whenever Jesus made known the power of God, it was to glorify God. Scholars also think that all those seeing Lazarus made alive again saw a miracle. Also, those who believed in Jesus saw the miracle in the same way as the glory of God was made known to them.

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See: Glory (Glorify); Resurrect (Resurrection) ; Miracle

What did Jesus' public prayer make known to the crowd?

[11:41, 11:42]

Scholars think that Jesus' prayer made the crowd know that he was sent by God the Father and that he all the things that God the Father told him to do. They think Jesus' wanted some of the crowd to see him pray and believe that God truly sent Jesus into the world.

See: Pray (Prayer); God the Father

How did Jesus make Lazarus alive again?

[11:43]

Jesus made Lazarus alive again by calling his name. He commanded Lazarus to come out of the tomb. Some scholars think the command of Jesus to Lazarus will be the same command given for all those who die believing in Jesus. Jesus will call their name and command them to come out of their graves on the last day (see: 1 Thessalonians 4:16).

See: Resurrect (Resurrection) ; Tomb; Day of Judgment; Jesus' Return to Earth

Why did Lazarus have clothes on his hands and feet?

[11:44]

In ancient Israel, a dead body was wrapped it in a large sheet of cloth before being buried. They tied the feet together at the ankles with another cloth. And they tied the arms to the body with linen strips. These wrappings made it difficult for Lazarus to move and walk.

11:45-57

Why did John say that Caiaphas was high priest for "that year"?

[11:49]

When John said that Caiaphas was the high priest for "that year," he meant that Caiaphas was high priest during this specific year. That is, the year of Jesus' death and resurrection. It did not mean Caiaphas was high priest for only one year (see: 18:12-14).

See: High Priest; Resurrect (Resurrection)

How did Caiaphas prophecy that Jesus would die?

[11:50]

John wrote that Caiaphas said that one man should die for the nation was a prophecy. John meant that God gave Caiaphas those words to speak. Caiaphas did not know he prophesied about Jesus dying. They think Caiaphas was only worried that Jesus or his followers might threaten the Sadducees in some way. Caiaphas did not want this because he thought this would cause the nation to "perish"(ἀπόλλυμι/g0622). The Romans allowed the Jews to have the temple and worship God. However, the Jews could not cause any problems for the Romans. Caiaphas thought that Jesus or his followers might cause fighting among the Jews. This would cause problems for the Romans, and they would destroy the Jewish temple and nation for this.

See: Prophecy (Prophesy) ; Sadducees; Rome (Roman Empire, Caesar); Temple; Worship

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What did the words, “the children of God who are scattered would be gathered together into one” mean?

[11:52]

At that time John wrote, there were many Jews who believed that Jesus was the messiah. The persecution of Christians caused them to go to other countries. God promised that he will bring them back together (see: Isaiah 43:5-7; Ezekiel 34:11-12). Some scholars think John also spoke about the Gentiles as well as the Jews (see: 12:32; Ephesians 2:11-18).

See: Children of God; Messiah (Christ); Persecute (Persecution) ; Gentile

Where was the town of Ephraim?

[11:54]

See map: Ephraim

What was the “Passover of the Jews”?

[11:55]

See: Passover

Why did John write that they needed “to purify themselves”?

[[11:55]

The Law of Moses has instructions for Jews who were unclean. It took seven days for someone to become clean. At the end of the seven days, the one who was unclean was pronounced clean. So, many Jews went up to Jerusalem early so they might be made clean before the Passover began (see: Numbers 9:6-12; 19:11-12).

See: Law of Moses; Clean and Unclean; Passover

John 11:3

sent for Jesus

"asked Jesus to come"

love

Here "love" refers to brotherly love, a natural, human love between friends or relatives.

John 11:4

This sickness is not to death

"Death will not be the final result of this sickness"

death

This refers to physical death.

but instead it is for the glory of God so that the Son of God may be glorified by it

"but the purpose is that the people might see how great God is because of what his power will allow me to do"

Son of God

This is an important title for Jesus.

John 11:8

Rabbi, right now the Jews are trying to stone you, and you are going back there again?

"Teacher, you surely do not want to go back there! The Jewish leaders were trying to stone you the last time you were there!"

John 11:9

Are there not twelve hours of light in a day?

"You know that the day has twelve hours of light!"

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If someone walks in the daytime, he will not stumble, because he sees by the light of this world

Jesus is implying that people who live according to truth will be able to successfully do the things that God wants them to do.

John 11:10

the light is not in him

Possible meanings are 1) "he cannot see" or "he does not have God's light."

John 11:11

Our friend Lazarus has fallen asleep

Jesus meant that Lazarus had died, but the disciples did not understand this. So it is important to keep the idea of sleeping in the translation.

but I am going so that I may wake him out of sleep

"but I am going there to wake him up"

John 11:12

if he has fallen asleep

The disciples misunderstand Jesus to mean that Lazarus is resting and will recover.

John 11:14

Then Jesus said to them plainly

"So Jesus told them in words that they could understand"

John 11:15

for your sakes

"for your benefit"

that I was not there so that you may believe

"that I was not there. Because of this you will learn to trust me more"

John 11:16

who was called Didymus

"whom they called Didymus," which means 'twin."

John 11:17

he found that Lazarus had already been in the tomb for four days

"he learned that people had put Lazarus in a tomb four days before"

John 11:18

fifteen stadia away

"about three kilometers away."

John 11:19

about their brother

"about their younger brother"

John 11:21

my brother would not have died

"my younger brother would still be alive"

John 11:23

Your brother will rise again

"Your younger brother will become alive again"

John 11:24

he will rise again

"he will become alive again"

John 11:25

I am the resurrection and the life

"I am the one who raises those who die and causes them to live again"

he who believes in me, even if he dies, will live

"even a person who dies will live forever, if he believes in me"

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John 11:26

whoever lives and believes in me will never die

"those who live and trust in me will never be separated eternally from God" or "those who live and trust in me will be spiritually alive with God forever"

John 11:27

She said to him

"Martha said to Jesus"

Yes, Lord, I believe that you are the Christ, the Son of God ... coming into the world

Martha believes that Jesus is Lord, the Christ (the Messiah), the Son of God.

Son of God

This is an important title for Jesus.

John 11:28

she went away and called her sister Mary

"she went away and called her younger sister Mary"

Teacher

This is a title referring to Jesus.

is calling for you

"is asking that you come"

John 11:32

fell down at his feet

Mary lay down or knelt at the feet of Jesus to show respect.

my brother would not have died

"my younger brother would still be alive"

John 11:33

he was deeply moved in his spirit and was troubled

"he was greatly upset"

John 11:34

Where have you laid him

"Where have you buried him?"

John 11:35

Jesus wept

"Jesus began to cry" or "Jesus started crying"

John 11:36

loved

This refers to brotherly love or human love for a friend or family member.

John 11:37

Could not this man, who opened the eyes of a blind man, also have made this man not die?

"He could heal a man who was blind, so he should have been able to heal this man so he would not have died!" or "Since he did not keep this man from dying, maybe he did not really heal the man who was born blind, as they say he did!"

John 11:39

Martha, the sister of Lazarus

"Martha, the older sister of Lazarus"

by this time the body will be decaying

"by this time there will be a bad smell" or "the body is already stinking"

John 11:40

Did I not say to you that, if you believed, you would see the glory of God?

"I told you that if you trusted me, you would see what God can do!"

John 11:41

Jesus lifted up his eyes

"Jesus looked up toward heaven"

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Father, I thank you that you listened to me

"Father, I thank you that you have heard me" or "Father, I thank you that you have heard my prayer"

John 11:42

that you have sent me

"that I am here because you have sent me to them"

John 11:43

After he had said this

"After Jesus had prayed"

he cried out with a loud voice

"he shouted"

John 11:44

his feet and hands were bound with cloths, and his face was bound about with a cloth

"Someone had wrapped strips of cloth around his hands and feet. They had also tied a cloth around his face"

Jesus said to them

The word "them" refers to the people who were there and saw the miracle.

John 11:47

Then the chief priests

"Then the leaders among the priests"

What will we do?

"What are we going to do about Jesus?"

John 11:48

all will believe in him

"everyone will trust in him and rebel against Rome"

the Romans will come

"the Roman army will come"

take away both our place and our nation

"destroy both our temple and our nation"

John 11:49

a certain man among them

This is a way to introduce a new character to the story. If you have a way to do this in your language, you can use it here.

You know nothing

"You do not understand what is happening" or "You speak as though you know nothing"

John 11:50

than that the whole nation perishes

"than that the Romans kill all the people of our nation"

John 11:51

die for the nation

The word "nation" refers to the people of the nation of Israel.

John 11:52

and not only for the nation

"and that he should die not only for the nation"

would be gathered together into one

"would be gathered into one people"

children of God

This refers to people who belong to God through faith in Jesus and are spiritually God's children.

John 11:54

walk openly among the Jews

"live where all the Jews could see him" or "walk openly among the Jewish leaders who opposed him"

the country

the rural area outside cities where fewer people live

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There he stayed with the disciples

"There he stayed with his disciples for a short period of time"

John 11:56

They were looking for Jesus

The word "they" refers to the Jewish people who had traveled to Jerusalem.

What do you think? That he will not come to the festival?

"Do you think that he will come to the festival?" or "I do not know what to think. He might come to the festival, or he might not." 2) The speakers were sure that Jesus would not come. Alternate translation: "We can be sure that he will not come to the festival."

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Chapter 12

[1] Six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. [2] So they made him a dinner there, and Martha was serving, but Lazarus was one of those who were lying down at the table with Jesus. [3] Then Mary took a litra of perfume made of very precious pure nard, anointed the feet of Jesus with it, and wiped his feet with her hair. The house was filled with the fragrance of the perfume.

[4] Judas Iscariot, one of his disciples, the one who would betray him, said, [5] "Why was this perfume not sold for three hundred denarii and given to the poor?" [6] Now he said this, not because he cared about the poor, but because he was a thief. He had the moneybag and would steal from what was put in it.
[7] Jesus said, "Allow her to keep what she has for the day of my burial. [8] You will always have the poor with you. But you will not always have me."

[9] Now a large crowd of the Jews learned that Jesus was there, and they came, not only for Jesus, but also to see Lazarus, whom Jesus had raised from the dead. [10] The chief priests conspired together so that they might also put Lazarus to death; [11] for it was because of him that many of the Jews went away and believed in Jesus.

[12] On the next day a great crowd came to the festival. When they heard that Jesus was coming to Jerusalem, [13] they took the branches of the palm trees and went out to meet him and cried out, "Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel."

[14] Jesus found a young donkey and sat on it; as it was written,
[15] "Do not fear, daughter of Zion;
see, your King is coming,
sitting on the colt of a donkey."

[16] His disciples did not understand these things at first; but when Jesus was glorified, they remembered that these things had been written about him and that they had done these things to him.
[17] Now the crowd testified that they had been with him when he called Lazarus out of the tomb and raised him up from the dead. [18] It was also for this reason that the crowd went out to meet him, because they heard that he had done this sign. [19] The Pharisees therefore said among themselves, "Look, you can do nothing good; see, the world has gone after him."

[20] Now certain Greeks were among those who were going up to worship at the festival. [21] These went to Philip, who was from Bethsaida in Galilee, and asked him, saying, "Sir, we want to see Jesus." [22] Philip went and told Andrew; Andrew went with Philip, and they told Jesus.
[23] Jesus answered them and said, "The hour has come for the Son of Man to be glorified. [24] Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it will bear much fruit.
[25] He who loves his life will lose it; but he who hates his life in this world will keep it for eternal life. [26] If anyone serves me, let him follow me; and where I am, there will my servant also be. If anyone serves me, the Father will honor him.
[27] Now my soul is troubled and what should I say? 'Father, save me from this hour'? But for this reason I came to this hour. [28] Father, glorify your name." Then a voice came from heaven and said, "I have glorified it and I will glorify it again." [29] Then the crowd that stood by and heard it said that it had thundered. Others said, "An angel has spoken to him."
[30] Jesus answered and said, "This voice did not come for me, but for you. [31] Now is the judgment of this world: Now will the ruler of this world be thrown out.
[32] When I am lifted up from the earth, I will draw everyone to myself." [33] He said this to indicate what kind of death he would die.
[34] The crowd answered him, "We have heard from the law that the Christ will stay forever. How can you say, 'The Son of Man must be lifted up'? Who is this Son of Man?" [35] Jesus then said to them, "The light will still be with you for a short amount of time. Walk while you have the light, so that darkness does not overtake you. He who walks in the darkness does not know where he is going. [36] While you have the light, believe in the light so that you may be sons of light."

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Jesus said these things and then departed and hid from them.

37 Although Jesus had done so many signs before them, yet they did not believe in him 38 so that the word of Isaiah
the prophet would be fulfilled, in which he said:
"Lord, who has believed our report,
and to whom has the arm
of the Lord been revealed?"

39 For this reason they could not believe, for Isaiah had also said,
40 "He has blinded their eyes,
and he has hardened their heart,
otherwise they would see with their eyes
and understand with their hearts,
and turn, and I would heal them."

41 Isaiah said these things because he saw the glory of Jesus and spoke of him. 42 But despite that, many of the
rulers believed in Jesus; but because of the Pharisees, they did not confess it so that they would not be banned
from the synagogue. 43 They loved the glory that comes from people more than the glory that comes from God.

44 Jesus cried out and said, "The one who believes in me believes not only in me but also in him who sent me, 45
and the one who sees me sees him who sent me.
46 I have come as a light into the world, so that whoever believes in me may not remain in the darkness. 47 If
anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to
save the world.
48 The one who rejects me and who does not receive my words has one who judges him. The word I have spoken
will judge him on the last day. 49 For I did not speak for myself, but it is the Father who sent me, who has given me
the command about what to say and what to speak. 50 I know that his command is eternal life, so that is what I say
—just as the Father has spoken to me, so I speak."

John 12

12:1-11

Why did Lazarus, Martha, and Mary give this dinner for Jesus?

[12:2]

Lazarus, Martha, and Mary gave Jesus dinner at their home. Jesus made Lazarus alive again, so they wanted to honor him. Perhaps they also did this because Passover began in six days. This was Jesus' final Passover while on earth.

Scholars think this was the dinner Matthew, Mark and Luke about (See: Matthew 26:6-13, Mark 14:3-9, and Luke 7:36-38).

See: Passover

See Map: Bethany (showing how close it is to Jerusalem)

What perfume did Mary pour on Jesus?

[12:3]

Mary poured nard on Jesus. This was very expensive. It was a sweet smelling oil. It was made from the roots of a plant. Mary used a "litra"of the perfume. That is, she used about half a litre. What did Jesus want his disciples to think about his being anointed (12:7-8)? Jesus wanted his disciples to think of how he was going to die soon. He knew he was going to die. But he also knew that his disciples did not know this.

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Jesus told them not to sell the perfume. Jesus did not say this because he did not want his disciples to help the poor people. Instead, he wanted them to listen to him while he was still on earth. They could worship God in person while he was on the earth. This was not something everyone could do. They could help the poor after he was gone.

See: Disciple; Worship

Why did many Jewish leaders want to kill Lazarus?

[12:10, 12:11]

Many Jewish leaders wanted to kill Lazarus because of Jesus. Jesus made Lazarus alive again. This caused many people to follow Jesus. They believed he was the Messiah. But the Jewish leaders did not believe Jesus was the Messiah, and they did not want other people to believe in him. So they thought that if they killed Lazarus, people will stop believing in Jesus.

See: Messiah (Christ)

12:12-19

Did Matthew, Mark and Luke write about Jesus' “triumphal entry” into Jerusalem?

[12:12, 12:13]

Matthew, Mark, Luke and John all speak of Jesus’ entry into Jerusalem before his crucifixion. He entered into the city in the same way a king would enter into a city after a great victory. Because all four of these men wrote about this happening, scholars think they really wanted people to know about it.

See: Matthew 21:1-11, Mark 11:1-11, and Luke 19:29-38

See: Crucify (Crucifixion)

Why did many people come to see Jesus ?

[12:18]

Many people came to see Jesus because they wanted to see his miracles. The people who saw Jesus make Lazarus alive again (See: 12:17) told other people that Jesus was coming to Jerusalem from Bethany. So, many people went to see him. They wanted to see the man who made Lazarus alive again. They wanted to hear what he said. They wanted to see if the Pharisees would arrest him.

Jesus was honored in Jerusalem in the same way a powerful man was honor. In ancient times, after a general or king defeated their enemies, they rode into their capital city. Their soldiers and the men they captured followed them to give them honor. Many people came to welcome them.

See: Miracle; Pharisees

Why did the people wave palm branches?

[12:13]

The people waved palm branches to honor Jesus. They did this while he entered the city. They cut these branches from date palm trees. These were on the side of the road leading to Jerusalem.

What did the people shout?

[12:13]

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The people who came to greet Jesus shouted words that honored him. “Hosanna” is an Aramaic word. People used this to honor someone. They wanted to say "We praise you!" They also shouted words from Scripture to honor Jesus (See: Psalm 118:25-26). They called him a man coming to speak for God. They called him a king.

Why did Jesus ride into Jerusalem on a donkey?

[12:14]

Jesus rode into Jerusalem on a donkey to fulfill a prophecy (See: Zechariah 9:9). In ancient Israel, leaders rode on horses when they fought against each other. However, they rode on donkeys when there was peace. Jesus rode on a donkey. He wanted the people to think of a gentle king.

See: Fulfill (Fulfillment); Prophecy (Prophesy)

Why did the Pharisees say, "the world has gone after him"?

[12:19]

The Pharisees said, "the world has gone after him" because all the people welcomed Jesus. This worried them. They worried that people might stop listening to them. Instead, they would listen to Jesus. This caused them to begin planning to kill Jesus.

See: Pharisees

12:20-50

Why did John write about the "Greeks"?

[12:20]

John wrote about "Greeks." These people were not Jewish. John was a Jew. When John was alive, Jewish people said "Greek" to speak of a non-Jewish person. That is, John wrote of Gentiles coming to the Passover festival.

See: Gentile; Passover

Why did John write that Philip was from Bethsaida in Galilee?

[12:21]

John wrote that Philip was from Bethsaida in Galilee. Many “Greeks” or Gentiles lived in this town. Therefore, Philip knew how to talk to them. Perhaps he knew some of the people who came to talk to him. He also knew Jesus. So, he was the person to tell these people about Jesus.

See: Gentile

See Map: Bethsaida and Galilee

Why did Philip talk to Andrew?

[12:22]

Philip talked to Andrew because Andrew was good at telling people about Jesus. Andrew was Peter's brother. He brought Peter to meet Jesus (See: 1:41). He also took Jesus to heal their mother (See: Mark 1:29-30). So, Philip wanted Andrew to help get Jesus to speak with these Gentiles.

See: Gentile

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12:23-26

Why did Jesus say, "the hour has come"?

[12:23]

Jesus said "the hour has come." He wanted to make known that something was happening that they needed to pay attention to. He did not mean a specific time. Instead, he meant that people were ready for this thing to happen.

Why did Jesus say, "Son of Man"?

[12:23]

Jesus called himself "Son of Man." He wanted people to think about him in a special way. The Old Testament used the words “Son of Man” to speak of the messiah. Therefore, Jesus wanted people to know he was the messiah spoken of in the Old Testament.

See: Son of Man; Old Testament (Law and Prophets); Messiah (Christ)

Why did Jesus talk about wheat?

[12:24]

Jesus told a parable about wheat. This was a metaphor. He used it to talk about when he would die. He wanted people to know that he would be made alive again after he died. He wanted people to think about how one grain of wheat becomes a living plant after it is placed in the ground.

Also, he spoke of how one grain of wheat grows a plant that has many more grains of wheat on it. So, Jesus wanted to say that many people would believe in him after he died.

See: Parable; Metaphor; Resurrect (Resurrection)

12:27-29

Why did Jesus talk about the "hour"?

[12:27]

Jesus talked about the "hour." Thas is, he would soon suffer and die on the cross. He was not speaking about a certain time of the day. Instead, he wanted to say that something would soon happen. This was his crucifixion.

See: Crucify (Crucifixion); Cross

Why did Jesus say, "Father, glorify your name"?

[12:28]

Jesus said "Father, glorify your name." Jesus wanted to honor God when he died. Jesus died so that people could be at peace with God. This honored God.

See: God the Father; Glory (Glorify); Name

What was the voice that "came from heaven"?

12:28]

God the Father was the voice that "came from heaven." The Father answered Jesus’ prayer.

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God said "I have glorified it and will glorify it again." He said that Jesus' death fulfilled the Father's plan for the world. He made it so that people could be at peace with God. By doing this, he honored God. God also said that Jesus' dying and being made alive again honored the Father in the present time and in a future time.

See: God the Father; Heaven; Pray (Prayer); Glory (Glorify); Resurrect (Resurrection)

Why did Jesus say, "judgment of this world" and "ruler of this world"?

[12:31]

Jesus wanted people to think of God and the wrong things they did when he said "judgment of this world." God will judge everyone because everyone does wrong things. He wanted people to think about Satan when he said "ruler of this world." God gave some permission to Satan to "rule" the world for a while. However, God will judge Satan. God will "throw him out" of the world forever (See: 1 Peter 5:8, Romans 16:20, Revelation 2:13, 12:9, 20:7-10).

See: Judge (Judgment); World; Satan (The Devil)

Why did Jesus say he would be "lifted up"?

[12:32]

Jesus said he would be "lifted up from the earth." That is, he would be crucified. People were tied and nailed to crosses during crucifixion. Then the cross was lifted up with the person on it. This was above the ground so people could see them. So Jesus was physically "lifted up" when he was crucified.

Normally, a crucified person was shamed. However, Jesus was not shamed, he was honored because he died for people.

Jesus also wanted people to believe in him. He said people will believe in him after he died.

See: Crucify (Crucifixion); Shame (Ashamed); Atone (Atonement)

Why did the people ask Jesus about the "Son of Man"?

[12:34]

People did not understand Jesus when he spoke about the "Son of Man." So they asked him what this meant. The Jewish people thought the messiah was going to make Israel a great nation again. They thought he was going to live forever and rule them forever (See: Psalms 72:17, 89:35-37, Isaiah 9:7, and Ezekiel 37:25). "Son of Man" was a title for this messiah (See: Daniel 7:13-14).

Some of the people believed Jesus was the messiah. However, they did not understand him when he said he was going to die. They did not understand how the "Son of Man" could die. So they asked Jesus to make known what he was saying.

Advice to Translators: A title is a specific name someone is given because of a particular position they hold. For example, mother is a title given to a child's female parent. These titles always have special meaning. The title itself gives specific information about the person with the title. We know the title "mother" means that woman has at least one child. In the same way, "Son of Man" gives us specific information about the messiah and how he fulfilled prophecy.

See: Son of Man; Messiah (Christ)

Why did Jesus talk about the "light"?

[12:35, 12:36]

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Jesus used the metaphor of light to speak of himself. He wanted to say that he was not merely a man. He is God. "Light" meant good and pure. God is the best and purest of all things. So Jesus used this metaphor to say he is God.

However, he also wanted people to know that he was not going to live on earth much longer. So he said they will only have the "light" for "a short amount of time." He also used the metaphor of walking. He wanted people to think about how they should believe in him and do the things that he did. He wanted them to believe and do the things he did while he was still on earth.

See: Light and Darkness (Metaphor); Jesus is God; Walk

Why did some people not believe in Jesus?

[12:37, 12:39]

Many of the Jewish people did not believe in Jesus. The Jewish leaders taught them wrong things about the messiah. Also, many people did not understand the things taught in Scripture. Because of these things, they did not want to believe in Jesus. So, God "hardened their hearts." That is, he allowed them to not believe. He gave them what they wanted. The prophet Isaiah said this will happen (See: Isaiah 53:1, 6:10).

See: Messiah (Christ); Heart (Metaphor); Prophet

How did Isaiah see "the glory of Jesus"?

[12:41]

Isaiah saw "the glory of Jesus" in a vision from God (See: Isaiah 6: 1-4) Isaiah lived before Jesus was on earth. But Jesus is God. So Jesus was with God the Father in heaven before he was born. Jesus shares God’s glory. Therefore, Isaiah saw Jesus when he saw the glory of God.

See: Glory (Glorify); Vision); Jesus is God; God the Father; Heaven

What did John want to say about some of the rulers?

[12:42]

John wrote "some of the rulers." because not all the Jewish leaders were against Jesus. Some of them believed in him. However, they did not tell others that they believed in him because they were afraid of the Pharisees. If they said they believed in Jesus, the Pharisees would not allow them to worship in the Jewish synagogues.

See: Pharisees; Worship; Synagogue

Why did Jesus “cry out”?

[12:44]

Jesus cried out to say several things:

1. He wanted to speak of "the one who sent me." That is, God the Father.
2. He wanted to say that people needed to believe in him. He said that when people believe in him, they also believe in God. This is because Jesus and the Father are both God.
3. He wanted to speak about himself in a metaphor of light (See: 12:34-36). He used the metaphor of darkness. He wanted people to think about their sins. He saves people in the same way that light shines and removes darkness.
4. He wanted to say that God will judge people. He will punish people who do not believe in Jesus.
5. He wanted to say that he only spoke the things God told him to speak.
6. He wanted to say everyone who believe in Jesus will live together with God in heaven forever.

Advice to Translators: Crying out means to speak in a very loud voice.

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See: God the Father; Jesus is God; Light and Darkness (Metaphor); Save (Salvation, Saved from Sins); Judge (Judgment); Punish (Punishment); Heaven

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John 12:1

Six days before the Passover

The author uses these words to mark the beginning of a new event.

had raised from the dead

"had made alive again"

John 12:3

a litra

You may convert this to a the measure system used in your area. The word "litra" was used for measures of about 300 milliliters of liquids or about 300 grams of solids. Because the perfume was a liquid, the word here probably refers to the liquid measure as guessed by those who saw the size of the container.

perfume

This is a good-smelling liquid made by using the oils of pleasant smelling plants and flowers.

nard

This is a perfume made from a pink, bell-shaped flower in the mountains of Nepal, China, and India.

The house was filled with the fragrance of the perfume

"The scent of her perfume filled the house"

John 12:4

the one who would betray him

"the one who later enabled Jesus's enemies to seize him"

John 12:5

Why was this perfume not sold for three hundred denarii and given to the poor?

"This perfume could have been sold for three hundred denarii and the money could have been given to the poor!"

denarii

A denarius was the amount of silver that a common laborer could earn in one day of work.

John 12:6

he said this, not because he cared about the poor, but because he was a thief

"he said this because he was a thief. He did not care about the poor"

John 12:7

Allow her to keep what she has for the day of my burial

"Allow her to show how much she appreciates me! In this way she has prepared my body for burial"

John 12:8

You will always have the poor with you

"There will always be poor people among you, and you can help them whenever you want"

But you will not always have me

"But I will not always be here with you"

John 12:11

believed in Jesus

"were putting their trust in Jesus"

John 12:13

Hosanna

This means "May God save us now!"

Blessed

This expresses a desire for God to cause good things to happen to a person.

comes in the name of the Lord

"comes as the representative of the Lord" or "comes in the power of the Lord"

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John 12:14

Jesus found a young donkey and sat on it

"he found a young donkey and sat on it, riding into the city"

as it was written

"as the prophets wrote in the Scripture"

John 12:15

daughter of Zion

"you people of Jerusalem"

John 12:16

His disciples did not understand these things

Here the words "these things" refer to the words that the prophet had written about Jesus.

when Jesus was glorified

"when God glorified Jesus"

they had done these things to him

The words "these things" refer to what the people did when Jesus rode into Jerusalem on a donkey

John 12:18

this sign

A "sign" is an event or occurrence that proves something is true. In this case, the "sign" of raising Lazarus proves that Jesus is the Messiah.

John 12:19

Look, you can do nothing good

"It seems like we can do nothing to stop him"

see, the world has gone after him

"It looks like everyone is becoming his disciple"

John 12:20

Now certain Greeks

The phrase "now certain" marks the introduction of new characters to the story.

Greeks ... to worship at the festival

"Greeks ... to worship God at the Passover festival"

John 12:21

Bethsaida

This was a town in the province of Galilee.

John 12:22

they told Jesus

"they told Jesus what the Greeks had said"

John 12:23

The hour has come for the Son of Man to be glorified

"God will soon honor me when I die and rise again"

John 12:24

unless a grain of wheat falls into the earth and dies ... it will bear much fruit

Just as a seed is planted and grows again into a plant that will bear much fruit, so will many people trust in Jesus after he is killed, buried, and raised back to life.

John 12:25

He who loves his life will lose it

"Whoever values his own life more than the lives of others will not receive eternal life"

he who hates his life in this world will keep it for eternal life

"whoever considers the lives of others as more important than his own life will live with God forever"

John 12:26

where I am, there will my servant also be

"when I am in heaven, my servant will also be there with me"

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the Father will honor him

Here "Father" is an important title for God.

John 12:27

what should I say? 'Father, save me from this hour'?

"I will not pray, 'Father, save me from this hour!'"

Father

TThis refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

this hour

Here "this hour" is a metonym that represents when Jesus would suffer and die on the cross.

John 12:28

glorify your name

"make your glory known" or "reveal your glory"

a voice came from heaven

"God spoke from the heavens"

John 12:31

Now is the judgment of this world

"Now is the time for God to judge all of the people"

Now will the ruler of this world be thrown out

"Now is the time when I will destroy the power of Satan, who rules this world"

John 12:32

When I am lifted up from the earth

"When people raise me high on a cross"

will draw everyone to myself

Through his crucifixion, Jesus will provide a way for everyone to trust in him.

John 12:33

He said this to indicate what kind of death he would die

"He said this to let the people know how he would die"

John 12:34

The Son of Man must be lifted up

"The Son of Man must be lifted up on a cross"

Who is this Son of Man?

Possible meanings are 1) "What is the identity of this Son of Man? or 2) "What kind of Son of Man are you talking about?"

John 12:35

The light will still be with you for a short amount of time. Walk while you have the light, so that darkness does not overtake you. He who walks in the darkness does not know where he is going

"My words are like a light to you, to help you understand how to live as God wants you to. I will not be with you much longer. You need to follow my instructions while I am still with you. If you reject my words, it will be like walking in darkness and you cannot see where you are going"

John 12:36

While you have the light, believe in the light so that you may be sons of light

"While I am with you, believe what I teach so that God's truth will be in you"

John 12:38

so that the word of Isaiah the prophet would be fulfilled

"in order to fulfill the message of Isaiah the prophet"

Lord, who has believed our report, and to whom has the arm of the Lord been revealed?

"Lord, hardly anyone has believed our message, even though they have seen that you are powerfully able to save them!"

the arm of the Lord

The arm of the Lord refers to the Lord's ability to rescue with power.

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John 12:40

he has hardened their heart ... understand with their heart

"he has made them stubborn ... truly understand"

and turn

"and they would repent"

John 12:42

so that they would not be banned from the synagogue

"so people would not stop them from going to the synagogue"

John 12:43

They loved the glory that comes from people more than the glory that comes from God

"They wanted people to praise them more than they wanted God to praise them"

John 12:44

Jesus cried out and said

"Jesus shouted out to the crowd that had gathered"

John 12:45

the one who sees me sees him who sent me

"the one who sees me sees God, who sent me"

John 12:46

I have come as a light into the world

"I have come to give light to the people of the world"

may not remain in the darkness

"may not continue to be spiritually blind"

the world

Here "the world" represents all of the people in the world.

John 12:47

If anyone hears my words but does not keep them, I do not judge him; for I have not come to judge the world, but to save the world

"If anyone hears my teaching and rejects it, I do not condemn him. I have not come to condemn people. Instead, I have come to save those who trust in me"

John 12:48

on the last day

"at the time when God judges people's sins"

John 12:49

Father

his refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 12:50

I know that his command is eternal life

"I know that the words that he commanded me to speak are the words that give life forever"

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Chapter 13

[1] Now it was before the Festival of the Passover. Jesus knew that his hour had come to go out of this world and go
to the Father. Having loved his own who were in the world, he loved them to the end. [2] Now the devil had already
put it into the heart of Judas Iscariot son of Simon to betray Jesus. So during dinner,

[3] Jesus—who knew that the Father had given everything over into his hands and that he had come from God and
was going back to God— [4] got up from dinner and took off his outer clothing. Then he took a towel and wrapped it
around himself. [5] Then he poured water into a basin and began to wash the feet of the disciples and dry them
with the towel that he had put around himself.
[6] He came to Simon Peter, and Peter said to him, "Lord, are you going to wash my feet?" [7] Jesus answered and
said to him, "What I am doing you do not understand now, but you will understand this later." [8] Peter said to him,
"You will never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." [9] Simon
Peter said to him, "Lord, do not only wash my feet, but also my hands and my head."
[10] Jesus said to him, "He who is bathed has no need, except to wash his feet, but he is completely clean; you are
clean, but not everyone." [11] (For Jesus knew who would betray him; that is why he said, "Not all of you are clean.")

[12] So when Jesus had washed their feet and taken his garments and sat down again, he said to them, "Do you
understand what I have done for you? [13] You call me 'teacher' and 'Lord,' and you are speaking correctly, because
so I am. [14] If I then, the Lord and the Teacher, have washed your feet, you should also wash the feet of one
another. [15] For I have given you an example so that you should also do just as I did for you.
[16] Truly, truly, I say to you, a servant is not greater than his master; nor is a messenger greater than he who sent
him. [17] If you know these things, you are blessed if you do them. [18] I am not speaking about all of you; I know those
whom I have chosen—but this is so that the scripture will be fulfilled: 'He who eats my bread lifted up his heel
against me.'
[19] I tell you this now before it happens so that when it happens, you may believe that I AM. [20] Truly, truly, I say to
you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me."

[21] When Jesus said this, he was troubled in spirit. He testified and said, "Truly, truly, I say to you that one of you
will betray me." [22] The disciples looked at each other, wondering of whom he was speaking.
[23] One of his disciples, whom Jesus loved, was lying down at the table against Jesus' side. [24] Simon Peter motioned
to this disciple and said, "Ask him who he is speaking about." [25] So he leaned back against the side of Jesus and
said to him, "Lord, who is it?"
[26] Then Jesus answered, "It is the one for whom I will dip the piece of bread and give it him." So when he had
dipped the bread, he gave it to Judas son of Simon Iscariot. [27] Then after the bread, Satan entered into him, so
Jesus said to him, "What you are doing, do it quickly."
[28] Now no one who was lying down at the table knew why he said this to him. [29] Some thought that, since Judas
had the moneybag, Jesus said to him, "Buy what we need to have for the festival," or that he should give
something to the poor. [30] After Judas received the bread, he went out immediately. It was night.

[31] When Judas was gone, Jesus said, "Now the Son of Man is glorified, and God is glorified in him. [32] If God is
glorified in him, God will also glorify the Son in himself, and he will glorify him at once. [33] Little children, I am
with you for still a short amount of time. You will seek me, and as I said to the Jews, 'Where I am going, you
cannot come.' Now I also say this to you.
[34] I am giving you a new commandment, that you should love one another; as I have loved you, so also you should
love one another. [35] By this everyone will know that you are my disciples, if you have love one for another."

[36] Simon Peter said to him, "Lord, where are you going?" Jesus answered, "Where I am going, you cannot follow
me now, but you will follow later." [37] Peter said to him, "Lord, why can I not follow you now? I will lay down my
life for you." [38] Jesus answered, "Will you lay down your life for me? Truly, truly, I say to you, the rooster will not
crow before you have denied me three times."

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John 13

13:1-17

Why did John write that Jesus "knew his hour had come"?

[13:1]

John wrote that Jesus "knew his hour had come." That is, Jesus knew he was going to die soon. The metaphor of an "hour" was about a certain time, which was the end of Jesus's life.

See: Metaphor

Why did John write that the devil "put it into the heart" of Judas Iscariot?

[13:2]

John wrote that the devil "put it into the heart" of Judas Iscariot. That is, Judas wanted to help the people who wanted to kill Jesus. John wrote that the devil gave Judas these thoughts. He wanted his readers to know this was an evil idea.

See: Satan (The Devil); Heart (Metaphor)

Why did John write, "the Father had given everything over into Jesus hands"?

[13:3]

John wrote, "the Father had given everything over into Jesus' hands." He wanted to say that God the Father gave Jesus power over everything that happened. Some scholars think God gave Jesus permission to choose when and how he would die. They think this because John also wrote that Jesus "had come from God and was going back to God" (13:3). Other scholars think God gave Jesus power over the whole world. They think this because many other verses talk about this (see: Mark 5:30, Acts 10:38, Romans 1:4, Colossians 1:15-18, 2 Peter 1:16). Other scholars think that John wanted to say both of these things.

See: God the Father

Why did Jesus wash his disciples' feet?

[13:5]

Jesus washed his disciples' feet for two reasons:

1. He did this to clean their feet. The roads in Palestine were made of dirt. People walked everywhere. So their feet had dirt on them.
2. He did this so that they would know that they needed to serve other people (See: 13:14-16). Only servants or slaves washed people's feet. When Jesus lived, it was shameful to wash someone else's feet. But Jesus washed his disciples' feet. He is the Son of God and not a servant or slave. He rules over everything, yet he served others. He wanted people to serve other people.

See: Disciple; Serve; Shame (Ashamed); Son of God

What did Peter want to say to Jesus?

[13:6]

Peter told Jesus he did not want Jesus to wash his feet. He thought that washing feet was a shameful thing to do. First, he asked this as a question. Then, he said, "Lord, you will never wash my feet." But Jesus said he must wash him. Then, Peter wanted Jesus to wash his hands and head. He wanted to have Jesus wash all of him. Some

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scholars think Peter thought this was less shameful than washing only Peter's feet. Other scholars think Peter was saying that he really wanted to follow Jesus.

See: Shame (Ashamed)

What did Jesus want to say to Peter?

[13:7, 13:10]

Jesus wanted to say that it honors God when Christians help other people. This is true even when someone serves others by doing something others think is shameful. Jesus wanted his disciples to honor God. So he wanted them to help other people (See: 13:14-15). He wanted them to do things that help other people, even if they feel shame while they are doing it.

See: Serve; Shame (Ashamed); Disciple

13:18-30

Who was Jesus speaking of in 13:18?

[13:18]

Jesus spoke of Judas Iscariot in 13:18. Jesus knew Judas was going to help the Jewish leaders to find Jesus. Jesus wanted his other disciples to know that this was something that must happen.

Jesus also spoke of his other disciples. He wanted them to know that all of them except Judas were loyal disciples. They trusted Jesus and he trusted them. He also wanted them to know that God forgave their sins. So he called them "clean" (see: 13:10) and "chosen" (see: 13:18).

See: Disciple; Forgive (Forgiveness, Pardon); Clean and Unclean; Elect (Election)

Who did Jesus talk about in 13:19-20?

[13:19, 13:20]

Jesus talked about himself in 13:19-20. He wanted to say that he is God. God gave himself the name “I am” (see: Exodus 3:14). He did this when he spoke to Moses. Jesus used the same words "I am" (see: John 8:58). He wanted people to know that he is God.

Jesus also talked about "him who sent me." He wanted to say that he spoke for God because God sent him to earth.

See: Yahweh (I am); Jesus is God

13:23-30

Why did John write, "one of his disciples, whom Jesus loved"?

[13:23]

John wrote "one of his disciples, whom Jesus loved" in 13:23. Scholars think this was because John wrote about himself. John did not write his name in his gospel. Instead, he wrote "one whom Jesus loved" (see: John 19:26, John 20:2, John 21:7; John 21:20).

See: Disciple; Love; Gospel

Why did John write "lying down at the table against Jesus' side"?

[13:23]

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John wrote "lying down at the table against Jesus' side." This was how people ate meals. At that time, people ate meals lying down around a table. They laid on their left arm with their feet pointing away from the table. They used their right hand to eat. Each person was near the persons lying next to them. So John was “at Jesus' side.” Because he was near Jesus, he could easily lean against Jesus’s side and ask him a question (see: 13:25).

Why did Jesus dip bread and give it to Judas Iscariot?

[13:26]

Jesus dipped bread and gave it to Judas Iscariot. He knew that Judas would betray him. Normally, dipping bread and giving it to someone gave that person great honor. However, Jesus knew Judas was going to give him to the Jewish leaders to be killed. Instead of honoring Judas, Judas was shamed.

See: Shame (Ashamed)

Why did John write about Judas and Satan in 13:27?

[13:27]

John wrote that Satan went into Judas to make known that Judas was doing what Satan wanted him to do. Some scholars think Satan controlled what Judas did. Judas was one of Jesus' disciples. However, Judas did not agree with what Jesus said and did. Therefore, he planned with Jesus' enemies. Because of this, he allowed Satan to "enter" him and take control of him. He wanted to do the things that Satan wanted him to do.

Other scholars think Satan only tempted Judas. The longer Judas did what Satan wanted him to do, the more he was doing what Satan wanted him to do. So in this way, Satan was doing what he wanted through Judas.

See: Satan (The Devil); Disciple; Tempt (Temptation)

13:31-38

Why did Jesus talk about being "glorified"?

[13:31]

Jesus talked about his being "glorified" in 13:31-32. He wanted his disciples to think about how God sent Jesus to earth. He wanted them to know that he did what God said to do. This would honor God. Also, God would greatly honor Jesus for this.

Jesus spoke about himself when he said "Son of Man."

When Jesus said he would be glorified immediately, he spoke of how would be killed and made alive again very soon (see: 13:32).

See: Glory (Glorify); Disciple; Son of Man

Why did Jesus say "you cannot follow me now, but you will follow later"?

[13:36]

Jesus told Peter "you cannot follow me now, but you will follow later" (13:36). Jesus was speaking about how Peter would die. He used "follow" as a metaphor to talk about being killed in the same way Jesus was killed. The Romans crucified Jesus the next day. Jesus knew Peter would be crucified for believing in Jesus. But this did not happen for many years. So Jesus said it would happen "later."

See: Metaphor; Crucify (Crucifixion)

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John 13:1

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

John 13:2

the devil had already put it into the heart of Judas Iscariot son of Simon, to betray Jesus

"the devil had already caused Judas Iscariot, the son of Simon, to think about betraying Jesus"

John 13:3

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

had given everything over into his hands

"had given him complete power and authority over everything"

he had come from God and was going back to God

Jesus had always been with the Father, and would return there after his work on earth was finished.

John 13:4

got up from dinner and took off his outer clothing

Because the region was very dusty, it was customary for the host of a dinner to provide a servant to wash the feet of the guests. Jesus took off his outer clothing so he would look like a servant.

John 13:5

began to wash the feet of the disciples

Because the region was very dusty, it was customary for the host of a dinner to provide a servant to wash the feet of the guests. Jesus did the work of the servant by washing the disciples' feet.

John 13:6

Lord, are you going to wash my feet?

"Lord, it is not right for you to wash the feet of me, a sinner!"

John 13:8

If I do not wash you

"If I do not wash your feet"

you have no share with me

"you will not be my disciple" or "you will not belong to me"

John 13:10

He who is bathed has no need, except to wash his feet, but he is completely clean

"He who is bathed has no need, except to wash his feet, because he is completely clean" or "He who is bathed has no need, except to wash his feet; he is completely clean"

John 13:12

Do you understand what I have done for you?

"You need to understand what I have done for you!"

John 13:13

You call me 'teacher' and 'Lord,'

"You show me great respect when you call me 'teacher' and 'Lord.'"

John 13:15

you should also do just as I did for you

"you should also humbly serve each other"

John 13:17

you are blessed

"God will bless you"

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John 13:18

this is so that the scripture will be fulfilled

"this is in order to fulfill the scripture"

He who eats my bread lifted up his heel against me

"The one who has pretended to be my friend has turned out to be an enemy"

John 13:19

I tell you this now before it happens

"I am telling you now what is going to happen before it happens"

I AM

Possible meanings are 1) Jesus is identifying himself as Yahweh, who identified himself to Moses as "I AM," or 2) Jesus is saying, "I am the one I claim to be."

John 13:22

The disciples looked at each other, wondering of whom he was speaking.

"The disciples looked at each other and wondered: 'Who will betray Jesus?'"

John 13:23

One of his disciples, whom Jesus loved

This refers to John.

lying down at the table

During the time of Christ, Jews would often dine together in the Greek style, in which they lay on their sides on low couches.

Jesus' side

Lying with one's head against the side of another diner in the Greek style was considered to be the place of greatest friendship with him.

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

John 13:26

Iscariot

This indicates that Judas was from the village of Kerioth.

John 13:27

Then after the bread

"Then after Judas took the bread"

Satan entered into him

"Satan took control of him" or "Satan started to command him"

so Jesus said to him

Here Jesus is speaking to Judas.

What you are doing, do it quickly

"Do quickly what you are planning to do"

John 13:29

that he should give something to the poor

"'Go and give some money to the poor'"

John 13:30

he went out immediately. It was night

"he went out immediately into the dark night"

John 13:31

Now the Son of Man is glorified, and God is glorified in him

"Now people are about to see how the Son of Man will receive honor and how God will receive honor through what the Son of Man is doing"

John 13:32

God will also glorify the Son in himself, and he will glorify him at once

"God himself will immediately give honor to the Son of Man"

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John 13:33

Little children

Jesus uses the term "Little children" to communicate that he loves the disciples as though they were his children.

as I said to the Jews

"as I said to the Jewish leaders"

John 13:35

everyone

You may need to make explicit that this exaggeration refers only to those people who see how the disciples love each other.

John 13:37

lay down my life

"give up my life" or "die"

John 13:38

Will you lay down your life for me?

"You say that you will die for me, but the truth is that you will not!"

the rooster will not crow before you have denied me three times

"you will say that you do not know me three times before the rooster crows"

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Chapter 14

[1] "Do not let your heart be troubled. You believe in God; believe also in me. [2] In my Father's house are many
rooms. If it were not so, I would have told you, for I am going to prepare a place for you. [3] If I go and prepare a
place for you, I will come again and receive you to myself, so that where I am you will also be.

[4] You know the way to where I am going." [5] Thomas said to Jesus, "Lord, we do not know where you are going;
how can we know the way?" [6] Jesus said to him, "I am the way, the truth, and the life; no one comes to the Father
except through me. [7] If you had known me, you would have known my Father also. From now on you know him
and have seen him."
[8] Philip said to Jesus, "Lord, show us the Father, and that will be enough for us." [9] Jesus said to him, "I have been
with you for such a long time and you still do not know me, Philip? Whoever has seen me has seen the Father.
How can you say, 'Show us the Father'?
[10] Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak
from my own authority, but the Father living in me is doing his work. [11] Believe me that I am in the Father, and
the Father is in me, or else believe because of the works themselves.
[12] Truly, truly, I say to you, he who believes in me will do the works that I do, and he will do greater works than
these because I am going to the Father. [13] Whatever you ask in my name, I will do it so that the Father will be
glorified in the Son. [14] If you ask me anything in my name, I will do it.
[15] If you love me, you will keep my commandments, [16] and I will pray to the Father, and he will give you another
Comforter so that he will be with you forever— [17] the Spirit of truth. The world cannot receive him because it
does not see him or know him. But you know him, for he lives with you and will be in you.
[18] I will not leave you as orphans; I will come back to you. [19] Yet a short amount of time and the world will no
longer see me, but you will see me. Because I live, you will also live. [20] On that day you will know that I am in my
Father, and that you are in me, and that I am in you.
[21] He who has my commandments and keeps them is the one who loves me, and he who loves me will be loved by
my Father, and I will love him and I will show myself to him." [22] Judas (not Iscariot) said to Jesus, "Lord, why is it
that you will show yourself to us and not to the world?"
[23] Jesus answered and said to him, "If anyone loves me, he will keep my word. My Father will love him, and we
will come to him and we will make our home with him. [24] He who does not love me does not keep my words. The
word that you hear is not from me but from the Father who sent me.

[25] I have said these things to you, while I am staying with you. [26] However, the Comforter—the Holy Spirit whom
the Father will send in my name—he will teach you everything and he will remind you of everything that I said to
you. [27] I leave you peace; I give you my peace. I do not give it as the world gives. Do not let your heart be troubled,
and do not be afraid.
[28] You heard that I said to you, 'I am going away, and I will come back to you.' If you loved me, you would be glad
because I am going to the Father, for the Father is greater than I am. [29] Now I have told you before it happens so
that, when it happens, you will believe.
[30] I will no longer speak much with you, for the ruler of this world is coming. He has no power over me, [31] but in
order that the world will know that I love the Father, I do just as the Father commanded me. Let us get up and go
from here."

John 14

14:1-7

Where were Jesus and his disciples?

Jesus and his disciples were still in the upstairs room. They stayed in this room while Jesus taught them.

See: Disciple

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Why did Jesus talk about his "Father's house"?

[14:2]

Jesus used a metaphor when he talked about his Father's house. His father's house is heaven. It is the place where God lives.

See: Metaphor; Heaven; God the Father

What are the "many rooms" Jesus talked about?

[14:2]

Jesus talked about "many rooms" in his "Father's house." This was a metaphor. There are many places in heaven. These are places where people can live with God. God wants to have many people with him. Scholars think Jesus wanted the disciples to think about some buildings the Romans built. These buildings were large and meant for many people to live inside together.

See: Metaphor; Heaven; Disciple; God the Father

Why did Jesus say that he would "come again"?

[14:3]

Jesus said he would "come again." Some scholars think Jesus was speaking about when he would return to the earth again. This will happen at the time of the end of the world. Other scholars think he also wanted his disciples to know he would come back after he died.

See: Jesus' Return to Earth; Disciple

Why did Jesus say that he will "receive you to myself"?

[14:3]

Jesus said that he will "receive you to myself." He was saying that he will take the people who believe in him to be with God forever.

What was the "way" Jesus talked about?

[14:4]

Jesus used the metaphor of a "way" to talk about how people believe in him and do the things he wants them to do. Some scholars think he was talking about how God saves a person can be at peace with God because they believe in Jesus. Other scholars think Jesus was also talking about how Christians obey God.

See: Metaphor; Save (Salvation, Saved from Sins)

Why did Jesus say "I am"?

[14:6]

See: John 6:35

See: Yahweh (I am)

Why did Jesus say he is "the way, the truth, and the life"?

[14:6]

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Jesus said he is "the way, the truth, and the life." This is used a metaphor. He talked about how he made it possible for people to do the things that honor God. He did this when he died. He wanted to say that God will save people from their sinning only if they believe in Jesus.

See: Metaphor; Atone (Atonement)

Why did Jesus say "if you had known me, you would have known the Father"?

[14:7]

Jesus said "if you had known me, you would have known the Father." He was saying that he is God. So, if someone knows Jesus, that person also knows God. Jesus often said "the Father" when he wanted to talk about God.

See: Trinity; God the Father; Jesus is God

14:9-11

What did Jesus say in 14:9-11?

[14:9]

In 14:9-11, Jesus said more about what he said in 14:7. That is, he told Philip and the other disciples again that he is God. When he said "I am in the Father and the Father is in me" (14:10a, 14:11), he wanted his disciples to know that he is God. He was not saying that he was inside of God.

When he said "the Father living in me is doing his work" (14:10b), he wanted his disciples to know that God did the things that Jesus did. So when people saw Jesus do something, that was the same as seeing God do it.

See: Disciple; Jesus is God; Trinity; God the Father

Why did Jesus say that people need to believe in him?

[14:11]

Jesus said people need to believe in him because he is God. However, Jesus knew it is hard for people to know how he and the Father are in each other. So he told his disciples that there is another reason to believe in him.

He told his disciples they need to believe in him because of the miracles he did. He knew he had done many things so that people would know his great power. He did things that only God could do. So Jesus told his disciples that these miracles allowed them to know that he is God.

See: Jesus is God; God the Father; Disciple; Miracle

14:12-17

Who is the "comforter" or "advocate" about which Jesus spoke?

[14:16]

The "comforter" that Jesus spoke about is the Holy Spirit. The Holy Spirit comforts and encourages Christians. Also, the Holy Spirit speaks for Christians when they are unable to speak (See: Romans 8:26). Therefore, the Holy Spirit is called a "comforter."

Advice to Translators: Use the same word in your language that is used in the Bible in your language for 4:16 to mean comforter or advocate.

See: 14:26

See: Holy Spirit

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Why did Jesus say the Holy Spirit "lives with you and will be in you"?

[14:17]

Jesus said the Holy Spirit "lives with" and "will be in" Christians. The Holy Spirit comes into a person in some way when the person believes in Jesus. While Jesus was on earth, the Holy Spirit was in him. When he returned to heaven, the Holy Spirit went inside of every person who believes in Jesus.

Jesus wanted Christians to know that he does not leave them alone after they believe in him. Instead, in some way the Holy Spirit will live in them. He does not force them to do things. Demons do this when they possess a person. Instead, the Holy Spirit helps people. He guides them. He comforts them. He encourages them. He teaches them. The Holy Spirit is God. So Jesus said this to say that in some way God lives with a person after they believe in Jesus.

See: Indwelling of the Holy Spirit, Heaven; Sin; Demon; Holy Spirit

14:18-21

How did Jesus not leave his disciples alone?

[14:18]

Jesus did not leave his disciples alone because he went back to them after God made him alive again. The disciples continued to see and speak with Jesus during the 40 days after he died and was resurrected. Jesus came back to them to prove he was no longer dead. So, this fulfilled the promise he made to them here.

Jesus also did not leave his disciples alone because he sent his Spirit to live in them (See: John 14:15-17; Acts 2). Jesus' spirit and the Holy Spirit are the same person.

See: Resurrect (Resurrection) ; Disciple

What is "that day" about which Jesus spoke?

[14:20]

"That day" (14:20) was the day Jesus was made alive again. He knew that when his disciples saw that he was alive again, they would be able to understand what he told them at the Passover supper. They would understand that he is God.

Scholars think Jesus also spoke about the time when he would return to earth, that is the last days. He will return at the ending of the world. He used words that Jewish people sometimes used when they wanted to speak about the ending of the world.

See: Passover; Jesus is God; Last Days; Jesus' Return to Earth

Who is the "Father" about which Jesus spoke?

[14:20]

When Jesus spoke about the "Father," he wanted his disciples to think about God.

See: Trinity; God the Father; Disciple

Why did Jesus say he is “in” his Father, and we are “in” him, and he is “in” us?

[14:20]

When Jesus said he is “in” his Father, he said that he is God. He did not say that he was inside of God.

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He also said that Christians are in some way joined to him when they believe in him. However, Christians are not God. That is, Jesus is “in” the Father in a different way than Christians are “in” Jesus.

See: Trinity; God the Father; Jesus is God; In Christ

14:28-31

Why did Jesus say the Father is "greater" than Jesus?

[14:28]

Jesus said the Father is "greater" than Jesus (see: 14:28) because he obeyed the Father. The Father made a plan before he created the world. He planned how people's sins could be forgiven. Jesus obeyed that plan when he died on the cross.

In the same way a son obeys his father because the son is ruled by the father, so Jesus obeys God the Father. However, Jesus is God (See: John 5:18).

See: Trinity; God the Father; Will of God; Sin; Forgive (Forgiveness, Pardon); Cross; Jesus is God

Who is the "ruler of this world"?

[14:30]

The "ruler of this world" is Satan (See: John 12:31, Ephesians 2:2, and 2 Corinthians 4:4). God is the ruler of Satan and the world. However, God gave Satan permission to rule in some way.

Satan wanted to kill Jesus. Jesus said Satan could not force Jesus to do anything. So Satan was not given permission to kill Jesus. However, Jesus gave people permission to crucify him when Satan tempted them. Jesus did this to obey God the father’s plan. Therefore, Satan did not kill Jesus. Instead, Jesus gave his life for people’s sins.

See: Satan (The Devil); Crucify (Crucifixion); Tempt (Temptation); God the Father; Atone (Atonement)

John 14:1

Do not let your heart be troubled

"Stop being so anxious and worried"

John 14:2

In my Father's house

This refers to heaven, where God lives.

many rooms

The word "room" can refer to a single room, or to a larger dwelling.

I am going to prepare a place for you

Jesus will prepare a place in heaven for every person who trusts in him. The "you" is plural and refers to all his disciples.

John 14:4

the way

Possible meanings of this metaphor are 1) "the way to God" or 2) "the one who takes people to God."

John 14:5

how can we know the way?

"how can we know how to get there?"

John 14:6

the truth

Possible meanings of this metaphor are 1) "the true person" or 2) "the one who speaks true words about God."

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the life

"the one who can make people alive"

no one comes to the Father except through me

"everyone comes to the Father only through me" or "the only way anyone comes to the Father is through me"

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 14:9

I have been with you for such a long time and you still do not know me, Philip?

"Philip, I have been with you disciples already for a very long time. You should know me by now!"

Whoever has seen me has seen the Father

To see Jesus, who is God the Son, is to see God the Father. This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

How can you say, 'Show us the Father'?

"So you really should not be saying, 'Show us the Father!'"

John 14:10

Do you not believe ... in me?

"You really should believe ... in me."

The words that I say to you I do not speak from my own authority

"What I am telling you is not from me" or "The words I tell you are not from me"

The words that I say to you

Here "you" is plural. Jesus is now speaking to all of his disciples.

John 14:11

I am in the Father, and the Father is in me

"I am one with the Father, and the Father is one with me" or "my Father and I are just as though we were one"

John 14:12

believes in me

This means to believe that Jesus is the Son of God.

John 14:13

Whatever you ask in my name

"Whatever you ask, using my authority"

so that the Father will be glorified in the Son

"so I can show everyone how great my Father is"

Father ... Son

These are important titles that describe the relationship between God and Jesus. It is best to translate “Father” and “Son” with the same words that your language uses to refer to a human father and a human son.

John 14:14

If you ask me anything in my name, I will do it

"If you ask me anything as one of my followers, I will do it" or "Whatever you ask of me, I will do it because you belong to me"

John 14:16

another Comforter

This refers to the Holy Spirit.

John 14:17

Spirit of truth

This refers to the Holy Spirit who teaches people what is true about God.

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The world cannot receive him because it does not

"The unbelieving people in this world will never welcome him because they do not" or "Those who oppose God will not accept him because they do not"

John 14:18

leave you as orphans

"leave you with no one to care for you"

John 14:19

the world

"the unbelievers"

John 14:20

you will know that I am in my Father

"you will know that my Father and I are just like one person"

you are in me, and that I am in you

"you and I are just like one person"

John 14:21

he who loves me will be loved by my Father

"my Father will love anyone who loves me"

my Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 14:22

Judas (not Iscariot)

This refers to another disciple whose name was Judas, not to the disciple who was from the village of Kerioth who betrayed Jesus.

why is it that you will show yourself to us

"why will you reveal yourself only to us" or "why will you only let us see how wonderful you are"

not to the world

"not to those who do not belong to God"

John 14:23

If anyone loves me, he will keep my word

"The one who loves me will do what I have told him to do"

we will come to him and we will make our home with him

"we will come to live with him, and will have a personal relationship with him"

John 14:24

The word that you hear is not from me but from the Father who sent me

"The things I have told you are not things that I have decided to say on my own"

The word

"The message"

that you hear

Here when Jesus says "you" he is speaking to all of his disciples.

John 14:27

world

The "world" refers to those people who do not love God.

Do not let your heart be troubled, and do not be afraid

"So stop being anxious, and do not be afraid"

John 14:28

I am going to the Father

"I am going back to the Father"

the Father is greater than I

"the Father has greater authority than I have here"

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John 14:30

the ruler of this world is coming

"Satan, who rules this world, is coming to attack me"

John 14:31

in order that the world will know

"in order that the ones who do not belong to God may know"

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Chapter 15

[1] "I am the true vine, and my Father is the gardener. [2] He takes away every branch in me that does not bear fruit,
and he prunes every branch that bears fruit so that it will bear more fruit.

[3] You are already clean because of the message that I have spoken to you. [4] Remain in me, and I in you. Just as a
branch cannot bear fruit by itself unless it remains in the vine, so neither can you, unless you remain in me.
[5] I am the vine, you are the branches. He who remains in me and I in him, he bears much fruit, for without me
you can do nothing. [6] If anyone does not remain in me, he is thrown away like a branch and dries up, and they
gather the branches and throw them into the fire, and they are burned up. [7] If you remain in me, and if my words
remain in you, ask whatever you wish, and it will be done for you.
[8] My Father is glorified in this, that you bear much fruit and so prove that you are my disciples. [9] As the Father has
loved me, I have also loved you. Remain in my love.
[10] If you keep my commandments, you will remain in my love, as I have kept the commandments of my Father
and remain in his love. [11] I have spoken these things to you so that my joy will be in you and so that your joy will
be made full.
[12] This is my commandment, that you love one another as I have loved you. [13] No one has greater love than this—
that one lays down his life for his friends.
[14] You are my friends if you do the things that I command you. [15] No longer do I call you servants, for the servant
does not know what his master is doing. I have called you friends, for everything that I heard from my Father I
have made known to you.
[16] You did not choose me, but I chose you and appointed you so that you would go and bear fruit, and that your
fruit should remain. This is so that whatever you ask of the Father in my name, he will give it to you. [17] These
things I command you, so that you love one another.
[18] If the world hates you, know that it has hated me before it hated you. [19] If you were of the world, the world
would love you as its own. But because you are not of the world and because I chose you out of the world,
therefore the world hates you.
[20] Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted me, they will
also persecute you; if they kept my word, they will also keep yours. [21] They will do all these things to you because
of my name, because they do not know him who sent me. [22] If I had not come and spoken to them, they would not
have sin, but now they have no excuse for their sin.
[23] He who hates me also hates my Father. [24] If I had not done the works that no one else did among them, they
would have no sin, but now they have seen and hated both me and my Father. [25] But this is in order to fulfill the
word that is written in their law, 'They hated me without a cause.'
[26] When the Comforter comes—whom I will send to you from the Father, that is, the Spirit of truth, who goes out
from the Father—he will testify about me. [27] You also must testify, because you have been with me from the
beginning.

John 15

15:1-8

Where are Jesus and his eleven disciples in John 15?

Some scholars think Jesus and his eleven disciples walked to the Garden of Gethsemane in John 15-17. At the end of John 14 (see: John 14:31) Jesus told the disciples they must leave the upstairs room. These scholars think Jesus continued to teach the disciples while they walked to the Garden of Gethsemane. Fewer scholars think Jesus and his disciples went to the temple on the way to Gethsemane. These scholars think that Jesus and the disciples did not arrive in the garden of Gethsemane until John 18:1.

See: Disciple

See Map: Jerusalem and Surrounding Area (during Jesus' lifetime) (including Temple, Kidron Valley, Mount of Olives, Garden of Gethsemane, Bethphage, Bethany)

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What is a "vine"?

[15:1]

A vine is a kind of plant that grows grapes. In these verses, when Jesus talked about "fruit," he wanted his listeners to think about grapes. Someone needs to carefully care for a vine so it will make as many grapes as possible. Fruit is a metaphor used many times in the Bible.

See:.Vine (Vineyard); Metaphor; Fruit (Metaphor)

Why did Jesus say "I am"?

[15:1]

Jesus said "I am" in 15:1 to say that he is God. This is because Jesus and God have the same name. In 8:58, Jesus said "before Abraham was, I am." Jesus said this so the people would think about Exodus 3:14. In Exodus 3:14, Moses saw God in a burning bush. In that verse, God told Moses that God's name is "I am." So, in John 15:1, Jesus said "I am" to tell the disciples that he is God.

There are several other places in the gospel of John where Jesus said "I am" to say that he is God (See: 4:26, 6:36, 41, 48, 7:28-29, 8:23-24, 9:5, 10:7-14, 10:36, 11:25, 14:6, 14:10-12).

See: Disciple; Yahweh (I am); Trinity

Why did Jesus call himself the "true vine"?

[15:1]

Jesus called himself the "true vine." This was a metaphor. He said this to speak about how people need to follow God. People need to believe in Jesus if they want God to save them from the punishment for their sinning. Grapevines grow in a vineyard. So Jesus spoke about people growing in God's kingdom. This happens when people believe in Jesus. So Jesus is the "true vine."

Jesus said that Israel was not the "true vine." That is, the people of Israel believed they followed God. So they thought they were God's true vine (see: Psalm 80:7-9). But they stopped doing the things that honor God (see: Isaiah 5:1-2). So they were no longer the "true vine." Jesus is now God's "true vine." People who want to honor God must believe in Jesus.

See: Metaphor; Sin; Kingdom of God; Vine (Vineyard); Messiah (Christ)

What is a "gardener"?

[15:1, 15:2]

A "gardener" is a person who grows plants in a garden. In these verses, Jesus talked about a person who grows vines in a vineyard. A vineyard is a kind of garden where people grow vines that produce grapes.

See: Vine (Vineyard)

Why did Jesus say "my Father is the gardener"?

[15:1, 15:2]

Jesus said "my Father is the gardener." This was a metaphor. Jesus used this metaphor to talk about God. Jesus often "Father" when he wanted to talk about God. In 15:1, he said that God is the "gardener" to say that God cares for people who believe in Jesus.

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In a vineyard, the gardener removes vine branches that do not grow. But the gardener carefully trims vine branches that do grow. He trims away things that will harm the branches. This helps the vine to grow more grapes. So Jesus wanted his disciples to think about how God helps people who believe in Jesus. God helps them the way the gardener helps branches that are growing.

See:Metaphor; God the Father; Vine (Vineyard)

Why did Jesus say "bear fruit"?

[15:2, 15:4, 15:5, 15:8]

When Jesus said "bear fruit," he continued to use the metaphor of a vine. He wanted his disciples to think about all they could do to honor God. Branches in a vineyard grow grapes. In the same way, Christians that grow will do things that honor God. Jesus called this "fruit."

See: Metaphor; Fruit (Metaphor); Vine (Vineyard)

Who bears "no fruit"?

[15:2]

When Jesus said some people bear "no fruit" (15:2), he wanted his disciples to think about people who do not honor God. Some scholars think he spoke about Christians who do not do the things that Jesus taught. That is, they say they believe in Jesus, but they do not do the things that he taught them to do. Other scholars think Jesus spoke about people who do not believe in him. Because they do not believe in him, they cannot honor God.

See: Fruit (Metaphor)

Why did Jesus say his disciples were "already clean"?

[15:3]

Jesus said his disciples were "already clean." He said this to say they were already at peace with God. They did not need to do anything new to be at peace with God. In John 13:10, Jesus said his disciples were clean, except for Judas Iscariot. He said that his disciples (except Judas Iscariot) believed in Jesus. So God forgave them from the punishment of sinning because they believed in Jesus. Because God forgave their sins, they were "clean." They did not need to have their sins forgiven again.

See: Metaphor; Forgive (Forgiveness, Pardon); Clean and Unclean; Disciple; Sin

Why did Jesus say "remain in me"?

[15:4]

See: Abide

Why did Jesus speak about branches being burned?

[15:6]

When Jesus spoke about branches being burned (15:6), he wanted his disciples to think about Christians who do not remain in him (see 15:4). He continued to use the metaphor of a vine. In a vineyard, branches that did not make grapes were cut off and burned. This is because they were useless to the owner of the vineyard.

These burned branches were a metaphor for Christians who do not remain in Jesus. They are useless branches. They are not connected to the vine.That is, they are not connected to Jesus. Anyone not connected to Jesus will be thrown away and burned in the same way a dead branch is thrown away and burned.

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Sometimes, the word burning is used in the Bible to talk about hell. However, scholars think when Jesus spoke about burning branches in 15:6 he did not want to speak about hell.

See: Disciple; Abide; Metaphor; Vine (Vineyard); Hell

Why did Jesus say "ask whatever you wish, and it will be done for you"?

[15:7]

When Jesus said "ask whatever you wish, and it will be done for you", he wanted his disciples to know they needed to do the things that God wanted them to do. When a person believes in Jesus, people need to obey Jesus. They should do the things Jesus wants them to do. So when a Christian prays, they should pray for God's will. That is, he will ask God what it is God wants him to do. This kind of prayer honors God. So God will honor the person who prays this way by answering his prayers.

Jesus did not want to say that God will do anything a person wants him to do. Sometimes Christians think about and pray about things that do not honor God. God will not give people the things that do not honor him.

See: Will of God

Who is the "Father" that Jesus about which Jesus spoke?

[15:8]

When Jesus spoke about the "Father," he wanted his disciples to think about God. Jesus often spoke about the "Father" when he wanted to speak about God.

See: Disciple; God the Father

15:9-17

Why did Jesus say "my joy will be in you" and "your joy will be complete"?

[15:11]

When Jesus said "my joy will be in you" and "your joy will be complete," he wanted his disciples to know that people can have true joy only if they believe in Jesus and obey him.

See: Rejoice (Joy, Joyful)

Why did Jesus say a person who believes in Jesus needs to "lay down his life"?

[15:13]

Jesus said a person that believes in him needs to be ready to "lay down his life" for another person. That is, they need to serve other people and perhaps even be willing to die for other people. He said this because he wanted the people who believe in him to "love one another." This is how they are to love one another.

Jesus did not want to say that all Christians need to be killed. He said this to talk about how some Christians will die so other people will know how much they love Jesus. He wanted to say that they would choose to do this. That is, they will choose to obey Jesus instead of not being killed

What did Jesus want to say in 15:14-15?

[15:14, 15:15]

In 15:14-15, Jesus spoke about how much he loves Christians. He told his disciples they were his "friends." In 15:10-13, he spoke about how his disciples must obey him. They do this in the same way a friend does what their

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friend tells them to do because they love him. So, Jesus spoke about his disciples as "friends" to say that he wanted them to obey him because they loved him.

See: Disciple

15:18-27

Why did Jesus speak about "hate"?

[15:18]

When Jesus spoke about "hate" in 15:18-21, he wanted his disciples to know that if they believed in him, then other people will persecute them. This is because they do not believe in Jesus.

Jesus said that people would persecute him. The Romans persecuted him by killing him. So, he wanted his disciples to know that people will persecute them for believing in him.

See: Persecute (Persecution)

Why did Jesus say "of the world"?

[15:19]

When Jesus spoke about people who are "of the world," he wanted his disciples to think about people who do not believe in him. They do things that do not honor God.

See: World

Why did Jesus say "because of my name"?

[15:21]

Jesus said "because of my name" to speak about people who believed in him. That is, people who are "Christians" (see: Acts 11:26).

See: Name

Why did Jesus say "him who sent me"?

[15:21]

When Jesus spoke about "him who sent me," he wanted his disciples to think about God. God the Father sent God the Son into the world to be the messiah.

See: Disciple; Trinity; God the Father; Son of God; Messiah (Christ)

Why did Jesus say "now they have no excuse for their sin"?

[15:22]

When Jesus said "now they have no excuse for their sin," he wanted to speak about how people needed to believe in him. God sent Jesus to tell people about God. He did this so they would believe in him and he would forgive them from the punishment of sinning. But when people do not believe in Jesus, they reject God. This is because Jesus is God.

Some scholars think Jesus spoke only about the Jewish people who did not believe in him. These people had the Romans kill Jesus. That was the sin for which they had no excuse. Other scholars think Jesus spoke about anyone

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who did not believe in Jesus after they have heard the gospel. Still other scholars think Jesus spoke about both these groups of people.

Advice to translators: When someone does something bad, they often make an excuse. They do this so they will not be punished for doing something bad. They defend themselves by saying an excuse. Someone makes an excuse by saying that they had a good reason for doing the bad thing they did. An excuse is them saying to people why they did doing something. Here, the words “they have no excuse” are being used to say that there is nothing they can say to explain why they rejected Jesus.

See: Sin; Jesus is God; Gospel

Who is the "Comforter" (or "Advocate”) about which Jesus spoke?

[15:26]

The "comforter" or "advocate" about which Jesus spoke is the Holy Spirit. One of the things the Holy Spirit does for Christians is to comfort and encourage them. Another thing the Holy Spirit does is to ask God the Father to do good things for them.

Advice to Translators: Use the same word in your language that is used in your Bible for comforter or advocate in 4:16.

See: 14:16,26

See: Holy Spirit; God the Father

John 15:1

I am the true vine

"I am like a vine that produces good fruit"

my Father is the gardener

"my Father is like a gardener"

my Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 15:2

He takes away every branch in me that does not bear fruit

Here "every branch" represents people, and "bear fruit" represents living in a way that pleases God.

takes away

"cuts off and takes away"

prunes every branch

"trims every branch"

John 15:3

You are already clean because of the message that I have spoken to you

"It is as if you have already been pruned and are clean branches because you have obeyed what I have taught you"

you

The word "you" throughout this passage is plural and refers to the disciples of Jesus.

John 15:4

Remain in me, and I in you

"If you remain joined to me, I will remain joined to you" or "Remain joined to me, and I will remain joined to you"

unless you remain in me

"unless you stay joined to me and depend upon me for everything"

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John 15:5

I am the vine, you are the branches

"I am like a vine, and you are like branches that are attached to the vine"

He who remains in me and I in him

"He who stays joined to me and I stay joined to him"

he bears much fruit

"you will bear much fruit"

John 15:6

he is thrown away like a branch and dries up

"the vinedresser throws him away like a branch and it dries up"

they are burned up

"the fire burns them"

John 15:7

ask whatever you wish

"ask God whatever you wish"

John 15:8

My Father is glorified in this, that

"It causes people to honor my Father when"

My Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

in this, that you bear much fruit

"when you live in a way that pleases him"

prove that you are my disciples

"show you are my disciples" or "demonstrate you are my disciples"

John 15:9

As the Father has loved me, I have also loved you

Jesus shares the love that God the Father has for him with those who trust in him. Father refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Remain in my love

"Continue to accept my love"

John 15:10

If you keep my commandments, you will remain in my love, as I have kept the commandments of my Father and remain in his love

"When you do the things I have told you to do, you are living in my love, just as I obey my Father and live in his love"

John 15:11

I have spoken these things to you so that my joy will be in you

"I have told you these things so that you will have the same kind of joy that I have"

so that your joy will be made full

"so that you will be completely joyful" or "so that your joy may have nothing missing"

John 15:15

everything that I heard from my Father I have made known to you

"I have told you everything my Father told me"

John 15:16

You did not choose me

"You did not decide to become my disciples"

go and bear fruit, and that your fruit should remain

"live lives that please God so that the results of what you do last forever"

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whatever you ask of the Father in my name, he will give it to you

"Because you belong to me, whatever you ask of the Father, he will give it to you"

John 15:18

the world

the people who do not belong to God and are opposed to him

John 15:19

love

This refers to human, brotherly love or love for a friend or family member.

John 15:20

Remember the word that I said to you

"Remember the message that I spoke to you"

John 15:21

because of my name

"because you belong to me"

John 15:22

If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin

"Because I have come and told them God's message, they have no excuse when God judges them for their sins"

John 15:23

He who hates me also hates my Father

To hate God the Son is to hate God the Father.

John 15:24

If I had not done the works ... they would have no sin, but

"Because I have done the works ... they have sin, and"

they would have no sin

"they would not be guilty of sin."

they have seen and hated both me and my Father

To hate God the Son is to hate God the Father.

John 15:25

to fulfill the word that is written in their law

"to fulfill the prophecy in their law"

law

This refers generally to the entire Old Testament, which contained all of God's instructions for his people.

John 15:26

will send ... from the Father ... the Spirit of truth ... he will testify about me

God the Father would soon send God the Spirit to show the world that Jesus is God the Son.

the Spirit of truth

"the Spirit who tells the truth about God and me"

John 15:27

You also must testify

You also must tell everyone what you know about me"

You also must

"You also will"

the beginning

"from the very first days when I began teaching the people and doing miracles"

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Chapter 16

[1] "I have spoken these things to you so that you will not fall away. [2] They will throw you out of the synagogues. But the hour is coming when everyone who kills you will think that he is offering a service to God.

[3] They will do these things because they have not known the Father nor me. [4] I have spoken these things to you so that when their hour comes, you will remember that I told you about them. I did not tell you about these things in the beginning, because I was with you.
[5] But now I go to him who sent me, yet none of you asks me, 'Where are you going?' [6] But because I have said these things to you, sorrow has filled your heart. [7] But truly I tell you, it is better for you that I go away. For if I do not go away, the Comforter will not come to you, but if I go, I will send him to you.
[8] When he comes, the Comforter will prove the world to be wrong about sin, about righteousness, and about judgment— [9] about sin, because they do not believe in me; [10] about righteousness, because I am going to the Father, and you will no longer see me; [11] and about judgment, because the ruler of this world has been judged.
[12] I have many things to say to you, but you cannot bear them now. [13] But when he, the Spirit of truth, comes, he will guide you into all the truth, for he will not speak from himself. But he will say whatever he hears, and he will tell you things that are to come. [14] He will glorify me, because he will take from what is mine and he will tell it to you.
[15] Everything that the Father has is mine. Therefore, I said that the Spirit will take from what is mine and he will tell it to you. [16] In a short amount of time you will no longer see me, and after another short amount of time you will see me."
[17] Then some of his disciples said to one another, "What is this that he says to us, 'A short amount of time you will no longer see me and after another short amount of time you will see me,' and, 'Because I go to the Father'?" [18] Therefore they said, "What is this that he says, 'A short amount of time'? We do not know what he is talking about."
[19] Jesus saw that they wanted to ask him, and he said to them, "Is this what you are asking each other, what I meant by saying, 'In a short amount of time and you will no longer see me, and again in a short amount of time and you will see me'? [20] Truly, truly, I say to you, you will weep and lament, but the world will be glad. You will be sorrowful, but your sorrow will be turned into joy. [21] When a woman gives birth, she has sorrow because her hour has come, but when she has given birth to the child, she no longer remembers her tribulation because of her joy that a man has been born into the world.
[22] So you have sorrow now, but I will see you again, and your heart will be glad, and no one will be able to take away your joy from you. [23] On that day you will not ask me anything. Truly, truly, I say to you, if you ask anything of the Father in my name, he will give it to you. [24] Until now you have not asked anything in my name. Ask and you will receive, so that your joy will be fulfilled.

[25] "I have said these things to you in figures of speech, but the hour is coming when I will no longer speak to you in figures of speech, but instead I will tell you plainly about the Father.
[26] On that day you will ask in my name and I do not say to you that I will pray to the Father for you, [27] for the Father himself loves you because you have loved me and because you have believed that I came from God. [28] I came from the Father, and I have come into the world. Again, I am leaving the world and I am going to the Father."
[29] His disciples said, "See, now you are speaking plainly and you are not using figures of speech. [30] Now we know that you know all things, and you do not need anyone to ask you questions. Because of this, we believe that you have come from God." [31] Jesus answered them, "Do you believe now?
[32] See, the hour is coming, yes, and has indeed come, when you will be scattered, everyone to his own home, and you will leave me alone. Yet I am not alone because the Father is with me. [33] I have spoken these things to you so that you will have peace in me. In the world you have tribulation. But have courage! I have conquered the world."

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John 16

16:1-4

Where were Jesus and his eleven disciples in John 16?

In John 16, Jesus and his eleven disciples continued to walk to Gethsemane. At the end of John 14 (see: John 14:31), Jesus told the disciples they needed to leave the upstairs room. Some scholars think Jesus and his eleven disciples walked to the Garden of Gethsemane in John 15-17. Jesus continued to teach them while they walked to the Garden of Gethsemane. They did not arrive in the Garden of Gethsemane until John 18:1.

Fewer scholars think that in John 16, Jesus and his disciples were at the temple on the way to Gethsemane.

See: Disciple; Temple

See Map: Jerusalem and Surrounding Area (during Jesus' lifetime) (including Temple, Kidron Valley, Mount of Olives, Garden of Gethsemane, Bethphage, Bethany)

What did Jesus want to say in 16:1-4?

[16:1, 16:2, 16:3, 16:4]

Jesus said things in 16:1-4 to tell his disciples they would be persecuted soon. He wanted them to be ready for this. If they were ready, they would not stop trusting Jesus when other people persecuted them (16:1). Jesus protected his disciples from persecution while he was with them (16:4). However, other people would persecute his followers after he died.

Disciple; Persecute (Persecution)

Who was "you"?

[16:1]

Jesus was talking to the eleven disciples when he said "you." However, Jesus also wanted all Christians to know what he said. There were only eleven disciples because Judas left them (see: John 13:27-30). Judas went to betray Jesus.

See: Disciple

What are "these things"?

[16:1]

Jesus wanted the disciples to remember what he told them in chapter 15 when he said "these things." He wanted them to "remain" in him (15:4). He wanted them to be ready when other people hated and persecuted them (15:20-21).

See: Disciple; Abide; Persecute (Persecution)

How does a person "fall away"?

[16:1]

Jesus spoke about falling away. This was a metaphor. He wanted to talk about how someone can stop believing or trusting in Jesus in some way. He wanted to warn the disciples so they would not stop trusting him.

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Some scholars think Jesus wanted to speak about a Christian rejecting him completely and permanently. If they did this, they would not live together with him in heaven. Other scholars think Jesus spoke about a Christian not following him for only a short period of time. They will still live together with Jesus in heaven forever.

See: Fall (Fall Away, Stand); Metaphor; Disciple; Eternal Security; Heaven

Why did Jesus say "the hour" and "their hour"?

[16:2, 16:4]

Jesus used the metaphor “the hour” because he wanted to talk about some time soon. Soon, Jesus’ enemies would start to persecute his followers. He was not speaking about a certain time of day. Instead, he wanted to speak again about when his enemies would persecute his followers when he said “their hour.”

See: Persecute (Persecution) ; Metaphor

Why did Jesus say "throw you out of the synagogues"?

[16:2]

Jesus warned his disciples that Jewish leaders would keep them from worshipping with other Jews when he said "throw you out of the synagogues." Synagogues were buildings where Jewish people worshipped God. “Throw out” is a metaphor for not allowing a person to enter a place anymore. It was very bad for Jews when the Jews threw someone out of the synagogue. That person’s Jewish friends did not talk to him anymore. He could not worship with other Jews.

See: Disciple; Synagogue; Metaphor; Persecute (Persecution) : Worship

Who is the "Father"?

[16:3]

The "Father" is God. Jesus often spoke about the "Father" when he wanted to speak about God.

See: God the Father; Trinity

16:5-15

Why did Jesus say "him who sent me"?

[16:5]

Jesus wanted his followers to think about God the Father when he said "him who sent me."

See: God the Father; Trinity

Why did Jesus say none of his disciples asked him where he was going?

[16:5]

Jesus wanted to say that none of his disciples asked him where he was going at the time he spoke these words in 16:5. Earlier Peter (see: John 13:36) and Thomas (see: John 14:5) asked Jesus where he was going. However, they did not ask him where he was going later in 16:5.

See: Disciple

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Why did Jesus say he would "go away"?

[16:7]

Jesus said he would "go away" because he wanted his disciples to know he had to die. He used "go away" as a metaphor for his crucifixion. He was crucified to save people from sin. So, he could not remain with the disciples.

See: Disciple; Metaphor; Crucify (Crucifixion); Save (Salvation, Saved from Sins).

Why was it "better" for Jesus' followers that he go away?

[16:7]

Jesus wanted his disciples to know that there was something better than having him with them when he said it was “better.” He wanted to tell them about the Holy Spirit. Jesus had to be crucified for the Holy Spirit to be able to enter into those who believe in Jesus. He lives in them forever. This was "better" than simply having Jesus on earth to teach a few followers.

See: Disciple; Holy Spirit; Crucify (Crucifixion); Forgive (Forgiveness, Pardon); Indwelling of the Holy Spirit

Why did Jesus speak about the "Comforter"?

[16:7, 16:8]

Jesus spoke about the Holy Spirit when he spoke about the "Comforter" (παράκλητος #g3875). The Holy Spirit comforts, protects, and helps people who believe in Jesus.

Advice to translators: Use the word in your language that is in the Bible text. The Greek word παράκλητος can also be translated into English as "Helper" or "Advocate." It is the word for a person who comes alongside someone else to help him.

See: Holy Spirit

Why did Jesus say "the world"?

[16:8]

Jesus wanted to speak about all people and all the things people do that do not honor God when he said “the world.”

See: World

Why did Jesus say the Holy Spirit will "prove the world to be wrong"?

[16:8]

Jesus wanted people to think about how sinning is wrong when he said the Holy Spirit will "prove the world to be wrong." That is, people who sin do wrong. The Holy Spirit will make them know how they dishonor God when they sin. He will make them know how they need God to forgive their sins.

He will also make them know that they do not know how to be at peace with God. They can only be at peace with God by believing in Jesus.

He will also make them know that God will judge them for sinning, unless they repent. God will judge them for sinning the same way he judges Satan. Jesus wanted his disciples to think about Satan when he spoke about the "ruler of this world" in 16:11.

See: Holy Spirit; World; Sin; Satan (The Devil); Judge (Judgment); Repent (Repentance); Disciple

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Who is the "ruler of this world"?

[16:11]

Jesus wanted his disciples to think about Satan when he spoke about the "ruler of this world." God gives Satan permission to rule the world in some way, but this will only happen for a short time (see: John 12:31, 14:30, 16:11, Ephesians 2:2, 6:12).

See: Disciple; Satan (The Devil)

Who is the "Spirit of Truth"?

[16:13]

Jesus was speaking about the Holy Spirit when he spoke about the "Spirit of Truth." The Holy Spirit speaks to people. He tells them only what is true. Therefore, he is called the "Spirit of Truth."

See: Holy Spirit

Why did Jesus say "he will not speak from himself" and "he will say whatever he hears"?

[16:13]

Jesus said "he will not speak from himself" and "he will say whatever he hears." He wanted to say that the Holy Spirit will tell people what God the Father wants people to know. The Holy Spirit is God, but he is not God the Father. So Jesus said that when the Holy Spirit speaks to someone, he speaks what the Father wants the person to know.

See: Holy Spirit; God the Father; Trinity

Why did Jesus say "he will take from what is mine"?

[16:14]

Jesus wanted to speak about the things only God knows when he said "he will take from what is mine."Jesus knows these things because he is God. The Holy Spirit also knows these things because he is also God. The Holy Spirit helps Christians to know God when he tells them these things. He helps them to know what they need to know to do the things that honor God.

See: Trinity; Holy Spirit

16:16-24

Why did Jesus tell the disciples "in a short amount of time, you will no longer see me"?

[16:16]

Jesus wanted to tell the disciples that he would die when he said "you will no longer see me," He wanted them to know this would happen soon when he said "in a short amount of time." Jesus was crucified the next day.

See: Disciple; Crucify (Crucifixion) Crucify (Crucifixion)

Why did Jesus say "after another short amount of time, you will see me"?

[16:16]

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Jesus wanted to speak about when he would come back to life when he said "you will see me." He wanted them to know this would happen soon after he died when he said "after another short amount of time." Jesus was resurrected three days later.

Jesus knew the disciples would not know what he meant. Therefore, he repeated it three times (16:16, 17, 19).

See: Resurrect (Resurrection) ; Disciple

Why did Jesus say "the world will be glad"?

[16:20]

When Jesus said "the world will be glad." He wanted his disciples to know that people who did not believe in him would be happy when he was killed. His disciples would be sad. But people who did not like what he taught would be glad because he was dead. They thought other people would stop believing in him.

See: Disciple

Why did Jesus speak about a woman giving birth in 16:21-22?

[16:21]

Jesus spoke about a woman giving birth in 16:21-22. This was a metaphor. He used this to tell the disciples about the different way they would think about Jesus dying after he was crucified. They would have pain when he was crucified in the same way a woman giving birth will have pain. Jesus knew that he would be made alive again. So in the same way a woman is happy and forgets her pain after the baby is born, they would be happy and forget their pain when Jesus was made alive again.

See: Metaphor; Crucify (Crucifixion); Resurrect (Resurrection)

Why did Jesus say "I will see you again"?

[16:22]

Jesus wanted to say he would return to the disciples when he said "I will see you again." This happened after he was resurrected. The disciples and many other people saw Jesus many times for 40 days. Then he returned to heaven.

See: Disciple; Resurrect (Resurrection) ; Heaven

What is "joy"?

[16:22]

See: Rejoice (Joy, Joyful)

Rejoice (Joy, Joyful)

Why did Jesus say "no one will be able to take away your joy from you"?

[16:22]

Jesus wanted the disciples to know that things would change after he was resurrected when he said "no one will be able to take away your joy from you." The disciples were happy because they were with him while he was alive. They would have joy even though he would stop being on earth (see: Acts 13:52). Nobody could do anything to make this joy be gone (see: 1 Peter 1:8).

See: Disciple; Rejoice (Joy, Joyful); Resurrect (Resurrection)

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Why did Jesus say "you will not ask me anything" and "if you ask anything of the Father in my name"?

[16:23]

Jesus wanted to say that the disciples would not need to ask him for any more information when he said, "you will not ask me anything." This is because they would understand what he told them. Also he wanted them to know that they could pray directly to God the Father when he said "if you ask anything of the Father in my name." They could pray in Jesus' name, and God would answer.

Some scholars think Jesus spoke about prayer when he said both things. They think he wanted to say that while he was on earth, the disciples prayed to Jesus. But he wanted them to know that after he was resurrected they could pray directly to God the Father.

See: 16:26-27

See: Disciple; Resurrect (Resurrection) ; God the Father

16:25-33

Who is the "Father"?

[16:25]

See: God the Father

What is a "figure of speech"?

[16:25, 16:29]

Here the words “figure of speech” refer to the proverbs and parables Jesus used to teach his disciples. That is, Jesus sometimes said things in a way that made it difficult to understand exactly what he meant. Jesus said he had spoken to the disciples in a way that was hard for them to understand. However, soon he would talk to them in a way that they could understand.

See: Proverb; Parable

Why did Jesus say "the hour is coming"?

[16:25]

Jesus wanted to speak about the time after he was resurrected when he said "the hour is coming" in 16:25. He used the metaphor of "hour" to talk about a time in the future.

See: Metaphor; Resurrect (Resurrection)

Why did Jesus say "the hour is coming"?

[16:32]

Jesus wanted to speak about the time when he was crucified when he said "the hour is coming" in 16:32. He used the metaphor of "hour" to talk about a time in the future. He did not mean a literal time on the clock. This was not the same "hour" as in 16:25.

See: Metaphor; Crucify (Crucifixion)

Why did Jesus say "you will have peace in me"?

[16:33]

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Jesus wanted his disciples to remember what he told them when he said "you will have peace in me." They would not have to fear what might happen after he was crucified. The things Jesus said to them would give them peace and courage.

See: Disciple; Crucify (Crucifixion)

Why did Jesus say "I have conquered the world"?

[16:33]

Jesus said "I have conquered the world." He used two metaphors. He wanted to speak about everyone and everything that does not honor God when he said "the world." (see: 16:8). When he said he "conquered," this was not a military victory. Instead, he died and was resurrected so that God could forgive people's sins. He wanted to say he saved people from the power of sin. In this way, he "conquered" the "world."

See: World; Metaphor; Resurrect (Resurrection) ; Sin; Save (Salvation, Saved from Sins)

John 16:1

you will not fall away

"you will not stop trusting" or "you will not stop believing in me because of the difficulties you must face"

John 16:2

the hour is coming when everyone who kills you will think that he is offering a service to God

"it will someday happen that people who kill you will think they are doing something good for God."

John 16:3

They will do these things because they have not known the Father nor me

They will kill some believers because they do not know God the Father or Jesus.

Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

John 16:4

when their hour comes

"when they cause you to suffer"

in the beginning

"when you first started following me"

John 16:6

sorrow has filled your heart

"you are now very sad"

John 16:7

if I do not go away, the Comforter will not come to you

"the Comforter will come to you only if I go away"

Comforter

This is a title for the Holy Spirit, who will be with the disciples after Jesus goes away.

John 16:8

the Comforter will prove the world to be wrong about sin

When the Holy Spirit came, he began to show people that they were sinners.

Comforter

This refers to the Holy Spirit. See how you translated this in John 14:16.

world

This refers to the people in the world.

John 16:9

about sin, because they do not believe in me

"they are guilty of sin because they do not trust in me"

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John 16:10

about righteousness, because I am going to the Father, and you will no longer see me

"when I return to God, and they see me no more, they will know that I did the right things"

John 16:11

about judgment, because the ruler of this world has been judged

"God will hold them accountable and will punish them for their sins, just as he will punish Satan, the one who rules this world"

because the ruler of this world has

"because Satan, who rules this world, has"

John 16:12

you cannot bear them

"you cannot understand them" Or 2) being able to obey the words. Alternate translation: "you cannot obey them"

John 16:13

the Spirit of truth

This is the Holy Spirit, who will tell the people the truth about God.

he will guide you into all the truth

"he will teach you all the spiritual truth you need to know"

he will say whatever he hears

"he will say whatever God tells him to say"

John 16:14

he will take from what is mine and he will tell it to you

"he will reveal to you that what I have said and done are indeed true"

John 16:15

the Spirit will take from what is mine and he will tell it to you

"The Holy Spirit will tell everyone that my words and works are true"

John 16:17

A short amount of time you will no longer see me

The disciples did not understand that this refers to Jesus's death on the cross.

after another short amount of time you will see me

Possible meanings are 1) This could refer to Jesus's resurrection or 2) This could refer to Jesus's coming at the end of time.

John 16:19

Is this what you are asking each other, what I meant by saying, ... see me'?

"You are asking each other what I meant when I said, ... see me.'"

John 16:20

Truly, truly, I say to you

Translate this the way your language emphasizes that what follows is important and true.

but the world will be glad

"but the people who oppose God will be glad"

but your sorrow will be turned into joy

"but your sadness will become joy" or "but afterwards instead of being sad you will be very happy"

John 16:22

your heart will be glad

"you will be very happy" or "you will be very joyful"

John 16:23

if you ask anything of the Father in my name, he will give it to you

"if you ask anything of the Father, he will give it to you because you belong to me"

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in my name

"because you are my followers" or "on my authority"

John 16:24

your joy will be fulfilled

"you will become very joyful"

John 16:25

in figures of speech

"in language that is not clear"

the hour is coming

"it will soon happen"

tell you plainly about the Father

"tell you about the Father in a way that you will clearly understand"

John 16:26

you will ask in my name

"you will ask because you belong to me"

John 16:27

the Father himself loves you because you have loved me

When a person loves Jesus, the Son, they also love the Father, because the Father and the Son are one.

John 16:28

I came from the Father ... I am leaving the world and I am going to the Father

After his death and resurrection, Jesus would return to God the Father.

John 16:31

Do you believe now?

"So, now you finally place your trust in me!

John 16:32

you will be scattered

"others will scatter you"

John 16:33

so that you will have peace in me

"so that you may have inner peace because of your relationship with me"

I have conquered the world

"I have conquered the troubles of this world"

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Chapter 17

[1] After Jesus said these things, he lifted up his eyes to the heavens and said, "Father, the hour has come, glorify
your Son so that the Son will glorify you— [2] just as you gave him authority over all flesh so that he would give
eternal life to everyone whom you have given him.

[3] This is eternal life: That they know you, the only true God, and him whom you sent, Jesus Christ. [4] I glorified you
on the earth. I have finished the work that you have given me to do. [5] Now, Father, glorify me along with yourself
with the glory that I had with you before the world was made.
[6] I revealed your name to the people whom you gave me from the world. They were yours, and you gave them to
me, and they have kept your word. [7] Now they know that everything that you have given me comes from you, [8]
for I have given them all the words that you gave me. They received them and truly knew that I came from you,
and they believed that you sent me.
[9] I pray for them. I do not pray for the world but for those whom you have given me, for they are yours. [10]
Everything that is mine is yours, and yours is mine, and I am glorified in them. [11] I am no longer in the world, but
these people are in the world, and I am coming to you. Holy Father, keep them in your name that you have given
me so that they will be one, just as we are one.
[12] While I was with them, I kept them safe in your name, which you have given me. I guarded them, and not one
of them was destroyed, except for the son of destruction, so that the scriptures would be fulfilled. [13] Now I am
coming to you, but I am saying these things in the world so that they will have my joy fulfilled in themselves. [14] I
have given them your word, and the world has hated them because they are not of the world, just as I am not of
the world.
[15] I do not ask for you to take them away from the world, but for you to keep them safe from the evil one. [16] They
are not of the world, just as I am not of the world. [17] Set them apart by the truth. Your word is truth.
[18] Just as you sent me into the world, so I have sent them into the world. [19] For their sakes I have set myself apart,
so that they themselves may also be set apart in truth.
[20] I pray not only for these, but also for those who will believe in me through their word [21] so that they will all be
one, just as you, Father, are in me, and I am in you. May they also be in us so that the world will believe that you
have sent me.
[22] The glory that you gave me, I have given to them, so that they will be one, just as we are one: [23] I in them, and
you in me—that they may be brought to complete unity, so that the world will know that you sent me, and that
you have loved them just as you loved me.
[24] Father, I want those you have given me to be with me where I am, and to see my glory, the glory you gave me
because you loved me before the foundation of the world.
[25] Righteous Father, the world did not know you, but I know you; and these know that you sent me. [26] I made your
name known to them, and I will make it known so that the love with which you have loved me will be in them,
and I will be in them."

John 17

Where are Jesus and his disciples in John 17?

Some scholars think Jesus and the disciples were at the Jerusalem temple in John 17. These scholars think they were also at this temple in John 15 and 16. Other scholars think the disciples continued to walk from the temple toward the Garden of Gethsemane. Still other scholars think they were still in the upstairs room where they were in John 14.

See Map: Jerusalem and Surrounding Area (during Jesus' lifetime) (including Temple, Kidron Valley, Mount of Olives, Garden of Gethsemane, Bethphage, Bethany)

See: Disciple; Temple

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What did Jesus do during John 17?

Jesus prays to God the Father in John 17.

See: Trinity; God the Father

1:1-5

Why did Jesus "lift up his eyes to the heavens"?

[17:1]

John wrote that Jesus "lifted up his eyes to the heavens" because he wanted readers to know that Jesus began to pray. He wanted to say that Jesus prayed to God the Father.

When the Jews prayed, they looked up. They looked up to look toward God. They thought God was in heaven. They thought heaven was above the sky. So they looked up at the sky to pray to God.

See: Heaven; God the Father; Trinity

Why did Jesus say "the hour has come"?

[17:1]

Jesus said "the hour has come." That is, it was about the time for Jesus to die and be resurrected. He knew that he would die soon. Jesus knew that God would make Jesus alive again after Jesus died. He used the metaphor of "hour" to say that it was ready to happen. He did not mean an actual time on the clock. He wanted his disciples to know that he would die soon when he said "the hour."

See: Metaphor; Resurrect (Resurrection) ; Disciple

What did Jesus want his disciples to think about when he spoke about "glorifying"?

[17:1, 17:4, 17:5]

Jesus wanted his disciples to think about how to honor God when he spoke about “glorifying.” He also wanted to say that God honors people when they honor Jesus. So Jesus asked God to honor him (17:1) because Jesus honored God.

Jesus also spoke about his being "glorified" in 13:31-32. He wanted his disciples to think about how God sent Jesus to earth. Jesus obeyed all God the Father told him to do. He also died to obey the Father.

Jesus wanted to return to God the Father in heaven. However, he knew he needed to die and be resurrected in order to do this. Then Jesus again had God the Father’s honor and power completely.

Jesus made it possible for people to have peace with God the Father by his death and resurrection. God also greatly honored Jesus for this. Jesus spoke about this again in chapter 17.

Jesus said the words glorify and glory nine times in John 17. He really wanted his disciples to honor God.

See: John 13:31-32, 17:10,22,24

See: Disciple; Glory (Glorify); Heaven; God the Father; Resurrect (Resurrection) ; Trinity

Why did Jesus say "your Son" and "the Son"?

[17:1]

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Jesus said "your Son" and "the Son" to speak about himself. Jesus is the Son of God. That is, he is the person of God called "the Son."

See: Trinity; Son of God

Why did Jesus say "all flesh"?

[17:2]

Jesus used a metaphor to speak about all people when he said “all flesh.” He wanted to say that God the Father gave him permission to rule over all people.

See: Metaphor; Flesh; God the Father

Why did Jesus say "eternal life"?

[17:3]

Jesus said "eternal life" because he wanted his disciples to think about two things.

Jesus said "eternal life" because he wanted his disciples to think about living forever. He wanted them to think about living with God forever. Jesus said eternal life comes from "knowing" God and Jesus.

See: Eternal Life; Disciple

How did Jesus have "glory" with God the Father before the world was created?

[17:5]

Jesus had "glory" with God the Father before the world was created because he is God. Because he is God, Jesus had the same power and honor as God the Father before the world was created. Jesus created the world with God the Father (see: John 1:1-3). Later, Jesus became a man. When he did this, he removed some of his power and honor (see: Philippians 2:5-11). Here, Jesus asked God the Father to return him to all of Jesus’ power and honor. This happened when Jesus was resurrected.

See: 17:24

See: Trinity; Glory (Glorify); Incarnation; Resurrect (Resurrection); God the Father; Son of God

1:6-19

Why did Jesus say he "revealed" God's "name" to other people?

[17:6]

Jesus said he "revealed" God's "name" to other people because he wanted them to know that he is God. When Jesus lived, people thought that the name of a person was the person himself. That is, when you spoke about someone’s name, you were speaking about that person. So, God's name in some way made people think about all that God is and the things he does. When Jesus said he "revealed" God's name, he wanted to say that in some way people who saw and heard him saw and heard God. He also wanted his disciples to know that when they believe in Jesus, they are believing in God too.

See: 17:26

See: Reveal (Revelation); Name; Disciple

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Who were "the people whom you gave me"?

[17:6]

"The people whom you gave me" were Jesus' disciples. When he said that God the Father "gave" the disciples to him, he used a metaphor. He wanted to say that in some way God guided him when he chose his disciples. So, in some way God chose the disciples before Jesus did.

See: Disciple; God the Father; Metaphor

Why did Jesus say "I have given them all the words that you gave me"?

[17:8]

Jesus said "I have given them all the words that you gave me." That is, he told his disciples everything God wanted him to say. He wanted them to think about everything he taught them while he was alive. So, he said "all the words."

See: Disciple

Why did Jesus ask God the Father to "keep" his disciples?

[17:11, 17:15]

Jesus asked God the Father to protect his disciples when he asked God to “keep” them. Some scholars think he wanted them to keep believing in Jesus. He knew other people would try to get them to stop believing in Jesus. Those people would try to hurt them or kill them. So he asked God to protect them from this. Other scholars think Jesus wanted them to remain united with one another and not fight with one another.

This happened after Jesus was resurrected and returned to heaven (see: Acts 1). Jesus protected his disciples while he was alive (see: 17:12). That is, he stopped other people from hurting them. However, he knew he was going to die. So he could not do this for them anymore. So, he asked the Father to do this.

See: God the Father; Disciple; Heaven

Who was the "son of destruction"?

[17:12]

Jesus spoke about the "son of destruction." He was speaking about Judas Iscariot. Jesus called him this because Judas betrayed Jesus. That is, he told the people who wanted to kill him where he Jesus was located.

Jesus said this was "to fulfill Scripture" because he wanted his disciples to think about prophecies in the Old Testament. Scholars think he spoke about Psalm 41:4-9.

See: Fulfill (Fulfillment); Prophecy (Prophesy) ; Old Testament (Law and Prophets)

Why did Jesus speak about "the world"?

[17:13, 17:15, 17:16]

Jesus spoke about "the world" in 17:13 and 17:15 because he wanted his disciples to think about everyone on the earth.

Jesus spoke about "the world" in 17:14 and 17:16 because he wanted his disciples to think about people who do not believe in God. They do not worship or obey God. Instead, they do things that "the evil one" (17:15) wants. The "evil one" is Satan.

See: World; Disciple; Worship; Satan (The Devil)

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Why did Jesus say he and his followers are not "of" the world?

[17:14, 17:16]

Jesus said he and his followers are not "of" the world because he wanted to say that they are "of" God. That is, they belong to God. This is because they believe in God. They follow God. They do things to honor God. So they do not belong to "the world." That is, they do not do the evil things "the world" does.

Advice to translators: The word "of" in these verses means “to belong to” or “to be like or similar in some way.” Jesus did not want to say his followers are God. But they belong to God.

See: World

Why did Jesus say "set apart"?

[17:17, 17:19]

Jesus said "set apart" to ask God to help Jesus’ disciples. Some scholars think he wanted them to continue to believe in Jesus. When people believe in Jesus, this makes them different from other people. They are different because they worship and obey God. Jesus wanted to say that being different in this way is good. He also wanted to ask God to help his followers to keep believing in him. Other scholars think Jesus asked this because he wants them to continue to be different from people who do not believe in Jesus.

See: Holy (Holiness, Set Apart); Disciple

17:20-26

Who did Jesus pray for in 17:20-26?

[17:20]

Jesus prayed for everyone who will believe in him in the future. In 17:13-20, Jesus prayed for the disciples who followed him while he was alive.

See: Pray (Prayer); Disciple

Why did Jesus say "in me", "in you", "in us", and "in them"?

[17:21, 17:23, 17:26]

Jesus said "in me" and "in you" because he wanted his followers to know that he is God.

Jesus said "in us"and "in them" because he also wanted his followers to know that he loved them. This is because they believe in him. He used "in" as a metaphor to speak about being loving friends. He did not want to say that his followers are literally "in" his body. He also did not want to say that his followers are God.

Advice to translators: Jesus used the word "in" for two different reasons in this verse.

1. When he said "in me" and "in you", he wanted to say "the same." That is, Jesus and God are the same. So Jesus is God.
2. When he said "in us" and "in them," he wanted to speak of people believing in and following someone. This makes them almost like that person in some way. But they are not the same as the person in which they believe. If your language has different words for these ideas, use those words. If your language has one word that can mean both these things, use that word.

See: Metaphor

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John 17:1

he lifted up his eyes to the heavens

"he looked up to the sky"

Father ... glorify your Son so that the Son will glorify you

Jesus asks God the Father to honor him so that he can give honor to God.

Father ... Son

These are important titles that describe the relationship between God and Jesus. It is best to translate “Father” and “Son” with the same words that your language uses to refer to a human father and a human son.

the hour has come

"it is time for me to suffer and die"

John 17:2

all flesh

This refers to all people.

John 17:3

This is eternal life ... know you, the only true God, and ... Jesus Christ

Eternal life is to know the only true God, God the Father, and also God the Son.

John 17:4

the work that you have given me to do

Here "work" refers to Jesus's entire earthly ministry.

John 17:5

Father, glorify me along with yourself with the glory that I had with you before the world was made

"Father, give me honor by bringing me into your presence as as I was before we made the world"

John 17:6

I revealed your name

"I taught who you really are and what you are like"

from the world

Here "world refers to the people of the world that oppose God. This means that God has separated the believers spiritually from the people who do not believe in him.

kept your word

"obeyed your teaching"

John 17:9

I do not pray for the world

"I am not praying for those who do not belong to you"

John 17:11

in the world

"among the people who do not belong to you"

Holy Father, keep them ... that they will be one ... as we are one

Jesus asks the Father to keep those who trust in him so they can have a close relationship with God.

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

keep them in your name that you have given me

"keep them safe by your power and authority, which you have given me"

John 17:12

I kept them safe in your name

"I kept them safe with your protection"

not one of them was destroyed, except for the son of destruction

"the only one among them who was destroyed was the son of destruction"

the son of destruction

"the one whom you long ago decided you would destroy"

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so that the scriptures would be fulfilled

"to fulfill the prophecy about him in the scriptures"

John 17:13

the world

These refers to the people who live in the world.

so that they will have my joy fulfilled in themselves

"so that you might give them great joy"

John 17:14

I have given them your word

"I have spoken your message to them"

the world ... because they are not of the world ... I am not of the world

"the people who oppose you ... because they do not belong to those who do not believe ... I do not belong to them"

John 17:15

keep them safe from the evil one

"protect them from Satan, the evil one"

John 17:17

Set them apart by the truth

"Make them your own people by teaching them the truth"

Your word is truth

"Your message is true" or "What you say is true"

John 17:18

into the world

"to the people of the world"

John 17:19

so that they themselves may also be set apart in truth

"so that they may also truly set themselves apart to you"

John 17:20

those who will believe in me through their word

"those who will believe in me because these teach about me"

John 17:21

they will all be one, just as you, Father, are in me, and I am in you. May they also be in us

Those who trust in Jesus become united with the Father and the Son when they believe.

the world

"the people who do not know God"

John 17:22

The glory that you gave me, I have given to them

"I have honored my followers just as you have honored me"

so that they will be one, just as we are one

"so that you can unite them just as you have united us"

John 17:23

that they may be brought to complete unity

"that they may be completely united"

that the world will know

"that all the people will know"

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

John 17:24

where I am

"with me in heaven"

to see my glory

"to see my greatness"

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before the foundation of the world

"before the world was created" or "before you created the world"

John 17:25

Righteous Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

the world did not know you

"those who do not belong to you do not know what you are like"

John 17:26

I made your name known to them, and I will make it known

"I revealed to them what you are like, and I will continue to do that"

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Chapter 18

[1] After Jesus spoke these words, he went out with his disciples to the other side of the Kidron Brook, where there was a garden into which he and his disciples entered. [2] Now Judas, who was going to betray him, also knew the place, for Jesus often met there with his disciples. [3] Then Judas, leading a company of soldiers and some officers from the chief priests and Pharisees, went there with lanterns, torches, and weapons.

[4] Then Jesus, having known all the things that would happen to him, went forward and asked them, "Who are you looking for?" [5] They answered him, "Jesus of Nazareth." Jesus said to them, "I am." Judas, who betrayed him, was also standing with the soldiers.
[6] So when he said to them, "I am," they went backward and fell to the ground. [7] Then again he asked them, "Who are you looking for?" Again they said, "Jesus of Nazareth."
[8] Jesus answered, "I told you that I am. So if you are looking for me, let these go." [9] This was in order to fulfill the word that he said: "Of those whom you have given me, I lost no one."
[10] Then Simon Peter, who had a sword, drew it and struck the servant of the high priest and cut off his right ear. Now the name of the servant was Malchus. [11] Jesus said to Peter, "Put the sword back into its sheath. Should I not drink the cup that the Father has given me?"

[12] So a company of soldiers and the captain, and the officers of the Jews, seized Jesus and tied him up. [13] They led him first to Annas, for he was father-in-law of Caiaphas, who was high priest that year. [14] Now Caiaphas was the one who had given the advice to the Jews that it would be better that one man die for the people.

[15] Simon Peter followed Jesus, and so did another disciple. Now that disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest; [16] but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and he brought Peter in.
[17] Then the female servant, the doorkeeper, said to Peter, "Are you not also one of the disciples of this man?" He said, "I am not." [18] Now the servants and the officers were standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves. Peter was also with them, standing there and warming himself.

[19] The high priest then asked Jesus about his disciples and his teaching. [20] Jesus answered him, "I have spoken openly to the world. I was always teaching in synagogues and in the temple where all the Jews come together. I said nothing in secret. [21] Why did you ask me? Ask those who have heard me about what I said. Look, these people know what I said."
[22] When Jesus had said this, one of the officers standing there struck Jesus and said, "Is that how you answer the high priest?" [23] Jesus answered him, "If I spoke wrongly, testify about the wrong, but if rightly, why do you hit me?" [24] Then Annas sent him tied up to Caiaphas the high priest.

[25] Now Simon Peter was standing and warming himself. The people then said to him, "Are you not also one of his disciples?" He denied it and said, "I am not." [26] One of the servants of the high priest, who was a relative of the man whose ear Peter had cut off, said, "Did I not see you in the garden with him?" [27] Then Peter denied it again; and immediately the rooster crowed.

[28] Then they led Jesus from Caiaphas to the government headquarters. It was early in the morning, and they did not enter the government headquarters so that they would not be defiled but would be able to eat the Passover. [29] So Pilate went out to them and said, "What accusation are you bringing against this man?" [30] They answered and said to him, "If this man was not an evildoer, we would not have given him over to you."
[31] Pilate therefore said to them, "Take him yourselves, and judge him according to your law." The Jews said to him, "It is not lawful for us to put any man to death." [32] They said this so that the word of Jesus would be fulfilled which he had spoken to indicate by what kind of death he would die.

[33] Then Pilate entered the government headquarters again and called Jesus, and he said to him, "Are you the King of the Jews?" [34] Jesus answered, "Do you speak from yourself, or did others speak to you about me?" [35] Pilate answered, "I am not a Jew, am I? Your own people and the chief priests gave you over to me. What did you do?"
[36] Jesus answered, "My kingdom is not of this world. If my kingdom were part of this world, then my servants would fight so that I would not be given over to the Jews. But now my kingdom is not from here." [37] Pilate then

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said to him, "Are you a king then?" Jesus answered, "You say that I am a king. For this purpose I have been born, and for this purpose I have come into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice."
[38] Pilate said to him, "What is truth?" When he had said this, he went out again to the Jews and said to them, "I find no guilt in this man. [39] But you have the custom that I release one person to you at the Passover. So do you want me to release the King of the Jews to you?" [40] Then they cried out again and said, "Not this man, but Barabbas." Now Barabbas was a revolutionary.

John 18

18:1-11

Where did Jesus and his disciples go at the beginning of John 18?

[18:1]

In John 18, Jesus and his disciples walked to the Garden of Gethsemane (see: Mark 14:32).

See: Disciple

See Map: Jerusalem and Surrounding Area (during Jesus' lifetime) (including Temple, Kidron Valley, Mount of Olives, Garden of Gethsemane, Bethphage, Bethany)

Who is Jesus?

[18:5, 18:7]

Jesus said he is God. The soldiers said they looked for Jesus of Nazareth. Jesus did not disagree that he was Jesus of Nazareth. However, Jesus said "I am." He did not mean "I am Jesus." Instead, “I am” was the name God spoke to Moses (see: Exodus 3:14).

See: John 8:58

See: Jesus is God; Yahweh (I am)

See Map: Nazareth

Why did the soldiers go backward?

[18:6]

The soldiers went backward because of what Jesus said. The soldiers were forced backwards and fell down when Jesus told the soldiers who is he. John does not write why these soldiers fell backwards. Some scholars think the words Jesus said were so powerful that the soldiers were amazed and fell backwards. Other scholars think Jesus said "I am" very loudly, with great power. That is what knocked them down.

Why did Peter cut off the servant's ear?

[18:10]

Peter cut off the servant's ear because he wanted to protect Jesus. Peter fought to stop the soldiers arresting Jesus. Peter did not understand that God’s plan was for Jesus to die on the cross for the sins of the world. Peter had a short sword with him. He drew his sword and cut off the right ear of Malchus. He was a servant of the high priest.

See: Cross; Crucify (Crucifixion); Sin; High Priest; Atone (Atonement)

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What is “the cup” Jesus said he must drink?

[18:11]

The “cup” Jesus said he must drink was his crucifixion. Jesus used a metaphor to say that he must die on the cross for the sins of everyone (see: Matthew 26:36-46, Mark 14:32-42, and Luke 22:39-46). “Cup” is a metaphor here for something that must be done.

See: Metaphor; Crucify (Crucifixion); Cross; Sin; Atone (Atonement)

18:12-14

Why did the soldiers take Jesus to Annas after they arrested him?

[18:13]

The soldiers took Jesus to Annas because they needed someone to tell them what to do with Jesus. Jesus was a wise Jewish man. Many people followed him. They might be very angry if they thought Jesus was not being treated in the right way.

So the soldiers needed a powerful Jewish person to tell them what to do with Jesus. Annas was old and experienced. However, Annas was not the actual high priest when Jesus was arrested. He was the father-in-law of the high priest, Caiaphas. Annas was high priest from when Jesus was young. After Annas was the high priest asked, the high priest after him asked him for advice. Therefore, the soldiers took Jesus to Annas so he could help Caiaphas know what to do with Jesus.

See: High Priest

18:15-24

Who was the other disciple?

[18:15]

John wrote about "another disciple," but he did not write this man’s name. Scholars think John wrote about himself. In his gospel, John wrote about himself as “the disciple whom Jesus loved,” instead of writing his own name (see: John 13:23, 19:26-27, 20:2, 21:7, and 21:20). So here, John used another name instead of his name. He called himself, “another disciple.”

See: Disciple; Gospel

Why did the officer hit Jesus?

[18:22]

The officer hit Jesus because he thought Jesus had insulted Annas. The officer called Annas "the high priest" because Annas had been high priest. So the officer expected everyone to honor Annas. He thought Jesus did not do that. So he thought Jesus needed to be punished for that.

See: High Priest

18:25-32

Why did John write "immediately the rooster crowed"?

[18:27]

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John wrote "immediately the rooster crowed" so people would think about what Jesus told Peter in 13:38. Jesus told Peter that Peter would say he did not know Jesus three times before the rooster crowed. That is to say, Peter would say that he did not know Jesus three times that night. Peter said he did not know Jesus in 18:17, 25, 27. When the rooster crowed, it confirmed that Jesus was right about this. Jesus knew what was going to happen.

Where did they take Jesus after they left Caiaphas' home?

[18:28]

The soldiers took Jesus from Caiaphas' home to the place where the Roman governor Pilate lived. John called this the "government headquarters." This is because this was where most government decisions were made.

See: Palace

Why did the soldiers not enter?

[18:28]

The soldiers would not enter Pilate's home because Pilate was not a Jew. These soldiers were Jews. If a Jew entered the home of a Gentile that Jew became unclean. He could not eat any of the special Passover meals until a month later (see: Numbers 9:6-13).

Pilate knew the Jews believed this. So Pilate came outside to speak to the Jews about Jesus.

See: Clean and Unclean; Gentile; Passover

Why did Pilate not want to judge Jesus?

[18:31]

Pilate did not want to judge Jesus because he did not think Jesus had done anything wrong. The Jews said Jesus did evil things.

Scholars think Pilate really did not want the Jews to be angry with him. He knew large crowds followed Jesus. He was afraid the crowds might become very angry and cause trouble for him if he judged Jesus. So, he told the Jewish people there to judge him according to the Jewish laws. That way Jesus' followers could not say Pilate had done anything wrong.

Why did the Jewish people at Pilate's palace say they could not kill anyone?

[18:31]

The Jewish people at Pilate's palace said they could not kill anyone because only the Romans could legally kill a criminal. The Jews who were there wanted to kill Jesus. However, they could not kill anyone without permission from the Roman governor. The Romans often crucified criminals. However, they did give permission to do this to people they ruled.

See: Palace; Crucify (Crucifixion)

18:33-40

Why did Pilate speak to Jesus in private?

[18:33]

Pilate took Jesus into his palace to talk to him about why the Jews wanted to kill him. He wanted to do this without the Jews listening.

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Some Jews accused Jesus of saying he was their king (see: Luke 23:2). In the Roman Empire, it was illegal for anyone except the leader of the Roman Empire to say they were a king. So if Jesus said this, he did something wrong and Pilate could judge him.

However, many other Jews wanted Jesus as their king (see: John 1:49, 6:15, 12:13, and 12:19). They might have started a rebellion against Rome. Because of this, Pilate needed to know if Jesus said he was a king.

See: Palace; Rebel (Rebellion)

Why did Jesus say what he said in 18:36?

[18:36]

Jesus said what he said in 18:36 to tell Pilate two things:

1. Jesus is a king.
2. Jesus is not a king in the way the Roman emperor was a king. Jesus said "my kingdom is not of this world" because he wanted Pilate to think about God's kingdom. He wanted to say that his kingdom was not going to stop the Roman kingdom.

See: Kingdom of God

What was "the truth" Jesus spoke about?

[18:37]

Jesus called his teaching of forgiveness and eternal life "the truth." Jesus said that all those who belong to "the truth" listen to him. Pilate asked Jesus, “What is truth?” (18:38). Pilate said this to say that he did not believe in any certain “truth.”

See: Eternal Life

What was the "custom" about which Pilate spoke?

[18:39]

The "custom" about which Pilate spoke was a special thing the Romans did for the Jews at Passover. The Roman governor would release one man from prison. It would be someone the Jews asked to be released.

Here, Pilate told them Jesus was not guilty of anything. Then Pilate offered to release Jesus. This was because he did not think Jesus needed to be killed.

See: Passover

Who was Barabbas?

[18:40]

Barabbas was a criminal who was in prison. John wrote that he was a "robber." Scholars think he was also a violent person who fought against the Roman empire. They think the Jewish people asked for Barabbas to be freed because Barabbas was a hero to some of them. He was a hero because he tried to free Israel from Roman rule.

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John 18:1

After Jesus spoke these words

The author uses these words to mark the beginning of a new event.

the Kidron Brook

This was a low place in Jerusalem separating the Temple Mount from the Mount of Olives. It has a small stream in it only after heavy rains. Many modern English translations read, "the Kidron Valley"

where there was a garden

"where there was a grove of olive trees"

John 18:4

Then Jesus, who knew all the things that were happening to him

"Then Jesus, who knew everything that was about to happen to him"

John 18:5

Jesus of Nazareth

"Jesus, the man from Nazareth"

I am

"I am he"

who betrayed him

"who handed him over"

John 18:6

I am

"I am he"

fell to the ground

"fell down because of Jesus's power"

John 18:7

Jesus of Nazareth

"Jesus, the man from Nazareth"

John 18:8

I am

"I am he"

John 18:9

This was in order to fulfill the word that he said

"This happened in order to fulfill the words that he had said when he was praying to his Father"

John 18:10

Malchus

a male servant of the high priest

John 18:11

sheath

the cover for a knife or sword that keeps the knife or sword from cutting the owner

Should I not drink the cup that the Father has given me?

"I must surely drink the cup that the Father has given to me!"

the cup

Here "cup" refers to the suffering that Jesus must endure.

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

John 18:12

the Jews

"the Jewish leaders"

seized Jesus and tied him up

"captured Jesus and tied him up to prevent him from escaping"

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John 18:15

Now that disciple was known to the high priest, and he entered with Jesus

"Now the high priest knew that disciple so he was able to enter with Jesus"

John 18:16

So the other disciple, who was known to the high priest

"So the other disciple, whom the high priest knew"

the doorkeeper

The doorkeeper was a woman.

and he brought Peter in

The word "he" refers to the other disciple.

John 18:17

Are you not also one of the disciples of this man?

"You are also one of the arrested man's disciples! Are you not?"

John 18:18

Now the servants and the officers were standing there, and they had made a charcoal fire, for it was cold, and they were warming themselves

"It was cold, so the high priest's servants and temple guards made a charcoal fire and were standing and warming themselves around it"

John 18:19

The high priest

This was Caiphas

about his disciples and his teaching

"about his disciples and what he had been teaching the people"

John 18:20

I have spoken openly to the world

Here "the world" emphasizes that Jesus has spoken openly.

where all the Jews come together

Here "all the Jews" emphasizes that Jesus spoke where anyone who wanted to hear him could hear him.

John 18:21

Why did you ask me?

"You should not be asking me these questions!"

John 18:22

Is that how you answer the high priest?

"That is not how you should answer the high priest!"

John 18:23

testify about the wrong

"tell me what I said that was wrong"

if rightly, why do you hit me?

"if I said only what was right, you should not be hitting me!"

John 18:25

Are you not also one of his disciples?

"You are also one of the arrested man's disciples, are you not?"

John 18:26

Did I not see you in the garden with him?

"I saw you in the garden with him, did I not?"

John 18:27

Then Peter denied it again

"Peter denied him again"

immediately the rooster crowed

"immediately the rooster crowed, just as Jesus had said would happen"

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John 18:28

Then they led Jesus from Caiaphas

"Then they led Jesus from Caiaphas' house"

they did not enter the government headquarters so that they would not be defiled

"they themselves remained outside Pilate's headquarters because Pilate was a Gentile. They did not want to become defiled"

John 18:30

If this man was not an evildoer, we would not have given him over to you

"This man is an evildoer, and we had to hand him over to you"

John 18:31

The Jews said to him

"The Jewish leaders said to him"

It is not lawful for us to put any man to death

"According to Roman law, we cannot put a person to death"

John 18:32

so that the word of Jesus would be fulfilled which he had spoken

"in order to fulfill what Jesus had said earlier"

to indicate by what kind of death he would die

"regarding how he would die"

John 18:35

I am not a Jew, am I?

"Well I am certainly not a Jew, and I have no interest in these matters!"

Your own people

"Your fellow Jews"

John 18:36

My kingdom is not of this world

Possible meanings are 1) "My kingdom is not part of this world" or 2) "I do not need this world's permission to rule as their king" or "It is not from this world that I have authority to be king."

so that I would not be given over to the Jews

"and would prevent the Jewish leaders from arresting me"

the Jews

This refers to the Jewish leaders who opposed Jesus.

John 18:37

Are you a king then?

“So, you are a king.”

testify to the truth

"tell people the truth about God"

Everyone who belongs to the truth listens to my voice

"Everyone who belongs to the truth listens to the things I say" or "me"

John 18:38

What is truth?

"No one can know what is true!"

the Jews

Here "Jews" refers to the Jewish leaders who opposed Jesus.

John 18:40

Not this man, but Barabbas

"No! Do not release this man! Release Barabbas instead"

Now Barabbas was a revolutionary

Here John provides background information about Barabbas.

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revolutionary

person who wants to take over the government

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Chapter 19

[1] Then Pilate took Jesus and whipped him. [2] The soldiers wove a crown of thorns. They put it on the head of Jesus
and dressed him with a purple garment. [3] They came to him and said, "Hail, King of the Jews!" and they struck
him.

[4] Then Pilate went outside again and said to them, "See, I am bringing him outside to you so that you will know
that I find no guilt in him." [5] So Jesus came out, wearing the crown of thorns and the purple garment. Pilate said
to them, "Look, here is the man!"

[6] When therefore the chief priests and the officers saw Jesus, they cried out and said, "Crucify him, crucify him!"

Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him."

[7] The Jews answered him, "We have a law, and according to that law he has to die because he claimed to be the
Son of God." [8] When Pilate heard this statement, he was even more afraid, [9] and he entered the government
headquarters again and said to Jesus, "Where do you come from?" But Jesus gave him no answer.
[10] Then Pilate said to him, "Are you not speaking to me? Do you not know that I have authority to release you, and
authority to crucify you?" [11] Jesus answered him, "You do not have any authority over me except for what has
been given to you from above. Therefore, he who gave me over to you has a greater sin."
[12] At this answer, Pilate tried to release him, but the Jews cried out, saying, "If you release this man, you are not a
friend of Caesar. Everyone who makes himself a king speaks against Caesar."

[13] When Pilate heard these words, he brought Jesus out and sat down in the judgment seat in a place called "The
Pavement," but in the Aramaic language, "Gabbatha."
[14] Now it was the day of preparation for the Passover, at about the sixth hour. Pilate said to the Jews, "See, here is
your king!"

[15] They cried out, "Away with him, away with him; crucify him!"

Pilate said to them, "Should I crucify your King?"

The chief priests answered, "We have no king but Caesar."

[16] Then Pilate gave Jesus over to them to be crucified.

[17] Then they took Jesus, and he went out, carrying the cross for himself, to the place called "The Place of a Skull,"
which in the Aramaic language is called "Golgotha." [18] They crucified Jesus there, and with him two other men,
one on each side, with Jesus in the middle.
[19] Pilate also wrote a sign and put it on the cross. There it was written: JESUS OF NAZARETH, THE KING OF THE
JEWS. [20] Many of the Jews read this sign because the place where Jesus was crucified was near the city. The sign
was written in Aramaic, in Latin, and in Greek.
[21] Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but rather, 'This one said, "I
am King of the Jews."'"

[22] Pilate answered, "What I have written I have written."

[23] When the soldiers crucified Jesus, they took his clothes, divided them into four shares, one for each of them;
and also the tunic. Now the tunic was seamless, woven in one piece from the top. [24] Then they said to each other,
"Let us not tear it, but instead let us cast lots for it to decide whose it will be." This happened so that the scripture
would be fulfilled which said,

"They divided my garments among themselves
and cast lots for my clothing."

This is what the soldiers did.

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[25] Now standing beside Jesus' cross were his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. [26] When Jesus saw his mother and the disciple whom he loved standing nearby, he said to his mother, "Woman, see, your son!" [27] Then he said to the disciple, "See, your mother!" From that hour the disciple took her to his own home.

[28] After this, knowing that everything was now accomplished and so that the scriptures would be fulfilled, Jesus said, "I am thirsty." [29] A container full of sour wine was placed there, so they put a sponge full of the sour wine on a hyssop staff and lifted it up to his mouth. [30] When Jesus had taken the sour wine, he said, "It is finished." He bowed his head and gave up his spirit.

[31] Then the Jews, because it was the day of preparation, and so that the bodies would not remain on the cross during the Sabbath (for that Sabbath was especially important), asked Pilate to break their legs and to remove them. [32] Then the soldiers came and broke the legs of the first man and of the second man who had been crucified with Jesus. [33] When they came to Jesus, they saw that he was already dead, so they did not break his legs.
[34] However, one of the soldiers pierced his side with a spear, and immediately blood and water came out. [35] The one who saw this has testified, and his testimony is true. He knows that what he said is true so that you may also believe.
[36] For these things happened in order to fulfill scripture, "Not one of his bones will be broken." [37] Again, another scripture says, "They will look at him whom they pierced."

[38] After these things, Joseph of Arimathea, since he was a disciple of Jesus (but secretly for fear of the Jews), asked Pilate if he could take away the body of Jesus. Pilate gave him permission. So Joseph came and took away his body. [39] Nicodemus also came—he who at first had come to Jesus by night. He brought a mixture of myrrh and aloes, about one hundred litras.
[40] So they took the body of Jesus and wrapped it in linen cloths with the spices, as was the custom of the Jews to bury bodies. [41] Now in the place where he was crucified there was a garden; and in the garden was a new tomb in which no person had yet been buried. [42] Because it was the day of preparation for the Jews and because the tomb was close by, they laid Jesus in it.

John 19

19:1-16

Why did John write Pilate whipped Jesus?

[19:1]

John wrote Pilate whipped Jesus because he wanted people to know that Pilate ordered it. Pilate did not do it himself. However, he ordered the Roman soldiers to do it. They had to obey Pilate.

Why did Pilate have Jesus whipped?

[19:1]

Pilate had Jesus whipped so the people would know that Pilate punished criminals. Pilate was the Roman governor in Judea. He wanted Judea to have peace. Therefore, he did not want people to think that criminals were not punished. Although Jesus was not a criminal, people thought he was a criminal.

When Jesus was whipped, it was not as severe as when the soldiers flogged Jesus just before he was crucified (see: 19:16).

See Map: Roman provinces including Judea

Why did the Roman soldiers put a "crown of thorns" and a purple robe on Jesus?

[19:2, 19:5]

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The soldiers put a "crown of thorns" and a purple robe on Jesus to hurt him and mock him. This was part of the way the Romans crucified him.

The crown he wore have very long thorns. It had sharp ends stuck out of it. So, these thorns went into Jesus' head and caused bleeding.

Purple was the color of clothes that kings wore. The soldiers dressed Jesus like this to say that they thought he was not a true king.

The soldiers did this because Pilate called Jesus "King of the Jews." However, they did not believe Jesus was the king of the Jews. They wanted to mock and humiliate Jesus. They wanted people to think that even if Jesus was a king, he was not very powerful.

See: Crucify (Crucifixion); Crown; Rome (Roman Empire, Caesar)

Why did Pilate tell the Jewish leaders again that Jesus was not guilty?

[19:4, 19:6]

Pilate did not agree with what the Jews said Jesus had done. Because of this, he again told the Jewish leaders that Jesus was not guilty. That is, he did not do anything wrong or break the law.

Why did Pilate go back inside the government headquarters?

[19:9]

Pilate went back inside the government headquarters to think about what to do. He was afraid (19:8) of what might happen. He was afraid that the Jews might begin to cause trouble for him if he did the wrong thing. The Roman emperor could have Pilot killed if the Jews began to make trouble for Rome.

The Jews said Jesus did something that was not to be done according to the Law of Moses (see: Leviticus 24:16). They said he needed to die because of this. However, Pilate was not a Jew. He did not have to follow the Law of Moses. However, he did have to keep anyone from causing trouble for the Roman empire. So he needed time to think about how to control the Jewish people.

See: Law of Moses; Rome (Roman Empire, Caesar)

Why did Jesus say, "You do not have any power over me except for what has been given to you from above"?

[19:11]

Jesus said, "You do not have any power over me except for what has been given to you from above" to make Pilate and other people think about God. Pilate thought he had power over Jesus. Pilate could release Jesus or have him crucified because he was the governor.

Jesus said that Pilate could only do these things because God allowed Pilate to do these things. He said Pilate was given his power "from above." That is, God gave Pilate permission to do these things.

Jesus said the person who sent Jesus to Pilate was more responsible for his death than Pilate. Some scholars think Jesus spoke about the high priest Caiaphas. Caiaphas was responsible for the Jewish religious leaders' efforts to kill Jesus (see: John 11:45-53). Other scholars think Jesus spoke about Judas Iscariot. Judas gave Jesus to Caiaphas by telling the soldiers where they could find Jesus.

See: Crucify (Crucifixion); High Priest

Who was "Caesar"?

[19:15]

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"Caesar" was the Roman emperor. It was the title people used when they wanted to speak about the emperor.

19:17-27

Why did Jesus carry his own cross?

[19:17]

Jesus carried his own cross because the Romans made him do this. They made him do this so the crowds would see it. They wanted the people to be afraid of them. So they forced criminals to carry their crosses through the streets.

Scholars think Jesus only carried part of the cross. The entire cross was too heavy for one person to carry, especially if that person had just been whipped. Because of this, Jesus only carried it a short distance. Then the soldiers forced someone else to carry the cross for Jesus. This person was Simon of Cyrene (see: Luke 23:26).

See: Cross

How was a person crucified?

[19:18]

See: Crucify (Crucifixion)

Where was Jesus crucified?

[19:17, 19:18]

Jesus was crucified at a place called "the Place of a Skull." This was a small hill just outside of Jerusalem. The Romans often crucified criminals there. The Aramaic word for this place was "Golgotha." The English word for this place is "Calvary".

See: Languages in the New Testament

See Map: Golgotha

Why did Pilate put a sign on Jesus' cross in three languages?

[19:20]

Pilate put a sign on Jesus' cross in three languages. He wanted everyone who saw it to be able to read it. The Romans put signs on crosses to tell people the criminal's name and the crime they had done. The sign on Jesus' cross was written in the three languages spoken in Jerusalem. That is, the message was written in Aramaic, Latin, and Greek. Pilate thought that most people could read one of these languages. Some translations use the word "Hebrew" instead of Aramaic. Aramaic was the language spoken by the Hebrew people, that is, the Jews. However, there was another language called Hebrew that only the priests could speak. It was the language the Jewish people spoke before the spoke Aramaic.

Scholars think Pilate wrote "the King of the Jews" on Jesus' sign to mock the Jews. The Jewish religious leaders hated Jesus and wanted him crucified. However, Pilate hated the Jews. He wanted to release Jesus, but the Jews made Pilate crucify Jesus. So, Pilate mocked them because they hated Jesus. He did this by writing Jesus was the King of the Jews.

See: Cross; Crucify (Crucifixion); Languages in the New Testament

Why did the chief priests ask Pilate to change the sign?

[19:21]

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The chief priests asked Pilate to change the sign because they did not want the people to read what Pilate wrote. They were afraid the people would think that Jesus really was their king. So they asked Pilate to change it to Jesus said that he was the king of the Jews.

See: Chief Priest

Why did Pilate say "what I have written, I have written"?

[19:22]

Pilate said, "what I have written, I have written" to tell the Jewish leaders he would not change the sign.

Why did the soldiers "cast lots" for Jesus' tunic?

[19:24]

The soldiers "cast lots" for Jesus' tunic to decide which of them would take it.

The Romans stripped criminals before they crucified them. That is, the criminals did not have any clothes on them when they were crucified. The soldiers got the clothes of the criminal. Jesus' tunic was worth more than the rest of his clothes. They decided to cast lots to determine which soldier would get Jesus' tunic.

Advice to Translators: A tunic was an outer robe that people wore over other clothes.

See: Cast Lots; Crucify (Crucifixion)

Who were the women John named?

[19:25]

John named four women who watched Jesus' crucifixion.

- Jesus' mother, Mary.
- Jesus' mother's sister.
- Mary, the wife of Clopas.
- Mary Magadalene.

Some scholars think John wanted to say that Jesus' mother's sister was Mary wife of Clopas. That is, he only named three women.

See: Crucify (Crucifixion))

Why did Jesus say "Woman, see your son!" and "See your mother"?

[19:26, 19:27]

Jesus said "Woman, see your son!" and "See your mother" because he wanted John to care for his mother Mary after he died. That is, he told them to treat each other in the same way they treated their mother and their son.

Some scholars think John was Jesus' cousin. They think he chose John to care for Mary because of this. That is, he said it because John and Mary were already family.

19:28-37

Why did John write "everything was now completed"?

[19:28]

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John wrote that Jesus knew "everything was now completed" because he wanted his readers to think about how God the Father gave Jesus a great task to finish. He gave Jesus this task before he sent him to earth. Now, Jesus knew he completed everything this task needed to be done.

See: God the Father

Why did Jesus say "I am thirsty"?

[19:28]

Jesus said "I am thirsty" because he needed something to drink. He had not had anything to drink for many hours. Scholars think Jesus also wanted his followers to think about Psalm 22:15.

Why did Jesus say "It is finished"?

[19:30]

Scholars disagree about why Jesus said, "It is finished."

1. Some scholars think Jeus said this because he finished his life as a human.
2. Other scholars think Jesus was finished the work God the Father sent him to do on earth.
3. Other scholars think Jesus finished dying for the sins of every person (see: 1 John 2:2).
4. Other scholars think Jesus finished what was needed for God to save people from their sins (see: Ephesians 2:8-10).

Scholars often think Jesus wanted to say more than one of these things.

See: God the Father; Sin; Atone (Atonement); Save (Salvation, Saved from Sins)

Why did John write that Jesus "gave up his spirit"?

[19:30]

John wrote that Jesus "gave up his spirit" because he wanted his readers to know two things.

1. Jesus died at that time. John used a metaphor about people's bodies and spirits to write about when a person died.
2. Jesus controlled when he died. That is, Jesus died at that moment because he wanted to die at that moment.

See: Metaphor; Spirit (Spiritual)

What is the "day of preparation"?

[19:31]

The "day of preparation" is the day before the Sabbath. According to the Law of Moses, Jews cannot work on the Sabbath. Therefore, they must do certain things the day before the Sabbath.

Also, this day of preparation was the day before Passover. So, the Jews had to do extra things to prepare for the Passover.

See: Law of Moses; Sabbath; Passover

Why did the Jews not want Jesus' body to remain on the cross during the Sabbath?

[19:31]

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The Jews did not want Jesus' body to remain on the cross during the Sabbath because the Law of Moses required dead bodies to be buried before Sabbath began (see: Deuteronomy 21:23). For the Jews, each day begins at sunset. This meant that the Sabbath began that evening. Therefore, Jesus' body needed to be buried before sunset.

See: Cross; Sabbath; Law of Moses

Advice to translators: Sunset is the time at the end of the day when one can no longer see the sun. This is not because it is behind a cloud.

Why did John write "that Sabbath was especially important"?

[19:31]

John wrote "that Sabbath was especially important" because it was the Sabbath of Passover. Passover was a festival for Jewish people, but it was not always celebrated on the Sabbath. So having Passover on the Sabbath was special.

See: Sabbath; Passover

Why did the soldiers break the legs of the two criminals but not Jesus’ legs?

[19:31, 19:32, 19:33]

The soldiers broke the legs of the two criminals to make them die more quickly. They did not break Jesus' legs because he was already dead.

Crucifixion was a form of execution. So, victims had to die. Victims normally died because the weight of their bodies on the cross stopped them from breathing. However, sometimes crucified men survived several days on crosses before they died. They could do this by using their legs to push their bodies up. Then they could keep breathing. So, if the Romans wanted someone to die faster, they would break the person’s legs. This kept the person from pushing up to breathe.

In this case, the Jews did not want dead bodies hanging on crosses on the Sabbath. Each new day for Jews began at sundown. The Jews had to remove the dead bodies off their crosses and bury them before sundown.

However, when the soldiers came to break Jesus’ legs, Jesus was already dead. So the soldiers did not break Jesus’ legs.

See: Exodus 12:46; Numbers 9:12; Psalm 34:20

See: Crucify (Crucifixion); Cross; Sabbath

Why did a soldier stab Jesus' side with a spear?

[19:34]

The soldier stabbed Jesus' side with a spear so he would know Jesus was dead. Blood and water came out, but Jesus did not react to the spear. So the soldiers knew he was dead. Scholars think the water was from the fluid that is near the heart. Therefore, they stabbed Jesus in the heart.

Who was "the one who saw this"?

[19:35]

John himself was "the one who saw this." So he was able to write that "his testimony is true."

See: Testify (Testimony)

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19:38-42

Who was Joseph of Arimathea?

[19:38]

Joseph of Arimathea was a member of the Sanhedrin (see: Mark 15:43; Luke 23:50). Scholars think he was also a Pharisee. He was wealthy.

He was also a follower of Jesus. However, most people did not know this (see: Matthew 12:23-24). Joseph asked Pilate to let him remove Jesus' body from the cross. This was so he could bury it.

Most rich men had large tombs carved into rocky hillsides. These tombs had places carved out of the rock walls inside the tomb. They could place the bodies of their family members in those places. Jesus' body was the first body buried in Joseph's tomb because it was a new tomb.

See: Jewish Council (Sanhedrin); Pharisees; Cross; Tomb

Who was Nicodemus?

[19:39]

Nicodemus was a Pharisee. He might have been a member of the Sanhedrin (see: John 3:1). Nicodemus respected Jesus. He defended Jesus against other Pharisees (see: John 7:46-52). Now Nicodemus helped Joseph of Arimathea to care for Jesus' body.

See: Jewish Council (Sanhedrin); Pharisees

Why did Nicodemus bring myrrh and aloes?

[19:39]

Nicodemus brought myrrh and aloes to anoint Jesus' body. Myrrh and aloes were expensive spices. Ancient people used spices like these to prepare bodies for burial. So Joseph of Arimathea and Nicodemus wrapped these spices in linen burial cloths. Then they wrapped those around Jesus' body.

Scholars think Nicodemus paid for these large amounts of expensive burial spices himself. "One hundred litras" was about 35 kilograms.

See: Anoint (Anointing)

Why did John write what he wrote in 19:42?

[19:42]

John wrote what he wrote in 19:42 to tell his readers that Joseph and Nicodemus had to bury Jesus quickly.

John 19:1

Then Pilate took Jesus and whipped him

"Then Pilate's soldiers took Jesus out of the room and whipped him"

John 19:3

Hail, King of the Jews

The greeting "Hail" with a raised hand was only used to greet Caesar. As the soldiers use the crown of thorns and the purple robe to mock Jesus, it is ironic that they do not recognize that he is indeed a king.

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John 19:4

I find no guilt in him

"I see no reason to punish him"

John 19:7

The Jews answered him

"The Jewish leaders answered Pilate"

he has to die because he claimed to be the Son of God

Jesus was condemned to death by crucifixion because he claimed he was "the Son of God."

John 19:10

Are you not speaking to me?

"I cannot believe you are refusing to speak to me!" or "Answer me!"

Do you not know that I have authority to release you, and authority to crucify you?

"You should know that I have authority to release you or to order my soldiers to crucify you!"

John 19:11

You do not have any authority over me except for what has been given to you from above

"The authority you have over me is only what has been given to you by God"

he who gave me over

"he who handed me over"

John 19:12

At this answer

"When Pilate heard Jesus's answer"

Pilate tried to release him

"he tried hard to release Jesus" or "he tried again and again to release Jesus"

but the Jews cried out

"but the Jewish leaders kept shouting"

you are not a friend of Caesar

"you are opposing Caesar" or "you are opposing the emperor"

makes himself a king

"claims that he is a king"

John 19:13

he brought Jesus out

"Pilate ordered the soldiers to bring Jesus out"

in the judgment seat

This is the special chair that an important person like Pilate sat in when he was making an official judgment. If your language has a special way to describe this action, you can use it here.

in a place called "The Pavement," but

"in a place the people called The Pavement, but"

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

John 19:14

Pilate said to the Jews

“Pilate said to the Jewish leaders”

John 19:15

Should I crucify your King?

"Do you really want me to tell my soldiers to nail your king to a cross?"

John 19:16

Then Pilate gave Jesus over to them to be crucified

"So Pilate gave the Jews power over Jesus so they could crucify Jesus"

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John 19:17

to the place called "The Place of a Skull,"

"to the place that the people called 'The Place of a Skull,'"

which in the Aramaic language is called "Golgotha."

"which in the Aramaic language they call 'Golgotha.'"

John 19:18

with him two other men

"they also nailed two other criminals to their crosses"

John 19:19

Pilate also wrote a sign and put it on the cross

"Pilate also commanded someone to write on a sign and to attach it to Jesus's cross"

There it was written: JESUS OF NAZARETH, THE KING OF THE JEWS

"The sign said,'Jesus of Nazareth, King of the Jews'"

John 19:20

the place where Jesus was crucified

"the place where the soldiers crucified Jesus"

The sign was written in Aramaic, in Latin, and in Greek

"The one who prepared the sign wrote the words in 3 languages: Aramaic, Latin, and Greek"

Latin

This was the language of the Roman government.

John 19:21

Then the chief priests of the Jews said to Pilate

"The chief priests went back to Pilate and said"

John 19:22

What I have written I have written

"I have written what I wanted to write, and I will not change it"

John 19:23

also the tunic

"they kept his tunic separate"

John 19:24

let us cast lots for it to decide whose it will be

"let us gamble for the tunic and the winner will get to keep it"

This happened so that the scripture would be fulfilled which said

"This fulfilled the scripture that said" or "This happened to make the scripture come true which said"

cast lots

"gamble"

John 19:26

the disciple whom he loved

This is John, the writer of this Gospel.

Woman, see, your son

"Woman, here is the man who will act like a son to you"

John 19:27

See, your mother

"Think of this woman as if she were your own mother"

From that hour

"From that very moment"

John 19:28

knowing that everything was now accomplished

"knowing that he had completed everything" or "he knew that he had done everything that God had sent him to do"

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John 19:29

A container full of sour wine was placed there

"Someone had placed there a full container of sour wine"

they put

Here "they" refers to the Roman guards.

a sponge

a small object that can soak up and hold much liquid

on a hyssop staff

"on a branch of a plant called hyssop"

John 19:30

He bowed his head and gave up his spirit

"He bowed his head and gave God his spirit" or "He bowed his head and died"

John 19:31

the Jews

"the Jewish leaders"

day of preparation

This is the time before the Passover when people prepared food for the Passover.

to break their legs and to remove them

"to break their legs so they would die and to have the soldiers remove them"

John 19:32

who had been crucified with Jesus

"whom they had crucified near Jesus"

John 19:35

The one who saw this

This sentence gives background information to the story. John is telling readers that he was there and that we can trust what he has written.

has testified, and his testimony is true

"has told the truth about what he has seen"

so that you would also believe

"so that you will also put your trust in Jesus"

John 19:36

in order to fulfill scripture

"to fulfill the words that someone wrote in the scripture"

Not one of his bones will be broken

This is a quotation from Psalm 34. "No one will break any of his bones"

John 19:37

They will look at him whom they pierced

This is a quotation from Zechariah 12.

John 19:38

Joseph of Arimathea

"Joseph from the town of Arimathea"

for fear of the Jews

"for fear of the Jewish leaders"

if he could take away the body of Jesus

"for permission to take the body of Jesus down from the cross for burial"

John 19:39

Nicodemus

Nicodemus was one of the Pharisees who believed in Jesus. See how you translated this name in John 3:1.

myrrh and aloes

These are plant substances that smell nice and that people used to prepare a body for burial.

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about one hundred litras

Because myrrh and aloes were more like solids than liquids, the measurement here is probably of weight, about 30 kilograms, rather than of volume, about 30 liters.

John 19:41

Now in the place where he was crucified there was a garden

"Now in the place where they crucified Jesus, there was a garden"

in which no person had yet been buried

"in which people had buried no one"

John 19:42

Because it was the day of preparation for the Jews

"Because the Passover was about to begin that evening"

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Chapter 20

[1] Now early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb, and she saw the stone rolled away from the tomb. [2] So she ran and came to Simon Peter and to the other disciple whom Jesus loved, and she said to them, "They took away the Lord out from the tomb, and we do not know where they have laid him."

[3] Then Peter and the other disciple went out, and they were going to the tomb. [4] They both ran together, and the other disciple quickly ran ahead of Peter and arrived at the tomb first. [5] Then stooping down, he saw the linen cloths lying there, but he did not go inside.
[6] Simon Peter then arrived after him and went into the tomb. He saw the linen cloths lying there [7] and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place by itself.
[8] Then the other disciple, the one who first arrived at the tomb, also went in, and he saw and believed. [9] For until that time they still did not know the scripture that he should rise from the dead. [10] So the disciples went back home again.

[11] But Mary was standing outside the tomb weeping. As she wept, she stooped down into the tomb. [12] She saw two angels in white sitting, one at the head, and one at the foot of where the body of Jesus had lain. [13] They said to her, "Woman, why are you weeping?"

She said to them, "Because they took away my Lord, and I do not know where they have put him."

[14] When she said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus.

[15] Jesus said to her, "Woman, why are you weeping? Whom are you looking for?"

She thought that he was the gardener, so she said to him, "Sir, if you have taken him away, tell me where you have put him, and I will take him away."

[16] Jesus said to her, "Mary."

She turned and said to him in Aramaic, "Rabboni" (which is to say "Teacher").

[17] Jesus said to her, "Do not touch me, for I have not yet gone up to the Father, but go to my brothers and say to them that I will go up to my Father and your Father, and my God and your God."

[18] Mary Magdalene came and told the disciples, "I have seen the Lord," and that he had said these things to her.

[19] On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood in the middle of them and said to them, "Peace to you." [20] After he said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord.
[21] Jesus then said to them again, "Peace to you. As the Father has sent me, so I am sending you." [22] When Jesus had said this, he breathed on them and said to them, "Receive the Holy Spirit. [23] Whoever's sins you forgive, they are forgiven; whoever's sins you keep back, they are kept back."

[24] Thomas, one of the twelve, called Didymus, was not with them when Jesus came. [25] The other disciples later said to him, "We have seen the Lord."

He said to them, "Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into his side, I will not believe."

[26] After eight days his disciples were inside again, and Thomas was with them. Jesus came while the doors were closed, and stood among them, and said, "Peace to you." [27] Then he said to Thomas, "Reach here with your finger and see my hands. Reach here with your hand and put it into my side. Do not be unbelieving, but believe."

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[28] Thomas answered and said to him, "My Lord and my God."

[29] Jesus said to him, "Because you have seen me, you have believed. Blessed are those who have not seen, and believed."

[30] Now Jesus did many other signs in the presence of the disciples, signs that have not been written in this book, [31] but these have been written so that you would believe that Jesus is the Christ, the Son of God, and so that believing, you would have life in his name.

John 20

20:1-10

What was the "first day of the week"?

[20:1]

The "first day of the week" was Sunday. The Jews said that the Sabbath was the last day of the week. The Sabbath was on Saturday.

See: Sabbath

Who was Mary Magdalene?

[20:1]

Mary Magdalene was a woman named Mary who came from Magdala. Magdala was a town on the Sea of Galilee six kilometers north of Tiberias (see: Matthew 15:39). She followed and served Jesus and his disciples in Galilee. Several other women also did this. She was there when Jesus was crucified and saw him die (see: Mark 15:37-41; Matthew 27:55-61). Mary was one of the first people to see Jesus after he was resurrected (see: 20:1-18, Matthew 28:1, Mark 16:1-8, and Luke 24:1-12).

See: Disciple; Crucify (Crucifixion); Resurrect (Resurrection)

See Map: Galilee; Magdala; Tiberias

Who did Mary speak about when she said "they"?

[20:2]

When Mary spoke about "they," she spoke about someone she thought moved Jesus' body. She thought Pilate or the Sanhedrin may have sent soldiers to roll away the stone and move Jesus' body. Mary continued to think this until Jesus spoke to her (see: John 20:16).

See: Jewish Council (Sanhedrin)

Who was the "other disciple" John wrote about?

[20:3]

When John wrote about the "other disciple," he wanted his readers to think about himself. John often wrote about himself by writing "other disciple" or "disciple whom Jesus loved" (See: John 13:23, John 18:15-16, John 21:7, 20, 23). Scholars think John wrote this because he wanted to be humble.

See: Disciple

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Why did John have to bend down to look into the tomb?

[20:5]

John had to bend down to look into the tomb because the tomb's entrance was lower than where he stood. Scholars think Jesus' tomb had a stairway that went down into the ground. These tombs were often carved out of the rock in the side of a hill. The entrance could go down a few steps into a room. So to see inside the tomb without entering it, John had to bend down to see under the top of the entrance.

See: Tomb

Why did John not go inside the tomb?

[20:5]

Scholars disagree about why John did not go inside the tomb. Some scholars think he wanted to allow Peter to enter first. Other scholars think John may have been afraid to go in.

See: Tomb

What did the disciples see in the tomb?

[20:5, 20:6, 20:7]

The two disciples saw Jesus' linen burial cloths lying inside the tomb. Linen was expensive. In ancient times, people used linen to wrap dead bodies before they buried them. The linen cloths protected the air from the decaying body. The spices Nicodemus brought (see: 19:39-40) were wrapped inside the layers of linen to reduce the odor of the decaying body.

Because the linen cloths lay on the ground, the disciples knew someone had unwrapped the cloths from Jesus' body. They understood that Jesus had come back to life, unwrapped himself, and left the linen cloths in the tomb.

Advice to translators: When someone died, their body decayed. That is, it broke down and was destroyed.

See: Disciple; Tomb; Resurrect (Resurrection)

What did John believe after he entered the tomb?

[20:8]

After John entered the tomb and did not see Jesus' body, John believed that Jesus was resurrected. He believed that Jesus had come back to life in the cloth he was buried in. However, Jesus unwrapped himself. He left the burial wrappings in the tomb, and he left the tomb. According to the other gospels, an angel rolled the stone away (see: Matthew 28:2).

See: Tomb; Resurrect (Resurrection) ; Gospel; Angel

20:11-18

Why did John write that the angels were "in white"?

[20:12]

When John wrote that the angels were "in white", he wanted his readers to think that the angels wore white clothes. These clothes were very bright.

See: Angel; White (symbol)

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Why did Mary "not know that it was Jesus"?

[20:14]

Mary did "not know that it was Jesus" because it was dark (see: 20:1). It was too dark for her to see him clearly. Also, she was surprised. She did not expect to see Jesus again after he died and was buried. So she thought the man she saw was the gardener. Mary did not recognize Jesus until he spoke to her. Then she recognized his voice.

Why did Mary say "Rabboni"?

[20:16]

Mary said "Rabboni" because she recognized the man in the garden with her was Jesus. Jesus' followers called him "Rabboni" (the Hebrew word for "teacher"). So now Mary said "Rabboni" to say that she knew it was Jesus.

Why did Jesus say "my brothers"?

[20:17]

Jesus said "my brothers" to speak about his disciples. He wanted to say that he felt that they were close friends.

See: Disciple; Family of God

Why did Jesus say "my Father and your Father, and my God and your God"?

[20:17]

When Jesus said "my Father and your Father, and my God and your God," he wanted to speak about God. That is, "my Father", "your Father", "my God", and "your God" all are ways to speak about the same God. Jesus spoke this way to get Mary to think that in some way God the Father was her "Father" and her "God."

See: God the Father; Children of God

20:19-23

Why were Jesus' disciples hiding "for fear of the Jews"?

[20:19]

Jesus' disciples were hiding because they were afraid the Jews or Romans might arrest and kill them, like they had done to Jesus. Many times the Romans did this with people who followed leaders the Romans executed. Many people knew who followed Jesus. It would be easy for Jewish leaders to tell the Romans about them. So, the disciples hid to keep this from happening.

See: Disciple; Rome (Roman Empire, Caesar)

How did Jesus "come" and "stand in the middle of them" when the doors were locked?

[20:19]

Scholars do not know exactly how Jesus "came" and "stood in the middle of them" when the doors were locked. In some way, after he was resurrected, he could move differently than when he was alive. He was able to come into the room without opening the door.

See: 20:26

See: Resurrect (Resurrection)

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Why did Jesus show the disciples his hands and side?

[20:20]

Jesus showed the disciples his hands and side to prove he was alive. They knew he was crucified. They knew that this left holes in his hands where he was nailed to the cross. They knew a soldier stabbed him with a spear in his side. So Jesus showed them the scars to show it was really him and he was really alive again.

See: Disciple; Crucify (Crucifixion); Cross; Resurrect (Resurrection)

What did Jesus give to the disciples?

[20:21, 20;22]

Jesus gave the disciples three things:

1. Jesus gave them peace. He gave them his peace and helped them when people opposed them and persecuted them. The first time Jesus said "peace to you" (20:19), this was a way the Jews greeted one another. But the second time (20:21), he said it to speak about this power.
2. Jesus wanted them to do something. God the Father sent Jesus into the world to serve him a certain way. He wanted Jesus to die so people could have their sins forgiven. It was also to teach people how to worship and serve God. Now, Jesus told his disciples to people how to worship and serve God.
3. Jesus gave them the Holy Spirit. After this, the Spirit of God lived in Christians in some way.

See: Disciple; Persecute (Persecution) ; God the Father; Atone (Atonement); Sin; Holy Spirit; Indwelling of the Holy Spirit

How could Jesus' disciples forgive sins and not forgive sins?

[20:23]

Jesus' disciples could forgive sins because they served Jesus and Jesus gave them permission to do this. However, they did not have the power to do this. Only Jesus could forgive sins. However, Jesus gave them permission to tell people whether their sins were forgiven.

See: Disciple; Sin; Atone (Atonement)

20:24-29

Who were "the twelve"?

[20:24]

John wrote about "the twelve" to make his readers think about Jesus' closest disciples. Jesus chose twelve men to follow him closely (see: Luke 6:13). Now, because Judas Iscariot betrayed Jesus and killed himself (see: 13:21-30; Acts 1:18), only eleven of them were left. However, John still used the words "the twelve" to write about the ones who were left.

See: Disciple

Why did Thomas say what he said when the other disciples told him Jesus appeared to them?

[20:25]

When the other disciples told Thomas that Jesus appeared to them, Thomas said what he did to tell them that he did not believe what they told him. Thomas was not with the disciples when Jesus appeared and showed them the scars on his body. So it was difficult for him to believe them. So, he said he would have to see the scars himself before he would believe Jesus was resurrected.

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See: Disciple; Resurrect (Resurrection)

How did Jesus "come" and "stand among them" when the doors were closed?

[20:26]

See: John 20:19

Why did Jesus tell Thomas to touch his hands and side?

[20:27]

Jesus told Thomas to touch the scars on his hands and side, to help Thomas believe that he was really alive again.

Why did Thomas say "my Lord and my God"?

[20:28] Thomas said "my Lord and my God" because now he believed Jesus was resurrected. He also believed that Jesus is God. When Thomas said "my Lord", he used the same word that the Old Testament uses to speak about God.

See: Resurrect (Resurrection) ; Old Testament (Law and Prophets); Jesus is God

Who are "those who have not seen, and believed"?

[20:29]

When Jesus said "those who have not seen, and believed," he spoke about all Christians. That is to say, he knew the disciples who saw him after he was resurrected believed in him because they saw him again. However, he also knew that many people would believe in him without seeing him. Jesus told Thomas that God blesses people who believe in him, even when they do not see him with their eyes.

See: Disciple; Resurrect (Resurrection) ; Bless (Blessing)

20:30-31

What are "signs"?

[20:30]

"Signs" are special things that Jesus did. He did these signs to show he is God. He did them to get people to believe in him. John wrote that in his gospel, he wrote down some of the signs Jesus did, but not all of them. This is because Jesus did so many signs.

See: Sign; Jesus is God; Gospel

Why did John write "so that you would believe"?

[20:31]

John wrote that he wrote down some of the signs Jesus did so that his readers would believe in Jesus.

Some scholars think John wanted to help people who do not yet believe in Jesus, to believe in him. Fewer scholars think John wanted to help Christians to trust in Jesus more.

See: Sign

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John 20:1

first day of the week

"Sunday"

she saw the stone rolled away

"she saw that someone had rolled away the stone"

John 20:2

disciple whom Jesus loved

This phrase appears to be the way that John refers to himself throughout his book. Here the word "love" refers to brotherly love or love for a friend or family member.

They took away

The author uses the word "they" here to show that Mary Magdalene did not know who took the Lord away. She was probably thinking of the Jews or Romans, but it would be best to translate using your language's way of leaving the actor or actors unknown.

the Lord ... laid him

"the Lord's dead body ... laid it"

John 20:3

the other disciple

John is referring to himself here as "the other disciple," rather than including his name.

John 20:5

linen cloths

These were the burial cloths that people had used to wrap the body of Jesus.

John 20:7

cloth that had been on his head

"cloth that someone had used to cover Jesus's face"

but was folded up in a place by itself

"but someone had folded it and put it aside, separate from the linen cloths"

John 20:8

he saw and believed

"he saw these things and now believed that Jesus had risen from the dead"

John 20:9

they still did not know the scripture

These words refer to the disciples. Possible meanings are 1) they did not know that that scripture exists or 2) they did not understand that that scripture said that Jesus would come alive again.

rise

become alive again

the dead

All those who have died. This expression describes all dead people together in the underworld.

John 20:10

went back home again

"went back to where they were staying in Jerusalem"

John 20:12

She saw two angels in white

"She saw two angels dressed in white clothing"

John 20:13

Because they took away my Lord, and I do not know where they have put him

"Because they took away the body of my Lord, and I do not know where they have put it"

John 20:15

if you have taken him away, tell me where you have put him, and I will take him away

"if you have taken his dead body away, tell me where you have put it, and I will take it away"

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John 20:16

Rabboni

The word "Rabboni" means "teacher" in Aramaic.

Aramaic

This was the language that the Jews in Judea spoke among themselves. Some translations say "Hebrew," following the form of the Greek word.

John 20:17

brothers

Jesus used the word "brothers" to refer to his disciples.

I will go up to my Father and your Father, and my God and your God

"I am about to return to heaven to be with my Father and your Father, to the one who is my God and your God"

John 20:18

Mary Magdalene came and told the disciples

"Mary Magdalene went to where the disciples were and told them"

John 20:19

that day, the first day of the week

This refers to Sunday.

the doors being locked where the disciples were

"the disciples had locked the doors where they were"

for fear of the Jews

"because they were afraid that the Jewish leaders might arrest them"

Peace to you

This is a common greeting that means "May God give you peace" .

John 20:23

they are forgiven

"God will forgive them"

whoever's sins you keep back

"If you do not forgive another's sins"

they are kept back

"God will not forgive them"

John 20:24

Didymus

This is a male name that means "twin."

John 20:25

disciples later said to him

The word "him" refers to Thomas.

Unless I see ... his side, I will not believe

"I will believe only if I see ... his side"

in his hands ... into his side

The word "his" refers to Jesus.

John 20:26

his disciples

The word "his" refers to Jesus.

while the doors were closed

"when they had locked the doors"

John 20:27

Do not be unbelieving, but believe

"This is what is most important for you to do: you must believe"

believe

"put your trust in me"

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John 20:29

you have believed

"you have believed that I am alive"

Blessed are those

This means "God gives great happiness to those."

who have not seen

"who have not seen me alive"

John 20:30

signs

The word "signs" refers to miracles that show that God is the all-powerful one who has complete authority over the universe.

signs that have not been written in this book

"signs that the author did not write about in this book"

John 20:31

but these have been written

"but the author wrote about these signs"

Son of God

This is an important title for Jesus.

life in his name

"you may have life because of Jesus"

life

This refers to spiritual life.

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Chapter 21

[1] After these things Jesus revealed himself again to the disciples at the Sea of Tiberias. This is how he revealed himself: [2] Simon Peter was together with Thomas called Didymus, Nathaniel from Cana in Galilee, the sons of Zebedee, and two other disciples of Jesus. [3] Simon Peter said to them, "I am going fishing." They said to him, "We, too, will come with you." They went and got into a boat, but they caught nothing during the whole night.

[4] Now, when it was already early in the morning, Jesus stood on the beach, but the disciples did not know it was Jesus. [5] So Jesus said to them, "Young men, do you have anything to eat?"

They answered him, "No."

[6] He said to them, "Throw your net on the right side of the boat, and you will find some." So they threw their net and were not able to draw it in because of the large number of fish.

[7] Then the disciple whom Jesus loved said to Peter, "It is the Lord." When Simon Peter heard that it was the Lord, he tied up his outer garment (for he was undressed), and threw himself into the sea. [8] The other disciples came in the boat (for they were not far from the land, about two hundred cubits off), and they were pulling the net full of fish. [9] When they got out upon the land, they saw a charcoal fire there and fish laid on it, with bread.

[10] Jesus said to them, "Bring some of the fish that you have just caught." [11] Simon Peter then went up and drew the net to land, full of large fish, 153 of them, but even with so many, the net was not torn.
[12] Jesus said to them, "Come and eat breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. [13] Jesus came, took the bread, and gave it to them, and the fish also. [14] This was the third time that Jesus revealed himself to the disciples after he had risen from the dead.

[15] After they ate breakfast, Jesus said to Simon Peter, "Simon son of John, do you love me more than these?"

Peter said to him, "Yes Lord, you know that I love you."

Jesus said to him, "Feed my lambs."

[16] He said to him again a second time, "Simon son of John, do you love me?"

Peter said to him, "Yes Lord, you know that I love you."

Jesus said to him, "Shepherd my sheep."

[17] He said to him a third time, "Simon son of John, do you love me?"

Peter was sorrowful because Jesus had said to him a third time, "Do you love me?" He said to him, "Lord, you know all things, you know that I love you."

Jesus said to him, "Feed my sheep.

[18] Truly, truly, I say to you, when you were young, you used to gird yourself and walk wherever you wanted, but when you become old, you will stretch out your hands, and someone else will gird you and carry you where you will not want to go."

[19] Now Jesus said this in order to indicate with what kind of death Peter would glorify God. After he had said this, he said to Peter, "Follow me."

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[20] Peter turned around and saw the disciple whom Jesus loved following them, the one who had also leaned back against the side of Jesus at the dinner and who had said, "Lord, who is the one who will betray you?" [21] Peter saw him and then said to Jesus, "Lord, what will this man do?"

[22] Jesus said to him, "If I want him to stay until I come, what is that to you? Follow me."

[23] So this statement spread among the brothers, that that disciple would not die. Yet Jesus did not say to Peter that the other disciple would not die, but, "If I want him to stay until I come, what is that to you?"

[24] This is the disciple who testifies about these things, and who wrote these things, and we know that his testimony is true. [25] There are also many other things that Jesus did. If each one were written down, I suppose that even the world itself could not contain the books that would be written.

John 21

21:1-14

Where is the "Sea of Tiberias"?

[21:1]

The Sea of Tiberias is another name for the Sea of Galilee. Some people called it this to honor the Roman Emperor Tiberius.

See Map: Sea of Galilee

See: Rome (Roman Empire, Caesar)

Who were the disciples to whom Jesus appeared?

[21:2]

Jesus appeared to seven disciples by the Sea of Galilee:

- Simon, who Jesus named Peter (see: Matthew 4:18-22, Mark 1:16-18, Luke 5:1-11, and John 1:35-51).
- Thomas, who was also called Didymus (see: John 11:16, John 14:5, and John 20:24-21:1).
- Nathaniel from Cana in Galilee, who was also named Bartholomew (see: John 1:43-51).
- The sons of Zebedee, James and John (see: Matthew 20:20-28, Mark 1:19-20, and Mark 3:17).
- Two disciples whose names John did not write.

See: Disciple

Why did Peter and some other disciples go fishing?

[21:3]

Scholars disagree about why Peter and the other disciples went fishing.

Some scholars believe Peter and these disciples returned to their old job of fishing. Jesus had appeared a few times, but most of the time people could not see him. So these scholars think the disciples did not believe Jesus was going to do anything more.

Other scholars think these disciples were fishing because they needed food. They also needed to earn some money by selling fish. They were waiting for Jesus to tell them what he wanted them to do.

See: Disciple

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Why did the disciples "not know it was Jesus"?

[21:4]

The disciples "did not know it was Jesus" because they were too far away. Also, it was early morning. So they could not see who it was.

Who is "the disciple whom Jesus loved"?

[21:7]

When John wrote about the "disciple whom Jesus loved", he wanted his readers to think about himself. John often wrote about himself by writing "other disciple" or "disciple whom Jesus loved" (See: John 13:23, John 18:15-16, John 20:3-8). Scholars think John wrote this way because he wanted to be humble.

Why did the disciple whom Jesus loved call Jesus "the Lord"?

[21:7]

The disciple whom Jesus loved called Jesus "the Lord" to honor him. This disciple was John. He first recognized the man was Jesus. He said to Peter the man was “the Lord.” John that understood Jesus is God. So he used a word that many people used to honor God.

The Greek word that is translated as "the Lord" is the same word that the Jews used when speaking about God. Therefore, whenever Jesus is called this, the Jews would have thought about God. They would have thought that people were saying that Jesus is God.

See: Lord; Jesus is God; Disciple

Was Peter naked while he fished?

[21:7]

Peter was not naked while he fished. But he wore only a robe as an outer garment. So, Peter tied his robe around him before he jumped into the water.

Why did Peter "throw himself into the sea"?

[21:7]

Peter "threw himself into the sea" to swim to shore to see Jesus. He was excited that Jesus had come. So he wanted to get to shore as fast as he could. He also needed to go to the shore to pull the net full of fish onto the shore (see: 21:11). To throw oneself into the sea is to jump out of the boat and into the water.

How far is "two hundred cubits"?

[21:8]

Two hundred cubits is about 90 metres.

How did John know there were 153 fish?

[21:11]

John does not say how he knew there were 153 fish. Some scholars think God wanted to say something special about the number of fish. But most scholars think John knew they caught exactly 153 fish. Fishermen like to count their fish.

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Why did John write that this was "the third time Jesus showed himself to the disciples after he had risen from the dead"?

[21:14]

John wrote that this was "the third time Jesus showed himself to the disciples after he had risen from the dead" so his readers would think about the first two times that John wrote about when Jesus appeared to the disciples. The first appearance was when Jesus appeared to all of the disciples except Thomas. This happened on Sunday after the crucifixion (see: John 20:19-23). He appeared again to all the disciples a week later (see: John 20:24-29). This is the third time he appeared to seven disciples that Jesus was writing about.

See: Resurrect (Resurrection) ; Disciple; Crucify (Crucifixion)

21:15-25

Why did Jesus call Peter "Simon Peter" and "Simon son of John"?

[21:15]

When Jesus called Peter "Simon Peter" and "Simon son of John", he used different names for Peter. Simon was the name his parents gave him when he was born. Jesus had named him Peter, so he was often called Simon Peter after that (see: Matthew 16:16, Luke 22:31-34, and John 18:10). Peter was also called the son of John because his father's name was John (see: Matthew 16:17).

Who did Jesus speak about when he said "more than these"?

[21:15]

When Jesus said "more than these", he wanted Peter to think about the other disciples. Jesus asked Peter if Peter loved him more than the other disciples loved him.

See: Disciple

Who are the "lambs" and "sheep" that Jesus spoke about?

[21:15, 21:16, 21:17]

When Jesus spoke about "lambs" and "sheep", he used a metaphor for new Christians. He wanted to say that they had a lot to learn about God and Jesus. Peter had to teach them these things. So Jesus used a metaphor about feeding sheep to speak about this teaching.

See: Metaphor; Shepherd

Why did Peter say that Jesus "knew all things"?

[21:17]

Peter said that Jesus "knew all things" because he had followed Jesus long enough to know that Jesus was very wise. In fact, he knew that Jesus is God. So, because God knows all things, Jesus must know all things. Jesus knows all things (see: Matthew 12:25, Matthew 22:18, Mark 2:8, Luke 6:8, Luke 11:17, Luke 16:15, and John 2:25).

See: Jesus is God

What did Jesus want Peter to think when he spoke what he spoke in 21:18?

[21:18]

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When Jesus spoke what he spoke in 21:18, he wanted Peter to think about how Peter would die. He wanted to say that Peter would be crucified. In the Roman world, speaking about "stretching out" the hands was a way to speak about crucifixion.

Nobody wanted to die by being crucified. So Jesus said Peter would have to go where he would not want to go.

Scholars think Peter was crucified in Rome during the rule of the Roman Emperor Nero. This was about 30 years after Jesus said these words.

See: Crucify (Crucifixion)

Why did Jesus tell Peter to “follow me”?

[21:19]

Jesus told Peter to "follow" him because he knew Peter was not certain if Jesus still wanted Peter as a disciple. Peter had denied Jesus three times before Jesus was crucified (see: John 18:17-27). So Peter did not know if Jesus still wanted him. Peter did not know what he should do now. Jesus answered this question Peter thought about but did not ask. Jesus made it very clear to Peter what he should do. Peter should continue to follow Jesus.

See: Disciple

Who was the other disciple Peter asked about?

[21:20]

The other disciple Peter asked about was John. Peter wanted to know about John’s life and death. Jesus told Peter to focus on his own life and death, not John’s. Peter needed to obey what God wanted him to do, and John needed to obey what God wanted him to do. Each Christian must follow Jesus by obeying him and doing the things he wants them to do.

See: Disciple

Why did John write 21:23?

[21:23]

John wrote 21:23 to make clear what Jesus said. Some people thought Jesus told Peter that John would not die until Jesus returns to earth.However, Jesus did not want Peter to think about this. Peter must follow Jesus, and John must follow Jesus. They should not compare themselves to each other. Each disciple must obey Jesus and do the things he wants them to do.

See: Jesus' Return to Earth

Who is the disciple who wrote this book?

[21:24]

John is the disciple who wrote this book. John never called himself by his name in this gospel. He did not want to take any attention away from Jesus. John wanted the readers of this gospel to remember Jesus, not John.

See: Disciple; Gospel; Savior; Messiah (Christ)

Why did John write?

[21:25]

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John explained in 21:25 that Jesus did many other things. John did not write all these things in his gospel. These other things were amazing things. They were amazing because Jesus did them. But there were so many of them that John could not write all of them down.

See: Gospel

John 21:5

Young men

"My dear friends."

John 21:6

you will find some

"you will catch some fish in your net"

draw it in

"pull the net in"

John 21:7

loved

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves. This kind of love cares for others, no matter what they do.

he tied up his outer garment

"he secured his outer garment around him" or "he put on his tunic"

for he was undressed

"for he had taken off some of his clothes"

threw himself into the sea

"jumped into the sea and swam to shore"

John 21:8

two hundred cubits

"90 meters." A cubit was a little less than half a meter.

John 21:11

Simon Peter then went up

"So Simon Peter went back to the boat"

drew the net to land

"pulled the net to the shore"

full of large fish, 153

"full of large fish, one hundred and fifty-three."

John 21:12

breakfast

the morning meal

John 21:14

the third time

You can translate this ordinal term as "time number 3."

John 21:15

do you love me

The kind of love that comes from God is focused on having good things happen to others even when those good things do not happen to the one who loves.

you know that I love you

When Peter answers, he uses the word for "love" that refers to brotherly love or love for a friend or family member.

Feed my lambs

"Feed the people I care for"

John 21:16

Shepherd my sheep

"Care for the people I care for"

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John 21:17

do you love me

This time when Jesus asks this question he uses the word for "love" that refers to brotherly love or love for a friend or family member.

Feed my sheep

"Care for the people I care for"

John 21:18

you used to gird yourself ... someone else will gird you

"you used to dress yourself ... someone else will dress you"

John 21:19

to indicate with what kind of death Peter would glorify God

"to indicate that Peter would die on a cross to honor God"

Follow me

"Keep on being my disciple"

John 21:20

the disciple whom Jesus loved

John refers to himself in this way throughout the book, rather than mentioning his name.

loved

This is the kind of love that comes from God and always desires the good of others, even when it does not benefit oneself. This kind of love cares for others, no matter what they do.

at the dinner

This is a reference to the Last Supper

John 21:21

Peter saw him

Here "him" refers to "the disciple whom Jesus loved."

Lord, what will this man do?

"Lord, what will happen to this man?"

John 21:22

Jesus said to him

"Jesus said to Peter"

If I want him to stay

Here "him" refers to the "disciple whom Jesus loved"

I come

This refers to Jesus's second coming, his return to earth from heaven.

what is that to you?

"that is not your concern." or "you should not be concerned about that."

John 21:23

among the brothers

Here "the brothers" refers to all the followers of Jesus.

John 21:24

the disciple

"the disciple John"

who testifies about these things

"who has seen all these things"

we know

"we who trust in Jesus know"

John 21:25

If each one were written down

"If someone wrote down all of them"

even the world itself could not contain the books

John exaggerates to emphasize that Jesus did many more miracles than what people could write about in many books.

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the books that would be written

"the books that people could write about what he did"

Introduction to the Book of Acts

Who wrote this letter?

Luke wrote the book of Acts. He was a Gentile doctor from Antioch, He also wrote the gospel of Luke

See: Gentile; Gospel

See Map: Antioch

To whom did Luke write?

Luke wrote this book to Theophilus. This was the same man to whom he wrote the gospel of Luke to Theophilus. Theophilus can be translated as “friend of God.” Some scholars think that Theolophilis was a man who helped Luke. Perhaps he helped him to write this book by giving him money. Other scholars think Luke wrote to anyone who loves God. That is, he wrote to all Christians.

See: Gospel

What did Luke write about in Acts?

Luke wrote about church as more people believed in Jesus. He wrote about the days immediately after Jesus’ death and resurrection until the time when Paul arrived in Rome. Luke wrote about the great things the Holy Spirit did to help people to know about Jesus. He also wrote about how both the Jews and Gentiles believed in Jesus.

See: Church; Resurrect (Resurrection);Holy Spirit; Gentile

See Map: Rome

Why did Luke write this letter?

Luke wrote this letter so that people would know what happened to the Christians after Jesus died and was resurrected. He wanted people to know that both the Jews and the Gentiles could be Christians. He wanted all people to believe in Jesus.

See: Resurrect (Resurrection); Gentile

Outline of the Book of Acts

1. The beginning of the church (1:1–2:41)
2. The early church in Jerusalem (2:42–6:7)
3. Increasing opposition to the gospel and persecution (6:8–7:60)
4. The persecution of the church and Philip's ministry (8:1–40)
5. Paul becomes an apostle (9:1–31)
6. The ministry of Peter and the first Gentile Christians (9:32–12:24)
7. Paul, the apostle to the Gentiles, Law of Moses, and the gathering of church leaders in Jerusalem (12:25–16:5)
8. The church growing and many people becoming Christians (16:6–19:20)
9. Paul travels to Jerusalem and becomes a prisoner in Rome (19:21–28:31)

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See: Church; Gospel; Persecute (Persecution); Apostle; Gentile; Law of Moses

Acts

Chapter 1

[1] The former account I wrote, Theophilus, told all that Jesus began to do and to teach, [2] until the day that he was taken up, after he had given commands through the Holy Spirit to the apostles he had chosen. [3] After his suffering, he presented himself alive to them with many convincing proofs. For forty days he appeared to them, and he spoke about the kingdom of God.

[4] When he was meeting together with them, he commanded them not to leave Jerusalem, but to wait for the promise of the Father, about which he said, "You heard from me [5] that John indeed baptized with water, but you will be baptized with the Holy Spirit in a few days."

[6] When they were assembled together they asked him, "Lord, is this the time you will restore the kingdom to Israel?" [7] He said to them, "It is not for you to know the times or the seasons which the Father has determined by his own authority. [8] But you will receive power when the Holy Spirit comes upon you, and you will be my witnesses both in Jerusalem and in all Judea and Samaria, and to the ends of the earth."
[9] When the Lord Jesus had said these things, as they were looking up, he was raised up, and a cloud hid him from their eyes. [10] While they were looking intensely to heaven as he went, suddenly, two men stood by them in white clothing. [11] They said, "You men of Galilee, why do you stand here looking into heaven? This Jesus, who has been taken up from you into heaven, will return in the same manner as you saw him going into heaven."

[12] Then they returned to Jerusalem from the mountain that is called Olives, which is near to Jerusalem, a Sabbath day's journey. [13] When they arrived, they went up into the upper chamber, where they were staying. They were Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James. [14] They all were devoted with one purpose to prayer, together with the women, and Mary the mother of Jesus, and his brothers.

[15] In those days Peter stood up in the midst of the brothers, about 120 names, and said, [16] "Brothers, it was necessary that the scripture should be fulfilled, that the Holy Spirit spoke before by the mouth of David concerning Judas, who guided the ones who arrested Jesus.
[17] For he was one of us and received a share of this ministry." [18] (Now this man bought a field with the earnings he received for his wickedness, and there he fell headfirst, and his body burst open, and all his intestines poured out.
[19] All those living in Jerusalem heard about this, so they called that field in their language "Akeldama," that is, "Field of Blood.")
[20] "For it is written in the Book of Psalms,

> 'Let his field be made desolate,
> and do not let even one person live there';
> 'Let someone else take his position of leadership.'

[21] It is necessary, therefore, that one of the men who accompanied us all the time the Lord Jesus went in and out among us, [22] beginning from the baptism of John to the day that he was taken up from us, become a witness with us of his resurrection." [23] They put forward two men, Joseph called Barsabbas, who was also called Justus, and Matthias.
[24] They prayed and said, "You, Lord, know the hearts of all people, so reveal which of these two is the one whom you have chosen [25] to take the place in this ministry and apostleship from which Judas turned away to go to his own place." [26] They cast lots for them, and the lot fell to Matthias, and he was numbered with the eleven apostles.

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Acts 1 Commentary

1:1-11

What does the kingdom of God mean in this passage?

[1:3]

In this passage, the “kingdom of God” means two different things.

God rules over everything. However, some scholars think that Christians agree for him to rule over themselves now in this life. This is why they obey him and trust in him. When Luke says that God rules over his kingdom, he means that these Christians agree to trust in him and obey him. But this is not the same as God ruling over the whole world, because most people still reject Jesus.

God rules over everything, but other scholars believe that he will also rule over the earth when Jesus comes back to earth and stays here. These scholars think that this is what Jesus was talking about in 1:3.

Most Jews thought that the Messiah would free Israel from the Gentiles ruling them. Some scholars believe that this meant that the nation of Israel would be free once again. They believe that Jesus will do this for Israel in the future and it will last forever.

Other scholars think that Jesus was talking about a new kind of kingdom. In this kingdom, Christians agree for God to rule over themselves, and they will obey him. While Jesus has always ruled over everything, he now rules over Christians in a special way. They also believe that Christians are the new “people of God” and therefore can also be called Israel.

See: Kingdom of God; People of God; Messiah (Christ); Jesus' Return to Earth; Gospel; Glory (Glorify)

Why did the disciples wait for the Holy Spirit?

[1:4, 1:5]

What the disciples waited for was for the Holy Spirit to do something new and different. They waited for him to give them his power in a new way. This new way would begin a new time when God would do new things for mankind.

See: Indwelling of the Holy Spirit; Disciple

How is a person baptized with the Holy Spirit?

[1:5]

To baptize something means to dip it into water or to cover it with water. The Jews dipped things in water to make them pure, that is, so they could use them as the Law of Moses instructed them. They also bathed themselves in order to make themselves pure or clean, that is, so that God would continue to accept them as his people.

In the same way, some scholars think that God baptizes people with the Holy Spirit when they begin to believe in Jesus. When God does that, he joins that person to himself. That person then becomes part of the Church, which is also called the “body of Christ.”

However, other scholars think that when God baptizes a person with the Spirit, he makes that person able to do miracles, such as speaking in unknown languages. However, only some Christians experience this.

See: Baptize (Baptism); Indwelling of the Holy Spirit

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How does one receive the Holy Spirit?

[1:8]

See: Indwelling of the Holy Spirit

Why did Jesus talk about how the church would grow?

[1:8]

In 1:8 Jesus told his disciples how the Church will grow, that is, how more people would believe in him. Jesus said, “In Jerusalem, in all of Judea and Samaria, and to the ends of the earth.” In the book of Acts, Luke tells how the Christians announced the gospel to people in these places, first in Jerusalem, next in Judea and Samaria, and finally much farther away, in Greece and in Rome.

See: Gospel; Israel; Samaria

What is the purpose of the church?

[1:8]

Christians are to tell people about God. They are also to share the gospel with everyone, no matter where they come from. They are to continue doing this until the whole world hears the gospel. This is the work that the church must do.

The church is able to do this by the power of the Holy Spirit, who is always with the church. The nation of Israel did not always have the Holy Spirit with it. But in the church, the Holy Spirit lives in all Christians. Because of this, Christians have become the primary means by which God draws people to himself.

See: Church; Gospel; Indwelling of the Holy Spirit; Israel

See Map: Jerusalem and Judea

1:12-26

Who were the apostles?

[1:13]

Eleven apostles were mentioned in 1:13. They are not always called by the same name in Scripture. However, they were the same eleven men.

Jewish people often had Greek names in addition to their Hebrew names. For example, Simon Peter had a Hebrew name (Simon) and a Greek name (Peter). He is sometimes called by one name, sometimes by the other, and sometimes by both.

Judas, son of James, is also called Thaddeus. Simon the zealot is also called Simon the Canaanite. Thomas is also called Didymus ("twin" in Greek). James is identified as a son of Zebedee (see: Matthew 4:21)

See: Mark 6:7-13, Matthew 10, and Luke 9:1-6

See: Apostle

Who were the “zealous people”?

[1:13]

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The “zealous people” were a group of Jews who wanted to stop the Romans from ruling their own nation. The zealous people were often willing to fight with violent force in order to stop the Romans. They may have even murdered leaders in the government.

In 1:13 Luke shows that Simon was a member of this group. Scripture probably referred to Simon as a zealous person in order to tell him apart from Simon Peter. Scholars think that Simon did not continue to act as a zealous person after he started following Jesus.

See: Matthew 10:4

See: Zeal (Zealous, Zealot)

Who were Jesus’ “brothers”?

[1:14]

“Brothers” usually referred to brothers born from the same mother. However, it also refers to Christians together. They are brothers because they believe in Jesus. Most scholars believe 1:14 referred to Jesus’ brothers who were born from Mary, his mother. But perhaps “brothers” in 1:14 referred to Christians.

See: Family of God; Family of Jesus

Why were Jesus’ brothers praying?

[1:14]

If brothers referred to other Christians, then they were obeying Jesus’ command to pray.

Brothers might have also referred to Jesus’ brothers who were also born from Mary. However, these brothers did not believe in Jesus before he died on the cross. It would have been surprising for them to obey the commands of Jesus if they did not believe in him. Therefore, they probably came to believe in Jesus after he died and rose again.

See: Matthew 12:46-50, Galatians 1:18-19, 1 Corinthians 15:7, and Mark 6:3

See: Family of God; Family of Jesus

How did Judas Iscariot die?

[1:18]

Matthew said that Judas hanged himself (see: Matthew 27:5). In the book of Acts, Luke perhaps told what happened to Judas’ body after he died. If no one found his body, it would have decomposed and, after some time, have fallen down to the ground. The rotten corpse could easily have burst open.

Was the role of apostle possible only in the very early Church?

[1:20, 1:21, 1:22]

Some scholars think that only the first Christians could be “apostles.” They think this, because in 1:21-22 Luke says who could be an apostle. To be an apostle, a man had to be someone who had followed Jesus while Jesus lived on earth. He also had to have seen Jesus after he rose from the dead. This is why only people who lived in the time of Jesus could be apostles.

However, some scholars think that God still makes certain people able to be apostles. These people are of course different from the twelves apostles in the time of the first Christians.

Still other scholars think that the apostles sinned in selecting Matthias as the twelfth apostles. They do not think that God wanted Matthias to replace Judas Iscariot; they think that God wanted Paul instead.

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These scholars say that the disciples sinned when they cast lots in order to find out what God wanted. It is true that Israelites cast lots in order to know what God wanted (see: Leviticus 16:8-10 and Numbers 26:55-56. Also, the book of Proverbs appears to permit the casting of lots (see: Proverbs 16:33.

However, most scholars do not think that Christians should cast lots. Few Christians cast lots today. Some scholars say that people who cast lots do sorcery. Others scholars say that Christians do not need to cast lots, because the Holy Spirit now lives in them and guides them.

See: Acts 6:2

See: Apostle; Cast Lots; Gifts of the Holy Spirit;Will of God

Why were there twelve apostles?

[1:26]

In Matthew 19:28, Jesus prophesied that the twelve apostles would judge the twelve tribes of Israel. This is probably the reason that the apostles appointed another disciple to replace Judas Iscariot.

In addition to this, some scholars believe that the Church has replaced Israel as the people of God. They think that the twelve apostles represent this new Israel. However, other scholars believe that the church and Israel remain distinct groups.

See: Luke 22:30

See: Apostle; Prophecy (Prophesy) ; Church; Israel

Acts 1:1

The former account I wrote

The "former account" is the Gospel of Luke.

Theophilus

Luke wrote this book to a man named Theophilus. Some translations follow their own culture's way of addressing a letter and write "Dear Theophilus" at the beginning of the sentence. Theophilus means "friend of God"

Acts 1:2

until the day that he was taken up

"until the day on which God took him up to heaven" or "until the day that he ascended into heaven"

Acts 1:3

After his suffering

This refers to Jesus's suffering and death on the cross.

he presented himself alive to them

Jesus appeared to his apostles and to many other disciples.

Acts 1:4

the promise of the Father, about which he said

"the Holy Spirit, whom the Father promised to send, about whom Jesus said"

Acts 1:5

John indeed baptized with water ... baptized with the Holy Spirit

Jesus contrasts how John baptized people in water with how God would baptize believers in the Holy Spirit.

you will be baptized

"God will baptize you"

Acts 1:6

is this the time you will restore the kingdom to Israel

"will you now make Israel a great kingdom again"

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Acts 1:7

the times or the seasons

"the exact time"

Acts 1:8

you will receive power ... and you will be my witnesses

"God will empower you ... to be my witnesses"

to the ends of the earth

Possible meanings are 1) "all over the world" or 2) "to the places on earth that are farthest away"

Acts 1:9

as they were looking up

"as they were looking up at the sky"

he was raised up

"he rose up into the sky" or "God raised him up into the sky"

a cloud hid him from their eyes

"a cloud blocked their view so that they could no longer see him"

Acts 1:11

will return in the same manner

Jesus ascended into the sky, through the clouds, and the clouds hid him. He will return from the sky, through (or on) the clouds, and people will be able to see him.

Acts 1:12

Then they returned

"The apostles returned"

a Sabbath day's journey

"about one kilometer away"

Acts 1:13

the upper chamber

"the room on the upper level of the house"

Acts 1:14

They all were devoted ... to prayer

They all spent much time ... praying

with one purpose

The phrase "with one purpose" translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

Acts 1:15

In those days

"During that time"

names

"people"

in the midst of the brothers

Here the word "brothers" refers to fellow believers and includes both men and women.

Acts 1:16

it was necessary that the scripture should be fulfilled

"the things that we read about in scripture had to take place"

by the mouth of David

"through the words of David"

Acts 1:18

Now this man

The words "this man" refers to Judas Iscariot.

the earnings he received for his wickedness

The words "his wickedness" refer to Judas Iscariot's betraying Jesus to the people who killed him.

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there he fell headfirst, and his body burst open, and all his intestines poured out

This suggests that Judas fell from a high place, rather than just falling down. The fall was severe enough to cause his body to burst open. Other passages of scripture mention that he hanged himself.

Acts 1:19

Field of Blood

When the people living in Jerusalem heard of the way in which Judas died, they renamed the field.

Acts 1:20

Let his field be made desolate

Possible meanings are 1) that the word "field" refers to the field where Judas died or 2) that the word "field" refers to Judas's dwelling place and is a metaphor for his family line.

be made desolate

"become empty"

Acts 1:21

It is necessary, therefore

Based on the scriptures that he quoted and on what Judas had done, Peter tells the group what they must do.

the Lord Jesus went in and out among us

"the Lord Jesus lived among us"

Acts 1:22

beginning from the baptism of John

Possible meanings: 1) "beginning from when John baptized Jesus" or 2) "beginning from when John baptized people"

to the day that he was taken up from us

"until the day when Jesus left us and rose up to heaven" or "until the day that God took him up from us"

become a witness with us of his resurrection

"must begin to testify with us about his resurrection"

Acts 1:23

They put forward two men

"They proposed two men who fulfilled the requirements that Peter listed"

Joseph called Barsabbas, who was also called Justus

"Joseph, whom people also called Barsabbas and Justus"

Acts 1:24

They prayed and said

"The believers prayed together and one of the apostles said"

You, Lord, know the hearts of all people

"You, Lord, know the thoughts and motives of everyone"

Acts 1:25

to take the place in this ministry and apostleship

"to take Judas's place in this apostolic ministry" or "to take Judas's place in serving as an apostle"

from which Judas turned away

"which Judas stopped fulfilling"

to go to his own place

"to go where he belongs"

Acts 1:26

They cast lots for them

The apostles cast lots to decide between Joseph and Matthias.

the lot fell to Matthias

The lot indicated that Matthias was the one to replace Judas.

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he was numbered with the eleven apostles

"the believers considered him to be an apostle with the other eleven"

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Chapter 2

[1] When the day of Pentecost came, they were all together in the same place. [2] Suddenly a sound like the rush of a
violent wind came from heaven, and it filled the whole house where they were sitting. [3] There appeared to them
tongues like fire that were distributed, and they sat upon each one of them. [4] They were all filled with the Holy
Spirit and began to speak in other tongues, as the Spirit gave them the ability.

[5] Now there were Jews who were living in Jerusalem, godly men, from every nation under heaven. [6] When this
sound was heard, the multitude came together and was confused because everyone heard them speaking in his
own language. [7] They were amazed and marveled; they said, "Really, are not all these who are speaking
Galileans?
[8] Why is it that we are hearing them, each in our own language in which we were born? [9] Parthians and Medes
and Elamites, and those who live in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, [10] Phrygia and
Pamphylia, in Egypt and the parts of Libya toward Cyrene, and visitors from Rome, [11] Jews and proselytes, Cretans
and Arabians—we hear them telling in our languages about the mighty works of God."
[12] They were all amazed and perplexed; they said to one another, "What does this mean?" [13] But others mocked
and said, "They are full of new wine."

[14] But Peter stood with the eleven, raised his voice, and declared to them, "Men of Judea and all of you who live at
Jerusalem, let this be known to you; pay attention to my words. [15] For these people are not drunk as you assume,
for it is only the third hour of the day.
[16] But this is what was spoken through the prophet Joel:
[17] 'It will be in the last days,' God says,
'I will pour out my Spirit on all flesh.
Your sons and your daughters will prophesy,
your young men will see visions,
and your old men will dream dreams.
[18] Surely on my servants
and my female servants in those days
I will pour out my Spirit, and they will prophesy.
[19] I will show wonders in the sky above
and signs on the earth below,
blood, fire, and vapor of smoke.
[20] The sun will be turned to darkness
and the moon to blood
before the great and remarkable
day of the Lord comes.
[21] It will be that everyone who calls
on the name of the Lord will be saved.'

[22] Men of Israel, hear these words: Jesus of Nazareth was a man accredited to you by God with the mighty deeds
and wonders and signs which God did through him in your midst, as you yourselves know. [23] This man was
handed over by God's predetermined plan and foreknowledge; and you, by the hand of lawless men, put him to
death by nailing him to a cross. [24] But God raised him up, freeing him from the agonies of death, because it was
impossible for him to be held by it.
[25] For David says about him,
'I saw the Lord always before my face,
for he is beside my right hand
so that I should not be moved.
[26] Therefore my heart was glad
and my tongue rejoiced.
Also, my flesh will live in hope.
[27] For you will not abandon my soul to Hades,
neither will you allow

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your Holy One to see decay.
[28] You have made known to me the ways of life;
you will make me full of gladness with your face.'

[29] Brothers, it is proper for me to speak to you confidently about the patriarch David, that he both died and was buried, and his tomb is with us to this day. [30] Therefore, he was a prophet and knew that God had sworn with an oath to him that he would set one of the fruit of his loins on his throne. [31] He saw what was to happen in the future and spoke about the resurrection of the Christ, that he was neither abandoned to Hades, nor did his flesh see decay.
[32] This Jesus—God raised him up, of which we all are witnesses. [33] Therefore, having been exalted to the right hand of God and having received the promised Holy Spirit from the Father, he has poured out what you see and hear.
[34] For David did not ascend to the heaven, but he says,
'The Lord said to my Lord,
"Sit at my right hand
[35] until I make your enemies
the footstool for your feet."'

[36] Therefore, let all the house of Israel certainly know that God has made him both Lord and Christ, this Jesus whom you crucified."

[37] Now when they heard this, they were pierced in their hearts, and said to Peter and the rest of the apostles, "Brothers, what must we do?"

[38] Then Peter said to them, "Repent and be baptized, each of you, in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. [39] For the promise is to you and to your children and to all who are far off, as many people as the Lord our God will call."
[40] With many other words he testified and exhorted them, saying, "Be saved from this perverse generation." [41] Then they received his word and were baptized, and there were added in that day about three thousand souls. [42] They devoted themselves to the apostles' teaching and fellowship, in the breaking of bread and in prayers.

[43] Fear came upon every soul, and many wonders and signs were done through the apostles. [44] All who believed were together and had all things in common, [45] and they sold their property and possessions and distributed them to all, according to the needs anyone had.
[46] So day after day they devoted themselves with one purpose in the temple. They also broke bread in homes, and they shared food together with glad and generous hearts, [47] praising God and having favor with all the people, and every day the Lord added to their number those who were being saved.

Acts 2

2:1-4

What was the day of Pentecost?

[2:1]

Pentecost was a Jewish festival. This festival came 50 days after the Passover week ended. It was one of the three most important festivals in the Jewish faith. For these three festivals, the Law of Moses made all Jewish men come to Jerusalem to “appear before the Lord” (see: Deuteronomy 16:16). These men brought offerings of the grain from the summer wheat harvest. These offerings gave thanks to God for helping the harvest. Pentecost was also called “The Feast of Weeks.” It was celebrated seven weeks after the Passover week ended (see: Leviticus 23:15).

The Feast of Pentecost brought the most visitors of Jews and Gentiles who believed in God to Jerusalem. It was the best time of year to travel. Some scholars think this is why God chose the Pentecost festival to baptize the followers of Jesus with the Holy Spirit. That is, the most people possible were there to see it.

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See: Passover; Pentecost; Law of Moses; Baptize (Baptism)

Who was there when the Holy Spirit came?

[2:1]

Scholars disagree on how many people were there when the Holy Spirit came. They do not know if it was only the twelve apostles or if Jesus' relatives and the 120 disciples were also there (see:1:14-15). The house or upper room was big enough for the twelve apostles (see:1:13). If 120 disciples were there, then the "house" where they met was thought to be a large house with many rooms. Or some scholars think they met in part of the outer courts of the temple.

See: Holy Spirit; Apostle; Disciple; Temple Courts

How did Luke describe the coming of the Holy Spirit?

[2:2]

The Holy Spirit came with the sound of a strong "rushing" (φέρω/g5342) "wind"(πνοή/g4466). Luke said all the people in the house heard this sound. The word wind, or "breath"(πνοή/g4466), is used other places in the Bible to talk about the Holy Spirit (see: 17:25; Ezekiel 37:9-10). In those places, it is the Spirit who gives life. The Holy Spirit is also a part of giving Christians a new life after they believe in Jesus (see: Titus 3:5).

Luke also talked about the Holy Spirit coming in little flames in the shape of tongues. These tongues laid on top of all those in the house. Some scholars think Luke was talking about the Holy Spirit's coming in the same way John the Baptist spoke of it (see: Luke 3:16-17).

See: Born Again (New Life, Regeneration); Indwelling of the Holy Spirit

What did it mean that the disciples spoke in other tongues?

[2:4]

When the disciples spoke in other "tongues"(γλῶσσα/g1100) on the day of Pentecost, it meant they spoke in commonly known languages. But, the disciples did not know these languages. That is, they did not learn these languages by studying them or learning them. The Holy Spirit caused the disciples to speak in other languages. In this way, the Jews from many language groups heard the disciples speaking in their own languages.

See: Speak in Tongues

2:5-13

What places did Luke speak about?

[2:5, 2:9, 2:10, 2:11]

See Map: Ancient Middle East

Why did many in the crowd think the disciples were drunk?

[2:13]

Many in the crowd thought the disciples were drunk because they did not know what the disciples said. Because they spoke in languages that the people did not know, they thought they just spoke from drunkenness. Others became confused and amazed when they heard the disciples speaking in their own language. This confusion and amazement allowed Peter to tell them about what really happened.

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2:14-21

What was the third hour of the day?

[2:15]

The Jews counted time each day beginning with the sunrise. The third hour of the day was about nine o'clock in the morning. Three hours after the sun rose where they lived. When are the "the last days"?

Some scholars think the "last days" began when Jesus first came to earth. That is, they began at his birth. These scholars think the last days continue until Jesus comes back to earth. Other scholars think the last days began after Jesus came back from the dead and the Holy Spirit came to the disciples. These scholars also think the last days will end when Jesus comes back to earth.

See: Last Days

Who are "all flesh"?

[2:17]

Some scholars think Luke said "all flesh" to say all kinds of Jewish people. In the past, God only spoke to certain people, that is, prophets, kings, or priests with messages from the Holy Spirit. Other scholars think the words "all flesh" meant the Gentile nations of the world along with the Jews.

See: Prophet; Priest (Priesthood) ; Gentile

When did the people think Joel's prophecy was going to happen?

[2:17]

Peter knew the signs of flames of fire and the speaking of foreign languages to be the "signs on the earth below." Some scholars think the prophecy of the "wonders in the heavens" happened on the day when Jesus died (see:Luke 23:44-45). Other scholars think the signs of blood, fire, smoke, the sun changing to darkness, and the moon changing to blood all speak about when Jesus is going to some back to earth.

See: Sign; Prophecy (Prophesy) ; Jesus' Return to Earth

What is the "great and glorious day of the Lord"?

[2:20]

The 'great and glorious day of the Lord' is the day of judgment. It is the time when Jesus comes back to earth and judges the whole human race (see: Matthew 24:30-31 and 2 Thessalonians 2:1-4) Scholars think the word glorious also meant fearful or dreadful.

See: Day of the Lord; Glory (Glorify); Day of Judgment

2:22-36

What does it mean that God "accredited" Jesus to the men of Israel?

[2:22]

When Peter said God "accredited" Jesus to the men of Israel, he said that through the many miracles he did, God helped people to know that Jesus was the promised messiah.

See: Miracle; Messiah (Christ)

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What was meant by “God’s predetermined plan and foreknowledge”?

[2:23]

God’s predetermined(ὁρίζω/g3724) plan spoke about God’s specific and unchangeable will. That is, God knew what would happen before it happen because he wanted it to happen or allowed it to happen. God planned Jesus’ death on the cross before he created the world (see: 2 Timothy 1:9; Revelation 13:8). God’s foreknowledge(πρόγνωσις/g4268) spoke about God setting the time for Jesus to be crucified by “lawless”(ἄνομος/g0459) men. Some scholars think “lawless men” spoke about the Romans who beat Jesus and nailed him to the cross. Other scholars think both the Jewish leaders and the Romans were guilty of having Jesus killed.

See: Predestine (Predestination); Foreknow (Foreknowledge); Will of God

Why was death not able to keep Jesus?

[2:24]

In the same way that God planned Jesus dying on the cross, he also planned to make Jesus live again. God controls living and dying. Dying could not stop Jesus because he is God.

See: Resurrect (Resurrection)

What is “Hades”?

[2:27]

Here, Hades means the general place where the dead people go. Peter said David was a prophet because he spoke about Jesus dying and that his body would not decay or rot.

See: Hades (Sheol); Prophet

What did the people see and hear that showed the Holy Spirit came to them?

[2:33]

The people saw and heard the disciples speaking in languages that the disciples did not know how to speak (see: 2:6-8). This showed the fulfillment of the promise Jesus made. Also, it showed that the Holy Spirit came to the disciples. The Holy Spirit came with power in the same way Jesus said the Holy Spirit was going to come.

See: Disciple; Holy Spirit

What do the words, “The Lord said to my Lord” mean?

[2:34]

Scholars think the words, “The Lord said to my Lord” spoke about God saying that Jesus is also the Lord. That is, Jesus is God. Only God could be a master of God.

See: Psalm 110:1

See: Lord; Jesus is God; Trinity

How is Jesus at the right hand of the Father?

[2:34]

Some scholars think the words meant “having been exalted by the right hand of God” instead of “to the right hand of God.” That is, Jesus was given back the honor he had in heaven before he came to earth. By coming to

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earth, he humbled himself and was not honored as much while he was on the earth. When someone sat at the right hand of a king, he was honored greatly. They were given power and permission to rule.

When someone sat down, it meant that they were finished working. The writer of Hebrews talks about the difference between Jesus finishing the things he wanted to do and the Jewish priests who continuously stand because they never finish the things they need to do (see:Hebrews 10:11-12). Jesus was given the highest place of honor and permission to rule in heaven.

See Psalm 110

See: Right Hand; Disciple; Heaven

How do Jesus' enemies become a stool for his feet?

[2:35]

This is a prophecy from Psalm 110:1. God placed the enemies of Jesus under Jesus, who was given permission to rule them. That is, Jesus holds complete rule over his enemies.

See: Prophecy (Prophesy)

2:36-41

Who was "the whole house of Israel"?

[2:36]

The whole house of Israel was all the Jewish people who rejected Jesus (see: Mark 14:61-65).

What did Peter mean when he called Jesus both Lord and Christ?

[2:36]

Peter called Jesus lord and christ. He meant that Jesus completed the prophecy David wrote in Psalm 110:1. Jesus is "lord"(κύριος/g29362) because God placed him at his right hand after he rose from the dead (see: Psalm 16:8). Jesus is ruler over everything.

Jesus is the "christ." That is, he is the messiah, the one to complete God's plan for saving people from their sins. Paul also spoke of Jesus as the Christ. Jesus showed that he was the Christ because he did not stay dead (see: Romans 1:4).

See: Lord; Messiah (Christ); Prophecy (Prophesy) ; Save (Salvation, Saved from Sins)

What does it mean to be pierced to the heart?

[2:37]

Scholars think to be "pierced to the heart" spoke of when a person would know something quickly and very strongly. They think the people knew quick and strong sorrow and felt guilty. They understood they killed their messiah. Their words of "what shall we do" were desperate words.

See: Messiah (Christ)

What was meant by the word "repent"?

[2:38]

See: Repent (Repentance)

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Why did Peter command the Jews to be baptized in the name of Jesus?

[2:38]

Scholars think several things happened when baptism “in the name of Jesus” happened:

1. By calling on the name of Jesus, the Jews acknowledged that Jesus is Israel’s messiah and savior. They knew that Jesus did not stay dead and is sitting at God’s right hand.
2. By calling on the name of Jesus, the Jews accepted that forgiveness for sins was only possible by believing in Jesus.
3. By calling on the name of Jesus, the Jews publicly said that only Jesus can cleanse them from their sin and impurity.

See: Baptize (Baptism); Name; Messiah (Christ); Savior; Forgive (Forgiveness, Pardon); Clean and Unclean

What was the “gift of the Holy Spirit”?

[2:38]

The gift of the Holy Spirit was the comforter that Jesus promised (see: John 14:16). The Holy Spirit comes to live inside those who believe in Jesus (see: Romans 8:9-11; Ephesians 1:13-14). Scholars agree that the gift of the Holy Spirit is different from the gifts of the Holy Spirit. All Christians are given the gift of the Holy Spirit. But the gifts the Holy Spirit gives each Christian are different. He chooses to give different people different gifts to help the church (see: 1 Corinthians 12:11).

See: Indwelling of the Holy Spirit; Gifts of the Holy Spirit

Why does Peter say this promise is “for you, your children and to all those who are far off?

[2:39]

This promise of the Holy Spirit is for all Christians of all ages everywhere. The promise of the Holy Spirit was not only for the first Christians but also for all who will become Christians. Luke also wrote that the promise of the Holy Spirit was for the Jews and the Gentiles (see Acts 10:45; 11:16,17). Peter did not fully know that the Holy Spirit was also for the Gentiles when he spoke. But the Holy Spirit spoke this through him.

See: Gentile

What did it mean when Peter said, “to as many as the Lord our God will call”?

[2:39]

Peter again quoted from the prophet Joel when he said, “to as many as the Lord our God will call.” The prophecy spoke of both those who call on the name of the Lord, and of those whom the Lord will call.

See: Romans 1:6; 9:1-33, John 3:16

See: Call (Calling)

Why did Peter say “save yourselves from this wicked generation”?

[2:40]

Scholars think Peter told the Jews to “save themselves”(σῴζω/g4982) because he told the Jews to allow themselves to be saved by Jesus. The book of Acts speaks about God being the one who saves (see: 2:21, 39; 4:11-12). These scholars think that God’s call offers salvation. The people who are called must respond to the gospel with faith and by repenting (see: 2:38; 16:14-15, 30-34).

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A “wicked generation” spoke about people who continually reject God and the things he says. Moses wrote about a wicked generation in the Old Testament (see: Deuteronomy 32:5), and Paul wrote about a wicked generation in the New Testament (see: Philippians 2:15).

See: Generation; Save (Salvation, Saved from Sins); Gospel; Repent (Repentance)

2:42-47

What was the “apostles’ teaching”?

[2:42]

The apostles taught about the things Jesus said and did. The apostles saw the power of Jesus in the miracles he did while they were with him. The teaching also talked about God’s plans and promises. God planned to save people from their sins even before he created the world. That is, he planned for Jesus to die on the cross, be buried, and be brought back to life even before he created the world. The apostles strongly taught that Jesus is the messiah whom God promised to come. They taught that it was through Jesus alone that someone could be at peace with God (see: 2:36-39; 3:17-23).

See: Apostle; Miracle; Messiah (Christ); Save (Salvation, Saved from Sins)

What was meant by “the fellowship”?

[2:42]

The word “fellowship” meant to share or be a part of something. Here, it meant sharing in each other’s lives. That is, in the same way they shared life in Jesus, they also shared life together. To share life with each other meant to know others, care for others, and allow them to care for you and to help one another in times of suffering (see: Romans 12:10-13; 1 Peter 4:8-10).

See: Fellowship

What was meant by “the breaking of bread”?

[2:42]

Some scholars think the “breaking of bread” took place at any ordinary meal time where people gathered together to eat. They think Jesus gave this command when he celebrated his last Passover meal with the disciples (see: Luke 22:14-19). That is, they took the loaves of bread they ate, broke them into small pieces, and shared them with one another. Other scholars think the “breaking of bread” was for Christians to regularly be a part of, so that they specifically remembered Jesus’ death on the cross, the forgiveness of sins, and the new covenant made by God with Christians (see: 1 Corinthians 11:23-26).

See: Passover; Disciple; New Covenant

What were the prayers about which Luke wrote?

[2a:42]

Scholars think the prayers were Jewish prayers and possibly the Jewish times of prayer as well (see: 3:1). Certainly, the Christians prayed together. They also went to the prayer times in the temple together (see: 2:46).

See: Pray (Prayer

Why did those gathered experience “awe”?

[2:43]

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Because the apostles did signs and wonders similar to the miracles done by Jesus, the people felt great "awe"(φόβος/g5401) about God. This means the people felt great respect and reverence for God.

See: Awe (Awesome); Sign; Miracle

What did it mean to have all things in common?

[2:44]

Some scholars think "to have all things in common" meant the Christians wanted to share the things they owned. Though they kept the things they owned, they willingly sold them to help people with needs near them (see: 4:32). When someone needed something, the Christians sold some of their things, land, or other things they owned. Then they brought the money to the leaders or apostles to give to all with needs (See:Acts 4:32-37).

See: Apostle

Why did the early Christians worship at the Temple?

[2:46]

The Christians went to the temple daily for prayers because the first Christians were Jewish. This was before they were not allowed to go to the temple because they believed in Jesus. They went there to pray Jewish prayers and to praise God who sent the messiah into the world (see: John 17:18).

See: Temple; Pray (Prayer; Messiah (Christ)

What did Luke mean when he wrote "the Lord added to their number"?

[2:47]

Scholars think Luke wrote "the Lord added to their number" because it was God's church. He is the one who adds people to his church (see: 11:21).

See: Lord; Church

Acts 2:2

a sound like the rush of a violent wind came from heaven

"a sound came from heaven" or 2) "heaven" refers to the sky. Alternate translation: "a sound came from the sky"

Acts 2:3

There appeared to them tongues like fire

Possible meanings are 1) tongues that looked like they were made of fire or 2) small flames of fire that looked like tongues.

that were distributed, and they sat upon each one of them

This means that the "tongues like fire" spread out so that there was one on each person.

Acts 2:4

They were all filled with the Holy Spirit and

"The Holy Spirit filled all of those who were there and they"

speak in other tongues

They were speaking in languages that they did not already know.

as the Spirit gave them the ability

The Holy Spirit gave them the ability to speak; they were dependent on the Spirit to speak in different languages.

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Acts 2:5

godly men

Here "godly men" refers to people who were devout in their worship of God and tried to obey all of the Jewish laws.

every nation under heaven

"many different nations"

Acts 2:6

When this sound was heard

"When they heard this sound"

the multitude

"the large crowd of people"

Acts 2:7

Really, are not all these who are speaking Galileans?

"All of these Galileans could not possibly know our languages!"

Acts 2:8

Why is it that we are hearing them, each in our own language in which we were born?

Possible meanings are 1) this is a rhetorical question that expresses how amazed they were or 2) this is a real question for which the people wanted an answer.

Acts 2:9

Parthians ... Medes ... Elamites

These are names of people groups.

Mesopotamia ... Judea ... Cappadocia ... Pontus ... Asia

These are names of large areas of land.

Acts 2:10

Phrygia ... Pamphylia ... Egypt ... Libya ... Cyrene

These are names of large areas of land.

Acts 2:11

Cretans ... Arabians

These are names of people groups.

proselytes

converts to the Jewish religion

Acts 2:12

amazed and perplexed

"surprised and confused"

Acts 2:13

They are full of new wine

"They are drunk"

new wine

This refers to wine that is in the process of fermentation.

Acts 2:14

stood with the eleven

All the apostles stood up in support of Peter's statement.

declared to them

Made a formal, important speech to them.

let this be known to you

"know this" or "let me explain this to you"

pay attention to my words

"listen carefully to what I am saying"

Acts 2:15

it is only the third hour of the day

"It is only nine o'clock in the morning." Peter expected his audience to know that people do not get drunk that early in the day.

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Acts 2:16

this is what was spoken through the prophet Joel

"this is what God told the prophet Joel to write" or "this is that which the prophet Joel spoke"

Acts 2:17

It will be

"This is what will happen" or "This is what I will do"

I will pour out my Spirit on all flesh

"I will give my Spirit abundantly to all people"

Acts 2:18

my servants and my female servants

These words emphasize that God will pour out his Spirit on all of his servants, both men and women.

I will pour out my Spirit

"I will give my Spirit abundantly to all people"

Acts 2:20

The sun will be turned to darkness

"The sun will become dark"

the moon to blood

"the moon will be turned to blood" or "the moon will appear to be red"

the great and remarkable day

"the very great day"

Acts 2:21

everyone who calls on the name of the Lord will be saved

"the Lord will save everyone who calls on him"

Acts 2:22

accredited to you by God with the mighty deeds and wonders and signs

This means that God proved that he had appointed Jesus for his mission, and proved who he was by his many miracles.

Acts 2:23

by God's predetermined plan and foreknowledge

"because God planned out and knew beforehand everything that would happen")

This man was handed over

Possible meanings: 1) "you handed Jesus over into the hands of his enemies" or 2) "Judas betrayed Jesus to you."

by the hand of lawless men

"through the actions of lawless men" or "by what lawless men did"

lawless men

Possible meanings are 1) the unbelieving Jews who accused Jesus of crimes or 2) the Roman soldiers who performed the execution of Jesus.

Acts 2:24

But God raised him up

"But God caused him to live again"

freeing him from the agonies of death

"ending the pains of death"

for him to be held by it

"for him to remain dead"

Acts 2:25

For David says about him, 'I saw

"For David spoke these words as if he were the Christ: 'I saw"

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before my face

"in my presence" or "with me"

beside my right hand

"right beside me" or "with me to help me"

I should not be moved

"people will not be able to cause me trouble" or "nothing will trouble me"

Acts 2:26

my heart was glad and my tongue rejoiced

"I was glad and rejoiced"

my flesh will live in hope

"I will live in hope"

will live in hope

"will live with confidence in God" or "will confidently wait for God to rescue me"

Acts 2:27

neither will you allow your Holy One to see decay

"neither will you allow me, your Holy One, to see decay"

to see decay

The word "decay" refers to the decomposition of his body after death. Alternate translation: "to decay"

Acts 2:28

full of gladness with your face

"very glad when I see you" or "very glad when I am in your presence"

Acts 2:29

Brothers, it

"My fellow Jews, it"

he both died and was buried

"he died and people buried him"

Acts 2:30

he would set one of the fruit of his loins on his throne

"God would appoint one of David's descendants to be king in David's place"

Acts 2:31

he was neither abandoned to Hades, nor did his flesh see decay

"Neither did God abandon him to Hades nor did his flesh see decay" or "God did not abandon him to Hades, and his flesh did not see decay"

Acts 2:32

This Jesus—God raised him up

"It is this Jesus whom God raised up" or "God caused him to live again"

Acts 2:33

having been exalted to the right hand of God

"because God has exalted Jesus up to his right hand"

right hand of God

"Christ is in the position of God"

he has poured out what

"he has caused to happen these things that"

Acts 2:34

Sit at my right hand

"Sit in the place of honor beside me"

Acts 2:35

until I make your enemies the footstool for your feet

"until I make you victorious over all of your enemies"

Acts 2:36

all the house of Israel

"every Israelite"

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Acts 2:37

they were pierced in their hearts, and said

"Peter's words deeply troubled their hearts, and they said"

Acts 2:38

be baptized

"allow us to baptize you"

in the name of Jesus Christ

"by the authority of Jesus Christ"

Acts 2:39

all who are far off

This means either 1) "all people who live far away" or 2) "all people who are far from God."

Acts 2:40

he testified and exhorted them

"he strongly urged them"

exhorted

"pleaded with"

Be saved from this perverse generation

"Be saved from the punishment that these wicked people will suffer"

Be saved

"Save yourselves" or "Flee" or "Escape"

Acts 2:41

they received his word

"they believed what Peter said"

were baptized

"people baptized them"

there were added in that day about three thousand souls

"about three thousand people joined the believers on that day"

Acts 2:42

the breaking of bread

"eating the Lord's Supper together"

Acts 2:43

Fear came upon every soul

"Each person felt a deep respect and awe for God"

many wonders and signs were done through the apostles

Possible meanings are 1) "the apostles performed many wonders and signs" or 2) "God performed many wonders and signs through the apostles"

Acts 2:44

All who believed were together

Possible meanings are 1) "All of them believed the same thing" or 2) "All who believed were together in the same place."

had all things in common

"shared their belongings with one another"

Acts 2:45

property and possessions

"land and things they owned"

distributed them to all

"distributed the proceeds to all"

according to the needs anyone had

They distributed the proceeds that they earned from selling their property and possessions to any believer who had a need.

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Acts 2:46

they devoted themselves with one purpose in the temple

"they devoted themselves to the apostles' teaching with one purpose in the temple"

They also broke bread in homes

"They also ate meals together in their homes"

Acts 2:47

praising God and having favor with all the people

"praising God. All the people approved of them"

those who were being saved

"those whom the Lord saved"

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Chapter 3

[1] Now Peter and John were going up into the temple at the hour of prayer, the ninth hour. [2] Now a man who was lame from his mother's womb was being carried to the temple gate called Beautiful. They would place him there every day so he could ask those who were going into the temple for alms. [3] When he saw Peter and John about to enter the temple, he asked them for alms.

[4] Peter, fastening his eyes upon him, with John, said, "Look at us." [5] The lame man looked at them, expecting to receive something from them. [6] But Peter said, "Silver and gold I do not have, but what I do have, I will give to you. In the name of Jesus Christ of Nazareth, walk."
[7] Taking him by the right hand, Peter raised him up, and immediately the man's feet and ankles were made strong. [8] Leaping up, the lame man stood and began to walk; and he entered with Peter and John into the temple, walking, leaping, and praising God.
[9] All the people saw him walking and praising God. [10] They noticed that it was the man who had been asking people for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement because of what had happened to him.

[11] As he was holding on to Peter and John, all the people ran together to them in the porch that is called Solomon's, greatly marveling. [12] When Peter saw this, he answered the people, "You Israelite men, why do you marvel? Why do you fix your eyes on us, as if we made him walk by our own power or godliness?
[13] The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, has glorified his servant Jesus. He is the one whom you handed over and rejected before the face of Pilate, when he had decided to release him. [14] You rejected the Holy and Righteous One, and you asked instead for a murderer to be given to you.
[15] You killed the Founder of life, whom God raised from the dead—and we are witnesses of this. [16] On the basis of faith in his name, his name made this man, whom you see and know, strong. The faith that is through Jesus has given him this perfect health in the presence of you all.
[17] Now, brothers, I know that you acted in ignorance, as did also your rulers. [18] But the things which God foretold by the mouth of all the prophets, that his Christ should suffer, he has now fulfilled.
[19] Repent, therefore, and turn, so that your sins may be blotted out, [20] so that times of refreshing may come from the presence of the Lord; and that he may send the Christ who has been appointed for you, Jesus.
[21] He is the One heaven must receive until the time of the restoration of all things, about which God spoke from ancient times by the mouth of his holy prophets. [22] Moses indeed said, 'The Lord God will raise up a prophet like me from among your brothers. You must listen to everything he tells you. [23] It will happen that every person who does not listen to that prophet will be completely destroyed from among the people.'
[24] Yes, and all the prophets from Samuel and those who came after him, they spoke out and announced these days.
[25] You are the sons of the prophets and of the covenant that God made with your ancestors, as he said to Abraham, 'In your seed all the families of the earth will be blessed.' [26] After God raised up his servant, he sent him to you first, in order to bless you by turning every one of you from your wickedness."

Acts 3

3:1-10

What was the “hour of prayer”?

[3:1]

The Jewish people went to the temple three times a day to pray. The “ninth hour” was in the middle of the afternoon. Jews also prayed in the middle of the morning at the middle of the day (see: Psalm 55:16-19). Peter and John were Christians. But they were also Jews. So they continued to pray at the temple three times a day after they became Christians.

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Why did Luke write that the man was “lame from birth”?

[3:2]

Some scholars think Luke wrote that the man was “lame from birth” because it showed how powerful Jesus was because he healed this man. Scholars think “lame”(χωλός/g5560) meant a man with legs, ankles and feet not formed correctly. That made this man not strong enough to walk or stand (see: 3:7). What was the “Beautiful Gate”?

The “Beautiful Gate” was one of many gates that went into the Jewish temple. Scholars think the greatest number of people entered into the temple through this gate. Perhaps they carried the lame man to this gate so that they could ask people for gifts of money.

See: Temple

Why did Peter “fasten his eyes” on the lame man?

[3:4]

The phrase “fastening his eyes”(ἀτενίζω/g0816) meant that Peter looked specifically and closely at the lame beggar. Also, Peter commanded the man saying, “Look at us.” Scholars think the lame man looked at Peter and this man had expected a great gift.

Advice to Translators: A beggar was someone who asked people for money because they were poor or because they could not do anything.

Why did Peter tell the man to stand and walk, “in the name of Jesus”?

[3:6]

The lame man did not stand up and walk before Peter spoke the name of Jesus. The phrase “in the name of Jesus” meant that Jesus gave him permission to heal this man and the power to do so. People knew Jesus’ power because of what Peter did (see: 3:16). Some scholars say the power that caused the lame man to stand up and “walk”(περιπατέω/g4043) and he was strong enough to walk for the rest of his life (see: 3:16).

See: Name

3:11-16

Where was Solomon’s porch?

[3:11]

Solomon’s porch was on the east side of the temple courts. Scholars think the court of the Gentiles was near this area. Jesus taught on this porch to many people (see: John 10:23).

See: Temple; Gentile

See Map: Show map of Jewish temple with its various gates, and porches

Why did Peter speak about the “God of Abraham, and of Isaac, and of Jacob”?

[3:13]

Peter spoke about God in a way that the Jewish people would understand. Scholars think Peter wanted the Jews to think about God promised to do certain things. God not only healed a lame man, but he made it so that people would know that Jesus is the promised messiah. The things Peter said also helped people to know he and the apostles served the God of Israel. They did not worship another god.

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See: Messiah (Christ); Apostle

Why did Peter say that Jesus was God's servant?

[3:13]

Scholars think Peter said the same thing the prophet Isaiah said to show that Jesus is the messiah. Jesus is the servant who brings the justice of God, he brings people back to God, and he is the servant who suffers for the people of God (see: Isaiah 42:1; 49:5-6; 52:13-15). The Jewish people knew what Isaiah said and expected a suffering servant to come.

See: Prophet; Messiah (Christ); Justice (Just, Unjust); Serve (Servant, Slave)

Who is the "Holy and Righteous One"?

[3:14]

Jesus is the holy and righteous one.

See: Holy (Holiness, Set Apart); Righteous (Righteousness)

How is Jesus the "Founder of Life"?

[3:15]

Peter spoke about Jesus as the "founder of life"(ἀρχηγός/g0747). This meant that Jesus created the universe and created everything on earth. It also meant that Jesus was the leader of the whole world.Jesus also made it so that Christians would live together with God in heaven forever.

See: Create (Creation, Creature)

3:17-21

What was meant by the words, "you acted in ignorance"?

[3:17]

Peter knew the people and the religious leaders did not fully understand the plan of God for Jesus. God made this plan before the beginning of the world (see: Ephesians 1:4). The prophets spoke how the messiah must suffer and die (see: Isaiah 531-12; Zechariah 12:10). Some scholars think Jesus spoke about how those who crucified him did not really know what they were doing (see: Luke 23:34).

See: Messiah (Christ); Prophet

Why did Peter command the people to "repent and turn back"?

[3:19]

Peter told the Jewish people and leaders they must "repent." This meant they must believe that Jesus is the messiah. It also meant they must think differently about what the Scriptures teach about the messiah (see: 2 Corinthians 3:12-16). The people refused to believe that Jesus was God's servant. They did not think that Jesus was the "holy one." They refused to believe that Jesus was the one who created everything and was the messiah. Peter's told the people that they needed to repent and believe in Jesus. In this way, their sins were to be "blotted out, " that is, the penalty for their sins was removed because Jesus served the penalty for their sins. They were made clean.

See: Repent (Repentance); Messiah (Christ); Serve (Servant, Slave); Holy (Holiness, Set Apart); Sin; Clean and Unclean

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What were “periods of refreshing”?

[3:19]

Some scholars think “refreshing” meant to experience a relief from trouble or to have a time of peace before Jesus returns. They think that Scripture teaches that there will be a time of peace and forgiveness when God would not judge people. Other scholars think the “periods of refreshing” spoke about the time when Peter lived. They think that Luke was speaking about God given them peace from different things. Still other scholars think the periods of refreshing came when the people repented and trusted in God. That is, the Holy Spirit brings refreshing in the life of a person who repents (see: Acts 2:38; John 14:15-21).

See: Forgive (Forgiveness, Pardon); Repent (Repentance); Holy Spirit

What does “the final restoration of all things” mean?

[3:21]

Some scholars think when Luke spoke about “restoration,” he wanted to say that God will bring Israel back to their land (see: 1:6). That is, he will bring back the kingdom of Israel. These scholars also think this is a time when God will fulfill his promises made through the prophet Malachi (see: Malachi 4:2-6). This is when the messiah returns to the world to judge the world for its sin. Other scholars think Peter spoke about the world being restored. That is, the world will be returned to be perfect in the same way it was perfect before Adam and Eve sinned (see: Genesis 3). These scholars think Peter spoke about something still to have that the prophets spoke about (see: Isaiah 65:17; 66:22).

However, God began the restoring people making it possible for them to be at peace with him because Jesus died. In Scripture, there is a metaphor about people who reject God are far away from him. People who were far away from God because of sin, were brought near to God because of the sacrifice for sin made by Jesus on the cross. That is, But, most scholars think there will still be a future time in which all of creation will be brought back to God.

See: Fulfill (Fulfillment); Prophet; Metaphor

3:22-26

Who was the prophet that was like Moses?

[3:22]

The Old Testament spoke of a prophet coming in the future (see: Deuteronomy 18:15-18). The Jews thought of Moses as the first and greatest of all prophets. They thought Moses said that the prophet coming in the future was the messiah. Peter said clearly that the people needed to “listen” to the prophet, that is, to obey the prophet God sent, the messiah. This meant they needed to listen and obey the words of the messiah. That is, they needed to do what Jesus told them to do. Peter said that the people who did not listen to the prophet from God were going to be punished. God raised this prophet up to a high position in the same way he raised up Moses to a high position (see: Deuteronomy 18:19). Scholars think the punishment which Peter spoke was the removing of the people from being in the family of God.

See: Old Testament (Law and Prophets); Prophet; Messiah (Christ)

Why did Peter mention the prophet Samuel?

[3:24]

God told him to anoint King David (see: 1 Samuel 16:11-13). God gave David promises from the prophet Nathan that spoke of someone to come. This person was to reign forever. This person to come was the messiah (see: 2 Samuel 7:8-17).

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See: Anoint (Anointing); Prophet; Messiah (Christ)

What was meant by the words, “these days”?

[3:24]

Scholars think the words “these days” spoke about the times when Peter and the other apostles lived. They think it was the beginning of the days of the promised New Covenant (see: Jeremiah 31:31-34). Scholars think the phrase “these days” also meant the beginning of the last days spoken of by the prophet Joel (see: 2:17-21).

See: Apostle; New Covenant; Last Days

What was the covenant that God made with Abraham?

[3:25]

God made a covenant with Abraham. He promised to bless all the nations of the world through Abraham (see: Genesis 22:15-18). One promise was that one of Abraham’s descendants would bring about a certain blessing. That is, the messiah was going to be a descendant of Abraham (see: Galatians 16-18).

See: Covenant with Abraham; Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Bless (Blessing); Messiah (Christ)

Why did Peter say that God sent his servant, Jesus, to the Jewish people first?

[3:26]

The Old Testament spoke about God’s covenant with the nation of Israel as the people. He made Israel his people. The Jewish people thought about Abraham, Isaac, and Jacob as their fathers. They thought about Moses as their greatest prophet. Keeping his covenant with Abraham and Israel, God sent the promised messiah to the Jews (see: Genesis 22:18; Jeremiah 31:31-34). God’s plan from the beginning of the world was to give his favor to all the nations of the world. Jesus was how God gave his favor to the world. Paul also spoke about God’s plan to save people from all of the nations. God gave the gospel first to the Jews and then to the rest of the world (see: Romans 1:16).

See: Serve (Servant, Slave);Old Testament (Law and Prophets); Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Prophet; Covenant with Abraham; Messiah (Christ); Save (Salvation, Saved from Sins); Gospel

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Acts 3:1

Peter and John go into the temple

They did not go into the temple building where only the priests were allowed. Alternate translation: "to the temple courtyard" or "into the temple area"

Acts 3:2

a man who was lame from his mother's womb was being carried

"people were carrying a man who was unable to walk ever since he was born"

the temple gate called Beautiful

This was one of the gates in the high, strong wall that surrounded the temple. People sometimes gathered near the gate.

Acts 3:4

Peter, fastening his eyes upon him, with John, said

Both Peter and John looked at the man, but only Peter spoke.

fastening his eyes upon him

Possible meanings are 1) "looking directly at him" or 2) "looking intently at him"

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Acts 3:5

The lame man looked at them

"The lame man paid close attention to them"

Acts 3:6

Silver and gold I do not have

"I do not own any silver or gold"

what I do have

It is understood that Peter has the ability to heal the man.

In the name of Jesus Christ

"With the authority of Jesus Christ"

Acts 3:7

Peter raised him up

"Peter caused him to stand"

Acts 3:8

he entered ... into the temple

"he entered ... the temple area" or "he entered ... into the temple courtyard"

Acts 3:10

noticed that it was the man

"realized that it was the man" or "recognized him as the man"

they were filled with wonder and amazement

"they were extremely amazed"

Acts 3:11

the porch that is called Solomon's

"Solomon's Porch." This was a covered walkway that consisted of rows of pillars that supported a roof, and which people named after king Solomon. It was in the temple courtyard.

greatly marveling

"extremely surprised"

Acts 3:12

When Peter saw this

Here the word "this" refers to the amazement of the people.

You Israelite men

"Fellow Israelites." Peter was addressing the crowd.

why do you marvel?

"you should not be surprised."

Why do you fix your eyes on us, as if we made him walk by our own power or godliness?

"Do not look at us. We did not make him walk by our own power or godliness."

Acts 3:13

rejected before the face of Pilate

"rejected in Pilate's presence"

when he had decided to release him

"when Pilate had decided to release Jesus"

Acts 3:14

for a murderer to be given to you

"for Pilate to release a murderer to you"

Acts 3:15

the Founder of life

This refers to Jesus. Possible meanings are 1) "the one who gives people eternal life" or 2) "the ruler of life" or 3) "the one who leads people to life"

Acts 3:16

On the basis of faith in his name

"Because of faith in his name" or 2) this is how the man was made strong.

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On the basis of faith in his name

"Because we believed in Jesus's name"

his name

"his name" refers to either Jesus or for Jesus's power.

made this man ... strong

"made this man ... well"

The faith that is through Jesus

"The faith that comes from Jesus" or 2) this is faith in Jesus.

Acts 3:17

you acted in ignorance

Possible meanings are 1) that the people did not know that Jesus was the Messiah or 2) that the people did not understand the significance of what they were doing.

Acts 3:18

God foretold by the mouth of all the prophets

"God foretold by telling all of the prophets what to speak"

God foretold

"God spoke about ahead of time" or "God told about before they happened"

Acts 3:19

and turn

"and start obeying the Lord"

so that your sins may be blotted out

"so that God will forgive you for sinning against him"

Acts 3:20

times of refreshing

Possible meanings are 1) "times when God will strengthen your spirits" or 2) "times when God will revive you"

from the presence of the Lord

"from the Lord"

that he may send the Christ

"that he may again send the Christ." This refers to Christ's coming again.

who has been appointed for you

"whom he has appointed for you"

Acts 3:21

He is the One heaven must receive

"He is the One heaven must welcome."

heaven must receive until

This means that it is necessary for Jesus to remain in heaven because that is what God has planned.

until the time of the restoration of all things

Possible meanings are 1) "until the time when God will restore all things" or 2) "until the time when God will fulfill everything that he foretold."

about which God spoke from ancient times by the mouth of his holy prophets

"about which things God spoke long ago by telling his holy prophets to speak about them"

Acts 3:22

will raise up a prophet like me from among your brothers

"will cause one of your brothers to become a true prophet, and everyone will know about him"

your brothers

"your nation"

Acts 3:23

that prophet will be completely destroyed

"that prophet, God will completely destroy"

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Acts 3:24

Yes, and all the prophets

"In fact, all the prophets."

from Samuel and those who came after him

"beginning with Samuel and continuing with the prophets who lived after he did"

these days

"these times" or "the things that are happening now"

Acts 3:25

You are the sons of the prophets and of the covenant

"You are the heirs of the prophets and heirs of the covenant"

In your seed

"Because of your offspring"

all the families of the earth will be blessed

"I will bless all the people groups in the world"

Acts 3:26

After God raised up his servant

"After God caused Jesus to become his servant and made him famous"

his servant

This refers to the Messiah, Jesus.

turning every one of you from your wickedness

"causing every one of you to stop doing wicked things" or "causing every one of you to repent from your wickedness"

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Chapter 4

[1] As Peter and John were speaking to the people, the priests and the captain of the temple and the Sadducees
came upon them. [2] They were deeply troubled because Peter and John were teaching the people and proclaiming
in Jesus the resurrection from the dead. [3] They laid hands on them and put them in custody until the next
morning, since it was now evening. [4] But many of the people who had heard the message believed; and the
number of the men who believed was about five thousand.

[5] It came about on the next day that their rulers, elders, and scribes gathered together in Jerusalem. [6] Annas the
high priest was there, and Caiaphas, and John, and Alexander, and all who were relatives of the high priest. [7]
When they had set Peter and John in their midst, they asked them, "By what power, or in what name, have you
done this?"
[8] Then Peter, filled with the Holy Spirit, said to them, "You rulers of the people, and elders, [9] if we are on trial
today concerning a good deed done to a sick man, and by what means this man was healed, [10] let it be known to
you all and to all the people of Israel that this man stands before you healthy in the name of Jesus Christ of
Nazareth, whom you crucified, but whom God raised from the dead.
[11] Jesus Christ is the stone which you builders rejected but which has been made the cornerstone. [12] There is no
salvation in any other person, for there is no other name under heaven given among men by which we must be
saved."

[13] Now when they saw the boldness of Peter and John and realized that they were ordinary, uneducated men, they
were surprised, becoming aware that Peter and John had been with Jesus. [14] Because they saw the man who was
healed standing with them, they had nothing to say against this.
[15] But after they had commanded the apostles to leave the council meeting, they talked among themselves. [16] They
said, "What should we do with these men? For a remarkable sign has been done through them, and this is evident
to everyone who lives in Jerusalem, and we cannot deny it. [17] But in order that it spreads no further among the
people, let us warn them not to speak anymore to anyone in this name." [18] Then they called them in and
commanded them not to speak or teach at all in the name of Jesus.
[19] But Peter and John answered and said to them, "Whether it is proper in the sight of God to obey you rather than
him, you judge. [20] We are not able to stop speaking about the things we have seen and heard."
[21] After further warning Peter and John, they let them go. They were unable to find any excuse to punish them,
because all of the people were glorifying God for what had been done. [22] The man who had experienced this sign
of healing was more than forty years old.

[23] After they were set free, Peter and John came to their own people and reported all that the chief priests and the
elders had said to them. [24] When they heard it, they raised their voices with one purpose to God and said, "Lord,
you made the heavens and the earth and the sea, and all that is in them. [25] You spoke by the Holy Spirit through
the mouth of your servant, our father David,
'Why did the Gentile nations rage,
and the peoples imagine useless things?'
[26] You said,
'The kings of the earth set themselves together,
and the rulers gathered together
against the Lord, and against his Christ.'

[27] Indeed, both Herod and Pontius Pilate, together with the Gentiles and the people of Israel, gathered together in
this city against your holy servant Jesus, whom you anointed. [28] They gathered together to do all that your hand
and your plan had decided in advance would happen.
[29] Now, Lord, look upon their warnings and grant to your servants to speak your word with all boldness. [30] Stretch
out your hand to heal and to give signs and wonders through the name of your holy servant Jesus." [31] After they
had prayed, the place where they were gathered together was shaken, and they were all filled with the Holy Spirit
and they spoke the word of God with boldness.

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[32] The great number of those who believed were of one heart and soul. No one said that anything he possessed
was his own, but they had everything in common. [33] With great power the apostles were proclaiming their
testimony about the resurrection of the Lord Jesus, and great grace was upon them all.
[34] There was no person among them who lacked anything, for all who owned title to lands or houses sold them
and brought the money from the things that were sold [35] and laid it at the apostles' feet, and it was distributed to
each one according to their need.

[36] Joseph, whom the apostles called Barnabas (which is translated Son of Encouragement), a Levite, a man from
Cyprus, [37] sold a field that belonged to him and brought the money and laid it at the apostles' feet.

Acts 4

4:1-7

Who were the captains of the temple and the priests?

[4:1]

The captain of the temple controlled soldiers. These soldiers protected the temple area. This made the temple a peaceful area to worship. The priests offered sacrifices and worshiped in the temple (see Exodus 28).

See: Temple; Priest (Priesthood)

Who were the Sadducees?

[4:1]

See: Sadducees

Why did the Sadducees questioned Peter and John?

[4:2]

Some scholars think the priests and Sadducees questioned Peter and John because they taught that after people died, they would be resurrected. That is, their bodies will be made alive again. The Sadducees did not believe anyone would be made alive again (see: 4:2; 5:17). Peter and John taught that some people will be made alive again to live in heaven, and other people will be made alive again to live in hell. They taught that by believing in Jesus, people will be made alive again to live in heaven. That is, they will live together with God in heaven forever. Those who do not believe in Jesus will live separated from God forever and be punished for their sins. Other scholars think the priest and Sadducees questioned Peter and John because Peter and John taught in the temple area without permission from the Sadducees.

See: Sadducees

Why did the Sanhedrin arrest the apostles, Peter and John?

[4:3]

The Sanhedrin arrested the apostles because it was evening. The Sanhedrin, a group of Jewish leaders, could not gather together until the morning. They did not want the apostles to leave without questioning them. They wanted to know how the lame man was healed.

See: Jewish Council (Sanhedrin); Apostle

How did people respond to the apostles’ preaching after the healing miracle?

[4:4]

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People responded to the apostles' preaching that day in two different ways. First, the religious leaders opposed the apostles. Second, Luke wrote that about 5,000 men who came to believe the apostles' teaching about Jesus. Some scholars think this number is the total number of men and women who believed in Jesus at that time. Other scholars think the number is simply the men who believe in Jesus that day. Fewer scholars think Luke wrote the total number of Christians from the entire area, including Galilee.

See: Apostle; Preach (Preacher)

See Map: Galilee

Who came together to discuss the actions of Peter and John?

[4:5, 4:6]

Verse 5 talks about three types of people: the rulers, the elders, and the teachers of religious laws. Scholars think these three groups combined to make the Sanhedrin. At that time, Rome allowed the Sanhedrin to make many decisions for the nation. The elders were the ordinary people. They were leaders of the community and the leaders of powerful families. They were mostly Sadducees. The teachers of the law were scribes. They were also the lawyers. They were mostly Pharisees. The rulers were mostly priests, including the chief priests and the high priest.

The ruling High Priest, Caiaphas, was the Chief (or High) Priest. He was the High Priest when Jesus was killed (see Matthew 26:3; John 18:28). The former High Priest, Annas, was the father-in-law of Caiaphas. Therefore, though the verse says Annas was the High Priest, he was the former High Priest. Many still called Annas High Priest to honor him. So, it was Caiaphas who was the High Priest at the time.

See: Elder; Jewish Council (Sanhedrin); Rome (Roman Empire, Caesar); Sadducees; Pharisees; Scribe; Chief Priest; High Priest

Why did the leaders ask the apostles who gave them permission to heal the crippled man?

[4:7]

The Jews at that time believed that the power to heal a lame man came either from God or from Satan. So the Sanhedrin wanted to know if God or Satan gave him permission to heal this man (see: Luke 11:15; Matthew 9:34).

See: Satan (The Devil); Jewish Council (Sanhedrin)

4:8-12

Why did Luke write, "Peter, filled with the Holy Spirit"?

[4:8]

Scholars think God gave Peter special power to speak what God needed him to say to the Jewish leaders. This fulfilled the promise Jesus made to his followers (see: Luke 12:11; 21:14-15).

See: Holy Spirit

What did Peter say to the people listening?

[4:8, 4:9, 4:10]

Some scholars think the things Peter said confronted the Jewish leaders for arresting them. People normally gave thanks when a sick person was healed. Instead, they arrested Peter and John. Other scholars think Peter wanted to know why the Sanhedrin arrested him and John. Peter said clearly that Jesus has the power and permission to heal the man.

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See: Jewish Council (Sanhedrin)

What was a cornerstone?

[4:11]

Builders used a cornerstone to make buildings. This was the first stone used when building. They used this stone to know the direction the building needed to go and where the building needed to be placed. They did not bury this stone, but they always made it so that people could see it. The prophet Isaiah spoke of this cornerstone. He said that God placed this cornerstone in Jerusalem. It was firm, tested, precious, and it prevented people from needing to be afraid (see: Isaiah 28:16). Finally, Jesus used this metaphor when speaking about himself (see: Mark 12:1-12).

Peter quoted the well-known passage about the messiah from Psalm 118:22: “The stone that the builders rejected has become the cornerstone.” However, Peter added the words, “by you.” He used the words “by you” to say that the religious leaders rejected God’s cornerstone, Jesus the messiah.

See: Prophet; Metaphor; Messiah (Christ)

How is Jesus the only way to be saved?

[4:12]

Peter said there “is no other name… by which we must be saved.” He was talking about Jesus. He wanted to say that people could only be at peace with God by believing in Jesus.

See: John 14:6; 1 Timothy 2:5

See: Save (Salvation, Saved from Sins); Name

4:13-22

How were Peter and John “ordinary, uneducated men”?

[4:13]

Luke wrote that Peter and John were ordinary, uneducated men. That is, they did not have any formal training in the Old Testament from certain teachers. The Jewish teachers did not teach them about the Old Testament in the synagogues.

See: Synagogue; Old Testament (Law and Prophets)

Why did the Sanhedrin not know what to do with the apostles?

[4:16]

The Sanhedrin did not know what to do to stop the apostles from talking about Jesus. Everyone knew about the miracle they did in Jesus’ name.

Advice to Translators: To do something in Jesus’ name means that they did something to honor Jesus and that Jesus gave permission to them to do these things.

See: Jewish Council (Sanhedrin); Apostle

Why did the Sanhedrin tell the apostles not to speak or teach in the name of Jesus?

[4:18]

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The Sanhedrin didn't want the apostles to speak or teach in the name of Jesus because they did not think Jesus was the messiah. They did not think Jesus was the reason the crippled man was healed (see: 4:10). They thought Jesus was dead. Therefore, they did not think that Jesus was the messiah.

Advice to Translators: To do something in Jesus' name means that they did something to honor Jesus and that Jesus gave permission to them to do these things.

See: Jewish Council (Sanhedrin); Apostle; Name: Messiah (Christ)

What did it mean for Peter to obey God rather than man?

[4:19]

Obeying God meant not doing what people said to do if what they said to do was something God said not to do. Jesus said to tell the whole world about him and to feed his sheep (see: Matthew 28: 18-20; John 21:15-20; Acts 1:8) The apostles had to obey Jesus (See: Acts 5:29).

See: Joshua 24:15; 1 Samuel 15:22

See: Apostle; Shepherd

Why did Luke say the crippled man was over 40 years old?

[4:22]

Luke said the crippled man was over 40 years old to say that a great healing occurred. Everyone knew this man. He lived in that area all of his life.

4:23-31

How did the other Christians pray and praise God together?

[4:24]

Some scholars think one person led the group by praying aloud. The others repeated what he said or agreed with him by saying "Amen." Other scholars think the Christians prayed one at a time. That is, one prayed and then another prayed until all the people prayed.

See: Pray (Prayer

Why did the disciples of Jesus call God Lord?

[4:24]

The disciples of Jesus called God "Lord"(δεσπότης/g1203). This is how the Jewish people began their prayers.

See: Isaiah 37:16-20

See: Disciple; Lord; Pray (Prayer

Why did Peter say, "You spoke by the Holy Spirit through the mouth of your servant, our father David?"

[4:25]

Peter said, "You spoke by the Holy Spirit through the mouth of your servant, our father David." God spoke through King David. God fulfilled the prophecy he gave to David (see: Psalm 2:1-3). Some scholars think this makes known that God spoke to the prophets and apostles. He inspired them to write the words of the Bible.

See: 2 Timothy 3:16; Ephesians 3:5; 2 Peter 1:20; 1 Thessalonians 1:5

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See: Holy Spirit; Serve (Servant, Slave); Fulfill (Fulfillment); Prophecy (Prophesy) ; Prophet; Apostle; Inspired

What does Psalm 2 say about Jesus?

[4:25, 4:26]

The Jewish religious teachers taught that Psalm 2 was about the messiah. The words “his anointed,” “my king,” and “my son” were ways of talking about the messiah. The apostles knew the “holy servant Jesus” was the “Son of God” in Psalm 2. The “raging gentiles” were the Roman soldiers who killed Jesus. The “peoples” were the Jewish leaders. The “kings of the earth” was Herod Antipas (ruler of Galilee; see Luke 23:7-12). And the “rulers” was Pontius Pilate (v. 27).

See: Messiah (Christ); Anoint (Anointing); Son of God; King Herod; King Herod

Why did Luke say, “your hand and your plan”?

[4:28]

The Christians knew Jesus suffered because God wanted him to and because he made a plan for him. The words “your hand” means God used the gentiles, rulers, and king to kill Jesus (see Exodus 3:20, 13:3; 15:6).

See: Acts 2:23; 3:18; Ephesians 1:4,5; Exodus 3:20, 13:3, 15:6)

See: King Herod

How did they “speak the word with all boldness”?

[4:29]

Jesus’ disciples prayed for God “boldness”(παρρησία/g3954). They wanted boldness to “speak the word.” That is, they wanted boldness to speak of the gospel to other people clearly and without fear. They wanted God’s word to be proven true. That is, they wanted more great things through the name of Jesus. This would make people know that Jesus was the messiah.

Advice to Translators: To do something in Jesus’ name means that they did something to honor Jesus and that Jesus gave permission to them to do these things.

See: Disciple; Gospel; Messiah (Christ)

What was meant by the words, “they were all filled with the Holy Spirit”?

[4:31]

God filled the Christians with the Holy Spirit. This made them speak boldly about Jesus. This same power gave Peter the boldness to speak about Jesus to the Jewish leaders.

See: Filling of the Holy Spirit

4:32-37

How were the Christians "of one heart and soul”?

[4:32]

The Christians we “of one heart and soul.” First, the Christians did not say they owned anything. They knew God owned everything. That is, their property was not truly theirs. Knowing this made them want to share. Second, the apostles spoke powerfully about Jesus being made alive again (v.33). Third, Luke said, “there was no person

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among them who lacked anything." That is, all the Christians had everything they needed to live. The Christians gave generously after selling their fields, properties, and houses.

See: Heart (Metaphor); Soul; Apostle

How did they place the money "at the apostles' feet?"

[4:35]

The Christians brought the money to the apostles. The apostles decided who received the money. It was given to other Christians when they needed it to live.

See: Apostle

Barnabas was a Levite. Why did he own a field?

[4:37]

God did not give the Levites any land in the Old Testament (see: Numbers 18:20; Deuteronomy 10:9). Some scholars think the Old Testament laws of inheritance were not being followed during the time of the New Testament. Other scholars think Barnabas's wife owned the land that he sold.

See: Tribes of Israel; Inherit (Inheritance, Heir)

Acts 4:1

came upon them

"approached them" or "came to them"

Acts 4:2

They were deeply troubled

"They were very angry." The Sadducees, in particular, would have been angry about what Peter and John were saying because they did not believe in resurrection.

proclaiming in Jesus the resurrection from the dead

Peter and John were saying that God would raise people from the dead in the same way as he had raised Jesus from among the dead. Translate this in a way that allows "the resurrection" to refer to both Jesus's resurrection and the general resurrection of other people.

from the dead

From among all those who have died. This expression describes all dead people together in the underworld. To come back from among them speaks of becoming alive again.

Acts 4:3

They laid hands on them

"The priests, the captain of the temple, and the Sadducees arrested Peter and John"

Acts 4:4

the number of the men who believed

This refers only to men and does not include how many women or children believed.

was about five thousand

"grew to about five thousand"

Acts 4:5

It came about ... that

This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

their rulers, elders, and scribes

This is a reference to the Sanhedrin, the Jewish ruling court, which consisted of these three groups of people.

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Acts 4:6

John, and Alexander

These two men were members of the high priest's family. This is not the same John as the apostle.

Acts 4:7

By what power

"Who gave you power"

in what name

"by whose authority"

Acts 4:8

Then Peter, filled with the Holy Spirit, said

"God filled Peter with the Holy Spirit, and Peter said"

Acts 4:9

we are on trial today

"you are questioning us today"

by what means this man was healed

"by what means we have made this man well"

Acts 4:10

let it be known to you all and to all the people of Israel

"May all of you and all of the people of Israel know this"

in the name of Jesus Christ of Nazareth

"by the power of Jesus Christ of Nazareth"

whom God raised from the dead

"whom God caused to live again"

Acts 4:11

Jesus Christ is the stone ... which has been made the cornerstone

Peter is quoting from the Psalms. This means that means the religious leaders, like builders, rejected Jesus, but God will made him the most important in his kingdom, as a cornerstone in a building is important.

Acts 4:12

There is no salvation in any other person

"He is the only person who is able to save"

no other name under heaven given among men

"no other name under heaven that God has given among men"

under heaven

"in the world"

by which we must be saved

"which can save us" or "who can save us"

Acts 4:13

the boldness of Peter and John

"how boldly Peter and John had spoken" or "how bold Peter and John were"

ordinary, uneducated men

The words "ordinary" and "uneducated" share similar meanings. They emphasize that Peter and John had received no formal training in Jewish law.

Acts 4:14

the man who was healed

"the man whom Peter and John had healed"

nothing to say against this

"nothing to say against Peter and John's healing of the man."

Acts 4:15

the apostles

This refers to Peter and John.

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Acts 4:16

What should we do with these men?

"There is nothing that we can do with these men!"

For a remarkable sign has been done through them, and this is evident to everyone who lives in Jerusalem

"For God has done a remarkable sign through them, and many of the people who lives in Jerusalem has seen it" or "For everyone who lives in Jerusalem knows that they have done a remarkable sign"

sign

The miracle of healing was a sign that Peter and John were obeying God, who did the healing.

Acts 4:17

in order that it spreads no further

"in order that news of this miracle spreads no further" or "in order that no more people hear about this miracle"

not to speak anymore to anyone in this name

"not to speak anymore to anyone about this person, Jesus"

Acts 4:19

Whether it is proper in the sight of God

"Whether God thinks it is right"

Acts 4:21

They were unable to find any excuse to punish them

Although the Jewish leaders threatened Peter and John, they could not find a reason to punish them without causing the people to riot.

for what had been done

"for what Peter and John had done"

Acts 4:22

The man who had experienced this sign of healing

"The man whom Peter and John had miraculously healed"

Acts 4:23

came to their own people

"went to the other believers"

Acts 4:24

General Information:

Speaking together, the people quote a Psalm of David from the Old Testament. Here the word "they" refers to the rest of the believers, but not to Peter and John.

with one purpose

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

Acts 4:25

You spoke by the Holy Spirit through the mouth of your servant, our father David

This means that the Holy Spirit caused David to speak or write down what God said.

our father David

Here the word "father" refers to an ancestor.

Why did the Gentile nations rage, and the peoples imagine useless things?

"The Gentile nations should not have raged, and the peoples should not have imagined useless things against God"

Acts 4:26

The kings of the earth set themselves together, and the rulers gathered together against the Lord

These two lines mean basically the same thing. The two lines emphasize the combined effort of the earth's rulers to oppose God.

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against the Lord, and against his Christ

Here the word "Lord" refers to God. In the Psalms, the word "Christ" refers to the Messiah or God's anointed one.

Acts 4:27

in this city

"this city" refers to Jerusalem.

your holy servant Jesus

"Jesus, who serves you faithfully"

Acts 4:28

to do all that your hand and your plan had decided

"to do all that you in your power had decided and planned they would do"

Acts 4:29

look upon their warnings

"notice how they threaten to punish us"

speak your word with all boldness

"speak your message boldly" or "be bold when we speak your message"

Acts 4:30

Stretch out your hand to heal and to give

"Show your power by healing people and by giving"

through the name of your holy servant Jesus

"through the power of your holy servant Jesus"

Acts 4:31

they were all filled with the Holy Spirit

"the Holy Spirit had filled them all" or "God had filled them all with the Holy Spirit"

Acts 4:32

were of one heart and soul

"thought the same way and wanted the same things"

they had everything in common

"they shared their belongings with one another."

Acts 4:33

great grace was upon them all

Possible meanings are: 1) that God was greatly blessing the believers or 2) that the people in Jerusalem held the believers in very high esteem.

Acts 4:34

all who owned title to lands or houses

"Many people who owned title to lands or houses" or "People who owned title to lands or houses"

the money from the things that were sold

"the money that they received from the things that they sold"

Acts 4:35

laid it at the apostles' feet

"presented it to the apostles" or "gave it to the apostles"

it was distributed to each one according to their need

"they distributed the money to each believer who needed it"

Acts 4:36

Son of Encouragement

"Encourager" or "one who encourages"

Acts 4:37

laid it at the apostles' feet

"presented it to the apostles" or "gave it to the apostles"

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Chapter 5

[1] Now a certain man named Ananias, with Sapphira his wife, sold a piece of property, [2] and he kept back part of the sale money (his wife also knew it), and brought the other part of it and laid it at the apostles' feet.

[3] But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the price of the land? [4] While it remained unsold, did it not remain your own, and after it was sold, was it not under your authority? Why did you put it in your heart to do this? You have not lied to men, but to God." [5] Hearing these words, Ananias fell down and breathed his last, and great fear came upon all who heard it. [6] The young men arose and wrapped him up, and they carried him out and buried him.

[7] After about three hours, his wife came in, not knowing what had happened. [8] Peter said to her, "Tell me whether you sold the land for so much." She said, "Yes, for so much."
[9] Then Peter said to her, "How is it that you have agreed together to test the Spirit of the Lord? Look, the feet of the men who buried your husband are at the door, and they will carry you out." [10] She immediately fell down at his feet and breathed her last. When the young men came in, they found her dead, and carried her out and buried her beside her husband. [11] Great fear came upon the whole church and upon all who heard these things.

[12] Many signs and wonders were taking place among the people through the hands of the apostles. They were all together in Solomon's Porch. [13] But none of the rest had the courage to join them; however, they were held in high esteem by the people.
[14] Still more believers were being added to the Lord, multitudes of men and women, [15] so that they even carried the sick into the streets and laid them on beds and couches, so that as Peter came by, his shadow might fall on some of them. [16] There also came together a great number of people from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed.

[17] But the high priest rose up, and all those who were with him (which is the sect of the Sadducees); and they were filled with jealousy [18] and laid hands on the apostles, and held them in custody in the common prison.
[19] Yet during the night an angel of the Lord opened the doors of the prison and led them out, and said, [20] "Go, stand in the temple and speak to the people all the words of this life." [21] When they heard this, they entered into the temple about daybreak and taught. But the high priest came, and those who were with him, and called the council together, all the elders of the people of Israel, and sent to the prison to have the apostles brought.
[22] But the officers that went did not find them in the prison, and they returned and reported, [23] "We found the prison securely shut and the guards standing at the door, but when we had opened it, we found no one inside."
[24] Now when the captain of the temple and the chief priests heard these words, they were much perplexed concerning them as to what would come of it. [25] Then someone came and told them, "The men whom you put in the prison are standing in the temple and teaching the people."
[26] So the captain went with the officers and brought them back, but without violence, for they feared the people, that they might be stoned. [27] When they had brought them, they set them before the council. The high priest interrogated them, [28] saying, "We ordered you with a command not to teach in this name, and yet you have filled Jerusalem with your teaching and desire to bring this man's blood upon us."
[29] But Peter and the apostles answered, "We must obey God rather than men. [30] The God of our fathers raised up Jesus, whom you killed by hanging him on a tree. [31] God exalted him to his right hand to be a Prince and a Savior, to give repentance to Israel, and forgiveness of sins. [32] We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him."

[33] When the council members heard this, they were furious and they wanted to kill the apostles. [34] But a Pharisee named Gamaliel, a teacher of the law who was honored by all the people, stood up in the council and gave a command to take the men outside for a little while.
[35] Then he said to them, "Men of Israel, pay close attention to what you propose to do with these people. [36] For before these days, Theudas rose up claiming to be somebody, and a number of men, about four hundred, joined him. He was killed, and all who had been obeying him were scattered and came to nothing. [37] After this man, Judas of Galilee rose up in the days of the census and drew away some people after him. He also perished, and all who had been obeying him were scattered.

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[38] Now I say to you, keep away from these men and let them alone, for if this plan or work is of men, it will be overthrown. [39] But if it is of God, you will not be able to overthrow them; you may even find that you are fighting against God." So they were persuaded.
[40] Then they called the apostles in and beat them and commanded them not to speak in the name of Jesus, and let them go. [41] They went away from before the council, rejoicing that they were counted worthy to suffer dishonor for the Name. [42] Thereafter every day, in the temple and from house to house, they were continuously teaching and proclaiming the good news that the Christ is Jesus.

Acts 5

5:1-11

What did it mean to keep back part of the price of the land?

[5:2]

Luke wrote that Annanias and Sapphira kept back part of the price of the land. They sold a piece of land and gave the money to the apostles. However, they did not give all of the money to the apostles. It was not wrong for them to do this. However, they made the apostles think they gave all of the money to them. They wanted to be honored for doing this. This was wrong.

What did Peter mean about Satan filling Ananias' heart?

[5:3]

Peter said that Satan filled Annaias' heart. Peter said that Satan wanted Ananias to lie to the apostles. Satan put the idea for doing the wrong thing into the heart of Ananias. He made Annanias think about doing the wrong thing.

See: Satan (The Devil); Heart (Metaphor); Apostle

How did Ananias lie to the Holy Spirit?

[5:3]

Annanias lied to the Holy Spirit. Some scholars think that when Ananias lied to the apostles, this was the same as lying to the Holy Spirit. This was because the Holy Spirit had created Christians. Other scholars think Ananias lied to the Holy Spirit because he lied to the apostles who have the Holy Spirit in them.

See: Hebrews 4:12-13

See: Holy Spirit; Apostle; Indwelling of the Holy Spirit

How did Peter know that Ananias lied?

[5:3]

Luke wrote that Peter knew Annanias lied to the apostles. Luke does not write how Peter knew this. Some scholars thought there was someone told Peter. Other scholars think the Holy Spirit told Peter in some way.

See: Apostle; Holy Spirit

Why did Peter write, "You have not lied to men but to God?

[5:4]

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Scholars think when Peter said, “you have not lied to men but to God,” he wanted people to know that Annanias lied to the apostles and to God. This was because Ananias gave and offering to God when he gave money to the apostles.

See: Apostle; Offer (Offering); Sacrifice

How did someone test the Spirit of the Lord?

[5:4]

How did someone test the Spirit of the Lord. Annanias and Sapphira tested the Holy Spirit when they lied to the apostles. When the did this it also tested the Holy Spirit. This is because they did not think the Holy Spirit knew what they were doing.

See: Holy Spirit; Test; Apostle

When speaking to Sapphira, why did Peter say, “they will carry you out”?

[5:9]

When speaking to Sapphira, Paul said, “they will carry you out.” Some scholars think that because Peter watched Ananias die for lying to the Holy Spirit, he also thought Sapphira was also going to die. Other scholars think the Holy Spirit helped Peter to know that Sapphira was going to die for deceiving the Holy Spirit. Peter was not judging them. God judged Ananias and Sapphira.

See: Holy Spirit; Judge (Judgment)

How did great fear come upon the whole church?

[5:11]

Great fear came upon the whole church. He was speaking about a certain group of Christians. Scholars think the Christians suddenly became afraid because God quickly judged Anania and Sapphira.

See: Church

5:12-16

What were “signs and wonders”?

[5:12]

See: Sign

Why were the people afraid of joining the apostles in the Temple area?

[5:12]

People were afraid of joining the apostles in the Temple area. Scholars think the people were afraid of what happened to Ananias and Sapphira or that they feared the Jewish leaders. The Jewish leaders rejected Jesus and they arrested the apostles.

See: Apostle; Temple

Why did people hope that Peter’s shadow might fall on some of them?

[5:15]

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People hoped that Peter's shadow would fall on them. This is a metaphor. Scholars think that because many signs and wonders were being done through the apostles, the people hoped that Peter would heal them. They think the people believed that if the crowds were too large, that even if Peter's shadow crossed over a sick person, they would be healed. Luke wanted people to know that the people who were brought before the apostles were all healed.

See: Metaphor; Sign; Apostle

5:17-21

Why did the high priest and Sadducees arrest the apostles?

[5:18]

The high priest and Sadducees arrested the apostles. Some scholars think the high priest and the Sadducees were filled with "jealousy"(ζῆλος/g2205) because many people believed the things the apostles taught about Jesus (see 13:45). The Jewish leaders believed the apostles taught the wrong things so they arrested the apostles. Other scholars think that the Jewish leaders really wanted to protect the Temple, the Law of Moses, and what they believed about God. The Sadducees zealously protected the things they taught would honor God.

What is an angel?

[5:19]

See: Angel

What were "all the words of this life"?

[5:20]

The angel of the Lord told the apostles to speak "all the words of this life." He wanted them to preach the gospel and help people to know how to be at peace with God by believing in Jesus.

See: Angel; Apostle; Preach (Preacher); Gospel

Who were "all the elders" and "the council"?

[5:21]

Scholars think the assembly, which was the council and all the elders was made up of the Sadducees, the Pharisees, and even Gamiel, an honorable teacher of the Law of Moses (see: Acts 5:34).

See: Jewish Council (Sanhedrin); Sadducees; Pharisees; Law of Moses

5:22-26

Why did the Captain of the Temple guard and the guards fear that the people might stone them when they arrested the apostles?

[5:24]

The people thought the apostles were great because of the things they did. They did many miracles and healed many people (see: Acts 5:12-16). The guards thought the people would begin to throw stones at them if they were to hurt the apostles in any way. For this reason the guards feared the people.

See: Apostle; Miracle

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5:27-32

What was meant by the words, “to bring this man’s blood upon us”?

[5:28]

The words, “to bring this man’s blood upon us” meant to make someone responsible for a death. They were willing to be the reason people died. Perhaps the Jewish leaders were willing to have people blame them for Jesus dying.

Why did God exalt Jesus to his right hand?

[5:31]

In ancient times, a person on the right hand side of the king was greatly honored. The kind gave this permission to do things for the king. Some scholars think Luke wrote this so that people would know that God gave Jesus permission to do all things and power to do anything. Other scholars think Luke wrote this so people would know that Jesus should be honored.

See: Psalm 110:1-8

See: Exalt; Right Hand

How was the Holy Spirit a witness to these things?

[5:32]

The Holy Spirit was a witness to things. Some scholars think the Holy Spirit was causing people to understand the things the apostles taught. Other scholars think the Holy Spirit enabled the apostles to perform miracles to prove to people that they were saying true things about Jesus.

See: Holy Spirit; Witness (Martyr); Apostle; Miracle

5:33-42

What kind of beating did the apostles receive from the Sanhedrin?

[5:40]

The apostle were beaten because of the Sanhedrin. Scholars think the apostles were beaten with whips. A whip is made from leather strips. Other scholars think the apostles were beaten with rods In ancient Israel, they would not hit someone 40 times because of something taught in the Law of Moses (see: Deuteronomy 25:3). Instead, they hit someone 39 times.

See: Apostle; Jewish Council (Sanhedrin); Law of Moses

Why did the apostles rejoice to be counted worthy to suffer dishonor for Jesus?

[5:41]

The apostles left the Sanhedrin rejoicing because they believed they were suffering to honor Jesus.

See: Apostle; Jewish Council (Sanhedrin)

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Acts 5:2

his wife also knew it

"his wife also knew that he kept back part of the sale money"

laid it at the apostles' feet

"presented it to the apostles" or "gave it to the apostles"

Acts 5:3

why has Satan filled your heart to lie ... land?

"you should not have let Satan fill your heart to lie ... land."

Satan filled your heart

Possible meanings of the metaphor are 1) "Satan completely controlled you" or 2) "Satan convinced you"

to lie to the Holy Spirit and to keep back part of the price

This implies that Ananias had told the apostles that he was giving the entire amount that he had received from selling his land.

Acts 5:4

While it remained unsold, did it not remain your own ... authority?

"Before you sold it, it was your own ... authority."

after it was sold, was it not under your authority?

"after it was sold, you had control over the money that you received."

Why did you put it in your heart to do this?

"You should not have thought of doing this thing." or "It is Satan who has put this activity in your heart."

Acts 5:5

fell down and breathed his last

"died and fell to the ground"

Acts 5:7

his wife came in

"Ananias' wife came in" or "Sapphira came in"

what had happened

"that her husband had died"

Acts 5:8

for so much

"for this much money." This refers to the amount of money that Ananias had given to the apostles.

Acts 5:9

How is it that you have agreed together to test the Spirit of the Lord?

"You should not have agreed together to test the Spirit of the Lord!"

to test the Spirit of the Lord

Here the word "test" means to challenge or to prove. They were trying to see if they could get away with lying to God without receiving punishment.

Look, the feet of the men

"Pay attention! The men" or "Listen! The footsteps of the men"

Acts 5:10

fell down at his feet

This means that when she died, she fell on the floor in front of Peter. This expression should not be confused with falling down at a person's feet as a sign of humility.

breathed her last

Here "breathed his last" means "breathed her final breath" and is a polite way of saying "she died."

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Acts 5:12

Many signs and wonders were taking place among the people through the hands of the apostles

"The apostles performed many signs and wonders among the people"

signs and wonders

"supernatural events and miraculous deeds."

through the hands of the apostles

"through the apostles"

Solomon's Porch

This was a covered walkway that consisted of rows of pillars that supported a roof, and which people named after king Solomon.

Acts 5:13

none of the rest

Possible meanings are 1) the apostles were in Solomon's Porch, but the rest of the believers were afraid to join them there, or 2) all the believers were in Solomon's Porch, and the word "none" means that most of the people who were not believers were afraid to join them.

they were held in high esteem by the people

"the people held the believers in high esteem"

Acts 5:14

more believers were being added to the Lord

"more people were believing in the Lord"

Acts 5:15

his shadow might fall on some of them

It is implied that God would heal them if Peter's shadow touched them.

Acts 5:16

those afflicted with unclean spirits

"those whom unclean spirits had afflicted"

they were all healed

"God healed them all" or "the apostles healed them all"

Acts 5:17

the high priest rose up

"the high priest took action"

Acts 5:18

laid hands on

"sent soldiers to arrest"

Acts 5:20

in the temple

"in the temple courtyard"

all the words of this life

Possible meanings are 1) "all this message of eternal life" or 2) "the whole message of this new way of living"

Acts 5:21

sent to the prison to have the apostles brought

"sent someone to the jail to bring the apostles"

Acts 5:23

we found no one inside

"we did not find them inside" or 2) the apostles had been the only prisoners and now there were no prisoners at all in the jail.

Acts 5:24

they were much perplexed

"they were very puzzled" or "they were very confused"

concerning them

"concerning the words they had just heard" or "concerning these things"

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as to what would come of it

"and what would happen as a result" or "what would happen next"

Acts 5:25

standing in the temple

"standing in the temple courtyard"

Acts 5:26

brought them back

"brought the apostles back"

they feared the people, that they might be stoned

"they feared that the people might stone them"

Acts 5:27

they had brought them, they set them ... interrogated them

"the captain and officers had brought the apostles, the captain and the officers set the apostles ... interrogated the apostles"

interrogated

questioned to find out what was true

Acts 5:28

We ... us

The speakers were referring to themselves, but not to the apostles, so these words are exclusive.

you ... your

These words refer to the apostles and so are plural.

in this name

"not to speak anymore about this person, Jesus"

you have filled Jerusalem with your teaching

"you have taught many people in Jerusalem about him" or "you have taught about him throughout the Jerusalem"

desire to bring this man's blood upon us

"desire to make us responsible for this man's death"

Acts 5:30

The God of our fathers raised up Jesus

"The God of our fathers caused Jesus to live again"

by hanging him on a tree

"by hanging him on a cross"

Acts 5:31

God exalted him to his right hand

"God exalted him to the place of honor beside him"

give repentance to Israel, and forgiveness of sins

"give the people of Israel an opportunity to repent and have God forgive their sins"

Israel

The word "Israel" refers to the Jewish people.

Acts 5:32

those who obey him

"those who submit to God's authority"

Acts 5:34

Gamaliel, a teacher of the law who was honored by all the people

Luke introduces Gamaliel and provides background information about him.

who was honored by all the people

"whom all the people honored"

to take the men outside

The words "the men" refers to the apostles.

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Acts 5:35

pay close attention to

"think carefully about" or "be cautious about." Gamaliel was warning them not to do something that they would later regret.

Acts 5:36

Theudas rose up

Possible meanings are 1) "Theudas rebelled" or 2) "Theudas appeared."

claiming to be somebody

"claiming to be somebody important"

He was killed

"People killed him"

all who had been obeying him were scattered

"all the people scattered who had been obeying him" or "all who had been obeying him went in different directions"

came to nothing

This means that they did not do what they had planned to do.

Acts 5:37

After this man

"After Theudas"

in the days of the census

"during the time of the census"

drew away some people after him

"caused many people to follow him" or "caused many people to join him in rebellion"

Acts 5:38

keep away from these men and let them alone

Gamaliel is telling the Jewish leaders not to punish the apostles any more and not to put them back in jail.

if this plan or work is of men

"if men have devised this plan or are doing this work"

it will be overthrown

"someone will overthrow it"

Acts 5:39

if it is of God

"if God has devised this plan or commanded these men to do this work"

So they were persuaded

"So Gamaliel persuaded them"

Acts 5:40

to speak in the name of Jesus

"to speak anymore in the authority of Jesus"

Acts 5:41

they were counted worthy to suffer dishonor for the Name

"God had counted them worthy to suffer dishonor for Jesus"

Acts 5:42

in the temple and from house to house

"in the temple courtyard and in different people's houses"

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Chapter 6

[1] Now in these days, when the number of the disciples was multiplying, a complaint by the Grecian Jews began against the Hebrews, because their widows were being overlooked in the daily distribution of help.

[2] The twelve called the multitude of the disciples to them and said, "It is not right for us to give up the word of God in order to serve tables. [3] You should therefore choose, brothers, seven men from among yourselves, men of good reputation, full of the Spirit and of wisdom, whom we may appoint over this business. [4] As for us, we will always continue in prayer and in the ministry of the word."
[5] Their speech pleased the whole multitude. So they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte from Antioch. [6] The believers brought these men before the apostles, who prayed and then placed their hands upon them.

[7] So the word of God continued to spread, and the number of disciples in Jerusalem increased greatly, and a large number of the priests became obedient to the faith.

[8] Now Stephen, full of grace and power, was doing great wonders and signs among the people. [9] But there arose some people who belonged to the synagogue called the synagogue of the Freedmen, of the Cyrenians and Alexandrians, and some from Cilicia and Asia. These people were debating with Stephen.
[10] But they were not able to stand against the wisdom and the Spirit with which Stephen spoke. [11] Then they bribed some men to say, "We have heard Stephen speak blasphemous words against Moses and against God."
[12] They stirred up the people, the elders, and the scribes, and they approached Stephen and seized him and brought him before the council. [13] They brought false witnesses, who said, "This man does not stop speaking words against this holy place and the law. [14] For we have heard him say that this Jesus of Nazareth will destroy this place and change the customs that Moses handed down to us." [15] Everyone who sat in the council fixed their eyes on him and saw his face was like the face of an angel.

Acts 6

6:1-7

What was a disciple?

[6:1]

See: Disciple

Who were the “Grecian” Jews and the Hebrews?

[6:1]

Scholars think the “Grecian Jews” were to Greek-speaking Jewish Christians. They think these were Jews were raised in other countries and only spoke Greek. The Hebrews referred to Jewish Christians who spoke Hebrew or Aramaic.

What did it mean that the “widows were being overlooked in the daily distribution of food”?

[6:1]

The widows that were among the Grecian Jews were being “overlooked”(παραθεωρέω/g3865) when the daily food was distributed. That is, they were not given food regularly. Instead, the Hebrew widows were given food instead.

What did Luke mean by saying, “give up the word of God in order to serve tables”?

[6:2]

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Luke wrote about giving up the Word of God. He did not want the apostles to stop telling people about Jesus in order to do something else. The apostles did not think that it was right for them to stop teaching so they could make sure people were given food. Some scholars think this was because Jesus specifically commanded the apostles to preach and teach the message of the gospel. The apostles were not too great to serve people by giving them food.

See: Word of God; Apostle; Preach (Preacher); Gospel

Who were men of good reputation, full of the Spirit and of wisdom?

[6:3]

A man of "good reputation" was a man who other people spoke well about. People trusted this type of man to do the right things. It was the Holy Spirit who gave these men the wisdom they needed to serve other people.

See: Filling of the Holy Spirit

Why did Luke write, we will always continue in prayer and in the ministry of the word?

[6:4]

Scholars think the apostles wanted to "devote"(προσκαρτερέω/G4674) themselves completely to prayer and teaching people about Jesus. They wanted to pray for people. They also wanted to preach and teach about Jesus and the things he taught.

See: Apostle; Pray (Prayer

Why did the apostles place their hands upon the men chosen to the community?

[6:6]

When someone laid their hands on someone, they gave this permission to do something. The apostles then prayed for them while they laid their hands on these men.

See 13:1-3; 1 Tim. 4:14

See: Laying on of Hands ; Apostle

How did the priests became obedient to the faith?

[6:7]

When the priests became "obedient"(ὑπακούω/G5219) to the faith, they accepted that Jesus was the messiah God promised to Israel.

See: Priest (Priesthood); Messiah (Christ); Faith (Believe in)

6:8-14

How was Stephen full of grace and power?

[6:8]

How was Stephen full of grace and power. Because of God's favor toward Stephen, God gave Stephen power in the Holy Spirit. Some scholars think the power God gave him was the power to do amazing miracles. Other scholars think that God gave Stephen great wisdom and courage to speak the truth about Jesus in a bold way.

See: Grace; Holy Spirit; Miracle

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What was the “Synagogue of the Freedmen”?

[6:9]

The synagogue of freedom was a place where certain people went to worship God. These people were once slaves or prisoners of war who now lived in Jerusalem as free people.

See: Synagogue

How were the freedmen not able to stand against Stephen?

[6:10]

Stephen was wise and full of the Spirit. Because of this, some scholars think that when Luke said the freedmen “were not able to stand against” Stephen, he wanted to say that they could not prove that what Stephen was saying was wrong.

See: Indwelling of the Holy Spirit

How did someone blaspheme Moses and God?

[6:11]

The people from the synagogue charged Stephen with blaspheming against Moses and against God. When he wrote about Moses, he was writing about the Law of Moses. These people accused Stephen of saying things that were untrue about the Law of Moses and God.

See: Blaspheme (Blasphemy); Synagogue; Law of Moses

What were the “holy place” and the “law” about which Luke wrote?

[6:13]

The “holy place” was the temple and the “law” referred to the rules for the running of the temple.

See: Temple; Holy (Holiness, Set Apart)

Were the witnesses right about what Stephen said about Jesus?

[6:13]

The witnesses misunderstood what Jesus taught about the temple and the Law of Moses. Jesus did say he would destroy the temple and in three days he would rebuild it again (see: John 2:19, 20). However, Jesus was using a metaphor. He was speaking about dying and being resurrected.

They said the same thing Stepehen said. Stephen taught about what Jesus said, but people did not understand what Jesus meant about dying and resurrecting on the third day (see: Matthew 12:40). Jesus body was a temple of the Holy Spirit.

Jesus also prophesied about the destruction of the Jewish Temple (see Luke 21:6). This happened about 40 years after Jesus died. So Stephen knew the current temple was temporary and the Law of Moses had been replaced after Jesus’ resurrection.

See: Witness (Martyr); Temple; Metaphor; Law of Moses; Prophecy (Prophesy) ; Prophecy (Prophesy) ;Atone (Atonement)

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What did Luke mean when he said Stephen's face was "like the face of an angel"?

[6:15]

Luke wrote that Stephen's face was like the face of an angel. Some scholars think Stephen's face was shining in the same way that Moses' face shone after God had talked with Moses (see: Exodus 34:29-35). Other scholars think Stephen's face was shining because the Holy Spirit was completely controlling Stephen.

See: Angel; Holy Spirit

Acts 6:1

Now in these days

Consider how new parts of a story are introduced in your language.

was multiplying

"was greatly increasing"

Grecian Jews

These were believers who had grown up as Jews or become converts living somewhere in the Roman Empire outside of Israel and speaking Greek. Their language and culture were somewhat different from those who had grown up in Israel.

the Hebrews

These were believers who had grown up as Jews or become converts in Israel speaking Hebrew or Aramaic.

widows

A widow is a woman who has not remarried since her husband died.

their widows were being overlooked

"the Hebrew believers were overlooking the Grecian widows"

being overlooked

"being ignored" or "being forgotten." There were so many who needed help that some were missed.

daily distribution of help

Possible meanings are 1) the disciples used the money to buy food, which they would give to the widows, or 2) the disciples gave the money directly to the widows.

Acts 6:2

The twelve

This refers to the eleven apostles plus Matthias, who was selected in Acts 1:26

the multitude of the disciples

"all of the disciples" or "all the believers"

give up the word of God

"stop preaching and teaching the word of God"

serve tables

This is a phrase meaning to serve food to the people.

Acts 6:3

men of good reputation, full of the Spirit and of wisdom

Possible meanings are 1) the men have three qualities —a good reputation, being full of the Spirit, and being full of wisdom or 2) the men have a reputation for two qualities—being full of the Spirit, and being full of wisdom .

over this business

"to be responsible to do this task"

Acts 6:4

the ministry of the word

"the ministry of teaching and preaching the message"

Acts 6:5

Their speech pleased the whole multitude

"All the disciples liked their suggestion"

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Stephen ... Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus

These are Greek names, so it seems that all of the men elected were from the Grecian Jewish group of believers

proselyte

a Gentile who converted to the Jewish religion

Acts 6:6

placed their hands upon them

This represented giving a blessing and imparting responsibility and authority for the work to the seven.

Acts 6:7

the word of God continued to spread

"the number of people who believed the word of God increased" or "the number of people who believed the message from God increased"

became obedient to the faith

"followed the teaching of the new belief"

the faith

Possible meanings are 1) the gospel message of trust in Jesus or 2) the teaching of the church or 3) the Christian teaching.

Acts 6:8

Stephen, full of grace and power, was doing

"God was giving Stephen power to do"

Acts 6:9

there arose some people ... Asia. These people were debating with Stephen

"some people ... Asia, began to debate against Stephen"

synagogue of the Freedmen

"Freedmen" were probably ex-slaves from these different locations. It is unclear if the other people listed were part of the synagogue or just participated in the debate with Stephen.

the Cyrenians and Alexandrians

"people from Cyrene and Alexandria." Cyrene and Alexandria were cities in Northern Africa. They were south of the Mediterranean Sea.

some from Cilicia and Asia

Cilicia was a city and Asia was a Roman province, both north of the Mediterranean Sea.

debating with Stephen

"arguing with Stephen"

Acts 6:10

not able to stand against

"could not argue against"

Spirit

this refers to the Holy Spirit

Acts 6:11

some men to say

"some men to lie and say"

blasphemous words against

"bad things about"

Acts 6:12

stirred up the people, the elders, and the scribes

"caused the people, the elders, and the scribes to be very angry at Stephen"

seized him

"grabbed him and held him so he could not get away"

Acts 6:14

handed down to us

"taught by our ancestors"

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Acts 6:15

fixed their eyes on him

"looked intently at him" or "stared at him"

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Chapter 7

[1] The high priest said, "Are these things true?" [2] Stephen said,

"Brothers and fathers, listen to me: The God of glory appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran;

[3] he said to him, 'Leave your land and your relatives, and go into the land that I will show you.'

[4] "Then he left the land of the Chaldeans and lived in Haran; from there, after his father died, God brought him into this land, where you live now. [5] He gave none of it as an inheritance to him, no, not even enough to set a foot on. But he promised—even though Abraham had no child yet—that he would give the land as a possession to him and to his descendants after him.
[6] God was speaking to him like this, that his descendants would live for a while in a foreign land, and that the inhabitants there would bring them into slavery and mistreat them for four hundred years. [7] 'But I will judge the nation that they serve,' said God, 'and after that they will come out and worship me in this place.' [8] Then God gave Abraham the covenant of circumcision, so Abraham became the father of Isaac and circumcised him on the eighth day; Isaac became the father of Jacob, and Jacob the father of the twelve patriarchs.

[9] "Because the patriarchs were jealous of Joseph, they sold him into Egypt; but God was with him [10] and rescued him from all his tribulation. He gave Joseph favor and wisdom in the presence of Pharaoh, king of Egypt, who appointed him governor over Egypt and over all his household.

[11] "Now a famine and great tribulation came over all Egypt and Canaan, and our fathers could find no food. [12] But when Jacob heard that there was grain in Egypt, he sent out our fathers on their first trip. [13] On their second trip Joseph made himself known to his brothers, and Joseph's family became known to Pharaoh.
[14] Joseph sent his brothers back to invite Jacob his father to come to Egypt, along with all his relatives, seventy-five persons in all. [15] So Jacob went down into Egypt, and he died, he and our fathers. [16] They were carried over to Shechem and laid in the tomb that Abraham had bought for a price in silver from the sons of Hamor in Shechem.

[17] "As the time of the promise approached, the promise that God had made to Abraham, the people grew and multiplied in Egypt, [18] until there arose another king over Egypt, a king who did not know about Joseph. [19] He deceived our people and mistreated our fathers, forcing them to expose their newborn infants so they would not be kept alive.

[20] "At that time Moses was born; he was very beautiful before God and was nourished for three months in his father's house. [21] When he was placed outside, Pharaoh's daughter adopted him and raised him as her own son.
[22] Moses was educated in all the wisdom of the Egyptians, and he was mighty in his words and works.

[23] "But when he was about forty years old, it came into his heart to visit his brothers, the descendants of Israel. [24] Seeing an Israelite being mistreated, Moses defended him and avenged him who was oppressed by striking the Egyptian: [25] he thought that his brothers would understand that God, by his hand, was giving them salvation, but they did not understand.
[26] On the next day he appeared to them when they were fighting, and he tried to make peace between them, saying, 'Men, you are brothers; why are you wronging one another?'

[27] "But the one who had wronged his neighbor pushed him away, and said, 'Who appointed you a ruler and a judge over us? [28] Would you like to kill me, as you killed the Egyptian yesterday?'
[29] Moses ran away after hearing this statement; he became a foreigner in the land of Midian, where he became the father of two sons.

[30] "When forty years were past, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush.
[31] When Moses saw the fire, he marveled at the sight; and as he approached to look at it, the voice of the Lord came, saying, [32] 'I am the God of your fathers, the God of Abraham, and of Isaac, and of Jacob.' Moses trembled and did not dare to look.

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33 "The Lord said to him, 'Take off the sandals from your feet, for the place where you are standing is holy ground.
34 I have certainly seen the oppression of my people who are in Egypt; I have heard their groaning, and I have
come down to rescue them; now come, I will send you to Egypt.'

35 "This Moses whom they rejected, when they said, 'Who appointed you a ruler and a judge?'—he was the one
whom God sent as both a ruler and deliverer. God sent him by the hand of the angel who appeared to Moses in
the bush. 36 Moses led them out of Egypt, after doing miracles and signs in Egypt and at the Sea of Reeds, and in
the wilderness during forty years.

37 "It is the same Moses who said to the people of Israel, 'God will raise up a prophet for you from among your
brothers, a prophet like me.'
38 This is the man who was in the assembly in the wilderness with the angel who had spoken to him on Mount
Sinai, who was with our fathers, and who received living words to give to us.

39 "But our fathers refused to obey him; they pushed him away from themselves, and in their hearts they turned
back to Egypt. 40 At that time they said to Aaron, 'Make us gods who will lead us. As for this Moses, who led us out
of the land of Egypt, we do not know what has happened to him.'
41 So they made a calf in those days and brought a sacrifice to the idol, and rejoiced because of the work of their
hands. 42 But God turned and gave them up to worship the stars in the sky, as it is written in the book of the
prophets,

'Did you bring me offerings and sacrifices
during the forty years in the wilderness, house of Israel?

43 You accepted the tabernacle of Molech
and the star of the god Rephan,
and the images that you made to worship them:
and I will carry you away beyond Babylon.'

44 "Our fathers had the tabernacle of the testimony in the wilderness, just as God commanded when he spoke to
Moses, that he should make it like the pattern that he had seen. 45 Later, our fathers, under Joshua, received the
tabernacle and brought it with them when they took possession of the land. God took the land from the nations
and drove them out before the face of our fathers. The tabernacle remained in the land until the time of David, 46
who found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob [1] .
47 But it was Solomon who built the house for God.

48 "However, the Most High does not live in houses made with hands, as the prophet says,
49 'Heaven is my throne,
and the earth is the footstool for my feet.
What kind of house can you build for me? says the Lord,
or what is the place for my rest?
50 Did my hand not make all these things?'

51 "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit; you act just as your
fathers acted. 52 Which of the prophets did your fathers not persecute? They killed the prophets who appeared in
advance of the coming of the Righteous One; and you have now become the betrayers and murderers of him also,
53 you people who received the law that angels had ordained, but you did not keep it."

54 Now when the council members heard these things, they were furious in their hearts and they ground their
teeth at Stephen. 55 But he, being full of the Holy Spirit, looked up intently into heaven and saw the glory of God;
and he saw Jesus standing at the right hand of God. 56 Stephen said, "Look, I see the heavens opened, and the Son
of Man standing at the right hand of God."

57 At this the council members covered their ears, and shouting out with a loud voice, they rushed at him with one
purpose. 58 They forced him out of the city and began to stone him. The witnesses laid down their outer clothing at
the feet of a young man named Saul.

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[59] As they were stoning Stephen, he was calling out to the Lord and saying, "Lord Jesus, receive my spirit." [60] He knelt down and cried out with a loud voice, "Lord, do not hold this sin against them." When he had said this, he fell asleep.

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[1]The phrase: the house of Jacob, is found in many ancient copies. Other ancient texts have the phrase: the God of Jacob .

Acts 7

7:1-8

Why did Stephen call the council members his “brothers” and his “fathers”?

[7:2]

Stephen called these members of the council his “brothers” because they were all Jews. He called them “fathers” because they were older so he wanted to honor them when he spoke.

What did Stephen mean by calling their God “the God of glory?”

[7:2]

Scholars think the words “God of glory” referred to God’s glory. Though Stephen did not write how God showed himself to Abraham, scholars think it was in a way that Abraham knew that it was God.

See: Glory (Glorify)

Where were Mesopotamia and Haran?

[7:4]

See Map: Mesopotamia; Haran

Why did Stephen say God gave none of the land as an inheritance to Abraham?

[7:5]

Stepehen said that God did not give any of the land as an inheritance to Abraham. Abraham did not possess the land that was promised to him. Instead, his descendants inherited the land promised to Abraham.

See: Canaan (Promised Land); Covenant with Abraham; Inherit (Inheritance, Heir); Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

Where was the land where the descendants of Abraham went and became slaves?

[7:6]

The descendants of Abraham first went to the land of Egypt when Abraham’s great-grandson, Joseph, was sold into slavery there (see: Genesis 39:1-4; 46:3-4). They were slaves in Egypt for 400 years.

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Serve (Servant, Slave)

See Map: Egypt

Where was the place where God said Abraham’s descendants will worship him?

[7:7]

God said that Abraham’s descendants will worship him in Canaan.

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See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Worship

See Map: Canaan

What was the covenant of circumcision that God made with Abraham?

[7:8]

See: Circumcise (Circumcision); Covenant with Abraham

What was a Patriarch?

[7:8]

The Patriarchs are the 12 sons of Jacob. The twelve tribes of Israel are named for each of the sons of Jacob.

See: Tribes of Israel; Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

7:9-19

Why were Joseph's brothers jealous of Joseph?

[7:9]

Scholars think Joseph's brothers were "jealous"(ζηλόω/g2206) of him because their father, Jacob, showed more favor to Joseph than he did to the other brothers (see: Genesis 37:3-4).

What did Stephen mean by saying "our fathers"?

[7:11]

When Stephen spoke the words, "our fathers" he was referring to the twelve sons of Jacob.

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

Why did Joseph have to reveal himself to his brothers?

[7:13]

Scholars think that because Joseph lived in Egypt for thirteen years after his brothers sold him, Joseph acted and spoke in the same way the Egyptians did. Because of this, his brothers did not know him immediately. Joseph also spoke to his brothers through a translator to cause them to think he was an Egyptian (see: Genesis 42:23).

See Map: Egypt

Where was Shechem?

[7:16]

See Map: Shechem

Who was buried in Shechem?

[7:16]

Scholars think that Stephen was speaking about the twelve sons of Jacob when he spoke of those buried in Shechem.

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What was “the time of the promise”?

[7:17]

Stephen spoke about the time of promise. Some scholars think Stephen was speaking about two different parts of the same promise. That is, God promised Abraham that he would give the land of Canaan to his descendants. The second part of the promise was that Abraham’s descendants would first be enslaved in Egypt for 400 years (see: Genesis 15:13).

See: Covenant with Abraham;Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Serve (Servant, Slave)

See Map: Canaan

What is important about the new king not knowing Joseph?

[7:18]

While Joseph was in Egypt, he became one of their most recognized leaders under Pharoah. That is, everyone in Egypt knew Joseph. However, sixty years after Joseph died, a new king began to rule in Egypt. The new king hated and was very afraid of the people of Israel.

See Map: Egypt; Israel

7:20-36

How was something “beautiful before God”?

[7:20]

Scholars disagree about how something was beautiful before God. Some scholars think it meant that God was very pleased with Moses. Other scholars think this was something the Israelites said when they wanted to say that someone was a very beautiful child.

How was Moses placed outside?

[7:21]

Moses’ parents hid Moses for three months without Pharaoh, the king of Egypt, knowing. Some scholars think that after three months, Moses’ parents could no longer keep him hidden, so they placed him in a basket that was then placed in the river. This basket floated. They think this was done so that the king’s daughter would find him (see: Exodus 2:3-10)

How had the daughter of Pharaoh adopted Moses and raised him as her own son”?

[7:21]

Pharaoh was the king of Egypt. Pharaoh’s daughter adopted Moses. Stephen meant that Pharaoh’s daughter took Moses and cared for him, raising him up in her family as if Moses was her own son. She made him part of her own family.

How did Moses avenge an Israelite by “striking the Egyptian”?

[7:24]

When Stephen said that Moses avenged an Israelite by “striking the Egyptian,” he wanted people to know that Moses killed the Egyptian. The Old Testament does not say how Moses killed the Egyptian (see: Exodus 2:12).

See: Old Testament (Law and Prophets)

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Why did the people ask, “Who made you a ruler and a judge over us”?

[7:27]

The people asked Moses, “who made you a ruler and a judge over us.” These people wanted to say that Moses was not a ruler over them and could not judge them.

See: Judge (Judgment)

Where was the land of Midian?

[7:29]

See Map: Midian

Where is the wilderness of Mt. Sinai?

[7:30]

See Map: Mt. Sinai

See: Sinai

Who was the “angel” who appeared to Moses?

[7:30]

The “angel” who appeared in a flame of fire to Moses was the angel of God. That is, God showed himself to Moses in the form of a flame (see: Exodus 3:2).

See: Angel

Why did God say that he was the God of Moses’ fathers--Abraham, Isaac and Jacob?

[7:32]

God revealed himself to Moses as the God of his fathers, Abraham, Isaac, and Jacob. Scholars think God wanted Moses to know that God kept his promises. That is, Moses experienced part of the covenant promise God made with Abraham.

See: Covenant; Covenant with Abraham; Reveal (Revelation)

Why did God command Moses to remove his sandals?

[7:33]

God commanded Moses to remove his sandals because God declared the place where he was standing was holy. When he did this, it was a sign of great respect and honor for God.

See: Holy (Holiness, Set Apart); Sign

How did God “come down” to rescue His people from their sufferings in Egypt?

[7:34]

God came down in the form of an angel to speak to Moses and to send Moses to rescue the Israelites. God was going with Moses to be with him to tell him what to say and do.

See: Angel

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Where did God send Moses to deliver God's people?

[7:35]

God sent Moses back to Egypt to deliver his people from the suffering and slavery.

See: Serve (Servant, Slave); People of God

See Map: Egypt

Why did Stephen speak about the people of Israel rejecting Moses?

[7:35]

Stephen spoke about the people of Israel rejecting Moses. Scholars think Stephen spoke about Israel rejecting Moses to show that Israel rejected many of the prophets God sent to them. Ultimately, the people of Israel rejected Jesus, the one Moses declared would come after him (see: 1 Corinthians 7:37, 51-52).

See: Prophet

How did Moses lead Israel out of Egypt?

[7:36]

Moses did many miracles so the king of Egypt would let the Israelites leave Egypt. However, he did not let them leave. Then God used Moses to punish Egypt and help the Israelites leave Egypt.

See: Exodus 7-14

See: Miracle; Exodus

Where was the Red Sea and the wilderness of Mt. Sinai?

[7:36]

See Map: Red Sea; Mt. Sinai

7:37-43

What did Stephen mean by saying, "God will raise up a prophet"?

[7:37]

The words, "God will raise up a prophet" meant that God was going to appoint and send a prophet to the people of Israel. Scholars think Moses was speaking about the Messiah. Just as Moses was the mediator between the people of Israel and God, so the Messiah is the greatest mediator who mediates between all the peoples of the world and God.

See: Prophet; Appoint; Messiah (Christ); Mediator

What were the "living words" Moses received to give to the Israelites?

[7:38]

Scholars think the "living words" about which Stephen spoke were the messages from God that told people how to live in a way that honored God. They think these "living words" were also seen in the laws given to Moses (see: Deuteronomy 30:15-20).

See: Law of Moses

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What did Stephen mean when he said, “in their hearts they turned back to Egypt?”

[7:39]

Some scholars think that when Stephen spoke about the fathers who “in their hearts they turned back to Egypt,” he was speaking about the Israelites who wanted to return to Egypt where they had plenty to eat and drink. Fewer scholars think the fathers wanted to return to Egypt to reject God and worship the idols of Egypt.

See: Exodus 16:3; Numbers 11:4-6

See: Heart (Metaphor); Idolatry (Idol)

Where was Moses when the Israelites asked Aaron to make other gods to lead them?

[7:40]

Moses was on Mount Sinai receiving the laws from God when the Israelites asked Aaron to make other gods. The Israelites were impatient, and wanted instead the kind of gods they worshipped in Egypt.

See: Exodus 32:1-6

See: Law of Moses; False gods; Idolatry (Idol)

See Map: Mount Sinai

Why did Aaron and the people make a calf as their idol?

[7:41]

Scholars think Aaron and the people made a calf as an idol because it was like the bull worship of the Egyptians.

See: Idolatry (Idol)

How did God give them up?

[7:42]

The words “God gave them up” meant that God let the Israelites go and follow their own desires. That is, God let the Israelites do the sins they wanted to do. Some scholars think that the Israelites sinned more and more, so God let them suffer the consequences of sinning.

See: Sin

What was the “book of the prophets”?

[7:42]

The “book of the prophets” referred to the last twelve books of the Old Testament. These books were also known as the books of the minor prophets. Stephen quoted from one of the minor prophets (see: Amos 5:25-27).

See: Prophet; Old Testament (Law and Prophets)

What was the “tabernacle of Molech” and the “star of the god Rephan?”

[7:43]

Scholars think the Israelites misused the tabernacle to worship false gods, Molech and the star of Rephan. Scholars think Molech represented the planet Venus, while the star of the god Rephan was the planet Saturn.

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See: False gods; Tabernacle

What and where was Babylon?

[7:43] Babylon was in modern day Iraq and it represented a far away place from home and captivity as slaves. Stephen quoted the passage from Amos where God threatened to send the Israelites there as slaves because they worshipped idols.

See: Babylon; Serve (Servant, Slave); Idolatry (Idol)

See Map: Babylon

7:44-53

What was the tabernacle of the testimony?

[7:44]

See: Tabernacle; Testify (Testimony)

How did Israel gain possession of the promised land?

[7:45]

God gave the Israelites the land by driving out the people who were there. He did this by giving the Israelites good leaders like Joshua and by doing miracles (see: Joshua 6).

See: Canaan (Promised Land); Miracle

What did it mean that David “found favor in the sight of God”?

[7:46]

David “found favor in the sight of God.” That is he lived in a way that honored God.

What was a dwelling place for the God of Jacob?

[7:46]

David wanted to build a beautiful temple for God and for the Ark of the Covenant that represented God’s presence with the people. Jacob was the father of the 12 tribes of Israel.

See: Temple; Ark of the Covenant; Presence of God; Tribes of Israel

Who was Solomon?

[7:47]

Solomon was David’s son from his wife Bathsheba. He ruled Israel.

See: 1 Kings 6

What was the house that Solomon built?

[7:47]

Solomon built a house, which is the temple. This was a place where Israel could go to worship God. It was a house because it was where God’s presence was on the earth at that time.

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See: Temple; Tribes of Israel; Presence of God

Did the Most High live in houses made with hands?

[7:48]

Stephen said the same thing that Isaiah wrote (see: Isaiah 66:1-2). He wanted to show that God is far greater than any house that can be made with human hands.

How did Stephen say the people of Israel acted?

[7:51] Stephen spoke about four different ways in which the people of Israel acted:

1. Stephen said the people were “stiff-necked.” This was a way of saying the people were very stubborn in doing wrong. Scholars think the people did not want to obey God.
2. Stephen said the Israelites were “uncircumcised in heart and ears.” This meant that though the Israelites has the outward signs of belonging to God, they did not obey God, or even listen to him. That is, they acted like the people who did not believe in God.
3. Stephen said to the Israelites “you always resist the Holy Spirit.” This meant the Israelites had a history of rejecting or fighting against the Holy Spirit (see Isaiah 63:10).
4. Stephen said to the Israelites “you act just as your fathers acted.” This meant the Israelites were doing the same thing as their ancestors who resisted the Holy Spirit by rejecting the messages of the prophets.

See: 1 Kings 19:14; Nehemiah 9:26; Luke 6:22-23; 11:49; 13:34

See: Circumcise (Circumcision); Heart (Metaphor); Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Prophet

Did the people of Israel persecute every prophet?

[7:52]

Stephen asked a rhetorical question. That is, he did not expect any answer from the Israelites. The Israelites persecuted most of the prophets. They repeatedly rejected Moses, even though they said that Moses was their greatest teacher.

See: Matthew 23:29-36

See: Persecute (Persecution); Prophet

[7:52]### Who was the righteous one?

The righteous one was the Messiah. People knew that Stephen was talking about Jesus.

See: Isaiah 53:11; Jeremiah 23:5; 33:15

See: Messiah (Christ); Righteous (Righteousness)

What was Stephen accusing these members of the Jewish council of doing?

[7:52, 7:53]

Stephen accused the members of the Jewish council of being traitors (προδόται /g4273) and killing Jesus because they helped the Romans to kill Jesus (see John 19:11).

See: Jewish Council (Sanhedrin)

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What was the law the “angels had established”?

[7:53]

Scholars think that God used angels to give the Law of Moses to the Israelites. That is, God created the Law of Moses and then sent his angels to deliver the Law of Moses (see: Deuteronomy 33:2; Galatians 3:19; Hebrews 2:2).

See: Angel; Law of Moses

7:54-60

Who were the council members?

[7:54]

The Council members were the religious leaders of the people, that is, the Sanhedrin.

See: Jewish Council (Sanhedrin)

What was meant by the words, “cut to the heart”?

[7:54]

When Luke wrote that the council members were “cut to the heart,” it was a metaphor. It meant that the council members were extremely angry.

See: Heart (Metaphor); Metaphor; Jewish Council (Sanhedrin)

What did Luke mean when he said the council “ground their teeth at Stephen”?

[7:54]

When Luke wrote the words “ground their teeth at Stephen” he meant the council members were so angry they closed their mouths tightly. Perhaps they did this to not do some bad because they were angry.

See: Jewish Council (Sanhedrin))

How was Stephen “full of the Holy Spirit”?

[7:55]

See: Filling of the Holy Spirit

Why was Jesus “standing at the right hand of God”?

[7:56]

Scholars think that Jesus being at the “right hand of God” was to show that Jesus had all the power of God and God gave him permission to rule everything. Some scholars think Jesus was “standing” to welcome Stephen into heaven. Stephen also called Jesus the “Son of Man.” Those who heard Stephen understood that Stephen was claiming that Jesus was God.

See: Heaven; Son of Man; Jesus is God

See: Mark 14:62; Daniel 7:13-14

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How were the heavens opened?

[7:56]

The words that the heavens were opened was a way to say that God revealed things about heaven. God did this to honor Jesus. At the baptism of Jesus, the heavens were also opened and the Holy Spirit came upon Jesus.

See Matthew 3:16; Ezekiel 1:1

See: Heaven; Reveal (Revelation)); Baptize (Baptism); Holy Spirit

Why did the council members stone stephen?

[7:58]

Scholars think the Jewish council stoned Stephen to death because they believed he blasphemed God. They think he did this when he said that Jesus is God. However, this is not blasphemy because Jesus is God.

See: Jewish Council (Sanhedrin); Blaspheme (Blasphemy); Jesus is God

Why did the witnesses lay their clothing at Saul's feet?

[7:58]

Scholars think the witnesses laid their clothing at Saul's feet simply so that he would guard the clothes while they cast stones at Stephen. Some scholars do not know if Saul was leading this stoning. Other scholars think he was just watching Stephen being stoned.

Who was Saul?

[7:58]

Saul was the same one who had the name Paul (see: Acts 13:9) He became an apostle.

See: Apostle

What did Stephen mean when he cried out, "Lord Jesus, receive my spirit"?

[7:59]

Scholars think that when Stephen cried out, "Lord Jesus, receive my spirit" he was asking Jesus to welcome him into heaven, that he might be with Jesus. This prayer is very similar to that which Jesus himself prayed (see: Luke 23:6).

See: Spirit (Spiritual); Heaven

What did Stephen mean when he asked God to "not hold this sin against them"?

[7:59]

Scholars think Stephen prayed that Jesus would forgive the people who were stoning him. This prayer is very similar to the prayer Jesus prayed (see: Luke 23:34).

See: Sin

How did Stephen fall asleep?

[7:59]

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When Luke wrote that Stephen “fell asleep, ” he wanted to write that Stephen died.

Acts 7:5

enough to set a foot on

"a very tiny piece of ground"

as a possession to him and to his descendants after him

"for Abraham to own and to give to his descendants"

Acts 7:6

God was speaking to him like this

"Later God told Abraham"

Acts 7:7

I will judge the nation

"I will judge the people of the nation that they will serve"

Acts 7:8

gave Abraham the covenant of circumcision

"made a covenant with Abraham to circumcise the males of his family"

Acts 7:9

the patriarchs

"the founders of our tribes" or "our ancestors." A patriarch is a man who rules a family.

sold him into Egypt

"sold him as a slave in Egypt"

Acts 7:10

over Egypt

"over all the people of Egypt"

all his household

"everything he owned"

Acts 7:11

our fathers

This refers Jacob and his sons, who were the ancestors of the Jewish people.

Acts 7:13

made himself known

Joseph revealed to his brothers his identity as their brother.

Joseph's family became known to Pharaoh

"Pharaoh learned that they were Joseph's family"

Acts 7:14

sent his brothers back

"sent his brothers back to Canaan" or "sent his brothers back home"

Acts 7:15

he died

"eventually Jacob died"

he and our fathers

"Jacob and his sons, who became our ancestors"

Acts 7:16

They were carried over ... and laid

"Jacob's descendants carried Jacob's body and his son's bodies over ... and buried them"

Acts 7:17

time of the promise approached

It was close to the time that God would fulfill his promise to Abraham.

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Acts 7:18

there arose another king

"another king began to rule over the people of Egypt"

who did not know about Joseph

"who did not know that Joseph had helped Egypt"

Acts 7:20

very beautiful before God

Moses was very beautiful.

was nourished

"his parents nourished him" or "his parents cared for him"

Acts 7:21

When he was placed outside

"When his parents placed him outside" or "When they abandoned him"

Pharaoh's daughter ... raised him as her own son

She did for him every good thing a mother would do for her own son. Use your language's normal word for what a mother does to make sure her son becomes a healthy adult.

adopted him

If your language has a word for an informal procedure, not a formal legal procedure, in which one family takes a child in and raises him, you may want to use that here. Pharaoh's daughter did do for Moses what any mother would do for her child, but this involved no formal legal procedure.

as her own son

"as if he were her own son"

Acts 7:22

Moses was educated

"The Egyptians educated Moses"

mighty in his words and works

"effective in his speech and actions" or "influential in what he said and did"

Acts 7:23

it came into his heart

"it came into his mind" or "he decided"

visit his brothers, the descendants of Israel

"see how his own people, the children of Israel, were doing"

Acts 7:24

Seeing an Israelite being mistreated ... the Egyptian

"Seeing an Egyptian mistreating an Israelite, Moses defended and avenged the Israelite by striking the Egyptian who was oppressing him"

striking the Egyptian

Moses hit the Egyptian so hard that he died.

Acts 7:25

by his hand, was giving them salvation

"was giving them salvation through what he, Moses, was doing"

was giving them salvation

"was saving them" or "was rescuing them"

Acts 7:26

when they were fighting

"when two men of Israel were fighting"

make peace between them

"make them stop fighting"

Men, you are brothers

Moses was addressing the Israelites who were fighting.

why are you wronging one another?

"you should not do wrong to each other!"

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Acts 7:27

Who appointed you a ruler and a judge over us?

"No one appointed you ruler or judge over us." or "You have no authority over us!"

Acts 7:28

Would you like to kill me, as you killed the Egyptian yesterday?

The man used this question to warn Moses that he and probably others knew Moses had killed the Egyptian.

Acts 7:30

When forty years were past

"Forty years after Moses fled from Egypt"

an angel appeared

Stephen's audience knew that God spoke through the angel.

Acts 7:31

he marveled at the sight

"because the bush was not burning up"

Acts 7:32

I am the God of your fathers

"I am the God whom your ancestors worshiped"

Moses trembled with fear and did not dare to look

This may mean Moses drew back in fear when he heard the voice.

Acts 7:33

Take off the sandals

God told Moses this so he would honor God.

for the place where you are standing is holy ground

The implied information is that where God is present, the immediate area around God is considered holy or is made holy by God.

Acts 7:34

the oppression of my people

"the way the Egyptians are oppressing my people"

my people

"the descendants of Abraham, Isaac, and Jacob"

I have come down to rescue them

"will personally cause their release"

now come

"get ready." God uses an order here.

Acts 7:35

This Moses whom they rejected

This refers back to the events recorded in Acts 7:27-28.

deliverer

"rescuer"

by the hand of the angel ... bush

"by the action of the angel" or "by having the angel ... bush command him to return to Egypt"

Acts 7:36

during forty years

"during the 40 years that the Israelite people lived in the wilderness"

Acts 7:37

raise up a prophet

"cause a man to be a prophet"

from among your brothers

"from among your own people"

Acts 7:38

This is the man who was in the assembly

"This is the man Moses who was among the Israelites"

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who received living words to give to us

"to whom God spoke living words to give to us"

living words

Possible meanings are 1) "a message that endures" or 2) "words that give life."

Acts 7:39

pushed him away from themselves

"they rejected him as their leader"

in their hearts they turned back

"they desired to turn back"

Acts 7:40

At that time

"When they decided to return to Egypt"

Acts 7:41

they made a calf

"they made a statue that looked like a calf"

a calf ... the idol ... the work of their hands

These phrases all refer to the same statue of the calf.

Acts 7:42

God gave them up

"God abandoned them and stopped correcting them"

the book of the prophets

This was apparently a collection of the writings of several of the Old Testament prophets into one scroll. It would also have included the writings of Amos.

Did you bring me offerings and sacrifices ... Israel?

"You did not honor me when brought offerings and sacrifices ... Israel."

house of Israel

"all you Israelites"

Acts 7:43

You accepted

"you carried with you from place to place"

tabernacle of Molech

the tent that housed the false god Molech

the star of the god Rephan

the star that is identified with the false god Rephan

the images that you made

They made statues or images of the gods Molech and Rephan in order to worship them.

I will carry you away beyond Babylon

"I will remove you to places even farther than Babylon." This would be God's act of judgment.

Acts 7:44

the tabernacle of the testimony

The tent that housed the ark (a box) with the 10 commandments carved in stone inside it

Acts 7:45

our fathers, under Joshua, received the tabernacle and brought it with them

"our fathers, in accordance with Joshua's instructions, received the tabernacle and brought it with them"

God took the land from the nations and drove them out before the face of our fathers

"God forced the nations to leave the land before the face of our fathers"

the nations

"the people who previously lived here"

Acts 7:46

he might find a dwelling place for the house of Jacob

"he might build a place where people could worship the God of Jacob")

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the house of Jacob

Many versions read, "the God of Jacob."

Acts 7:48

made with hands

"made by people"

Acts 7:49

Heaven is my throne ... the earth is the footstool for my feet

The prophet is comparing the greatness of God's presence to how impossible it is for man to build a place for God to rest on earth since the whole earth is nothing but a place for God to rest his feet.

What kind of house can you build for me?

"You can not build a house adequate enough for me!"

what is the place for my rest?

"There is no place of rest good enough for me!"

Acts 7:50

Did my hand not make all these things?

"My hand made all these things!"

Acts 7:51

You stiff-necked people

Stephen shifts from identifying with the Jewish leaders to rebuking them.

uncircumcised in heart and ears

"you refuse to obey and hear"

Acts 7:52

Which of the prophets did your fathers not persecute?

"Your forefathers persecuted every prophet!"\

Righteous One

This refers to the Christ, the Messiah.

you have now become the betrayers and murderers of him also

"you have also betrayed and murdered him"

Acts 7:53

the law that angels had ordained

"the laws that God caused angels to give to our ancestors"

Acts 7:54

Now when the council members heard these things

This is the turning point; the sermon ends and the council members react.

they were furious in their hearts

This means that they were extremely angry.

ground their teeth at Stephen

"they became so angry that they ground their teeth together" or "moved their teeth back and forth as they looked at Stephen"

Acts 7:55

looked up intently into heaven

"stared up into heaven." It appears that only Stephen saw this vision and not anyone else in the crowd.

saw the glory of God

"saw a bright light from God"

and he saw Jesus standing at the right hand of God

"and he saw Jesus standing in the place of honor and authority beside God"

Acts 7:56

Son of Man

Stephen refers to Jesus by the title "Son of Man."

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Acts 7:57

covered their ears

"put their hands on their ears." They did this to show that they did not want to hear any more of what Stephen said.

with one purpose

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

Acts 7:58

They forced him out of the city

"They seized Stephen and forcefully took him out of the city"

outer clothing

These are cloaks or robes they would wear outside to stay warm, similar in function to a jacket or coat.

at the feet

"in front of." They were placed there so Saul could watch them.

a young man

Saul was probably around 30 years old at the time.

Acts 7:59

receive my spirit

"please receive my spirit"

Acts 7:60

He knelt down

This is an act of submission to God.

do not hold this sin against them

"forgive them for this sin"

fell asleep

"died"

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Chapter 8

[1] Saul was in agreement with his death.

So there began on that day a great persecution against the church that was in Jerusalem; and the believers were all scattered throughout the regions of Judea and Samaria, except the apostles.

[2] Devout men buried Stephen and made great lamentation over him. [3] But Saul tried to destroy the church. He would enter house after house, drag off both men and women, and put them in prison.

[4] Yet the believers who had been scattered went about preaching the word. [5] Philip went down to the city of Samaria and proclaimed to them the Christ.
[6] Crowds of people were giving close attention to what was being said by Philip; with one mind they heard him, and they saw the signs he did. [7] Unclean spirits came out of many who were possessed, crying out with a loud voice, and many who were paralyzed and lame were healed. [8] So there was much joy in that city.

[9] But there was a certain man in the city named Simon, who had earlier been practicing sorcery; he used to astonish the people of Samaria while claiming that he was an important person. [10] All the Samaritans, from the least to the greatest, paid attention to him; they said, "This man is that power of God which is called Great." [11] They listened to him because he had astonished them for a long time with his sorceries.
[12] But when they believed Philip as he proclaimed the gospel about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. [13] Even Simon himself believed, and after he was baptized he stayed with Philip constantly. When he saw signs and mighty works taking place, he was amazed.

[14] Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John. [15] When they had come down, they prayed for them, that they might receive the Holy Spirit. [16] For until that time, the Holy Spirit had not come upon any of them; they had only been baptized into the name of the Lord Jesus. [17] Then Peter and John placed their hands on them, and they received the Holy Spirit.
[18] Now when Simon saw that the Holy Spirit was given through the laying on of the apostles' hands, he offered them money. [19] He said, "Give me this authority, too, that whoever I place my hands on might receive the Holy Spirit."

[20] But Peter said to him, "May your silver perish along with you, because you thought to obtain the gift of God with money. [21] You have no part or allotted portion in this matter, because your heart is not right with God. [22] Therefore repent of this wickedness of yours, and pray to the Lord, so that he might perhaps forgive you for the intention of your heart. [23] For I see that you are in the poison of bitterness and in the bonds of unrighteousness."

[24] Simon answered and said, "Pray to the Lord for me, so that nothing you have said may happen to me."

[25] When they had testified and spoken the word of the Lord, Peter and John returned to Jerusalem, proclaiming the gospel to many villages of the Samaritans.

[26] Now an angel of the Lord spoke to Philip and said, "Arise and go toward the south to the road that goes down from Jerusalem to Gaza." (This road is in a desert.) [27] He arose and went. Behold, there was a man from Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians. He was in charge of all her treasure. He had come to Jerusalem to worship. [28] He was returning and sitting in his chariot, and was reading the prophet Isaiah.

[29] The Spirit said to Philip, "Go over and stay close to this chariot."

[30] So Philip ran to him, and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?"

[31] Then he said, "How can I, unless someone guides me?" He invited Philip to come up into the chariot and sit with him.

[32] Now the passage of the scripture which the Ethiopian was reading was this,

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"He was led like a sheep to the slaughter,
and like a lamb before his shearer is silent,
so he did not open his mouth.

33 In his humiliation
justice was taken away from him.
Who can give a full account of his descendants?
For his life was taken from the earth."

34 So the eunuch asked Philip, and said, "I beg you, tell me who is the prophet speaking about, himself, or someone
else?" 35 Philip began to speak, and beginning with this scripture he proclaimed the gospel about Jesus to him.
36 As they went on the road, they came to some water and the eunuch said, "Look, there is water here. What
prevents me from being baptized?" 37 [1] 38 So the Ethiopian commanded the chariot to stop. They went down into
the water, both Philip and the eunuch, and Philip baptized him.
39 When they came up out of the water, the Spirit of the Lord took Philip away, and the eunuch saw him no more,
but went on his way rejoicing. 40 But Philip appeared at Azotus and he went through that region, proclaiming the
gospel to all the cities until he came to Caesarea.

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[1] The best ancient copies do not have Acts 8:37, Philip said, "If you believe with all your heart, you may be baptized." The Ethiopian answered, "I believe that Jesus Christ is the Son of God" .

Acts 8

8:1-3

How was Saul “in agreement” with Stephen’s death?

[8:1]

Saul thought that Stephen should die. When the angry people threw stones at Stephen, Saul guarded their clothes they took off themselves (see: Acts 7:58). Scholars think Saul later changed his name to Paul after he became a Christian.

See Acts 22:20

What was a “great persecution”?

[8:1]

A “strong and violent persecution” began when the angry people killed Stephen. The people from a certain synagogue organized attacks in Jerusalem. They put many Christians in prison. Saul went from house to house and put Christians in prison (see: Acts 8:3). The Christians who were not in prison quickly left Jerusalem and went to Samaria and other places in Judea to escape persecution. Only the apostles stayed in Jerusalem at that time.

Some scholars think those who left Jerusalem were the Greek-speaking Jewish Christians and not the Hebrew and Aramaic speaking Jewish Christians. The Hebrew and Aramic speaking Jewish Christians were more loyal to Jerusalem. Other scholars think the persecution was stronger against the Greek-speaking Jewish Christians. Thus, the apostles, who were Hebrew and Aramaic speaking Jewish Christians, were able to stay in Jerusalem.

See: 1 Thessalonians 2:14

See: Persecute (Persecution); Synagogue; Apostle

See Map: Jerusalem; Samaria; Judea

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Who were the “devout men” who buried Stephen?

[8:2]

The “devout men” were men who feared God and lived in a way that honored God. These men took Stephen’s body to bury it in the way the Law of Moses required. Scholars think these men believed in Jesus.

See: Fear of God; Law of Moses

8:4-8

What was “preaching the word”?

[8:4]

See: Galatians 2:19-20

See: Preach (Preacher); Word of God; Gospel

What was “proclaimed to them the Christ”?

[8:5]

Philip told those in Samaria the important story about the messiah. He told them that Jesus was the messiah of the Jewish and Samaritan people, and that he lived a perfect life. Jesus did many miracles and taught them about God. Jesus suffered, died, and became alive again on the third day.

See: Messiah (Christ); Miracle; Atone (Atonement); Resurrect (Resurrection)

See Map: Samaria

Who was Philip?

[8:5]

Philip was one of the seven brothers the Christians chose to help widows (see: Acts 6:5).

How did people give “close attention”?

[8:6]

The crowds listened together with complete attention. All of the people watched and listened to what Philip said because he did miracles and he spoke strongly.

See: Miracle

What was a sign?

[8:6]

A sign was a miracle that God did and people were able to see it (see: Acts 8:7).

See: Miracle; Sign

What is an unclean spirit?

[8:7]

An unclean spirit is an evil spirit. It is also called a demon. Unclean spirits and demons obey Satan.

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See: Demon Possession (Casting Out Demons); Demon; Satan (The Devil)

What was a paralyzed person? A lame person?

[8:7]

A paralyzed person was someone who was partially or completely unable to move.

A lame person was someone who was injured or had an illness and were not able to walk well or they were not able to walk at all.

8:9-13

Why did the people think God gave power to the man who did sorcery?

[8:9]

The people believed God gave power to the man who did sorcery because he did amazing things for a long time and he claimed to be someone great (see: Acts 8:9,11).

See: Sorcery

What was the gospel of the kingdom of God?

[8:12]

See: Gospel; Kingdom of God

What did the people do after they believed the good news about Jesus and the kingdom of God?

[8:12]

The people, both men and women, were baptized immediately after they believed the good news about Jesus and the kingdom of God.

See: Baptize (Baptism); Gospel; Kingdom of God

Why did Simon, who had great power of God, believe and be baptized?

[8:13]

Simon believed and was baptized because he was surprised when he saw the signs and mighty works Philip did with God's power. That is, the Samaritans thought Simon had great power of God, but Simon himself was amazed when he saw God's power through Philip. Simon knew about power from God and he knew something more powerful than his power worked through Philip. His trust in miracles and power was not enough for him to believe for very long. He soon became more interested in power than in believing (see: Acts 8:18-19). Jesus knew Simon was thinking in the wrong way (see: John 2:23-24).

See: Baptize (Baptism); Sign

8:14-25

What did the apostles in Jerusalem think about the Samaritans believing in Jesus, the Messiah?

[8:14]

The apostles in Jerusalem were glad the Samaritans believed in Jesus and they were not surprised. They did, however, feel it was their duty to inspect the new work to make sure it was true and good (see: Acts 11:22).

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Before, John went to Samaria because before that he wanted Jesus to call down fire from heaven on the Samaritans for rejecting Jesus since Jesus was on his way to Jerusalem (see: Luke 9:52-55). Now, John went to see for himself if the Samaritans believed in Jesus. Then, John told other Samaritan villages about Jesus and the gospel (see: Acts 8:25).

See: Apostle; Samaria; Fire; Heaven; Gospel

See Map: Jerusalem

How did Samaria receive the “word” of God?

[8:14]

Samaria received the “word”(λόγος/g3056) of God when they believed Jesus is the messiah, the Son of God, and the power of salvation (see: Romans 1:2-5). It was a way to say they believed the things Philip said about Jesus, who is the “Word” of God (see: John 1:1).

See: Word of God; Messiah (Christ); Son of God; Save (Salvation, Saved from Sins)

Why did the apostles send Peter and John to Samaria?

[8:14]

Scholars give several reasons why the apostles sent Peter and John to Samaria.

1. The Jewish Christians in Jerusalem needed evidence that God accepted the Samaritans. The Jews in general did not accept the Samaritans because the Samaritans were a mixed race of Jews who married Gentiles (see: 2 Kings 17:26). So the apostles sent Peter and John to see the new work of God in Samaria.

2. It was necessary for the apostles from Jerusalem to welcome the Samaritan Christians. Then the Christians in Jerusalem would be able to fully include Samaritan Christians into the Christian community. The Christian community was only Jewish people until that time.

3. It was not necessary for the apostles from the Jerusalem church to welcome the Samaritan Christians. Luke did not write it was necessary. Later, Paul wrote that other Christians who were not apostles baptized people (see: 1 Corinthians 1:14-17).

4. God wanted to use the apostles when the first Gentiles received the Holy Spirit.

See: Apostle; Samaria; Gentile; Baptize (Baptism); Holy Spirit

See Map: Samaria

Why did Luke write “to come down” to Samaria?

[8:15]

Samaria was lower in elevation from Jerusalem. Jerusalem is high in elevation. So they came down to Samaria from Jerusalem.

See: Samaria

What happened when the apostles Peter and John prayed and laid hands on the Samaritans for them to receive the Holy Spirit?

[8:15, 8:16, 8:17]

Luke did not write what happened when the apostles Peter and John prayed and laid hands on the Samaritans for them to receive the Holy Spirit. Some scholars think they spoke in tongues because that happened at other times

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when the Holy Spirit filled people in Acts (see: Acts 2:4; 10:44-46; 19:6). Other scholars think there were other gifts of the Spirit or signs because Luke did not write the Samaritans spoke in tongues.

See: Baptize (Baptism); Indwelling of the Holy Spirit; Holy Spirit; Gifts of the Holy Spirit; Pray (Prayer; Laying on of Hands ;Samaria; Speaking in Tongues; Sign

Why did Simon want to give the apostles money to give the Holy Spirit to people?

[8:18]

Simon wanted to do the same things an apostle did. Then he will have the power to give people the Holy Spirit when he laid his hands on people. He liked having power and this was another way for him to have power over people and bring glory to himself.

See: Apostle; Holy Spirit; Laying on of Hands ; Indwelling of the Holy Spirit; Glory (Glorify)

Why did Peter rebuke Simon for wanting to buy the power of God from the apostles?

[8:20, 8:21]

Peter rebuked Simon for wanting to buy the free gift of God with money. The Holy Spiritwas not for sale. People did not need money to have the gifts of God (see: Acts 8:20). Instead, a person repented and believed in Jesus. God's gift of the Holy Spirit to live in everyone was a free gift for all who believed in him.

See: Acts 3:6

See: Holy Spirit; Gifts of the Holy Spirit; Repent (Repentance); Redeem (Redemption)

What did Peter wish will perish?

[8:20]

Peter wanted Simon to not have money. Peter did not wish for Simon to die.

What was the "part or allotted portion" for which Simon did not have the right heart?

[8:21]

Peter and John knew Simon did not have the right heart. That is, he did not think the right things and they did not think Simon should be a leader.

See: Heart (Metaphor)

When was a person's heart not right with God?

[8:21]

A person's heart was not right with God when a person did not live in a way that honors God or does not want to live in a way that honors God.

See: Heart (Metaphor)

Why did Peter say God "might perhaps forgive"?

[8:22]

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Peter did not question if God was able to forgive Simon. He said these words because he did not know if God will forgive Simon. His sin of offering money for the gift of God was a serious sin. God will not allow man to control God (see: 2 Samuel 6:1-7).

See: Joshua 7:1

How did a person repent?

[8:22]

See: Repent (Repentance)

How was Simon “in the poison of bitterness and in the bonds of unrighteousness”?

[8:23]

Some scholars think Simon was still controlled by his old self. That is he sinfully wanted power and glory. Simon was a Christian. He believed the message from Philip and he was baptized, but he still wanted to do evil (see: Romans 7:8,19). Other scholars think Simon was not a Christian. He was not part of the kingdom of God (see: John 8:31,44-47). Simon really wanted to have power over others by having the permission to give the Holy Spirit to others. If he repented and asked God’s forgiveness, then God would forgive and heal him. Then, God would give him the Holy Spirit to help him to stop sinning and wanting to sin

See: Deuteronomy 29:17-18

See: Faith (Believe in); Baptize (Baptism); Old and New Self; Indwelling of the Holy Spirit; Holy Spirit; Repent (Repentance); Sin

How did Simon respond to Peter?

[8:24]

Simon did not respond according to what Peter said. Peter told Simon to pray and repent. Instead Simon asked Peter to pray for him.

See: Pray (Prayer; Repent (Repentance)

8:26-31

What is an angel?

[8:26]

See: Angel

Where was Gaza?

[8:26]

See Map: Gaza

Where was Ethiopia?

[8:27]

Ethiopia, or Cush, was where the ancient kingdom of Nubia was located. It was in the southern part of Egypt in what today includes part of Sudan.

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See Map: Ethiopia; Sudan; Cush.

What was a eunuch?

[8:27]

A eunuch was a man whose testicles were cut off. This was usually done for a certain purpose Sometimes this was done so the man could guard the women in a royal palace. This eunuch was the treasurer for the queen of the Ethiopians. He had great power. In Israel, a eunuch was not allowed in the military and could not worship God with other people. God did not want the people of Israel to make their boys eunuchs (see: Genesis 1:27-28).

See: Worship

Why did the eunuch go to Jerusalem to worship?

[8:27]

The eunuch went to Jerusalem to worship God because he feared the God of Israel. However, because this man was an eunuch and a gentile, he was not allowed to go into the temple area. He was reading the book of Isaiah. Some scholars say he wanted to see the memorial for eunuchs inside the temple (see Isaiah 56:3-5). Other scholars say the prophecy of Isaiah became complete when this eunuch believed in Jesus and was baptized (see: Isaiah 56:3-7). There was also another Ethiopian eunuch who went to Jerusalem (see Jeremiah 38:7-13).

See: Leviticus 23

See: Worship; Fear of God; Gentile; Temple; Prophecy (Prophesy) ; Baptize (Baptism)

What was a chariot?

[8:28]

A chariot was a two-wheel vehicle pulled by horses or a horse. It was often used for war or racing. Certain leads travelled in chariots to go from one place to another place. Since this eunuch was the treasurer of the queen of the Ethiopians, this was a larger chariot.

See: Chariot

How was the man reading?

[8:28]

The man was reading aloud from the book of Isaiah and Philip heard him reading. In ancient times, people did not often read silently.

See: Isaiah 53:7-8

Why did the man not understand the things Isaiah wrote about?

[8:30, 8:31]

The man did not understand the things Isaiah wrote about because he did not have anyone to explain this prophecy. He asked Philip to sit beside him and tell him about what Isaiah wrote (see: Isaiah 53).

Whom did the prophet Isaiah write about in Isaiah 53?

[8:32, 8:33, 8:34, 8:35]

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The prophet Isaiah wrote about Jesus in Isaiah 53. It was a prophecy about a servant of God who was persecuted. Isaiah wrote about Jesus. The servant of God suffered and was rejected for other people. That is, God forgave others because Jesus died. However, the suffering servant prophesied about Jesus' resurrection when Isaiah spoke about Jesus seeing the light of life again (see: Isaiah 53:11).

See: Atone (Atonement); Prophecy (Prophesy); Persecute (Persecution); Resurrect (Resurrection)

What things did the eunuch read from Isaiah 53 about the death of Jesus?

[8:32, 8:33, 8:34, 8:35]

The eunuch read several things read from Isaiah 53 about the death of Jesus.

1. Jesus was led like sheep to the slaughter. This is a metaphor. Jesus died in the same way sheep died. Sheep follow and go where they are led, even if they will die. Jesus died to obey God and was willing to die to obey God.

2. Jesus was silent like a lamb before his shearer. This is a metaphor. Jesus did not argue with God to try to keep living. He did not try to stop people from killing him. He did not open his mouth (see: Matthew 26:62, 63).

3. In his humiliation, justice was taken away from Jesus. That is, Jesus was humble and did not speak and try to defend himself. People said he was guilty and punished him even though he was innocent.

4. No can give a full account of all of Jesus' descendants. That is, Jesus has more children than anyone can count. Jesus did not have any children and never had sex. However, all Christians are part of Jesus' family and are children of God.

See: Prophet; Prophecy (Prophesy); Crucify (Crucifixion); Metaphor; Lamb of God; Punish (Punishment); Family of God; Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

Why did the eunuch ask to be baptized?

[8:36]

The eunuch asked to be baptized because Philip explained the prophet Isaiah's words about Jesus. That is, if someone believed in Jesus, then they should be baptized. The eunuch believed in Jesus so he asked to be baptized. There was much more about "the gospel about Jesus" Philip told the eunuch that Luke did not write. This was why Luke wrote, "Beginning with this Scripture." Philip began with the Scripture from Isaiah that the eunuch was reading, but Philip explained more than just those few verses.

See: Baptize (Baptism); Prophet

Did Luke write verse 37?

[8:37]

Some ancient copies of the Greek New Testament have verse 37. More and older copies of the Greek New Testament do not have verse 37. Scholars do not think Luke wrote the words in verse 37.

See: Differences in the Ancient Copies of the Bible)

How did the Spirit of the Lord take Phillp away?

[8:39]

The Spirit of the Lord took Philip away miraculously. That is, Philip vanished quickly and then he appeared somewhere else. The Spirit of the Lord is also called the Holy Spirit.

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See: 1 Kings 18:12; 2 Kings 2:16; Ezekiel 3:14; 8:3

See: Holy Spirit; Lord

Why did the eunuch go on his way with rejoicing?

[8:39]

The eunuch experienced the same joy the Samaritans did when they believed in Jesus (see: Acts 8:8). The eunuch continued on the road home “rejoicing” (χαίρω/G5463) or “being glad.” It did not matter to him that God took away Philip.

See: Rejoice (Joy, Joyful);Samaria

Where were Azotus and Caesarea?

[8:40]

Azotus was the Greek name of the city of Ashdod in the Old Testament.

See: Old Testament (Law and Prophets)

See Map: Azotus

Acts 8:2

Devout men

"God-fearing men" or "Men who feared God"

made great lamentation over him

"greatly mourned his death"

Acts 8:3

drag off both men and women

"took away both men and women by force." Saul forcefully took Jewish believers out of their homes and put them into prison.

Acts 8:4

who had been scattered

"who had fled the great persecution"

the word

"the message about Jesus"

Acts 8:5

proclaimed to them the Christ

"told them about Jesus Christ" or "told them about Jesus the Messiah"

Acts 8:6

Crowds of people

"Many people in the city of Samaria."

with one mind

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

Acts 8:7

who were possessed

"who had them" or "who were controlled by them"

Acts 8:8

So there was much joy in that city

"So the people of the city were rejoicing"

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Acts 8:9

But there was a certain man ... named Simon

This is a way of introducing a new person into the story. Your language may use different wording to introduce a new person into the story.

the city

"the city in Samaria"

Acts 8:10

All the Samaritans

"Many of the Samaritans" or "The Samaritans in the city"

from the least to the greatest

"no matter how important they were"

that power of God which is called Great

Possible meanings are 1) the powerful representative of God or 2) God or 3) the most powerful man or 4) an angel. Since the term is unclear, it may be best to simply translate it as "the Great power of God."

Acts 8:12

they were baptized

"Philip baptized them" or "Philip baptized the new believers"

Acts 8:13

Simon himself believed

"Simon was also one of those who believed"

he was baptized

"Philip baptized Simon"

Acts 8:14

Samaria

This refers to the many people who had become believers throughout the district of Samaria.

had received

"had believed" or "had accepted"

Acts 8:15

When they had come down

"when Peter and John had come down"

come down

This phrase is used here because Samaria is lower in elevation than Jerusalem.

they prayed for them

"Peter and John prayed for the Samaritan believers"

that they might receive the Holy Spirit

"that the Samaritan believers might receive the Holy Spirit"

Acts 8:16

they had only been baptized

"Philip had only baptized the Samaritan believers"

they had only been baptized into the name of the Lord Jesus

"they had only been baptized to become disciples of the Lord Jesus"

Acts 8:17

Peter and John placed their hands on them

The word "them" refers to the Samaritan people who believed Stephen's message of the gospel.

Acts 8:18

the Holy Spirit was given through the laying on of the apostles' hands

"the apostles gave the Holy Spirit by laying their hands on people"

Acts 8:19

that whoever I place my hands on might receive the Holy Spirit

"that I can give the Holy Spirit to anyone on whom I place my hands"

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Acts 8:20

May your silver perish along with you

"May you and your money be destroyed"

the gift of God

Here this refers to the ability of a person to give the Holy Spirit by laying his hands on someone.

Acts 8:21

You have no part or allotted portion in this matter

"You may not participate in this work"

your heart is not right

"you are not right in your heart" or "the motives of your mind are not right"

Acts 8:22

this wickedness

"these evil thoughts"

he might perhaps forgive

"he may be willing to forgive"

for the intention of your heart

"for what you intended to do" or "for what you were thinking of doing"

Acts 8:23

in the poison of bitterness

"very envious"

in the bonds of unrighteousness

"because you continue sinning you are like a prisoner" or "sin has made you its prisoner"

Acts 8:24

nothing you have said may happen to me

"the things you have said may not happen to me"

Acts 8:25

testified

Peter and John told what they personally knew about Jesus to the Samaritans.

spoken the word of the Lord

Peter and John explained the message about Jesus to the Samaritans.

to many villages of the Samaritans

"to the people in many Samaritan villages"

Acts 8:26

Arise and go

"Get ready to travel"

Acts 8:27

Behold

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

eunuch

The emphasis of "eunuch" here is about the Ethiopian's being a high government official, and also his physical state of being castrated.

Candace

This was a title for the queens of Ethiopia. It is similar to the way the word Pharaoh was used for the kings of Egypt.

He had come to Jerusalem to worship

"He had come to worship God at the temple in Jerusalem"

Acts 8:28

chariot

Possibly "wagon" or "carriage" is more fitting in this context. Chariots are normally mentioned as a vehicle for war, not as a vehicle for long-distance travel. Also, people stood to ride in chariots.

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reading the prophet Isaiah

"reading from the book of the prophet Isaiah"

Acts 8:29

stay close to this chariot

"accompany the man in this chariot"

Acts 8:30

reading Isaiah the prophet

"reading from the book of the prophet Isaiah"

Do you understand what you are reading?

"Do you understand the meaning of what you are reading?"

Acts 8:31

How can I, unless someone guides me?

"I cannot understand unless someone guides me."

He invited

Possible meanings are that 1) he offered a sincere invitation or 2) he made a sincere request.

Acts 8:32

like a lamb before his shearer is silent

A shearer is a person who cuts the wool off the sheep so that it may be used.

Acts 8:33

In his humiliation justice was taken away from him

"He was humiliated and they did not judge him fairly" or "He allowed himself to be humbled before his accusers and he suffered injustice"

Who can give a full account of his descendants?

"No one will be able to speak about his descendants, for there will not be any."

his life was taken from the earth

"men killed him" or "men took his life from the earth"

Acts 8:34

I beg you

"Please tell me"

Acts 8:35

this scripture

"the writings of Isaiah"

Acts 8:36

they went on the road

"they continued to travel along the road"

What prevents me from being baptized?

"Please allow me to be baptized."

Acts 8:38

commanded the chariot to stop

"told the driver of the chariot to stop"

Acts 8:39

the Spirit of the Lord took Philip away

The words "took Philip away" imply that the Spirit took forceful, physical action, perhaps a miracle that moved Philip in an instant. The angel probably did not just suggest or even command that Philip leave the eunuch and go elsewhere.

the eunuch saw him no more

"the eunuch did not see Philip again"

Acts 8:40

Philip appeared at Azotus

There was no indication of Philip's traveling between where he baptized the Ethiopian and Azotus. He just suddenly disappeared along the road to Gaza and reappeared at the town of Azotus.

that region

This refers to the area around the town of Azotus.

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to all the cities

"to all the cities in that region"

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Chapter 9

[1] But Saul, still speaking threats even of murder against the disciples of the Lord, went to the high priest [2] and asked him for letters for the synagogues in Damascus, so that if he found any who belonged to the Way, whether men or women, he might bring them bound to Jerusalem.

[3] As he was traveling, it happened that as he came near to Damascus, suddenly there shone all around him a light out of heaven; [4] and he fell upon the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting me?"
[5] Saul replied, "Who are you, Lord?" The Lord said, "I am Jesus, whom you are persecuting; [6] but rise, enter into the city, and it will be told you what you must do." [7] The men who traveled with Saul stood speechless, hearing the voice, but seeing no one.
[8] Saul arose from the ground, and when he opened his eyes, he could see nothing; so they led him by the hand and brought him into Damascus. [9] For three days he was without sight, and he neither ate nor drank.

[10] Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias!" He said, "See, I am here, Lord."

[11] The Lord said to him, "Arise, and go to the street which is called Straight, and at the house of Judas ask for a man from Tarsus named Saul, for he is praying. [12] He has seen in a vision a man named Ananias coming in and laying his hands on him, so that he might see again."

[13] But Ananias answered, "Lord, I have heard from many about this man, how much harm he has done to your holy people in Jerusalem. [14] He has authority from the chief priests to put in bonds everyone here who calls upon your name."

[15] But the Lord said to him, "Go, for he is a chosen instrument of mine, to carry my name before the Gentiles and kings and the children of Israel; [16] for I will show him how much he must suffer for the cause of my name."

[17] So Ananias departed, and entered into the house. Laying his hands on him, he said, "Brother Saul, the Lord Jesus, who appeared to you on the road when you were coming, has sent me so that you might receive your sight and be filled with the Holy Spirit." [18] Immediately something like scales fell from Saul's eyes, and he received his sight; he arose and was baptized; [19] and he ate and was strengthened.

He stayed with the disciples in Damascus for several days.

[20] Right away he proclaimed Jesus in the synagogues, saying that he is the Son of God. [21] All who heard him were amazed and said, "Is not this the man who destroyed those in Jerusalem who called on this name? He has come here to take them bound to the chief priests." [22] But Saul became more and more powerful, and he was causing distress among the Jews who lived in Damascus by proving that Jesus is the Christ.

[23] After many days, the Jews planned together to kill him. [24] But their plan became known to Saul. They watched the gates day and night in order to kill him. [25] But his disciples took him by night and let him down through the wall, lowering him in a basket.

[26] When he had come to Jerusalem, Saul attempted to join the disciples, but they were all afraid of him, not believing that he was a disciple. [27] But Barnabas took him and brought him to the apostles, and he told them how Saul had seen the Lord on the road and that the Lord had spoken to him, and how at Damascus Saul had spoken boldly in the name of Jesus.
[28] He was with them, going in and out around Jerusalem. He spoke boldly in the name of the Lord Jesus [29] and debated with the Grecian Jews; but they kept trying to kill him. [30] When the brothers learned of this, they brought him down to Caesarea and sent him away to Tarsus.

[31] So then, the church throughout all Judea, Galilee, and Samaria had peace and was built up; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, the church grew in numbers. [32] Now it came about that, as Peter went throughout the whole region, he came down also to God's holy people who lived in the town of Lydda.

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[33] There he found a certain man named Aeneas, who had been in his bed for eight years, for he was paralyzed. [34] Peter said to him, "Aeneas, Jesus Christ heals you. Get up and make your bed," and right away he got up. [35] So everyone who lived in Lydda and in Sharon saw the man and they turned to the Lord.

[36] Now there was in Joppa a certain disciple named Tabitha (which is translated "Dorcas"). This woman was full of good works and merciful deeds that she did for the poor. [37] It came about in those days that she fell sick and died; when they had washed her, they laid her in an upper room.
[38] Since Lydda was near Joppa, and the disciples had heard that Peter was there, they sent two men to him, pleading with him, "Come to us without delay." [39] Peter arose and went with them. When he had arrived, they brought him to the upper room, and all the widows stood by him weeping, showing him the tunics and garments that Dorcas had made while she had been with them.
[40] Peter put them all out of the room, knelt down, and prayed; then, turning to the body, he said, "Tabitha, arise." Then she opened her eyes, and seeing Peter she sat up. [41] Peter then gave her his hand and raised her up; and when he called God's holy people and the widows, he presented her alive to them. [42] This matter became known throughout all Joppa, and many people believed on the Lord. [43] It happened that Peter stayed for many days in Joppa with a man named Simon, a tanner.

Acts 9

9:1-9

What was a high priest?

[9:1]

See: High Priest

How was the high priest in Jerusalem able to approve Saul’s request to bring people back to Jerusalem?

[9:2]

At that time the high priest in Jerusalem had permission to bring back a prisoner to Jerusalem from other areas under Roman control. Saul looked for Christians who left Jerusalem when the people persecuted Christians (see: Acts 8:1).

See: Persecute (Persecution)

See Map: Jerusalem

What was a synagogue?

[9:2]

See: Synagogue

Where was Damascus?

[9:2]

See Map: Damascus

What was “the way”?

[9:2]

“The way” was a name for Chrisitans (see: Acts 19:9, 23; 22:4; 24:14, 22).

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See: John 14:6

What did Saul want to do when he found Christians in Damascus?

[9:2]

Saul wanted to bring Christians back to Jerusalem in ropes or chains to punish them (see Acts 22:5). The high priest and the Jewish council in Jerusalem gave permission to Paul to bring Christians back to Jerusalem. He also planned to kill Christians and destroy the church (see: Acts 8:3; 9:1; 22:4-5).

See: Persecute (Persecution); Punish (Punishment); Church

Why did Saul fall to the ground?

[9:4]

Saul fell to the ground because he was blinded by the very bright light from heaven. It was mid-day so the light shone even more than the sun. He was not able to see any more. Luke used the same word for a lightning flash. Thus, Saul saw a light bigger than a lightning flash around him that blinded him. However, it did not make the men with him blind.

See: Light and Darkness (Metaphor); Heaven

Why did Saul call the person speaking “Lord”?

[9:5]

Some scholars think Saul did not know who spoke, so he used the word “sir” or “master” out of respect or fear. Other scholars think he said “Lord”(κύριος/g2962) to talk to God because the voice he heard seemed to be God. However, Saul did not know at first who it was because he had to ask who spoke to him (see: Acts 9:17,27; 1 Corinthians 15:8). The voice replied to Saul’s question and told Saul it was Jesus who spoke.

See: Lord

Why were the men with Saul speechless?

[9:7]

The flash of light from above and then heard Saul speak but could not see to whom he was speaking. This made the men afraid so that they were not able to speak. They heard the voice but the words of the voice came only to Saul. They saw the bright light shining all around but it did not blind them and they did not see anyone.

See Acts 22:9

See: Light and Darkness (Metaphor)

Why did Saul not eat or drink for three days?

[9:9]

Saul was not able to see for three days. Some scholars think he was still in shock so he did not want to eat. Other scholars think he was praying and fasting to repent (see: Acts 9:11). He felt terrible about killing and persecuting Christians because Jesus told him when he persecuted Christians, Saul actually persecuted Jesus.

See: Fasting; Repent (Repentance); Pray (prayer); Persecute (Persecution)

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9:10-19

How did Ananias become a disciple?

[9:10]

Luke did not write how Ananias became a disciple of Jesus. Some scholars think he came from Jerusalem after people began persecuting Christians. Other scholars think he lived in Damascus and heard the gospel.

See: Discipline (To Disciple); Persecute (Persecution); Gospel

See Map: Jerusalem; Damascus

What was a vision?

[9:10]

See: Vision

Why did the Lord tell Ananias the name of the street?

[9:11]

Jesus told Ananias the name of the street so he was able to find the right house where Saul was staying. Straight Street was the long street that ran east to west through Damascus.

See Map: Damascus

Who was Judas?

[9:11]

Judas was a Jew and the host of Saul when Saul came to Damascus. He was not the same person as Judas Iscariot.

See Map: Damascus

Where was Tarsus?

[9:11]

Paul was from Tarsus, but he moved from Tarsus to Jerusalem to study Judaism (see: Acts 22:3). He came to Damascus directly from Jerusalem.

See Map: Tarsus

Why did the Lord want Ananias to lay hands on Saul?

[9:12]

Some scholars think Jesus wanted Ananias to lay hands on Saul so Saul will see again and be filled with the Holy Spirit. That is, the laying on of hands made Saul receive the Holy Spirit in the same way Peter and John prayed and laid hands on the Samaritans to receive the Holy Spirit (see: Acts 8:14-17). Other scholars think Jesus called Saul to serve him and then Saul was filled with the Holy Spirit after his baptism (see: Acts 9:18). In ancient Israel, the Israelites laid on hands so people were able to know God wanted someone to do something (See Numbers 8:10; 27:18).

See: Indwelling of the Holy Spirit; Holy Spirit; Laying on of Hands ; Pray (prayer); Samaria; Baptize (Baptism)

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Who were the Lord's holy people?

[9:13]

The Lord's holy people or holy ones were Christians. The New Testament wrote Christians were holy people because God forgave them (see Ephesian 1:1,4,7).

See: Holy Ones; Holy (Holiness, Set Apart); People of God

What was a chief priest?

[9:14]

See: Chief Priest

Why did people call upon the Lord's name"?

[9:14]

People called upon the Lord's name to ask Jesus to save them. That is, anyone who believed in Jesus became a Christian (See Acts 4:12; 26:16-18). Saul was coming to get any Christians and bring them to Jerusalem in chains.

See: Lord

How was Saul a chosen instrument for God?

[9:15]

God chose Saul to be an apostle to bring the gospel to people. Saul was going to tell kings and rulers of the Gentiles and the Jews about Jesus. He told them he has seen and heard Jesus after Jesus died (see: Acts 22:15).

See: Apostle; Gospel; Gentile; Resurrect (Resurrection)

How did Saul "suffer for the cause of my name"?

[9:16]

Saul will suffer to serve Jesus. He was persecuted because he told many people about Jesus. Saul was often put in prison for telling people about Jesus.

See: Acts 16:16-40; 17:-9; 21:30-36; 22:21-29; 27:27-28:6; 2 Corinthians 6:4-5; 11:23-27

How was someone filled with the Holy Spirit?

[9:17]

See: Filling of the Holy Spirit

Why was Ananias able to call Saul "brother"?

[9:17]

Ananias was able to call Saul "brother"(ἀδελφός/g0080) because Jesus told Ananias that Saul was a different man. The word "brother"(ἀδελφός/g0080) was a gentle term to tell Saul he was no longer an enemy of Christians. Saul was now part of the family of God.

See: Family of God

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Why was Saul baptized?

[9:18]

Saul was baptized to obey Jesus (see: Matthew 28:18-20). Saul was also able to receive the promise of the Holy Spirit (see: Matthew 3:16; Acts 19:5-6).

See: Baptize (Baptism); Indwelling of the Holy Spirit

Why did Saul stay with the disciples in Damascus for several days?

[9:19]

Some scholars think Saul stayed with the disciples in Damascus to learn from them about Jesus. Other scholars think Jesus revealed to Saul everything he needed to know about Jesus (see: Galatians 1:11-12).

The Christians in Damascus wanted to give Saul a safe place to stay. The Jews wanted to harm him (see: Acts 9:23).

See: Discipline (To Disciple); Reveal (Revelation)

See Map: Damascus

9:20-25

How did Saul right away proclaim “Jesus in the synagogues”?

[9:20]

Some scholars think the high priest and Jewish council in Jerusalem gave permission to Saul to teach people about Jesus. Other scholars think Jesus gave Saud permission to do this. Saul told the Jews Jesus is the Son of God and he proved Jesus is the messiah. He told the Jews about what he saw and heard on the road to Damascus (see: Acts 9:20). He wanted them to know Jesus was resurrected and Jesus spoke to him.

See: Synagogue; Son of God;Messiah (Christ); Heresy; Jewish Council (Sanhedrin); Resurrect (Resurrection)

See Map: Damascus

Why did Luke write, “But Saul became more and more powerful?”

[9:22]

Luke wrote, “But Saul became more and more powerful,” because Saul became more effective in proving that Jesus is the Son of God and the promised messiah. It did not mean Saul was getting stronger physically.

See: Son of God; Messiah (Christ)

Why did Saul distress the Jews in Damascus?

[9:22]

Saul distressed the Jews in Damascus because they thought Saul went there to bring Christians back to Jerusalem. Instead, he became a Christian and persuaded other Jews to also believe in Jesus.

See Map: Damascus

Why did the Jews in Damascus want to kill Saul?

[9:23]

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The Jews in Damascus wanted to kill Saul because they thought he tried to make Jews worship other gods (see: Deuteronomy 13:6-11). The Jews were wrong to think that. They did not believe Jesus is the Son of God and the messiah.

See: Son of Godd; Messiah (Christ); Worship; False gods

Who were Saul's disciples?

[9:25]

Scholars think Saul's disciples were people in Damascus who Saul helped to believe that Jesus is the Son of God and the messiah.

See: Disciple; Son of God; Messiah (Christ)

9:26-30

Why were the disciples in Jerusalem afraid of Saul?

[9:26]

The disciples in Jerusalem remembered how Saul helped people to stone Stephen and other Christians. They had not heard that Saul became a Chrsitian.

Who were the Grecian Jews?

[9:29]

The Grecian Jews were the ones who made trouble for Stephen and who stoned him when Saul looked upon this.

Where was Caesarea?

[9:30]

See Map: Caesarea

9:31-35

Where were Judea, Galilee, and Samaria?

[9:31]

See Map: Judea; Galilee; Samaria

How was the church one?

[9:31]

The church was one. That is, they all served Jesus together.

How was the church built up?

[9:31]

The church in Jerusalem was built up. That is, more people became Christians.

See: Church

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How did the church “walk in the fear of the Lord and in the comfort of the Holy Spirit”?

[9:31]

The church walked in fear of the Lord. They honored God and did the things God wanted them to do. They knew God has power and is very holy. Yet, they did not fear people because the Holy Spirit comforted them.

See: Walk; Fear of God; Holy Spirit

Who were God’s holy people?

[9:32]

See: Holy Ones;Holy (Holiness, Set Apart); People of God

Where was Lydda?

[9:32]

See Map: Lydda

How did God completely heal Aenaes?

[9:33, 9:34]

God completely healed Aenaes when he was no longer paralyzed after eight years. That is, there was nothing to make him paralyzed. It was the same as if he was not paralyzed for eight years. Also, God healed him right away. Peter told him to make his bed because he was not going to need it there anymore. He was healed.

How did everyone in Lydda and Sharon turn to the Lord?

[9:35]

Everyone in Lydda and Sharon saw the healed man and they heard how he was healed, so they believed in Jesus. That is, they turned away from the things God did not want them to do and believed in Jesus.

See: Repent (Repentance)

See Map: Sharon; Lydda

9:36-43

Where was Joppa?

[9:36]

See Map: Joppa

Why did Luke write Tabitha was translated to Dorcas?

[9:36]

Luke wrote Tabitha was translated to Dorcas because Tabitha was the woman’s name in the Aramaic language. Dorcas was her name in the Greek language. Peter and others called her Tabitha.

Why did they wash the dead woman and place her in the upper room?

[9:37]

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In ancient times, some people washed a body before they buried it. These people heard Peter healed the paralyzed man in Lydda. So they put her body in the upper room and asked Peter to come there. They were Christians, and because Tabitha helped the poor, they hoped God will make her alive again.

According to the Law of Moses, these people needed to bury Tabitha before sundown so they sent two men to ask Peter to come right away. Even though Lydda was near Joppa, it took three or four hours for him to walk from Lydda to Joppa.

See: Resurrect (Resurrection) ; Law of Moses

See Map: Lydda; Joppa

Why did the widows show Peter the tunics and garments Tabitha made?

[9:39]

The widows showed Peter the clothes Tabitha made. They wanted Peter to know how generous and kind Tabitha was to them. It was a way for Peter to know who she really was and convince him to ask God to make her alive again.

See: Resurrect (Resurrection)

Why did Peter ask everyone to leave the room?

[9:40]

Peter asked everyone to leave the upper room so he was able to pray for her without anyone doing or saying anything against him praying to God. He prayed a similar prayer that Jesus prayed when Jesus made Jairus's daughter alive again (see: Mark 5:41).

See: Matthew 10:8

See: Pray (prayer)

Why did Peter stay in Joppa?

[9:43]

Luke did not write why Peter stayed in Joppa. Scholars think he stayed to teach the many Chrsitians there because of the miracle God did for Tabitha (see Acts 9:42).

Acts 9:1

still speaking threats even of murder against the disciples

"still speaking threats, even to murder the disciples"

Acts 9:2

for the synagogues

"for the people in the synagogues" or "for the leaders in the synagogues"

if he found any people who belonged to the Way

"when he found people who followed the teachings of Jesus Christ" or "if he found people who followed the teachings of Jesus Christ"

he might bring them bound to Jerusalem

"Paul's purpose can be made clear by adding "so that the Jewish leaders could judge and punish them"

Acts 9:3

As he was traveling

Saul left Jerusalem and now travels to Damascus.

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it happened that

This is an expression that marks a change in the story to show something different is about to happen.

there shone all around him a light out of heaven

"a light from heaven shone all around him"

out of heaven

Possible meanings are 1) out of heaven, where God lives or 2) out of the sky. The first meaning is preferable. Use that meaning if your language has a separate word for it.

Acts 9:4

he fell upon the ground and heard

Possible meanings are that 1) "Saul threw himself to the ground and heard" or 2) "the light caused Saul to fall to the ground, and he heard" or 3) "Saul fell to the ground the way one who faints falls, and he heard"

why are you persecuting me?

"You are persecuting me!" or "Stop persecuting me!"

Acts 9:5

Who are you, Lord?

Saul was not acknowledging that Jesus is the Lord. He uses that title because he understood that he spoke to someone of supernatural power.

Acts 9:6

but rise, enter into the city

"get up and go into the city Damascus"

it will be told you

"someone will tell you"

Acts 9:7

stood speechless, hearing the voice, but seeing no one

"stood speechless. They heard the voice, but they did not see anyone"

Acts 9:8

when he opened his eyes

This implies that he had closed his eyes because the light was too bright.

he could see nothing

"he could not see anything." Saul was blind.

Acts 9:9

was without sight

"was blind" or "could not see anything"

he neither ate nor drank

It is not stated whether he chose not to eat or drink as a form of worship, or if he had no appetite because he was too distressed from his situation. It is preferable not to specify the reason.

Acts 9:10

Now there was

This introduces Ananias as a new character.

He said

"Ananias said"

Acts 9:11

go to the street which is called Straight

"go to Straight Street"

house of Judas

This Judas was not the disciple who had betrayed Jesus. This Judas was owner of a house in Damascus where Saul was staying.

a man from Tarsus named Saul

"a man from the city of Tarsus named Saul" or "Saul of Tarsus"

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Acts 9:12

laying his hands on him

This was a symbol of giving a spiritual blessing to Saul.

he might see again

"he might regain his ability to see"

Acts 9:13

your holy people in Jerusalem

"the people in Jerusalem who believe in you"

Acts 9:14

authority ... to put in bonds everyone here

It is implied that the extent of the power and authority granted Saul was limited to the Jewish people at this point in time.

put in bonds

Putting someone in bonds is a metonym for arresting that person. Alternate translation: "arrest"

calls upon your name

Here "your name" refers to Jesus.

Acts 9:15

he is a chosen instrument of mine

"I have chosen him to serve me"

to carry my name

"in order that he might speak about me"

Acts 9:16

for the cause of my name

This is an expression meaning "for telling people about me."

Acts 9:17

So Ananias departed, and entered into the house

"So Ananias went, and after he found the house where Saul was, he entered it"

Laying his hands on him

Ananias put his hands on Saul. This was a symbol of giving a blessing to Saul.

so that you might receive your sight and be filled with the Holy Spirit

"so that you might see again and that the Holy Spirit might fill you"

Acts 9:18

something like scales fell

"something that appeared like fish scales fell"

he received his sight

"he was able to see again"

he arose and was baptized

"he got up and Ananias baptized him"

Acts 9:20

Son of God

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

Acts 9:21

All who heard him

"Those who heard him" or "Many who heard him"

Is not this the man who destroyed those in Jerusalem who called on this name?

"This is the man who destroyed those in Jerusalem who called on this name Jesus!"

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Acts 9:22

causing distress among the Jews

They were distressed in the sense that they could not find a way to refute Saul's arguments that Jesus was the Christ.

Acts 9:23

the Jews

"the Jewish leaders"

Acts 9:24

But their plan became known to Saul

"But someone told their plan to Saul" or "But Saul learned about their plan"

They watched the gates

This city had a wall surrounding it. People could normally only enter and exit the city through the gates.

Acts 9:25

his disciples

people who believed Saul's message about Jesus and were following his teaching

let him down through the wall, lowering him in a basket

"used ropes to lower him in a large basket through an opening in the wall"

Acts 9:27

had spoken boldly in the name of Jesus

"had openly preached the message about Jesus"

Acts 9:28

He was with them, going in and out around Jerusalem

Here the word "He" refers to Saul, and the word "them" probably refers to the apostles and other disciples in Jerusalem.

in the name of the Lord Jesus

"about the Lord Jesus" or 2) "name" is a metonym for authority. Alternate translation: "under the authority of the Lord Jesus" or "with the authority that the Lord Jesus gave him"

Acts 9:29

debated with the Grecian Jews

Saul tried to reason with the Jews who spoke Greek.

Acts 9:30

the brothers

Here the words "the brothers" refer to the believers in Jerusalem.

brought him down to Caesarea

The phrase "brought him down" is used here because Caesarea is lower in elevation than Jerusalem.

sent him away to Tarsus

Caesarea was a seaport. They brothers probably sent Saul to Tarsus by ship.

Acts 9:31

the church throughout all Judea, Galilee, and Samaria

This is the first use of the singular "church" to refer to more than one local congregation. Here it refers to all the believers in all the groups throughout Israel.

had peace

"lived peacefully." This means the persecution that started with the murder of Stephen was finished.

was built up

"God helped them grow" or "the Holy Spirit built them up"

walking in the fear of the Lord

"living in obedience to the Lord" or "continuing to honor the Lord"

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in the comfort of the Holy Spirit

"with the Holy Spirit strengthening and encouraging them"

Acts 9:32

Now it came about

This phrase is used to mark a new part of the story.

throughout the whole region

This is an generalization for Peter's visiting the believers in many places in the region of Judea, Galilee, and Samaria.

Lydda

Lydda is a city located about 18 kilometers southeast of Joppa. This city is called Lod in the Old Testament and in modern Israel.

Acts 9:33

There he found a certain man named Aeneas

"There Peter met a man named Aeneas"

who had been in his bed ... was paralyzed

This is background information about Aeneas.

paralyzed

This means he was unable to walk. He probably was unable to move any part of his body below his waist.

Acts 9:34

make your bed

"roll up your mat"

Acts 9:35

everyone who lived in Lydda and in Sharon

"those who lived in Lydda and in Sharon" or "many people who lived in Lydda and Sharon"

saw the man

"saw the man whom Peter had healed"

and they turned to the Lord

"and they repented of their sins and started obeying the Lord"

Acts 9:36

Now there was

This introduces a new part in the story.

Tabitha (which is translated "Dorcas"). This woman

"Tabitha, which in the Greek language was Dorcas. This woman"

was full of good works and merciful deeds

"doing many good things and performed merciful deeds"

Acts 9:37

It came about in those days

"It came about while Peter was nearby"

washed her

This was washing to prepare for her burial.

they laid her in an upper room

This was a temporary display of the body during the funeral process.

Acts 9:38

they sent two men to him

"the disciples sent two men to Peter"

Acts 9:39

to the upper room

"to the upstairs room where Dorcas' body was lying"

all the widows

It is possible that all the widows of the town were there since it was not a large town.

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widows

women whose husbands had died and therefore needed help

while she had been with them

"while she was still alive with the disciples"

Acts 9:40

put them all out of the room

"told them all to leave the room." Peter had everyone leave so he could be alone to pray for Tabitha.

Acts 9:41

gave her his hand and raised her up

Peter took hold of her hand and helped her to sit up in the bed and then stand up on the floor.

God's holy people and the widows

The widows were possibly also believers but are mentioned specifically because Tabitha was so important to them.

Acts 9:42

This matter became known throughout all Joppa

"People throughout all Joppa heard about this matter"

believed on the Lord

"believed in the gospel of the Lord Jesus"

Acts 9:43

It happened that

"It came about that." This introduces the beginning of the next event in the story.

Simon, a tanner

"a man named Simon who made leather from animal skins"

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Chapter 10

[1] Now there was a certain man in the city of Caesarea, Cornelius by name, a centurion of what was called the Italian Company of Soldiers. [2] He was a devout man, one who feared God with all his household, gave many alms to the people, and prayed to God constantly.

[3] About the ninth hour of the day, he clearly saw in a vision an angel of God coming to him. The angel said to him, "Cornelius!" [4] Cornelius stared at the angel and was very afraid and said, "What is it, sir?"

The angel said to him, "Your prayers and your alms have gone up as a memorial offering into God's presence.

[5] Now send men to the city of Joppa to bring a man named Simon who is called Peter. [6] He is staying with a tanner named Simon, whose house is by the seaside."

[7] When the angel who spoke to him had left, Cornelius called two of his house servants, and a devout soldier from among those who served him. [8] Cornelius told them all that had happened and sent them to Joppa.

[9] Now on the next day at about the sixth hour, as they were on their journey and were approaching the city, Peter went up upon the housetop to pray. [10] He then became hungry and wanted something to eat, but while the people were cooking some food, a trance came on him, [11] and he saw the sky open and a certain container descending, something like a large sheet coming down to the earth, let down by its four corners. [12] In it were all kinds of four-footed animals and things that crawled on the earth, and birds of the sky.
[13] Then a voice spoke to him: "Rise, Peter, kill and eat."

[14] But Peter said, "Not so, Lord; for I have never eaten anything that was defiled and unclean."

[15] But the voice came to him again a second time: "What God has made clean, you must not call defiled." [16] This happened three times; then the container was immediately taken back up into the sky.

[17] Now while Peter was very confused about what the vision that he had seen could mean, behold, the men who were sent by Cornelius stood before the gate, after they had asked their way to the house. [18] They called out and asked whether Simon, who was also called Peter, was staying there.

[19] While Peter was still thinking about the vision, the Spirit said to him, "Behold, three men are looking for you. [1] [20] Arise and go down and go with them. Do not hesitate to go with them, because I have sent them."

[21] So Peter went down to the men and said, "I am he whom you are seeking. Why have you come?"

[22] They said, "A centurion named Cornelius, a righteous man and one who fears God, and is well spoken of by all the nation of the Jews, was instructed by a holy angel to send for you to come to his house, so he could listen to a message from you." [23] So Peter invited them to come in and stay with him.

On the next morning he got up and went with them, and some of the brothers from Joppa accompanied him.

[24] On the following day they came to Caesarea. Cornelius was waiting for them; he had called together his relatives and his close friends.
[25] It came about that when Peter entered, Cornelius met him and fell down at his feet to worship him. [26] But Peter helped him up, saying, "Stand up! I too am a man."

[27] While Peter was talking with him, he went in and found many people gathered together. [28] He said to them, "You yourselves know that it is not lawful for a Jewish man to associate with or to visit a foreigner. But God has shown me that I should not call any man defiled or unclean. [29] That is why I came without arguing, when I was sent for. So I ask you why you sent for me."

[30] Cornelius said, "Four days ago at this very hour, I was praying at the ninth hour in my house; and see, a man stood before me in bright clothing. [31] He said, 'Cornelius, your prayer has been heard by God, and your alms have reminded God about you. [32] So send someone to Joppa, and call to you a man named Simon who is called Peter. He is staying in the house of a tanner named Simon, by the seaside.' [2] [33] So at once I sent for you. You are kind to have

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come. Now then, we are all here present in the sight of God to hear everything that you have been instructed by the Lord to say." [3]

[34] Then Peter opened his mouth and said, "Truly I understand that God is not partial. [35] Instead, in every nation anyone who fears him and does what is right is acceptable to him.
[36] You know the message that he sent to the people of Israel, when he announced the good news about peace through Jesus Christ, who is Lord of all— [37] you yourselves know the events that took place, which occurred throughout all Judea, beginning in Galilee, after the baptism that John announced; [38] the events concerning Jesus of Nazareth, how God anointed him with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him.
[39] We are witnesses of all the things Jesus did, both in the country of the Jews and in Jerusalem. They killed him by hanging him on a tree, [40] but God raised him up on the third day and caused him to be seen, [41] not by all the people, but to the witnesses who were chosen beforehand by God—by us who ate and drank with him after he rose from the dead.
[42] He commanded us to proclaim to the people and to testify that this is the one who has been chosen by God to be the Judge of the living and the dead. [43] About him all the prophets testify, that everyone who believes in him receives forgiveness of sins through his name."

[44] While Peter was still saying these things, the Holy Spirit fell on all of those who were listening to his message. [45] The people who belonged to the circumcision group of believers—all of those who came with Peter—were amazed, because the gift of the Holy Spirit was poured out also on the Gentiles.
[46] For they heard these Gentiles speaking in tongues and exalting God. Then Peter answered, [47] "Can anyone keep water from these people so they should not be baptized, these people who have received the Holy Spirit as well as we?" [48] Then he commanded them to be baptized in the name of Jesus Christ. Then they asked him to stay with them for several days.

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[1] Some ancient copies have, two men are looking for you or some men are looking for you .
[2] Some ancient copies add: When he comes, he will speak to you .
[3] Instead of instructed by the Lord to say, some ancient copies have, instructed by God to say .

Acts 10

10: 1-8

Where was Caesarea?

[10:1]

See Map: Caesarea

What was a centurion in the “Italian Regiment”?

[10:1]

A centurion in the “Italian Regiment” was an officer in the Roman army. He lead about eighty soldiers. The Roman army recruited these soldiers in Italy.

See Map: Italy

Why was Cornelius a devout man?

[10:2]

Cornelius was a devout man because he worshipped God, but he was not a Jew. He was not circumcised. He helped the poor and he often prayed (see: Acts 10:4).

See: Circumcise (Circumcision); Pray (Prayer)

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Who was included in Cornelius' household?

[10:2]

The household of Cornelius included his wife, children, and all relatives living in his home. It also included his servants and their children.

See: Serve

What time was "the ninth hour of the day"?

[10:3]

"The ninth hour of the day" was about 3 PM. It was during the hot part of the day. What was a vision?

See: Vision

Why was Cornelius "very afraid" of the angel?

[10:4]

Cornelius was "very afraid" of the angel because the angel knew him. Cornelius was not dreaming (see: Acts 10:10). Instead, Cornelius was fully awake.

See: Luke 2:9

See: Angel

What was a "memorial offering"?

[10:5]

The angel spoke about the prayers of Cornelius and his gifts to the poor as if they were a sacrifice that God had commanded the Israelites to give. Here the angel called what Cornelius had done a "memorial offering." A "memorial" is something that reminds someone about a person or about something that happened. A memorial offering was an offering that was burned. The aroma of the burnt offering was said to smell good to God. That is, God was pleased with the offering and accepted it. The memorial offering shows the person that God remembers them and hears their prayers. In this situation, God had heard the prayers of Cornelius and had seen what Cornelius had done.

See: Pray (Prayer); Sacrifice; Offer (Offering); Fragrant Offering (Aroma)

Where was Joppa?

[10:5]

See Map: Joppa

Why did the angel tell Cornelius to send for Peter?

[10:5]

The angel told Cornelius to send for Peter because he was the apostle Jesus called the rock (see: Matthew 16:18-19). Peter's name was Simon, but Jesus called him Peter. Peter was the name for "rock." Jesus was going to build his church upon Peter, the rock.

See: Angel; Apostle; Church

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Where was Peter?

[10:6]

Peter was visiting with a tanner named Simon. A tanner worked with leather skin.

What was a house servant?

[10:7]

A house servant was a person who helped with housework by preparing good and cleaning. Sometimes they helped a leader of an army and did not do the cleaning. They were trusted servants. Scholars think they took horses since it was fifty kilometers away, and they brought an extra horse for Peter to ride on the way back to Joppa.

See: Serve

See Map: Joppa

How was this man a devout soldier?

[10:7]

Scholars think this soldier worshipped God since Cornelius told them everything about his vision (see: Acts 10:8). For the servants and this soldier to talk with Peter about the vision, they needed to believe and worship God in the way Cornelius did. They also needed to listen to and follow the Holy Spirit.

See: Worship; Vision; Holy Spirit

10:9-16

What time was the “sixth hour”?

[10:9]

The “sixth hour” was midday, about noon.

Why did Peter go up to the housetop to pray?

[10:9]

Peter went to the housetop to pray because he was able to pray to God alone there. The roofs were flat. People used an outer stairway to go up and down from the housetop. Often there was a cover to give people shade.

See: Pray (Prayer)

What was a “trance”?

[10:10]

A “trance” (ἔκστασις/g1611) was something that happened to a person. Sometimes it was a dream. Peter’s trance was stronger than the vision God gave to Cornelius. Often, a person focused on what God showed him and he was no longer aware of anything near him.

See: Vision

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Why were there different animals in this large sheet?

[10:12]

The four-footed animals, things that crawled on the earth, and birds of the sky were the three groups of living things God created and delivered in Noah's ark (see: Genesis 6:20). God was saying all of creation was open to Peter. The news about Jesus was going to all of creation. This includes Gentiles, Jews, slaves, free people, women, and men (see: Galatians 3:28).

See: Clean and Unclean; Gentile; Serve

Why did the voice tell Peter to rise, kill, and eat?

[10:13]

God told Peter to rise, kill, and eat the unclean animals because he wanted people to know that it was not evil to eat these things. God did not want people to follow the Law of Moses anymore. God also wanted the Jews to know that the Gentiles could become Christians.

See: Clean and Unclean; Fellowship

Why did Peter not want to eat unclean food?

[10:14]

Peter did not want to eat unclean food because he always obeyed the law of Moses (see: Ezekiel 4:14). However, Peter did not know God's new and bigger plan. The new and bigger plan was that both Jews and Gentiles were joined together in some way and could both become Christians.

10:17-23

How many men looked for Peter?

[10:17]

Some ancient copies of the Greek New Testament say that three men looked for Peter. Some scholars note it was the same number Luke wrote in verse seven. Fewer ancient copies of the Greek New Testament say that two men looked for Peter. Some scholars say two men spoke to Peter and the third man was a guard. Some ancient copies did now say how many men looked for Peter. Some scholars say Luke did not write how many men there were in the same way he wrote verse seventeen. Scholars think Luke wrote that three men looked for Peter.

What nationality was Cornelius?

[10:22]

Cornelius was a Gentile from Italy (see: Acts 10:1).

See: Gentile

See Map: Italy

Who were the brothers from Joppa?

[10:23]

The brothers were Jewish Christian men from Joppa.

See: Family of God

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See Map: Joppa

10:24-33

Why did Cornelius fall down at the feet of Peter?

[10:25]

Cornelius fell down at Peter's feet and honored him because God sent Peter. Cornelius did not want to worship Peter but Peter wanted to be sure of this so he told Cornelius to get up. Peter was only a man in the same way Cornelius was a man (see: Acts 10:26).

See: Worship

To whom was Peter talking?

[10:26]

Peter was talking with Cornelius when they entered into the house. Then Peter addressed the crowd of relatives and close friends of Cornelius. They were Gentiles so Peter wanted to let them know he was not permitted to come inside a Gentile home. However, God changed this and Peter went into the house of a Gentile (see: Acts 10:28).

See: Gentile

How did Peter know God did not want him to call any person unclean or impure?

[10:28]

Peter knew God did not want him to call any person unclean because Peter believed the vision God gave him. The vision was a sheet with all kinds of animals, both pure and impure, that he saw coming from heaven. It was a sign of God accepting all people if they believed in Jesus (see: Acts 10:35).

See: Clean and Unclean; Offer (Offering); Heaven; Sign

Whom did Cornelius see "in bright clothing"?

[10:30]

Cornelius saw an angel of God "in bright clothing" (see: Acts 10:3).

See: Angel; Light and Darkness (Metaphor)

What was a tanner?

[10:32]

A tanner was someone who worked with leather to make it certain colors and thicknesses.

What did Luke write in verse 32?

[10:32]

Some ancient copies of the Greek New Testament have the words about Peter coming and speaking at the end of verse 32. Older and more copies of the Greek New Testament do not have these words. Scholars do not think Luke wrote these words.

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10:34-43

Why did Peter say “God is not partial”?

[10:34]

Peter said “God is not partial” because God is just. God knows what a person thinks. Peter thought about how God equally judges and loves the Jews and the Gentiles.

See: People of God; Gentile

Why did Peter say Jesus will be the “Judge of the living and the dead”?

[10:42]

Peter said Jesus will be the “Judge of the living and the dead.” One day, Jesus will judge all people.

See: Resurrect (Resurrection) ; Judge (Judgment); Day of Judgment

10:44-48

How did the Holy Spirit fall on the Gentiles?

[10:44]

The Holy Spirit “fell”(ἐπιπίπτω/g1968) (see: Acts 10:44) on the Gentiles in the same way the Holy Spirit was “poured out”(ἐκχέω/g1632) (see: Acts 10:45) on the Gentiles to work in them. Some scholars think Peter was thinking about how the Holy Spirit came from heaven. Other scholars think this meant that people began to speak in tongues and began to praise God (see: Acts 2:4,11).

See: Gentile; Filling of the Holy Spirit; Holy Spirit; Speaking in Tongues

What was the gift of the Holy Spirit poured out on the Gentiles?

[10:44]

Some scholars think the gift of the Holy Spirit was the power of God to help people live in a way that honors God (see: John 14:15-18; 16:5-15). Other scholars think it was the power of God to tell other people in the world about Jesus (see: Acts 1:8). In this story, the power caused the Gentile listeners to speak in tongues and to praise God(see: Acts 10:46,43).

See: Gifts of the Holy Spirit; Gentile; Speaking in Tongues

When did God save Cornelius and his household?

[10:44]

God saved Cornelius and his household when Peter they each believed in Jesus (see: Acts 11:14; 10:39-40,43). Before they were able to say they believed in Jesus, God gave them the Holy Spirit. That is, Peter did not even finish speaking. They believed in Jesus while Peter was still speaking.

See: Acts 11:17

See: Faith (Believe in); Save (Salvation, Saved from Sins); Angel

Who were the people who belong to the “circumcision group”?

[10:45]

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The people who belonged to the “circumcision group” were the Jewish Christians who went with Peter from Joppa to the house of Cornelius. They were amazed God gave the Holy Spirit to the uncircumcised Gentiles in the same way God filled Jews with the Holy Spirit at Pentecost (see: Acts 2:4).

See: Circumcise (Circumcision); Gentile; Filling of the Holy Spirit; Pentecost

See Map: Joppa

Why did Peter talk about baptizing Cornelius and his household?

[10:47]

Peter talked about baptizing Cornelius and his household because he saw the Holy Spirit work in these Gentiles. That is, they spoke in tongues in the same way the disciples did at Pentecost (see: Acts 2:4). Because of this, he knew they believed in Jesus in the same way Jewish disciples believed in Jesus (see Acts 11:16-17). Peter knew they must be baptized in the same way other Christians were baptized (see: Acts 2:37-41). They should be baptized because God accepted them (see: Acts 10: 35,46; 15:8).

See: Baptize (Baptism); Holy Spirit; Gentile; Speaking in Tongues; Disciple; Pentecost

Why did these people ask Peter to stay with them for several days?

[10:48]

These people asked Peter to stay with them for several days because they wanted to learn and ask questions. They had much to learn about Jesus and how to live in a way that honors God.

Acts 10:1

Now there was a certain man

This was a way of introducing a new person to this part of the historical account.

in the city of Caesarea, Cornelius by name, a centurion of what was called the Italian Company of Soldiers

"Cornelius was from the city of Caesarea. He was an officer in charge of 60 soldiers from the Italian Company of Soldiers, in the Roman army"

Acts 10:2

a devout man

a man who wanted to do what God expected of him

feared God

worshiped God with deep respect and awe

prayed to God constantly

"prayed to God often" or "he prayed to God regularly"

Acts 10:3

the ninth hour

"three o'clock in the afternoon." This was the normal afternoon prayer time for Jews.

he clearly saw

"Cornelius clearly saw"

Acts 10:4

Your prayers and your alms have gone up ... into God's presence

"God is pleased by your prayers and alms. They have gone up ... to him"

Acts 10:6

a tanner

a person who makes leather from animal skins

Acts 10:7

When the angel who spoke to him had left

"When Cornelius' vision of the angel had ended."

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a devout soldier

a soldier who wanted to do what God expected of him.

Acts 10:8

told them all that had happened

Cornelius explained his vision to his two servants and to one of his soldiers.

sent them to Joppa

"sent two of his two servants and the one soldier to Joppa."

Acts 10:9

about the sixth hour

"around noon"

up upon the housetop

The roofs of the houses were flat, and people often did many different activities on them.

Acts 10:10

a trance came on him

"he went into a trance"

trance

Peter saw things in his mind, not with his physical eyes.

Acts 10:11

he saw the sky open

This was the beginning of Peter's vision. It can be a new sentence.

let down by its four corners

"with its four corners suspended" or "with its four corners higher than the rest of it"

Acts 10:12

things that crawled on the earth

snakes and insects, as opposed to "four-footed animals"

Acts 10:13

a voice spoke to him

The person speaking is not specified. The "voice" was probably God, although it could possibly have been an angel from God.

Acts 10:14

Not so

"I will not do that"

Acts 10:15

What God has made clean

"What I, God, have made clean"

Acts 10:16

This happened three times

Possible meanings are 1) Peter heard the words "What God has made clean, you must not call defiled" three times or 2) a total of three times the sheet came down from heaven and Peter heard and responded to the voice. It would be best to translate without adding information here.

Acts 10:17

Peter was very confused

This means that Peter was having difficulty understanding what the vision meant.

behold

The word "behold" here alerts us to pay attention to the surprising information that follows, in this case, the two men standing at the gate.

stood before the gate

"stood before the gate to the house." It is implied that this house had a wall with a gate one would use to enter the property.

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Acts 10:18

They called out

Cornelius' men remained outside the gate while asking about Peter.

Acts 10:19

thinking about the vision

"wondering about the meaning of the vision"

the Spirit

"the Holy Spirit"

three men are looking for you

Some ancient texts have a different number of men.

Acts 10:20

go down

"go down from the roof of the house"

Do not hesitate to go with them

It would be natural for Peter not to want to go with them, because they were strangers and they were Gentiles.

Acts 10:21

I am he whom you are seeking

"I am the man you are looking for"

Acts 10:22

fears God

worships God with deep respect and awe

all the nation of the Jews

This number of people is exaggerated with the word "all" to emphasize how widely this was known among the Jews.

Acts 10:23

So Peter invited them to come in and stay with him

The journey to Caesarea was too long for them to begin that afternoon.

stay with him

"be his guests"

some of the brothers from Joppa

This refers to believers who lived in Joppa.

Acts 10:24

On the following day

This was the next day after they left Joppa. The journey to Caesarea took longer than one day.

Cornelius was waiting for them

"Cornelius expected them"

Acts 10:25

when Peter entered

"when Peter entered the house"

fell down at his feet to worship him

"he knelt down and put his face close to Peter's feet." He did this to honor Peter.

Acts 10:26

Stand up! I too am a man

"Do not worship me! I am only a man, as you are"

Acts 10:28

it is not lawful for a Jewish man

"it is forbidden for a Jewish man." This refers to the Jewish religious law.

a foreigner

people who are not Jews

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Acts 10:30

at the ninth hour

The normal afternoon time that the Jews pray to God.

Acts 10:31

your prayer has been heard by God

"God has heard your prayer"

Acts 10:32

call to you a man named Simon who is called Peter

"tell Simon who is also called Peter to come to you"

Acts 10:33

at once

"right away"

You are kind to have come

"I certainly thank you for coming"

we are all here

This refers to Cornelius and his family but not to Peter, so this is exclusive.

present in the sight of God

"present with God"

that you have been instructed by the Lord to say

"that the Lord has told you to say"

Acts 10:34

opened his mouth

"began to speak"

Truly

This means that what he is about to say is especially important to know.

God is not partial

"God does not favor certain people"

Acts 10:35

anyone who fears him and does what is right is acceptable to him

"he accepts anyone who fears him and does what is right"

Acts 10:37

throughout all Judea

"throughout Judea" or "in many places in Judea"

after the baptism that John announced

"after John preached to the people to repent and then baptized them"

Acts 10:38

God anointed him with the Holy Spirit and with power

The Holy Spirit and God's power are spoken of as if they are something that can be poured out onto a person.

all who were oppressed by the devil

"those who were oppressed by the devil" or "many people who were oppressed by the devil"

God was with him

"God was helping him."

Acts 10:39

in the country of the Jews

This refers mainly to Judea at that time.

hanging him on a tree

"nailing him to a wooden cross"

Acts 10:40

God raised him up

"God caused him to live again"

the third day

"the third day after he died"

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caused him to be seen

"permitted many people to see him after he was raised from the dead"

Acts 10:41

from the dead

From among all those who have died.

Acts 10:42

that this is the one who has been chosen by God

"that God chose this Jesus"

the living and the dead

"the people who are alive and the people who are dead"

Acts 10:43

About him all the prophets testify

"All the prophets testify about Jesus"

everyone who believes in him receives forgiveness of sins

"God will forgive the sins of everyone who believes in Jesus because of what Jesus has done"

through his name

"through what Jesus has done for them"

Acts 10:44

the Holy Spirit fell

"the Holy Spirit suddenly came"

all of those who were listening

Here "all" refers to all the Gentiles at the house who were listening to Peter.

Acts 10:45

the gift of the Holy Spirit was poured out also

"God also poured out the Holy Spirit"

the gift of the Holy Spirit

That is, the Holy Spirit himself was the gift.

the gift

"the free gift"

also on the Gentiles

Here "also" refers to the fact that the Holy Spirit had already been given to the Jewish believers.

Acts 10:46

Gentiles speaking in tongues and exalting God

These were known spoken languages that caused the Jews to acknowledge that the Gentiles were indeed praising God.

speaking in tongues

"speaking in other languages"

Acts 10:47

Can anyone keep water from these people so they should not be baptized, these people who have received ... we?

"No one should keep water from these people! We should baptize them because they have received ... we!"

Acts 10:48

he commanded them to be baptized

"Peter commanded the Gentile believers to allow the Jewish Christians to baptize them" or "Peter commanded the Jewish Christians to baptize them"

be baptized in the name of Jesus Christ

"be baptized as believers in Jesus Christ"

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Chapter 11

[1] Now the apostles and the brothers who were in Judea heard that the Gentiles also had received the word of God.
[2] When Peter had come up to Jerusalem, they who belonged to the circumcision group criticized him; [3] they said, "You associated with uncircumcised men and ate with them!"

[4] But Peter started to explain the matter to them in detail, saying, [5] "I was praying in the city of Joppa, and in a trance I saw a vision of a container coming down, like a large sheet let down from heaven by its four corners. It descended to me. [6] I gazed at it and I thought about it. I saw the four-legged animals of earth, wild beasts, things that crawled, and birds of the sky.
[7] Then I heard a voice say to me, 'Get up, Peter; kill and eat!'

[8] I said, 'Not so, Lord; for nothing unholy or unclean has ever entered into my mouth.'

[9] But the voice answered again from heaven, 'What God has made clean, you must not call defiled.' [10] This happened three times, and then everything was taken back up into heaven again.

[11] "Behold, right away there were three men standing in front of the house where we were; they had been sent from Caesarea to me. [12] The Spirit commanded me to go with them, and that I should make no distinction regarding them. These six brothers went with me, and we went into the man's house. [13] He told us how he had seen the angel standing in his house and saying, 'Send men to Joppa and bring back Simon who is called Peter. [14] He will speak to you a message by which you will be saved—you and all your household.'
[15] As I began to speak to them, the Holy Spirit came on them, just as on us in the beginning. [16] I remembered the words of the Lord, how he said, 'John indeed baptized with water; but you will be baptized with the Holy Spirit.'
[17] Then if God gave to them the same gift as he gave to us when we believed on the Lord Jesus Christ, who was I, that I could oppose God?"

[18] When they heard these things, they said nothing in response, but they glorified God and said, "Then God has given repentance for life to the Gentiles also."

[19] Now those who had been scattered by the persecution that arose over Stephen spread as far as Phoenicia, Cyprus, and Antioch, speaking the word only to Jews. [20] But some of them, men from Cyprus and Cyrene, came to Antioch and spoke also to Greeks, proclaiming to them the gospel about the Lord Jesus. [21] The hand of the Lord was with them; a great number believed and turned to the Lord.
[22] News about them came to the ears of the church in Jerusalem, and they sent out Barnabas as far as Antioch. [23] When he came and saw the grace of God, he was glad and he encouraged them all to remain with the Lord with purpose of heart. [24] For he was a good man and full of the Holy Spirit and of faith, and many people were added to the Lord.
[25] Barnabas then went out to Tarsus to search carefully for Saul. [26] When he found him, he brought him to Antioch. It came about that for an entire year they gathered together with the church and taught many people. The disciples were first called Christians in Antioch.

[27] Now in these days some prophets came down from Jerusalem to Antioch. [28] One of them, Agabus by name, stood up and indicated by the Spirit that a great famine would occur over all the world. This happened in the days of Claudius.
[29] So the disciples, as each one was able, determined to send a contribution for the relief of the brothers in Judea.
[30] They did this; they sent money to the elders by the hand of Barnabas and Saul.

Acts 11

11:1-10

Who were the “brothers”?

[11:1]

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The “brothers” were men and women who believed in Jesus.

See: Family of God

Where was Judea?

[11:1]

See Map: Judea

How did the Gentiles receive “the word of God”?

[11:1]

The Gentiles “received the word of God” when they believed God’s word about Jesus. That is, they believed Jesus is the messiah.

See: Gentile; Word of God; Messiah (Christ)

Who was “the circumcision group”?

[11:2]

“The circumcision group” was Jewish Christians.

See: Acts 10:45

See: Circumcise (Circumcision)

Why did the Jewish Christians think it was wrong to be with uncircumcised people and eat with them?

[11:3]

See: Acts 10:34.

What was a “trance” and what was a “vision”?

[11:5, 11:6]

See: Acts 10:10

Why did Peter add “wild beasts” to the animals Luke wrote about in Acts 10:12? Peter added “wild beasts” to the animals Luke wrote about in Acts 10:12 because Peter was thinking about how God created the animals (see: Genesis 1:25) when he said this. Elsewhere, Luke was thinking about the animals God delivered in Noah’s ark (see: Genesis 6:20; Acts 10:12).

Why did the voice tell Peter to get up, kill and eat?

[11:7]

See: Acts 10:13

Why did Peter refuse to kill and eat?

[11:8]

See: Acts 10:13.

See: Clean and Unclean

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Why did God say defiled food was clean?

[11:9]

God said defiled food was clean. That is, God said that unclean foods were now clean. God made a way for Jewish Christians to worship God with Gentile Christians and visit Gentile houses. That is, since Jews were able to eat the food Gentiles ate, they were able to do other things with Gentiles.

See: Clean and Unclean; Worship; Gentile

11:11-18

Where was Caesarea?

[11:11]

See Map: Caesarea

Why did the Holy Spirit tell Peter to “make no distinction” about the men who came to him?

[11:12]

The Holy Spirit told Peter to “make no distinction” about the men who came to him. God wanted Peter to tell the Gentiles at Cornelius’ house about Jesus. God wanted him to do this even though they were Gentiles. He brought other Jewish Christians with him. Six of those Jewish Christians also went him to Jerusalem. They were also able to say what happened at Cornelius’ house.

See: Holy Spirit; Gentile

Who were the six brothers who went with Peter into the house of Cornelius?

[11:12]

The six brothers were Jewish Christians from Joppa. They went with Peter into the house of Cornelius and saw what happened when the Holy Spirit came upon everyone and everyone spoke in tongues and praised God. They were able to say the good news about Jesus and the gift of the Holy Spirit were available to Gentiles.

See: Family of God; Holy Spirit; Speaking in Tongues; Gifts of the Holy Spirit; Gentile

Where was Joppa?

[11:13]

See Map: Joppa

What was the message Peter spoke to the people in the house of Cornelius?

[11:14]

Peter spoke about Jesus to the people in the house of Cornelius. That is, Peter told them about how Jesus healed people, but people killed Jesus and God made him alive again (see: Acts 10:38-40). Then Peter told them that Jesus is the one who all the prophets spoke about.

See: Resurrect (Resurrection); Prophet

How did the Holy Spirit come upon these people?

[11:15]

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See: Acts 10:44-46.

See: Filling of the Holy Spirit

Who is “the Lord” in verse sixteen?

“The Lord” in verse sixteen is Jesus. Jesus is Lord and he is the one who rules from heaven.

See: Lord; Heaven

Why did Peter change his mind about salvation for the Gentiles?

[11:17]

Peter changed his mind about salvation for the Gentiles because he saw God give the Holy Spirit to the Gentiles. Peter knew that if God did that, then Peter knew this is what God wanted.

See: Save (Salvation, Saved from Sins); Gentile; Indwelling of the Holy Spirit

How did God give “repentance for life to the Gentiles also”?

[11:18]

God gave “repentance for life to the Gentiles also.” That is, God gave them repentance through the Holy Spirit. If the Gentiles repented of their sins, then they were at peace with God and God gave them eternal life and a new life. God also did this for the Jews. God helped them to repent, believe in Jesus, and be at peace with God.

See: Repent (Repentance); Save (Salvation, Saved from Sins); Forgive (Forgiveness, Pardon); Gentile; Holy Spirit; Eternal Life; Born Again (New Life, Regeneration)

11:19-30

Where were Phoenicia, Cyprus, and Antioch?

[11:19]

See Map: Phoenicia; Cyprus; Antioch

Why did the Christian Jews speak only to Jews in the areas where they went?

[11:19]

The Christian Jews from Jerusalem spoke only to the Jews in the areas where they went because they did not think the gospel was for the Gentiles. However, other Christian Jews from Cyprus and Cyrene went and told the Gentiles about Jesus and the gospel.

See: Gospel; Gentile

See Map: Cyprus; Cyrene

Who were “some of them” in verse 20?

[11:20]

“Some of them” in verse twenty were Greek-speaking Jews who believed in Jesus. They were not from Jerusalem but were from Cyprus and Cyrene.

See Map: Cyprus; Cyrene

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Where is Cyrene?

[11:20]

See Map: Cyrene

Whom did the men from Cyprus and Cyrene speak to?

[11:20]

The men from Cyprus and Cyrene spoke about Jesus to both Jews and Gentiles. Luke wrote the word “also” because they treated the Jews and Gentiles the same. The gospel was for everyone.

See: Gentile

See Map: Cyprus; Cyrene

How was “the hand of the Lord was with them”?

[11:21]

Luke wrote that “the hand of the Lord was with them.” That is, when they taught people about Jesus, they had God’s power with them. God helped them. Because of this, many people believed and turned to the Lord Jesus.

How did people “turn to the Lord”?

[11:21]

See: Repent (Repentance)

Who was Barnabas?

[11:22]

Barnabas was a Christian leader named Joseph. He was from the Levite and he came from Cyprus. The apostles called him Barnabas, “son of encouragement” (see: Acts 4:36). He was a prophet and teacher (see: Acts 13:1). He was also an apostle but not one of the twelve apostles (see: Acts 14:14).

See: Prophet; Apostle; Tribes of Israel

Where was Antioch?

[11:22]

See Map: Antioch

How did Barnabus tell the people to “remain with the Lord with purpose of heart”?

[11:23]

Barnabus told the people to “remain with the Lord with purpose of heart.” That is, they completely served Jesus.

See: Heart (Metaphor)

How was Barnabas “full of the Holy Spirit and of faith”?

[11:24]

See: Galatians 3:2

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See: Filling of the Holy Spirit; Faith (Believe in)

Where was Tarsus?

[11:25]

See Map: Tarsus

Why did Barnabus bring Saul to Antioch?

[11:26]

Barnabus brought Saul to Antioch because he wanted Paul to serve in Antioch. Many people there believed in Jesus. Later the Christians in Antioch sent out people to tell others about Jesus.

See Map: Antioch

Why did people at Antioch first call the disciples “Christians”?

[11:26]

People at Antioch first called the disciples “Christians”(Χριστιανός/g5546) because the people at Antioch knew they followed Jesus, who is the “Christ”(Χριστός/g5547). Scholars think the people at Antioch mocked the disciples of Jesus or were persecuting them when they called these people Christians (see: Acts 26:28; 1 Peter 4:16). In ancient times, Christians did not call themselves Christians. Instead, they called themselves disciples, holy ones, or brothers. They started calling themselves Christians about 100 years after Jesus died.

See: Messiah (Christ); Disciple; Holy Ones; Family of God

How did some prophets “came down” from Jerusalem?

[11:27]

Jerusalem was higher in elevation than Antioch. Some prophets went down the hill from Jerusalem rather than traveled south to get to Antioch.

See Map: Jerusalem; Antioch

Who were the prophets?

[11:27]

The prophets were Christians who had the gift of prophecy.

See: Prophet; Prophecy (Prophesy) ; Gifts of the Holy Spirit

Who was Agabus?

[11:28]

Agabus was a Christian prophet from Jerusalem. God revealed to him bad things that will happen in the future.

See: Prophet; Reveal (Revelation)

See: Acts 21:10

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How did Agabus indicate “by the Spirit” a great famine?

[11:28]

Agabus indicated “by the Spirit” when the Holy Spirit helped Agabus to know to give a prophecy about the coming famine. This famine happened about 15 years after Jesus died.

See: Holy Spirit; Prophecy (Prophesy) ; Famine

What was “all the world”?

[11:28]

“All the world” was Rome, Greece, and Egypt, and Judaea. That is, it was the whole Roman empire. It was not the entire world.

See: Rome (Roman Empire, Caesar)

What were the “days of Claudius”?

[11:28]

Claudius ruled the Roman Empire. He did this starting about 10 years after Jesus died and stopped about 20 years after Jesus died. There were several famines during this time.

See: Rome (Roman Empire, Caesar); Famine

Where was Judea?

[11:29]

See Map: Judea

Why did God give Agabus a prophecy about the famine?

[11:29]

God gave Agabus a prophecy about the famine so the Christians in Antioch had time to prepare to help the Christians in Judea. The time allowed the Christians in Antioch to help them more than if they had not known the famine was going to happen.

See: Prophecy (Prophesy) ; Famine

See Map: Judea

Acts 11:1

the brothers

The phrase "brothers" here refers to the believers in Judea.

had received the word of God

"believed the message of God about Jesus"

Acts 11:2

they who belonged to the circumcision group

"some Jewish believers in Jerusalem who wanted all followers of Christ to be circumcised"

Acts 11:3

uncircumcised men

The phrase "uncircumcised men" refers to Gentiles.

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ate with them

It was against Jewish tradition for Jews to eat with Gentiles.

Acts 11:4

Peter started to explain

Peter did not criticize the Jewish believers but reacted in a friendly, explanatory manner.

Acts 11:5

in a trance I saw

Peter saw something that was only in his mind. It was not physical. His mind was not working in its usual way.

like a large sheet

The container holding the animals had the appearance of a large square piece of cloth. See how you translated this in Acts 10:11.

by its four corners

"with its four corners suspended" or "with its four corners higher than the rest of it."

Acts 11:6

four-legged animals of earth

"animals and birds that the Mosaic laws forbade Jews to eat"

wild beasts

This probably refer to the animals people do not or cannot tame or control.

things that crawled

snakes and insects, as opposed to "four-footed animals."

Acts 11:7

I heard a voice

The person speaking is not specified. The "voice" was probably God, although it could possibly have been an angel from God. See how you translated "a voice" in Acts 10:13

Acts 11:8

nothing unholy or unclean has ever entered into my mouth

"I have eaten only meat from holy and clean animals"

unclean

In the Old Testament Jewish law, a person became ritually "unclean" in various ways, such as eating certain forbidden animals.

Acts 11:9

What God has made clean, you must not call defiled

This refers to the animals in the sheet.

Acts 11:10

This happened three times

Possible meanings are 1) Peter heard the words "What God has made clean, you must not call defiled" three times or 2) a total of three times the sheet came down from heaven and Peter heard and responded to the voice. It would be best to translate without adding information here. See how you translated "This happened three times" in Acts 10:16.

Acts 11:11

General Information:

Here "we" refers to Peter and the believers in Joppa. It does not include his current audience in Jerusalem.

Behold

This word alerts us to the new people in the story. Your language may have a way of doing this.

right away

"immediately" or "at that exact moment"

they had been sent

This can be stated in active form. Alternate translation: "someone had sent them"

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Acts 11:12

that I should make no distinction regarding them

"that I should not be concerned that they were Gentiles"

These six brothers

"These six Jewish believers"

into the man's house

This refers to the house of Cornelius.

Acts 11:14

all your household

"everyone who lives in your house"

Acts 11:15

As I began to speak to them, the Holy Spirit came on them

This implies that Peter had not finished speaking but had intended to say more.

the Holy Spirit came on them, just as on us in the beginning

"the Holy Spirit came on the Gentile believers, just as he came on the Jewish believers at Pentecost"

Acts 11:16

you will be baptized with the Holy Spirit

"God will baptize you with the Holy Spirit"

Acts 11:17

Then if God gave to them ... who was I, that I could oppose God?

"Since God gave to them ... I decided that I could not oppose God!"

the same gift

Peter refers to the gift of the Holy Spirit.

Acts 11:18

they said nothing in response

"they did not argue with Peter"

God has given repentance for life to the Gentiles also

"God has also given the Gentiles the ability to repent and then live eternally" or "God has allowed the Gentiles also to repent and live eternally"

Acts 11:19

those who had been scattered by the persecution that arose over Stephen spread

The Jews began persecuting Jesus's followers because Stephen had said and done things that the Jews did not like. Because of this persecution, many of Jesus's followers left Jerusalem and went to many different places.

only to Jews

The believers thought God's message was for the Jewish people, and not for the Gentiles.

Acts 11:20

spoke also to Greeks

"also spoke to Gentiles who spoke Greek"

Acts 11:21

The hand of the Lord was with them

"God was powerfully enabling those believers to preach effectively"

turned to the Lord

"they repented of their sins and began to obey the Lord"

Acts 11:22

ears of the church

"the believers in the church"

Acts 11:23

saw the grace of God

"saw how God acted kindly toward the believers"

he encouraged them

"he kept on encouraging them"

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to remain with the Lord with purpose of heart

"to remain faithful to the Lord" or "to continue to trust in the Lord, with complete commitment"

Acts 11:24

full of the Holy Spirit

The Holy Spirit controlled Barnabas as he obeyed the Holy Spirit.

many people were added to the Lord

"many more people also believed in the Lord"

Acts 11:25

out to Tarsus

"out to the city of Tarsus"

Acts 11:26

When he found him

It probably took some time and effort for Barnabas to locate Saul.

they gathered together with the church

"Barnabas and Saul gathered together with the church"

The disciples were first called Christians in Antioch

"People in Antioch were the fist to call the disciples Christians"

Acts 11:28

Agabus by name

"whose name was Agabus"

indicated by the Spirit

"the Holy Spirit enabled him to prophesy"

a great famine would occur

"a great shortage of food would happen"

over all the world

"all over the inhabited world" or "throughout the Roman Empire"

in the days of Claudius

"when Claudius was the Roman emperor"

Acts 11:29

as each one was able

The richer people sent more; the poorer people sent less.

the brothers in Judea

"the believers in Judea"

Acts 11:30

by the hand of Barnabas and Saul

"by having Barnabas and Saul take it to them"

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Chapter 12

[1] Now about that time Herod the king laid hands on some who belonged to the church so that he might mistreat them. [2] He killed James the brother of John with the sword.

[3] After he saw that this pleased the Jews, he proceeded to arrest Peter also. That was during the days of unleavened bread. [4] After arresting him, he put him in prison, assigning him over to four squads of soldiers to guard him; he was intending to bring him to the people after the Passover.
[5] So Peter was kept in the prison, but prayer was made earnestly to God for him by those in the church. [6] On the night before Herod was going to bring him out for trial, Peter was sleeping between two soldiers, bound with two chains, while guards in front of the door were keeping watch over the prison.
[7] Behold, an angel of the Lord suddenly appeared by him, and a light shone in the prison cell. He struck Peter on the side and woke him and said, "Get up quickly," and his chains fell off his hands. [8] The angel said to him, "Gird yourself and put on your sandals." Peter did so. The angel said to him, "Put on your outer garment and follow me."
[9] So Peter followed the angel and went out. He did not know that what was done by the angel was real. He thought he was seeing a vision. [10] After they had passed by the first guard and the second, they came to the iron gate that led into the city; it opened for them by itself. They went out and went down a street, and the angel left him right away.
[11] When Peter came to himself, he said, "Now I truly know that the Lord has sent his angel and delivered me out of the hand of Herod, and from everything the Jewish people were expecting." [12] When he realized this, he went to the house of Mary the mother of John, also called Mark, where many people had gathered and were praying.
[13] When he knocked at the door of the gate, a servant girl named Rhoda came to answer. [14] When she recognized Peter's voice, out of joy she failed to open the gate; instead, she came running into the room; she reported that Peter was standing at the gate. [15] So they said to her, "You are insane." But she insisted that it was so. They said, "It is his angel."
[16] But Peter continued knocking, and when they had opened the door, they saw him and were amazed. [17] Peter motioned to them with his hand to be silent, and he told them how the Lord had brought him out of prison. He said, "Report these things to James and the brothers." Then he left and went to another place.
[18] Now when it became day, there was no small disturbance among the soldiers over what had happened to Peter.
[19] After Herod had searched for him and could not find him, he questioned the guards and ordered them to be put to death.

Then Herod went down from Judea to Caesarea and stayed there.

[20] Now Herod was very angry with the people of Tyre and Sidon. They went to him with one purpose, and after persuading Blastus, the king's assistant, to help them, they asked for peace because their country received its food from the king's country. [21] On a set day Herod dressed himself in royal clothing and sat on a throne; he made a speech to them.
[22] The people shouted, "This is the voice of a god, not of a man!" [23] Immediately an angel of the Lord struck him, because he did not give God the glory; he was eaten by worms and died.

[24] But the word of God increased and multiplied.

[25] So when Barnabas and Saul had completed their mission, they returned from Jerusalem, [1] bringing with them John, also called Mark.

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[1] Some ancient copies read, they returned to Jerusalem .

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Acts 12

12:1-4

Who was king Herod?

[12:1]

This King Herod was Herod Agrippa. The Jewish people liked this Herod. He wanted them to like him. Because of this, he began to persecute the Christian leaders (see: Acts 12:3).

See: King Herod; Persecute (Persecution)

How did king Herod “lay hands on” some of the church?

[12:1]

Herod laid hands on people. That is, he persecuted Christians

See: Persecute (Persecution); Laying on of Hands ; King Herod

Who were “those in the church”?

[12:1]

“Those in the church” were people who believed in Jesus.

See: Church

What did Herod plan to do to Peter?

[11:3]

Herod planned to kill Peter. He planned to bring Peter before the people and kill him in the way he killed James. Herod wanted people to see Peter being killed.

See: King Herod

What were the “days of unleavened bread”?

[12:3]

The “days of unleavened bread” were seven days during the festival of Passover. Scholars say the seven days were after the night of Passover.

See: Festival of Unleavened Bread; Passover

How many soldiers were in a squad?

[12:4]

There were four soldiers in a squad. There were a total of sixteen soldiers who guarded Peter.

What was the Passover?

[12:4]

See: Passover

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12:5-11

How did God answer the prayers of the church for Peter?

[12:5]

Some scholars think Luke did not write how God answered the prayers of the church for Peter. Other scholars think the prayers for Peter made God want to send an angel to rescue Peter.

See: Acts 16:25-26

See: Pray (Prayer); Angel

What was an angel?

[12:7]

See: Angel

How did a light come into the prison cell?

[12:7]

Luke did not write how a light came into the prison cell. Scholars think different things.

1. The light was part of the glory of God (see: Luke 2:9).
2. The light was from the glory of God that shone through the angel.
3. The light was from the angel.

See: Glory (Glorify); Light and Darkness (Metaphor); Angel

How did the light help Peter?

[12:7]

The light helped Peter find his clothes and sandals and put them on before they left the prison cell. It was very dark in the night of the prison and the angel wanted Peter to get up quickly before the guards woke up.

See: Angel

What was an outer garment?

[12:8]

An outer garment was worn for going outside a house or building. It is a type of coat.

What was a vision?

See: Vision

What was an iron gate?

[12:10]

An iron gate was a heavy, metal gate that allowed people to go in and out of a city.

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How did Peter come to himself?

[12:11]

Peter “came to himself” when he knew his release from prison was real. That is, he knew he was not dreaming and he was thinking clearly. He was not confused. Peter knew God sent an angel.

See: Angel

12:12-19

Why did Luke write both names of Mary’s son?

[12:12}

Luke wrote both names of Mary’s son because he had both a Jewish name, John, and a Roman name, Mark. There were other people in Acts who had two names. Saul was also Paul (see: Acts 13:9). Scholars think this John Mark was the same Mark in other places in the Bible (see: Colossians 4:10; Philemon 24; 2 Timothy 4:11; 1 Peter 5:13). Scholars also think Mark wrote the gospel of Mark.

See: Gospel

How did the servant girl know Peter’s voice?

[12:14]

The servant knew Peter’s voice because Peter was from Galilee. People in Galilee spoke in the same way and this was different than how other people spoke (see: Matthew 26:73). She also knew the sound of Peter’s voice because she heard him speak before this.

See Map: Galilee

Why did the people not think it was Peter who was at the door?

[12:15]

Some scholars think the people did not think it was Peter who was at the door because they did not know Peter escaped from prison even though they prayed for him. They prayed for James but Herod killed him. Other scholars think they did not believe what a woman said about Peter in the same way the disciples did not believe the women who told them that Jesus was alive again (see: Luke 24:9-11).

See: Pray (Prayer); King Herod; Disciple; Resurrect (Resurrection)

Why did the disciples say, “it is his angel”?

[12:15]

Some scholars think the disciples believed it was Peter’s spirit that was outside the house. They thought Peter became an angel. In ancient times, some Jewish people wrongly thought that certain people become angels after they die. Other scholars think the disciples thought the angel was an angel who protected Peter. They believed there were angels guarding people (see: Psalm 91:11; Matthew 18:10; Hebrews 1:4; Acts 12:7-10).

See: Angel; Spirit (Spiritual); Disciple

Why did Peter want the people to be silent?

[12:17]

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Peter wanted the people to be silent so they will not wake the neighbors or attract attention for any guards trying to find him. Perhaps the Jewish leaders lived near this house. Peter did not want to go back to prison and be killed. Also, Peter needed them to listen to him. The people were very excited to see Peter alive and free, and to know God rescued Peter.

Why did Peter want them to tell James and the brothers what happened to him?

[12:17]

Peter wanted James and others to know that he escaped prison. This is because they were Christian leaders in this area (see Acts: 15:13; 21:18).

See: Family of God

Why did Peter leave so soon?

[12:17]

Luke did not write why Peter left so soon. Scholars give several reasons.

1. Peter thought it was not safe for him to stay at the house very long.
2. He left for Antioch and told people in Antioch about Jesus (see: Galatians 2:11-14).
3. He went to Lydda and Joppa (see: Acts 10:9-48).
4. He was out of the area for a while but he came back to Jerusalem to meet with other Christian leaders (see: Acts 15:1-7).

See Map: Antioch; Lydda; Joppa

Why did Herod kill the guards?

[12:19]

Herod killed the guards because Roman law allowed the same penalty for the guards the prisoner was going to have if the guards let the prisoner escape. They failed to keep Peter in prison and Peter was going to be executed. Therefore, Herod carried out Peter's penalty on the guards. The guards were killed.

See: King Herod

Why did Herod go to Caesarea?

[12:19]

Herod went to Caesarea for two reasons.

1. He went to make celebrations in honor of Caesar. This was why many important officials from the region were there.
2. He went to help settle a trade disagreement between his country and the cities of Tyre and Sidon. The people of those cities persuaded King Herod's assistant, Blastus, to help them settle the dispute because their food came from the place Herod Agrippa ruled. The food was mostly wheat from Galilee. During the festival, Herod spoke so that people would know that there was peace between himself and the cities of Tyre and Sidon.

See: King Herod

See: Map: Judea; Caesarea; Tyre; Sidon; Galilee

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12:20-25

Why did the people think Herod was a god and not a man?

[12:22]

The people thought Herod was a god and not a man because his royal clothing was made from silver that shone brightly and beautifully. It made the people afraid. Also, the people from Tyre and Sidon praised him in the same way they praised a god.

See: King Herod; False gods; Praise

See Map: Tyre; Sidon

What did the angel do to Herod?

[12:23]

The angel made Herod become sick and die. Herod accepted the praise of being a god and did not give God the glory for being God. Another ancient Jewish writer wrote that Herod did not tell the people to stop praising him.

See: Angel; King Herod; Praise; False gods; Glory (Glorify)

What were the “worms”?

[12:23]

The “worms”(σκωληκόβρωτος/g4662) were crawling insects. Some ate plants (see: Exodus 16:20) but others ate meat (see: Job 7:5). Sometimes they were inside a person’s body and made the person ill. Some scholars think they were a metaphor. Luke wrote that Herod died from a disease. Other scholars think Luke wanted to say God judged Herod (see: Isaiah 66:24).

See: Metaphor; King Herod; Judge (Judgment)

How did Herod die?

[12:23]

Herod died from the angel’s blow to him. The angel either hit him or made him sick. Another ancient Jewish writer wrote that it took five days for Herod to die. Luke did not write how long it took for Herod to die but he wrote about how Herod died. When Luke wrote about Herod eating worms, he wanted people to know that Herod died in a terrible way. It was very painful for Herod to die in this way.

See: Deuteronomy 32:39; Luke 1:20; 19:44; Acts 5:1-11; 8:10,20-23

See: King Herod; Angel

How did the word of God increase and multiple?

[12:24]

The word of God increased and multiplied. This is a metaphor. More and more people believed in Jesus (see: Acts 6:7).

See: Word of God

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What was the mission of Barnabas and Saul?

[12:25]

Paul and Silas served God in a certain way. The Christians in Antioch gave Barnabas and Saul money to bring to the poor Christians in Judea (see: Acts 11:29-30) to help them because they were about to have a famine.

See: Famine

See Map: Antioch; Judea

Did Luke write that Barnabas and Saul returned from or to Jerusalem?

[12:25]

Some ancient copies of the Greek New Testament say that Barnabas returned from Jerusalem. Older and more ancient copies of the Greek New Testament say that Barnabas and Saul returned to Jerusalem. Scholars think Luke wrote that Barnabas and Saul returned to Jerusalem.

See: Differences in the Ancient Copies of the Bible

Acts 12:1

about that time

This refers to the time of the famine.

laid hands on

"sent soldiers to arrest"

some who belonged to the church

Only James and Peter are specified, which implies that these were leaders of the church in Jerusalem.

so that he might mistreat them

"in order to cause the believers to suffer"

Acts 12:2

He killed James

"Herod gave the order and they killed James"

Acts 12:3

After he saw that this pleased the Jews

"When Herod realized that putting James to death made the Jewish leaders happy"

the days of unleavened bread

"the festival when the Jewish people ate bread without yeast"

Acts 12:4

four squads of soldiers

"four groups of soldiers." Each squad had four soldiers that guarded Peter, one group at a time. The groups divided the 24 hour day into four shifts. Each time two soldiers would have been at his side and the other two soldiers by the entrance.

he was intending to bring him to the people

"Herod planned to judge Peter in the presence of the people" or "Herod planned to judge Peter before the Jewish people"

Acts 12:5

So Peter was kept in the prison

"So the soldiers guarded Peter in the prison"

prayer was made earnestly to God for him by those in the church

"the group of believers in Jerusalem earnestly prayed to God for him"

earnestly

continuously and with dedication

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Acts 12:6

On the night before Herod was going to bring him out for trial

"The happened on the day before Herod was going to bring Peter out from prison to put him on trial and then to execute him"

bound with two chains

"tied with two chains" or "fastened with two chains." Each chain would have been attached to one of the two guards who stayed beside Peter.

were keeping watch over the prison

"were guarding the prison doors"

Acts 12:7

Behold

This word alerts us to pay attention to the surprising information that follows.

He struck Peter

"The angel tapped Peter" or "The angel poked Peter." Peter was evidently sleeping deeply enough that this was required to wake him.

his chains fell off his hands

The angel caused the chains to fall from Peter without touching them.

Acts 12:8

Gird yourself and put on your sandals

Peter had probably loosened his belt and taken off his sandals so he could go to sleep. The angel was telling Peter to get ready to leave the cell.

Peter did so

"Peter did what the angel told him to do" or "Peter obeyed"

Acts 12:9

He did not know

"He did not understand"

what was done by the angel was real

"the actions of the angel were real" or "what the angel did truly happened"

Acts 12:10

After they had passed by the first guard and the second

"The first and second guards did not see them as they passed by, and then"

and the second

"and the second guard"

they came to the iron gate that led into the city

"Peter and the angel arrived at the iron gate that went from the prison to the city"

it opened for them by itself

"the gate swung open for them" or "the gate opened itself for them"

went down a street

"walked along a street"

left him right away

"left Peter suddenly" or "suddenly disappeared"

Acts 12:11

When Peter came to himself

"When Peter became fully awake and alert" or "When Peter became aware that what had happened was real"

delivered me out of the hand of Herod

"brought me from the harm Herod had planned for me"

delivered me

"rescued me"

everything the Jewish people were expecting

"all that the Jewish leaders thought would happen to me"

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Acts 12:12

realized this

He became aware that God had rescued him.

John, also called Mark

"John, whom people also called Mark"

Acts 12:13

he knocked

"Peter knocked." Tapping on the door was a normal Jewish custom to let others know you wish to visit them. You may need to change this to fit your culture.

at the door of the gate

"at the outer door" or "at the door of the entrance from the street to the courtyard"

came to answer

"came to the gate to ask who was knocking"

Acts 12:14

out of joy

"because she was so joyful" or "being overly excited"

failed to open the gate

"did not open the gate" or "forgot to open the gate"

she reported

"she told them" or "she said"

Acts 12:15

You are insane

"You are crazy"

she insisted that it was so

"she insisted that what she said was true"

It is his angel

"What you have seen is Peter's angel." Some Jews believed in guardian angels and may have thought that Peter's angel had come to them.

Acts 12:16

But Peter continued knocking

The word "continued" means that Peter kept knocking the entire time those inside were talking.

Acts 12:17

Report these things

"Tell these things"

the brothers

"the other believers"

Acts 12:18

when it became day

"in the morning"

there was no small disturbance among the soldiers over what had happened to Peter

"there was a great disturbance among the soldiers over what had happened to Peter"

Acts 12:19

After Herod had searched for him and could not find him

"After Herod searched for Peter and could not find him"

After Herod had searched for him

Possible meanings are that 1) "Herod" here is a metonym for his soldiers, that is, when Herod heard Peter was missing, he sent other soldiers to search the prison, or 2) when Herod heard Peter was missing, he went himself to search the prison.

he questioned the guards and ordered them to be put to death

It was the normal punishment for the Roman government to kill the guards if their prisoner escaped.

Then Herod went down

The phrase "went down" is used here because Caesarea is lower in elevation than Judea.

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Acts 12:20

very angry

This phrase translates a word that speaks of a person being so angry that he is ready to kill other people.

They went to him with one purpose

"Men representing the people of Tyre and Sidon went with one purpose to talk with Herod"

after persuading Blastus

"after these men persuaded Blastus"

Blastus

a man's name

the king's assistant

This phrase refers to a person who assists the king in his personal life, not necessarily his work as ruler.

they asked for peace

"these men requested peace"

their country received its food from the king's country

"the people of Tyre and Sidon bought all their food from the people that Herod ruled"

Acts 12:21

On a set day

"On the day when Herod agreed to meet them"

royal clothing

expensive clothing that would demonstrate he was the king

sat on a throne

This was where Herod formally addressed people who came to see him.

Acts 12:23

Immediately an angel

"Right away an angel" or "While the people were praising Herod, an angel"

struck him

"afflicted Herod" or "caused Herod to become very ill"

he did not give God the glory

Herod let those people worship him instead of telling them to worship God.

he was eaten by worms and died

"worms ate Herod's insides and he died"

Acts 12:24

the word of God increased and multiplied

"the message of God spread to more places and more people believed in him"

the word of God

"the message God sent about Jesus"

Acts 12:25

completed their mission

"delivered the money to the church leaders in Jerusalem"

they returned from Jerusalem

"Barnabas and Saul returned to Antioch"

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Chapter 13

[1] Now in the church in Antioch, there were some prophets and teachers. They were Barnabas, Simeon (who is called Niger), Lucius of Cyrene, Manaen (the foster brother of Herod the tetrarch), and Saul. [2] While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul, to do the work to which I have called them." [3] After they had fasted, prayed, and laid their hands on these men, they sent them off.

[4] So Barnabas and Saul, having been sent out by the Holy Spirit, went down to Seleucia; from there they sailed away to Cyprus. [5] While they were in the city of Salamis, they proclaimed the word of God in the synagogues of the Jews. They also had John for an assistant.
[6] When they had gone through the whole island to Paphos, they found a certain magician, a Jewish false prophet, whose name was Bar-Jesus. [7] This magician associated with the proconsul, Sergius Paulus, who was an intelligent man. This man summoned Barnabas and Saul, because he sought to hear the word of God. [8] But Elymas "the magician" (that is how his name is translated) opposed them; he tried to turn the proconsul away from the faith.
[9] But Saul, who is also called Paul, filled with the Holy Spirit, stared at him intensely [10] and said, "You son of the devil, you are full of all kinds of deceit and wickedness. You are an enemy of every kind of righteousness. You will never stop twisting the straight paths of the Lord, will you?
[11] Now look, the hand of the Lord is upon you, and you will become blind. You will not see the sun for a while." Immediately there fell on Elymas a mist and darkness; he started going around seeking people to lead him by the hand. [12] After the proconsul saw what had happened, he believed, because he was astonished at the teaching about the Lord.

[13] Now Paul and his friends set sail from Paphos and came to Perga in Pamphylia. But John left them and returned to Jerusalem. [14] Paul and his friends traveled from Perga and came to Antioch of Pisidia. There they went into the synagogue on the Sabbath day and sat down. [15] After the reading of the law and the prophets, the leaders of the synagogue sent them a message, saying, "Brothers, if you have any message of encouragement for the people here, say it."
[16] So Paul stood up and motioned with his hand; he said, "Men of Israel and you who fear God, listen. [17] The God of this people Israel chose our fathers and exalted the people when they stayed in the land of Egypt, and with an uplifted arm he led them out of it. [18] For about forty years he put up with them in the wilderness. [1]
[19] After he had destroyed seven nations in the land of Canaan, he gave our people their land for an inheritance. [20] All these events took place over 450 years. After all these things, God gave them judges until Samuel the prophet.
[21] Then the people asked for a king, and God gave them Saul son of Kish, a man from the tribe of Benjamin, to be king for forty years. [22] After God removed him from the kingship, he raised up David to be their king. It was about David that God testified, saying, 'I have found David son of Jesse to be a man after my heart, who does all I want him to do.'
[23] From this man's descendants God has brought to Israel a Savior, Jesus, as he promised to do. [24] Before the arrival of Jesus, John proclaimed a baptism of repentance to all the people of Israel. [25] As John was finishing his work, he said, 'Who do you think I am? I am not the one. But listen, one is coming after me, the sandals of whose feet I am not worthy to untie.'
[26] Brothers, children of the offspring of Abraham, and those among you who fear God, it is to us that the message about this salvation has been sent. [27] For they who live in Jerusalem and their rulers did not recognize him, and they fulfilled the voices of the prophets that are read every Sabbath by condemning him.
[28] Even though they found no reason for the death penalty, they called on Pilate to kill him. [29] When they had completed all the things that were written about him, they took him down from the tree and laid him in a tomb.
[30] But God raised him from the dead. [31] He was seen for many days by those who had come up with him from Galilee to Jerusalem. These people are now his witnesses to the people.
[32] So we tell you the good news: The promise that came to our fathers [33] God has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm:

> 'You are my Son,
> today I have become your Father.'

[34] As to his raising him from the dead, never to return to decay, he has spoken in this way:

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'I will give you the holy and sure blessings
promised to David.'

35 This is why he also says in another Psalm,
'You will not allow your Holy One
to see decay.'

36 For when David had served the purpose of God in his own generation, he fell asleep; he was laid with his fathers and his body experienced decay. 37 But he whom God raised up experienced no decay.
38 So let it be known to you, brothers, that through this man forgiveness of sins is proclaimed to you. The law of Moses could not make you righteous. 39 But by this man God makes righteous everyone who believes.
40 So then be careful that the thing the prophets spoke about does not happen to you:
41 'Look, you despisers,
and be astonished and then perish;
For I am doing a work in your days,
a work that you would never believe,
even if someone announces it to you.'"

42 As Paul and Barnabas left, the people begged them that they might speak these same words again the next Sabbath. 43 When the synagogue meeting ended, many of the Jews and devout proselytes followed Paul and Barnabas, who were speaking to them and persuading them to continue in the grace of God.

44 On the next Sabbath, almost the whole city was gathered together to hear the word of the Lord. 45 When the Jews saw the crowds, they were filled with envy and spoke against the things that were said by Paul and insulted him.
46 But Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God should first be spoken to you. Seeing you push it away from yourselves and consider yourselves unworthy of eternal life, see, we will turn to the Gentiles. 47 For so has the Lord commanded us, saying,

'I have appointed you as a light for the Gentiles,
that you should bring salvation
to the uttermost parts of the earth.'"

48 As the Gentiles heard this, they were glad and glorified the word of the Lord. As many as were appointed to eternal life believed. 49 The word of the Lord was spread out through the whole region.
50 But the Jews incited the devout women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas and threw them out of their region. 51 But Paul and Barnabas shook off the dust from their feet against them. Then they went to the city of Iconium. 52 And the disciples were filled with joy and with the Holy Spirit.

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1 Some ancient copies read, For about forty years he cared for them in the wilderness .

Acts 13

13:1-12

Where was Antioch?

[13:1]

See Map: Antioch

What was a prophet?

[13:1]

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See: Prophet

What was a foster brother?

[13:1]

A foster brother was a boy who was raised with a family that was not his family. This foster brother was a friend or companion to the son of the king. Manaen was a close childhood friend of King Herod the Tetrarch.

See: King Herod

Who was Herod the Tetrarch?

[13:1]

See: King Herod

Why did Luke write Christians fasted two times?

[13:2, 13:3]

Luke wrote Christians fasted two times because the Christians fasted in two ways.

1. Christians in Antioch worshiped God by fasting in the same way priests and others who served in the temple in Jerusalem did.
2. Christians fasted, prayed, and laid on hands when the Holy Spirit chose leaders to serve.

See: Fasting; Worship; Priest (Priesthood); Temple

Who worshiped the Lord and fasted?

[13:2, 13:3]

Luke did not write who worshiped the Lord and fasted. Some scholars think the Jews usually used the word "worshiped" when they were talking about the priests and Levites when these people served in the temple. Therefore, Luke was writing about the prophets and teachers. Other scholars think the priests and Levites were no longer the only ones who served and worshiped God. Everyone in the church served and worshiped God (see: Romans 12:1; 1 Peter 2:5). Thus, "they" were everyone in the church.

See: Worship; Priest (Priesthood); Tribes of Israel; Temple; Prophet; Church

How did the Christians set apart Barnabas and Saul?

[13:2]

The Christians set apart Barnabas and Saul when they separated or divided Barnabas and Saul from the others for the work of telling people about Jesus. The Christians also fasted, prayed, and laid on hands because the church wanted Barnabas and Saul to do this for God.

See: Fasting; Pray (Prayer); Laying on of Hands

What was the work the Holy Spirit called them to do?

[13:2]

Luke wrote about the work the Holy Spirit called them to do. The work was to go out and tell people about Jesus and the gospel.

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See: Gospel; Call (Calling); Holy Spirit

See Map: Cyprus, Perga, Asia Minor

Why did the leaders lay their hands on Barnabas and Saul?

[13:3]

The leaders put their hands on Barnabas and Saul because they prayed for them to have God's blessing and power. It was also a sign that they supported these men (see: Acts 6:6; 1 Tim. 4:14; 2 Tim 1:6; Heb. 6:2).

See: Laying on of Hands ; Pray (Prayer); Bless (Blessing); Sign

How did the Holy Spirit send out Barnabas and Saul?

[13:4]

Luke did not write how the Holy Spirit sent out Barnabas and Saul. There were several ways the Holy Spirit led Christians.

1. Speech (see: Acts 13:2).
2. Prophecy (see: Acts 21:10-11).
3. Vision (See: Acts 16:6-10).
4. The Holy Spirit sent them out from the church in Antioch.

See: Prophecy (Prophesy); Vision); Church; Holy Spirit

See Map: Antioch

Where was Seleucia?

[13:4]

See Map: Seleucia

Where was Cyprus?

[13:4]

See Map: Cyprus

Why did Barnabas and Saul go to Cyprus?

[13:4]

There were several reasons why Barnabas and Saul went to Cyprus.

1. Barnabas was from Cyrus
2. It was easy to travel there.
3. Barnabas and others already told Jews there about Jesus (see: Acts 11:19-20).
4. Christians were there (see: Acts 21:16).
5. The Holy Spirit led them to go there.

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See: Holy Spirit

See Map: Cyprus

Where was Salamis?

[13:5]

See Map: Salamis

What is the word of God?

[13:5]

See: Word of God

What was a synagogue?

[13:5]

See: Synagogue

Where was Paphos?

[13:6]

See Map: Paphos

What was a magician?

[13:6]

A magician did things using sorcery. This was evil. The Law of Moses commanded Jews not to do this (see: Leviticus 19:31). This was why Luke wrote Bar-Joshua was a false prophet (see: Acts 13:6).

See: Sorcery; Prophet

What was a proconsul?

[13:7]

A proconsul was a Roman leader who was given permission to rule a certain area.

How was Paul filled with the Holy Spirit?

[13:9]

Paul was filled with power from the Holy Spirit. Paul needed power from the Holy Spirit to defeat the evil power of the magician.

See: Filling of the Holy Spirit; Holy Spirit

Why was the magician a “son of the devil”?

[13:10]

The magician was a “son of the devil” because he did the same things the devil did and he served the devil.

See: Satan (The Devil); Sorcery

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Why was the magician full of “deceit and wickedness”?

[13:10]

The magician was full of “deceit” because he said wrong things about God and Jesus. That is, he made people believe wrong things about God and Jesus. He was also full of “wickedness” because he made people do wrong things the devil wanted them to do.

See: Satan (The Devil); Sorcery

How was the magician an “enemy of every kind of righteousness”?

[13:10]

This magician was an “enemy of every kind of righteousness” because he did not love or do the things God wanted him to do. Instead he “made crooked”(διαστρέφω/g1406) the “straight paths of the Lord”. That is, he stopped people from doing the things God wanted people to do.

See: Righteous (Righteousness)

What were the “straight paths of the Lord”?

[13:10]

The “straight paths of the Lord” were the right and true ways of God. This is a metaphor. Luke was writing about doing the right thing and obeying God.

See: Righteous (Righteousness); Walk

What was the “hand of the Lord”?

[13:11]

“The hand of the Lord” was a metaphor. Luke was writing about God judging the magician. God caused him to be blind for a time. The words, “Now look,” told the magician that God revealed this judgement to Paul.

God also made Paul temporarily blind. The result was he was later able to see the truth about Jesus. God also healed his eyes. God sometimes struck people with blindness to stop them from doing evil or to get their attention (see: Genesis 19:11; 2 Kings 6:18-20, Acts 9:8-9).

See: Lord; Metaphor; Judge (Judgment)

Why did the proconsul believe in Jesus?

[13:12]

The proconsul believed in Jesus because he was amazed at the teaching about Jesus. Luke did not wrote that this man believed because of the power of God working through Paul. However, the teaching about Jesus included stories about Jesus healing people and becoming alive again. Scholars also think Paul talked about his own story about God blinding him on the way to Damascus (see: Acts 9:3-9).

This proconsul was an intelligent man (see: Acts 13:7). That is, he believed because of other things about Jesus and he knew Jesus is Lord and Savior. So the power of God over the magician helped him to believe in Jesus. When someone showed other people that Jesus had power over the devil, this helped people in Jesus (see: Mark 1:22, 27).

See: Faith (Believe in); Resurrect (Resurrection) ; Lord; Save (Salvation, Saved from Sins); Satan (The Devil)

See Map: Damascus

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13:13-16

Where were Paphos, Perga, and Pamphylia?

[13:13]

See Map: Paphos; Perga; Pamphylia

Why did John leave Barnabas and Paul and return to Jerusalem?

[13:13]

Luke did not write why John left Barnabas and Paul and returned to Jerusalem. Paul said John deserted them in Pamphylia (see: Acts 15:38), but years later Paul wrote Mark was useful (see: 2 Timothy 4:11). Some scholars think John Mark was not ready for the persecution that came when they told people about Jesus. Other scholars think John Mark wanted Barnabas to be the leader instead of Paul. Up to this time Luke always listed Barnabas first and then Saul. Now Luke wrote about Paul and "his friends." All of them continued to serve. Barnabas took John Mark with him and Paul took Silas (see: Acts 15:39).

See: Persecute (Persecution)

Where was Antioch of Pisidia?

[13:14]

See Map: Antioch of Pisidia

What was a synagogue?

[13:14]

See: Synagogue

What was the Sabbath?

[13:14]

See: Sabbath

What were the law and the prophets?

[13:15]

See: Old Testament (Law and Prophets)

How did the leaders of the synagogue sent a message to them?

[13:15]

The rulers of the synagogue sent someone to Paul and his friends inside the synagogue. The messenger told them the message during the synagogue meeting. The leaders of the synagogue did not sent a message to them over a longer distance or outside of the synagogue.

See: Synagogue

Why did Paul motion with his hand?

[13:16]

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Paul motioned with his hand. People often did this to invite other people to listen. Also, Paul wanted people to be silent so they would pay attention to the things he said.

Who were those who honored God?

[13:16]

Those who honored God worshiped the God of Israel and obeyed the Law of Moses. However, they were not Jews themselves. People called them “God-fearers.” They were not born Jews and they did not become circumcised.

See: Worship; Law of Moses; Circumcise (Circumcision)

13:17-22

What happened to the Israelites in Egypt?

[13:17]

The Israelites were slaves in Egypt until God used Moses to free them from the Egyptians.

See: Serve

See Map: Egypt

What was God’s “uplifted arm”?

[13:17]

God’s “uplifted arm” was a metaphor to say God has great power. God led the Israelites out of slavery.

See: Metaphor

What were the seven nations in the land of Canaan?

[13:19]

The seven nations in the land of Canaan were the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites (see: Deuteronomy 7:1). Each nation was larger and stronger than the Israelites.

See: Canaan (Promised Land)

See Map: Canaan

Why did God drive out the seven nations from Canaan?

[13:19]

God drove out the seven nations from Canaan to give the Israelites an inheritance. This land promised to their ancestor Abraham (see: Genesis 15:18). Also, the nations from Canaan were evil so God punished them (see: Leviticus 18:24-25).

See: Inherit (Inheritance, Heir); Canaan (Promised Land); Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Punish (Punishment)

See Map: Canaan

What events made up the 450 years?

[13:19]

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The 450 years included the time Israel spent in Egypt, 400 years, and the time they travelled in the wilderness, 40 years, and about 10 years of time it took to control Canaan. The time to control Canaan was the time they entered into Canaan to when they finished dividing the land among the tribes of Israel.

See: Canaan (Promised Land); Tribes of Israel

See Map: Canaan

What was a judge?

[13:20]

A judge was someone who helped lead or rule the Israelites in the Promised Land before there were kings in Israel

See: Judge (Judgment); Canaan (Promised Land)

Why was Samuel at the time when the period of the Judges ended?

[13:20]

God began to do something different with Israel after Samuel. Samuel was a priest, a prophet, and the last judge of Israel. Samuel anointed Saul as the first king of Israel (see: 1 Samuel 2:35; 3:20; 7:15–17).

See: Judge (Judgment); Priest (Priesthood); Prophet; Appoint

Why did the people ask for a king to rule over them?

[13:21]

The people asked for a king to rule over them because they rejected the judges. When they asked for a man to be king, they rejected God who was their king (see: 1 Samuel 8:6-7).

Why did God remove Saul from being king?

God removed Saul from being king because he did not obey the Lord (See: 1 Samuel 13:13-14; 15:23,26-28).

Why did Paul call David a man after God's heart?

[13:22]

Paul called David a man after God's heart because David did the things God wanted him to do. God was in the process of replacing King Saul with a new king, David.

See: Heart (Metaphor)

13:23-37

How did Paul know Jesus was a descendant of King David?

[13:23]

Paul was a Jewish teacher and he knew the promise of God to David that one of David's descendants rule forever (see: 2 Samuel 7:12-14). Because of this, the Jews kept records of everyone's ancestors.

See: Luke 3:23-38; Matthew 1:1-17

See: Covenant with David; Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Son of David

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What was a savior?

[13:23]

See: Savior

What John was Luke writing about?

[13:24]

Luke wrote about John the Baptist. The Jews in Palestine knew John the Baptist at that time. John the Baptist was not the messiah, but he came before the messiah to prepare people to receive the messiah. John the Baptist preached repentance from sins and he baptized people for this repentance (See: Mark 1:4-5).

See: Messiah (Christ); Preach (Preacher); Repent (Repentance); Repent (Repentance); Baptize (Baptism)

Who is the “one”?

[13:25]

John spoke of the “one” to come after him who will be Jesus (see: Isaiah 40:3; Mark 1:3). John said this “one” is far greater than he was. Jesus is so much greater than John and John thought he was not even able to be his servant (see: Mark 1:7). John baptized with water, but this “one” that comes after John will baptize with the Holy Spirit (see: Mark 1:8).

See: Baptize (Baptism)

Who were children of the offspring of Abraham?

[13:26]

The children of the offspring of Abraham were the Jews. Paul spoke to both the Jews and Gentiles who were with the Jews in the synagogue and who worshiped God.

See: Gentile; Synagogue; Worship

What was the message of salvation?

[13:26]

The message of salvation is the gospel

See: Save (Salvation, Saved from Sins); Gospel

How did the people and rulers of Jerusalem fulfill the voices of the prophets?

[13:27]

The people and rulers of Jerusalem fulfilled the voices of the prophets when they did not recognize Jesus. That is, they did not believe Jesus was the messiah, so they rejected Jesus (see: John 12:37-40; Romans 9:33). This was what the prophets prophesied would happen.

See: Isaiah 6:10; 2 Corinthians 4:4

See: Prophet; Messiah (Christ); Prophecy (Prophesy)

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Who was Pilate?

[13:28]

Pilate was the Roman leader who ruled Judea when Jesus was alive on the earth.

See Map: Judea

What were “all the things that were written about him”?

[13:29]

“All the things that were written about him” were the things that happened to Jesus. These things were written about in the Old Testament, long before Jesus lived on the earth.

See: Isaiah 53:3-5,7; Psalm 22; 69; Zechariah 12:10

Why was Jesus on a “tree”?

[13:29]

When Luke wrote about a tree, he was writing about the cross.

See: Galatians 3:13

See: Cross

How did Jesus become alive again?

[13:30]

See: Resurrect (Resurrection)

Where was Galilee?

[13:31]

See Map: Galilee

What did the people do after they saw Jesus alive again?

[13:31]

The people who saw Jesus alive again told other people about Jesus, his resurrection, and the gospel.

See: Resurrect (Resurrection); Gospel

What was the “promise that came to our fathers”?

[13:32]

The “promise that came to our fathers” were the promises God made to Abraham, Moses, and David.

See: Galatians 3:8-9; Isaiah 55:3

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

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Where did God say, “I will give you the holy and sure blessings promised to David”?

[13:34]

God said, “I will give you the holy and sure blessings promised to David,” to the prophet Isaiah (see Isaiah 55:3). Paul was thinking about Isaiah 55:3 when he repeated the second Psalm. David wrote about God saying he is the Father of his Son Jesus in the second Psalm (see: Acts 4:25-26).

See: God the Father; Son of God

When did God “become” the Father of the Son?

[13:33]

God has always been the Father of the Son. That is, Jesus was already God’s Son even before God and Jesus made the world (see: John 17:5; 1:1-3). Paul did not say the word “become”(γεννάω/g1080) to say God became the father of Jesus when Jesus came into the world, or when Jesus was baptized, or even when Jesus became alive again. Paul wrote God powerfully “declared” or “said”(ὁρίζω/g3724) Jesus is the Son of God when he made Jesus alive again (see: Romans 1:4).

See: God the Father; Son of God

See: Matthew 3:17; 17:5

Why did Jesus’ body not decay?

[13:35]

Jesus’ body did not decay because it was dead only three days.

See: Resurrect (Resurrection)

13:38-43

How did Jesus forgive sins?

[13:38]

See: John 3:16

See: Save (Salvation, Saved from Sins); Forgive (Forgiveness, Pardon); Sin; Atone (Atonement)

Why were Christians justified?

[13:39]

See: Romans 8:1-4; 10:9-10

See: Justify (Justification)

Why did Paul say “the prophets”?

[13:40]

See: Old Testament (Law and Prophets)

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Why did Paul say the same thing Habakkuk wrote?

[13:40]

Paul said the same thing the prophet Habakkuk wrote. He did not want people to reject Jesus in the way the Israelites of Habakkuk's day rejected God.

What were "devout proselytes"?

[13:43]

"Devout proselytes" were Gentiles who became Jews. They worshiped God, obeyed the Law of Moses, and were circumcised.

See: Circumcise (Circumcision); Gentile

How did someone "continue in the grace of God"?

[13:43]

Luke wrote about continuing in the grace of God. Scholars think the people continued to believe in the gospel about Jesus.

See: Gospel; Grace

13:44-52

What was the word of the Lord?

[13:44]

See: Word of God; Lord

Why were the Jews envious?

[13:45]

The Jews were envious because they saw large crowds listening to Paul and Barnabas. They wanted the people to listen to them instead of Paul and Barnabas. Some Jews believed in Jesus but many did not. This is because some people did not want God to be at peace with Gentiles who did not obey the Law of Moses (see: Acts 13:39).

Why did Paul speak the word of God to the Jews first and then the Gentiles?

[13:46]

Paul spoke the word of God to the Jews first because God gave them promises, the covenants, the Law of Moses, and the temple (see: Romans 9:4). Also, Jesus was a Jew (see: Romans 9:5). Paul wanted the Jews to know their Messiah, Jesus. Also, God wanted the Jews to help the Gentiles know about God. However, because most of the Jews did not believe in Jesus, they were not able to do this.

See: Isaiah 42:6; 49:6; Galatians 2:7).

See: Word of God; Covenant;Law of Moses; Temple; Messiah (Christ); Gentile

How did the Gentiles glorify the word of the Lord?

[13:48]

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The Gentiles glorified the word of the Lord when they believed in Jesus. They praised God that they were worthy to have God save them.

See: Glory (Glorify);Faith (Believe in); Word of God; Praise; Save (Salvation, Saved from Sins)

What is “eternal life”?

[13:48]

See: Eternal Life

How did God appoint people to eternal life?

[13:48]

God appointed people to eternal life. Scholars think God chose who would have eternal life in some way. Scholars disagree about how and when God did this.

See: Eternal Life

How did the “word of the Lord” spread?

[13:49]

The “word of the Lord” spread. That is, Christians told other people about Jesus and more people knew about Jesus. As Christians began to do this, more and more people learned about Jesus and God.

See: Gospel; Faith (Believe in)

Why did the Jews incite leading men and women?

[13:50]

The Jews incited leading men and women. That is, they made these people angry. This is because these Jews rejected Jesus and they did not want people to believe in Jesus. These Jews did not want more Jews to become Christians so they tried to get people to force Paul and Barnabas out of the city.

See: Gospel; Faith (Believe in); Persecute (Persecution)

Why did Paul and Barnabas shake the dust off of their feet?

[13:51]

Jesus told his followers to shake the dust off their feet or sandals to warn people about rejecting his followers (see: Luke 9:5; 10:11). This was a sign that there will be judgment against their actions. Paul and the others did this against the Jews and the leaders who forced them out of the city.

See: Sign; Judge (Judgment)

Where was Iconmium?

[13:51]

See Map: Iconium

How were the disciples filled with joy and the Holy Spirit?

[13:52]

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The disciples were filled with joy by the power and work of the Holy Spirit inside them. When people persecuted them, the Holy Spirit helped them to have joy.

See: Disciple; Holy Spirit; Indwelling of the Holy Spirit; Persecute (Persecution) ; Rejoice (Joy, Joyful)

Acts 13:1

Now in the church in Antioch

"At that time in the church at Antioch"

Simeon ... Niger ... Lucius ... Manaen

These are men's names.

foster brother of Herod the tetrarch

Manaen was probably Herod's playmate or close friend while they were growing up.

Acts 13:2

Set apart for me Barnabas and Saul

"Appoint Barnabas and Saul to serve me"

I have called them

The verb here means that God chose them to do this work.

Acts 13:3

laid their hands on these men

"laid their hands on these men whom God had set apart for his service." This act showed that the leaders agreed that the Holy Spirit had called Barnabas and Saul to do this work.

sent them off

"sent those men off" or "sent those men off to do the work the Holy Spirit told them to do"

Acts 13:4

So

This word marks an event that happened because of a previous event. In this case, the previous event is Barnabas and Saul being set apart by the Holy Spirit.

Seleucia

a city by the sea

Acts 13:5

city of Salamis

The city of Salamis was on Cyprus Island.

proclaimed the word of God

"proclaimed the message of God"

synagogues of the Jews

Possible meanings are that 1) there were multiple Jewish synagogues in the city of Salamis where Barnabas and Saul preached or 2) Barnabas and Saul started at the synagogue at Salamis and continued to preach in all the synagogues they found while they traveled around the Island of Cyprus.

They also had John for an assistant

"John Mark went with them and was helping them"

Acts 13:6

the whole island

They crossed from one side of the island to the other and shared the gospel message in each town they passed through.

Paphos

a major city on Cyprus island where the proconsul lived

they found

"they met" or "they came upon"

a certain magician

"a particular person who practiced witchcraft" or "a person who practiced supernatural magic arts"

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whose name was Bar-Jesus

"Bar-Jesus" means "Son of Jesus." There is no relation between this man and Jesus Christ. "Jesus" was a common name at that time.

Acts 13:7

associated with

"was often with" or "was often in the company of"

proconsul

"governor"

who was an intelligent man

This is background information about Sergius Paulus.

This man summoned

The phrase "this man" refers to Sergius Paulus.

he sought to hear the word of God

"he wanted to hear the word of God"

Acts 13:8

Elymas "the magician"

This was Bar Jesus, who was also called "the magician"

that is how his name is translated

"that was what he was called in Greek"

tried to turn the proconsul away from the faith

"attempted to persuade the governor not to believe the gospel message"

Acts 13:9

Saul, who is also called Paul

"Saul" was his Jewish name, and "Paul" was his Roman name. Since he was speaking to a Roman official, he used his Roman name. Alternate translation: "Saul, who now called himself Paul"

stared at him intensely

"looked at him intensely"

Acts 13:10

You son of the devil

"You are like the devil" or "You act like the devil"

you are full of all kinds of deceit and wickedness

"you are always intent in causing others to believe what is not true using falsehood and are always doing what is wrong"

wickedness

The word in this context means laziness and lack of diligence in following God's law.

You are an enemy of every kind of righteousness

Paul is grouping Elymas with the devil. Just as the devil is an enemy of God and is against righteousness, so also was Elymas.

You will never stop twisting the straight paths of the Lord, will you?

"You are always saying that the truth about the Lord God is false!"

the straight paths of the Lord

"the true ways of the Lord"

Acts 13:11

the hand of the Lord is upon you

"The Lord will punish you"

you will become blind

"God will make you blind"

You will not see the sun

"You will not even see the sun"

for a while

"for a period of time" or "until the time appointed by God"

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there fell on Elymas a mist and darkness

"the eyes of Elymas became blurry and then dark" or "Elymas started seeing unclearly and then he could not see anything"

he started going around

"Elymas wandered around" or "Elymas started feeling around and"

Acts 13:12

he believed

"he believed in Jesus"

he was astonished at the teaching about the Lord

"the teaching about the Lord amazed him"

Acts 13:13

Now

This marks the beginning of a new part of the story.

set sail from Paphos

"traveled by sailboat from Paphos"

came to Perga in Pamphylia

"arrived in Perga, which is in Pamphylia"

But John left them

"But John Mark left Paul and Barnabas"

Acts 13:14

Antioch of Pisidia

"the city of Antioch in the district of Pisidia." This is different from the city of Antioch that Paul and Barnabas left at the beginning of the chapter.

Acts 13:15

After the reading of the law and the prophets

"After someone read from the books of the law and the writings of the prophets from the Jewish Scriptures"

Brothers

The term "brothers" is here used by the people in the synagogue to refer to Paul and Barnabas as fellow Jews.

if you have any message of encouragement

"if you want to say anything to encourage us, please tell it to us"

Acts 13:16

motioned with his hand

"moved his hands to show that he was about to speak"

you who fear God

This refers to Gentiles who had converted to Judaism. "you who are not Israelites but who worship God"

God, listen

"God, listen to me" or "God, listen to what I am about to say"

Acts 13:17

The God of this people Israel

"The God the people of Israel worship"

our fathers

"our ancestors"

exalted the people

"caused the people to become very numerous"

with an uplifted arm

"with great power"

out of it

"out from the land of Egypt"

Acts 13:18

he put up with them

"God endured their disobedience" or "God took care of them"

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Acts 13:19

nations

Here the word "nations" refers to different people groups and not to lands with geographical boundaries.

Acts 13:20

took place over 450 years

"took more than 450 years to accomplish"

until Samuel the prophet

"until the time of the prophet Samuel"

Acts 13:21

king for forty years

"their king for forty years" or "king, and he reigned over them for forty years"

Acts 13:22

removed him from the kingship

"rejected Saul from being king"

he raised up David to be their king

"God chose David to be their king the king over the Israelites"

It was about David that God testified, saying,

"God gave this testimony about David:"

I have found David ... to be a man after my heart

"I have observed that David ... is a man who wants what I want."

Acts 13:23

From this man's descendants

"From David's descendants." This is placed at the beginning of the sentence to emphasize that the savior had to be one of David's descendants.

has brought to Israel

"gave to the people of Israel"

as he promised to do

"just as God promised he would do"

Acts 13:24

a baptism of repentance to all the people of Israel

"that all the people of Israel who wanted to repent of their sin needed to have him baptize them"

Acts 13:25

Who do you think I am?

"Think about who I am."

I am not the one

"I am not the Messiah"

But listen

This emphasizes the importance of what he will say next.

one is coming after me

"The Messiah will soon come"

the sandals of whose feet I am not worthy to untie

"I am not worthy even to untie his sandals." The Messiah is so much greater than John that he did not even feel worthy do the lowest job for him.

Acts 13:26

Brothers, children of the offspring of Abraham, and those among you who fear God

Possible meanings are 1) this is a list with three items, and Paul is addressing three groups of people together, or 2) the phrases "children of the offspring of Abraham" and "those among you who fear God" refer to the two groups of people whom Paul addresses as "brothers."

those among you who fear God

These words refer specifically to Gentiles who worshiped in the synagogue and obeyed much of the law of Moses but had not been circumcised.

the message about this salvation has been sent

"God has sent the message about this salvation"

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about this salvation

"that God will save people"

Acts 13:27

did not recognize him

"did not realize that this man Jesus was the one whom God had sent to save them"

the voices of the prophets

"the writings of the prophets" or "the messages of the prophets"

that are read

"which someone reads"

Acts 13:28

they found no reason for the death penalty

"they found no legal reason for Jesus to be killed" or "they found no legal reason to kill Jesus"

Acts 13:29

When they had completed all the things that were written about him

"When they did to Jesus all the things that the prophets said would happen to him"

they took him down from the tree

"they killed Jesus and then took him down from the cross after he died"

Acts 13:30

But God raised him

"But" indicates a strong contrast between what the people did and what God did.

raised him from the dead

"caused him to live again"

Acts 13:31

He was seen for many days by those who had come up with him ... Jerusalem

"The disciples who traveled with Jesus ... Jeruaslem saw him for many days"

many days

We know from other writings that this period was 40 days. Translate "many days" with a term that would be appropriate for that length of time.

are now his witnesses to the people

"are now testifying to the people about Jesus" or "are now telling the people about Jesus"

Acts 13:32

So

This word marks an event that happened because of previous event. In this case, the previous event is God's raising Jesus from the dead.

our fathers

"our ancestors." Paul is still speaking to the Jews and Gentile converts in the synagogue at Antioch of Pisidia. These were the physical ancestors of the Jews, and the spiritual ancestors of the converts.

Acts 13:33

for us, their children

"for us, who are the children of our ancestors." Paul is still speaking to the Jews and Gentile converts in the synagogue at Antioch of Pisidia. These ancestors were the physical ancestors of the Jews and the spiritual ancestors of the converts.

by raising up Jesus

"by making Jesus alive again"

As it is written in the second Psalm

"This is what was written in the second Psalm"

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Son ... Father

These are important titles that describe the relationship between Jesus and God.

Acts 13:34

As to his raising him from the dead, never to return to decay, he has spoken in this way:

"God has spoken in this way that he raised him up from the dead never to return to decay" "God used these words to say that he raised him up from the dead, and so he would never die again"

never to return to decay

"and he will never die again"

he has spoken in this way

God has said using these words

sure blessings

"certain blessings"

Acts 13:35

This is why he also says in another Psalm

"In another Psalm of David, he also says about the Messiah"

he also says

"David also says." David is the author of Psalm 16, from which this quotation is taken.

You will not allow your Holy One to see decay

"You will not allow the body of your Holy One to rot"

You will not allow

David is speaking to God here.

Acts 13:36

in his own generation

"during his lifetime"

served the purpose of God

"did what God wanted him to do" or "did what pleased God"

he fell asleep

"he died"

was laid with his fathers

"was buried with his ancestors who had died"

his body experienced decay

The phrase "his body experienced decay" is a less direct way of saying "his body decayed" or "his body rotted."

Acts 13:37

he whom God raised up experienced

"Jesus, whom God raised up, experienced"

God raised up

"God caused to live again"

experienced no decay

"did not rot"

Acts 13:38

let it be known to you

"know this" or "this is important for you to know"

brothers

"my fellow Israelites and other friends"

that through this man forgiveness of sins is proclaimed to you

"that we proclaim to you that your sins can be forgiven through Jesus"

Acts 13:39

But by this man God makes righteous everyone who believes

"But God makes righteous everyone who believes in this man"

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by this man

Here "this man" refers to Jesus Christ.

Acts 13:40

be careful

"give close attention to the things I have said"

that the thing the prophets spoke about

"so that what the prophets spoke about"

Acts 13:41

you despisers

"you who feel contempt" or "you who ridicule"

be astonished

"be amazed" or "be shocked"

then perish

"then die"

am doing a work

"am doing something" or "am doing a great deed"

in your days

"during your lifetime"

even if someone announces it to you

"even if someone tells you about it"

Acts 13:42

As Paul and Barnabas left

"When Paul and Barnabas were leaving"

begged them that they might

"begged them to"

these same words

"this same message"

Acts 13:43

When the synagogue meeting ended

Possible meanings are 1) this restates "As Paul and Barnabas left" in verse 42 or 2) Paul and Barnabas left the meeting before it ended and this occurs later.

proselytes

These were non-Jewish people who converted to Judaism.

who were speaking to them and persuading them

"and Paul and Barnabas were speaking to those people and persuading them"

to continue in the grace of God

"to continue to trust that God kindly forgives people's sins because of what Jesus did"

Acts 13:44

almost the whole city was

"almost all the people of the city were"

to hear the word of the Lord

"to hear Paul and Barnabas speak about the Lord Jesus"

Acts 13:45

the Jews

"the Jewish leaders"

were filled with envy

"became very envious"

spoke against

"contradicted" or "opposed"

the things that were said by Paul

"the things that Paul said"

Acts 13:46

It was necessary

"God commanded"

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that the word of God should first be spoken to you

"that we speak the message from God to you first" or "that we speak the word of God to you first"

Seeing you push it away from yourselves

"Since you reject the word of God"

consider yourselves unworthy of eternal life

"have shown that you are not worthy of eternal life" or "act as though you are not worthy of eternal life"

we will turn to the Gentiles

"we will leave you and start preaching to the Gentiles"

Acts 13:47

commanded us ... 'I have appointed you as a light ... you should bring salvation to the uttermost parts of the earth.'

Both instances of "you" here are singular, but when Paul said, "... the Lord commanded us," Paul was applying those singular words to both himself and Barnabas. The words in the quotation were originally spoken by God through Isaiah the prophet to God's servant. By quoting Isaiah's prophecy, Paul was saying that he and Barnabas were doing what God commanded his servant to do. Paul was not saying that God had spoken directly to him.

as a light

Here the truth about Jesus that Paul was preaching is spoken of as if it were a light that allowed people to see.

bring salvation to the uttermost parts of the earth

"tell people everywhere in the world that I want to save them"

Acts 13:48

glorified the word of the Lord

"glorified God for the message about the Lord Jesus" or "glorified the Lord for his word"

As many as were appointed to eternal life

"As many as God appointed to eternal life" or "All the people whom God had chosen to receive eternal life"

Acts 13:49

The word of the Lord was spread out through the whole region

"Those who believed spread the word of the Lord through the whole region" or "Those who believed went everywhere in the region and told others about the message of Jesus"

Acts 13:50

the Jews

"the Jewish leaders"

incited ... women ... and ... men

"stirred up ... women ... and ... men"

the devout women of high standing

The word "devout" means that these women feared God. The phrase "of high standing" means that people respected these women.

the leading men

"the most important men"

They stirred up persecution against Paul and Barnabas

The word "they" here probably refers to the devout women and the leading men. They listened to the Jews and then convinced the rest of the people in the city to persecute the apostles and throw them out.

threw them out of their region

"made Paul and Barnabas leave their land"

Acts 13:51

Connecting Statement:

Paul and Barnabas end their time in Antioch of Pisidia and go to Iconium.

shook off the dust from their feet against them

This was a symbolic act to indicate to the unbelieving people that God had rejected them and would punish them.

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Acts 13:52

the disciples

This probably refers to the new believers in the Antioch of Pisidia that Paul and Barnabas just left.

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Chapter 14

[1] It came about in Iconium that Paul and Barnabas entered together into the synagogue of the Jews and spoke in
such a way that a great multitude both of Jews and of Greeks believed. [2] But the Jews who were disobedient
stirred up the minds of the Gentiles and made them bitter against the brothers.

[3] So they stayed there for a long time, speaking boldly with the Lord's power, while he gave evidence about the
message of his grace. He did this by granting signs and wonders to be done by the hands of Paul and Barnabas. [4]
But the people of the city were divided; some sided with the Jews, others with the apostles.
[5] Both Gentiles and Jews (together with their leaders) made an attempt to mistreat them and to stone them, [6] but
as soon as they learned about this, they fled to the Lycaonian cities of Lystra and Derbe and the surrounding
region, [7] where they continued to proclaim the gospel.

[8] At Lystra a certain man sat, powerless in his feet, a cripple from his mother's womb, who never had walked. [9]
This man heard Paul speaking. Paul fixed his eyes on him and saw that he had faith to be made well. [10] So he said
to him in a loud voice, "Stand up on your feet." Then the man jumped up and walked around.

[11] When the multitude saw what Paul had done, they raised their voice, saying in the dialect of Lycaonia, "The
gods have become like men and come down to us." [12] They called Barnabas "Zeus," and Paul "Hermes," because he
was the main speaker. [13] The priest of Zeus, whose temple was just outside the city, brought oxen and wreaths to
the gates; he and the multitudes wanted to offer sacrifice.
[14] But when the apostles, Barnabas and Paul, heard of it, they tore their clothing and quickly went out into the
crowd, crying out, [15] "Men, why are you doing these things? We also are human beings, with the same nature as
you. We are telling you good news that you should turn from these useless things to the living God, who made the
heavens, the earth, the sea, and everything that is in them. [16] In the past ages, he allowed all the nations to walk in
their own ways.
[17] But still, he did not leave himself without witness, in that he did good and gave you the rains from heaven and
fruitful seasons, filling your hearts with food and gladness." [18] Even with these words, Paul and Barnabas barely
kept the multitudes from sacrificing to them.

[19] But some Jews from Antioch and Iconium came and persuaded the crowds. They stoned Paul and dragged him
out of the city, thinking that he was dead. [20] Yet as the disciples were standing around him, he got up and entered
the city. The next day, he went to Derbe with Barnabas.
[21] After they had proclaimed the gospel in that city and made many disciples, they returned to Lystra, to Iconium,
and to Antioch. [22] They kept strengthening the souls of the disciples and encouraging them to continue in the faith,
saying, "We must enter into the kingdom of God through many tribulations."
[23] When they had appointed for them elders in every church, and had prayed with fasting, they entrusted them to
the Lord, in whom they had believed. [24] Then they passed through Pisidia and came to Pamphylia. [25] When they
had spoken the word in Perga, they went down to Attalia. [26] From there they sailed to Antioch, where they had
been committed to the grace of God for the work which they had now completed.
[27] When they arrived in Antioch and gathered the church together, they reported all the things that God had done
with them, and how he had opened a door of faith for the Gentiles. [28] They stayed for a long time with the
disciples.

Acts 14

14:1-7

Where was Iconium?

[14:1]

See Map: Iconium

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What was a synagogue?

[14:1]

See: Synagogue

What did the Jews and Greeks believe?

[14:1]

Scholars think that the Jews and Greeks believed the message about Jesus. That is, Jesus was the one God had promised to send to save people from their sins.

See: Gentile; Messiah (Christ); Save (Salvation, Saved from Sins); Sin

What was “a great multitude”?

[14:1]

A great multitude means a very large number. Some scholars think there were several hundreds of people who believed in Jesus.

Who were disobedient Jews and what did they do?

[14:2]

When Luke wrote about Jews who were disobedient, he was speaking about Jews who refused to believe the message about Jesus. When Luke wrote that these Jews made the minds of the Gentiles “bitter”(κακόω/g2559) against the brothers, he meant the Jews turned the Gentiles away from believing the truth about Jesus.

See: Gentile; Family of God

How did Paul and Barnabas spoke boldly with the Lord’s power?

[14:3]

Paul and Barnabas spoke boldly with the Lord’s power. That is, Paul and Barnabas spoke without being afraid of who might hear them. Scholars think that Jesus gave Paul and Barnabas power to keep on teaching and preaching.

See: Preach (Preacher)

What was the message of God’s grace?

[14:3]

The message of God’s grace was the gospel.

See: Gospel; Grace

What were signs and wonders?

[14:3]

See: Sign

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What was an apostle?

[14:4]

See: Apostle

Where were Lycaonia, Lystra, and Derbe?

[14:6]

See Map: Lycaonia; Lystra; Derbe

What was the gospel?

[14:7]

See: Gospel

14:8-18

How did the man have faith to be made well?

[14:9]

The man had faith to be made well. Scholars think that Paul saw something and he knew the man believed in Jesus. They think the Holy Spirit helped Paul to know that the man believed Jesus was going to make him well.

See: Acts 3:1-10

See: Faith (Believe in); Holy Spirit

Who were Zeus and Hermes?

[14:12]

In ancient times, some people worshipped the Greek gods. The king of the Greek gods was Zeus, and Hermes was the god who delivered messages to the people from Zeus. After the healing miracle, the people began to call Paul "Hermes" because he did most of the speaking. They also called Barnabas "Zeus".

See: False gods; Miracle

Why did Paul and Barnabas tear their clothes?

[14:14]

Scholars think Paul and Barnabas tore their clothes as a sign of strong disapproval of what the people wanted to do. Paul and Barnabas wanted the crowds to know that they were just men and that the actions of the crowd were blaspheming God.

See: Sign; Blaspheme (Blasphemy)

Why did Paul tell the crowd that they should turn from these useless things?

[14:15]

When Paul urged the crowd to "turn from these useless things," he wanted them to stop worshipping those things. Scholars think Paul was speaking about the idols because they had no power and were not real.

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See: Worship; Idolatry (Idol)

How did God allow all the nations to walk in their own ways?

[14:16]

God allowed the nations to walk in their own ways. God allowed the Gentile nations to live in the way they wanted to live. That is, he allowed them to live without the Law of Moses. He allowed them to sin because they wanted to sin. The nations worshipped many things, but not the one true God.

See: Gentile; Sin

Advice to translators: When speaking about the nations here, it means the people who lived in those nations.

14:19-28

Where were Antioch and Iconium?

[14:19]

See Map: Antioch; Iconium

What was a disciple?

[14:20]

See: Disciple

Where was Derbe?

[14:20]

See Map: Derbe

How did Paul and Barnabas strengthen “the souls of the disciples”?

[14:22]

Paul and Barnabas strengthened the souls of the disciples. Scholars think that Paul and Barnabas taught people about the Bible to remind the disciples about the truth about God and God’s promises. When they did this, Paul and Barnabas encouraged the disciples to make choices to trust God even when they were persecuted.

See: Soul; Disciple; Persecute (Persecution)

What was the kingdom of God about which Paul and Barnabas spoke?

[14:22]

See: Kingdom of God

How does someone enter into the Kingdom of God through many sufferings?

[14:22]

Scholars think Paul and Barnabas taught that many Christians will experience suffering and persecution while they are living in this present world. Jesus himself said, “In this world you will have tribulation” (see: John 16:33). They think that Paul and Barnabas meant that when Jesus returns to the earth to rule, Christians will no longer experience the world’s sufferings.

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See: Persecute (Persecution); Tribulation

What was an elder?

[14:23]

See: Elder

What was fasting?

[14:23]

See: Fasting

What did it mean that Paul and Barnabas entrusted the elders to the Lord?

[14:23]

When they “entrusted”(παρατίθημι/g3908) the elders to the Lord, Paul and Barnabas committed the care of the elders to Jesus. That is, they asked Jesus to protect the elders as they served the growing number of Christians.

See: Elder

Where were Pisidia, Pamphylia, Perga, and Attalia?

[14:24]

See Map: Pisidia; Pamphylia; Perga; Attalia

What was meant by the words, “committed to the grace of God”?

[14:26]

Paul and Barnabas were first committed to the grace of God for their work among the Jews and Gentiles beyond Antioch with prayer, fasting and the laying on of hands of the Christians in Antioch (see: Acts 13:2,3). That is, they were set apart to do the work to which God had called them.

See: Grace; Gentile; Pray (Prayer); Fasting; Laying on of Hands ; Holy (Holiness, Set Apart); Call (Calling)

See Map: Antioch

What was a church?

[14:27]

See: Church

What was a “door of faith for the Gentiles”?

[14:27]

When Luke wrote about a “door of faith for the Gentiles,” this was a metaphor. He was writing that God opened the hearts and minds of the Gentiles to understand the gospel and believe in Jesus.

See: Heart (Metaphor); Mind; Gentile

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Acts 14:1

It came about in Iconium that

Possible meanings here are 1) "It happened in Iconium that" or 2) "In Iconium, as usual,"

spoke in such a way

"spoke the message about Jesus so powerfully"

Acts 14:2

the Jews who were disobedient

This refers to the portion of the Jews who did not believe the message about Jesus.

stirred up the minds of the Gentiles

Causing the Gentiles to become angry is spoken of as if calm waters were disturbed.

the minds of the Gentiles

"the Gentiles"

the brothers

Here "brothers" refers to Paul and Barnabas and the new believers.

Acts 14:3

gave evidence about the message of his grace

"demonstrated that the message about the Lord's grace"

by granting signs and wonders to be done by the hands of Paul and Barnabas

"by enabling Paul and Barnabas to perform signs and wonders"

by the hands of Paul and Barnabas

"by the ministry of Paul and Barnabas"

Acts 14:4

the people of the city were divided

"the people of the city disagreed with each other"

sided with the Jews

"supported the Jews" or "agreed with the Jews." The first group mentioned did not agree with the message about grace.

with the apostles

"sided with the apostles"

the apostles

Luke refers to Paul and Barnabas. Here "apostle" might be used in the general sense of "ones sent out."

Acts 14:5

made an attempt to mistreat them

Here the words "made an attempt" implies that they were not able to mistreat Paul and Barnabas before Paul and Barnabas left the city.

to mistreat them and to stone

"to beat Paul and Barnabas and to kill them by throwing stones at them"

Acts 14:6

Lycaonia

A district in Asia Minor

Lystra

A city in Asia Minor south of Iconium and north of Derbe

Derbe

A city in Asia Minor south of Iconium and Lystra

Acts 14:7

where they continued to proclaim the gospel

"where Paul and Barnabas continued to proclaim the good news"

Acts 14:8

a certain man sat

This introduces a new person in the story.

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powerless in his feet

"unable to move his legs" or "unable to walk on his feet"

a cripple from his mother's womb

"having been born as a person who cannot walk"

cripple

person who cannot walk

Acts 14:9

Paul fixed his eyes on him

"Paul looked straight at him"

had faith to be made well

"believed that Jesus could heal him" or "believed that Jesus could make him well"

Acts 14:10

he said to him

"Paul said to the crippled man"

Acts 14:11

what Paul had done

This refers to Paul's healing the crippled man.

they raised their voice

"they spoke loudly"

in the dialect of Lycaonia

"in their own Lycaonian language." The people of Lystra spoke Lycaonian and also Greek.

The gods have become like men and come down to us

"The gods have come down from heaven to us in the form of men"

Acts 14:12

Zeus

The people of Iconium probably considered Zeus to be the king over all the other pagan gods.

Hermes

The people of Iconium probably considered Hermes to be the pagan god who brought messages to people from Zeus and the other gods.

Acts 14:13

The priest of Zeus, whose temple was just outside the city, brought

"There was a temple just outside the city where the people worshiped Zeus. When the priest who served in the temple heard what Paul and Barnabas had done, he brought"

oxen and wreaths

The oxen were to be sacrificed. The wreaths were either to crown Paul and Barnabas, or put on the oxen for sacrifice.

to the gates

The gates of the cities were often used as a meeting place for the people of the city.

wanted to offer sacrifice

"wanted to offer sacrifice to Paul and Barnabas as the gods Zeus and Hermes"

Acts 14:14

they tore their clothing

This was a symbolic action to show that they were deeply distressed and upset that the crowd wanted to sacrifice to them.

Acts 14:15

Men, why are you doing these things?

"Men, you must not do these things!"

doing these things

"worshiping us"

We also are human beings, with the same nature as you

"We are just human beings like you. We are not gods"

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with the same nature as you

"like you in every way"

turn from these useless things to the living God

"stop worshiping these false gods that cannot help you, and instead begin to worship the living God"

the living God

"the God who truly exists" or "the God who lives"

Acts 14:16

In the past ages

"In previous times" or "Until now"

to walk in their own ways

"to live their lives the way they wanted to" or "to do whatever they wanted to do"

Acts 14:17

he did not leave himself without witness

"God has certainly left a witness" or "God has indeed testified"

in that

"as shown by the fact that"

filling your hearts with food and gladness

"giving you enough to eat and things about which to be happy"

Acts 14:18

Paul and Barnabas barely kept the multitudes from sacrificing to them

Paul and Barnabas stopped the multitude from sacrificing to them, but it was difficult to do so.

barely kept

"had difficulty preventing"

Acts 14:19

persuaded the crowds

"persuaded the people not to believe Paul and Barnabas, and to turn against them"

the crowds

This may not be the same group as the "multitude" in the previous verse. Some time had passed, and this might be a different group that gathered together.

thinking that he was dead

"because they thought that he was already dead"

Acts 14:20

the disciples

These were new believers in the city of Lystra.

entered the city

"Paul re-entered Lystra with the believers"

he went to Derbe with Barnabas

"Paul and Barnabas went to the city of Derbe"

Acts 14:21

that city

"Derbe"

Acts 14:22

They kept strengthening the souls of the disciples

"Paul and Barnabas urged the believers to continue to believe the message about Jesus" or "Paul and Barnabas urged the believers to continue to grow strong in their relationship with Jesus

encouraging them to continue in the faith

"encouraging the believers to keep trusting in Jesus"

saying, "We must enter into the kingdom of God through many tribulations."

Some version translate this as an indirect quote, "saying that we must enter into the kingdom of God

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through many tribulations." The word "we" here includes Luke and the readers.

We must enter

Paul includes his hearers, so the word "we" is inclusive.

Acts 14:23

they had appointed for them

"Paul and Barnabas had appointed for the believers"

they entrusted them ... they had believed

Possible meanings are 1) "Paul and Barnabas entrusted the elders they had appointed ... the elders had believed" or 2) "Paul and Barnabas entrusted the elders they had appointed and the other disciples ... the elders and other disciples had believed"

Acts 14:25

had spoken the word

"had spoken the message of God"

went down to Attalia

The phrase "went down" is used here because Attalia is lower in elevation than Perga.

Acts 14:26

where they had been committed to the grace of God

"where believers and leaders in Antioch had committed Paul and Barnabas to the grace of God" or "where the people of Antioch prayed that God would care for and protect Paul and Barnabas"

Acts 14:27

gathered the church together

"called the local believers to meet together"

he had opened a door of faith for the Gentiles

"God had made it possible for the Gentiles to believe"

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Chapter 15

[1] Some men came down from Judea to Antioch and taught the brothers, saying, "Unless you are circumcised
according to the custom of Moses, you cannot be saved." [2] This brought Paul and Barnabas into a sharp dispute
and debate with them. So Paul and Barnabas, along with some others from among them, were appointed to go up
to Jerusalem to meet with the apostles and elders about this question.

[3] They therefore, being sent by the church, passed through both Phoenicia and Samaria and announced the
conversion of the Gentiles. They brought great joy to all the brothers. [4] When they came to Jerusalem, they were
welcomed by the church and the apostles and the elders, and they reported all the things that God had done with
them.
[5] But certain men who believed, who belonged to the group of Pharisees, stood up and said, "It is necessary to
circumcise them and to command them to keep the law of Moses." [6] So the apostles and the elders gathered
together to consider this matter.

[7] After much debate, Peter stood up and said to them, "Brothers, you know that a good while ago God made a
choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe. [8] God, who
knows the heart, has testified to them by giving them the Holy Spirit, just as he did to us. [9] He made no distinction
between us and them, having cleansed their hearts by faith.
[10] Now therefore why do you test God, that you should put a yoke upon the neck of the disciples which neither our
fathers nor we were able to bear? [11] But we believe that we will be saved through the grace of the Lord Jesus, just
as they were."

[12] All the multitude kept silent while they listened to Barnabas and Paul report the signs and wonders God had
worked among the Gentiles through them.
[13] After they stopped speaking, James answered, saying,

"Brothers, listen to me.

[14] Simon has told how God first graciously helped the Gentiles in order to take from them a people for his name.
[15] The words of the prophets agree with this, as it is written,
[16] 'After these things I will return,
and I will build again the tabernacle of David,
which has fallen down;
I will set up and restore its ruins again,
[17] so that the remnant of men may seek the Lord,
including all the Gentiles called by my name.'
[18] This is what the Lord says,
who has done these things
that have been known from ancient times. [1]

[19] Therefore, I have decided that we should not trouble those of the Gentiles who turn to God. [20] But we will write
to them that they must keep away from the pollution of idols, from sexual immorality, and from the meat of
strangled animals, and from blood. [21] For Moses has been proclaimed in every city from ancient generations and
he is preached in the synagogues every Sabbath."

[22] Then it seemed good to the apostles and the elders, with the whole church, to choose Judas called Barsabbas,
and Silas, who were leaders of the brothers, and send them to Antioch with Paul and Barnabas.

[23] They wrote this with their hands,
[24] Because we have heard that certain men have gone out from us, with no orders from us, and have disturbed
you with words that upset your souls, [25] it seemed good to us, who have come to one mind, to choose men and to
send them to you with our beloved Barnabas and Paul, [26] men who have risked their lives for the name of our
Lord Jesus Christ.
[27] Therefore we have sent Judas and Silas, who will report to you the same things in their own words. [28] For it
seemed good to the Holy Spirit and to us, to lay upon you no greater burden than these necessary things: [29] that

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you abstain from things sacrificed to idols, blood, things strangled, and from sexual immorality. If you avoid these things, you will do well.

[30] So they, when they were dismissed, came down to Antioch; after they gathered the multitude together, they delivered the letter. [31] When they had read it, they rejoiced because of the encouragement. [32] Judas and Silas, also prophets, encouraged the brothers with many words and strengthened them.
[33] After they had spent some time there, they were sent away in peace from the brothers to those who had sent them. [34] [2] [35] But Paul and Barnabas stayed in Antioch, teaching and preaching (along with many others) the word of the Lord.

[36] After some days Paul said to Barnabas, "Let us return now and visit the brothers in every city where we proclaimed the word of the Lord, and see how they are." [37] Barnabas wanted to also take with them John, who was called Mark. [38] But Paul thought it was not good to take Mark, who had left them in Pamphylia and did not go further with them in the work.
[39] Then there arose a sharp disagreement, so that they separated from each other, and Barnabas took Mark with him and sailed away to Cyprus. [40] But Paul chose Silas and left, after he was entrusted by the brothers to the grace of the Lord. [41] Then he went through Syria and Cilicia, strengthening the churches.

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[1]There are some copies of the ancient Greek text that have a slightly different meaning, This is what the Lord says, to whom are known all his deeds from ancient times .
[2]The best ancient copies do not have verse 34 (See: Acts 15:40), But it seemed good to Silas to remain there .

Acts 15

15:1-5

Who were the brothers?

[15:1]

The brothers were Gentile Christians.

See: Family of God; Gentile

What did it mean to be “circumcised according to the custom of Moses”?

[15:1]

The “custom of Moses” referred to the Law of Moses. Some of the Jewish leaders were teaching that Gentiles could not be saved unless they, too, were circumcised according to the law of Moses.

See: Circumcise (Circumcision); Law of Moses; Gentile; Save (Salvation, Saved from Sins)

Why did Luke write that people went up to Jerusalem?

[15:2]

Luke wrote people went up to Jerusalem because Jerusalem was on a mountain. Therefore, people said they went up to Jerusalem.

See Map: Antioch; Jerusalem

Where were Phoenicia and Samaria?

[15:3]

See Map: Phoenicia; Samaria

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What were “all the things God had done” that Paul and Barnabas reported?

[15:4]

Some scholars think Luke was writing about the following events:

1. God filled the disciples with the Holy Spirit and with joy (see: Acts 13:52).
2. God did miracles (see: Acts 14:3).
3. Chrisitans were persecuted (see: Acts 1014:19; 15:26).
4. Christians became leaders in churches (see: Acts 14:23).

See: Filling of the Holy Spirit; Disciple; Rejoice (Joy, Joyful); Miracle; Persecute (Persecution)

Why did some Jews want to circumcise Gentile Christians?

[15:5]

Some scholars think that some Jews wanted to circumcise Gentile Christians men because they believed that Gentiles had to be circumcised to be at peace with God. They thought Christians needed to follow the Law of Moses. Other scholars think some of the Jews wanted to circumcise the Gentile chrsitian men to show that they were joined together with Jewish Christians.

See: Circumcise (Circumcision); Law of Moses; Gentile

15:6-12

Why did Peter say, “making their hearts clean by faith”?

[15:9]

Peter said, “making their hearts clean by faith.” Scholars think Peter wanted people to know that God cleansed the Gentile Christians because they believed in Jesus and not because they followed the Law of Moses and were circumcision. They did not need to do these things to be at peace with God.

See: Heart (Metaphor); Clean and Unclean; Faith (Believe in); Law of Moses

Why did Peter ask the Jewish Christians, “why do you test God”?

[15:10]

Peter asked the Jewish Christians why they tested God. Some scholars think Peter to people that all Christians are at peace with God because they believe in Jesus. Here, Peter asked the Jewish Christians if they were putting God to the test to see if God really saved Gentiles simply by faith. Other scholars think Peter was asking the Jewish Chrisitans if they were trying to make God angry by suggesting the Gentiles had to follow the Law of Moses to become Christians.

See: Test; Faith (Believe in); Gentile

What was a yoke?

[15:10]

When Peter spoke about a “yoke,” this was a metaphor. A “yoke” was a thick wooden beam that was set across the neck and shoulders of animals. This allowed the animals to pull heavy loads in a cart, or to pull a plow. Peter spoke about the Law of Moses as a yoke. He wanted to say that it was very hard to try to obey the Law of Moses.

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See: Metaphor; Law of Moses

What did it mean to be “saved through the grace of the Lord Jesus”?

[15:11]

Peter wanted people to know that someone has peace with God because they believe in Jesus. They did not need to do certain things to be at peace with God. They do not need to follow the Law of Moses. When God does this, he is gracious.

See: Grace; Faith (Believe in); Save (Salvation, Saved from Sins); Law of Moses

What were signs and wonders?

[15:12]

See: Sign

15:13-21

Why did James speak about Peter using the name Simon?

[15:14]

James spoke about Peter using the name Simon because Simon was Peter’s name in Hebrew.

Why did James say, “take from them a people for his name”?

[15:14]

James said, “take them a people for his name.” Some scholars think James was speaking about the Gentiles becoming God’s people. Other scholars think James wanted to say that both Jews and Gentiles could be Christians. This honored God.

See: Name; Gentile; People of God

Why did James say the same thing Amos wrote?

[15:15]

James said the same thing Amos wrote (see: Amos 9:11-12). He wanted people to know that even the prophets of the Old Testament spoke about Gentiles being called by God’s name. That is, Amos prophesied that the Gentiles would one day worship God and be at peace with God.

See: Prophet; Old Testament (Law and Prophets); Gentile; Prophecy (Prophesy) ; Worship

What are the things that have been known from ancient times?

[15:18]

Luke wrote about things that have been known from ancient times. Scholars think Luke wanted people to know that God knew everything that would happen before he even made of the world. This included knowing that both Jews and Gentiles would worship God (see: Ephesians 1:4-5).

See: Gentile; Worship

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What was the “pollution of idols”?

[15:20]

Luke wrote about the “pollution of idols.” Scholars think Luke was writing about the animals used for sacrifices when people worshipped idols. James’ did not want the Gentile Christians to eat these foods. This was not because it was wrong to eat these foods because they were unclean. However, it was wrong to eat these foods if it offended the Jewish Christians (see: 1 Corinthians 10:27-29).

See: Idolatry (Idol); Sacrifice; Gentile; Clean and Unclean

What was “sexual immorality”?

[15:20]

See: Sexual Immorality

What was “meat of strangled animals”?

[15:20]

“Meat of strangled animals” was meat from animals people killed but they did not drain the animal’s blood. The Jews drained blood. This is the Law of Moses commanded people to eat blood (see: Genesis 9:4; Leviticus 17:10-14).

See: Law of Moses

Why did James want the Gentiles Chrisitians to keep away “from blood”?

[15;20]

Some scholars think James did not want the Gentile Christians to eat blood. Other scholars think James wanted the Gentile Christians to hurt or kill other people.

Why did James say Moses was proclaimed from ancient times and in the synagogues every Sabbath?

[15:21]

James said that Moses was proclaimed from ancient times and in the synagogue every Sabbath. Scholars think that even though the Jewish Christians knew they did not need to follow the Law of Moses, they still felt they should do some of the things in the Law of Moses. They thought they should eat in the way taught in the Law of Moses. They think James wanted the Gentile Christians to respect the Jewish Christians and not offend the Jewish Christians.

See: Synagogue; Sabbath; Law of Moses

15:22-29

Who was Judas?

[15:22]

Judas Barsabbas known as a Christian prophet who was a leader in the Jerusalem church.

See: Prophet; Church

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Who were the Gentile brothers?

[15:22]

The Gentile “brothers”(ἀδελφός/g0080) included both Christian men and women.

See: Family of God

Why did James say, “all of us have agreed”?

[15:25]

James said, “all of us have agreed.” Scholars think that after hearing what everyone said, the leaders all agreed with Paul and Barnabas. Because of this, the leaders send other people to help Paul and Barnabas.

Why did Luke write it “seemed good to the Holy Spirit and to us”?

[15:28]

Some scholars think the words, “seemed good to the Holy Spirit and to us” meant that because the leaders agreed about the Gentile Christians. They believed the Holy Spirit was helping them when they gathered together. That is, the Holy Spirit helped them to agree with one another.

See: Holy Spirit

Why did they write for Gentile Christians not to do four things?

[15:29]

See: Acts 15:13-21.

15:30-35

How was it that Judas and Silas “encouraged the brothers with many words”?

[15:32]

Scholars think Judas and Silas stayed in Antioch for a short time to instruct the Christians there from the scriptures and urge them to follow the teachings of Jesus. These scholars think Judas and Silas wanted to strengthen the faith of the Christians in Antioch.

See Map: Antioch

How were Paul and Silas “sent away in peace”?

[15:33]

In ancient times, it was common for people to welcome a visitor in peace and to also send them on a journey in peace. The Christians in Antioch were sending greetings with Paul and Silas back to the Christians in Jerusalem. They sent them on their way in peace.

See Map: Jerusalem; Antioch

Did Luke write the words in verse 34?

[15:34]

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Some ancient copies of the Greek New Testament do not have the words in verse 34. Fewer ancient copies of the Greek New Testament have the words in verse 34. Scholars think Luke did not write these words. They think someone added these words to help people understand how Silas remained at Antioch.

See: Differences in the Ancient Copies of the Bible

How does someone “proclaim the word of the Lord”?

[15:35]

Scholars think that to “proclaim the word of the Lord” meant that Paul and Barnabas taught people about the gospel and the messiah (see: Romans 3:28; Galatians 2:16; Ephesians 2:8-9).

See: Gospel; Word of God; Messiah (Christ)

15:36-41

Where were Pamphylia, Cyprus, Syria, and Cilicia

[15:38, 15:39, 15:41]

See Map: Pamphylia; Cyprus; Syria; Cilicia

How did the church at Antioch entrust Paul to the grace of the Lord?

[15:40]

Some scholars say the church at Antioch entrusted Paul to the grace of the Lord by trusting that God would lead and protect Paul. This is because they knew God is kind and powerful. Other scholars think the church also entrusted Silas to the grace of the Lord.

See: Church; Grace; Lord

See Map: Antioch

Acts 15:1

came down from Judea

The phrase "came down" is used here because Judea is higher in elevation than Antioch.

taught the brothers

"taught the believers at Antioch" or "were teaching the believers at Antioch"

Unless you are circumcised according to the custom of Moses, you cannot be saved

"Unless someone circumcises you according to the custom of Moses, God cannot save you" or "God will not save you from your sins unless you receive circumcision according to the law of Moses"

Acts 15:2

This brought ... into a sharp dispute and debate with them

"... had confronted and debated with the men from Judea"

Acts 15:3

They therefore, being sent by the church

"Therefore the community of believers sent them from Antioch to Jerusalem"

announced the conversion of the Gentiles

"announced to the community of believers in those places that Gentiles were believing in God"

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They brought great joy to all the brothers

"What they said caused their fellow believers to rejoice"

the brothers

Here "brothers" refers to fellow believers.

Acts 15:4

they were welcomed by the church and the apostles and the elders

"the apostles, the elders, and the rest of the community of believers welcomed them"

with them

"through them"

Acts 15:5

But certain men

Here Luke contrasts those who believe that salvation is only in Jesus to others who believe salvation is by Jesus but also believe that circumcision is required for salvation.

to keep the law of Moses

"to obey the law of Moses"

Acts 15:6

to consider this matter

The church leaders decided to discuss whether or not Gentiles needed to be circumcised and obey the law of Moses in order for God to save them from their sins.

Acts 15:7

Brothers

Peter is addressing all of the believers who are present.

by my mouth

"from me" or "by me"

the word of the gospel

"the message about Jesus"

Acts 15:8

who knows the heart

"who knows the people's minds" or "who knows what people think"

has testified to them

"has testified to the Gentiles"

giving them the Holy Spirit

"causing the Holy Spirit to come upon them"

Acts 15:9

made no distinction

God did not treat Jewish believers differently from Gentile believers.

having cleansed their hearts by faith

"forgiving their sins because they believe in Jesus"

Acts 15:10

why do you test God, that you should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?

"Do not test God by putting a burden on the non-Jewish believers which we Jews were not able to bear!"

our fathers

This refers to their Jewish ancestors.

Acts 15:11

But we believe that we will be saved through the grace of the Lord Jesus, just as they were

"But we believe the Lord Jesus will save us by his grace, just as he saved the non-Jewish believers"

Acts 15:12

All the multitude

"Everyone" or "The whole group"

God had worked

"God had done" or "God had caused"

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Acts 15:13

Brothers, listen

"Fellow believers, listen." James was probably speaking only to men.

Acts 15:14

in order to take from them a people

"so that he might choose from among them a people"

for his name

"for himself"

Acts 15:15

The words of the prophets agree

"What the prophets said agrees" or "The prophets agree"

agree with this

"confirm this truth"

as it is written

"as they wrote" or "as the prophet Amos wrote long ago"

Acts 15:16

I will build again the tabernacle of David, which has fallen down ... its ruins again

This speaks of God's again choosing one of David's descendants to rule over his people as though he were setting up a tent again after it fell down.

tabernacle

Here the word "tabernacle," a dwelling place, stands for David's family. The same word is used for the tent that Yahweh told Moses to construct.

Acts 15:17

the remnant of men may seek the Lord

This speaks about people wanting to obey God and learn more about him as if they were literally looking for him.

remnant of men

"remnant of people"

may seek the Lord

"may seek me, the Lord"

including all the Gentiles called by my name

"including all the Gentiles who belong to me"

my name

Here "my name" stands for God.

Acts 15:18

that have been known

"that people have known"

Acts 15:19

we should not trouble those of the Gentiles

"we should not require the Gentiles to become circumcised and obey the laws of Moses"

who turn to God

A person who starts obeying God is spoken of as if the person is physically turning towards God.

Acts 15:20

they must keep away from the pollution of idols ... sexual immorality ... strangled ... blood

Sexual immorality, strangling animals, and consuming blood were often part of ceremonies to worship idols and false gods.

pollution of idols

This possibly refers to eating the meat of an animal that someone has sacrificed to an idol or to anything to do with idol worship.

from the meat of strangled animals, and from blood

God did not allow Jews to eat meat that still had the blood in it. Also, even earlier in Moses's writings in Genesis, God had forbidden the drinking of blood. Therefore, they could not eat an animal that someone

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strangled because the blood was not properly drained from the body of the animal.

Acts 15:21

Moses has been proclaimed in every city ... and he is preached in the synagogues every Sabbath

James is implying that Gentiles know how important these rules are because Jews preach them in every city where there is a synagogue. It also implies the Gentiles can go to the teachers from the synagogues to learn more about these rules.

Moses has been proclaimed ... he is preached

"The law of Moses has been proclaimed ... the law is read" or "Jews have taught the law of Moses ... they read the law"

in every city

"in many cities"

Acts 15:22

Judas called Barsabbas

This is the name of a man. "Barsabbas" is a second name that people called him.

leaders of the brothers

"leaders of the believers" or "leaders of the church"

Acts 15:23

They wrote this with their hands

One or more of the apostles and elders wrote the letter and gave it to Judas and Silas so Judas and Silas could give it to the Gentile brothers.

From the apostles and elders, your brothers, to the Gentile brothers in Antioch, Syria, and Cilicia: Greetings!

"This letter is from your brothers, the apostles and elders. We are writing to you Gentile believers in Antioch, Syria, and Cilicia. Greetings to you" or "To our Gentile brothers in Antioch, Syria, and Cilicia. Greetings from the apostles and elders, your brothers"

your brothers ... the Gentile brothers

Here the word "brothers" refers to fellow believers. By using these words, the apostles and elders assure the Gentile believers that they accept them as fellow believers.

Cilicia

This is the name of a province on the coast in Asia Minor north of the Island of Cyprus.

Acts 15:24

that certain men

"that some men"

with no orders from us

"even though we gave no orders for them to go"

disturbed you with words that upset your souls

"taught things that have troubled you"

Acts 15:25

who have come to one mind

"who are now agree completely"

to choose men

The men they sent were Judas, who was called Barsabbas, and Silas

Acts 15:26

men who have risked their lives

These words refer to Barnabas and Paul, not to Judas and Silas.

for the name of our Lord Jesus Christ

"because they believe in our Lord Jesus Christ" or "because they serve our Lord Jesus Christ"

Acts 15:27

who will report to you the same things in their own words

"who themselves will tell you the same things about which we have written"

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Acts 15:28

to lay upon you no greater burden than these necessary things

This speaks about laws that people need to obey as if they were objects that people carry on their shoulders.

Acts 15:29

from things sacrificed to idols

This means they are not allowed to eat the meat of an animal that someone sacrifices to an idol.

blood

This refers to drinking blood or eating meat from which the blood has not been drained.

things strangled

A strangled animal was killed but its blood was not drained.

Farewell

"Goodbye"

Acts 15:30

So they, when they were dismissed, came down to Antioch

The word "they" refers to Paul, Barnabas, Judas, and Silas. Alternate translation: "So when the four men were dismissed, they came down to Antioch"

came down to Antioch

The phrase "came down" is used here because Antioch is lower in elevation than Jerusalem.

Acts 15:31

they rejoiced

"the believers in Antioch rejoiced"

because of the encouragement

"because what the apostles and elders wrote encouraged them"

Acts 15:32

also prophets

"because they were prophets" or "who were also prophets"

the brothers

"the fellow believers"

strengthened them

Judas and Silas' helping them to depend even more on Jesus is spoken of as if they were making them physically stronger.

Acts 15:33

After they had spent some time there

"After they stayed there for a while"

they were sent away in peace from the brothers

"the brothers sent Judas and Silas back in peace"

the brothers

This refers to the believers in Antioch.

to those who had sent them

"to the believers in Jerusalem who sent Judas and Silas"

Acts 15:35

the word of the Lord

"the message about the Lord"

Acts 15:36

Let us return now

"I suggest we now return"

visit the brothers

"care for the brothers" or "offer to help the believers"

the word of the Lord

"the message about the Lord"

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see how they are

"learn how they are doing." They want to learn about the current condition of the brothers and how they are holding on to God's truth.

Acts 15:37

to also take with them John, who was called Mark

"to take John, who was also called Mark"

Acts 15:38

Paul thought it was not good to take Mark

"Paul thought that taking Mark would be bad"

Pamphylia

This was a province in Asia Minor.

did not go further with them in the work

"did not continue to work with them then" or "did not continue to serve with them"

Acts 15:39

Then there arose a sharp disagreement

"They strongly disagreed with each other"

Acts 15:40

after he was entrusted by the brothers to the grace of the Lord

"after the believers in Antioch entrusted Paul to the grace of the Lord" or "after the believers in Antioch prayed for the Lord to take care of Paul and show kindness to him"

Acts 15:41

he went

"they went" or "Paul and Silas went" or "Paul took Silas and went"

went through Syria and Cilicia

These are provinces or areas in Asia Minor, near the island of Cyprus.

strengthening the churches

"encouraging the believers in the churches" or "helping the community of believers to depend even more in Jesus"

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Chapter 16

[1] Paul also came to Derbe and to Lystra, and behold, a certain disciple named Timothy was there, the son of a Jewish woman who was a believer, but his father was a Greek. [2] He was well spoken of by the brothers who were at Lystra and Iconium. [3] Paul wanted him to travel with him, so he took him and circumcised him because of the Jews that were in those places, for they all knew that his father was a Greek.

[4] As they were going along through the cities, they were passing along the decrees to obey that were decided on by the apostles and elders who were in Jerusalem. [5] So the churches were strengthened in the faith and increased in number daily.

[6] Paul and his companions went through the regions of Phrygia and Galatia, since they had been forbidden by the Holy Spirit to proclaim the word in the province of Asia. [7] When they came near Mysia, they attempted to go into Bithynia, but the Spirit of Jesus prevented them. [8] So passing by Mysia, they came down to the city of Troas.
[9] A vision appeared to Paul in the night: A man of Macedonia was standing there, begging him and saying, "Come over into Macedonia and help us." [10] When Paul had seen the vision, immediately we sought to go to Macedonia, concluding that God had called us to preach the gospel to them.

[11] Setting sail therefore from Troas, we made a straight course to Samothrace, and the next day we came to Neapolis. [12] From there we went to Philippi, which is a city of Macedonia, the most important city in the district and a Roman colony, and we stayed in this city for several days.

[13] On the Sabbath day we went outside the gate by the river, where we thought there would be a place of prayer. We sat down and spoke to the women who had come together.
[14] A certain woman named Lydia, a seller of purple from the city of Thyatira, who worshiped God, listened to us. The Lord opened her heart to pay attention to what was said by Paul. [15] When she and her house were baptized, she pleaded with us, saying, "If you have judged me to be faithful to the Lord, come and stay in my house." And she persuaded us.

[16] It came about that, as we were going to the place of prayer, a certain slave girl who had a spirit of divination encountered us. She brought her masters much gain by fortunetelling. [17] This woman followed after Paul and us and shouted, saying, "These men are servants of the Most High God. They proclaim to you the way of salvation." [18] She did this for many days. But Paul, being greatly annoyed by her, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And it came out at that same hour.

[19] When her masters saw that their hope of profit was now gone, they seized Paul and Silas and dragged them into the marketplace before the authorities. [20] When they had brought them to the magistrates, they said, "These men are causing trouble in our city. They are Jews. [21] They proclaim customs that are not lawful for Romans to accept or practice."

[22] Then the crowd rose up together against Paul and Silas; the magistrates tore their garments off them and commanded them to be beaten with rods. [23] When they had laid many blows upon them, they threw them into prison and commanded the jailer to guard them securely. [24] After he got this command, the jailer threw them into the inner prison and fastened their feet in the stocks.

[25] Around midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them. [26] Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's chains were unfastened.
[27] The jailer was awakened from sleep and saw the open prison doors; he drew his sword and was about to kill himself, because he thought that the prisoners had escaped.

[28] But Paul shouted with a loud voice, saying, "Do not harm yourself, because we are all here."

[29] The jailer called for lights and rushed in and, trembling for fear, fell down before Paul and Silas, [30] and brought them out and said, "Sirs, what must I do to be saved?"

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[31] They said, "Believe in the Lord Jesus, and you will be saved, you and your household."
[32] They spoke the word of the Lord to him, together with everyone in his house. [33] Then the jailer took them at the same hour of the night, and washed their wounds, and he and those in his entire house were baptized immediately. [34] Then as he brought Paul and Silas up into his house and he set food before them, he rejoiced greatly with those of his house, that he had believed in God.

[35] Now when it was day, the magistrates sent word to the guards, saying, "Let those men go."

[36] The jailer reported the words to Paul, saying, "The magistrates have sent word to me to let you go. Now therefore come out, and go in peace."

[37] But Paul said to them, "They have publicly beaten us without a trial, even though we are Roman citizens—and they threw us into prison. Do they now want to send us away secretly? No! Let them come themselves and lead us out."

[38] The guards reported these words to the magistrates, and when they heard that Paul and Silas were Romans, they were afraid. [39] The magistrates came and apologized to them and brought them out, asking them to go away from the city.
[40] So Paul and Silas went out of the prison and came to the house of Lydia. When Paul and Silas saw the brothers, they encouraged them and then departed from the city.

Acts 16

16:1-5

Where were Derbe and Lystra?

[16:1]

See Map: Derbe; Lystra

Why did Paul circumcise Timothy?

[16:3]

Paul wanted Timothy to be circumcised. Scholars think this is because Timothy's mother was Jewish, Timothy was also a Jew even though his father was a Greek. Because he was not circumcised, the Jews rejected Timothy.Paul wanted Timothy to be circumcised so that the Jews would allow him to teach into the synagogues.

See: Circumcise (Circumcision); Synagogue

What "instructions" did Paul deliver to the churches that they should obey them?

[16:4]

Paul delivered the "decisions"(δόγμα/g1378) about how to live as Christians from the things the Christian leaders taught in Jerusalem.

16:6-10

Where were Phrygia and Galatia?

[16:6]

See Map: Phrygia; Galatia

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How was Paul forbidden by the Holy Spirit to proclaim the word in Asia?

[16:6]

Scholars think there may have been various ways in which Paul and Barnabas were forbidden the Holy Spirit to proclaim the word of God in Asia. They think the Holy Spirit helped Paul to know this in some way.

See: Holy Spirit; Word of God

See Map: Asia; Mysia; Bithynia; Troas

What did Luke mean by writing “Spirit of Jesus”?

[16:7]

Most scholars think that when Luke wrote about the “Spirit of Jesus” he was referring to the Holy Spirit. These scholars think Luke was writing about one Spirit when he wrote about either the “Spirit of Jesus”, the Holy Spirit, or the Spirit of God.

See: Holy Spirit; Trinity

What was a “vision”?

[16:9]

See: Vision)

Why did Luke write “immediately”?

[16:10]

Luke wrote “immediately”(εὐθέως/g2112) because Paul and his friends immediately obeyed God and went to Macedonia.

Why did Luke start writing “we” instead of “they”?

[16:10]

Luke started writing “we” instead of “they” because Luke joined Paul and his friends at that time. Luke then saw the things about which he wrote.

16:11-15

What was a “place of prayer”?

[16:13]

In ancient Israel, places of prayer were often rock enclosures with trees surrounding them. Some scholars think Paul and his companions may have noticed a place to sit near the water that they thought could be used for prayer.

See Map: Troas; Samothrace; Neapolis; Philippi

Who was Lydia?

[16:14]

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Lydia was a Gentile woman who wanted to worship God in the way Jews worshiped God. She was from Thyatira, a place famous for making purple dyes.

See: Gentile; Worship

See Map: Thyatira; Asia

What was meant by the words, “The Lord opened her heart”?

[16:14]

When Luke wrote that God opened Lydia’s heart, he used a metaphor. It meant that God helped Lydia to understand all that Paul taught and that God greatly encouraged her through Paul’s words.

See: Heart (Metaphor); Metaphor

What did it mean that “she and her house were baptized”?

[16:15]

The words, “she and her house were baptized” meant that Lydia and all who lived in her house were baptized. This would have included any servants, children and relatives.

See: Baptize (Baptism)

What was meant by the words, “if you have judged me to be faithful to the Lord”?

[16:15]

Scholars think Lydia was saying, “if you have judge me to be a woman believer in Jesus.” That is, she told Paul that she believed in Jesus and was a Christian.

16:16-24

What was a “spirit of divination”?

[16:16]

Some scholars think the girl that “spirit of divination” was a demon who told the future. Scholars think the girl had no control over how the demon spoke through her, and that the demon used many kinds of voices to speak through her.

See: Demon; Sorcery; Demon Possession (Casting Out Demons)

Why did the demon possessed woman shout out that Paul and his friends proclaimed the way of salvation?

[16:17]

Scholars think the demon possessed woman shouted that Paul and his friends proclaimed the way of salvation for several reasons:

1. Some scholars think she did not glorify or respect God. When she said Paul and his friends were servants of the Most High God she was not thinking about the one God of the Bible. She was thinking about many false gods where one god was greater than the other gods.
2. Some scholars think the girl shouted out that Paul spoke about “a way of salvation”, and not “the way of salvation.” They think she spoke the truth but only some things she said were true.

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3. Some scholars think she was trying to get people not to serve Paul and his friends. That is, she wanted people to watch her and not to listen to what Paul said about Jesus.
4. Some scholars think the demons said similar things to Jesus (see: Luke 4:41). Perhaps they did this to confuse people.

See: Demon; Save (Salvation, Saved from Sins); Demon Possession (Casting Out Demons); Glory (Glorify); False gods

Why did Paul command the spirit “in the name of Jesus Christ”?

[16:18]

Scholars think that when Paul commanded the spirit “in the name of Jesus Christ” to come out, he wanted people to know that Jesus gave him permission and power to do these things. This honored Jesus.

See: Name

What was the marketplace?

[16:19

Most ancient cities had a city square in the center of town called a marketplace. The marketplace was where people gathered to buy things, to talk, and to plan things. Sometimes leaders resolved arguments between people in the marketplace.

Who were the magistrates?

[16:20]

Magistrates were leaders of a city. They could decide what to do if there was a problem or trouble in the city. They could also decide how a person should be punished if the person did something wrong.

Why did the magistrates tear the garments off of Paul and Silas?

[16:22]

The magistrates tore the garments off of Paul and Silas because they planned to beat Paul and Silas. People who were beaten were struck with whips or rods on their bare backs.

What were the “stocks” fastened to Paul and Silas’ feet when they were put in prison?

[16:24]

The “stocks”(ξύλον/g3586) fastened to Paul and Silas’ feet were wooden blocks that locked their feet into one position. This made it very difficult for them to walk.

16:25-34

Why was the jailer about to kill himself?

[16:27]

The jailer was about to kill himself because he knew the penalty for allowing prisoners to escape was death (see: Acts 16:12). Scholars think he did not want to be dishonored.

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Why did the other prisoners not escape?

[16:28]

Scholars give several reasons why the other prisoners did not escape.

1. They were afraid of the prison guards.
2. They wanted to hear Paul and Silas talk about salvation from Jesus because they heard Paul and Silas pray and sing to God.
3. Perhaps the jailer secured the other prisoners before he fell down and talked to Paul and Silas.

See: Save (Salvation, Saved from Sins); Pray (Prayer)

Why did the jailer ask how to be saved?

[16:30]

Some scholars say the jailer might have heard the girl's announcement that Paul and Silas knew the way of salvation. Also, he just experienced an earthquake that opened all the prison doors, yet no one escaped. Scholars think the jailer was full of fear. He wanted to know how to be at peace with God.

See: Save (Salvation, Saved from Sins)

What did Paul tell the jailer in order for him to be saved?

[16:31]

Paul told the jailer how to be at peace with God. All he needed to do was to believe in Jesus. Paul told the jailer about the forgiveness of sins found in Jesus.

See: Save (Salvation, Saved from Sins); Sin

What did it mean that the jailer and his household were baptized immediately?

[16:33]

Scholars think that when the jailer took Paul and Silas to cleanse their wounds, he likely took them to a well in the prison courtyard. While there, Paul and Silas baptized the jailer and his family in the water of the same well.

See: Baptize (Baptism)

How did the jailer and his household rejoice greatly?

[16:34]

The jailer and his household rejoiced greatly with a meal at his house for Paul and Silas. They rejoiced because they had believed in God and they now had peace with God.

16:35-40

Why did the magistrates command the jailer to release Paul and Silas the next day?

[16:35]

Scholars give several reasons why the magistrates commanded the jailer to release Paul and Silas the next day.

1. They thought the earthquake was a sign from their false gods.

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2. Lydia persuaded the magistrates to release Paul and Silas.
3. They thought the shame from beating Paul and Silas and putting them in prison would make Paul and Silas stop talking and causing trouble in Philippi.

See: Sign; False gods

See Map: Philippi

Why did Paul want the magistrates to lead them out of prison?

[16:37]

During that time, when the magistrates led a person out from the prison, it showed that the person had been treated unjustly. That is, they were accused falsely. Paul knew if the magistrates led them out from the prison, they would still have a good reputation with the people of Philippi.

Why did the magistrates ask Paul and Silas to leave Philippi?

[16:39]

Scholars think the magistrates asked Paul and Silas to leave Philippi because they did not want the crowds to cause another riot. Other scholars think the magistrates did not want the crowd to favor Paul and Silas and turn against the magistrates. Also, they did not want Paul and Silas to report that the magistrates beat Roman citizens and put them in prison without a trial.

See: Citizen

How did Paul and Silas encourage the Christians at Lydia's house?

[16:40]

Scholars think the Christians at Lydia's house were encouraged because they saw that God answered their prayers for the release of Paul and Silas.

Acts 16:1

Paul also came

Here "came" can be translated as "went."

Derbe

This is the name of a city in Asia Minor.

behold

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

who was a believer

"who was a believer in Christ" or "who believed in Christ"

Acts 16:2

He was well spoken of by the brothers

"The brothers spoke well of him" or "Timothy had a good reputation among the brothers" or "The brothers said good things about him"

by the brothers

"by the believers"

Acts 16:3

wanted him ... took him ... circumcised him ... his father

"wanted Timothy ... took Timothy ... circumcised Timothy ... Timothy's father"

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circumcised him

It is possible that Paul himself circumcised Timothy, but it is more likely that he had someone else circumcise Timothy.

because of the Jews that were in those places

"because of the Jews living in the areas where Paul and Timothy would be traveling"

for they all knew that his father was a Greek

Since Greek men did not have their sons circumcised, the Jews would have known Timothy was not circumcised, and they would have rejected Paul and Timothy before hearing their message about Christ.

Acts 16:4

the decrees to obey

"the decrees for the church members to obey" or "the decrees for the believers to obey"

that were decided on by the apostles and elders who were in Jerusalem

"that the apostles and elders in Jerusalem had decided on"

Acts 16:5

the churches were strengthened in the faith and increased in number daily

"the believers became stronger in their faith, and there were more and more people becoming believers every day"

Acts 16:6

Phrygia

This is a region in Asia. .

they had been forbidden by the Holy Spirit

"the Holy Spirit had forbidden them" or "the Holy Spirit did not permit them"

the word

"the message about Christ"

Acts 16:7

When they came

Here "came" can be translated as "went" or "arrived."

Mysia ... Bithynia

These are two more regions in Asia.

the Spirit of Jesus

"the Holy Spirit"

Acts 16:9

A vision appeared to Paul

"Paul saw a vision from God" or "Paul had a vision from God"

begging him

Or "inviting him."

Come over into Macedonia

The phrase "Come over" is used because Macedonia is across the sea from Troas.

Acts 16:10

we sought to go to Macedonia ... God had called us

Here the words "we" and "us" refer to Paul and his companions, including Luke, the author of Acts.

we sought to go to Macedonia

"we looked for a way to go to Macedonia" or "we prepared to go to Macedonia"

Acts 16:11

Samothrace ... Neapolis

These are coastal cities near Phillipi in Macedonia.

Acts 16:12

a Roman colony

This is a city outside of Italy where many people who came from Rome lived. The people there had the same rights and freedoms as people who lived in cities in

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Italy. They could govern themselves and they did not have to pay taxes.

Acts 16:14

A certain woman named Lydia

"There was a woman named Lydia"

a seller of purple

"a merchant who sold purple cloth"

Thyatira

This is the name of a city.

worshiped God

A worshiper of God is a Gentile who gives praise to God and follows him, but does not obey all of the Jewish laws.

The Lord opened her heart to pay attention

"The Lord caused her to listen well and to believe"

opened her heart

Here "heart" stands for a person's mind. Also, the author speaks about the "heart" or "mind" as if it were a box that a person could open so it is ready for someone to fill it.

Acts 16:15

When she and her house were baptized

"When they baptized Lydia and members of her household"

her house

"the members of her household" or "her family and household servants"

Acts 16:16

a certain slave girl ... encountered

"there was a slave girl ... who encountered"

a spirit of divination

An evil spirit spoke to her often about the immediate future of people.

Acts 16:17

the way of salvation

"how God can save you"

Acts 16:18

in the name of Jesus Christ

Here "name" stands for speaking with the authority or as the representative of Jesus Christ.

it came out at that same hour

"the spirit came out immediately"

Acts 16:19

her masters

"the owners of the slave girl"

their hope of profit was now gone

"their opportunity to make money was now gone" or "they could no longer expect to make money"

their hope of profit was now gone

"she could no longer earn money for them by telling fortunes"

into the marketplace

"into the public square." This is a public place of business, where buying and selling of goods, cattle, or services takes place.

before the authorities

"into the presence of the authorities" or "so that the authorities could judge them"

Acts 16:20

When they had brought them to the magistrates

"When they had brought them to the judges"

These men are causing trouble in our city

Here the word "our" refers to the people of the city and includes the magistrates who ruled it.

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Acts 16:21

to accept or practice

"to believe or to obey" or "to accept or to do"

Acts 16:22

commanded them to be beaten with rods

"commanded the soldiers to beat them with rods"

Acts 16:23

they had ... upon them, they threw them ... guard them

"the magistrates had ... upon Paul and Silas, the magistrates threw Paul and Silas ... keep Paul and Silas"

had laid many blows upon them

"had hit them many times with rods"

commanded the jailer to guard them securely

"told the jailer to make sure they did not get out"

jailer

a person responsible for all the people held in the jail or prison

Acts 16:24

he got this command

"he heard this command"

fastened their feet in the stocks

"securely locked their feet in the stocks"

stocks

a piece of wood with holes for preventing a person's feet from moving

Acts 16:26

earthquake, so that the foundations of the prison were shaken

"earthquake which shook the foundations of the prison"

everyone's chains were unfastened

"everyone's chains came loose"

Acts 16:27

was about to kill himself

"was ready to kill himself." The jailer preferred to commit suicide rather than suffer the consequences of letting the prisoners escape.

Acts 16:29

called for lights

"called for someone to bring light so he could see who was still in the prison"

for lights

"for torches" or "for lamps"

rushed in

"quickly entered the jail"

fell down before Paul and Silas

The jailer humbled himself by bowing down at the feet of Paul and Silas.

Acts 16:30

brought them out

"led them outside the jail"

what must I do to be saved

"what must I do for God to save me from my sins"

Acts 16:31

you will be saved

"God will save you" or "God will save you from your sins"

your house

"all the members of your household" or "your family"

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Acts 16:32

They spoke the word of the Lord to him

"They told him the message about the Lord Jesus"

Acts 16:33

he and those in his entire house were baptized immediately

"Paul and Silas immediately baptized the jailer and all the members of his household"

Acts 16:35

sent word to the guards

"The magistrates sent a message to the guards" or "The magistrates sent a command to the guards"

Let those men go

"Release those men" or "Allow those men to leave"

Acts 16:36

come out

"come outside of the jail"

Acts 16:37

said to them

"said to the jailer"

They have publicly beaten us

"The magistrates ordered their soldiers to beat us in public"

without a trial, even though we are Roman citizens—and they threw us into prison

"men who are Roman citizens, and they had their soldiers put us in jail though they had not proven in court that we were guilty"

Do they now want to send us away secretly? No!

"I will certainly not let them send us out of the city in secret!"

Let them come themselves

Here "themselves" is used for emphasis.

Acts 16:38

when they heard that Paul and Silas were Romans, they were afraid

To be a Roman meant to be a legal citizen of the Empire. Citizenship provided freedom from torture and the right to a fair trial. The city leaders were afraid that more important Roman authorities might learn how the city leaders had mistreated Paul and Silas.

Acts 16:40

saw the brothers

"saw the believers"

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Chapter 17

[1] Now when they had passed through the cities of Amphipolis and Apollonia, they came to the city of
Thessalonica, where there was a synagogue of the Jews. [2] Paul, as his custom was, went to them, and for three
Sabbath days reasoned with them from the scriptures.

[3] He was opening the scriptures and explaining that it was necessary for the Christ to suffer and to rise again
from the dead. He said, "This Jesus whom I proclaim to you is the Christ." [4] Some of the Jews were persuaded and
joined Paul and Silas, including a large number of devout Greeks, and not a few of the leading women.
[5] But the unbelieving Jews, being moved with jealousy, took certain wicked men from the marketplace, gathered a
crowd together, and set the city in an uproar. Assaulting the house of Jason, they were seeking to bring Paul and
Silas out to the people. [6] But when they did not find them, they dragged Jason and certain other brothers before
the officials of the city, crying, "These men who have turned the world upside down have come here also. [7] These
men whom Jason has welcomed act against the decrees of Caesar; they say that there is another king—Jesus."
[8] They troubled the crowd and the officials of the city who heard these things. [9] But after they took security from
Jason and the rest, they let them go.

[10] That night the brothers sent Paul and Silas to Berea. When they arrived there, they went into the synagogue of
the Jews. [11] Now these people were more noble than those in Thessalonica, for they received the word with all
readiness of mind, examining the scriptures daily to see whether these things were so. [12] Therefore many of them
believed, including some influential Greek women and many men.
[13] But when the Jews of Thessalonica learned that Paul was also proclaiming the word of God at Berea, they went
there and stirred up and troubled the crowds. [14] Then immediately, the brothers sent Paul to go to the sea, but
Silas and Timothy stayed there. [15] Those who were leading Paul took him as far as the city of Athens. As they left
Paul there, they received from him instructions for Silas and Timothy to come to him as quickly as possible.

[16] Now while Paul was waiting for them in Athens, his spirit was provoked within him as he saw the city full of
idols. [17] So he reasoned every day in the synagogue with the Jews and others who worshiped God, as well as in the
marketplace with those who happened to be there.
[18] But also some of the Epicurean and Stoic philosophers encountered him. Some said, "What is this babbler trying
to say?" Others said, "He seems to be one who calls people to follow strange gods," because he was proclaiming
the gospel about Jesus and the resurrection.
[19] They took Paul and brought him to the Areopagus, saying, "May we know this new teaching which you were
speaking? [20] For you bring some strange things to our ears. Therefore, we want to know what these things mean."
[21] (Now all the Athenians and the strangers living there spent their time in nothing but either telling or listening
about something new.)

[22] So Paul stood in the middle of the Areopagus and said,

"You men of Athens, I see that you are very religious in every way.

[23] For as I passed along and observed the objects of your worship, I found an altar with this inscription, 'TO AN
UNKNOWN GOD.' What therefore you worship in ignorance, this I announce to you.

[24] The God who made the world and everything in it, since he is Lord of heaven and earth, does not live in temples
built with hands. [25] Neither is he served by men's hands, as though he needed anything, since he himself gives
people life and breath and everything else.
[26] From one man he made every nation of people to live on the surface of the earth, having determined their
appointed seasons and the boundaries of their living areas, [27] so that they should search for God and perhaps they
may feel their way toward him and find him. Yet he is not far from each one of us.
[28] For in him we live and move and have our being, just as one of your own poets has said: 'For we also are his
offspring.'

[29] "Therefore, since we are God's offspring, we ought not to think that the qualities of deity are like gold, or silver,
or stone—images created by the art and imagination of man.

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[30] Therefore God overlooked the times of ignorance, but now he commands all men everywhere to repent. [31] This is because he has set a day when he will judge the world in righteousness by the man he has appointed. God has given proof of this man to everyone by raising him from the dead."

[32] Now when the men of Athens heard of the resurrection of the dead, some mocked Paul; but others said, "We will listen to you again about this matter." [33] After that, Paul left them. [34] But certain men joined him and believed, including Dionysius the Areopagite, a woman named Damaris, and others with them.

Acts 17

17:1-9

Where were Amphipolis, Apollonia, and Thessalonica?

[17:1]

See Map: Amphipolis; Apollonia; Thessalonica

Why did Luke write that Paul reasoned from the scriptures for three Sabbath days?

[17:2]

Luke wrote that Paul reasoned from Scripture for three Sabbath days. Scholars think that the regular meaning of “three Sabbath days” during Paul’s time meant three weeks of time. Paul taught people about Jesus from the Old Testament for three weeks.

See: Old Testament (Law and Prophets); Sabbath

Why did Paul say “it was necessary for the Christ to suffer and to rise again”?

[17:3]

Paul said “it was necessary for the Christ to suffer and to rise again” because the Old Testament prophets spoke of these events, and Jesus himself also spoke of these events.

See: Psalm 22; Isaiah 53; Luke 18:31-33; 24:25-26

See: Old Testament (Law and Prophets); Prophet; Resurrect (Resurrection)

What was meant by the words, “not a few of the leading women”?

[17:4]

The words “not a few of the leading women” meant a large number of women. These women were likely wives of the city’s leaders.

Why were the unbelieving Jews jealous of Paul and Silas?

[17:5]

Scholars think the unbelieving Jews were jealous of Paul and Silas because many more Gentiles than Jews believed in Jesus. More people became Christians. Perhaps the unbelieving Jews were also afraid they will lose control of their synagogue.

See: Synagogue; Gentile

Advice to translators: The unbelieving Jews were Jews who rejected Jesus. They were not Christians.

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How did the unbelieving Jews create an uproar?

[17:5]

There were several things the unbelieving Jews did to create an uproar.

1. They went to the marketplace and gathered wicked men to cause trouble. These wicked men did not work in the marketplace. They were always there wanting to do wrong things.
2. The wicked men helped them start a riot in the city.
3. They went to the house of Jason and broke down the door of his house. They then dragged him and other Christians in front of the city leaders. Paul and Silas were in another part of the city.
4. They made the crowd and the city leaders angry by shouting lies against Paul and the Christians.

Who was Jason?

[17:6]

Jason was a relative of Paul and scholars think Paul and Silas stayed with him while they were in Thessalonica.

See Map: Thessalonica

What did it mean to “act against the decrees of Caesar”?

[17:7]

When Paul and Silas were accused of acting “against the decrees of Caesar” it meant they were accused of rebelling against all the Roman laws. This is because Jesus is a king. However, Jesus is not a king in the same way that the Roman Caesar was a king. People said that Paul and Silas were trying to get people to serve a different king other than Caesar. They wanted Paul and Silas to be arrested.

Why did the city leaders make Jason pay money as a security?

[17:9]

The leaders of the city made Jason pay a security. That is, Jason assured the city leaders that Paul and Silas would leave the city and not to return.

17:10-15

How were the people in Berea more noble than the people in Thessalonica?

[17:11]

When Luke said that the people in Berea were more noble than the people in Thessalonica, he meant they wanted to learn about Jesus from Paul and Silas. That is, they wanted Paul and Silas to teach them about the Bible.

See Map: Berea; Thessalonica

What was meant by the words, “examining the scriptures daily”?

[17:11]

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When Luke said that the Bereans “examined”(ἀνακρίνω/g0350) the scriptures daily, he meant they examined the Bible and compared the Bible to the things Paul and Silas taught. They wanted to prove that Paul and Silas taught the same thing the Bible taught. They wanted to know if Paul said correct things about Jesus.

How was it that the Jews from Thessalonica “stirred up and troubled the crowds”?

[17:13]

When Luke wrote that the Jews from Thessalonica “stirred up and troubled the crowds” he meant they caused confusion among the people. That is, they kept insisting that people follow the Law of Moses instead of what Paul and Silas taught.

See: Law of Moses

See Map: Thessalonica

Where was Athens?

[17:15]

See Map: Athens

17:16-21

Why did idols “provoke” Paul’s spirit?

[17:16]

Idols “angered”(παροξύνω/g3947) Paul because idols made Israel sin against God (see: 2 Kings 17:12). Also, the Christian leaders in Jerusalem did not want Christians to worship idols (see: 15:29).

See: Idolatry (Idol); Sin

What was the marketplace?

[17:17]

See: Acts 16:19

What were philosophers?

[17:18]

Philosophers were people who loved wisdom. Philosophers taught different things about the world. In ancient Israel, many philosophers went to Athens. Paul warned that things they taught Christians were the wrong things and stopped Christians from believing the right things (see: Colossians 2:8).

See Map: Athens

What did Epicureans believe?

[17:18]

Epicureans followed a man named Epicurus who lived about 300 years before Paul. They taught certain things. They believed several things differently from Jews and Christians.

1. They taught that people should avoid pain .

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2. They taught that God or other gods did not do anything with people. There were no miracles or prophecy. They did not think God or other gods controlled anything.

3. When a person died, nothing happened.

See: False gods; Miracle; Prophecy (Prophesy)

What did Stoics believe?

[17:18]

Stoics followed a man named Zeno who lived about 300 years before Paul. They believed several things differently from Jews and Christians.

1. They believed that some power created things and people.

2. They wanted people to think the same way gods thought.

3. They followed their conscience.

4. They did not want to feel pleasure, pain, joy, and sadness.

See: Conscience

What was a babbler?

[17:18]

A babbler was a bird pecking grain. It was a metaphor to say Paul was not a real teacher and a worthless person.

See: Metaphor

What was meant by the words “follow strange gods”?

[17:18]

People said that Paul followed strange gods. They said that Paul was teaching about foreign gods. In the ancient world, people did not worship foreign gods. When someone did this, people thought they rejected the nation where they lived.

See: False gods

What was the Areopagus?

[17:19]

The Areopagus was the highest court in Athens. It was on the hill of Ares or Mars Hill.

See Map: Athens; Ares; Mars Hill

Why did they take Paul to the Areopagus?

[17:19]

They took Paul to the Areopagus because of the things he said about Jesus and becoming alive again. They wanted to know about the things Paul taught. They were polite to Paul. They always wanted to hear new things.

See: Resurrect (Resurrection)

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17:22-31

Why did Paul say they were “religious”?

[17:22]

Paul said these people were “religious”(δεισιδαίμων/g1174). That is, they worshipped and obey their false gods. Some scholars think Paul said something good about them. That is, they honored their gods and built altars for their gods. Other scholars think Paul said this so they will listen to him. He did not say that because he thought they were right.

See: Worship; False gods; Altar

Why did they build an altar to an unknown god?

[17:23]

They built an altar to an unknown god because they believed some god controlled the world. Because of this, they knew there may be a god who made all things. However, they did not understand anything else about this god.

See: Altar; False gods

What did Paul have to say about the altar that said, “To an Unknown God”?

[17:24, 17:25, 17:26, 17:27]

Paul saw the altar with the words “To an Unknown God” written on it. After he saw this, he wanted to teach them about God. People can know about God. However, God is not one god of many God. There is only one God.

How did Paul try to correct the wrong thinking with regard to the various altars?

[17:24, 17:25, 17:26, 17:27]

Paul told them it was wrong to worship idols. This was taught in the Old Testament.

1. God created everything (see: Genesis 1:1).
2. God is ruler over everything (see: Isaiah 45:23; Daniel 5:23).
3. God is too great to live in a temple (see: 1 Kings 8:27; Isaiah 57:15; 66:1-2).
4. People do not need to serve God in the way pagans served gods with sacrifices. God does not need anything. God gives everything people need (see: Psalm 50:8-13; Genesis 2:7; James 1:17).

See: Idolatry (Idol); Old Testament (Law and Prophets); Altar; Temple; Pagan; Offer (Offering); Sacrifice

Did Luke write the word blood in verse 26?

[17:26]

Some ancient copies of the Greek New Testament have the word blood in verse 26. Older ancient copies of the Greek New Testament do not have these words. Scholars do not think Luke wrote this word. Paul was thinking about Adam when he said God made every nation of people (see: Luke 3:38; Genesis 3:20). Everyone is a descendant of Adam (see: Genesis 3:20).

See: Differences in the Ancient Copies of the Bible

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Why did Paul say the same thing a pagan poet said?

[17:28]

Paul said the same thing a pagan poet said because that pagan poet was right when he wrote God gave life to people. God makes everyone alive (see: Job 12:10). However, the pagan poet was wrong about many other things. Paul only repeated the part where the pagan was right.

See: Pagan

What was a deity?

[17:29]

Deity was a word for a divine being. It can be used to talk about the one true God or false gods.

See: God; False gods

Why did God overlook times of ignorance?

[17:30]

God overlooked times of ignorance. That is, God does not judge people when they know they are doing something wrong. This is because he loves people in the world and he did not judge them yet. People were said to be ignorant because they did not know God created them and that he rules everything. They did not know it was wrong to worship idols. However, Jesus came and God wanted everyone to repent. That is, God wanted people to stop worshipping idols and worship God.

See: Repent (Repentance); Judge (Judgment); Idolatry (Idol)

How will God judge all the people in the world in righteousness?

[17:31]

God will judge all the people in the world according to his righteousness when he judges everyone through Jesus. That is, the same righteous standard will be used by God to judge all peoples of the world.

See: Righteous (Righteousness); Judge (Judgment)

Who is the man God “has chosen”?

[17:31]

Paul spoke about the man God has chosen. Paul was speaking about Jesus. God has “chosen”(ὥρισεν/g3724) to judge the world through Jesus. Paul taught that God chose Jesus to be the judge by raising him from the dead.

See: Righteous (Righteousness); Judge (Judgment)

17:32-34

Why did some of the men of Athens mock Paul when he said God made Jesus alive again?

[17:32]

Some of the men of Athens mocked Paul when he said God made Jesus alive again because they believed that God will not judge and God did not do miracles. They also thought the world will never end.

See: Resurrect (Resurrection) ; Judge (Judgment); Miracle

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See Map: Athens

What was an Areopagite?

[17:34]

An Areopagite was a member of the Areopagus court. Some scholars think Dionysius was one of the twelve judges of the Athenian court.

See: Judge (Judgment)

See Map: Athens

Acts 17:1

Now

This word is used here to mark a stop in the main story. Here Luke, the author, starts to tell a new part of the story.

passed through

"traveled through"

cities of Amphipolis and Apollonia

These are coastal cities in Macedonia.

Acts 17:2

went to them ... reasoned with them

"went to the Jews ... reasoned with the Jews"

as his custom was

"as his habit was" or "as his common practice was." Paul usually went to the synagogue on the Sabbath when Jews would be present.

for three Sabbath days

"on each Sabbath day for three weeks"

reasoned with them from the scriptures

"gave them reasons to believe from the scriptures" or "debated with them about the scriptures" or "discussed the scriptures with them." Paul explained what the scriptures mean in order to prove to the Jews that Jesus is the Messiah.

Acts 17:3

He was opening the scriptures

Possible meanings are 1) to explain the scriptures in a way that people can understand is spoken of as if Paul were opening something so people can see what is inside of it) or 2) Paul was literally opening a book or scroll and reading from it.

it was necessary

"it was part of God's plan"

to rise again

"to come back to life"

from the dead

From among all those who have died. The expression "the dead" describes all dead people together in the underworld. To come back from among them speaks of becoming alive again.

Acts 17:4

the Jews were persuaded

"the Jews believed" or "the Jews understood"

devout Greeks

This refers to Greeks who worshiped God but had not converted to Judaism through circumcision.

not a few of the leading women

"many leading women"

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Acts 17:5

being moved with jealousy

"feeling very jealous" or "feeling very angry" because some of the Jews and Greeks believed Paul's message.

took certain wicked men

Here "took" does not mean the Jews took these people by force. It means the Jews persuaded these wicked men to help them.

from the marketplace

"from the public square." This is a public place of business, where buying and selling of goods, cattle, or services take place.

set the city in an uproar

"caused the people of the city to be in an uproar" or "caused the people of the city to riot"

Assaulting the house

"Violently attacking the house." This probably means the people were throwing rocks at the house and trying to break down the door of the house.

Jason

This is the name of a man.

they were seeking to bring Paul ... out

The word "seeking" here means that the people wanted to bring Paul out and were trying to bring him out.

out to the people

Possible meanings or "people" are 1) a governmental or legal group of citizens gathered to make a decision or 2) a mob.

Acts 17:6

certain other brothers

"some other believers"

before the officials

"into the presence of the officials"

These men who have

The Jewish leaders were speaking, and the phrase "These men" refers to Paul and Silas.

turned the world upside down

"caused trouble everywhere in the world" or "caused trouble everywhere they have gone"

Acts 17:8

They troubled the crowd

"They caused the people in the city to be afraid"

Acts 17:9

the rest

The words "the rest" refers to other believers that the Jews brought before the officials.

took security

Jason and the others gave the money to the officials to show that they would not cause any more trouble. This was not a fine or a punishment, so they might have expected the officials to give the money back later.

Acts 17:11

Now

The word "now" is used here to mark a stop in the main story. Here Luke tells background information about the people in Berea and how they were willing to listen to Paul and examine what he said.

more noble

"more open minded" or "more willing to listen"

received the word

"listened to the teaching"

with all readiness of mind

These Bereans were prepared to examine earnestly Paul's teachings about the scripture.

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examining the scriptures daily

"carefully reading and evaluating the scriptures every day"

these things were so

"the things Paul said were true"

Acts 17:13

went there and stirred up

"went there and agitated" or "went there and disturbed"

troubled the crowds

"worried the crowds" or "caused dread and fear among the people"

Acts 17:14

to go to the sea

"to go to the coast." From here Paul would probably sail to another city.

Acts 17:15

who were leading Paul

"who were accompanying Paul" or "who were going along with Paul"

they received from him instructions for Silas and Timothy

"he told them to instruct Silas and Timothy."

Acts 17:16

his spirit was provoked within him as he saw the city full of idols

"he became upset because he saw that there were idols everywhere in the city" or "seeing the idols everywhere in the city upset him"

Acts 17:17

he reasoned

"he debated" or "he discussed." This means that his listeners also spoke and asked him questions. He was not the only speaker.

others who worshiped God

This refers to Gentiles who gave praise to God and followed him but did not obey all of the Jewish laws.

in the marketplace

"in the public square." This is a public place of business, where buying and selling of goods, cattle, or services take place.

Acts 17:18

Epicurean and Stoic philosophers

"thinkers called Epicureans and Stoics"

encountered him

"happened upon him"

Some said

"Some of the philosophers said"

What is this babbler

The word "babbler" was used to refer to birds picking up seeds as food. It refers negatively to a person who only knows a little bit of information. The philosophers said Paul had bits of information which were not worth listening to. Alternate translation: "What is this uneducated person"

Others said

"Other philosophers said"

He seems to be one who calls people to follow

"He seems to be a proclaimer" or "He seems to be on a mission to add people to his philosophy"

strange gods

This is not in the sense of "odd," but in the sense of "foreign," that is, gods that Greeks and Romans do not worship or know about.

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Acts 17:19

They took ... brought him

This does not mean they arrested Paul. The philosophers invited Paul to speak formally to their leaders.

the Areopagus, saying

"the Areopagus. The leaders said to Paul"

Areopagus

This is a prominent rock outcropping or hill in Athens upon which the supreme court of Athens may have met.

Acts 17:20

For you bring some strange things to our ears

"For you are teaching some things that we have never heard before"

Acts 17:21

Now all the Athenians and the strangers living there

"Now many of the Athenians and the foreigners living there"

spent their time in nothing but either telling or listening

"used their time doing nothing but either telling or listening" or "were always doing nothing but telling or listening"

telling or listening about something new

"discussing new philosophical ideas" or "talking about what was new to them"

Acts 17:22

very religious in every way

Paul is referring to the Athenians' public display of honoring the gods through prayers, building altars, and offering sacrifices.

Acts 17:23

as I passed along and observed the objects of your worship

"as I walked among the objects of your worship and observed them" or "as I walked around in the city, I observed the objects of your worship"

To an Unknown God

Possible meanings are 1) "to a certain unknown god" or 2) "to a god not known." This was a specific writing or inscription on that altar.

Acts 17:24

the world

In the most general sense, the "world" refers to the heavens and the earth and everything in them.

since he is Lord

"because he is the Lord." Here "he" is referring to the unknown god mentioned in Acts 17:23 that Paul is explaining is the Lord God.

of heaven and earth

The words "heaven" and "earth" are used together to mean all beings and things in heaven and earth.

built with hands

"built by the hands of people" or "that people built"

Acts 17:25

Neither is he served by men's hands

"Neither do men's hands take care of him"

by men's hands

"by humans"

since he himself

"because he himself." The word "himself" is added for emphasis.

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Acts 17:26

one man

This means Adam, the first person God created. This can be stated to include Eve. It was through Adam and Eve that God made all other people. Alternate translation: "one couple"

having determined their appointed seasons and the boundaries of their living areas

"and he determined when and where they would live"

Acts 17:27

so that they should search for God and perhaps they may feel their way toward him and find him

"so that they should want to know God and perhaps pray to him and become one of his people"

Yet he is not far from each one of us

"Yet he is very near to every one of us"

Acts 17:28

For in him

"Because of him"

Acts 17:29

are God's offspring

Because God created everyone, all people are spoken of as if they were God's literal children.

the qualities of deity are like

"God is like"

images created by the art and imagination of man

"which a man then uses his skill to make it into something that he has designed" or "images that people make by using their art and imagination"

Acts 17:30

Therefore

"Because what I have just said is true"

God overlooked the times of ignorance

"God decided not to punish people during the time of ignorance"

times of ignorance

This refers to the time before God fully revealed himself through Jesus Christ and before people truly knew how to obey God.

all men

"all people"

Acts 17:31

when he will judge the world in righteousness by the man he has appointed

"when the man he has chosen will judge all people in righteousness"

in righteousness

"justly" or "fairly"

God has given proof of this man

"God has demonstrated his choice of this man"

from the dead

From among all those who have died. The expression "the dead" describes all dead people together in the underworld. To come back from among them speaks of becoming alive again.

Acts 17:32

Now

This word is used here to mark a stop in the main story. Here Luke changes from Paul's teachings to the reaction of the people of Athens.

the men of Athens

These are the people who were present at the Areopagus and were listening to Paul.

some mocked Paul

"some ridiculed Paul" or "some laughed at Paul." These did not believe it was possible for someone to die and then return to life.

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Acts 17:34

Dionysius the Areopagite

Dionysius is a man's name. Areopagite implies that Dionysius was one of the judges at the council of Areopagus.

Damaris

This is the name of a woman.

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Chapter 18

[1] After these things Paul left Athens and went to Corinth. [2] There he met a Jew named Aquila, a native of Pontus,
who had recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave
Rome. Paul went to them, [3] and because he worked at the same trade, he stayed with them and labored, for they
were tentmakers by trade.

[4] So Paul reasoned in the synagogue every Sabbath, trying to persuade both Jews and Greeks. [5] Now when Silas
and Timothy came down from Macedonia, Paul devoted himself to the word, testifying to the Jews that Jesus was
the Christ. [6] But when the Jews opposed and insulted him, Paul shook out his garment at them and said to them,
"May your blood be upon your own heads; I am clean. From now on I will go to the Gentiles."
[7] Then he left from there and went to the house of a man named Titius Justus, a man who worshiped God. His
house was next to the synagogue. [8] Crispus, the leader of the synagogue, believed in the Lord, together with all his
household; and many of the Corinthians who heard about it believed and were baptized.
[9] The Lord said to Paul in the night in a vision, "Do not be afraid, but speak and do not be silent. [10] For I am with
you, and no one will try to harm you, for I have many people in this city." [11] Paul lived there for a year and six
months, teaching the word of God among them.

[12] But when Gallio became governor of Achaia, the Jews rose up with one mind against Paul and brought him
before the judgment seat; [13] they said, "This man persuades people to worship God contrary to the law."
[14] Yet when Paul was about to speak, Gallio said to the Jews, "You Jews, if indeed it were a matter of wrong or a
wicked crime, it would be reasonable to put up with you. [15] But since these are questions about words and names
and your own law, settle it yourselves. I do not wish to be a judge of these matters."
[16] Gallio made them leave the judgment seat. [17] So they all seized Sosthenes, the ruler of the synagogue, and beat
him in front of the judgment seat. But Gallio did not care what they did.

[18] Paul, after staying there for many more days, left the brothers and sailed for Syria with Priscilla and Aquila.
Before he left the seaport, Cenchreae, he had his hair cut off because of a vow he had taken. [19] When they came to
Ephesus, Paul left Priscilla and Aquila there, but he himself went into the synagogue and reasoned with the Jews.
[20] When they asked Paul to stay a longer time, he declined. [21] But taking his leave of them, he said, "I will return
again to you if it is God's will." He then set sail from Ephesus.

[22] When Paul had landed at Caesarea, he went up and greeted the Jerusalem church and then went down to
Antioch. [23] After having spent some time there, Paul departed and went through the regions of Galatia and
Phrygia, strengthening all the disciples.

[24] Now a certain Jew named Apollos, an Alexandrian by birth, came to Ephesus. He was eloquent in speech and
mighty in the scriptures. [25] Apollos had been instructed in the teachings of the Lord. Being fervent in spirit, he
spoke and taught accurately the things concerning Jesus, but he knew only the baptism of John. [26] Apollos began
to speak boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to
him the way of God more accurately.
[27] When he desired to pass over into Achaia, the brothers encouraged him and wrote to the disciples in Achaia to
welcome him. When he arrived, he greatly helped those who believed by grace. [28] Apollos powerfully refuted the
Jews in public debate, showing by the scriptures that Jesus is the Christ.

Acts 18

18:1-11

Why did Paul leave Athens?

[18:1]

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Luke did not write why Paul left Athens. Some scholars think Paul was not able to make tents there because Athens was not a city where people made tents. Other scholars think Corinth needed someone to preach the gospel. Also, Corinth was a city where people made tents.

See: Gospel

See Map: Athens

Where was Corinth?

[18:1]

See Map: Corinth

Where were Pontus, Italy, and Rome?

[18:2]

See Map: Pontus; Italy; Rome

Who was Claudius?

[18:2]

Claudius was the fourth Roman Emperor. He ruled the Roman Empire about 10 years after Jesus died. He allowed the Jews to obey the Law of Moses and to do things the religious things the Jews did.

See: Rome (Roman Empire, Caesar); Law of Moses

Why did Claudius make all the Jews leave Rome?

[18:2]

The Roman Emperor Claudius made all the Jews leave Rome because the Jews caused many riots in Rome. Scholars do not know if Aquila and Priscilla participated in those riots at Rome or if they did not.

See: Rome (Roman Empire, Caesar)

Why did Paul go to Aquila and Priscilla?

[18:2, 18:3]

Some scholars think Paul went to Aquila and Priscilla because they were Christians. Perhaps they helped start the church in Rome. Other scholars think they were not Christians and Paul went to them because they also made tents. Then Paul taught them and they became Christians. Aquila and Priscilla helped Paul many times.

See: Acts 18:18, 26; Romans 16:3; 1 Corinthians 16:19; 2 Timothy 4:19).

See Map: Rome

How did the church in Corinth begin?

[18:4] The church in Corinth began when Paul persuaded Jews and Greeks to believe that Jesus is the messiah. Paul talked to these Jews and Greeks at the synagogue in Corinth. At first, the synagogue allowed Paul to tell people about Jesus. Later, they did not want Paul to talk about Jesus.

See: Church; Synagogue; Messiah (Christ)

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Did Luke write that the Holy Spirit led Paul?

[18:5] Some ancient copies of the Greek New Testament have the words, the Holy Spirit led Paul in verse. However, more and older copies of the Greek News Testament have the words, Paul was devoted to the word. Scholars think Luke wrote that Paul was devoted to the word.

See: Word of God

Where was Macedonia?

[18:5]

See Map: Macedonia

Why did Paul shake out his garment at the Jews who opposed and insulted him?

[18:6] Paul shook out his garment at the Jews who opposed and insulted him. This was a sign that he stop talking to them about Jesus. Paul also warned them God will judge them. However, God will not judge Paul because Paul warned them. This was similar to what God told Ezekiel to do (see: Ezekiel 3:16-21).

See: Sign; Judge (Judgment)

Advice to translators: A garment was a piece of clothing.

What did Paul do when Silas and Timothy went to Corinth?

[18:7, 18:8]

Paul stopped making tents and give all of time to telling people about Jesus when Silas and Timothy went to Corinth. They were in Corinth with Paul. Some scholars think Silas and Timothy brought money so that Paul did not need to make tents. Other scholars think Silas and Timothy worked and made enough money so that Paul did not need to make tents.

See Map: Corinth

What was a vision?

[18:9]

See: Vision

Why did the Lord speak to Paul in a vision at night?

[18:9]

The Lord spoke to Paul in a vision at night because Paul was afraid he would have to leave Corinth. Persecution in other cities forced Paul to leave when he wanted to continue serving God. However, Paul was not afraid to suffer (see: 21:10-14). Also, the vision helped Paul know he pleased God by the way he served God in Corinth.

See: Persecute (Persecution)

18:12-17

Who was Gallio?

[18:12]

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Gallio was the leader of Achaia in Greece for two years. He began ruling about 20 years after Jesus died. He was killed by a Roman emperor.

See Map: Achaia; Greece

What was the judgement seat?

[18:12]

See: Judge (Judgment)

Why did the Jews bring Paul before Gallio?

[18:12]

The Jews brought Paul before Gallio because they wanted to persuade him to judge against Paul. However, their plan failed. The Lord's promise in the vision to protect Paul at Corinth came true.

See: Judge (Judgment); Vision)

See Map: Corinth

Which law did the Jews talk about?

[18:13]

Some scholars think the law the Jews talked about was the Law of Moses. They wanted the governor to allow them to follow the Law of Moses. Other scholars think the Jews talked about Roman laws. Roman laws allowed the Jews to worship God and follow the Law of Moses. If these Jews were able to convince Gallio the Christians were different from the Jews, then Roman law would not allow Christians to worship God. Other scholars think the Jews talked about both the law of Moses and Roman laws.

See: Law of Moses

Who was Sosthenes?

[18:17]

Sosthenes was the ruler of the synagogue in Corinth. If he was the same person in 1 Corinthians 1:1, then he became a Christian at sometime and later he helped Paul write the first letter to the Corinthian church.

See: Synagogue

Why did people beat Sosthenes?

[18:17]

Scholars give several reasons why people beat Sosthenes.

1. Some scholars think the Jews beat Sosthenes because he was not able to persuade Gallio to judge Paul.
2. Some scholars think the Jews beat Sosthenes because he became a Christian.
3. Some scholars think the Gentiles beat Sosthenes because they did not like Jews.

See: Gentile

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18:18-23

Why did Paul do a third missionary journey?

[18:8]

This was the beginning of Paul's third missionary journey. He wanted to visit and help the churches he established in his first and second missionary journeys. He wanted them to know he did not forget about them.

See: Paul's Missionary Journeys; Church

See Map: Syria; Cenchrea; Ephesus; Caesarea; Antioch; Galatia; Phrygia

What vow did Paul take?

[18:8]

Scholars have several ideas of what vow Paul took.

1. Some scholars think Paul made a Nazarite vow (see: Numbers 6)
2. Some scholars think Paul made a vow of thanksgiving because God protected him in Corinth.
3. Sometimes ancient sailors shaved their heads after living through a difficult journey. This was a type of vow.
4. Some scholars think Paul made a private vow.

See: Vow

Why did Paul say "if it is God's will"?

[18:21]

Paul said "if it is God's will" because he always depended on God leading him by the Holy Spirit. Sometimes the Holy Spirit sent Paul to a certain place (see: Acts 13:2). Other times God allowed Paul to visit churches he wanted to visit (see: Acts 15:36). Paul wanted to do God's will.

See: Will of God; Holy Spirit

18:24-28

Where was Alexandria?

[18:24]

See Map: Alexandria

What spirit was Apollos fervent in?

[18:24]

Scholars think Apollos was fervent in his own spirit. This was a metaphor. He loved to speak about Jesus and was excited to speak about Jesus (see: Romans 12:11). Fewer scholars think Luke was writing about the Holy Spirit. Fewer scholars think Luke was writing about both Apollos' spirit and the Holy Spirit.

See: Spirit (Spiritual); Holy Spirit; Metaphor

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How did Priscilla and Aquila tell Apollos the way of God more accurately?

[18:26]

Some scholars think Priscilla and Aquila told Apollos the way of God more accurately by telling him about Christian baptism in water. The Holy Spirit already live him. Other scholars think the Holy Spirit did not yet live in Apollos but Priscilla and Aquila explained that to him (see: 2:1-4). In the same way, many of the five-hundred who saw Jesus alive again did not go to Jerusalem on the Day of Pentecost when the Holy Spirit began to live in the apostles and other Christians (1 Corinthians 15:6).

See: Baptize (Baptism); Holy Spirit; Indwelling of the Holy Spirit: Pentecost; Apostle

See Map: Jerusalem

Acts 18:1

After these things

"After these events took place in Athens"

Acts 18:2

There he met

Possible meanings are that 1) Paul happened to find by chance or 2) Paul intentionally found.

a Jew named Aquila

Here the phrase "a certain" indicates this is introducing new person in the story.

a native of Pontus

Pontus was a province on the southern coast of the Black Sea.

had recently come

This is probably sometime in the past year.

Italy

This is the name of land. Rome is the capital city of Italy.

Claudius had commanded

Claudius was the current Roman emperor.

Acts 18:3

he worked at the same trade

"he did the same kind of work that they did"

Acts 18:4

So Paul reasoned

"So Paul debated" or "So Paul discussed." He gave reasons. This means that rather than just preaching, Paul talked and interacted with the people.

trying to persuade both Jews and Greeks

Possible meanings are 1) "and he caused both Jews and Greeks to believe" or 2) "and he kept trying to persuade the Jews and the Greeks."

Acts 18:6

shook out his garment

This is a symbolic action to indicate that Paul will no longer try to teach the Jews there about Jesus. He is leaving them to God's judgment.

May your blood be upon your own heads

"You alone bear the responsibility for your punishment for sin"

I am clean

"I am innocent" or "God will not punish me when he punishes you"

Acts 18:7

he left ... His house

"Paul left ... Titius' Justus's house"

Titius Justus

This is the name of a man.

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worshiped God

A worshiper of God is a Gentile who gives praise to God and follows him but does not necessarily obey all of the Jewish laws.

Acts 18:8

Crispus

This is the name of a man.

leader of the synagogue

a layperson who sponsored and administered the synagogue, not necessarily the teacher

all his household

"the people who lived with him in his house"

his household

Crispus's household

Acts 18:9

Do not be afraid, but speak and do not be silent

"You must not be afraid; instead, you should continue to speak and not become silent"

do not be silent

"do not stop speaking about the gospel"

Acts 18:10

I have many people in this city

"there are many people in this city who have put their faith in me" or "many people in this city will put their faith in me"

Acts 18:11

Paul lived there ... teaching the word of God among them

"Paul lived there ... teaching the scriptures among them"

Acts 18:12

Gallio

This is the name of a man.

the Jews

This stands for the Jewish leaders that did not believe in Jesus.

rose up

This phrase means that the Jews began to act, not that they rose into the air or rose to stand from a sitting position. If your language has a different idiom for beginning to act, you may use it here.

with one mind

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

brought him before the judgment seat

"took him so that the governor could judge him at the judgment seat"

Acts 18:14

Gallio said

Gallio was the Roman governor of the Province.

Acts 18:15

your own law

Here "law" can refer to either the law of Moses or the Jewish customs of Paul's time. Gallio is simply telling the Jews that they are to do what they think right and that he is not interested in being the judge.

I do not wish to be a judge of these matters

"I refuse to make a judgment about these matters"

Acts 18:16

Gallio made them leave the judgment seat

"Gallio made them leave his presence in the court" or "Gallio made them leave the court"

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Acts 18:17

So they all seized Sosthenes, the ruler of the synagogue, and beat him in front of the judgment seat

Possible meanings are 1) the Gentiles beat Sosthenes in the court in front of the judgment seat because he was the Jewish leader or 2) Sosthenes was a believer in Christ, so even though he was "the ruler of the synagogue," the Jews beat him in front of the court.

they all seized

"many people seized" or "many of them grabbed"

beat him

"repeatedly hit him" or "repeatedly punched him."

Acts 18:18

left the brothers

"left the fellow believers"

sailed for Syria with Priscilla and Aquila

Paul got on a ship that sailed for Syria. Priscilla and Aquila went with him.

Cenchreae

This was a town near Corinth in Greece. It was on the coast, and Paul probably got on the ship there.

he had his hair cut off

"he had someone cut off the hair on his head"

Acts 18:19

Connecting Statement:

This continues Paul's missionary journey as Paul, Priscilla, and Aquila leave Corinth. This seems to indicate that Silas and Timothy remain, since it says "he" here and not "they." The word "they" refers to Paul, Priscilla, and Aquila.

reasoned with the Jews

"gave the Jews reasons to believe" or "debated with the Jews about the scriptures" or "discussed the scriptures with the Jews." Paul explained what the scriptures mean in order to prove to the Jews that Jesus is the Messiah. See how you translated "reasoned with" in Acts 17:2.

Acts 18:21

taking his leave of them

"saying good-bye to them"

Acts 18:22

landed at Caesarea

"arrived at Caesarea." The word "landed" is used to show that he arrived by ship.

he went up

He traveled to the city of Jerusalem. The phrase "went up" is used here because Jerusalem is higher in elevation than Caesarea.

greeted the Jerusalem church

"greeted the members of the church of Jerusalem"

then went down

The phrase "went down" is used here because Antioch is lower in elevation than Jerusalem.

Acts 18:23

Paul departed

"Paul went away" or "Paul left"

After having spent some time there

After staying there for a while"

Acts 18:24

Now

This word is used here to mark a stop in the main story.

a certain Jew named Apollos

The phrase "a certain" indicates that Luke is introducing a new person in the story.

an Alexandrian by birth

"a man who was born in the city of Alexandria." This was a city in Egypt on the north coast of Africa.

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eloquent in speech

"a good speaker"

mighty in the scriptures

"he knew the scriptures thoroughly." He understood the Old Testament writings well.

Acts 18:25

Apollos had been instructed in the teachings of the Lord

"Other believers had taught Apollos how the Lord Jesus wanted people to live"

Being fervent in spirit

"Being very enthusiastic"

the baptism of John

"the baptism that John performed." John's baptism was with water, but Jesus's baptism is with the Holy Spirit.

Acts 18:26

the way of God

How God wants people to live is spoken of as if it were a road that a person travels.

more accurately

"correctly" or "more fully"

Acts 18:27

General Information:

Here the he words "he" and "him" refer to Apollos

to pass over into Achaia

"to go to the region of Achaia." The phrase "pass over" is used here because Apollos had to cross the Aegean Sea to get to Achaia from Ephesus.

Achaia

Achaia was a Roman Province in the southern section of Greece.

brothers

"fellow believers in Ephesus"

wrote to the disciples

"wrote a letter to the Christians in Achaia"

those who believed by grace

"those who had believed in salvation by grace" or "those who by God's grace believed in Jesus"

Acts 18:28

Apollos powerfully refuted the Jews in public debate

"In public debate Apollos powerfully showed that the Jews were wrong"

showing by the scriptures that Jesus is the Christ

"as he showed them by the scriptures that Jesus is the Christ"

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Chapter 19

[1] It came about that while Apollos was at Corinth, Paul passed through the upper country and came to the city of Ephesus, and found certain disciples there. [2] Paul said to them, "Did you receive the Holy Spirit when you believed?"

They said to him, "No, we did not even hear about the Holy Spirit."

[3] Paul said, "Into what then were you baptized?"

They said, "Into John's baptism."

[4] So Paul replied, "John baptized with the baptism of repentance. He told the people that they should believe in the one who would come after him, that is, in Jesus."
[5] When the people heard this, they were baptized in the name of the Lord Jesus. [6] Then when Paul had laid his hands on them, the Holy Spirit came on them and they spoke in tongues and prophesied. [7] In all they were about twelve men.

[8] Paul went into the synagogue and spoke boldly for three months, reasoning and persuading them about the kingdom of God. [9] But when some Jews were hardened and disobedient, they began to speak evil of the Way before the crowd. So Paul left them and took the disciples with him, reasoning with them every day in the lecture hall of Tyrannus. [10] This continued for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.
[11] God was doing extraordinary miracles by the hands of Paul, [12] so that even handkerchiefs and aprons that had touched him were taken to the sick and their illnesses left them and the evil spirits came out of them.

[13] But there were Jewish exorcists traveling through the area. They called on the name of the Lord Jesus so they could have power over evil spirits when they said, "By the Jesus whom Paul proclaims, I command you to come out." [14] The Jewish high priest, whose name was Sceva, had seven sons who were doing this.

[15] An evil spirit answered them, "Jesus I know, and Paul I know; but who are you?" [16] The evil spirit in the man leaped on the exorcists and subdued them and beat them up. Then they fled out of that house naked and wounded. [17] This became known to all, both Jews and Greeks, who lived at Ephesus. They became very afraid, and the name of the Lord Jesus was honored.
[18] Also, many of the believers came and confessed and gave a full account of the evil things they had done. [19] Many who practiced magic brought their books together and burned them in the sight of everyone. When they counted the value of them, it was fifty thousand pieces of silver. [20] So the word of the Lord spread very widely in powerful ways.

[21] Now after these things were completed, Paul decided in the Spirit to pass through Macedonia and Achaia on his way to Jerusalem; he said, "After I have been there, I must also see Rome." [22] Paul sent to Macedonia two of those who served him, Timothy and Erastus. But he himself stayed in Asia for a while.

[23] At about that time there was no small disturbance in Ephesus concerning the Way. [24] A certain silversmith named Demetrius, who made silver shrines of Artemis, brought in much business for the craftsmen. [25] So he gathered together the workmen of that occupation and said, "Men, you know that in this business we make much money.
[26] You see and hear that, not only at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned away many people. He is saying that gods made by hands are not gods. [27] Not only is there danger that our trade will be discredited, but also that the temple of the great goddess Artemis might be regarded as worthless, and her greatness would be brought to nothing, she whom all Asia and the world worship."

[28] When they heard this, they were filled with anger and cried out, saying, "Great is Artemis of the Ephesians." [29] The whole city was filled with confusion, and the people rushed with one mind into the theater. They had seized Paul's travel companions, Gaius and Aristarchus, who came from Macedonia.

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[30] Paul wanted to enter in among the crowd of people, but the disciples prevented him. [31] Also, some of the officials of the province of Asia who were his friends sent him a message pleading with him not to enter the theater. [32] Some people were shouting one thing, and some another, for the crowd was in confusion. Most of them did not even know why they had come together.
[33] Some of the crowd advised Alexander, whom the Jews were pushing forward. So Alexander motioned with his hand, wanting to give a defense to the assembly. [34] But when they recognized that he was a Jew, they all cried out for about two hours with one voice, saying, "Great is Artemis of the Ephesians."
[35] When the town clerk had quieted the crowd, he said, "You men of Ephesus, what man is there who does not know that the city of the Ephesians is temple keeper of the great Artemis and of the image which fell down from heaven? [36] Seeing then that these things are undeniable, you ought to be quiet and do nothing rash. [37] For you have brought these men to this court who are neither robbers of temples nor blasphemers of our goddess.
[38] Therefore, if Demetrius and the craftsmen who are with him have an accusation against anyone, the courts are open and there are proconsuls. Let them accuse one another. [39] But if you are seeking anything more, it should be resolved in the regular assembly. [40] For we are in danger of being accused of rioting today, and there is no cause we can give to justify this uproar." When he had said this, he dismissed the assembly. [1]

[1]Some Greek copies number this last sentence as verse 41.

Acts 19

19:1-7

Who were these disciples?

[19:1]

1. Some scholars think these disciples were Christians. They were not only disciples of John the Baptist but they were also disciples of Jesus. They think that only people who followed and believed in Jesus were disciples in the book of Acts.

2. Some scholars think these disciples were not Christians. They did not have the Holy Spirit in them. Only people who had the Holy Spirit were Christians (see: John 3:5; Romans 8:9). They did not know about baptism in the name of Jesus.

3. Some scholars think people believed these people were disciples. However, Paul did think they really were disciples.

4. Some scholars think Apollos persuaded people to believe in Jesus before Priscilla and Aquila taught Apollos.

See: Disciple; Holy Spirit; Indwelling of the Holy Spirit; Baptize (Baptism)

How did Paul ask these disciples when they believed?

[19:2]

Scholars have two ideas of how Paul asked these disciples when they believed.

1. Paul asked them if God gave them the Holy Spirit when they believed in Jesus. That is, God filled Christians with the Holy Spirit when they believed in Jesus. Christians knew they already had the Holy Spirit. However, these disciples did not know God gave the Holy Spirit (see: John 7:39).

2. Paul asked them if God gave them the Holy Spirit after they believed in Jesus. That is, Christians had the Holy Spirit when they believed in Jesus. However, God filled Christians with the Holy Spirit at a later time so that they could better serve God. The Jews and the people John the Baptist baptized knew about the Holy Spirit. Therefore, when they said they did not hear about the Holy Spirit they were thinking about God filling people with the Holy Spirit.

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See: Indwelling of the Holy Spirit; Holy Spirit; Disciple; Filling of the Holy Spirit

Why did these disciples say they were baptized with John's baptism?

[19:3]

These disciples said they were baptized by John the Baptist. However, they were not baptized as Chrsitians. This was a different baptism.

See: Baptize (Baptism)

Why did Paul lay his hands on these disciples?

[19:6]

See: Laying on of Hands ; Disciple

How did the Holy Spirit come on these disciples?

[19:6]

The Holy Spirit came on these disciples in the same way God filled disciples with the Holy Spirit on the Day of Pentecost and they spoke in "tongues"(γλῶσσα/g1100) (see: Acts 2:4) and prophesied.

See: Indwelling of the Holy Spirit; Filling of the Holy Spirit; Pentecost; Gifts of the Holy Spirit; Speaking in Tongues

19:8-20

What was the "Way"?

[19:9]

In ancient Israel, people called Christians the "Way"(ὁδός/g3598). A "way" was a road or path from one place to another. It a metaphor of how a person lived their life. That is, when a person lived in a way that honored God, they were following the right way. Christians did more than believe the right things about God and Jesus. Christians also honored God in the way they lived (see: Acts 15:11; 18:25-26; John 14:6).

See: Acts 9:2; 22:4; 24:14,22

What was the "lecture hall of Tyrannus"?

[19:9]

The "lecture hall of Tyrannus" was a place where people taught others.Here, Paul was able to speak every day rather than just one day a week at the synagogue. Paul made tents in Ephesus (see: Acts 20:34) in the mornings and taught people at the hall of Tyrannus in the afternoons. Then in the evenings he served at houses (see: Acts 20:20).

See: Synagogue

See Map: Ephesus

How did all the Jews and Greeks in Asia hear the word of the Lord?

[19:10]

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All the Jews and Greeks in Asia heard the word of the Lord when Christians went to cities in Asia and told people about Jesus. Many of these people went to Ephesus to do trade with others.

See: Word of God

See Map: Asia; Ephesus

What were “extraordinary miracles”?

[19:11]

See: Miracle

Who was Sceva?

[19:14]

Some scholars think Sceva was a “chief” priest rather than the “high” priest. That is, he was not the high priest who stayed in Jerusalem but he was a priest who serve the high priests Annas and Caiphas. Other scholars think Sceva gave himself this title and Luke wrote what Sceva called himself this. He was not truly a priest in Israel. In ancient Israel, some people said they were priests when they were not priests.

See: High Priest; Priest (Priesthood)

Why did the evil spirit take control over the sons of Sceva?

[19:14]

The evil spirit took control over the sons of Sceva because they tried to do it themselves, rather than trusting in Jesus. They tried to force the evil spirit out the same way other Jewish leaders did except they also said the name of Jesus. This did not help them because they did not believe in Jesus.

See: Demon

Why did many believers have magic books?

[19:19]

Many believers had magic books because they were recently became Christians. The ancient city of Ephesus had many magicians with books of formulas for casting spells. Many people did magic all their lives before they began to believe in Jesus. However, the failure of the sons of Sceva to force out an evil spirit made Christians know their magic formulas did not have the same power as Jesus. Therefore, they burned their magic books and honored the Lord Jesus.

See Map: Ephesus

How much was fifty-thousand pieces of silver?

[19:19]

Fifty-thousand pieces of silver was the same amount two-hundred workers or soldiers earned in a year.

19:21-22

What were “these things”?

[19:21]

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Some scholars “these things” were the two years Paul served the Christians in Ephesus. Other scholars think he was writing about the things in 19:13-19. Paul believed he finished serving the Christians in Ephesus. The church grew and became strong. It was time for Paul to serve in other places.

See: Church

How did Paul decide in the Spirit?

[19:21]

Some scholars think Paul decided in his own spirit to go through Macedonia and Achaia on his way to Jerusalem. More scholars think the Holy Spirit led Paul to travel. This was how the Holy Spirit led Paul.

See: Spirit (Spiritual); Holy Spirit

See Map: Macedonia; Achaia; Jerusalem

Why did Paul say he must see Rome?

[19:21]

Paul said he must see Rome because he knew God wanted him to go there. Later, God told this to Paul (see: Acts 23:11) and also an angel told this to Paul (see: Acts 27:23-24).

See: Angel

See Map: Rome

How did Paul go to Rome?

[19:21]

Paul did not go to Rome right away. He needed to visit other churches first. However, from here to the end of the book of Acts Paul’s purpose was to go to Rome.

See: Church; Rome (Roman Empire, Caesar)

See Map: Rome

Why did Paul send Timothy and Erastus ahead to the churches in Macedonia and Achaia?

[19:22]

Paul sent Timothy and Erastus ahead to the churches in Macedonia and Achaia because he wanted them to prepare those churches for his visit.

19:23-41

What was Artemis?

[19:24]

Artemis was a pagan fertility goddess with many breasts, or planets, or fruits, or bee or ostrich eggs, or castrated organs. The ancient Ephesians built a temple to Artemis. The temple was a bank and people put money there. The temple was destroyed and rebuilt many times. During the time of Paul, people made many small silver shrines of the temple. That is, they made little copies or models of the temple. Many people went to Ephesus and bought the silver shrines and used them to worship false gods in their houses. However, when many people no longer

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believed in idols because they believed in Jesus, then the people who made these idols did not make as much money.

See: Idolatry (Idol); False gods; Temple

Why did Demetrius say Paul persuaded many people in Ephesus and most of Asia?

[19:24]

Demetrius said Paul persuaded many people in Ephesus and most of Asia because he wanted to gather people against Paul. However, Demetrius did not know he said Paul was very successful in persuading people to believe in Jesus.

See: Luke 13:18-20

Why did Luke write about Gaius and Aristarchus?

[19:29]

Luke wrote about Gaius and Aristarchus because he wanted people to know Paul persuaded many people to believe in Jesus when he served in Macedonia, especially in Thessalonica (see: Acts 20:4).

See Map: Macedonia; Thessalonica

Why did Luke write most of the people did not know why they gathered?

[19:32]

Luke wrote most of the people did not know why they gathered because he wanted people to laugh at the crowd. In ancient Greece, writers often wanted the people to laugh when people did stupid things.

Why did the Jews push forward Alexander to make a defense?

[19:33]

The Jews wanted Alexander to make a defense because they wanted the crowd not to think they were Christians. The people knew the Jews also did not believe in idols. The Jews wanted the people to know they had nothing to do with Paul or the Christians.

See: Idolatry (Idol)

What was the town clerk?

[19:35]

The town clerk was the highest official in the city. He kept the city and temple records. He reigned over city meetings. He also talked to Rome about the city.

See: Temple

How did the town clerk know the Christians did not rob the temples or blaspheme the goddess?

[19:37]

The town clerk knew the Christians did not rob temples or blaspheme the goddess because Christians were in Ephesus for at least three years and the Christians did not do these things. The Christians preached about Jesus and fewer people bought silver shrines of the goddess.

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See: Temple; Blaspheme (Blasphemy); False gods; Preach (Preacher)

See Map: Ephesus

Acts 19:1

General Information:

The "upper country" was an area of Asia which today is part of modern-day Turkey to the north of Ephesus. Paul must have traveled by land around the top of the Aegean Sea in order to come to Ephesus (also in Turkey today), which is directly east of Corinth by sea.

It came about that

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

passed through

"traveled through"

Acts 19:2

receive the Holy Spirit

This means to have the Holy Spirit come upon them.

we did not even hear about the Holy Spirit

"we have not even heard about the Holy Spirit"

Acts 19:3

Into what then were you baptized?

"What kind of baptism did you receive?"

Into John's baptism

"We were baptized into John's baptism" or "We received the kind of baptism about which John taught"

Acts 19:4

the baptism of repentance

"the baptism that people requested when they wanted to repent"

the one who would come

Here "the one" refers to Jesus.

come after him

This means to come after John the Baptist in time and not following after him physically.

Acts 19:5

When the people

Here "people" refers to the disciples in Ephesus who were talking with Paul.

they were baptized

"they received baptism"

in the name of the Lord Jesus

"as believers in the Lord Jesus"

Acts 19:6

laid his hands on them

"placed his hands on their heads as he prayed"

they spoke in tongues and prophesied

Unlike in Acts 2:3-4, there are no details of who understood their messages.

Acts 19:8

Paul went into the synagogue and spoke boldly for three months

"Paul regularly attended the synagogue meetings for three months and spoke there boldly"

reasoning and persuading them

Probable meanings are 1) the words "reasoning" and "persuading" mean "arguing persuasively" or 2) the words describe two separate activities, "giving them reasons to believe" and "convincing them"

about the kingdom of God

"about God's rule as king" or "about how God would show himself as king"

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Acts 19:9

some Jews were hardened and disobedient

"some Jews were stubborn and did not believe" or "some Jews stubbornly refused to accept and obey the message"

to speak evil of the Way before the crowd

"to speak evil about Christianity to the crowd" or "to speak to the crowd evil things about those who follow Christ and who obey his teaching about God"

in the lecture hall of Tyrannus

"in the large room where Tyrannus had taught people"

Tyrannus

This is the name of a man.

Acts 19:10

all who lived in Asia heard the word of the Lord

Here "all" is a generalization that means very many people throughout Asia heard the gospel.

the word of the Lord

"the message about the Lord"

Acts 19:11

God was doing extraordinary miracles by the hands of Paul

"God was causing Paul to do extraordinary miracles" or "God was doing extraordinary miracles through Paul"

Acts 19:12

even handkerchiefs and aprons that had touched him were taken to the sick and

"when they took to sick people even handkerchiefs and aprons that had touched Paul"

handkerchiefs

cloths worn around the head

aprons

clothing worn on the front of the body to protect the clothes of people

the sick

"sick people" or "those who were sick"

their illnesses left them

"those who were sick became healthy"

Acts 19:13

exorcists

people who send evil spirits away from people or places

the name of the Lord Jesus

Here, "name" refers to Jesus's power and authority.

By the Jesus whom Paul proclaims

"Jesus" was a common name at the time, so these exorcists wanted people to know of whom they spoke.

By the Jesus

"by the authority of Jesus" or "by the power of Jesus"

Acts 19:14

Sceva

This is the name of a man.

Acts 19:15

Jesus I know, and Paul I know

"I know Jesus and Paul" or "I know Jesus, and I know Paul"

but who are you?

"but I do not know you!" or "but you have no authority over me!"

Acts 19:16

The evil spirit in the man leaped

This means that the evil spirit caused the man whom it was controlling to leap on the exorcists.

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exorcists

This refers to people who send evil spirits from people or places.

they fled ... naked

The exorcists fled with their clothes ripped off them.

Acts 19:17

the name of the Lord Jesus was honored

"they honored the name of the Lord Jesus" or "they considered the name of the Lord Jesus to be great"

the name

This stands for the power and authority of Jesus.

Acts 19:19

brought their books

"collected their books." The word "books" refers to scrolls on which magical incantations and formulas were written.

in the sight of everyone

"in front of everyone"

the value of them

"the value of the books" or "the value of the scrolls"

pieces of silver

A "piece of silver" was the approximate daily wage for a common laborer.

Acts 19:20

So the word of the Lord spread very widely in powerful ways

"So because of these powerful deeds, more and more people heard the message about the Lord Jesus"

Acts 19:21

Now

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

these things were completed

"Paul completed the work that God had for him to do in Ephesus"

Paul decided in the Spirit

Possible meanings are 1) Paul decided with the help of the Holy Spirit or 2) Paul decided within his own spirit, which means he made up his mind.

Achaia

Achaia was the Roman province in which Corinth was located. It was the largest city in southern Greece and the capital of the province.

I must also see Rome

"I must also travel to Rome"

Acts 19:22

Erastus

This is the name of a man.

But he himself stayed in Asia for a while

It is made explicit in the next few verses that Paul remains in Ephesus.

Acts 19:23

there was no small disturbance in Ephesus concerning the Way

This is a summary opening statement.

there was no small disturbance

"the people became very upset"

the Way

This was a term used to refer to Christianity. See how you translated this title in Acts 9:1.

Acts 19:24

A certain silversmith named Demetrius

The use of the words "a certain" introduces a new person in the story.

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silversmith

a craftsman who works with silver metal to make statues and jewelry

named Demetrius

This is the name of a man. Demetrius was a silversmith in Ephesus who was against Paul and the local church.

brought in much business for the craftsmen

"enabled those who made the idols to make much money"

shrines of Artemis

These were probably carved or molten images of the temple of Artemis or of the part of the temple in which the statue of Artemis stood.

Acts 19:25

the workmen of that occupation

"others who did that kind of work"

Acts 19:26

You see and hear that

"You have come to know and understand that"

persuaded and turned away many people

"persuaded many people and caused them to stop worshiping the local gods"

He is saying that gods made by hands are not gods

"He is saying that the idols that people make are not real gods"

Acts 19:27

that our trade will be discredited

"that what Paul is saying will discredit our trade" or "that people will think that our trade is false"

our trade

This refers to their business of making and selling idols.

the temple of the great goddess Artemis might be regarded as worthless

"people will think that the temple of the great goddess Artemis is worthless" or "people will think there is no benefit in going to the temple to worship the great goddess Artemis"

her greatness would be brought to nothing

"People would no longer recognize how great she is" or "She will lose her reputation of being great"

whom all Asia and the world worship

"whom many people in Asia and in other parts of the world worship"

Acts 19:28

they were filled with anger

"they became very angry"

cried out

"shouted aloud" or "shouted loudly"

Acts 19:29

The whole city was filled with confusion

"Then people all over the city became upset and started shouting"

the people rushed with one mind

This phrase translates a word that speaks of people who agree with each other and who work together to accomplish a common purpose.

into the theater

The Ephesus theater was used for public meetings and for entertainment such as plays and music. It was an outdoor semi-circular area with bench seats that could hold thousands of people.

Paul's travel companions

The men who had been with Paul.

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Gaius and Aristarchus

These are names of men. Gaius and Aristarchus came from Macedonia but were working with Paul in Ephesus at this time.

Acts 19:31

officials of the province of Asia

Ephesus was in the Roman Empire's province of Asia.

Acts 19:33

Alexander

This is the name of a man.

motioned with his hand

"gestured to the crowd to be quiet"

to give a defense

It is not clear whom or what Alexander wanted to defend. If your language requires this information, it might be best to use a general phrase like "to explain what was going on."

Acts 19:34

with one voice

"in unison" or "together"

Acts 19:35

the town clerk

This refers to the town "writer" or "secretary."

what man is there who does not know that the city of the Ephesians is temple keeper ... heaven?

"every man knows that the city of the Ephesians is temple keeper ... heaven."

temple keeper

The Ephesian people maintained and guarded the temple of Artemis.

the image which fell down from heaven

Within the temple of Artemis was an image of the goddess. It had been fashioned from a meteorite which fell from the sky. People thought that this rock had come directly from Zeus, the ruler of the Greek gods (idols).

Acts 19:36

Seeing then that these things are undeniable

"Since you know these things"

do nothing rash

"do not do anything before you have had time to think about it"

Acts 19:37

these men

The words "these men" refer to Gaius and Aristarchus, Paul's traveling companions

Acts 19:38

Therefore

"Because what I have just said is true." The town clerk had said in Acts 19:37 that Gaius and Aristarchus were not robbers or blasphemers.

have an accusation against anyone

"want to accuse someone"

proconsuls

the Roman governor's representatives who made legal decisions in court

Let them accuse one another

"There people can accuse one another"

Acts 19:39

But if you are seeking anything more

"But if you want to ask about anything more" or "But if you have something to discuss about other matters"

it should be resolved in the regular assembly

"let us settle it in the regular assembly"

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the regular assembly

This refers to a regular public gathering of citizens over which the county clerk presided.

Acts 19:40

For we are in danger of being accused of rioting today

"in danger of the Roman authorities accusing us of starting this riot today"

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Chapter 20

[1] After the uproar was over, Paul sent for the disciples and after he encouraged them, he said farewell and left to
go into Macedonia. [2] When he had gone through those regions and had spoken many words of encouragement to
them, he came to Greece. [3] After he had spent three months there, a plot was formed against him by the Jews as
he was about to sail for Syria, so he decided to return through Macedonia.

[4] Accompanying him as far as Asia were Sopater son of Pyrrhus from Berea; Aristarchus and Secundus, both from
the Thessalonian believers; Gaius of Derbe; Timothy; and Tychicus and Trophimus from Asia. [5] But these men had
gone before us and were waiting for us at Troas. [6] We sailed away from Philippi after the days of unleavened
bread, and in five days we came to them in Troas. There we stayed for seven days.

[7] On the first day of the week, when we were gathered together to break bread, Paul spoke to the believers. He
was planning to leave the next day, so he prolonged his message until midnight. [8] There were many lamps in the
upper room where we had come together.
[9] In the window was sitting a young man named Eutychus, who fell into a deep sleep. As Paul spoke even longer,
this young man, still sleeping, fell down from the third story and was picked up dead. [10] But Paul went down,
stretched himself out on him, and embraced him. Then he said, "Do not be upset any more, for he is alive."
[11] Then he went upstairs again and broke bread and ate. After talking with them much longer until dawn, he left.
[12] They brought back the boy alive and were greatly comforted.

[13] We ourselves went ahead of Paul by ship and sailed away to Assos, where we planned to take Paul on board.
This is what he himself desired to do, because he planned to go by land. [14] When he met us at Assos, we took him
onto the ship and went to Mitylene.
[15] Then we sailed from there and arrived the next day opposite the island of Chios. The following day we touched
at the island of Samos, and the day after we came to the city of Miletus. [16] For Paul had decided to sail past
Ephesus, so that he would not spend any time in Asia; for he was hurrying to be in Jerusalem for the day of
Pentecost, if it were at all possible for him to do so.

[17] From Miletus he sent men to Ephesus and called to himself the elders of the church. [18] When they had come to
him, he said to them, "You yourselves know, from the first day that I set foot in Asia, how I always spent my time
with you. [19] I kept serving the Lord with all lowliness of mind and with tears, and in trials that happened to me
because of the plots of the Jews. [20] You know how I did not keep back from declaring to you anything that was
useful, and how I taught you in public and from house to house, [21] testifying to both Jews and Greeks about
repentance toward God and of faith in our Lord Jesus.
[22] Now look, I am going to Jerusalem, compelled by the Spirit, not knowing what will happen to me there, [23] except
that the Holy Spirit testifies to me in every city that chains and afflictions await me. [24] But I do not consider my life
valuable to myself, if only I may finish the race and complete the ministry that I received from the Lord Jesus, to
testify to the gospel of the grace of God.
[25] Now look, I know that you all, among whom I went about proclaiming the kingdom, will see my face no more. [26]
Therefore I testify to you this day, that I am innocent of the blood of any man. [27] For I did not hold back from
declaring to you the whole will of God.
[28] Therefore be careful about yourselves, and about all the flock of which the Holy Spirit has appointed you
overseers. Be careful to shepherd the church of God, which he purchased with his own blood. [1] [29] I know that after
my departure, vicious wolves will come in among you and will not spare the flock. [30] Even from your own
number men will arise and distort the truth to draw away the disciples after them.
[31] So be on guard. Remember that for three years I never stopped warning each one of you night and day with
tears. [32] Now I commit you to God and to the word of his grace, which is able to build you up and to give you the
inheritance among all those who are being sanctified.
[33] I coveted no man's silver, gold, or clothing. [34] You yourselves know that these hands served my own needs and
the needs of those who were with me. [35] In all things I gave you an example of how you should help the weak by
laboring, and of how you should remember the words of the Lord Jesus, words that he himself said: 'It is more
blessed to give than to receive.'"

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[36] After he had spoken in this way, he knelt down and prayed with them all. [37] There was a lot of crying and they embraced Paul and kissed him. [38] They were in anguish most of all because of what he had said, that they would never see his face again. Then they escorted him to the ship.

[1]Instead of with his own blood , some ancient copies read, with the blood of his own Son .

Acts 20

20:1-6

How did Paul encourage the disciples?

[20:1]

Paul encouraged the disciples by telling them to continue trusting in God and to live in a way that honors God. Paul wrote these things in his letters when he encouraged Christians.

See: Disciple

What was the plot the Jews formed against Paul?

[20:3]

The plot the Jews formed against Paul was a plan to do something evil to Paul or even kill him. Because of this, Paul changed his plans and went by land back to Macedonia rather than sail on a ship toward Syria.

See Map: Macedonia; Greece; Syria

Why did Luke write “us” in verse five?

[20:5]

Some scholars think Luke wrote “us” in verse five because Luke began to travel with Paul. Fewer scholars think “us” also included other Christians who traveled with Paul and Luke.

Why did the Christian men meet Paul and Luke at Troas?

[20:5]

Christian men met Paul and Luke at Troas because they sailed on a ship and arrived there before Paul did because he traveled on land. Scholars think these men had money to give to the poor Christians in Jerusalem (see: 1 Corinthians 16:1-4).

See Map: Berea; Thessalonia; Derbe; Asia; Troas

What were the days of unleavened bread?

[20:6]

The days of unleavened bread was the festival of Passover.

See: Passover; Festival of Unleavened Bread

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20:7-12

How did they break bread?

[20:7]

Some scholars think they broke bread by eating a meal (see: 2:46). Other scholars think they ate a meal and had the Lord's supper (see: 1 Corinthians 11:23-26).

See: Lord's Supper

Why did Luke write there were many lamps?

[20:8]

Some scholars think Luke wrote there were many lamps because the odor, heat, or smoke of the lamps took away the air to breath in the upper room. This made Eutychus sleep even though he sat near a window. Other scholars think the lamps gave much light so that Paul was able to continue speaking to the Christians all night.

How did Eutychus die?

[20:9]

Some scholars think Eutychus died from the fall. They say Paul prayed when he stretched himself and embraced Eutychus. Eutychus then became alive again. Luke was a doctor so he knew Eutychus was dead. Fewer scholars think they do not know if Eutychus really died. They say Eutychus did not wake up until later.

See: Pray (Prayer); Resurrect (Resurrection)

20:13-16

Why did Paul travel by land from Troas to Assos?

[20:13]

Luke did not write why Paul traveled by land from Troas to Assos. Scholars think Paul wanted time alone to talk to God. The Holy Spirit told Paul many times he will go to prison (see: 20:22-23). Paul was alone and God strengthened Paul to accept God's will and serve Jesus until Paul died (see: 20:24).

See: Acts 9:15-16

See: Holy Spirit; Will of God

See Map: Troas; Assos

Why did Paul hurry to go to Jerusalem?

[20:16]

Paul hurried to go to Jerusalem to be there for the Day of Pentecost. Many Jewish Christians were in Jerusalem for Pentecost. Paul wanted the Gentile Christians from Macedonia and Greece to give the money to the poor Jewish Christians. He knew this would help join the Gentile and Jewish Christians together.

See: Pentecost

See Map: Mitylene; Chios; Samos; Miletus; Ephesus; Asia; Jerusalem; Macedonia; Greece

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20:17-35

What were the “elders” in the church?

[20:17]

The “elders”(πρεσβύτερος/g4245) were the leaders in the church. They were also called “overseers”(ἐπίσκοπος/g1985) or “shepherds”(ποιμαίνω/g4165) (see: Acts 20:28).

See: Elder; Overseer; Shepherd

How did Paul do the things he wanted the church leaders to do?

[20:18, 20:19, 20:24]

There were many ways Paul did the things he wanted the church leaders to do (see: 1 Corinthians 4:6; 11:1; 1 Thessalonians 1:6).

1. He was with them all the time.
2. He served Jesus even when he was persecuted.
3. He did not think he was greater than other people (see: 2 Corinthians 12:7).
4. He was innocent of all blood. That is, Paul preached the gospel to all people and warned them to repent and believe in Jesus (see: Ezekiel 3:18,20; 33:6,8).
5. He warned them about people who did not teach the truth.
6. He did not want people to give him things.
7. He worked and did not rely on people to give him money.

See: Persecute (Persecution) ; Preach (Preacher); Gospel; Repent (Repentance)

How did the Holy Spirit testify to Paul?

[20:23]

The Holy Spirit testified to Paul through prophecy. That is Paul knew what the Holy Spirit wanted him to know through prophecies. Luke wrote about the prophecy in Caesarea because it was an example of prophecies in other cities (see: 21:10-11). The Holy Spirit was able to testify to Paul through visions (see: 16:9-10) or talking to Paul when he worshipped God or fasted (see: 13:2). Paul knew the Holy Spirit did not want to stop Paul from going to Jerusalem. The Holy Spirit told Paul about God’s plan for Paul to tell people about the gospel and God’s grace (see: 20:24).

See: Testify (Testimony); Prophecy (Prophesy) ; Holy Spirit; Vision); Worship; Fasting; Grace

See Map: Caearea ; Jerusalem

What was “the grace of God”?

[20:24]

See: Grace

What was “the whole will of God”?

[20:27]

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The “whole will of God” was the whole plan of God to save people. That is, it was God’s plan in the whole Bible. Jesus fulfilled all of God’s plan.

See: Will of God; Save (Salvation, Saved from Sins); Fulfill (Fulfillment)

What were “vicious wolves”?

[20:29]

When Paul spoke about “vicious wolves,” this was a metaphor. He was speaking about people from outside the church who came into the church and taught wrong things about God and Jesus. Paul called them “vicious” because they were wild and cruel. Jesus called them false prophets (see: Matthew 7:15).

See: Church; False Prophet

What was the “flock”?

[20:29]

The “flock” was a metaphor for the church. Wolves attacked the “flock” and killed sheep. False teachers will teach wrong things about God and Jesus until Jesus returns.

See: Shepherd; Metaphor; Church; False Teacher; Jesus' Return to Earth

What was the inheritance?

[20:32]

See: Inherit (Inheritance, Heir)

What was sanctification?

[20:32]

See: Sanctify (Sanctification)

Who were the “weak”?

[20:35]

The “weak”(ἀσθενέω/g0770) were people who were poor people or people who were sick or suffering.

Why did Paul repeat what Jesus said, “It is more blessed to give than receive”?

[20:35]

Paul repeated what Jesus said, “It is more blessed to give than to receive,” because Paul did not want anyone to think he preached to make money. Therefore, he worked to meet his own needs. Paul was talking about how he helped a new church. That is, Paul was at the church in Ephesus when it just started. However, after a church grew Paul wanted them to support the leaders in this church (see: Galatians 6:6; 1 Timothy 5:17-18). Also, Paul was an example to them of how to help the weak.

See: Bless (Blessing); Preach (Preacher); Church

See Map: Ephesus

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20:36-38

Why did Paul kneel down to pray?

[20:36]

Paul knelt down to pray because this was a time of strong feelings for Paul (see: 21:5; 9:40). Christians prayed standing or sitting.

See: Pray (Prayer)

Acts 20:1

After the uproar

"After the riot" or "Following the riot"

he said farewell

"he said goodbye"

Acts 20:2

had spoken many words of encouragement to them

"had greatly encouraged the believers" or "had said many things to encourage the believers"

Acts 20:3

After he had spent three months there

"After he had stayed there three months."

a plot was formed against him by the Jews

"the Jews formed a plot against him" or "the Jews formed a secret plan to harm him"

by the Jews

"by some of the Jews"

Acts 20:4

Accompanying him

"Traveling with him." Here the word "him" refers to Paul

Sopater ... Pyrrhus ... Secundus ... Tychicus ... Trophimus

These are names of men.

Berea ... Derbe

These are names of places.

Aristarchus ... Gaius

These are names of men.

Acts 20:5

these men had gone before us

"these men had traveled ahead of us"

Troas

This is the name of a place.

Acts 20:6

the days of unleavened bread

This refers to the Jewish religious feast time during the Passover season.

Acts 20:7

the next day

"when the sun came up again." If the writer was using the Jewish system of determining days, Paul was planning to travel after sunrise on "the first day of the week." If the writer was using the Greek system, Paul was planning to travel on the second day of the week.

to break bread

"to eat the Lord's Supper"

he prolonged his message

"he continued to speak"

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Acts 20:8

upper room

This may have been on the third floor of the house.

Acts 20:9

In the window

This was an opening in the wall with a ledge that was wide enough on which a person could sit.

Eutychus

This is the name of a man.

who fell into a deep sleep

"who slept soundly" or "who became more and more tired until finally he was sleeping soundly"

third story and was picked up dead

"third story; and when they went to pick him up, they found that he was dead"

third story

This means two floors above the ground floor. If your culture does not count the ground floor, you may state this as the "second story."

Acts 20:10

on him ... embraced him ... he is alive

Here "him" and "he" refers to the young man, Eutychus.

he said

Here "he" refers to Paul.

Acts 20:11

broke bread

Bread was a common food during meals. Here "broke bread" probably means that they shared a meal with more kinds of food than just bread.

he left

"he went away"

Acts 20:12

the boy

This refers to Eutychus. Possible meanings are 1) he was a young man over 14 years old or 2) he was a boy between 9 and 14 years old or 3) the word "boy" implies that he was a servant or a slave.

Acts 20:13

We ourselves went

The word "ourselves" adds emphasis and separates Luke and his traveling companions from Paul, who did not travel by boat.

sailed away to Assos

Assos is a town located directly below present day Behram in Turkey on the coast of the Aegean sea.

to go by land

"to travel on land"

Acts 20:14

he met ... took him

Here "he" and "him" refer to Paul.

met us ... we took

Here the words "we" and "us" refer to the writer and those traveling with him, but not to the reader.

went to Mitylene

Mitylene is a town located in present day Mitilini in Turkey on the coast of the Aegean sea.

Acts 20:15

opposite the island

"near the island" or "across from the island"

the island of Chios

Chios is an island off the coast of modern day Turkey in the Aegean Sea.

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we touched at the island of Samos

"we arrived at the island of Samos"

island of Samos

Samos is an island south of Chios in the Aegean Sea off the coast of modern day Turkey.

the city of Miletus

Miletus was a port city in western Asia Minor near the mouth of the Meander River.

Acts 20:16

For Paul had decided to sail past Ephesus

Paul sailed south past the port city of Ephesus, further south in order to land at Miletus.

so that he would not spend any time

"so that he would not have to remain for a time" or "so that he would not have a delay"

Acts 20:18

You yourselves

Here "yourselves" is used for emphasis.

I set foot in Asia

"I entered Asia"

how I always spent my time with you

"how I always conducted myself when I was with you"

Acts 20:19

lowliness of mind

"humility" or "humbleness"

with tears

"with crying as I served the Lord"

in trials that happened to me

"while God was testing me"

of the Jews

"of some of the Jews"

Acts 20:20

You know how I did not keep back from declaring to you

"You know how I was never silent, but I always declared to you"

from house to house

"I also taught when I was in your homes"

Acts 20:21

about repentance toward God and of faith in our Lord Jesus

"that they need to repent before God and believe in our Lord Jesus Christ"

our Lord Jesus

The word "our" refers to Paul and the elders to whom he is speaking.

Acts 20:22

compelled by the Spirit

"because the Spirit compels me to go there"

not knowing what will happen to me there

"and I do not know what will happen to me there"

Acts 20:23

chains and afflictions await me

"people will put me in prison and cause me to suffer"

Acts 20:24

if only I may finish the race and complete the ministry that I received from the Lord Jesus

"so that I may complete the work that the Lord Jesus has commanded me to do"

to testify to the gospel of the grace of God

"to tell people the good news about God's grace." This is the ministry that Paul received from Jesus.

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Acts 20:25

I know that you all

"I know that all of you"

among whom I went about proclaiming the kingdom

"to whom I preached the message about God's reign as king" or "to whom I preached about how God will show himself as king"

will see my face no more

"will not see me anymore on this earth"

Acts 20:26

I am innocent of the blood of any man

"I am not responsible for anyone whom God judges guilty of sin because they did not trust in Jesus"

any man

"any person"

Acts 20:27

For I did not hold back from declaring to you

"For I certainly declared to you"

Acts 20:28

Therefore

"Because what I have just said is true," referring to all that Paul has said so far in his speech about his leaving them.

the flock of which the Holy Spirit has appointed you overseers. Be careful to shepherd the church of God

"the group of believers the Holy spirit has entrusted to you. Be sure to take care of the church of God"

the church of God, which he purchased with his own blood

"the people Christ saved from their sins by shedding his blood on the cross"

his own blood

Here "blood" stands for Christ's death.

Acts 20:29

vicious wolves will come in among you and will not spare the flock

"many enemies will come among you and try to harm the community of believers"

Acts 20:30

to draw away the disciples after them

"in order to convince people who are disciples of Christ to become his disciples instead"

Acts 20:31

be on guard

"be awake and alert" or "watch out." Christian leaders being alert about anyone that may harm the community of believers is spoken of as if they were guards in an army watching out for the enemy army.

Remember that

"Continue to remember that" or "Do not forget that"

for three years I never stopped warning ... night and day

Paul taught them over the space of three years, but not necessarily every day for three years.

I never stopped warning ... you

"I warned ... you as often as I could"

with tears

Here "tears" refers to Paul's crying because of the strong emotion of concern he felt while he was warning the people.

Acts 20:32

I commit you to God and to the word of his grace

"I ask God to take care of you and to help you to keep believing the message I spoke to you about his grace"

which is able to build you up

"which is able to make become stronger and stronger in your faith"

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to give you the inheritance

"God will give you the inheritance"

the inheritance

The blessings that God gives believers are spoken of as if they were money or property that a child inherits from his father.

Acts 20:33

I coveted no man's silver

"I did not desire someone's silver" or "I did not want for myself anyone's silver"

man's silver, gold, or clothing

Clothing was considered a treasure; the more you had, the richer you were.

Acts 20:34

You yourselves

The word "yourselves" is used here to add emphasis.

these hands served my own needs

"I worked to earn money and pay for my own expenses"

Acts 20:35

you should help the weak by laboring

"you should work so as to have money to help people who cannot earn it for themselves"

the weak

"weak persons" or "those who are weak"

the words of the Lord Jesus

Here, "words" refers to what Jesus has said.

It is more blessed to give than to receive

This means a person receives the favor of God and experiences more joy when he gives to other people rather than always receiving from other people.

Acts 20:36

he knelt down and prayed

It was a common custom to kneel down while praying. It was a sign of humility before God.

Acts 20:37

embraced Paul

"hugged him closely" or "put their arms around him"

kissed him

Kissing someone on the cheek is an expression of brotherly or friendly love in the Middle East.

Acts 20:38

they would never see his face again

"they would not see him anymore on this earth"

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Chapter 21

[1] When we had gone away from them and set sail, we took a straight course to the city of Cos, and the next day to
the city of Rhodes, and from there to the city of Patara. [2] When we found a ship crossing over to Phoenicia, we
went aboard and set sail.

[3] After sighting Cyprus, leaving it on the left side of the boat, we sailed on to Syria and landed at Tyre, where the
ship was to unload its cargo. [4] After we found the disciples, we stayed there seven days. Through the Spirit they
kept urging Paul not to go to Jerusalem.
[5] When our days there were over, we left and went on our way, and they all, with their wives and children,
accompanied us out of the city. Then we knelt down on the beach, prayed, [6] and said farewell to each other. Then
we went on board the ship, and they returned home.

[7] When we had finished the voyage from Tyre, we arrived at Ptolemais. There we greeted the brothers and stayed
with them for one day. [8] On the next day we left and went to Caesarea. We entered the house of Philip, the
evangelist, who was one of the seven, and we stayed with him. [9] Now this man had four virgin daughters who
prophesied.

[10] As we stayed there for some days, a certain prophet named Agabus came down from Judea. [11] He came to us and
took Paul's belt. With it he tied his own feet and hands and said, "Thus says the Holy Spirit, 'This is how the Jews
in Jerusalem will tie up the man who owns this belt, and they will hand him over into the hands of the Gentiles.'"
[12] When we heard these things, both we and the people who lived in that place pleaded with Paul not to go up to
Jerusalem.

[13] Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready, not only to be tied
up, but also to die in Jerusalem for the name of the Lord Jesus."

[14] Since Paul would not be persuaded, we remained silent and then we said, "May the will of the Lord be done."

[15] After these days, we picked up our bags and went up to Jerusalem. [16] There also went with us some of the
disciples from Caesarea. They brought with them a man named Mnason, a man from Cyprus, an early disciple,
with whom we would stay.

[17] When we had arrived in Jerusalem, the brothers welcomed us gladly. [18] The next day Paul went with us to
James, and all the elders were present. [19] When he had greeted them, he reported one by one the things that God
had done among the Gentiles through his ministry.
[20] When they heard it, they glorified God, and they said to him, "You see, brother, how many thousands have
believed among the Jews. They are all zealous to keep the law. [21] They have been told about you, that you teach all
the Jews who live among the Gentiles to abandon Moses, and that you tell them not to circumcise their children,
and not to walk according to the traditional ways.
[22] What should we do? They will certainly hear that you have come. [23] So do what we say to you. We have four
men who made a vow. [24] Take these men and purify yourself with them, and pay their expenses for them, so that
they may shave their heads. So everyone will know that the things they have been told about you are false. They
will learn that you also live correctly, obeying the law.
[25] But concerning the Gentiles who have believed, we wrote about our decision that they should keep themselves
from things sacrificed to idols, from blood, from what is strangled, and from sexual immorality." [26] Then Paul took
the men, and the next day he purified himself along with them. Then they went into the temple, giving notice
when the days of purification would be fulfilled and the offering would be presented for each of them.

[27] When the seven days were almost finished, some Jews from Asia, seeing Paul in the temple, stirred up the
whole crowd and laid hands on him. [28] They were shouting, "Men of Israel, help us. This is the man who teaches
all men everywhere things that are against the people, the law, and this place. Besides, he has also brought
Greeks into the temple and has defiled this holy place." [29] For they had previously seen Trophimus the Ephesian
with him in the city, and they thought that Paul had brought him into the temple.

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[30] All the city was excited, and the people ran together and laid hold of Paul. They dragged him out of the temple,
and the doors were immediately shut. [31] As they were trying to kill him, news came up to the chief captain of the
company of soldiers, that all Jerusalem was in an uproar.
[32] Right away he took soldiers and centurions and ran down to the crowd. When the people saw the chief captain
and the soldiers, they stopped beating Paul. [33] Then the chief captain approached and laid hold of Paul, and
commanded him to be bound with two chains. Then he asked who he was and what he had done.
[34] Some in the crowd were shouting one thing and others another. Since the captain could not learn the truth
because of all the noise, he ordered that Paul be brought into the fortress. [35] When he came to the steps, he was
carried by the soldiers because of the crowd's violence. [36] For the crowd of people followed after and kept
shouting out, "Away with him!"

[37] As Paul was about to be brought into the fortress, he said to the chief captain, "Is it permitted for me to say
something to you?"

The captain said, "Do you know Greek?

[38] Are you not then the Egyptian who some time ago started a rebellion and led the four thousand men of the
'Assassins' out into the wilderness?"

[39] Paul said, "I am a Jew, from the city of Tarsus in Cilicia. I am a citizen of no unimportant city. I beg you, allow
me to speak to the people."

[40] When the captain had given him permission, Paul stood on the steps and motioned with the hand to the people.
When there was a deep silence, he spoke to them in the Hebrew language. He said,

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Acts 21

21:1-6

Why did Paul and his friends find the disciples at Tyre?

[21:3]

Paul and his friends found the disciples at Tyre because they did not know where the disciples were in Tyre.
When Paul and his friends found the disciples they were in Tyre for seven days while merchants unloaded cargo
from the ship.

See: Disciple

See Map: Cos; Rhodes; Patara; Phoenicia; Cyprus; Syria; Tyre

Why did the disciples at Tyre urge Paul not to go to Jerusalem?

[21:4]

The disciples at Tyre did not want Paul not to go to Jerusalem because they did not want Paul to suffer and go to
prison in Jerusalem. However, the Holy Spirit was sending Paul to Jerusalem to suffer (see: Acts 19:21; 20:22-23).
The disciples at Tyre did not tell Paul what the Holy Spirit told them to say when they told Paul not to go. Instead,
they told Paul to not go because the Holy Spirit said Paul will suffer in Jerusalem. Luke wrote more about this
when the same thing happened in Caesarea (see: Acts 21:12).

See: Disciple; Holy Spirit

See Map: Tyre; Jerusalem; Caesarea

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21:7-14

How was Philip an “evangelist”?

[21:8]

Scholars have several ideas of how Philip was an “evangelist”(εὐαγγελιστής/2099). He was not the same Philip who was an apostle (see: Luke 6:13-14).

1. He helped people to believe in Jesus in Samaria and Judea.
2. God gave him the gift of “evangelist.”
3. He started the church at Caesarea.

See: Apostle; Gifts of the Holy Spirit; Gospel

See Map: Samaria; Judea; Ptolemais; Caesarea

Why did Paul and his friends stay for several days in Philip’s house?

[21:8]

Scholars say there were two reasons why Paul and his friends stayed in Philip’s house for several days.

1. Philip’s daughters prophesied to Paul and encouraged him.
2. Philip told Luke about the Christians in Jerusalem (see: 6:5).

See: Prophecy (Prophesy)

Why did Luke write Philip’s daughters were virgins?

[21:9] Luke wrote Philip’s daughters were virgins because they were under sixteen years of age and not married. Some ancient pagan leaders wanted people who served in their temples to be virgins. However, Christians did not have to be virgins to prophesy or serve (see: 1 Corinthians 9:5).

See: Pagan; Temple; Prophecy (Prophesy) ; Serve

How did God did fulfill Agabus’ prophecy?

[21:10, 21:11]

Some scholars think God did not fulfill all of Agabus’ prophecy because the Romans in Jerusalem tied Paul’s feet and hands. Other scholars think God fulfilled all of Agabus’ prophecy because the Jews in Jerusalem accused Paul of doing evil things and made the Romans tie his feet and hands.

See: Acts 23:27

See: Prophecy (Prophesy) ; Fulfill (Fulfillment)

Why did the Holy Spirit give prophecies to say Paul will suffer in Jerusalem?

[21:11]

The Holy Spirit gave prophecies to say Paul will suffer in Jerusalem. The Jewish enemies of Paul will not be able to say God judged Paul because he preached a wrong gospel. These Jews were wrong to think that Gentiles need to become Jews before they became Christians (see: Acts 15:1-29). The prophecies stopped people from thinking wrong things about how Paul served God. The church continued to grow after Paul went to Jerusalem.

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See: Gifts of the Holy Spirit; Prophecy (Prophesy) ; Preach (Preacher); Gospel; Gentile; Church

See Map: Jerusalem

Why did the Christians say, “May the will of the Lord be done”?

[21:14]

The Christian said, “May the will of the Lord be done,” because they finally accepted God’s plan for Paul to suffer in Jerusalem. They agreed with Paul and prayed for the things to happen as God said (see: Luke 2:42).

See: Lord; Will of God; Pray (Prayer)

21:15-26

Why did Luke write they went up to Jerusalem?

[21:15]

Luke wrote they went up to Jerusalem because Jerusalem was on a mountain. Even when people traveled from the north to Jerusalem the Bible wrote they went up to Jerusalem.

See Map: Jerusalem; Caesarea; Cyprus

Who was this James?

[21:18]

This James was the brother of Jesus. He was the leader of the church in Jerusalem.

See: Church; Family of Jesus

Why did not any of the other apostles meet Paul?

[21:18]

None of the other apostles met Paul because none of them were in Jerusalem. All of the other apostles left Jerusalem to go and tell people about Jesus.

See: Apostle

When did the things God did for the Gentiles happen?

[21:19]

The things God did for the Gentiles happened after Paul visited Jerusalem (see: Acts 15).This was during Paul’s second and third missionary journeys.

See: Paul's Missionary Journeys; Gentile

What vow did the four men make?

[21:23]

The four men vowed a Nazirite Vow (see: Numbers 6:14-20). At the end of the time of the vow, the person who made the vow shaved their heads and offered sacrifices. James and the leaders did not ask Paul to take the Nazirite Vow himself. However, they thought if Paul paid for the sacrifices of the four men, then the Jews will know it was wrong to say Paul did not keep the law of Moses.

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See: Vow; Offer (Offering); Law of Moses

What did Luke write in verse 25?

[21:25]

Some ancient copies of the Greek New Testament say that the Gentiles do not do these things Older and more copies of the Greek New Testament do not say this. Scholars do not think Luke wrote these words.

See: Differences in the Ancient Copies of the Bible

Why did James repeat the letter from Acts 15?

[21:25]

James repeated the letter from Acts 15 because he wanted everyone to know the church in Jerusalem did not change what they thought about Gentiles Christians. That is, even though the Jerusalem church asked Paul to pay for sacrifices in the Law of Moses, they still did not ask Gentile Christians to become Jews.

See: Church; Gentile; Offer (Offering); Sacrifice; Law of Moses

See Map: Jerusalem

21:27-36

How did the Jews from Asia lay hands on Paul?

[21:27]

The Jews from Asia laid hands on Paul. That is, they tried to hurt or kill Paul.

See Map: Asia

How did the Jews from Asia say wrong things about Paul?

[21:28]

The Jews from Asia lied about Paul by saying Paul spoke against the Jews, the Law of Moses, and the temple. They also lied and said that Paul brought a Gentile into a part of the temple where Gentiles were not supposed to go.

See: Law of Moses; Temple

See Map: Asia

Why did they close the doors of the temple?

[21:30]

They closed the doors of the temple so the crowd in an uproar will not defile the temple. If the crowd killed Paul in the temple it will defile the temple.

See: Temple

Who was “the chief captain of the cohort”?

[21:31]

“The chief captain of the cohort” was a Roman officer. He commanded between six hundred and one thousand Roman soldiers.

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Where was the fortress?

[21:34]

The fortress was a tower northwest of the temple. It was called the Antonia tower. A person was able to see the temple from the tower. It was used to protect the temple.

See: Temple

Why did the crowd shout, “Away with him!”?

[21:36]

Some scholars think the crowd shouted, “Away with him!” because they wanted to kill Paul. Fewer scholars think they wanted to take Paul away and judge him.

See: 22:22; Luke 23:18

See: Judge (Judgment)

21:37-40

Why did the captain ask Paul if he was the Egyptian who started a rebellion?

[21:38]

The captain asked Paul if he was the Egyptian who started a rebellion because Paul spoke Greek. Many people in Egypt spoke Greek. Paul defended himself by saying he was a Jew from the city of Tarsus. That gave him Roman citizenship.

See: Citizen

See Map: Egypt; Tarsus

Who were the “Assassins”?

[21:38]

The “Assassins” were a group of certain people who fought against the Romans. They carried small knives and they killed people in crowds at festivals.

Why was Tarsus an important city?

[21:39]

Tarsus was an important city because many people lived there and they ruled themselves. Many people in Tarsus were rich.

How did Paul speak in the Hebrew language?

[21:40]

Some scholars think Paul spoke Aramaic. Aramaic was the language the Jews spoke when they lived in Babylon. At this time, the people in Israel spoke Aramiac. Only certain Jewish teachers read or spoke Hebrew. Fewer scholars think the Jews in Jerusalem read the Hebrew Old Testament.

See: Old Testament (Law and Prophets); Babylon

See Map: Babylon

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Acts 21:1

we took a straight course to the city of Cos

"we went straight to the city of Cos" or "we went directly to the city of Cos"

city of Cos

Cos is a Greek island off the coast of modern day Turkey in the South Aegean Sea region.

city of Rhodes

Rhodes is a Greek island off the coast of modern day Turkey in the South Aegean Sea region south of Cos and northeast of Crete.

city of Patara

Patara is a city on the southwest coast of modern day Turkey south of the Aegean Sea in the Mediterranean Sea.

Acts 21:2

When we found a ship crossing over to Phoenicia

"When we found a ship with a crew sailing over to Phoenicia"

Acts 21:3

Cyprus, leaving it on the left side of the boat

"Cyprus, sailing south of it"

where the ship was to unload its cargo

"the crew would unload the cargo from the ship"

Acts 21:4

Through the Spirit they kept urging Paul not to go to Jerusalem

"Because the Spirit had told them that Paul would suffer in Jerusalem, they urged him again and again not to go there"

Acts 21:5

When our days there were over

"When the seven days were over" or "When it was time to leave"

Acts 21:6

said farewell to each other

"said goodbye to one another"

Acts 21:7

we arrived at Ptolemais

Ptolemais was a city south of Tyre, Lebanon. Ptolemais is modern day Acre, Israel.

the brothers

"fellow believers"

Acts 21:8

one of the seven

The "seven" refers to the men chosen to distribute food and aid to the widows in Acts 6:5.

evangelist

a person who tells people good news

Acts 21:9

this man

"Philip" from verse 8.

Now

This word is used here to mark a stop in the main story. Here Luke tells background information about Philip and his daughters.

four virgin daughters who prophesied

"four virgin daughters who regularly received and passed along messages from God"

Acts 21:10

a certain prophet named Agabus

Agabus was a man from Judea.

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Acts 21:11

took Paul's belt

"removed Paul's belt from Paul's waist"

Thus says the Holy Spirit, 'This is how the Jews in Jerusalem will tie up ... of the Gentiles.'

"The Holy Spirit says that this will be how the Jews in Jerusalem will tie up ... of the Gentiles."

the Jews

"the Jewish leaders" or "some of the Jews"

hand him over

"deliver him"

into the hands of the Gentiles

"into the legal custody of the Gentiles" or "to the Gentile authorities"

Acts 21:13

What are you doing, weeping and breaking my heart?

"Stop what you are doing. Your weeping is breaking my heart."

breaking my heart

"discouraging me" or "making me very sad"

not only to be tied up

"not only for them to tie me up"

for the name of the Lord Jesus

"for the sake of the Lord Jesus" or "because I believe in the Lord Jesus"

Acts 21:14

Paul would not be persuaded

"Paul would not allow us to to persuade him" or "we were unable to persuade Paul to not go up to Jerusalem"

May the will of the Lord be done

"May everything happen as the Lord has planned it"

Acts 21:16

They brought with them a man

"Among them was a man"

Mnason, a man from Cyprus

Mnason was a man from the island of Cyprus.

an early disciple

This means Mnason was one of the first to believe in Jesus.

Acts 21:17

the brothers welcomed us

"the fellow believers welcomed us"

Acts 21:19

he reported one by one

"he gave a detailed account of all"

Acts 21:20

they heard ... they glorified ... they said to him

Here the word "they" refers to James and the elders. The word "him" refers to Paul.

They are

The word "they" refers to Jewish believers who wanted all believing Jews to keep the Jewish laws and customs.

the law

this phrase here refers to the law of Moses

Acts 21:21

They have been told about you ... not to walk according the traditional ways

Apparently here there are some Jews that are distorting what Paul is teaching. He does not discourage the Jews from obeying the law of Moses. His message is that circumcision and the other customs are not necessary for Jesus to save them. You can make explicit that the leaders of the Jewish believers in Jerusalem knew that Paul was teaching God's true message.

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They have been told

"People have told the Jewish believers"

to abandon Moses

"to stop obeying the laws that Moses gave us"

not to walk according the traditional ways

"not to obey the old customs" or "not to practice the old customs"

Acts 21:22

we do

Here the word "we" refers to James and the elders

They will

The word "They" refers to the Jewish believers in Jerusalem who wanted to teach Jewish believers that they could still follow the laws of Moses.

you have come

The word "you" refers to Paul.

Acts 21:23

four men who made a vow

"four men who made a promise to God." This was the kind of vow where a person would not drink alcohol or cut his hair until the end of a set period of time.

Acts 21:24

Take these men and purify yourself with them

They had to make themselves ritually pure so they could worship in the temple.

pay their expenses for them

"pay for what they will need." The expenses would go toward buying a male and female lamb, a ram, and grain and drink offerings.

they may shave their heads

This was a sign that the person had completed what they promised God they would do.

the things they have been told about you

"the things that people are saying about you"

Acts 21:25

they should keep themselves from things sacrificed to idols, from blood, from what is strangled

All of these are rules about what they can eat. They are forbidden to eat meat of animals sacrificed to an idol, meat with blood still in it, and meat from a strangled animal because it would still have blood in the meat. See how you translated similar phrases in Acts 15:20

they should keep themselves from things sacrificed to idols

"they stay away from the meat of an animal that someone sacrificed to an idol"

from what is strangled

"from animals that a person has strangled" or "from animals that a person killed for food but did not drain its blood"

Acts 21:26

took the men

These are the 4 men who made a vow.

he purified himself along with them

Before entering the temple area the Jews were required to be ceremonially or ritually clean. This cleansing had to do with Jews having contact with Gentiles.

went into the temple

"went into the temple courtyard"

the days of purification

This is a separate purification process from the purification process which they were required to fulfill in order to enter the temple area.

the offering would be presented

"they presented the animals for an offering"

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Acts 21:27

the seven days

These are the seven days for purification.

stirred up the whole crowd

"caused a large number of people to be very angry at Paul"

laid hands on him

"grabbed Paul"

Acts 21:28

the people, the law, and this place

"the people of Israel, the law of Moses, and the temple"

Besides, he has also brought Greeks into the temple

Only Jewish males were allowed in certain areas of the courtyard of the Jerusalem temple.

Acts 21:29

For they had previously ... into the temple

This is background information. Luke is explaining why the Jews from Asia thought Paul brought a Greek into the temple.

Trophimus

This was a Greek man that they accused Paul of having brought into the inner temple area that was only for Jews.

Acts 21:30

All the city was excited

"Many people in the city became angry at Paul"

the doors were immediately shut

"some of the Jews immediately shut the temple doors" or "the temple guards immediately shut the doors"

Acts 21:31

news came up to the chief captain of the company of soldiers

"someone gave news to the chief captain of the cohort"

the chief captain

This is a Roman military leader of about 1,000 soldiers.

all Jerusalem was in an uproar

"all the people in Jerusalem were in an uproar" or "the large crowd in Jerusalem was in an uproar"

Acts 21:33

laid hold of Paul

"took hold of Paul" or "arrested Paul"

commanded him to be bound

"commanded his soldiers to bind him"

with two chains

This means they bound Paul to two Roman soldiers, one on each side of him.

he asked who he was and what he had done.

"he asked, 'Who is this man? What has he done?'"

he asked who he was

The chief captain is speaking to the crowd, not to Paul.

Acts 21:34

and others another

"and others were shouting another" or "and others in the crowd were shouting something else"

he ordered that Paul be brought

"he ordered his soldiers to bring Paul"

into the fortress

This fortress was connected to the outer temple court.

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Acts 21:35

When he came to the steps, he was carried

"When Paul came to the steps of the fortress, the soldiers carried him"

Acts 21:36

Away with him

"Put him to death" or "Kill him"

Acts 21:37

As Paul was about to be brought

"As the soldiers were ready to bring Paul"

The captain said, "Do you know Greek?

"So you know Greek." or "I didn't know you know how to speak and understand the Greek language."

Acts 21:38

Are you not then the Egyptian

Shortly before Paul's visit, an unnamed man from Egypt had launched a revolt against Rome in Jerusalem. Later he escaped into the wilderness and the commander wonders if Paul might be the same man.

started a rebellion

"caused people to rebel against the Roman government"

the four thousand men

"the 4,000 terrorists"

Acts 21:39

Tarsus in Cilicia

Cilicia was a Roman province across the Mediterranean Sea from Egypt, and Tarsus was a large, well-known city.

I am a citizen of no unimportant city

"I am a citizen of an important city"

I beg you

Or "I plead with you."

allow me

"please allow me" or please permit me"

Acts 21:40

the captain had given him permission

"the captain permitted Paul to speak" or "the captain allowed Paul to speak"

Paul stood on the steps

The word "steps" here refers to the steps on the stairway to the fortress.

motioned with the hand to the people

"motioned with his hand for the people to be quiet"

When there was a deep silence

"When the people were completely silent"

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Chapter 22

[1] "Brothers and fathers, listen to my defense which I will now make to you."

[2] When the crowd heard Paul speak to them in the Hebrew language, they became quiet. He said,

[3] "I am a Jew, born in Tarsus of Cilicia, but educated in this city at the feet of Gamaliel. I was instructed according to the strict ways of the law of our fathers. I am zealous for God, just as all of you are today. [4] I persecuted this Way to the death, binding up and delivering to prison both men and women, [5] as the high priest and all the elders can testify. I received letters from them for the brothers in Damascus, and I went there to bring them back in bonds to Jerusalem to be punished.
[6] It happened that when I was traveling and nearing Damascus, about noon suddenly a great light from heaven began to shine around me. [7] I fell to the ground and heard a voice say to me, 'Saul, Saul, why are you persecuting me?'

[8] I answered, 'Who are you, Lord?'

He said to me, 'I am Jesus of Nazareth, whom you are persecuting.'

[9] Those who were with me saw the light, but they did not understand the voice of him who spoke to me. [10] I said, 'What should I do, Lord?'

The Lord said to me, 'Arise and go into Damascus. There you will be told everything that has been appointed for you to do.'

[11] I could not see because of that light's brightness, and being led by the hands of those who were with me, I came into Damascus.
[12] There I met a man named Ananias, a devout man according to the law and well spoken of by all the Jews who lived there.
[13] He came to me, stood by me, and said, 'Brother Saul, receive your sight.' In that very hour I saw him.
[14] Then he said, 'The God of our fathers has appointed you to know his will, to see the Righteous One, and to hear the voice coming from his own mouth. [15] For you will be a witness for him to all men about what you have seen and heard. [16] Now why are you waiting? Arise, be baptized, and wash away your sins, calling on his name.'
[17] After I had returned to Jerusalem, and while I was praying in the temple, a trance came on me. [18] I saw him say to me, 'Hurry and leave Jerusalem quickly, because they will not accept your testimony about me.'
[19] I said, 'Lord, they themselves know that I imprisoned and beat those who believed in you in every synagogue. [20] When the blood of Stephen your witness was spilled, I also was standing by and agreeing, and I was guarding the cloaks of those who killed him.' [21] But he said to me, 'Go, because I will send you far away to the Gentiles.'"

[22] They listened to him until that statement. Then they raised their voices and said, "Away with such a fellow from the earth, for it is not right that he should live." [23] As they were shouting, throwing off their cloaks, and throwing dust into the air, [24] the chief captain commanded Paul to be brought into the fortress. He ordered that he should be questioned with scourging, so that he himself might know why they were shouting against him like that.
[25] When they had tied him up with the thongs, Paul said to the centurion who was standing by, "Is it lawful for you to scourge a man who is a Roman and who has not been put on trial?"

[26] When the centurion heard this, he went to the chief captain and told him, saying, "What are you about to do? For this man is a Roman citizen."
[27] The chief captain came and said to him, "Tell me, are you a Roman citizen?"

Paul said, "Yes."

[28] The chief captain answered, "It was only with a large amount of money that I acquired citizenship."

But Paul said, "I was born a Roman citizen."

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[29] Then the men who were going to question him left him immediately. The chief captain also was afraid, when he learned that Paul was a Roman citizen, because he had tied him up.

[30] On the next day, the chief captain wanted to know for certain about the Jews' accusations against Paul. So he untied his bonds and ordered the chief priests and all the council to meet. Then he brought Paul down and placed him in their midst.

Acts 22

22:1-21

Why did speaking in Hebrew make the crowd quiet?

[22:2]

Speaking in Hebrew made the crowd quiet. When they heard Paul speaking Hebrew, they knew Paul was a Jew.

Who was Gamaliel?

[22:3]

Gamaliel was a Pharisee and teacher in Jerusalem. People respected this man. He taught many other Jewish teachers.

See: Acts 5:34

How did Paul study at the feet of Gamaliel?

[22:3]

When Paul he studied at the feet of Gamaliel, he used a metaphor. Gamaliel taught Paul. Some scholars think Gamaliel taught and raised Paul. Other scholars think Gamalier taught Paul but he did not raise him. Because Gamaliel taught Paul, Paul had the best education in the Law of Moses and the things the Jews taught.

See: Metaphor; Law of Moses

Why did Paul say he was zealous for God?

[22:3]

Paul said he was ‘zealous’(ζηλωτής/g2207) for God because he wanted the Jewish crowd to know he was not angry at them for beating him and wanting to kill him. He did the same things to Christians before he believed in Jesus. What was the Way? “The way” was a name for Chrisitans (see: Acts 19:9, 23; 22:4; 24:14, 22).

See: John 14:6

Why was the high priest able to bring Christians from another country to Jerusalem in bonds?

[22:4]

At that time the high priest in Jerusalem had permission to bring back a prisoner to Jerusalem from other areas under Roman control. Saul looked for Christians who left Jerusalem when the people persecuted Christians (see: Acts 8:1).

See: High Priest; Persecute (Persecution)

See Map: Jerusalem

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How did Paul persecute Jesus?

[22:7]

Paul persecuted Jesus when he persecuted the followers of Jesus. That is, Christians represented Jesus (see: Luke 10:16).

See: Persecute (Persecution)

Why did Paul say those with him did not understand the voice of Jesus?

[22:9]

Paul said those with him did not understand the voice of Jesus, because Jesus spoke only to Paul. Why did Paul say his old name “Saul” when he talked about when Jesus appeared to him?

Paul said his name “Saul” when he talked about when Jesus appeared to him. Perhaps he did this because Paul wanted to say exactly what Jesus said to him.

See: Acts 9:4

How did Paul call Jesus “Lord”?

[22:10]

Paul called Jesus “Lord” two times. The first time Paul gave respect in the same way people gave respect to any leader. Paul did not know it was Jesus (see: Acts 22:8). The second time Paul knew Jesus reigned over everything and everyone. Paul was ready to obey Jesus (see: Acts 22:10).

See: Lord

Why did Jesus say things were appointed for Paul to do?

[22:10]

Jesus said things were appointed for Paul to do and God wanted Paul to be a part of his plan. Because Jesus said these things to Paul, Paul waited to hear what God had appointed for him to do.

What did it mean that Ananias was devout according to the Law of Moses?

[22:12]

When Paul said Ananias was devout according to the Law of Moses, he meant that Ananias obeyed the Lord of Moses. Ananias was also a Christian.

See: Law of Moses

Why did Ananias call Paul “brother”?

[22:13]

Ananias called Paul “brother”(αδελφος/g0080) because Ananias knew Paul was a Christian.

See: Family of God

Why did Ananias tell Paul to be baptized in water?

[22:16]

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Ananias told Paul to be baptized in water because Paul needed to make others aware he believed in Jesus.

See: Baptize (Baptism)

When did Paul return to Jerusalem?

[22:17]

Some scholars think Paul returned to Jerusalem for a brief visit after becoming a Christian. Other scholars think Paul did not return to Jerusalem until three years after he became a Christian.

See: Acts 9:26-30

What was a “vision”?

[22:17]

See: Vision)

What was meant by the words, “they will not accept your testimony about me”?

[22:18]

Jesus told Paul that people would not accept the testimony about Jesus. That is, people would not believe in Jesus when Paul told them about Jesus. Scholars think this was because they would not be able to believe Paul since had persecuted people for believing in Jesus.

See: Testify (Testimony); Persecute (Persecution)

Why did Paul talk about Gentiles?

[22:21]

Paul talked about Gentiles because God wanted everyone to hear about Jesus. Paul did that even though he knew the Jews would become angry.

See: Gentile

22:22-29

Why did the Jewish crowd want to kill Paul when he talked about Gentiles?

[22:22]

The Jewish crowd did not think God wanted to do anything good for the Gentiles. They forgot God cared about Gentiles (see: Genesis 12:3). Jews hated the Gentiles because they thought they were evil. Because they hated the Gentiles, this made them want to kill Paul.

See: Gentile

Why did the Jewish crowd shout, take off their cloaks, and throw dust?

[22:23]

Some scholars think the crowds were taking off their cloaks because they were preparing to fight Paul. Other scholars think that taking off cloaks and making dust was a way of rejecting the person speaking. Other scholars think this was a sign that they believed Paul was blaspheming God.

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See: Blaspheme (Blasphemy)

What was scourging?

[22:24]

Scourging was a type of whipping. People were whipped with pieces of bone and metal sown into the leather whip. It caused permanent physical damage and sometimes people died.

Why did Paul's Roman citizenship stop the soldiers from scourging him?

[22:25, 22:26]

According to Roman law, it was not permitted to scourge a person who was a Roman citizen. It was also not permitted to punish a Roman citizen without first having a trial to determine guilt.

See: Citizen; Punish (Punishment)

How did the chief captain pay a large amount of money for his citizenship?

[22:28]

Roman Citizenship was often sold for money. Often it was a bribe. Certain Roman leaders became wealthy from selling citizenships. The chief captain used this to become an officer in the Roman army.

See: Citizen

22:30

What was the council?

[22:30]

See: Jewish Council-Sanhedrin

Acts 22:1

Brothers and fathers

This is a polite way of addressing men who are Paul's age as well as the older men in the audience.

I will now make to you

"I will now explain to you" or "I will now present to you"

Acts 22:2

the Hebrew language

The Hebrew language was the language of the Jews.

Acts 22:3

but educated in this city at the feet of Gamaliel

"but I was a student of Gamaliel here in Jerusalem"

Gamaliel

Gamaliel was one of the most prominent teachers of the Jewish law. See how you translated this name in Acts 5:34.

I was instructed according to the strict ways of the law of our fathers

"He instructed me how to carefully obey every law of our forefathers" or "The instruction I received followed the exact details of the law of our forefathers"

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law of our fathers

"law of our ancestors." This refers to the law that God gave to the people of Israel through Moses.

I am zealous for God

"I am completely dedicated to obeying God" or "I am passionate about my service to God"

just as all of you are today

"in the same way all of you are today." Paul compares himself with the crowd.

Acts 22:4

I persecuted this Way to the death

"I persecuted the people who belonged to this Way and I looked for ways to kill them"

this Way

This was a term used to refer to Christianity. See how you translated "the Way" in Acts 9:2.

binding up and delivering to prison both men and women

"tying up both men and women and taking them to prison"

Acts 22:5

I received letters from them

"The high priests and elders gave me letters"

for the brothers in Damascus

Here "brothers" refers to "fellow Jews."

to bring them back in bonds to Jerusalem

"to bind those of the Way with chains and bring them back to Jerusalem"

to be punished

"so that they would receive punishment" or "so that the Jewish authorities could punish them"

Acts 22:7

heard a voice say to me

"I heard someone say to me"

Acts 22:9

they did not understand the voice of him who spoke to me

"they did not understand what the one who spoke to me was saying"

Acts 22:10

There you will be told

"There someone will tell you" or "There you will learn"

Acts 22:11

I could not see because of that light's brightness

"I was left blind because of that light's brightness"

being led by the hands of those who were with me, I came into Damascus

"those with me guided me into Damascus"

Acts 22:12

Ananias

Though this is not the same Ananias who died earlier in Acts 5:3, you may translate it the same way that you did in Acts 5:1.

devout man according to the law

Ananias was very serious about following God's law.

law and well spoken of by all the Jews who lived there

"law. All the Jews who lived there spoke well of him"

Acts 22:13

Brother Saul

"My friend Saul"

receive your sight

"see again"

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In that very hour

"At that instant" or "Instantly" or "Immediately"

Acts 22:14

his will

"what God is planning and will cause to happen"

to hear the voice coming from his own mouth

"to hear him speak directly to you"

Acts 22:15

to all men

"to all people"

Acts 22:16

why are you waiting?

"do not wait!" or "do not delay!"

be baptized

"let me baptize you" or "receive baptism"

wash away your sins

"ask forgiveness for your sins"

calling on his name

"calling on the Lord" or "trusting in the Lord"

Acts 22:17

Connecting Statement:

Paul begins to tell the crowd about his vision of Jesus.

a trance came on me

"I went into a trance"

Acts 22:18

I saw him say to me

"I saw Jesus as he said to me"

they will not accept your testimony about me

"those who live in Jerusalem will not believe what you tell them about me"

Acts 22:19

in every synagogue

Paul went to synagogues to find Jews who believed in Jesus.

Acts 22:20

the blood of Stephen your witness was spilled

"they killed Stephen, who testified about you"

Acts 22:22

until that statement

"until Paul said that"

Away with such a fellow from the earth

"Kill him"

Acts 22:23

As they were

"While they were." The phrase "As they were" is used to mark two events that are happening at the same time.

throwing off their cloaks, and throwing dust into the air

These actions show that the Jews there are outraged because they feel Paul has spoken against God.

Acts 22:24

commanded Paul to be brought

"ordered his soldiers to bring Paul"

the fortress

This fortress was connected to the outer temple court..

He ordered that he should be questioned with scourging

"He ordered his soldiers to whip Paul to force him to tell the truth"

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Acts 22:25

the thongs

These were strips of leather or animal hide.

Is it lawful for you to scourge a man who is a Roman and who has not been put on trial?

"It is not lawful for you to whip a man who is a Roman and who was not given his legal right to a trial!"

Acts 22:26

What are you about to do?

"You should not do this!"

Acts 22:27

The chief captain came

Here "came" can be translated as "went."

Acts 22:28

It was only with a large amount of money

"It was only after I paid a lot of money to the Roman authorities." The captain makes this statement because he knows how hard it is to become a Roman citizen, and he suspects Paul is not telling truth.

I acquired citizenship

"I became a citizen"

I was born a Roman citizen

If a man was a Roman citizen, then his children become Roman citizens automatically when they were born.

Acts 22:29

the men who were going to question

"the men who planned to question" or "the men who were preparing to question"

Acts 22:30

So he untied his bonds

"So the chief captain ordered his soldiers to untie Paul's bonds"

he brought Paul down

There was a stairway going down from the fortress to the temple courts.

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Chapter 23

[1] Paul looked directly at the council members and said, "Brothers, I have lived before God in all good conscience
until this day." [2] The high priest Ananias commanded those who stood by him to strike him on the mouth.

[3] Then Paul said to him, "God will strike you, you whitewashed wall. Are you sitting to judge me by the law, yet
order me to be struck, against the law?"

[4] Those who stood by said, "Is this how you insult God's high priest?"

[5] Paul said, "I did not know, brothers, that he was high priest. For it is written, 'You must not speak evil of a ruler
of your people.'"

[6] When Paul saw that the one part of the council were Sadducees and the other Pharisees, he spoke loudly in the
council: "Brothers, I am a Pharisee, a son of Pharisees. It is because I have the hope of the resurrection of the
dead that I am being judged." [7] When he said this, an argument began between the Pharisees and Sadducees, and
the crowd was divided. [8] For the Sadducees say that there is no resurrection, no angels, and no spirits, but the
Pharisees acknowledge all of them.

[9] So a large uproar occurred, and some of the scribes belonging to the Pharisees stood up and argued, saying, "We
find nothing wrong with this man. What if a spirit or an angel has spoken to him?" [10] When there arose a great
argument, the chief captain feared that Paul would be torn to pieces by them, so he commanded the soldiers to go
down and take him by force from among the council members, and bring him into the fortress.

[11] The following night the Lord stood beside him and said, "Have courage, for as you have testified about me in
Jerusalem, so you must also testify in Rome."

[12] When it became day, some Jews formed a conspiracy and put themselves under an oath, saying that they would
not eat or drink anything until they had killed Paul. [13] There were more than forty men who formed this
conspiracy.
[14] They went to the chief priests and the elders and said, "We have sworn a great oath to eat nothing until we have
killed Paul. [15] Now, therefore, let the council formally request the chief captain to bring him down to you, as if you
would decide his case more precisely. As for us, we are ready to kill him before he comes here."

[16] But Paul's sister's son heard that they were lying in wait, so he went and entered the fortress and told Paul.

[17] Paul called one of the centurions and said, "Take this young man to the chief captain, for he has something to
report to him."

[18] So the centurion took the young man and brought him to the chief captain and said, "Paul the prisoner called
me to him, and asked me to bring this young man to you. He has something to say to you."

[19] The chief captain took him by the hand to a private place and asked him, "What is it that you have to report to
me?"

[20] The young man said, "The Jews have agreed to ask you to bring down Paul tomorrow to the council, as if they
were going to ask more precisely about his case. [21] But do not be persuaded by them, because there are more than
forty men who are lying in wait for him. They have put themselves under oath neither to eat nor to drink until
they have killed him. Even now they are ready, waiting for your approval."

[22] So the chief captain let the young man go, after instructing him, "Tell no one that you have reported these things
to me."

[23] Then he called to him two of the centurions and said, "Get two hundred soldiers ready to go as far as Caesarea,
and seventy horsemen also, and two hundred spearmen. You will leave at the third hour of the night." [24] He also
ordered them to provide animals which Paul could ride and to take him safely to Felix the governor.

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[25] Then he wrote a letter like this: [26] "Claudius Lysias, [27] This man was arrested by the Jews and was about to be killed by them when I came upon them with soldiers and rescued him, since I learned that he was a Roman citizen.
[28] I wanted to know why they accused him, so I took him down to their council. [29] I learned that he was being accused about questions concerning their own law, but that there was no accusation against him that deserved death or imprisonment. [30] Then it was reported to me that there was a plot against the man, so I immediately sent him to you and instructed his accusers also to bring their charges against him in your presence.

[31] So the soldiers obeyed their orders. They took Paul and brought him by night to Antipatris. [32] On the next day, most of the soldiers left the horsemen to go with him and they themselves returned to the fortress. [33] When the horsemen reached Caesarea and delivered the letter to the governor, they also presented Paul to him.
[34] When the governor read the letter, he asked what province Paul was from. When he learned that he was from Cilicia, [35] he said, "I will hear you fully when your accusers come here." Then he commanded him to be kept in Herod's government headquarters.

Acts 23

23:1-11

Why did Paul look directly at the council?

[23:1]

Paul looked directly at the council because he did not fear them. Some scholars think Paul was confident because he was also confident of the message he was about to give to them. He knew he was in God's will. He also knew the Holy Spirit led him.

See: Jewish Council (Sanhedrin); Will of God; Holy Spirit

When did Paul have a good "conscience"?

[23:1]

Some scholars think Paul always had a good "conscience"(συνείδησις/g4893). That is, he always thought he did the right things. He even thought this when he persecuted Christians. Other scholars think Paul had a good "conscience" only after he became a Christian.

Paul wanted the Jewish council to know that he believed he did nothing wrong.

See: Conscience; Persecute (Persecution)

Why did the high priest command someone to strike Paul on the mouth?

[23:2]

Some scholars think Ananias had someone strike Paul on the mouth because they did not like something Paul said. Other scholars think Ananias was a man with a quick temper to become very angry.

See: High Priest

What was a whitewashed wall?

[23:3]

A whitewashed wall was a crumbling or decaying wall painted to make it look better. Whitewashed walls were usually walls facing streets. This was a metaphor. Scholars think Paul was saying that they wanted other people

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to think they did things that honor God. However, they did not want to do things that honor God. They wanted to do evil things. Paul thought that Ananias was being a hypocrite.

See: Metaphor; Hypocrisy (Hypocirte)

Why did Paul call the high priest a whitewashed wall?

[23:3]

Paul called the high priest a whitewashed wall to say the high priest did not obey the Law of Moses himself even when he judged Paul for not obeying the law of Moses (see: Leviticus 19:15).

See: High Priest; Law of Moses; Judge (Judgment)

Why did Paul not know the high priest?

[23:5]

Scholars think Paul did not know the high priest because Paul had been away from Jerusalem. Also, the high priest did not sit in his usual seat because the Roman leader wanted the Jewish council to meet.

See: Exodus 22:28

See: High Priest; Jewish Council (Sanhedrin)

Why did Paul say he was a Pharisee?

[23:6]

Scholars think Paul knew he would not receive justice from the council. Paul had been a Pharisee. He knew the Pharisees believed in the resurrection. Therefore, Paul spoke about the resurrection. This caused people in the Jewish council to fight with one another.

See: Pharisees; Resurrect (Resurrection) ; Jewish Council (Sanhedrin)

How did Jesus stand beside Paul and speak to Paul?

[23:11]

Some scholars think Jesus stood beside Paul and helped him. Other scholars think Paul had a vision of Jesus standing with him. Other scholars think Paul must have dreamed that the Lord encouraged him.

See: Vision

23:12-22

What was meant by the words, “called a curse down upon themselves with an oath”?

[23:14]

See: Curse; Swear (Oath)

Why did the Jews want to kill Paul on the way to the council?

[23:15]

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Some scholars think a group of Jews were very disappointed that the Jewish council did not kill Paul. They made a plan to have the council bring Paul back to answer more questions. They wanted to kill Paul while he was on his way to speak to the council once again.

See: Jewish Council (Sanhedrin)

23:23-35

Why did the chief captain send Paul to Caesarea?

[23:23]

The Roman soldier sent Paul to Caesarea because Paul was a Roman citizen. Roman law required the chief captain to keep Roman citizens safe. The chief captain sent Paul to Caesarea because he thought Paul would be safer there.

See: Citizen

See Map: Caesarea

Who was Claudius Lysias?

[23:26]

Claudius Lysias was the chief captain, a Roman soldier and leader. He was born a Greek because Lysias was a Greek name. Claudius was the name of a Roman Emperor. The chief captain took the name of the Roman Emperor who reigned when he became a Roman citizen.

See: Citizen; Rome (Roman Empire, Caesar)

Why did the chief captain write that he rescued Paul from the Jews when he knew Paul was a Roman citizen?

[23:27]

The Roman soldier wrote that he rescued Paul from the Jews when he knew Paul was a Roman citizen because he wanted the governor to think he protected Paul. He wanted the governor to know that he wanted to know for himself if Paul was guilty of the things people said he did.

See: Citizen

Where was Antipatris?

[23:31]

See Map: Antipatris

Why did the governor ask Paul what province he was from?

[23:34]

The governor asked Paul what area he was from because Roman leaders usually heard trials for people from the places over which they reigned. Some scholars think the province of Cilicia was a large territory and the Roman leader over it did not want to hear a small court case. Therefore, Felix decided to hear Paul's case. Other scholars think the governor wanted an easy way to give Paul's case to another Roman ruler.

See Map: Cilicia

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What was Herod’s government headquarters?

[23:35]

Herod’s government headquarters was a palace Herod the Great built. It was in Caesarea.

See: King Herod

See Map: Caesarea

Acts 23:1

Brothers

Here this means "Fellow Jews."

I have lived before God in all good conscience until this day

"I know that even to this day I have done what God has wanted me to do"

Acts 23:2

Ananias

This is the name of a man.

Acts 23:3

whitewashed wall

"white-painted wall" or "wall painted white"

Are you sitting to judge ... against the law?

"You are wrong to sit there to judge ... against the law."

order me to be struck

"command people to strike me"

Acts 23:4

Is this how you insult God's high priest?

"Do not insult God's high priest!"

Acts 23:5

For it is written

"For Moses wrote in the law"

Acts 23:6

a son of Pharisees

"and my father and forefathers were Pharisees"

I have the hope of the resurrection of the dead

"I confidently expect the resurrection of the dead" or "I trust that the dead will become alive again"

the dead

The phrase "the dead" can be expressed as "those who have died."

I am being judged

"you are judging me"

Acts 23:7

the crowd was divided

"the people in the crowd strongly disagreed with one another"

Acts 23:8

For the Sadducees ... but the Pharisees

This is background information about the Sadducees and Pharisees.

Acts 23:9

So a large uproar occurred

"So they began shouting loudly at one another." The word "so" marks an event that happened because of something else that happened previously. In this case, the previous event is Paul's stating his belief in the resurrection.

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What if a spirit or an angel has spoken to him?

"Maybe a spirit or an angel has spoken with him!"

Acts 23:10

When there arose a great argument

"When they began to argue violently"

chief captain

This is a Roman military leader of about 1,000 soldiers. See how you translated this in Acts 21:31.

Paul would be torn to pieces by them

"they might tear Paul to pieces" or "they would cause Paul great physical harm"

take him by force

"use physical force to take him away"

into the fortress

This fortress was connected to the outer temple court.

Acts 23:11

The following night

"That night"

testify in Rome

"testify about me in Rome"

Acts 23:12

formed a conspiracy

"organized a group with a shared purpose." The purpose for organizing this group was to kill Paul.

put themselves under an oath

"asked God to curse them if they did not do what they promised"

Acts 23:13

who formed this conspiracy

"who made this plan" or "who planned to kill Paul"

Acts 23:14

We have sworn a great oath to eat nothing until we have killed Paul

"We have sworn to eat nothing until we have killed Paul. We asked God to curse us if we do not do what we promised to do"

Acts 23:15

Now, therefore

"Because what we have just said is true" or "Because we have put ourselves under this curse"

bring him down to you

"bring Paul from the fortress to meet with you"

as if you would decide his case more precisely

"as though you want to learn more about what Paul has done"

Acts 23:16

Paul's sister's son

"the son of Paul's sister" or "Paul's nephew"

they were lying in wait

"they were ready to ambush Paul" or "they were waiting to kill Paul"

Acts 23:18

Paul the prisoner called me to him

"Paul the prisoner asked me to come talk with him"

this young man

Since the chief captain calls him a young man, this suggests Paul's nephew may have been 12 to 15 years old.

Acts 23:20

The Jews have agreed

"Some of the Jews have agreed"

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to bring down Paul

"to bring Paul down from the fortress"

they were going to ask more precisely about his case

"they wanted to learn more about what Paul has done"

Acts 23:21

lying in wait for him

"ready to ambush Paul" or "ready to kill Paul"

They have put themselves under oath neither to eat nor to drink until they have killed him

"They have sworn to eat and drink nothing until they have killed Paul. And they asked God to curse them if they do not do what they promised to do"

for your approval

"for you to agree to do what they have asked you to do"

Acts 23:23

he called to him

"he called to himself." Both "he" and "him" refer to the chief captain.

third hour of the night

This was about 9:00 p.m. at night.

Acts 23:24

Felix the governor

Felix, who resided at Caesarea, was the roman governor of the area.

Acts 23:26

Claudius Lysias to the most excellent Governor Felix, greetings

"I, Claudius Lysias, am writing to you, the most excellent Governor Felix, and I greet you"

to the most excellent Governor Felix

"to Governor Felix, you who deserve the greatest honors"

Acts 23:27

This man was arrested by the Jews

"Some of the Jews arrested this man"

was about to be killed by them

"they were ready to kill him"

I came upon them with soldiers

"I with my soldiers arrived at the place where Paul and these Jews were"

Acts 23:28

General Information:

Here the word "I" refers to Claudius Lysias, the chief captain. The word "they" refers to the Jews who accused Paul. The word "him" refers to Paul.

Acts 23:29

that he was being accused about questions concerning

"that they were accusing him of questions about"

but that there was no accusation against him that deserved death or imprisonment

"but nobody accused him of anything that should cause Roman authorities to kill him or to send him to prison"

Acts 23:30

Then it was reported to me

"Then someone told me" or "Then I learned"

sent him to you

Here "you" refers to Governor Felix.

Acts 23:31

So the soldiers obeyed their orders

The word "so" marks an event that happened because of something else that happened previously. In this case, the previous event is the chief captain's commanding the soldiers to escort Paul.

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They took Paul and brought him by night

"They got Paul and took him at night"

Antipatris

Antipatris was a city built by Herod in honor of his father, Antipater. It stood at a site located today in central Israel.

Acts 23:32

to go with him

Here "him" refers to Paul.

Acts 23:34

he asked what province Paul was from. When he learned that he was from Cilicia

"he asked Paul, 'What province are you from?' Paul said, 'I am from Cilicia.' When the governor learned this"

When he learned that he

"When the governor learned that Paul"

Acts 23:35

he said

"the governor said"

I will hear you fully

"I will listen to all you have to say"

he commanded him to be kept

"he commanded soldiers to keep him" or "commanded soldiers to restrain him"

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Chapter 24

[1] After five days, Ananias the high priest, certain elders, and an orator named Tertullus went there. These men brought charges against Paul before the governor. [2] When Paul stood before the governor, Tertullus began to accuse him and said to the governor, "Because of you we have great peace, and your foresight brings good reform to our nation; [3] so with all thankfulness we welcome everything that you do, most excellent Felix.

[4] So that I detain you no more, I beg you in your kindness to hear us briefly. [5] For we have found this man to be a pest and one who causes all the Jews throughout the world to rebel. He is a leader of the Nazarene sect. [6] He even tried to desecrate the temple, so we arrested him. [1]
[7] [2] [8] When you examine Paul about all these matters, you will be able to learn about all the things of which we are accusing him." [9] The Jews also joined in the accusation, affirming that these charges were true.

[10] But when the governor motioned for Paul to speak, Paul answered, "I understand that for many years you have been a judge to this nation, and so I gladly explain myself to you.

[11] You can learn for yourself that it has not been more than twelve days since I went up to worship in Jerusalem. [12] When they found me in the temple, I did not argue with anyone, and I did not stir up a crowd, either in the synagogues, or in the city. [13] They cannot prove to you the accusations they are now making against me.
[14] But I confess this to you, that according to the Way, which they call a sect, I serve the God of our fathers, believing all things that are according to the law and that has been written in the prophets. [15] I have a hope in God, which these men also have, that there will be a resurrection of both the righteous and the wicked. [16] So I always strive to have a blameless conscience before God and human beings.
[17] Now after many years I came to give alms to my nation and present sacrifices. [18] When I did this, certain Jews from Asia found me in a purification ceremony in the temple, not with a crowd or an uproar. [19] These men ought to be before you now and accuse me, if they have anything.
[20] Or else, these same men should say what wrong they found in me when I stood before the Jewish council, [21] unless it is about this one thing that I shouted out when I stood among them, 'It is concerning the resurrection of the dead that I am on trial before you today.'"

[22] Then Felix, who was well informed about the Way, postponed the hearing. He said, "When Lysias the commander comes down from Jerusalem, I will decide your case." [23] Then he commanded the centurion that Paul should be kept in custody, but to have some freedom so that none of his friends would be prevented from attending to his needs.

[24] After some days, Felix returned with Drusilla his wife, who was Jewish, and he sent for Paul and he heard from him about faith in Christ Jesus. [25] But when Paul reasoned with him about righteousness, self-control, and the coming judgment, Felix became frightened and said, "Go away for now. But when I have time later on, I will send for you."
[26] At the same time he hoped that Paul would give money to him, so he often sent for him and spoke with him. [27] But when two years passed, Porcius Festus became the governor after Felix, but Felix wanted to gain favor with the Jews, so he left Paul bound.

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[1] Some ancient copies add, We wanted to judge him according to our law .
[2] Some ancient copies have for verse 7 and the beginning of verse 8, 7 But Lysias, the officer, came and took him by force out of our hands, 8 commanding his accusers to come to you .

Acts 24

24:1-9

What was an orator?

[24:1]

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An orator was a person who made money speaking in front of many other people. The Jews hired Tertullus to speak against Paul in the Roman court. Scholars do not know if Tertullus was Jewish or not.

See: High Priest; Ancient Trials (Lawsuit)

What was the Nazarene sect?

[24:5]

The Nazarene sect was a group of followers of the Man of Nazareth. The Man of Nazareth is Jesus. However, the orator wanted to make Felix think these people will cause fighting. The orator wanted Felix to judge Paul.

See: JJudge (Judgment)

What did Luke write in verse 6-7?

[24:6, 24:7]

Some ancient copies of the Greek New Testament say that the Jews wanted to judge Paul by their law but Lysias took Paul away from them. Other ancient copies of the Greek New Testament do not have these words. Scholars do not know whether Luke wrote these words.

See: Differences in the Ancient Copies of the Bible

How did the Jews join the accusation against Paul?

[24:9]

The Jews joined the accusation against Paul by saying again and again these lies were really true.

See: Ancient Trials (Lawsuit)

24:10-21

How did Paul talk to the governor?

[24:10, 24:11]

Paul talked to the governor with confidence because the governor had judged the Jews for years. Paul was glad because Paul did not act against Jewish laws. Paul believed the governor would make the right judgment.

Why did Paul say it was not more than twelve days since he went to Jerusalem to worship?

[24:11]

Scholars think it would have been very easy for the governor to find out whether Paul was guilty of doing evil things. This is because it had only been a period of twelve days.

See: Worship

Why was Christianity called the Way?

[24:14]

“The way” was a name for Chrisitans (see: Acts 19:9, 23; 22:4; 24:14, 22).

See: John 14:6

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24:22-27

Why did Felix say he will decide Paul's case when Lysias came?

[24:22]

Felix said he will decide Paul's case when Lysias came because Felix did not want to make a decision. Some scholars think Felix knew about the Christians and did not want to make things difficult for Christians.

See: Ancient Trials (Lawsuit)

Why did Felix give Paul some freedom?

[24:23]

Felix gave Paul some freedom because he knew Paul did not do the crimes of which he was accused. Also, Paul was a Roman citizen.

See: Citizen

Why did Luke write Drusilla was Jewish?

[24:24]

Luke wrote Drusilla was Jewish because the wife of the governor influenced the governor's thinking. Some scholars think her faith made Felix listen to Paul. Other scholars think Felix wanted Paul to give him personal advice in the same way some other Roman leaders paid people to give them personal advice.

See: Faith (Believe in)

Why did Felix become frightened?

[24:25]

Felix became frightened because he and his wife, Drusilla, did many evil things. Paul's speech about righteousness, self-control, and the coming judgment reminded Felix of the evil things he did. However, Felix did not repent.

See: Righteous (Righteousness); Judge (Judgment); Day of Judgment; Repent (Repentance)

Why did Felix want Paul to give him money?

[24:26]

Felix wanted Paul to give him money because Felix wanted to be rich from bribes. Some scholars think Paul received an inheritance. Other scholars think Felix wanted Paul's friends to give Felix money.

See: Inherit (Inheritance, Heir)

Acts 24:1

After five days

"Five days after the Roman soldiers took Paul to Caesarea"

an orator

"a lawyer." Tertullus was an expert in Roman law who was there to accuse Paul in court.

went there

"went to Caesarea where Paul was"

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before the governor

"in the presence of the governor, who was judge in the court"

brought charges against Paul

"began to argue the case before the governor that Paul had broken the law."

Acts 24:2

Because of you

Here the word "you" refers to Felix, the governor.

we have great peace

"we, the people that you govern, have great peace"

and your foresight brings good reform to our nation

"and your planning has greatly improved our nation"

Acts 24:3

so with all thankfulness we welcome everything that you do

"so we are very thankful and we welcome everything that you do" or "so we thank you very much and welcome everything that you do"

most excellent Felix

"Governor Felix, who deserves greatest honor." Felix was the roman governor over the whole region.

Acts 24:4

So that I detain you no more

Possible meanings are 1) "so that I will not take up too much of your time" or 2) "so that I will not tire you"

in your kindness to hear us briefly

"to be kind and listen to the short speech I am giving to state these men's case"

Acts 24:5

this man to be a pest

"this man to be a trouble maker"

all the Jews throughout the world

The word "all" here is probably an exaggeration used to strengthen their accusation against Paul.

He is a leader of the Nazarene sect

"He also leads the entire group whom people call the followers of the Nazarene"

sect

This is a smaller group of people within a larger group group. Tertullus considers the Christians to be a small group within Judaism.

Acts 24:8

to learn about all the things of which we are accusing him

"to learn whether or not these charges that we bring against him are true" or "to learn whether or not he is guilty of the things we accuse him of"

Acts 24:9

The Jews

This refers to the Jewish leaders who were there at Paul's trial.

Acts 24:10

the governor motioned

"the governor gestured"

a judge to this nation

"a judge for the people of the Jewish nation"

explain myself

"explain my situation"

Acts 24:12

I did not stir up a crowd

"I did not cause a crowd to riot"

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Acts 24:13

the accusations

"the blames for wrongdoings" or "the charges for crimes"

Acts 24:14

I confess this to you

"I acknowledge this to you"

that according to the Way

The phrase "the Way" was a title used for Christianity during Paul's time.

the law

Paul is referring to the law of Moses.

Acts 24:15

I have a hope in God, which these men also have, that there will be a resurrection

"Just as these men, I trust in God that there will be a resurrection"

these men

the Jews who are accusing Paul in court

that there will be a resurrection of both the righteous and the wicked

"that God will resurrect all who have died, both the righteous and the unrighteous"

the righteous and the wicked

"righteous people and wicked people" or "those who have done what is right and those who have done what is evil"

Acts 24:16

I always strive

"I always work hard" or "I do my best"

to have a blameless conscience

"to be blameless" or "to always do what is right"

before God

"in the presence of God"

Acts 24:17

Now

This word marks a shift in Paul's argument. Here he explains the situation in Jerusalem when some of the Jews arrested him.

after many years

"after many years away from Jerusalem"

I came to give alms to my nation and present sacrifices

"I went to help my people by bringing them money as a gift; I also went to present sacrifices"

Acts 24:18

in a purification ceremony in the temple

"in the temple after I had finished a ceremony to purify myself"

in the temple, not with a crowd or an uproar

"in the temple. I had not gathered a crowd nor was I trying to start a riot"

Acts 24:19

These men

"The Jews from Asia"

if they have anything

"if they have anything to say"

Acts 24:20

these same men

This refers to the members of the council who were present in Jerusalem at Paul's trial.

should say what wrong they found in me

"should say the wrong thing I did that they were able to prove"

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Acts 24:21

It is concerning the resurrection of the dead

"It is because I believe that God will bring back to life those who have died"

I am on trial before you today

"you are judging me today"

Acts 24:22

When Lysias the commander comes down

"when Lysias the commander comes down" or "at the time Lysias the commander comes down"

Lysias

This is the name of the chief captain. See how you translated this name in Acts 23:26.

I will decide your case

"I will make a decision concerning these accusations against you" or "I will judge whether you are guilty"

Acts 24:23

to have some freedom

"to have some freedom not otherwise granted to prisoners"

Acts 24:24

After some days

"After several days"

Drusilla his wife

Drusilla is a woman's name.

Acts 24:25

Felix became frightened

Felix may have felt conviction of his sins.

for now

"for the present time"

Acts 24:26

so he often sent for him and spoke with him

"so Felix often sent for Paul and spoke with Paul"

Acts 24:27

Porcius Festus

This was the Roman Governor who replaced Felix.

wanted to gain favor with the Jews

"wanted the Jewish leaders to like him"

he left Paul bound

"he left Paul in prison"

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Chapter 25

[1] Now, Festus entered the province, and after three days, he went from Caesarea up to Jerusalem. [2] The chief
priests and the prominent Jews brought their charges against Paul, and they asked Festus earnestly— [3] asking
him to do them a favor against Paul—to summon him to Jerusalem, for they were preparing an ambush to kill
him along the way.

[4] Festus answered that Paul was being held in custody at Caesarea, and that he himself was going there soon. [5]
"Therefore, those who can," he said, "should go there with us. If there is something wrong with the man, you
should accuse him."

[6] Festus stayed not more than eight or ten days and then he went down to Caesarea, and on the next day he sat on
the judgment seat and commanded Paul to be brought to him. [7] When he arrived, the Jews from Jerusalem stood
nearby, and they brought many serious charges which they could not prove.

[8] Paul defended himself and said, "I have committed no sin against the law of the Jews or against the temple or
against Caesar."

[9] But Festus wanted to gain the favor of the Jews, and so he answered Paul and said, "Do you want to go up to
Jerusalem and to be judged by me about these things there?" [10] Paul said, "I stand before the judgment seat of
Caesar where I must be judged. I have wronged no Jews, just as you also very well know.
[11] Though if I have done wrong and if I have done what is worthy of death, I do not refuse to die. But if their
accusations are nothing, no one can hand me over to them. I appeal to Caesar." [12] After Festus talked with the
council, he answered, "You have appealed to Caesar. To Caesar you will go!"

[13] Now after some days, King Agrippa and Bernice arrived at Caesarea to pay an official visit to Festus. [14] After they
had been there for many days, Festus presented Paul's case to the king; he said, "A certain man was left behind
here by Felix as a prisoner. [15] When I was in Jerusalem, the chief priests and the elders of the Jews brought
charges against this man to me, and they asked for a sentence of condemnation against him. [16] I answered them
that it was not the custom of the Romans to hand over anyone before the accused had faced his accusers and
received an opportunity to defend himself against the charges.
[17] Therefore, when they came together here, I did not wait, but the next day I sat in the judgment seat and I
ordered the man to be brought in. [18] When the accusers stood up, they charged him with nothing that I considered
wickedness. [19] Instead, they had certain disputes with him about their own religion and about a certain Jesus who
was dead, whom Paul claims to be alive. [20] I was perplexed about how to investigate this matter, and so I asked
him if he would be willing to go to Jerusalem to stand trial there about these charges.
[21] But when Paul appealed to be kept in custody while awaiting the decision of the emperor, I ordered him to be
held in custody until I could send him to Caesar." [22] Agrippa spoke to Festus: "I would also like to listen to this
man." "Tomorrow," Festus said, "you will hear him."

[23] So on the next day, Agrippa and Bernice came with much ceremony; they came into the hall with the military
officers and with the prominent men of the city. When Festus spoke the command, Paul was brought to them. [24]
Festus said, "King Agrippa, and all you men who are here with us, you see this man; all the multitude of Jews
appealed to me in Jerusalem and here also, and they shouted to me that he should no longer live.
[25] I found he had done nothing worthy of death; but because he appealed to the emperor, I decided to send him to
Rome. [26] But I do not have anything certain to write to my lord. For this reason, I have brought him to you,
especially to you, King Agrippa, so that I might have something more to write about the case. [27] For it seems
unreasonable for me to send a prisoner and to not also state the charges against him."

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Acts 25

25:1-12

Where was Caesarea and Jerusalem?

[25:1]

See Map: Caesarea; Jerusalem

Why did Festus refuse to bring Paul to Jerusalem?

[25:3]

Festus refused to bring Paul to Jerusalem. Some scholars think that because Paul was a Roman citizen, Festus could not transfer Paul to the court in Jerusalem. Other scholars think Festus did not want to stay in Jerusalem long enough for there to be a trial.

See: Citizen; Ancient Trials (Lawsuit)

What was a “judgment seat”?

[25:6]

A “judgment seat” was an actual chair in a court upon which the governing ruler sat to make legal decisions for the court.

See: Judge (Judgment); Ancient Trials (Lawsuit)

Why did Paul appeal to Caesar?

[25:10]

Any Roman citizen accused of crimes for which they could be killed, had the right to appeal to Caesar. The Jewish leaders wanted Paul to be killed. People accused Paul of doing wrong things, but no one tried to find out if he did these things. Felix had the opportunity and the right to release Paul earlier. Because Felix did not release Paul, Paul wanted the Roman emperor to judge him and release him.

See: Citizen; Rome (Roman Empire, Caesar)

25:13-22

Who were the chief priests and elders of the Jews?

[25:15]

See: Chief Priest; Elder

What was a sentence of condemnation?

[25:15]

A “sentence of condemnation” was a decision made by the courts to convict a person of a crime. In this case, the Jews were hoping for Paul to be judged and killed.

See: Ancient Trials (Lawsuit); Condemn (Condemnation); Judge (Judgment)

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What was the “religion” about which Festus spoke?\

[25:19]

Some scholars think when Festus spoke about a “religion”(δεισιδαιμονία/g1175), he was speaking about the Jewish religion. That is, it was how the Jews followed the Law of Moses and did certain things to worship God. Fewer scholars think when Festus spoke about a religion, he was speaking about Christians.

See: Law of Moses; Worship

Why did Agrippa say he wanted to hear Paul?

[25:22]

Agrippa said he wanted to hear Paul. Agrippa wanted to be able to give advice to Festus about Paul (see: 25:26). Also, sometimes Roman leaders wanted to hear people teach about God (see: Luke 23:8).

See: Ancient Trials (Lawsuit)

25:23-27

Why did Festus not have something more to write about Paul’s case?

[25:26]

Festus did not have anything more to write about Paul’s case because there was no evidence that Paul did something wrong. Therefore, Festus did not think Paul was guilty of the things people said he did.

See: Ancient Trials (Lawsuit)

Acts 25:1

Festus entered the province

Possible meanings are 1) Festus arrived in the area to begin his rule or 2) Festus simply arrived in the area.

Acts 25:2

The chief priests and the prominent Jews brought their charges against Paul

"The chief priests and the important Jews accused Paul to Festus"

Acts 25:3

to summon him to Jerusalem

Some versions translate this as "to have him summoned to Jerusalem." The word "him" refers to Paul. The Jews wanted Festus to have his soldiers take Paul to Jerusalem.

for they were preparing an ambush to kill him along the way

They were going to hide along the road and kill Paul as he was passing by, but Festus was not aware of this part of their plan.

Acts 25:4

Festus answered that Paul was being held in custody at Caesarea, and that he himself was going there soon.

"But Festus said, 'Paul is being held in custody in Caesarea, and I myself will soon return there.'"

Acts 25:5

"Therefore, those who can," he said, "should go there with us

"Then he said, 'Therefore, those who are able to go to Caesarea should go there with us"

If there is something wrong with the man

"If Paul has done something wrong"

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you should accuse him

"you should accuse him of violating laws" or "you should bring charges against him"

Acts 25:6

sat on the judgment seat

"sat upon the seat where he acted as judge" or "sat down as judge"

Paul to be brought to him

"his soldiers bring Paul to him"

Acts 25:7

When he arrived

"When Paul came and stood before Festus"

they brought many serious charges

"they spoke against Paul many serious things"

Acts 25:8

against the temple

"against the entry rules of the temple"

Acts 25:9

wanted to gain the favor of the Jews

"wanted to please the Jewish leaders"

and to be judged by me about these things there

"where I will judge you with regard to these charges"

Acts 25:10

I stand before the judgment seat of Caesar where I must be judged

"I ask to go before Caesar, so he can judge me"

Acts 25:11

Though if I have done wrong ... I do not refuse to die

Paul does not believe that he has done wrong, but he shows that he will submit to the law and will not refuse to be punished if he really has done wrong.

if I have done what is worthy of death

"if I have done some wrong that deserves the death penalty"

if their accusations are nothing

"if the charges against me are not true"

no one can hand me over to them

Possible meanings are 1) Festus does not have the legal authority to hand Paul over to these false accusers or 2) the governor should not give in to the request of the Jews.

I appeal to Caesar

"I ask to go before Caesar so he can judge me"

Acts 25:12

with the council

"with his own government advisors"

Acts 25:13

Now

This word marks the beginning of a new event in the story.

to pay an official visit to Festus

"to visit Festus concerning official matters"

Acts 25:14

After they

"After King Agrippa and Bernice"

A certain man was left behind here by Felix as a prisoner

"When Felix left office, he left a man in prison here"

Acts 25:15

brought charges against this man to me

"spoke to me against this man"

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they asked for a sentence of condemnation against him

"they asked me to sentence him to death" or "they asked me to condemn him to death"

Acts 25:16

to hand over anyone

"let someone punish anyone" or "to condemn anyone to death"

before the accused had faced his accusers

"before the person whom others have accused of a crime had met directly with those who accused him"

Acts 25:17

Therefore

"Because what I have just said is true." Festus has just said that an accused man should be able to face his accusers and make his defense.

when they came together here

"when the Jewish leaders came to meet with me here"

I ordered the man to be brought in

"I ordered the soldiers to bring Paul before me"

Acts 25:19

their own religion

Here "religion" means the belief system people have toward life and the supernatural.

Acts 25:20

to stand trial there about these charges

"to go to trial about these charges" or "for a judge to decide if these charges against him are true or not"

Acts 25:21

But when Paul appealed to be kept in custody while awaiting the decision of the emperor

"But when Paul insisted that he stay under Roman guard until the time when the emperor could decide his case"

I ordered him to be held in custody

"I ordered the soldiers to keep him in custody" or "I told the soldiers to guard him"

Acts 25:22

"Tomorrow," Festus said, "you will hear him."

"Festus said, 'I will arrange for you to listen to Paul tomorrow.'"

Acts 25:23

with much ceremony

"with a great ceremony to honor them"

the hall

This was a large room where people gathered for ceremonies, trials, and other events.

Paul was brought to them

"the soldiers brought Paul to appear before them"

Acts 25:24

all the multitude of Jews

"a great number of the Jews" or "many of the Jewish leaders"

they shouted to me

"they spoke very strongly to me"

he should no longer live

"he should die immediately"

Acts 25:25

because he appealed to the emperor

"because he said that he wanted the emperor to judge him"

the emperor

The emperor was the ruler of the Roman empire. He ruled over many countries and provinces.

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Acts 25:26

to write to my lord

"to write to the emperor"

I have brought him to you, especially to you, King Agrippa

"I have brought Paul to all of you, but especially to you, King Agrippa"

so that I might have something more to write

"so that I will have something else to write" or "so that I will know what I should write"

Acts 25:27

it seems unreasonable for me to send a prisoner and to not also state

"it seems reasonable to me to send a prisoner and to also state"

the charges against him

Possible meanings are 1) the accusations that the Jewish leaders have brought against him or 2) the charges under Roman law that apply to Paul's case.

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Chapter 26

[1] So Agrippa said to Paul, "You may speak for yourself." Then Paul stretched out his hand and made his defense.

[2] "I consider myself happy, King Agrippa, to make my case before you today against all the accusations of the Jews,
[3] especially because you are an expert in all the Jewish customs and questions. So I beg you to hear me patiently.
[4] Truly, all the Jews know how I lived from my youth in my own nation and at Jerusalem. [5] They have known
about me from the beginning, if they are willing to admit it, that I lived as a Pharisee, the strictest party of our
religion.
[6] Now I stand here to be judged because of my hope in the promise made by God to our fathers. [7] It is this promise
that our twelve tribes hope to receive as they worship God earnestly night and day, and it is for this hope, king,
that the Jews are accusing me. [8] Why should any of you judge it to be incredible that God raises the dead?
[9] Now indeed, I myself thought that I should do many things against the name of Jesus of Nazareth. [10] I did these in
Jerusalem. I locked up in prison many of God's holy people by the authority I received from the chief priests; and
when they were killed, I cast my vote against them. [11] I punished them many times in all the synagogues, and I
tried to force them to blaspheme. I was furiously enraged against them, and I persecuted them even to foreign
cities.
[12] While I was doing this, I went to Damascus with authority and orders from the chief priests; [13] and on the way
there, in the middle of the day, king, I saw a light from heaven that was brighter than the sun, and it shone
around both me and the men who were traveling with me. [14] When we all fell to the ground, I heard a voice
speaking to me that said in the Hebrew language, 'Saul, Saul, why do you persecute me? It is hard for you to kick
a goad.'
[15] Then I said, 'Who are you, Lord?' The Lord replied, 'I am Jesus whom you persecute. [16] Now get up and stand on
your feet; because for this purpose I appeared to you, to appoint you to be a servant and a witness concerning the
things that you know about me now and the things that I will show to you later; [17] and I will rescue you from the
people and from the Gentiles to whom I am sending you, [18] to open their eyes and to turn them from darkness to
light and from the dominion of Satan to God, so that they may receive from God the forgiveness of sins and the
inheritance that I give to them who are sanctified by faith in me.'
[19] Therefore, King Agrippa, I did not disobey the heavenly vision; [20] but, to those in Damascus first, and then at
Jerusalem, and throughout all the country of Judea, and also to the Gentiles, I gave them the message that that
they should repent and turn to God, doing deeds worthy of repentance. [21] For this cause the Jews arrested me in
the temple and tried to kill me.
[22] Therefore I have received the help that comes from God until this very day, and I stand and testify to both small
and great about nothing more than what the prophets and Moses said would happen— [23] that Christ must suffer,
and by being the first to rise from the dead he would proclaim light to our own people and to the Gentiles."

[24] As Paul completed his defense, Festus said with a loud voice, "Paul, you are insane; your great learning makes
you insane." [25] But Paul said, "I am not insane, most excellent Festus, but I am declaring words of truth and sound
judgment. [26] For the king knows about these things; and so I speak boldly to him, for I am persuaded that none of
this is hidden from him; for this has not been done in a corner.
[27] Do you believe the prophets, King Agrippa? I know that you believe." [28] Agrippa said to Paul, "In a short time
would you persuade me and make me a Christian?"

[29] Paul said, "I pray to God, that whether in a short or long time, not you only, but also all that hear me today,
would be like me, but without these prison chains."

[30] Then the king stood up, and the governor, and Bernice also, and those who were sitting with them; [31] when they
left the hall, they talked to one another and said, "This man does nothing worthy of death or of bonds."

[32] Agrippa said to Festus, "This man could have been freed if he had not appealed to Caesar."

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Acts 26

26:1-11

Why did Paul stretch out his hand?

[26:1]

Some scholars think it was common in those days to raise a hand toward the king in order to greet him. Other scholars think Paul stretched out his hand toward the king because it indicated he was about to make a speech.

What did Paul mean by saying he was happy?

[26:2]

When Paul said he was happy, he meant he felt fortunate or blessed to make his case before King Agrippa. King Agrippa was also a Roman and he knew Roman laws.

See: Ancient Trials (Lawsuit); Bless (Blessing)

Who were the fathers?

[26:6]

Some scholars think the fathers about which Paul spoke were Abraham, Isaac, and Jacob. Other scholars think Paul was speaking about other ancestors of Israel.

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

What was the promise God made to the fathers?

[26:6]

God promised many things to these fathers. God promised the messiah, resurrection from the dead, the kingdom of God, and eternal life with God the Father.

See: Messiah (Christ); Resurrect (Resurrection) ; Kingdom of God; Eternal Life; God the Father

What did Paul mean when he said, “I cast my vote against them”?

[26:10]

Some scholars think Paul meant that he wanted Christians to be punished and killed. More scholars do not think Paul was a ruler on the Jewish council.

See: Jewish Council (Sanhedrin); Punish (Punishment)

What did it mean to “blaspheme”?

[26:11]

See: Blaspheme (Blasphemy)

26:12-18

Why did Jesus say, “It is hard for you to kick a goad”?

[26:14]

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Scholars think that when Jesus said, “It is hard for you to kick a goad” he used a metaphor. In ancient times, people used a goad to make an ox move. If an ox kicked against the stick, this caused more discomfort for the ox. Scholars think Jesus said this to Paul in order to tell Paul that he was resisting God. That is, when Paul wanted to persecute Christians, this fought against God. It was not what God wanted Paul to do.

See: Metaphor; Persecute (Persecution)

How did Paul persecute Jesus?

[26:14]

Paul persecuted Jesus when he persecuted Christians. When he did this, he persecuted Jesus (see: Luke 10:16).

See: Persecute (Persecution)

Why did Paul use his old name “Saul” when he talked about when Jesus appeared to him?

[26:14]

Paul said his old name “Saul” when he talked about when Jesus appeared to him because Paul wanted to say exactly what Jesus said to Paul.

How was Paul able to “open their eyes”?

[26:18]

Paul was able to open people’s eyes. This is a metaphor. God gave Paul the ability to teach the Gentiles about sin. Before Paul taught them, the Gentiles did not know they sinned. They now knew they sinned.

See: Metaphor; Gentile; Sin

What did it mean to turn, “from darkness to light”?

[26:18]

See: Light and Darkness (Metaphor)

26:19-23

What was the heavenly vision?

[26:19]

Scholars think the heavenly vision was the revelation Jesus gave Paul on the road to Damascus.

See: Heaven; Vision)

Who were the small and the great?

[26:22]

When Paul wrote about the small and the great, he was speaking about all people. The small included poor and servants. The great included rich people and free people, including King Agrippa.

See: Galatians 3:28; Job 3:19

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26:24-32

What did Festus mean when he said, “your great learning makes you insane”?

[26:24]

Scholars give several reasons why Festus said Paul was insane.

1. Festus thought it was insane to believe dead people will become alive again.
2. Festus thought it was insane to believe Jesus became King by suffering and dying.
3. Festus thought it was insane to write a report to government leaders in Rome about becoming alive again.
4. Because King Agrippa was a Jew, he understood Paul. However, he did not think Paul was thinking in the right way.

See: Resurrect (Resurrection)

Advice to translators: Someone who is insane is crazy or is ill and cannot think the right way.

What was meant by the words, “this has not been done in a corner”?

[26:26]

When Paul said, “this has not been done in a corner” he used a metaphor. He meant that all the events that were fulfilled God’s promises and people could see these promises being fulfilled. People saw Jesus resurrected. Paul also said that all these events were prophesied by Moses and the ancient prophets of Israel.

See: Metaphor; Fulfill (Fulfillment); Prophecy (Prophesy) ; Prophet

Why did Paul want people to be like him but without prison chains?

[26:29]

Paul wanted people to be like him, but without prison chains. Paul prayed that Agrippa would believe Jesus as Paul believed Jesus. However, Paul did not wish Agrippa to be imprisoned. Paul was imprisoned, but he did not do anything wrong.

Why did the king stand up?

[26:30]

Scholars think that both Agrippa and Festus had heard everything they wanted to hear from Paul. When they stood up, this meant that their meeting had ended.

Acts 26:1

Agrippa

Agrippa was the current reigning king in Palestine, though he ruled over only a few territories.

stretched out his hand

"held out his hand" or "gestured with his hand"

made his defense

"began to defend himself against those who were accusing him"

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Acts 26:2

I consider myself happy

Paul was happy because he considered his appearance before Agrippa to be an opportunity to speak about the gospel.

to make my case

"to defend myself"

against all the accusations of the Jews

"against all the Jews who are accusing me"

the Jews

"the Jewish leaders"

Acts 26:3

questions

"questions about religious matters"

Acts 26:4

all the Jews

Possible meanings are 1) Jews in general who knew about Paul. Alternate translation: "the Jews" or 2) Pharisees who knew Paul. Alternate translation: "the Jewish leaders"

in my own nation

Possible meanings are 1) among his own people, not necessarily in the geographical land of Israel or 2) in the land of Israel.

Acts 26:5

the strictest party of our religion

"a group within Judaism that lives by very strict rules"

Acts 26:6

I stand here to be judged

"I am here, where they are putting me on trial"

because of my hope in the promise made by God to our fathers

"because of my hope that God will do what he promised our forefathers he would do" or "because I confidently wait for God to do what he promised our forefather he would do"

Acts 26:7

this promise that our twelve tribes hope to receive

"the promise that our twelve tribes confidently wait for God to fulfill"

worship God earnestly night and day

"continually worship God earnestly"

king

Paul is addressing King Agrippa by his title, not by his name. Your language may require that you add the king's name, as in "King Agrippa," or that you use another expression such as "Your Majesty."

that the Jews

"that the leaders of the Jews"

Acts 26:8

Why should any of you judge it to be incredible that God raises the dead?

"You should not judge it to be unbelievable that God raises the dead" Or "You should not say that it is impossible to believe that God raises the dead."

raises the dead

"makes dead people come alive again"

Acts 26:9

Now indeed

Paul uses this phrase to mark another shift in his defense. He is now beginning to describe how he formerly persecuted Jesus's people.

against the name of Jesus

"to stop people from teaching about Jesus"

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Acts 26:10

when they were killed, I cast my vote against them

"I voted in agreement with the other Jewish leaders to condemn believers to die"

Acts 26:11

I punished them many times

Possible meanings are 1) Paul punished some believers many times or 2) Paul punished many different believers.

Acts 26:12

While I was doing this

Paul uses this phrase to mark another shift in his defense. He is now telling about when he saw Jesus and became his disciple.

While

This word is used to mark two events that are happening at the same time. In this case, Paul went to Damascus during the time when he persecuted Christians.

with authority and orders

Paul had letters from the Jewish leaders granting him authority to persecute the Jewish believers.

Acts 26:14

I heard a voice speaking to me that said

"I heard someone speaking to me who said"

Saul, Saul, why do you persecute me?

"Saul, Saul, you are persecuting me." or "Saul, Saul, stop persecuting me."

It is hard for you to kick a goad

"You will only harm yourself like an ox kicking a goad"

Acts 26:18

to open their eyes

"to make them able to understand the truth"

to turn them from darkness to light and from the dominion of Satan to God

"to help them stop doing what is evil, stop obeying Satan, and start trusting and obeying God"

they may receive from God the forgiveness of sins

"God may forgive their sins and they may receive"

the inheritance that I give

"they may inherit that which I give"

the inheritance

The blessings that Jesus gives to those who believe in him are spoken of as if they were an inheritance that children receive from their father.

sanctified by faith in me

Jesus choosing some people to belong to him is spoken of as if he literally set them apart from other people.

by faith in me

"because they believe in me." Here Paul finishes quoting the Lord.

Acts 26:19

Therefore

"Because what I have just said is true." Paul had just explained what the Lord had commanded him in his vision.

I did not disobey

"I obeyed"

the heavenly vision

"what the person from heaven told me in the vision"

Acts 26:20

turn to God

"trust in God"

doing deeds worthy of repentance

"and start doing good deeds to show they truly have repented"

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Acts 26:21

the Jews

"some Jews"

Acts 26:22

to both small and great about nothing

"to all people, whether unimportant or important, about nothing"

about nothing more than what

"about the exact thing that"

what the prophets

Paul is referring to the collective writings of the Old Testament prophets.

Acts 26:23

that Christ must suffer

"that Christ must suffer and die"

from the dead

The phrase "the dead" refers to the spirits of people who have died. To rise from among them speaks of becoming alive again.

he would proclaim light

"he would proclaim the message about how God saves people"

Acts 26:24

your great learning makes you insane

"you have learned so much that you are now crazy"

Acts 26:25

I am not insane ... but

"I am sane ... and" or "I am able to think well ... and"

most excellent Festus

"Festus, who deserves highest honors"

Acts 26:26

For the king ... to him ... from him

Paul is still speaking to King Agrippa, but he is referring to him in the third person. Alternate translation: "For you ... to you ... from you"

I am persuaded

"I am sure"

that none of this is hidden from him

"that he is aware of this" or "that you are aware of this"

has not been done in a corner

"has not happened in a dark place" or "in secret"

Acts 26:27

Do you believe the prophets, King Agrippa?

"You already believe what the Jewish prophets said, King Agrippa."

Acts 26:28

In a short time would you persuade me and make me a Christian?

"Surely you do not think you can convince me so easily to believe in Jesus!"

Acts 26:29

but without these prison chains

"but, of course, I do not want you to be a prisoner, as I am"

Acts 26:30

Then the king stood up, and the governor

"Then King Agrippa stood up, and Governor Festus"

Acts 26:31

the hall

This was a large room for ceremonies, trials, and other events.

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This man does nothing worthy of death or of bonds

"This man does not deserve to die or to be in prison"

Acts 26:32

This man could have been freed

"This man could have gone free" or "I could have freed this man"

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Chapter 27

[1] When it was decided that we should sail for Italy, they committed Paul and some other prisoners to a centurion
named Julius, who belonged to the Augustan company of soldiers. [2] We boarded a ship from Adramyttium which
was about to sail along the coast of Asia. So we went to sea. Aristarchus from Thessalonica in Macedonia went
with us.

[3] The next day we landed at the city of Sidon, where Julius treated Paul kindly and allowed him to go to his
friends to receive their care. [4] From there we went to sea and sailed under the lee of Cyprus, close to the island,
because the winds were against us. [5] When we had sailed across the sea past Cilicia and Pamphylia, we landed at
Myra, a city of Lycia. [6] There, the centurion found a ship from Alexandria that was going to sail to Italy. He put us
on it.
[7] When we had sailed slowly for many days and had finally arrived with difficulty near Cnidus and the wind no
longer allowed us to go that way, we sailed along the sheltered side of Crete, opposite Salmone. [8] We sailed along
the coast with difficulty, until we came to a certain place called Fair Havens, which is near the city of Lasea.

[9] We had now taken much time, the time of the Jewish fast also had passed, and it had now become dangerous to
sail. So Paul warned them, [10] and said, "Men, I see that the voyage we are about to take will be with injury and
much loss, not only of the cargo and the ship, but also of our lives." [11] But the centurion was more persuaded by
the master and by the owner of the ship than by those things that were spoken by Paul.
[12] Because the harbor was not easy to spend the winter in, most of the sailors advised to sail from there, and if by
any means we could reach the city of Phoenix, to spend the winter there. Phoenix is a harbor in Crete, facing both
southwest and northwest. [13] When a south wind began to blow gently, the sailors thought that they had what they
needed. So they weighed anchor and sailed along Crete, close to the shore.
[14] But after a short time a wind of hurricane force, called the northeaster, began to beat down from the island. [15]
When the ship was caught by the storm and could no longer head into the wind, we had to give way to the storm
and were driven along by the wind. [16] We sailed along the lee of a small island called Cauda, and with difficulty
we were able to secure the lifeboat.
[17] When they had hoisted the lifeboat up, they used its ropes to bind the hull of the ship. They were afraid that
they should run upon the sandbars of Syrtis, so they lowered the sea anchor and were driven along. [18] We took
such a violent battering by the storm that the next day they began throwing the cargo overboard.
[19] On the third day the sailors threw overboard the ship's equipment with their own hands. [20] When the sun and
stars did not shine on us for many days, and the great storm still beat upon us, any more hope that we should be
saved was abandoned.
[21] When they had gone long without food, then Paul stood up among the sailors and said, "Men, you should have
listened to me, and not have set sail from Crete, so as to get this injury and loss. [22] Now I urge you to take courage,
for there will be no loss of life among you, but only the loss of the ship.
[23] For last night an angel of the God to whom I belong, whom also I worship—his angel stood beside me [24] and
said, 'Do not be afraid, Paul. You must stand before Caesar, and see, God in his kindness has given to you all those
who are sailing with you.' [25] Therefore have courage, men! For I trust God that it will happen just as it was told to
me. [26] But we must run aground upon some island."

[27] When the fourteenth night had come, as we were driven this way and that in the Adriatic Sea, about midnight
the sailors thought that they were approaching some land. [28] They took soundings and found twenty fathoms;
after a little while, they took more soundings and found fifteen fathoms. [29] They were afraid that we might crash
on the rocks, so they lowered four anchors from the stern and prayed that morning would come soon.
[30] The sailors were looking for a way to abandon the ship and had lowered the lifeboat into the sea, and
pretended that they would throw down the anchors from the bow. [31] But Paul said to the centurion and to the
soldiers, "Unless these men stay in the ship, you cannot be saved." [32] Then the soldiers cut away the ropes of the
boat and let it drift away.
[33] When daylight was coming on, Paul encouraged them all to take some food. He said, "This day is the fourteenth
day that you have been on constant guard and have gone without food—you have not eaten anything. [34] So I urge
you to share some food, for this is necessary for you to survive. For not one of you will lose a single hair from his

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head." [35] When he had said this, he took bread and he thanked God in the sight of everyone. Then he broke the bread and began to eat.
[36] Then they were all encouraged and they also took food. [37] We were 276 souls on the ship. [38] When they had eaten enough, they made the ship lighter by throwing out the wheat into the sea.
[39] When it was day, they did not recognize the land, but they saw a bay with a beach, and they discussed whether they could drive the ship onto it. [40] So they cut loose the anchors and left them in the sea. At the same time they loosed the ropes of the rudders and raised the foresail to the wind; and so they headed to the beach. [41] But the ship struck a sandbar and ran aground. The bow was stuck there and remained unmovable, and the stern was broken up by the force of the waves.
[42] The soldiers' plan was to kill the prisoners so that none of them could swim away and escape. [43] But the centurion wanted to save Paul, so he stopped their plan; and he ordered those who could swim to jump overboard first and get to land. [44] Then the rest of the men should follow, some on planks, and some on other things from the ship. In this way it happened that all of us were brought safely to land.

Acts 27

27:1-12

Why did Luke write “we”?

[27:1]

Luke wrote “we” because he went with Paul on the ship. Luke was writing about things that he saw. Some scholars think Luke and Aristarchus were Paul’s servants on the ship. Other scholars think “we” included everyone on the ship.

What was the Imperial Regiment?

[27:1]

The Imperial Regiment was a group of eighty soldiers. This regiment was under the command of a centurion named Julius.

Where was Adramyttium?

[27:2]

See Map: Adramyttium

Why did Paul go to his friends “to receive their care”?

[27:3]

When Paul received the care of his friends, it meant they cared for Paul and helped him.

Where was Cyprus, Cilicia, Pamphylia, Myra, and Lycia?

[27:4, 27:5]

See Map: Cyprus; Cilicia; Pamphylia; Myra; Lycia

What was an Alexandrian ship?

[27:6]

An Alexandrian ship was a ship from Egypt. These ships were very large and carried a lot of grain.

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See: Grain (Grain Offering)

See Map: Mediterranean Sea; Alexandria; Egypt; Rome; Italy; Cnidus; Salmone; Fair Havens; Lasea

When was the Jewish Fast?

[27:9]

The Jewish fast was usually in September or October. It was also called the Day of Atonement.

See: Atone (Atonement); Fasting

How did Paul know the voyage will bring loss?

[27:10]

Paul knew the voyage will bring loss because he was already in three shipwrecks (see: 2 Corinthians 11:25) and he knew winter storms were dangerous.

See Map: Phoenix; Crete

27:13-38

Why did Paul remind the sailors they did not listen to him?

[27:21]

Paul reminded the sailors they did not listen to him because he wanted them to know he spoke wisely when he first spoke to them. He was hoping they would listen to the things he said now. That is, he was going to give them wise advice once again.

See Map: Crete; Cauda

How did Paul talk about salvation?

[27:22]

Paul talked about salvation from the storm and shipwreck. He was not talking about the forgiveness of sins. Paul wanted them to eat so they will have the strength to survive.

See: Save (Salvation, Saved from Sins); Forgive (Forgiveness, Pardon); Sin

What did Paul mean when he said, “not one of you will lose a single hair from his head”?

[27:34]

When Paul said they will not lose a single hair from their head, he used a metaphor. It meant the men would not die in the storm or shipwreck.

Why did they want the ship to be lighter in weight?

[27:38]

They wanted the ship to be lighter in weight so that the ship would not sink and they would be able to get closer to land.

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27:39-44

Why did the soldiers want to kill the prisoners to keep them from escaping?

[27:42]

The soldiers wanted to kill the prisoners to keep them from escaping because Roman leaders killed Roman soldiers when a prisoner escaped (see: Acts 12:18-19; 16:27). However, God wanted to bring Paul to Rome. The Roman soldier did God's will when he stopped the soldiers from killing the prisoners.

See: Will of God

See Map: Rome

Acts 27:1

When it was decided

"When the king and the governor decided"

sail for Italy

Italy is the name of the province Rome was in. See how you translated "Italy" in Acts 18:2.

they committed Paul and some other prisoners to a centurion named Julius, who belonged to the Augustan company of soldiers.

"they put a centurion named Julius, of the Imperial Regiment, in charge of Paul and some other prisoners"

they committed

Possible meanings are that 1) "they" refers to the governor and the king or 2) "they" refers to other Roman officials.

a centurion named Julius

Julius is a man's name.

the Augustan company of soldiers

Some versions translate the word Augustan as "Imperial" or "emperor's."

Acts 27:2

a ship from Adramyttium

Possible meanings are 1) a ship that had come from Adramyttium or 2) a ship that was registered or licensed in Adramyttium.

about to sail

"soon going to sail" or "would depart soon"

went to sea

"began our journey on the sea"

Aristarchus

Aristarchus came from Macedonia but had been working with Paul in Ephesus. See how you translated his name in Acts 19:29.

Acts 27:3

Julius treated Paul kindly

"Julius treated Paul with a friendly concern."

go to his friends to receive their care

"go to his friends so they could care for him" or "go to his friends so they could help him with whatever he needed"

Acts 27:4

sailed under the lee of Cyprus, close to the island

"the lee of Cyprus" is the side of that island that blocks the strong wind, so sailing vessels are not forced off their course.

Acts 27:5

we landed at Myra, a city of Lycia

"came to Myra, a city of Lycia, where we got off the ship"

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a city of Lycia

Lycia was a Roman province, located on the southwestern coast of modern-day Turkey.

Acts 27:6

Alexandria

This is the name of a city.

Acts 27:7

When we had sailed slowly ... finally arrived with difficulty

You can make explicit that the reason they were sailing slowly and with difficulty was because the wind was blowing against them.

near Cnidus

This is an ancient settlement located in modern-day Turkey.

the wind no longer allowed us to go that way

"we could no longer go that way because of the strong wind"

we sailed along the sheltered side of Crete

"we sailed along the side of Crete where there was less wind"

opposite Salmone

This is a coastal city in Crete.

Acts 27:8

We sailed along the coast with difficulty

You can make explicit that even though the winds were not as strong as before, they were still strong enough to make sailing difficult.

Fair Havens

This was a port near Lasea, located on the south coast of Crete.

near the city of Lasea

This is a coastal city in Crete.

Acts 27:9

We had now taken

The writer includes himself, Paul, and those who were traveling with them.

the time of the Jewish fast also had passed, and it had now become dangerous to sail

This fast took place on the Day of Atonement, which was usually either in the last part of September or the first part of October according to Western calendars. After this time, there was a higher risk of seasonal storms.

Acts 27:10

with injury

If your language has a word for "injury" that results from wrongdoing, you may want to use it here.

we are about to take ... our lives

Paul includes himself and his hearers, so this is inclusive.

loss, not only of the cargo and the ship, but also of our lives

Here "loss" means destruction when referring to things and death when referring to people.

not only of the cargo and the ship

"not only the ship and the goods on the ship"

Acts 27:11

that were spoken by Paul

"that Paul said"

Acts 27:12

harbor was not easy to spend the winter in

"harbor did not sufficiently protect docked ships during winter storms"

harbor

a place near land that is usually safe for ships

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city of Phoenix

Phoenix was a port city on the south coast of Crete.

to spend the winter there

"to stay there for the cold season"

facing both southwest and northwest

These directions are based on what one sees as one faces the setting sun. Northwest is a little to the right of the setting sun, and southwest is a little to the left of the setting sun.

Acts 27:13

weighed anchor

Here "weighed" means "pulled out of the water." An anchor is a heavy object attached to a rope that is secured to the boat. The anchor is tossed into the water and sinks to the bottom of the sea to keep the ship from drifting about.

Acts 27:14

after a short time

"after a little while"

a wind of hurricane force

"a very strong, dangerous wind"

called the northeaster

"called 'a strong wind from the northeast.'" The word for "the northeaster" in the original language is "Euroclydon." You can transliterate this word for your language.

began to beat down from the island

"came in from the island of Crete, and it blew strongly against our ship"

Acts 27:15

When the ship was caught by the storm and could no longer head into the wind

"When the wind blew so strongly against the front of the ship that we could not sail against it"

we had to give way to the storm and were driven along by the wind

"we stopped trying to sail forward, and we let the wind push us whichever way it blew"

Acts 27:16

We sailed along the lee of a small island

"We sailed on the side of the island where the wind was not so strong"

a small island called Cauda

This island was located on the south coast of Crete.

lifeboat

This was a smaller boat towed behind or secured onto a ship, used to take people and goods across water too shallow for the ship and also to escape from the ship if it sank. At this point the lifeboat was in the water being towed by the ship.

Acts 27:17

they had hoisted the lifeboat up

"they had lifted up the lifeboat" or "they had pulled the lifeboat aboard the ship"

they used its ropes to bind the hull of the ship

The "hull" is the body of the ship. They tied ropes around it so that the ship would not come apart during the storm.

sandbars of Syrtis

Sandbars are very shallow areas in the sea where ships can get stuck in the sand. Syrtis is located on the coast of Libya, northern Africa.

they lowered the sea anchor

"they let the floating anchor down into the water"

were driven along

"had to go in whatever direction the wind blew us"

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Acts 27:18

We took such a violent battering by the storm

"The wind blew us so roughly back and forth that all of us were badly battered and bruised by the storm"

they began throwing the cargo overboard

The word "they" refers to the sailors. This is done to lighten the weight of the ship in an effort to prevent the ship from sinking.

Acts 27:19

the sailors threw overboard the ship's equipment with their own hands

Here "equipment" refers to the sailors' equipment needed to sail the ship: tackle, hoists, beams of wood, block and tackle, ropes, lines, sails, and the like. This indicates how desperate the situation was.

Acts 27:20

When the sun and stars did not shine on us for many days

They could not see the sun and stars because of the dark storm clouds. Sailors needed to see the sun and stars in order to know where they were and what direction they were headed.

the great storm still beat upon us

"the terrible storm still blew us roughly back and forth"

any more hope that we should be saved was abandoned

"we quit thinking that we might be rescued"

Acts 27:21

When they had gone long without food

"When we had gone a long time without food"

among the sailors

"among the men"

so as to get this injury and loss

"and as a result suffer this harm and loss"

Acts 27:22

there will be no loss of life among you, but only the loss of the ship

"none of us will die: the storm will destroy only the ship"

Acts 27:24

You must stand before Caesar

"You must stand before Caesar so he can judge you"

has given to you all those who are sailing with you

"has decided to allow all those who are sailing with you to live"

Acts 27:25

just as it was told to me

"just as the angel told me"

Acts 27:26

we must run aground upon some island

"we must steer our boat so that it wrecks on some island"

Acts 27:27

When the fourteenth night had come

"After 14 days since the storm started, that night"

as we were driven this way and that

"as the wind blew us back and forth"

the Adriatic Sea

This is the sea between Italy and Greece.

Acts 27:28

They took soundings

"They measured the depth of the sea water." They measured the depth of water by dropping a line with a weight tied to the end of it into the water.

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found twenty fathoms

"found 40 meters"

found fifteen fathoms

"found 30 meters"

Acts 27:29

anchors

An anchor is a heavy object attached to a rope that is secured to the boat. The anchor is tossed into the water and sinks to the bottom of the sea, keeping the ship from drifting about. See how you translated this in Acts 27:13.

from the stern

"from the back of the ship"

Acts 27:30

from the bow

"from the front of the ship"

Acts 27:31

Unless these men stay in the ship, you cannot be saved

"You can be saved only if these men stay in the ship" or "Only if these men stay in the ship will you survive"

Acts 27:33

When daylight was coming on

"When it was almost sunrise"

This day is the fourteenth day that

"For 14 days"

Acts 27:34

not one of you will lose a single hair from his head

"every one of you will survive this disaster unharmed"

Acts 27:35

broke the bread

"tore the bread" or "tore off a piece from the loaf of bread"

Acts 27:36

Then they were all encouraged

"This encouraged all of them"

Acts 27:37

We were 276 souls on the ship

"There were two hundred and seventy-six of us in the ship."

souls

"people"

Acts 27:39

bay

a large area of water partly surrounded by land

did not recognize the land

"saw land but could not recognize it as any place they knew"

Acts 27:40

cut loose the anchors and left them

"cut the ropes and left the anchors behind"

rudders

large oars or pieces of wood at the back of the ship used for steering

the foresail

"the sail at the front of the ship." The sail was a large piece of cloth that caught the wind to move the ship.

they headed to the beach

"they steered the ship toward the beach"

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Acts 27:41

a sandbar

an underwater pile of sand that made the water suddenly shallow

The bow

the front end of the ship

the stern

"the back end of the ship"

Acts 27:42

The soldiers' plan was

"The soldiers were planning"

Acts 27:43

so he stopped their plan

"so he stopped them from doing what they planned to do"

Acts 27:44

some on planks

"some on wooden boards"

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Chapter 28

[1] When we were brought safely through, we learned that the island was called Malta. [2] The native people offered to us not just ordinary kindness, but they lit a fire and welcomed us all because of the constant rain and cold.

[3] But when Paul had gathered a bundle of sticks and placed them on the fire, a viper came out because of the heat and fastened onto his hand. [4] When the native people saw the animal hanging from his hand, they said one to another, "This man certainly is a murderer who has been saved from the sea; Justice does not permit him to live." [5] But then he shook the animal into the fire and suffered no harm. [6] They were waiting for him to swell up or suddenly fall down dead. But after they watched him for a long time and saw that nothing was wrong with him, they changed their minds and said that he was a god.

[7] Now in a nearby place there were lands belonging to the chief man of the island, a man named Publius. He welcomed us and kindly provided for us for three days. [8] It happened that the father of Publius was lying afflicted with a fever and dysentery. When Paul went to him, he prayed, placed his hands on him, and healed him. [9] After this happened, the rest of the people on the island who were sick also came and were healed. [10] The people also honored us with many honors. When we were preparing to sail, they gave us what we needed.

[11] After three months we set sail in a ship that had spent the winter at the island, a ship of Alexandria, with "the twin gods" as its figurehead. [12] After we landed at the city of Syracuse, we stayed there three days.
[13] From there we sailed and arrived at the city of Rhegium. After one day a south wind sprang up, and in two days we came to the city of Puteoli. [14] There we found some brothers and were invited to stay with them for seven days. In this way we came to Rome. [15] From there the brothers, after they heard about us, came to meet us as far as the Market of Appius and the Three Taverns. When Paul saw the brothers, he thanked God and took courage.

[16] When we entered Rome, Paul was allowed to live by himself with the soldier who was guarding him.

[17] Then it came about that after three days Paul called together those men who were the leaders among the Jews. When they had come together, he said to them, "Brothers, although I have done nothing wrong against the people or the customs of our fathers, I was delivered as a prisoner from Jerusalem into the hands of the Romans. [18] After they questioned me, they wished to set me free, because there was no reason for the death penalty in my case.
[19] But when the Jews spoke against their desire, I was forced to appeal to Caesar, although it is not as if I were bringing any accusation against my nation. [20] For this reason, therefore, I called upon you that I might see you and speak with you, since it is because of the hope of Israel that I am now wearing this chain."

[21] Then they said to him, "We neither received letters from Judea about you, nor did any of the brothers come and report or say anything bad about you. [22] But we want to hear from you what you think about this sect, because it is known by us that it is spoken against everywhere."

[23] When they had appointed a day for him, more people came to him at his dwelling place. He presented the matter to them, and testified about the kingdom of God. He tried to persuade them about Jesus, both from the law of Moses and from the prophets, from morning until evening. [24] Some were convinced about the things which were said, while others did not believe.
[25] When they did not agree with one another, they left after Paul had spoken this one word: "The Holy Spirit spoke well through Isaiah the prophet to your fathers.

[26] He said, 'Go to this people and say,
"Hearing you will hear, but you will never understand;
seeing, you will see, but you will never know.
[27] For the heart of this people has become dull,
and with their ears they hardly hear,
and they have shut their eyes.
Otherwise they might see with their eyes,
and hear with their ears,
and understand with their heart and turn again,
and I would heal them.'"

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[28] Therefore, you should know that this salvation of God has been sent to the Gentiles, and they will listen." [29] [1]

[30] Paul lived for two whole years in his own rented house, and he welcomed all who came to him. [31] He was proclaiming the kingdom of God and was teaching the things about the Lord Jesus Christ with all boldness without being hindered.

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[1]Acts 28:29—Some ancient copies have verse 29: When he had said these things, the Jews went away. They were having a great dispute among themselves .

Acts 28

28:1-10

What did it mean that the natives offered more than “ordinary kindness”?

[28:2]

The people of Malta showed the shipwrecked people more than ordinary “kindness”(φιλανθρωπία/g5363). That is, they were more kind to these people than other would have been.

See Map: Malta; Phoenicia

What did it mean that a viper “fastened” onto Paul’s hand”?

[28:3]

Scholars think the viper bit into Paul’s hand and kept hanging on. That is, it attached itself to Paul’s hand.

What was meant by the words, “justice does not permit him to live”?

[28:4]

The people of Malta believed in a goddess named “justice.” This false god judged a person who escaped from captivity. Other scholars think the people in Malta believed that the justice of their god would not let Paul live.

See: False gods; Judge (Judgment)

See Map: Malta

Who was Publius?

[28:7]

Some scholars think Publius was a Roman whom the Roman government appointed Publius to rule the island of Malta. Other scholars think Publius was very rich and many people knew him. He then became the leader of the island.

See Map: Malta

What kind of illness did Publius’ father have?

[28:8]

Scholars think Publius’ father often had fever and dysentery. That is, he was often ill.

How was Publius’ father, and the rest of the people healed?

[28:9]

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Scholars think Publius' father and the rest of the people were miraculously healed when Paul placed his hands upon them and prayed for them. That is, God healed the people for whom Paul prayed.

See: Miracle; Pray (Prayer)

28:11-16

What were "the twin gods"?

[28:11]

"The twin gods" were Castor and Pollux. The Greeks believed these false gods were the sons of another false god, Zeus. The Greeks thought that these gods protected ships. Pagan sailors prayed to them for protection in storms.

See: Idolatry (Idol); False gods; Pagan

See Map: Syracuse; Rhegium; Puteoli

Where was Puteoli?

[28:13]

See Map: Puteoli

Who were the "brothers" about whom Luke wrote?

[28:15]

Luke wrote "brothers"(ἀδελφός/g0080) to let his readers know they were Christians. They also included Christian women.

See: Family of God

What was the market of Appius?

[28:15]

The Market of Appius was a market on a paved road to Rome. The paved road was about 60 kilometers from Rome.

What was the Three Taverns?

[28:15]

The Three Taverns was a place on the Appian Way. It was about 50 kilometers from Rome.

How did the soldier guard Paul?

[28:16]

The soldier guarded Paul with a small chain on Paul's wrist (see: Acts 28:20).

28:17-29

What did Paul mean by the word, "brothers" in this context?

[28:17]

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When Paul spoke to the “brothers”(ἀδελφός/g0080) here, he was speaking to the Jewish leaders. They ruled over several synagogues in Rome.

See: Synagogue

See Map: Rome

What was the hope of Israel?

[28:20]

Scholars say the hope of Israel was two things.

1. They had hope of becoming alive again after death. This was made possible because Jesus died and became alive again.
2. They had hope of the coming of the messiah. This hope was fulfilled when Jesus came to earth.

See: Hope; Resurrect (Resurrection) ; Messiah (Christ); Fulfill (Fulfillment)

What was the “sect” about which the Jewish leaders spoke?

[28:22]

The Jewish leaders wanted to hear from Paul regarding the “sect.” That is, they wanted to know about Christianity and about the things he believed and taught. The Jewish leaders also heard the “sect” was called the Nazarenes.

Advice to translators: A sect is a group of religious people who believe the same thing.

What was meant by the words, “testified about the kingdom of God”?

[28:23]

When Luke wrote that Paul “testified about the kingdom of God," he meant that Paul taught the Jewish leaders about Jesus. He taught them that Jesus is the messiah whom God promised to Israel.

See: Testify (Testimony); Kingdom of God; Messiah (Christ)

Why did Paul say the same thing Isaiah wrote?

[28:25]

Scholars think Paul said the same thing Isaiah wrote because he wanted people to know something. He wanted them to remember what happened when Isaiah lived. At that time, people would not understand what God said to them through the prophets. Now, Paul wanted people to know that the Jewish leaders did not understand what God said to them through the apostles and prophets (see: Isaiah 6:9-10).

See: Apostle; Prophet

What did it mean that the people’s hearts had become “dull”?

[28:27]

Some scholars think that when the people’s hearts had become “dull” it meant that the people simply refused to listen and understand God’s messengers. Other scholars think the people’s hearts were dull because they had been disobedient to God’s word for so long, they could no longer understand the things God wanted them to know.

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See: Heart (Metaphor); Word of God

What did Luke write in verse 29?

[28:29]

Some ancient copies of the Greek New Testament have the words in verse 29. Older and more ancient copies of the Greek New Testament do not have the words of verse 29. Scholars do not think Luke wrote these words.

See: Differences in the Ancient Copies of the Bible

28:30-31

What did Luke mean when he wrote that Paul taught the things about Jesus “with all boldness”?

[28:31]

Scholars think that during these two years Paul was able to teach anyone and anywhere, and no one attempted to stop him from teaching.

Acts 28:1

When we were brought safely through

"When we arrived safely"

we learned

"we learned from the people" or "we found out from the residents"

the island was called Malta

Malta is an island located south of the modern-day island of Sicily.

Acts 28:2

The native people

"The local people"

offered to us not just ordinary kindness

"were not only very kind to us"

they lit a fire

"they put together twigs and branches and burned them"

welcomed us all

Possible meanings are 1) "welcomed all of the people from the ship" or 2) "welcomed Paul and all his companions."

Acts 28:3

a viper came out

"a poisonous snake came out of the bundle of sticks"

fastened onto his hand

"bit Paul's hand and did not let go"

Acts 28:4

This man certainly is a murderer

"For sure, this man is a murderer" or "This man is truly a murderer"

Justice

"the goddess called Justice"

Acts 28:5

shook the animal into the fire

"shook his hand so that the snake fell from his hand into the fire"

suffered no harm

"Paul was not hurt at all"

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Acts 28:6

waiting for him to swell up

They thought that his body would swell because of the snake venom.

nothing was wrong with him

"everything about him was as it should be"

they changed their minds

"they thought again"

said that he was a god.

"said, 'This man must be a god.'"

Acts 28:7

Now in a nearby place

"Now" is used to introduce a new person or event in the account.

chief man of the island

Possible meanings are 1) the main leader of the people or 2) someone who was the most important person on the island, perhaps because of his wealth.

Acts 28:8

It happened that the father of Publius ... fever and dysentery

This is background information about Publius' father that is important to understanding the story.

was lying afflicted

"was in bed, ill"

afflicted with a fever and dysentery

Dysentery is an infectious disease of the intestines.

placed his hands on him

"touched him with his hands"

Acts 28:9

were healed

"he healed them too"

Acts 28:10

honored us with many honors

Probably they honored Paul and those with him by giving them gifts.

Acts 28:11

that had spent the winter at the island

"that the crew left at the island for the cold season"

a ship of Alexandria

Possible meanings are this refers to 1) a ship that came from Alexandria, or 2) a ship that was registered or licensed in Alexandria.

the twin gods

On the bow of the ship, there was a carving of the two idols called "the twin gods." Their names were Castor and Pollux.

Acts 28:12

city of Syracuse

Syracuse is a city on the southeast coast of the modern-day island of Sicily, just southwest of Italy.

Acts 28:13

city of Rhegium

This is the port city located at the southwestern tip of Italy.

a south wind sprang up

"the wind began to blow from the south"

city of Puteoli

Puteoli is located in modern-day Naples on the west coast of Italy.

Acts 28:14

brothers

"fellow believers"

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In this way we came to Rome

"And after we stayed seven days with them, we went to Rome"

Acts 28:15

after they heard about us

"after they heard we were coming"

he thanked God and took courage

"this encouraged him, and he thanked God"

Acts 28:16

When we entered Rome, Paul was allowed to

"After we had arrived in Rome, the Roman authorities gave Paul permission to"

Acts 28:17

the leaders among the Jews

These are the Jewish civil or religious leaders present in Rome.

Brothers

Here this means "Fellow Jews."

against the people

"against our people" or "against the Jews"

I was delivered as a prisoner from Jerusalem into the hands of the Romans

"some of the Jews arrested me in Jerusalem and placed me in the custody of the Roman authorities"

into the hands of the Romans

Here "hands" stands for power or control.

Acts 28:18

there was no reason for the death penalty in my case

"there was no reason for them to execute me" or "I had done nothing to cause them to kill me"

Acts 28:19

spoke against their desire

"complained about what the Roman authorities wanted to do"

I was forced to appeal to Caesar

"I had to ask for Caesar to judge me"

although it is not as if I were bringing any accusation against my nation

"but it was not because I wanted to accuse the people of my nation before Caesar"

Acts 28:20

the hope of Israel

Paul did not state clearly what Israel hoped for. He may have been referring 1) to their hope that the Messiah would come or 2) to their hope that God would cause those who have died to live again.

Israel

"the people of Israel" or "the Jews"

Acts 28:21

nor did any of the brothers

"nor did any of our fellow Jews"

Acts 28:22

you think about this sect

"you think about this group to which you belong"

because it is known by us

"because we know"

it is spoken against everywhere

"many Jews all over the Roman Empire are saying bad things about it"

Acts 28:23

had appointed a day for him

"had chosen a time for him to speak to them"

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testified about the kingdom of God

"told them about God's rule as king" or "told them how God would show himself as king"

from the prophets

"from what the prophets wrote"

Acts 28:24

Some were convinced about the things which were said

"Paul was able to convince some of them"

Acts 28:25

after Paul had spoken this one word

"after Paul had said one more thing" or "after Paul had made this statement"

The Holy Spirit spoke well through Isaiah the prophet to your fathers.

This sentence contains quotations within quotations.

Acts 28:26

He said, 'Go to this people and say, "Hearing you will hear, but you will never understand; seeing, you will see, but you will never know.

"The Spirit told Isaiah to go tell them that they will hear but will not understand and they will see but they will not know"

Hearing you will hear ... seeing, you will see

The words "hear" and "see" are repeated for emphasis. "You will listen carefully ... you will look intently"

but you will never understand ... but you will never know

Both of these phrases mean basically the same thing. They emphasize that the Jewish people will not understand God's plan.

Acts 28:27

For the heart of this people has become dull

People who stubbornly refuse to understand what God is saying or doing are spoken of as if their heart is dull.

with their ears they hardly hear, and they have shut their eyes

People who stubbornly refuse to understand what God is saying or doing are spoken of as if they are unable to hear and are shutting their eyes so that they will not see.

understand with their heart

Here "heart" stands for the mind.

turn again

To start obeying God is spoken of as though the person were physically turning toward God.

I would heal them

This does not mean God would only heal them physically. He would also heal them spiritually by forgiving their sins.

Acts 28:28

this salvation of God has been sent to the Gentiles

"God is sending his messengers to the Gentiles to tell them about how he will save them"

they will listen

"some of them will listen." This response of the Gentiles is in contrast to the way the Jews of that time responded.

Acts 28:31

He was proclaiming the kingdom of God

"He was preaching about God's rule as king" or "He was preaching about how God will show himself as king"

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Introduction to Romans

Overview

Paul explained the gospel in detail to the Roman Christians so they can know how someone can be at peace with God and know how to live in a way that honors God. He also wrote about the role of Israel in God's plan.

See: Gospel

Who wrote this letter?

The apostle Paul wrote this letter (see: 1:1).

See: Apostle; Ancient Letters

When did he write it?

Paul wrote this letter while he was staying in the city of Corinth during his third missionary journey.

See: Paul's Missionary Journeys

To whom did Paul write?

Paul wrote this letter to the Christians in Rome. There was already a church there for many years before he wrote. Paul referred to many believers whom he knew in that city (see: 16:3-15). The church had Jewish Christians, but more were Gentile Christians

See: Church; Gentile

What did Paul write about in this letter?

In this letter, Paul fully described the gospel. He explained that everyone has sinned. God will forgive people and they will be at peace with him only if they believe in Jesus. Then he helped these Christians know how to live in a way that honors God. He also wrote about how Israel rejected God and the future plans God had for the nation.

See: Sin; Righteous (Righteousness); Gospel; Israel

Why did Paul write to the Romans?

Paul wanted to get them ready for when he was going to visit them. He also wanted them to help him when he travelled to Spain to tell people about Jesus (see: 15:23-29). Perhaps Paul also wrote in order to help the church in Rome to stop fighting with one another.

Outline of Romans

1. Introduction (1:1-15)
2. God's power in the gospel (1:16-17)
3. All mankind condemned because of sin (1:18-3:20)
4. Righteousness through Jesus by faith in him (3:21-4:25)
5. Adam and Jesus (5:1-21)
6. Becoming like Jesus in this life (6:1-8:39)
7. God's plan for Israel (9:1-11:36)
8. Helping Christians live in the right way (12:1-15:13)
9. Conclusion and greetings (15:14-16:27)

See: Gospel; Condemn (Condemnation); Sin; Righteous (Righteousness); Faith (Believe in)

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Romans

Chapter 1

[1] Paul, a servant of Jesus Christ, called to be an apostle and set apart for the gospel of God, [2] which he promised
beforehand by his prophets in the holy scriptures, [3] concerning his Son who was a descendant of David according
to the flesh.

[4] Through the Spirit of holiness he was declared with power to be the Son of God by the resurrection from the
dead, Jesus Christ our Lord. [5] Through him we have received grace and apostleship for obedience of faith among
all the nations, for the sake of his name. [6] Among these nations, you also have been called to belong to Jesus
Christ.

[7] To all in Rome who are beloved of God and called to be his holy people: Grace to you and peace from God our
Father and the Lord Jesus Christ.

[8] First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the whole
world. [9] For God is my witness, whom I serve in my spirit in the gospel of his Son, of how continually I make
mention of you. [10] I always request in my prayers that by any means I may at last be successful now by the will of
God in coming to you.
[11] For I desire to see you, that I may give you some spiritual gift, in order to strengthen you. [12] That is, I long to be
mutually encouraged among you, through each other's faith, yours and mine.
[13] Now I do not want you to be uninformed, brothers, that I often intended to come to you (but I was hindered
until now), in order to have some fruit among you also, just as I have had among the rest of the Gentiles. [14] I am a
debtor both to Greeks and to foreigners, both to the wise and to the foolish. [15] So, as for me, I am ready to
proclaim the gospel also to you who are in Rome.

[16] For I am not ashamed of the gospel, for it is the power of God for salvation for everyone who believes, for the
Jew first and for the Greek. [17] For in it God's righteousness is revealed from faith to faith, as it has been written,
"The righteous will live by faith."

[18] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people who
through unrighteousness hold back the truth. [19] This is because that which is known about God is visible to them.
For God has enlightened them.
[20] For ever since the creation of the world, his invisible qualities, namely his eternal power and divine nature,
have been clearly seen, having been discerned in the things that have been made. So they are without excuse. [21]
This is because, although they knew about God, they did not glorify him as God, nor did they give him thanks.
Instead, they became foolish in their thoughts, and their senseless hearts were darkened.
[22] They claimed to be wise, but they became foolish. [23] They exchanged the glory of the imperishable God for the
likenesses of an image of perishable man, of birds, of four-footed beasts, and of creeping things.

[24] Therefore God delivered them over to the lusts of their hearts for uncleanness, for their bodies to be dishonored
among themselves. [25] It is they who exchanged the truth of God for a lie, and who worshiped and served the
creation instead of the Creator, who is blessed forever. Amen.

[26] Because of this, God delivered them over to dishonorable lusts, for their women exchanged natural relations for
those that were unnatural. [27] In the same way, the men also left their natural relations with women and burned in
their lust for one another. These were men who committed shameless acts with men and received in themselves
the penalty they deserved for their error.

[28] And just as they did not approve of having God in their awareness, he gave them up to a corrupted mind, for
them to do those things that are not proper.
[29] They have been filled with all unrighteousness, wickedness, covetousness, and malice. They are full of envy,
murder, strife, deceit, and evil intentions. They are gossips, [30] slanderers, haters of God, insolent, arrogant,
boastful, inventing ways of doing evil; they are disobedient to parents. [31] They are senseless, faithless, heartless,
and unmerciful.

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[32] They understand the ordinance of God, that those who practice such things are deserving of death. But not only do they do these things, they also approve of others who do them.

Romans 1 Commentary

1:1-7

How was Paul a servant?

[1:1]

Paul called himself a slave or "servant"(δοῦλος/g1401) of Jesus Christ. Some scholars think that he wanted people to think about Joshua, Moses, and Jonah, who were also called "servants." More scholars think that Paul was a servant because he wanted to obey and serve God.

See: Serve (Servant, Slave)

See: Romans 15:16; Titus 1:1

What was an "apostle"?

[1:1]

See: Apostle

When was the promise made in the "holy scriptures"?

[1:2]

When Paul wrote about promises made the holy scriptures, he was speaking about the Old Testament.

See: Old Testament (Law and Prophets)

How was Jesus a "descendent of David"?

[1:3]

The Bible prophesied that the Messiah would be a descendant of King David (see: 2 Samuel 7:12-16; Isaiah 11:1; Jeremiah 23:5-6). Jesus was a descendant of David (see: Matthew 1:1-17; Luke 3:23-38).

See: Matthew 9:27; 12:23; 21:9; 22:41-45; 2 Timothy 2:8; Revelation 5:5

See: Prophecy (Prophesy) ; Messiah (Christ); Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Son of David

What was the "Spirit of holiness"?

[1:4]

Paul wrote about the spirit of holiness. Some scholars think Paul was speaking about the Holy Spirit (see: Isaiah 63:10). Other scholars state that it referred to the holiness Christians have (see: 2 Corinthians 7:1; 1 Thessalonians 3:11-13).

See: Spirit (Spiritual); Holy (Holiness, Set Apart); Holy Spirit

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What was meant by the words, “declared with power to be the Son of God”?

[1:4]

Paul wrote “declared with power to be the Son of God.” Scholars think that God declared Jesus to be the Son of God when Jesus was resurrected.

See: Son of God; Resurrect (Resurrection)

What was “received grace and apostleship”?

[1:5]

Paul wrote “received grace and apostleship.” Some scholars he was talking about all Christians. Christians received grace in the same way that Paul did. Other scholars think Paul spoke about the other apostles who, like him, were called by Jesus.

See: Apostle; Grace; Call (Calling)

What was the “obedience of faith”?

[1:5]

When Paul wrote about the obedience of faith, he was speaking about obeying God because someone believed in Jesus.

See: Acts 6:7; Romans 16:26

See: Faith (Believe in)

1:8-17

How was God a witness?

[1:9]

When God’s people insisted that they were telling the truth, they sometimes said that God was a witness of the things they said. This was a type of oath.

See: Romans 9:1; 1 Thessalonians 2:5, 10

See: Swear (Oath); Witness (Martyr)

What did it mean to serve “in my spirit”?

[1:9]

Some scholars think that in his “spirit” meant that Paul completely served God. Other scholars think he was speaking serving God with the power of the Holy Spirit.

See: Spirit (Spiritual)); Holy Spirit

What is the “spiritual gift” that Paul wanted to give the Romans?

[1:11]

When Paul wrote about a spiritual gift here, he was speaking about God blessing people (see: Romans 11:29).

See: Spirit (Spiritual)

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How did Paul want to “have some fruit”?

[1:13]

He wanted people to believe in Jesus and help them in a way that honors God.

See: Philippians 1:22; Colossians 1:6

See: Fruit (Metaphor)

Who are the Gentiles, Greeks, and foreigners?

[1:14]

Gentiles were any non-Jewish people. Many Gentiles were also “Greeks,” because they spoke Greek. “Foreigners” were Gentile people who could not speak Greek (see: 1 Corinthians 14:11).

See: Colossians 3:11

See: Gentile

What made Paul a “debtor” to everyone?

[1;14]

A “debtor”(ὀφειλέτης/g3781) was someone who owe something to someone (see: Romans 15:27). This was often money. God wanted him to preach the gospel. Therefore, Paul needed to preach the gospel.

See: 1 Corinthians 9:16

See: Preach (Preacher); Gospel

Why did it mean to not be “ashamed” of the gospel?

[1:16]

Paul did not want people to be ashamed of the gospel. He did not want people to worry about people judging them for believing the gospel.

See: Jeremiah 9:24; Mark 8:38; 2 Timothy 1:8, 12

See: Shame (Ashamed)

What was “for the Jew first and for the Gentile”?

[1:16]

Paul said that salvation came to the Jews first. He wanted to know that Jesus began to tell Jewish people how to be at peace with God before he began telling the Gentiles how to have peace with God. He did this after the Jews rejected their messiah.

See: Acts 11:18; 20:21; Romans 10:12-13; Ephesians 2:11-18

See: Save (Salvation, Saved from Sins); Gentile; Messiah (Christ)

What was “God’s righteousness”?

[1:17]

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Paul spoke about God's "righteousness." Some scholars think Paul wanted to say that God is righteous (see: Psalm 50:6; Romans 3:5). Other scholars think Paul was writing about the righteousness that God gave people when he justified them (see: Romans 3:21; 10:3). Other scholars think Paul was writing about salvation (see: Isaiah 51:6).

See: Righteous (Righteousness); Justify (Justification); Save (Salvation, Saved from Sins)

How was God's righteousness "revealed from faith to faith"?

[1:17]

Paul wrote about God's righteousness revealed from faith to faith. Some scholars think Paul wanted people to know that they were saved because they believe in Jesus. Other scholars think Paul wanted Christians to have more faith or to trust God more. Other scholars think Paul wanted them to the Jews to change what they believed. Before, they needed to believe in God. Now, they also need to believe in Jesus, who is God.

See: Faith (Believe in); Righteous (Righteousness); Jesus is God

1:18-25

What is the "wrath of God"?

[1:18]

See: Ezekiel 25:17; Romans 5:9; 12:19; Ephesians 5:6

See: Wrath

What was "unrighteousness"?

[1:18]

See: Righteous (Righteousness)

How did people "hold back the truth"?

[1:18]

Paul wrote about holding back the truth. This is a metaphor. The evil people tried to stop the truth. They did not destroy the truth, but they did keep it from changing them.

See: 2 Thessalonians 2:10

What was their "senseless hearts were darkened"?

[1:21]

People with "senseless hearts" could not think in the right way because of their sin.

See: John 3:19; Ephesians 4:17-18

See: Light and Darkness (Metaphor)

What was the "likenesses of an image"?

[1:23]

Gentiles who did not know God made idols. These were statues that were "like" how a man or an animal looked, that is, its image.

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See: Deuteronomy 5:8; Isaiah 44:12-17; Acts 17:29

See: Idolatry (Idol); Image

How did God give people “over to the lusts of their hearts”?

[1;24]

God gave people over to the lusts of their hearts. God allowed people to do the sins they wanted to do and to be punished for their sins.

See: Psalm 81:11-12; Acts 7:42

See: Heart (Metaphor); Sin

1:26-32

What were “dishonorable passions”?

[1:26]

Paul wrote about people with dishonorable passions. These people were sexually immoral.

See: Ephesians 4:18-19; 1 Corinthians 6:18; 1 Thessalonians 4:4-5

See: Sexual Immorality

What were “natural” and “unnatural” relations?

[1:26]

Paul wrote about natural and unnatural relations. Sex between a husband and a wife were “natural”(φυσικός/g5446). That is, it is the way God intended it to be. Other types of sex were “unnatural”(φύσις/g5449). They are sins and God does not want people to do these things.

See: Jude 7

See: Sexual Immorality

What was “burned in their lust”?

[1:27]

Paul wrote about people who burned with lust. This is a metaphor. They really wanted to be sexually immoral.

See: 1 Corinthians 7:9, 36; 1 Timothy 5:11

See: Sexual Immorality

What was a “corrupted mind”?

[1:28]

A corrupted mind thought evil things that were worthless (see: Titus 1:16). This person did not think the things that God wanted them to think.

See: 2 Thessalonians 2:10-12; 2 Timothy 3:8

See: Mind

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What did “not proper” mean?

[1:28]

Something that was not proper was against God’s holy will.

See: Romans 8:7-8; Titus 1:16

See: Will of God

Romans 1:1

Paul, a servant of Jesus Christ

"I, Paul, write this letter. I am a servant of Jesus Christ." Your language may have a particular way of introducing the author of a letter.

Christ, called to be an apostle and set apart for the gospel of God

"Christ. God called me to be an apostle and chose me to tell people about the gospel"

Romans 1:2

which he promised beforehand

"which God promised long ago"

Romans 1:3

his Son

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

who was a descendant of David according to the flesh

"who is a descendant of David according to the physical nature" or "who was born a descendant of David"

Romans 1:4

he was declared with power to be the Son of God

"God declared with power that Jesus Christ is the Son of God". This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

by the resurrection from the dead

"when Jesus Christ was raised from the dead" or "by God raising him from death to life"

Spirit of holiness

This refers to the Holy Spirit.

Romans 1:5

we have received grace and apostleship

"God gave us grace and made us apostles" or "God gave me the privilege of being an apostle. "

for obedience of faith among all the nations, for the sake of his name

"in order to teach all nations to obey because of their faith in him"

Romans 1:7

To all in Rome who are beloved of God and called to be his holy people

"I am writing this letter to all of you in Rome whom God loves and has chosen to become his people"

Grace to you and peace

"May God give you grace and peace"

God our Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Romans 1:9

God is my witness ... of how continually I make mention of you

God sees ... how constantly I pray for you

in the gospel of his Son

by preaching the good news about his Son

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his Son

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

Romans 1:10

I always request in my prayers that ... I may at last be successful ... in coming to you

"Every time I pray, I ask God that ... I may finally succeed ... in coming to visit you"

by any means

"in whatever way God allows"

now by the will of God

"now, because God desires it,"

Romans 1:12

That is, I long to be mutually encouraged among you, through each other's faith, yours and mine

"I mean that I want us to encourage each other by sharing our experiences of faith in Jesus"

Romans 1:13

I do not want you to be uninformed

"I want you to know"

brothers

Here this means fellow Christians, including both men and women.

but I was hindered until now

"but until now, something has always prevented me"

in order to have some fruit among you, just as I have had among the rest of the Gentiles

"so that my work may bear spiritual fruit among you, just as it has among the other Gentiles

Romans 1:14

I am a debtor both to

"I am obligated both to " or "I have a duty to preach both to"

Romans 1:16

it is the power of God for salvation for everyone who believes

"it is through the gospel that God powerfully saves those who trust in Him"

for the Jew first and for the Greek

"for Jewish people first and also for Greek people"

Romans 1:17

For in it God's righteousness is revealed from faith to faith

"For the gospel reveals that righteousness from God is from from faith to faith

as it has been written

"as the Scriptures say"

The righteous will live by faith

"Those who are righteous will live by faith". Paul quotes from Habakkuk 2:4.

Romans 1:18

the wrath of God is revealed from heaven against all ungodliness and unrighteousness of people

"God reveals from heaven how angry he is with people who are ungodly and do unrighteous deeds"

hold back the truth

"hide the true information about God"

Romans 1:19

that which is known about God is visible to them

"they can know about God because of what they can plainly see"

For God has enlightened them

"For God has given them light to know what he is like"

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Romans 1:20

his invisible qualities, namely his eternal power and divine nature, have been clearly seen

"people have clearly understood God's invisible qualities, namely his eternal power and divine nature"

namely his eternal power and divine nature

"that is, that his power is eternal and he is truly God"

having been discerned in the things that have been made

"because people have understood those qualities by seeing the things that God has made"

they are without excuse

"people do not have an excuse" or "these people can never say that they did not know"

Romans 1:21

became foolish in their thoughts

"began to think foolish things"

their senseless hearts were darkened

"their foolish hearts became dark with lack of understanding"

Romans 1:23

They exchanged the glory of the imperishable God for the likenesses of an image of perishable man

"They rejected the glory of the God who never dies and chose images that look like human beings, who die"

of birds, of four-footed beasts, and of creeping things

"or that look like birds, four-footed beasts, and animals that crawl"

Romans 1:24

God delivered them over to

"God allowed them to indulge in"

the lusts of their hearts for uncleanness

"the morally impure things they greatly desired"

for their bodies to be dishonored among themselves

"and they committed sexually immoral and degrading acts"

Romans 1:25

who worshiped and served the creation

"who worshiped and served things that God created"

Romans 1:26

God delivered them over to dishonorable lusts

"God allowed them to do all the dishonorable things they very much wanted to do"

exchanged natural relations for those that were unnatural

"rejected natural sexual relations and chose unnatural sexual relations"

Romans 1:27

burned in their lust for one another

"had strong sexual desire for other men"

committed shameless acts with men

"committed acts with men for which they should have been ashamed"

and received in themselves the penalty they deserved for their error

"and God punished them justly for the wrong they committed"

Romans 1:28

And just as they did not approve of having God in their awareness

"And just as they did not think it was necessary to know God"

he gave them up to a corrupted mind

"God allowed their immoral minds to completely control them"

not proper

"sinful"

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Romans 1:29

They have been filled with all

"They have a strong desire for all" or "They strongly desire to do deeds of"

They are full of envy, murder, strife, deceit, and evil intentions

"They envy, murder, fight, deceive others and want to do evil things"

Romans 1:30

slanderers

A slanderer says false things about another person in order to damage that person's reputation.

inventing ways of doing evil

"thinking of new ways to do evil things to others"

Romans 1:32

They understand the ordinance of God

"They know God's judgment"

that those who practice such things are deserving of death

"that those who do those things deserve to die"

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Chapter 2

[1] Therefore you are without excuse, you person, you who judge, for in things for which you judge the other person, you condemn yourself. For you who judge practice the same things. [2] But we know that God's judgment is according to truth when it falls on those who practice such things.

[3] But consider this, you person, you who judge those who practice such things although you do the same things. Will you escape from the judgment of God? [4] Or do you think so little of the riches of his kindness, his delayed punishment, and his patience? Do you not know that his kindness is meant to lead you to repentance?
[5] But it is to the extent of your hardness and unrepentant heart that you are storing up for yourself wrath on the day of wrath, that is, the day of the revelation of God's righteous judgment. [6] He will pay back to every person according to his actions: [7] to those who according to the perseverance of good deeds have sought glory, honor, and incorruptibility, he will give eternal life.
[8] But to those who are self-seeking, who disobey the truth but obey unrighteousness, wrath and fierce anger will come. [9] God will bring tribulation and distress on every human soul that has practiced evil, to the Jew first, and also to the Greek.
[10] But glory, honor, and peace will come to everyone who practices good, to the Jew first, and also to the Greek. [11] For there is no partiality with God. [12] For as many as have sinned without the law will also perish without the law, and as many as have sinned with respect to the law will be judged by the law.
[13] For it is not the hearers of the law who are righteous before God, but it is the doers of the law who will be justified. [14] For when Gentiles, who do not have the law, do by nature the things of the law, they are a law to themselves, although they do not have the law.
[15] By this they show that the actions required by the law are written in their hearts. Their conscience also bears witness to them, and their own thoughts either accuse or defend them [16] on the day when God will judge the secrets of all people, according to my gospel, through Jesus Christ.

[17] But if you say that you are a Jew and rest upon the law and boast in God, [18] and know his will and approve of what is excellent because you have been instructed from the law; [19] and if you are convinced that you yourself are a guide to the blind, a light to those who are in darkness, [20] an instructor of the foolish, a teacher of little children, and that you have in the law the form of knowledge and of the truth, then how does this affect the way you live your life?
[21] You who teach others, do you not teach yourself? You who preach against stealing, do you steal? [22] You who say that one must not commit adultery, do you commit adultery? You who hate idols, do you rob temples?
[23] You who boast in the law, do you dishonor God by transgressing the law? [24] For "the name of God is blasphemed among the Gentiles because of you," just as it has been written.
[25] For circumcision is profitable to you if you obey the law, but if you are a transgressor of the law, your circumcision becomes uncircumcision. [26] If, then, the uncircumcised person keeps the requirements of the law, will not his uncircumcision be considered as circumcision? [27] And will not the one who is naturally uncircumcised condemn you if he fulfills the law? This is because you have the written law and circumcision, yet you are a transgressor of the law!
[28] For he is not a Jew who is merely one outwardly; neither is circumcision that which is merely outward in the flesh. [29] But he is a Jew who is one inwardly, and circumcision is that of the heart, in the Spirit, not in the letter. The praise of such a person comes not from people but from God.

Romans 2

2:1-16

How were people “without excuse”?

[2:1]

Paul wrote that people were “without excuse”(ἀναπολόγητος/g0379). That is, they could not argue that they did not sin or they knew enough to worship God (see: Romans 1:20).

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See: Hebrews 10:26

See: Worship

Paul spoke to someone. Who was this?

[2:1, 2:3]

In verse 1 and 3, Paul wrote about people who disagreed with the gospel he taught. He wanted people to know that they were Christians, but they were not Jews.

See: Romans 2:17

What did “judge” mean?

[2:2]

See: Matthew 7:1-5; John 8:7; Ephesians 2:11

See: Judge (Judgment)

How did god judge “according to truth”?

[2:2]

God judges according to the truth. That is, God is always fair and just.

See: Deuteronomy 32:4; Psalm 9:7-8; 98:9; Zephaniah 3:5; Revelation 19:2

See: Judge (Judgment); Day of Judgment

How does God’s judgment “falls on” someone?

[2:2]

Paul wrote about God’s judgment falling on someone. That is, God would judge people

See: Psalm 11:5-6; 2 Thessalonians 1:8-9

Why did Paul ask many questions?

[2:3, 2:4]

In ancient times, teachers often asked questions when they were teaching. This helped people to think about what they were teaching.

See: Proverbs 11:21; Matthew 23:33

What was “delayed punishment”?

[2:4]

God delayed punishment. That is, people would not be immediately punished for their sins. Instead, God will judge them on judgment day. Instead of immediately punishing people, God gave people time to repent.

See: Romans 9:22-23; 2 Peter 3:9

See: Judge (Judgment); Day of Judgment; Punish (Punishment); Repent (Repentance

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How did people store up wrath?

[2:5]

Paul wrote that people stored up wrath. That is, the more people sinned, the more they caused God to be angry. God became more angry the more people sinned.

See: Deuteronomy 32:34-35; Romans 9:22; James 5:3; 2 Peter 3:7; Jude 1:6

See: Wrath; Sin

What was the day of wrath?

[2:5]

See: Revelation 6:17; Amos 5:18; Obadiah 1:15; 1 Corinthians 1:8; 5:5; 1 Thessalonians 5:2

See: Day of the Lord; Wrath

What was “incorruptibility”?

[2:7]

Paul spoke about “incorruptibility”(ἀφθαρσία/g0861). Some scholars think Paul was writing about not sinning (see: Epheshians 6:24). More scholars think Paul was speaking about someone’s body after they are resurrected (see: 1 Corinthians 15:42, 50, 52-54). God would raise his people in bodies that would not decay or die.

See: 2 Timothy 1:10

See: Resurrect (Resurrection)

What is eternal life?

[2:7]

See: Romans 5:21; 6:22-23; Galatians 6:8

See: Eternal Life

How was someone “self-seeking”?

[2:8]

Someone who was “self-seeking”(ἐριθεία/g2052) did things they wanted to do, but did not help other people (see: 2 Corinthians 12:20; Galatians 5:20; Philippians 1:17; 2:3). How was salvation “to the Jew first, and also to the Greek”?

See: Romans 1:16

See: Israel

How is there “no partiality with God”?

[2:11]

There is no partiality with God. That is God treats all people fairly. He does not favor one person more than another. In ancient Israel, people did not think the Gentiles could be at peace with God. They did not think God would favor them. Paul taught that this was not true.

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See: Deuteronomy 10:17; Acts 10:34; Colossians 3:25

How did someone sin “without the law”?

[2:12]

When Paul wrote about sin without the Law, he was speaking about the Gentiles, who did not try to obey the Law of Moses. God judged the Jews according to if they obey the Law of Moses. However, God judged the Gentiles in a different way.

See: Romans 4:15; 1 Corinthians 9:21

See: Judge (Judgment); Sin

What did it mean to be “justified”?

[2:13]

See: Exodus 23:7; 1 Corinthians 6:11; Galatians 3:11-12; James 2:21-25

See: Justify (Justification)

Who are the gentiles who “do by nature the things of the law”?

[2:14]

Certain Gentiles do things of the law by nature. They obeyed the things taught in the Law of Moses even though they did not know the Law of Moses. Scholars think Paul spoke about different things.

1. Some scholars think Paul was speaking about something happening that could not happen. This is because no one could completely obey the Law of Moses.
2. Some scholars think Paul was speaking about living in the right way as much as they could by obeying their conscience.
3. Some scholars think Paul was speaking about Gentile Christians who lived in the right way because they believed in Jesus and God changed them. He made them want to live in a way that honors God.

See: Acts 10:35; 2 Corinthians 3:2

See: Gentile; Law of Moses; Conscience; Born Again (New Life, Regeneration)

2:17-29

Who named himself a Jew?

[2:17]

Paul wrote about someone who named himself a Jew. This was a person who said they were a Jew. Paul was writing as if he was arguing with a Jewish person who thought they were at peace with God because they did good things or because they were a good person.

See: Isaiah 48:1-2; Revelation 2:9; 3:9

See: Israel

How did someone “rest upon the law”?

[2:17]

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Paul wrote about someone resting upon the Law. Paul was writing about someone who depended on the obeying the Law of Moses so they could be at peace with God.

See: Matthew 3:9; John 5:45; 9:28-29

See: Law of Moses

Who was a “guide to the blind” and a “light to those who are in darkness”?

[2:19]

In the Bible, blindness and darkness were metaphors for people who did not know God. Paul wrote about people who thought they could help other people know about God and be at peace with God. They could not do this because they did not know God.

See: Matthew 15:14; John 9:39-41; Revelation 3:17-18

See: Blind (Metaphor); Light and Darkness (Metaphor)

What was a “teacher of little children”?

[2:20]

Paul wrote about a teacher of little children. This was a metaphor. Little children were children who were very young (see: Matthew 21:16; Ephesians 4:14).Paul was speaking about people who did not understand the things about God or how to live in a way that honors God. The Roman Christians thought they could teach these people. However, they could not teach these people unless they came to believe in Jesus first.

See: 1 Peter 2:2; Hebrews 5:13

See: Metaphor

Why did Paul ask, “do you not teach yourself”?

[2:21]

Paul wrote to Jews who thought they were better than the Gentiles. Because of this, they thought they should teach the Gentiles. However, these Jews needed to be taught the right things about God.

See: Psalm 50:16-21; Matthew 23:3-28; Luke 12:47

How did someone rob temples?

[2:22]

Paul wrote about someone robbing temples. Some scholars think Paul was speaking about Jews who did not pay the money they owed to the temple in Jerusalem (see: Malachi 3:8). Other scholars think they stole money from temples to false god. still others believe that it meant taking gold and silver derived from idol worship into their homes (see: Deuteronomy 7:25-26).

See: Temple; False gods

Why did Paul say, “the name of God is blasphemed among the Gentiles because of you”?

[2:24]

Paul said that the name of God is blasphemed among the Gentiles. He wanted people to know that the things the Jews did harmed the Gentiles. They caused the Gentiles to think the wrong things and say the wrong things about God. The Jews caused the Gentiles to sin.

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See: Isaiah 52:5; Ezekiel 36:20-23; Titus 2:5

See: Name; Blaspheme (Blasphemy); Gentile

How did “circumcision becomes uncircumcision”?

[2:25]

The “circumcision” were Jews and the “uncircumcision” were Gentiles (see: Ephesians 2:11). Paul wanted the Jews to know that they were not better than the Gentiles because they did not obey God. The Jews thought the Gentiles did not obey God.

See: Deuteronomy 10:16; 30:6; Jeremiah 4:4; 1 Corinthians 7:19; Galatians 6:15

See: Circumcise (Circumcision)

What was circumcision which is “merely outward in the flesh”?

[2:28]

Paul wrote about a circumcision that was merely outward. He wanted people to know that if someone cut off the end of their penis but did not obey God, then they were not circumcised to obey God. They only cut off the end of their penis.

See: 2 Corinthians 3:6

See: Flesh; Circumcise (Circumcision)

Who was a Jew inwardly?

[2:29]

Paul wrote about a person who was at peace with God. Some scholars think Paul wanted people to know that anyone who was at peace with God was a Jew in some way. Gentiles could be Jews in some way. Other scholars think the Gentiles could not be Jews, even if they obeyed God.

See: Israel; Gentile

What was circumcision “of the heart, in the spirit, not in the letter”?

[2:29]

Paul wrote about a circumcision of the heart. He was writing about God changing a person after they believe in Jesus. They want to live in a way that honors God. This is what God wanted. He did not want people to follow the Law of Moses unless they were doing it to honor God.

See: Deuteronomy 30:6; 2 Corinthians 3:6; Philippians 3:2-3; Colossians 2:11-12

See: Heart (Metaphor); Spirit (Spiritual); Law of Moses; Circumcise (Circumcision)

What was “praise” from God?

[2:29]

When God praised someone, he said they did the right thing (see: Romans 3:30).

See: John 5:44; 2 Corinthians 10:18

See: Praise

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Romans 2:1

you person, you who judge

"any of you who judge others"

for in things for which you judge the other person, you condemn yourself

"because you condemn yourself in the things that you judge other people for"

Romans 2:2

But we know

Here the pronoun "we" may include those to whom Paul is writing.

God's judgment is according to truth when it falls on those who practice such things

"God judges rightly when he judges those who do those kinds of things"

Romans 2:3

consider this

"think about what I am going to tell you"

Will you escape from the judgment of God?

"You will certainly not escape God's judgment!". This remark appears in the form of a question to add emphasis.

Romans 2:4

Or do you think so little of the riches of his kindness, his delayed punishment, and his patience?

"You act like it does not matter that God is so kind and patient and that he is not quick does not punish.". Paul uses this question to rebuke the people who sin and yet judge others.

Do you not know that his kindness is meant to lead you to repentance?

"You should know that God is kind to you so that you will repent!"

Romans 2:5

But it is to the extent of your hardness and unrepentant heart

"But because you are stubborn and refuse to repent"

you are storing up for yourself wrath

"you are making your punishment worse". The longer they go without repenting, the more severely God will punish them.

on the day of wrath ... the day of the revelation of God's righteous judgment

"when God will show everyone that he is angry and that he judges all people fairly"

Romans 2:6

pay back

"give a fair reward or punishment"

to every person according to his actions

"to each person according to what that person has done"

Romans 2:7

who according to the perseverance of good deeds

who, by persevering and doing good deeds

have sought glory, honor, and incorruptibility

"have tried to get glory, honor, and the ability to never decay" or "have tried to get glory, honor, and the ability to never die"

Romans 2:8

self-seeking

"selfish" or "only concerned with what makes themselves happy"

wrath and fierce anger will come

"there will be wrath and fierce anger" or "God will show his terrible anger"

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Romans 2:9

on every human soul that has practiced evil

"upon every person who has done evil"

evil, to the Jew first, and also to the Greek

"evil. He will judge the Jewish people first, and then those people who are not Jewish"

Romans 2:10

But glory, honor, and peace will come

"But God will praise, honor, and give peace"

good, to the Jew first, and also to the Greek

"good. God will reward the Jewish people first, and then those people who are not Jewish"

Romans 2:11

For there is no partiality with God

"For God treats all people the same"

Romans 2:12

without the law will also perish without the law

"without knowing the law of Moses will certainly still die spiritually"

as many as have sinned

"all those who have sinned"

Romans 2:13

it is not the hearers of the law

"it is not those who only hear the law of Moses"

who are righteous before God

"whom God considers righteous"

but it is the doers of the law

"but it is those who obey the law of Moses"

who will be justified

"whom God will accept"

Romans 2:14

For

This verse is the beginning of an interruption of Paul's main argument, in which he gives the reader extra information. If you have a way to mark an interruption like this in your language, you can use it here.

a law to themselves ... do not have the law

"have God's laws already inside them ... actually do not have the law"

they do not have the law

"they do not actually have the laws that God gave to Moses"

Romans 2:15

that the actions required by the law are written in their hearts

"that God has written on their hearts what the law requires them to do" or "that they know the actions that God wants them to do according to his law"

bears witness to them

"tells them if they are disobeying or obeying God's law"

Romans 2:16

when God will judge

"This will happen when God judges"

Romans 2:17

rest upon the law

"rely on the law of Moses"

Romans 2:18

know his will

"and know God's will"

because you have been instructed from the law

"because people have taught you what is right from the law" or "because you have learned from the law"

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Romans 2:19

that you yourself are a guide to the blind, a light to those who are in darkness

"that because you teach the law, you yourself are like a guide to blind people, and you are like a light to people who are lost in the dark"

Romans 2:20

a teacher of little children

"you teach those who do not know the law"

and that you have in the law the form of knowledge and of the truth

"and you are sure you understand the truth that God has given in the law"

Romans 2:22

do you rob temples

"do you steal items from local pagan temples to sell and make a profit" or "do you keep back from the Jerusalem temple all the money that is due to God"

Romans 2:23

You who boast in the law, do you dishonor God by transgressing the law?

"It is wicked that you claim to be proud of the law while at the same time you disobey it and bring shame to God!"

Romans 2:24

the name of God is blasphemed among the Gentiles

"many Gentiles blaspheme the name of God"

name of God

The word "name" refers to the entirety of God, not just his name.

Romans 2:25

For circumcision is profitable to you

"I say all of this because it is good for you to be circumcised"

if you are a transgressor of the law

"if you do not obey the commandments found in the law"

your circumcision becomes uncircumcision

"it is as though you were no longer circumcised"

Romans 2:26

keeps the requirements of the law

"obeys what God commands in the law"

will not his uncircumcision be considered as circumcision?

"God will consider him as circumcised."

Romans 2:27

And will not the one who is naturally uncircumcised condemn you ... the law?

"The one who is not physically circumcised will condemn you ... the law."

Romans 2:28

outwardly

This refers to Jewish rituals, such as circumcision, which people can see.

merely outward in the flesh

This refers to the physical change to a man's body when someone circumcises him.

flesh

"body"

Romans 2:29

inwardly

This refers to the values and motivations of the person whom God has transformed.

of the heart

Here "heart" refers to the inner person.

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in the Spirit, not in the letter

"through the work of the Holy Spirit, not because you know the Scriptures"

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Chapter 3

[1] Then what advantage does the Jew have? And what is the benefit of circumcision? [2] It is great in every way. First of all, the Jews were entrusted with revelation from God.

[3] For what if some Jews were without faith? Will their unbelief nullify God's faithfulness? [4] May it never be. Instead, let God be found to be true, even though every man is a liar. As it has been written,

"That you might be shown to be righteous in your words,
and that you might prevail when you come into judgment."

[5] But if our unrighteousness shows the righteousness of God, what can we say? Can we say that God is unrighteous to bring his wrath upon us? (I am using a human argument.) [6] May it never be! For then how would God judge the world?
[7] But if through my lie the truth of God increases his glory, why am I still being judged as a sinner? [8] Why not say, as we are slandered as saying, and as some affirm that we say, "Let us do evil, so that good may come"? Their condemnation is just.

[9] What then? Are we excusing ourselves? Not at all. For we have already accused both Jews and Greeks, all of them, of being under sin.
[10] This is as it is written:
"No one is righteous, not one;
[11] there is no one who understands;
there is no one who seeks God.
[12] They have all turned away;
together they have become useless.
There is no one who does good, no,
not even one."
[13] "Their throat is an open grave.
Their tongues have deceived.
The poison of snakes is under their lips."
[14] "Their mouths are full of cursing and bitterness."
[15] "Their feet are swift to pour out blood.
[16] Destruction and suffering are in their paths.
[17] These people have not known a way of peace."
[18] "There is no fear of God before their eyes."

[19] Now we know that whatever the law says, it speaks to the ones who are under the law, so that every mouth may be shut, and the whole world held accountable to God. [20] For no flesh will be justified by the works of the law in his sight. For through the law comes the knowledge of sin.

[21] But now apart from the law the righteousness of God has been revealed, to which the Law and the Prophets bear witness— [22] the righteousness of God through faith in Jesus Christ for all those who believe. For there is no distinction,
[23] for all have sinned and come short of the glory of God, [24] and they are freely justified by his grace through the redemption that is in Christ Jesus.
[25] For God provided Christ Jesus as an atoning sacrifice through faith in his blood. He offered Christ as proof of his justice, because of his disregard of previous sins [26] in his patience. This was to show his righteousness at this present time, so he might be just and the justifier of the one who has faith in Jesus.

[27] Where then is boasting? It is excluded. Through what kind of law? Of works? No, but through a law of faith. [28] We conclude then that a person is justified by faith without works of the law.

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[29] Or is God the God of Jews only? Is he not also the God of Gentiles? Yes, of Gentiles also. [30] If, indeed, God is one, he will justify the circumcision by faith, and the uncircumcision through faith.

[31] Do we then nullify the law through faith? May it never be! Instead, we uphold the law.

Romans 3

3:1-8

What was the benefit of circumcision?

[3:1]

Paul wrote about the benefit of circumcision. Being circumcised did not help people to be at peace with God. However, people who were circumcised were Jews. These people were taught about God. Therefore, this helped them to know more about God and helped them to believe in Jesus.

See: Genesis 25:32

See: Circumcise (Circumcision)

What was the “revelation from God”?

[3:2]

God revealed certain things to the Jews through prophets. He gave them the Law of Moses (see: Acts 7:38). He also told them other prophecies (see: 1 Peter 4:11). Paul wanted people to know that God gave them Bible to people.

See: Deuteronomy 4:7-8; Psalm 147:19-20; Romans 9:4

See: Reveal (Revelation); Prophet; Prophecy (Prophesy)

How might Israel “abolish God faithfulness”?

[3:3]

Israel abolished God’s faithfulness by rejecting Jesus. That is, they were not faithful to God when God was faithful to them. Paul taught that even if they disobeyed the things God revealed to them, they were still true things.

See: Romans 3:31; Matthew 24:35; Romans 10:16; 2 Timothy 2:13; Hebrews 4:2

See: Faithful; Reveal (Revelation)

What did the phrase “may it never be” mean?

[3:4]

Paul wrote, “may it never be.” He wanted to say, “absolutely not!” (see: 1 Corinthians 6:15; Galatians 2:17; 3:21; 6:14; also Luke 20:16). Paul wrote these words 10 times in Romans (see: Romans 3:6; 3:31; 6:2; 6:15; 7:7; 7:13; 9:14; 11:1; 11:11).

Why did Paul say the same thing as Psalm 51:4?

[3:4]

Paul wrote the same thing as Psalm 51:4. He wanted people to know that God revealed himself to people in the Bible. He also wanted people to know that God kept the promises he made to people even if people sin.

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See: Hebrews 6:18; 1 John 5:20

See: Reveal (Revelation)); Sin

What did “the truth of God” mean?

[3:4]

Paul wrote about the truth of God. That is God does not lie.

What was a “human argument”?

[3:5]

Paul wrote about a human argument. People thought in a certain way that was wrong. This type of thinking did not honor God.

See: 1 Corinthians 15:32

Why did Paul write, “multiplies his glory”?

[3:7]

Paul wrote about something multiplying God’s glory. That is, it makes God more glorious. Some people thought they should sin because it made people think God was more holy. They should not do this because it did not honor God.

See: Romans 9:17

See: Glory (Glorify); Sin; Holy (Holiness, Set Apart)

What was “slandered as saying, and as some affirm that we say”?

[3:8]

Paul wrote, “slandered as saying, and as some affirm that we say.” He was writing about certain people lying about him. They said that Paul taught that people could sin and still be at peace with God.

See: Matthew 5:11; Romans 6:15; Galatians 5:13; 2 Peter 3:15-16

How was someone’s condemnation just?

[3:8]

People who attacked Paul did something evil. He wanted them to know that God is just. They will know this when he judges them and condemns them.

See: Psalm 34:21-22; Jude 4

See: Condemn (Condemnation); Justice (Just, Unjust)

3:9-20

Why did Paul write “are we excusing ourselves”?

[3:9]

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Paul asked, “are we excusing ourselves?” Some scholars think Paul was asking if people are trying to defend or excuse themselves. Other scholars think Paul was asking if the Jews were better than the Gentiles in some way (see: 3:1-2). Why did Paul write many things that were also written in the Old Testament?

Why did Paul write many things that were also written in the Old Testament?

[3:10, 3:11, 3:12, 3:13, 3;14, 3:15, 3:16, 3:17, 3:18]

Paul wrote the same things that were written in the Old Testament. He wanted people to know that the gospel was teaching the same things about God that were written in the Old Testament.

See: Ecclesiastes 7:20; Psalm 5:9; 10:7; 14:1-3; 36:1; 53:1-3; 140:3; Isaiah 59:7

See: Old Testament (Law and Prophets); Gospel

How did someone seek God?

[3:11]

When someone sought God, they were humble and wanted to trust and obey God.

See: Isaiah 55:6-7; 65:1-2, Romans 10:20-21

How did Paul use the word “law” in this chapter?

[3:19]

Here, when Paul wrote about the Law, he was writing about the Old Testament.

See: Old Testament (Law and Prophets)

How was every mouth shut?

[3:19]

A person with their mouth shut could not defend himself, and instead kept quiet. Paul wanted people to know that no one could defend their sins.

See: Job 40:4-5; Psalm 107:42

See: Sin

How was someone accountable to God?

[3:19]

People are accountable to God. That is, people should know that God will judge them.

What are “works of the Law?

[3:20]

See: Works (Works of the Law)

3:21-31

How was God’s righteousness revealed?

[3:21]

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God's righteousness was revealed through Jesus. Jesus gave righteousness to those who believe in him.

See: Romans 1:17

See: Righteous (Righteousness); Reveal (Revelation)

How was God's righteousness "witnessed by the law and the prophets"?

[3:21]

Paul said that the Law and prophets witnessed God's righteousness. That is, the Old Testament told people about God's righteousness.

See: John 1:45; Acts 10:43; Romans 1:2; 1 Peter 1:10-12

See: Old Testament (Law and Prophets)

How was there no distinction between different groups of people?

[3:22]

God made no "distinction"(διαστολή/g1293) between different groups of people. That is, God is just to everyone (see: Deuteronomy 32:4; Psalm 9:7-8; 98:9; Zephaniah 3:5; Revelation 19:2).

See: Acts 15:9; Romans 10:12; Colossians 3:11

See: Justice (Just, Unjust)

How did something "come short of the glory of God"?

[3;23]

Paul wrote that all have come short of the glory of God. Some scholars think Paul was speaking about Adam and Eve. These scholars think that Adam and Eve had a type of glory you could see before they sinned. After they sinned, they lost this glory. More scholars think Paul was speaking about how everyone sins. They are not perfect like God and do not always do what God wants them to do.

See: Glory (Glorify); Sin

How was someone justified?

[3:24]

See: Justify (Justification)

What was the "redemption" that Jesus accomplished?

[3:24]

See: Redeem (Redemption)

What was "propitiation"?

[3:25]

See: Propitiation

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What was “through faith in his blood”?

[3:25]

When Paul wrote about faith in Jesus blood, he was writing about believing that Jesus died so that people could be at peace with God.

See: Romans 5:9; Ephesians 1:7; 2:13; Colossians 1:20; Hebrews 9:14; 1 John 1:7; Revelation 5:9

See: Blood; Faith (Believe in);Atone (Atonement)

How was boasting excluded?

[3:27]

Paul wrote about boasting being excluded. Boasting was when someone said or believed that he was righteous without Jesus. This insulted God.

See: Romans 4:2; 1 Corinthians 1:29-31; Ephesians 2:8-9

See: Boast

What was the “law of faith”?

[3:27]

Paul wrote about the law. Here, he was talking about general rules. He was not speaking about the Law of Moses. Paul wanted people to know that people are saved through faith, not because of the things they do.

See: Law of Moses; Faith (Believe in); Save (Salvation, Saved from Sins)

Why did Paul say that “God is one”?

[3:30]

Paul said that God is one because this is something the Jews said in all of their prayers (see: Deuteronomy 6:4). Paul wanted people to know that there is only one God.

See: Mark 12:29-32; 1 Corinthians 8:4-6; Galatians 3:20; 1 Timothy 2:5

See: Jesus is God

How did someone nullify the law?

[3:31]

Paul wrote about someone destroying the law in some way. People thought Paul dishonored God because he did not obey the Law of Moses. However, he lived in a way that honored God.

See: Matthew 5:17; Galatians 2:21

See: Law of Moses

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Romans 3:1

Then what advantage does the Jew have? And what is the benefit of circumcision?

"Some people might say, 'Then what advantage does the Jew have? And what is the benefit of circumcision?'" or "Some people might say, 'If that is true, then the Jews do not have any advantage, and there is no benefit in being circumcised.'"

Romans 3:2

It is great in every way

"But there is great advantage to being a Jew"

First of all

"First in order of time" or "Most certainly" or "Most importantly."

the Jews were entrusted with revelation from God

"God gave his words that contain his promises to the Jews"

Romans 3:3

For what if some Jews were without faith? Will their unbelief nullify God's faithfulness?

"Some Jews have not been faithful to God. We should not conclude from this that God will not fulfill his promise."

Romans 3:4

May it never be

This expression strongly denies that this could happen. You may have an expression in your language that you could use here. "That is not possible!" or "Certainly not!"

let God be found to be true

"God always does what he has promised"

even though every man is a liar

"even if every man were a liar"

As it has been written

"The Scriptures themselves agree with what I am saying"

That you might be shown to be righteous in your words, and that you might prevail when you come into judgment

"Everyone must acknowledge that what you say is true, and you will always win your case when anyone accuses you"

Romans 3:5

But if our unrighteousness shows the righteousness of God, what can we say? Can we say that God is unrighteous to bring his wrath upon us?

"Some people say that since our unrighteousness shows God's righteousness, then God is unrighteous when he punishes us."

to bring his wrath upon us

"to bring his punishment upon us" or "to punish us"

I am using a human argument

"I am saying here what some people say"

Romans 3:6

May it never be

"We must never say that God is unrighteous"

For then how would God judge the world?

"We all know that God will in fact judge the world!"

the world

"the people who live in the world"

Romans 3:7

But if through my lie the truth of God increases his glory, why am I still being judged as a sinner?

Here Paul imagines someone continuing to reject the Christian gospel. That adversary argues that his sin shows that God is righteous, so God should not declare that person guilty of sin on judgment day.

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increases his glory

"causes people to praise God for his glory"

Romans 3:8

Why not say ... come"?

"I might as well be saying ... come!'"

as we are slandered as saying

"as some lie to others, claiming that this what we are saying"

Their condemnation is just

God will be acting justly when he condemns these enemies of Paul for telling lies about what Paul has been teaching.

Romans 3:9

What then? Are we excusing ourselves?

"We Jews should not try to imagine we are going to escape God's judgment, just because we are Jewish!"

Romans 3:10

This is as it is written

"This is as the prophets have written in the Scriptures"

Romans 3:11

there is no one who understands

"no one really understands what is right"

there is no one who seeks God

"no one sincerely tries to have a right relationship with God"

Romans 3:12

They have all turned away

"They have all turned away from God"

Romans 3:13

Their ... Their

The word "their" refers to the "Jews and Greeks" of Romans 3:9.

Their tongues have deceived

"People speak lies"

The poison of snakes is under their lips

"Their evil words injure people just like the poison of a venomous snake"

Romans 3:14

Their mouths are full of cursing and bitterness

"They often speak curses and cruel words"

Romans 3:15

Their feet are swift to pour out blood

"They are in a hurry to harm and murder people"

Romans 3:16

Destruction and suffering are in their paths

"They try to destroy others and cause them to suffer"

Romans 3:18

There is no fear of God before their eyes

"They refuse to give God the respect he deserves"

Romans 3:19

whatever the law says, it speaks to

"everything that the law says people should do is for"

the ones who are under the law

"those who must obey the law"

so that every mouth may be shut

"so that no people will be able to say anything valid to defend themselves"

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the whole world held accountable to God

"that God can declare everyone in the world guilty"

Romans 3:20

flesh

Here "flesh" refers to all human beings.

through the law comes the knowledge of sin

"when someone knows God's law, he realizes that he has sinned"

Romans 3:21

now

The word "now" refers to the time since Jesus came to the earth.

apart from the law the righteousness of God has been revealed

"God has made known a way to be right with him without obeying the law"

to which the Law and the Prophets bear witness

"What Moses and the prophets wrote confirms this"

Romans 3:22

the righteousness of God through faith in Jesus Christ

"being right with God through trusting Jesus Christ"

For there is no distinction

"There is no difference at all between the Jews and the Gentiles"

Romans 3:23

come short of the glory of God

"have failed to be like God"

Romans 3:24

they are freely justified by his grace through the redemption that is in Christ Jesus

"God makes them right with himself as a free gift, because Christ Jesus sets them free"

they are freely justified

"they are made right with God without earning it"

Romans 3:25

in his blood

"in his death as a sacrifice for sins"

his disregard

Possible meanings are 1) his ignoring or 2) his forgiving.

Romans 3:26

This was to show his righteousness at this present time

"God did this to show at this present time that he is righteous"

so he might be just and the justifier of the one who has faith in Jesus

"By this he shows that he is both just and the the justifier of the one who has faith in Jesus"

the justifier of the one who has faith in Jesus

"the one who declares everyone righteous who has faith in Jesus"

Romans 3:27

Where then is boasting? It is excluded

"So there is no way that we can boast that God favors us because we obeyed those laws. God does not allow it"

Through what kind of law? Of works? No, but through a law of faith

"On what grounds does God exclude boasting? Does he exclude it through a law of works? No, he excludes it through a law of faith"

Through what kind of law? Of works?

"Let me tell you what kind of law he excludes it through. It is not through a law of works."

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Romans 3:28

a person is justified by faith

"God justifies a person because he has faith"

without works of the law

"even if he has done no works of the law"

Romans 3:29

Or is God the God of Jews only?

"You who are Jews certainly should not think that you are the only ones whom God will accept!"

Is he not also the God of Gentiles? Yes, of Gentiles also

"He will also accept non-Jews, that is, Gentiles"

Romans 3:30

he will justify the circumcision by faith, and the uncircumcision through faith

"God will make both Jews and non-Jews right with himself through their faith in Christ"

Romans 3:31

Do we then nullify the law through faith?

"Someone might say that we can ignore the law because we have faith."

we uphold the law

"we obey the law"

we

This pronoun refers to Paul, other believers, and the readers.

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Chapter 4

[1] What then will we say that Abraham, our forefather according to the flesh, found? [2] For if Abraham had been
justified by works, he would have had a reason to boast, but not before God. [3] For what does the scripture say?
"Abraham believed God, and it was counted to him as righteousness."

[4] Now for him who labors, his wage is not counted as a gift, but as what is owed. [5] But for him who does not work
but instead believes in the one who justifies the ungodly, his faith is counted as righteousness.
[6] David also pronounces blessing on the man to whom God counts righteousness without works.

[7] He says,
"Blessed are those
whose lawless deeds are forgiven,
and whose sins are covered.
[8] Blessed is the man
against whom the Lord will not count sin."

[9] Then is this blessing pronounced only on those of the circumcision, or also on those of the uncircumcision? For
we say, "Faith was counted to Abraham as righteousness." [10] How was it counted to him? Was it before or after he
had been circumcised? It was not after, but before!
[11] Abraham received the sign of circumcision as a seal of the righteousness that he had by faith while he was still
uncircumcised. The purpose was to make him the father of all who believe but have not been circumcised, so that
righteousness would be counted to them. [12] He is also the father of the circumcised who not only are circumcised
but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

[13] For the promise to Abraham and to his descendants that he would be heir of the world did not come through
the law but through the righteousness of faith. [14] For if those who live by the law are to be the heirs, faith is made
empty, and the promise does nothing. [15] For the law brings about wrath, but where there is no law, there is no
transgression.
[16] For this reason it is by faith, in order that the promise may rest on grace and be guaranteed to all of Abraham's
descendants—not only to those who are under the law, but also to those who share the faith of Abraham. He is
the father of us all, [17] as it is written, "I have appointed you the father of many nations." Abraham was in the
presence of him whom he trusted, that is, God, who gives life to the dead and calls the things that do not exist into
existence.
[18] In hope he believed against hope, that he would become the father of many nations, according to what he had
been told, "So will your descendants be." [19] Without becoming weak in faith, he considered his own body as dead
(because he was about a hundred years old), and the deadness of Sarah's womb.
[20] But because of God's promise, Abraham did not hesitate in unbelief. Instead, he was strengthened in faith and
gave glory to God. [21] He was fully convinced that what God had promised, he was also able to accomplish. [22]
Therefore this was also "counted to him as righteousness."
[23] But the words "it was counted to him" were not written for his sake alone. [24] They were written also for us, and
it will be counted to us who believe in him who raised Jesus our Lord from the dead. [25] This is the one who was
delivered up for our trespasses and was raised for our justification.

Romans 4

4:1-12

How was Abraham “our forefather according to the flesh”?

[4:1]

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Paul wrote that Abraham was their “forefather according to the flesh.” Some scholars think Paul wanted to say that Abraham was the ancestor of every Jew. Other scholars think this was a metaphor. Paul wanted to say anyone who believed in God was a descendant of Abraham (see: Romans 4:11, 16).

See: Matthew 3:9; John 8:53, 56; Acts 13:26; 2 Corinthians 11:22

See: Flesh; Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Metaphor

How did Abraham find something?

[4:1]

Paul wrote that Abraham found something. That is, Abraham found God’s grace and mercy. This is a metaphor. God was gracious and merciful to Abraham.

See: Genesis 6:8; 18:3; 19:19

See: Grace; Mercy

What was a reason to boast?

[4:2]

Paul wrote about “boasting”(καύχημα/g2745). He was speaking about some who said they were righteous. This dishonored God because they were not righteous. Every person is a sinner. While Abraham did many good things, he could not be at peace with God by being righteous. Only God could give him righteousness and peace.

See: Romans 3:27; 1 Corinthians 1:29-31; Ephesians 2:8-9

See: Righteous (Righteousness); Sin

Why did Paul write the same thing as Genesis 15:6?

[4:3]

Abraham was written about in the Old Testament. Paul wanted people to know that the gospel agreed with the Old Testament. Abraham trusted God. Christians should also trust God.

See: Psalm 106:31; 2 Corinthians 5:19; Galatians 3:6-8; James 2:23

See: Old Testament (Law and Prophets); Gospel; Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

Why did Paul write the same thing as Psalm 31:1-2?

[4:7, 4:8]

Paul wrote the same thing as David in Psalm 31:1-2. David was very happy God forgave him after his sin with Bathsheba. Paul was also very happy that God forgave him.

See: Psalm 51:4; Romans 3:4

How was someone blessed?

[4:7]

See: Bless (Blessing)

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How were sins covered and not counted?

[4:8] David often sinned. God forgave him even though David didn't deserve it. In the Bible, sins were covered before Jesus died. This changed when Jesus died. God did not count people sins. That is, people were at peace with God even though they sinned because Jesus died.

See: Mark 11:25; 1 John 1:9

See: Sin; Atone (Atonement)

How was a blessing pronounced?

[4:9]

When David pronounced a blessing, he said a blessing to people.

See: Bless (Blessing)

What was the "seal of righteousness"?

[4:11]

Paul wrote that circumcision was a "seal of righteousness. That is, Abraham was circumcised because he believed in God and was at peace with God. He was not at peace with God because he was circumcised, but because he had faith in God. Advice to Translators: This might be translated as "circumcision was the physical proof that he was already righteous."

See: Genesis 17:11; 2 Corinthians 1:22; Ephesians 1:13; 4:30; Revelations 9:4

See: Seal; Circumcise (Circumcision); Faith (Believe in); Righteous (Righteousness)

How was Abraham the father of all?

[4:11]

Paul wrote that Abraham was the father of all. He was not an ancestor of everyone who believes in Jesus. However, people who believe in Jesus do the same types of things Abraham did (see: Romans 4:1). They believe in God in the same way Abraham believed in God.

See: Luke 19:9

See: Family of God

How did someone walk in the footsteps as someone else?

[4:12]

Someone who walked in the footsteps of someone else did the same types of things the other person did. This was a metaphor. People did the same types of things Abraham did.

See: Proverbs 2:20; John 8:39-40; 2 Corinthians 12:18; 1 Peter 2:21

See: Walk; Metaphor

4:13-25

What was an heir of the world?

[4:13]

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God promised Abraham that he would be the “heir” (κληρονόμος/g2818) of the world. That is, he and his descendants would eventually become the owners of the whole world.

See: Psalm 2:8; Galatians 3:16-18, 29

See: Inherit (Inheritance, Heir); Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

How was faith made empty and a promise made void?

[4:14]

Paul wrote about faith being made empty and a promise made void. He meant that having faith in God would not have any value, and God’s promise would be broken. He was speaking about something as if it could happen, but it could not happen.

See: Isaiah 55:11; 1 Corinthians 15:17; Galatians 3:18-24; 5:4

See: Faith (Believe in)

How was there no transgression when there was no law?

[4:15]

Paul wrote that there is no transgression when there was no law. A “transgression”(παράβασις/g3847) was a certain type of sin, where someone disobeyed a command of God. If there was no Law of Moses, people would still sin, but they would not be disobeying God’s commands because they did not know the Law of Moses.

See: Romans 5:13; 2 Corinthians 5:19; Galatians 3:10, 19; Ephesians 2:1

See: Sin; Law of Moses

How did the promise "rest on grace"?

[4:16]

Paul wrote that the promise rested on grace. That is God gives people what he promised through the grace that he gave to people, not through them obeying the Law of Moses.

See: Ephesians 2:8; Titus 3:7

See: Grace; Law of Moses

How was Abraham the father of many nations?

[4:17]

Paul wrote that Abraham was the father of many nations. This is something God promised to Abraham (see: Genesis 17:4). Some scholars think Paul was speaking about how all Christians inherit the promises God gave to Abraham. Other scholars think that Christians do not inherit these promises, but they do the same types of things Abraham did.

See: Genesis 12:2; 13:16; 15:5; 17:4; 17:16; 22:17; 1 Peter 2:10

See: People of God; Inherit (Inheritance, Heir); Covenant with Abraham

How was Abraham in the presence of God?

[4:17]

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Paul wrote that Abraham was in the presence of God. He wanted to say that Abraham obeyed God and did the things God wanted him to do.

See: Psalm 19:14; 142:2; 2 Corinthians 2:17; 12:19

See: Presence of God

How did God call things that do not exist into existence?

[4:17]

God called things that do not exist into existence. That is, God made things from nothing. He did this just by speaking. He made everything in the universe by speaking.

See: John 5:21; 1 Corinthians 1:28

How did Abraham believe in hope and against hope?

[4:18]

Abraham believed in him and against hope. He was confident that God would do everything he promised. He did this even when people did not think God could do the things he promised.

See: Ruth 1:12; Psalm 39:7; Romans 15:13; 1 Peter 1:3

See: Hope

Why did Paul write “so will your descendants be”?

[4:18]

God promised Abraham that he would have more descendants than the number of stars someone can see in the sky. This is hyperbole.

See: Genesis 15:5

See: Hyperbole

How was Abraham’s body and Sarah’s womb dead?

[4:19]

Paul wrote that Abraham’s body and Sarah’s womb were dead. They were not dead. This was a metaphor. They were too old to have children. Abraham was 99 years old (see: Genesis 17:1). Sarah was very old and past the age when she could have children (Genesis 18:11).

See: Hebrews 11:11-12

How did someone hesitate in unbelief?

[4:20]

Paul wrote that someone hesitated in unbelief. That is, they did not think that God would fulfill his promises. That is, they did not trust God.

See: Isaiah 7:9b; Matthew 6:30; 8:26; Mark 9:23-24; 1 Corinthians 16:13

See: Fulfill (Fulfillment)

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How was Jesus “delivered up for our trespasses”?

[4:25]

Jesus was delivered up for our trespasses. That is, Jesus died so that people could be at peace with God.

See: Galatians 1:4; 1 John 4:9-10

See: Atone (Atonement)

How was Jesus “raised for our justification”?

[4:25]

Paul wrote that Jesus was raised for our justification. That is, Jesus was resurrected so that Christians can be at peace with God. Jesus needed to be resurrected (see: Romans 10:9-10; Romans 5:12-21; 1 Corinthians 15:45).

See: 1 Corinthians 15:17; Colossians 1:18

See: Resurrect (Resurrection)); Justify (Justification)

Romans 4:1

What then will we say that Abraham, our forefather according to the flesh, found?

"This is what Abraham our physical ancestor found."

Romans 4:3

For what does the scripture say?

"For this is what is in the scripture:"

"Abraham believed God and it was counted to him as righteousness"

"God considered Abraham to be a righteous person because he believed". Paul quotes Genesis 15:6.

Romans 4:4

his wage is not counted as a gift

"no one counts what his employer pays him as a gift from his employer"

but as what is owed

"but as what his employer owes him"

Romans 4:5

in the one who justifies

"in God, who justifies"

his faith is counted as righteousness

"God considers that person's faith as righteousness" or "God considers that person righteous because of his faith"

Romans 4:7

whose lawless deeds are forgiven ... whose sins are covered

"who have broken the law, but the Lord has forgiven ... whose sins the Lord has covered". See Psalm 32:1 and Psalm 32:2.

Romans 4:9

Then is this blessing pronounced only on those of the circumcision, or also on those of the uncircumcision?

"I want to show you how it is that God blesses not only those who are circumcised, but also those who are not circumcised"

those of the circumcision

"the Jews"

those of the uncircumcision

"the Gentiles"

Faith was counted to Abraham as righteousness

"God considered the faith of Abraham as righteousness"

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Romans 4:10

How was it counted to him? Was it before or after he had been circumcised? It was not after, but before!

"This is when righteousness was counted to him: it was not after he had been circumcised, but before!"

How was it counted to him?

"How did God consider Abraham to be righteous?"

It was not after, but before

"It happened before he was circumcised, not after he was circumcised"

Romans 4:11

a seal of the righteousness that he had by faith while he was still uncircumcised

"a visible sign that God considered him righteous because he had believed in God before he was circumcised"

so that righteousness would be counted to them

"so that God would consider them righteous"

Romans 4:12

He is also the father of the circumcised

Here "the circumcision" refers to Jews.

who also walk in the footsteps of the faith that our father Abraham had

"who follow our father Abraham's example in the faith that he had" or "who have faith as our father Abraham did"

Romans 4:13

law but through the righteousness of faith

"law, but the promise came through faith, which God considers as righteousness"

Romans 4:14

heirs

The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a family member.

if those who live by the law are to be the heirs

"if those who obey the law are the ones who will inherit the earth"

faith is made empty, and the promise does nothing

"faith has no value, and the promise is meaningless"

Romans 4:15

there is no transgression

"no one has disobeyed the law"

Romans 4:16

it is by faith

"it is by faith that we receive the promise" or "we receive the promise by faith"

in order that the promise may rest on grace

"so that what he promised might be a free gift"

those who are under the law

This refers to the Jewish people, who were obligated to obey the law of Moses.

those who share the faith of Abraham

"those who believe as Abraham did"

father of us all

Here the word "us" refers to Paul and includes all Jewish and non-Jewish believers in Christ. Abraham is the physical ancestor of the Jewish people, but he is also the spiritual father of those who have faith.

Romans 4:17

as it is written

"as someone has written in the Scriptures"

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I have appointed you

Here the word "you" is singular and refers to Abraham.

calls the things that do not exist into existence

"creates everything from nothing"

Romans 4:18

In hope he believed against hope

"Even though it seemed to be impossible for him to have descendants, Abraham believed God and confidently expected"

according to what he had been told

"just as God said to Abraham"

So will your descendants be

"You will have more descendants than you can count"

Romans 4:21

He was fully convinced

"Abraham was completely sure"

he was also able to accomplish

"God was able to do"

Romans 4:22

Therefore this was also "counted to him as righteousness."

"Therefore God counted Abraham's belief as righteousness" or "Therefore God considered Abraham righteous because Abraham believed him"

Romans 4:23

for his sake alone

"for Abraham only"

it was counted to him

"God counted righteousness to him" or "God considered him righteous"

Romans 4:24

for us

The word "us" refers to Paul and includes all believers in Christ.

it will be counted to us who believe in him

"God will count righteousness to us who believe in him" or "God will consider us righteous if we believe in him"

him who raised Jesus our Lord from the dead

"him who caused Jesus our Lord to live again"

Romans 4:25

who was delivered up for our trespasses and was raised for our justification

"whom God gave over to enemies for our trespasses and whom God brought back to life so he could make us right with him"

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Chapter 5

[1] Since we are justified by faith, we have peace with God through our Lord Jesus Christ. [2] Through him we also have our access by faith into this grace in which we stand, and we boast in the hope of the glory of God.

[3] Not only this, but we also boast in our tribulations. We know that tribulation brings about perseverance. [4] Perseverance produces character, and character produces hope, [5] and hope does not make ashamed because the love of God has been poured into our hearts through the Holy Spirit, who was given to us.
[6] For while we were still weak, at the right time Christ died for the ungodly. [7] For one will hardly die for a righteous person, though perhaps someone would dare to die for a good person.
[8] But God proves his own love toward us, because while we were still sinners, Christ died for us. [9] Much more, then, now that we are justified by his blood, we will be saved by him from the wrath of God.
[10] For if, while we were enemies, we were reconciled to God through the death of his Son, much more, after having been reconciled, will we be saved by his life. [11] Not only this, but we also rejoice in God through our Lord Jesus Christ, through whom we now have received this reconciliation.

[12] So then, as through one man sin entered into the world, in this way death entered through sin. And death spread to all people, because all sinned. [13] For until the law, sin was in the world, but there is no accounting for sin when there is no law.
[14] Nevertheless, death reigned from Adam until Moses, even over those who did not sin like Adam's disobedience, who is a pattern of him who was to come.

[15] But the gift is not like the trespass. For if by the trespass of one the many died, how much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound for the many!
[16] For the gift is not like the outcome of that one man's sin. The judgment followed one trespass and brought condemnation, but the gift followed many trespasses and brought justification. [17] For if, by the trespass of the one, death ruled through the one, how much more will those who receive the abundance of grace and the gift of righteousness reign in life through the one, Jesus Christ.
[18] So then, as one trespass led to condemnation for all people, so also through the one act of righteousness came justification and life for all people. [19] For as through the one man's disobedience the many were made sinners, even so through the obedience of the one will the many be made righteous.
[20] But the law came in to increase the trespass. But where sin abounded, grace abounded even more. [21] This happened so that, as sin reigned in death, even so grace might reign through righteousness for everlasting life through Jesus Christ our Lord.

Romans 5

5:1-11

How was someone justified by faith?

[5:1]

See: Exodus 23:7; 1 Corinthians 6:11; Galatians 3:11-12; James 2:21-25

See: Justify (Justification)); Faith (Believe in)

What does"boast" mean?

[5:2]

In Romans 2-3, “boasting”(καυχάομαι/g2744) was when someone said or believed that he was righteous in himself and without needing God. This dishonored God. Here, Paul wrote about another type of boasting. This honored God because it was boasting about the things God did.

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See: Romans 4:2; 1 Corinthians 1:29-31; Ephesians 2:8-9

What is the hope of the glory of God?

[5:2]

Paul wrote that mankind fell short of God's glory when Adam sinned (see: Romans 3:23). Christian know that they will be with God and have a glorious body in heaven.

See: Romans 6:23; 2 Corinthians 4:17

See: Glory (Glorify); Sin; Heaven

How does perseverance produce character?

[5:4]

Paul wanted Christians to know that the difficult parts of their life helped Christians to live in a way that honors God and to do the same types of things Jesus did.

See: Romans 8:18, 21; James 1:2-3; 1 Peter 1:6-7; 2 Peter 1:5-8

How does hope not make someone ashamed?

[5:5]

Christians are confident that God will do the things he promised to do. They will not be ashamed because God will do these things.

See: Isaiah 28:16; Philippians 1:20; Romans 9:33

How was the love of God poured into someone's hearts?

[5:5]

Paul wrote that the love of God was poured in people's hearts. This is a metaphor. God greatly loved Christians The word "poured"(ἐκχέω/g1632) when used literally referred to freely pouring out a liquid. Here it was a metaphor, that God was generous in loving his people.

See: Galatians 4:6; Hebrews 6:18-19

See: Heart (Metaphor)

When were Christians weak?

[5:6]

Paul wrote about Christians being weak. This is a metaphor. They could not live in a way that honors God. They were not strong enough to be at peace with God. They needed God to help them.

See: Ephesians 2:1-5; Titus 3:3-5

Why did Paul use the words "much more" in verses 9, 10, 15, and 17?

[5:9, 5:10, 5:15, 5:17]

Paul used the words "much more in verses 9, 10, 15, and 17. In ancient times, people often used these words when they wanted people to know if something happened, then something else would also happen (see: Romans 11:12; 11:24; 1 Corinthians 6:3; 2 Corinthians 3:7-11).

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How were enemies reconciled?

5:10]

Paul said that people were enemies of God before they believed in Jesus. When they believed in Jesus, God reconciled them to himself. That is, people have peace with God after they believe in Jesus.

See: Romans 11:28; 2 Corinthians 5:18-20; Ephesians 2:16; Colossians 1:20-22

5:12-21

How did sin enter the world through one man?

[5:12]

Before Adam sinned, no one had ever sinned. Because of this, the world was perfect. After Adam sinned, things began to die and people were not at peace with God.

See: Genesis 2:16-17, 3:3, 4, 19; 1 Corinthians 15:21-22

See: Sin

How was there no accounting for sin?

[5:13]

Paul wrote that there was no "accounting"(ἐλλογέω/g1677) for sin. Paul wanted to say that before the Law of Moses, people did not know what was a sin because they did not have the Law of Moses.

See: 1 Corinthians 15:56; 1 John 3:4

See: Sin; Law of Moses

How did death reign from Adam to Moses?

[5:14]

Paul wrote that death reigned from Adam to Moses. Sin ruled in the way a king reigned. This was a metaphor. People were controlled by their sins (see: Romans 5:14, 17, 21; 6:12).

See: Romans 8:17; 1 Corinthians 15:45

See: Metaphor

How was Adam a pattern of Jesus?

[5:14]

Paul spoke about a pattern of him who was to come. He was speaking about Adam was like Jesus in some way. However, Jesus was greater than Adam. Paul wanted people to learn about Jesus by learning how Jesus was greater than Adam.

What was the "gift of righteousness"?

[5:17]

The "gift of righteousness" was something God gave to people who believe in Jesus. That is, God made them righteous so they could live in heaven with him.

See: Isaiah 53:11; 2 Corinthians 9:15; Ephesians 2:8; 1 John 4:9-10

See: Righteous (Righteousness); Heaven

How did sin reign in life?

[5:17]

Since Adam sinned, Paul wrote aht sin reigned over the people as if it were their king (see: 5:14). That is, people sinned because they wanted to sin. When Paul wrote about Christians reigning, he was writing about how Christians will rule over the world after they are resurrected (see: Romans 8:17).

See: Genesis 3; 1 Corinthians 15:21-22; 2 Timothy 2:12; Revelation 22:5

See: Sin; Resurrect (Resurrection)

How did the Law of Moses increase the trespass?

[5:20]

Paul wrote that the Law of Moses increased “trespasses”(παράπτωμα/g3900). That is, people broke the law more because of the Law of Moses. They did not sin more. They broke the law more because they had many laws to obey in the Law of Moses. Paul wanted people to know why God gave the Law of Moses to Israel. While people could not be at peace with God because they followed the Law of Moses, the Law of Moses helped them to know they were sinners (see: 4:15; 7:7-9). Then they would know that they needed Jesus to save them.

See: John 15:22; 2 Corinthians 3:7-9; Galatians 3:19-25

See: Law of Moses; Sin; Save (Salvation, Saved from Sins)

Why did Paul write, “as sin reigned in death, grace might reign in righteousness”?

[5:21]

Paul wrote that “as sin reigned in death, grace might reign in righteousness.” He wanted to say that people obeyed their sinful desires. That is, they sinned because they wanted to sin. However, because of God’s grace, people can now live in a way that honors God.

See: John 1:16-17

See: Sin; Grace; Righteous (Righteousness)

Romans 5:1

we ... our

All occurrences of "we" and "our" refer to all believers and should be inclusive.

Lord

Here "Lord" means that Jesus is God.

Romans 5:2

Through him we also have our access by faith into this grace in which we stand

"Because we trust in Jesus, God allows us to come into his presence"

we boast in the hope of the glory of God

"we rejoice because we confidently expect to share in the glory of God"

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Romans 5:3

tribulation brings about perseverance

"suffering helps us learn to endure"

Romans 5:4

Perseverance produces character

"We develop character when we endure hardship"

character

the desire and ability to do what is right

character produces hope

"character helps us to trust God"

Romans 5:5

our ... us

These words refer to all believers and should be inclusive.

hope does not make ashamed

"we are very confident that we will receive the things that we wait for"

make ashamed

"make us ashamed"

because the love of God has been poured into our hearts

"because he has loved us greatly" or "because God has shown us how much he loves us"

Romans 5:7

For one will hardly die for a righteous person

"It is hard to find someone who is willing to die, even for a righteous person"

though perhaps someone would dare to die for a good person

"but you might find someone who is willing to die for such a good person"

Romans 5:9

Much more, then, now that we are justified by his blood, we will be saved

"Now that we are justified by his blood, we will more certainly be saved"

now that we are justified by his blood

"now that God has made us right with himself because of the sacrificial death of Jesus on the cross"

saved

God forgives us and rescues us from being punished in hell for our sin.

the wrath of God

"God's punishment"

Romans 5:10

his Son ... his life

"God's Son ... the life of God's Son"

we were reconciled to God through the death of his Son

"God allowed us to have a peaceful relationship with him because his Son died for us"

Son

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

after having been reconciled

"now that God has made us his friends again"

Romans 5:12

through one man sin entered ... death entered through sin

Paul describes sin as a dangerous thing that came into the world through the actions of "one man," Adam. This sin then became an opening through which death, pictured here as another dangerous thing, also came into the world.

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Romans 5:13

For until the law, sin was in the world

"People in the world sinned before God gave his law to Moses"

but there is no accounting for sin when there is no law

"but God recorded no sin against the law before he gave the law"

Romans 5:14

death reigned from Adam until Moses

"people continued to die from the time of Adam until the time of Moses as a consequence of their sin"

Moses, even over those who did not sin like Adam's disobedience, who is

"Moses. Even people whose sins were different from Adam's continued to die, Adam being"

who is a pattern of him who was to come

Adam was a pattern of Christ, who appeared much later. He had much in common with him.

Romans 5:15

how much more did the grace of God and the gift by the grace of the one man, Jesus Christ, abound for the many

"even more through the man Jesus Christ, who died for us all, did God kindly offer us this gift of everlasting life, although we do not deserve it"

Romans 5:16

For the gift is not like the outcome of that one man's sin

"The gift is not like the result of Adam's sin"

The judgment followed one trespass and brought condemnation

"After one man trespassed, God judged all people and condemned them to be punished" or "God declared that all people deserved to have him punish them because one man committed one sin"

but the gift followed many trespasses and brought justification

"but after people trespassed many times, God gave the gift and justified them" or "but the gift is greater because he gave it after many people had committed many sins, and by giving the gift he justified them"

Romans 5:17

trespass of the one

This refers to the sin of Adam.

death ruled

"everyone died"

Romans 5:18

as one trespass led to condemnation for all people

"as all people are condemned because one person sinned against God"

one trespass

This refers to Adam's sin.

condemnation for all people

"all people deserve God's punishment for sin"

through the one act of righteousness came justification and life for all people

"one act of righteousness allows all people to be justified and live" or "all people can be justified and live because one person did that one righteous act"

the one act of righteousness

This refers to Jesus's obedience to God in dying for our sins.

Romans 5:19

the many were made sinners

"many people sinned"

the obedience of the one

the obedience of Jesus

of the one will the many be made righteous

"of the one, God will make many people right with him"

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Romans 5:20

the law came in

"God gave his law to Moses"

sin abounded

"sin increased"

grace abounded even more

"God continued to act even more kindly toward them, in a way that they did not deserve"

Romans 5:21

sin reigned in death ... grace might reign through righteousness for everlasting life

"as people obeyed their desire to sin and therefore had to die ... God might show grace to people and allow them to be right with him, resulting in everlasting life"

our Lord

Paul includes himself, his readers, and all believers.

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Chapter 6

[1] What then will we say? Should we continue in sin so that grace may abound? [2] May it never be. We who died to
sin, how can we still live in it? [3] Do you not know that as many as were baptized into Christ Jesus were baptized
into his death?

[4] We were buried, then, with him through baptism into death. This happened in order that just as Christ was
raised from the dead by the glory of the Father, so also we might walk in newness of life. [5] For if we have become
united with him in the likeness of his death, we will also be united with his resurrection.
[6] We know this, that our old man was crucified with him in order that the body of sin might be destroyed. This
happened so that we should no longer be enslaved to sin. [7] He who has died is declared righteous with respect to
sin.
[8] But if we have died with Christ, we believe that we will also live together with him. [9] We know that since Christ
has been raised from the dead, he cannot die again; death no longer rules over him.
[10] For in regard to the death that he died to sin, he died once for all. However, the life that he lives, he lives for
God. [11] In the same way, you also must consider yourselves to be dead to sin, but alive to God in Christ Jesus.

[12] Therefore do not let sin rule in your mortal body so that you obey its lusts. [13] Do not present the members of
your bodies to sin, to be tools used for unrighteousness. But present yourselves to God as those who have been
brought from death to life, and present the members of your bodies to God as tools to be used for righteousness. [14]
Do not allow sin to rule over you. For you are not under law, but under grace.

[15] What then? Are we to sin because we are not under law, but under grace? May it never be. [16] Do you not know
that if you present yourselves as slaves, you are slaves to the one whom you obey? You are either slaves to sin,
which leads to death, or slaves to obedience, which leads to righteousness.
[17] But thanks be to God! For you were slaves of sin, but you have obeyed from the heart the pattern of teaching
that you were given. [18] You have been made free from sin, and you have been made slaves of righteousness.
[19] I speak like a man because of the weakness of your flesh. For just as you presented the members of your bodies
as slaves to uncleanness and to lawlessness, resulting in more lawlessness, in the same way, now present the
members of your bodies as slaves to righteousness for sanctification. [20] For when you were slaves of sin, you were
free from righteousness. [21] At that time, what fruit then did you have of the things of which you are now
ashamed? For the outcome of those things is death.
[22] But now that you have been made free from sin and are enslaved to God, you have your fruit for sanctification.
The result is eternal life. [23] For the wages of sin are death, but the gift of God is eternal life in Christ Jesus our
Lord.

Romans 6

6:1-11

How did grace abound?

[6:1]

Paul wrote that grace abounded. That is, it grew or increased. He was speaking as if someone was saying that sinning caused God to be more gracious. This is not true.

See: 1 Peter 2:16

See: Grace; Sin

Why did Paul write, “may it never be”?

[6:2]

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Paul wrote, “may it never be.” He wrote this often. He wanted to say that something should never happen (see: Romans 3:4).

How did someone die to sin?

[6:2]

God said that Christians were dead in some way. Christians cannot be punished for their sins and they did not have to sin.

See: Galatians 5:24; Colossians 3:3; 1 Peter 2:24

See: Sin

How was someone baptized into Christ Jesus and into his death?

[6:3]

People who were “baptized”(βαπτίζω/g0907) by water were united with Christ. When they are baptized into his death, they are also joined with Jesus’ death in some way.

See: 1 Corinthians 12:13; Galatians 3:27; Colossians 2:12; 1 Peter 3:21

See: Baptize (Baptism)

How was someone buried with Jesus?

[6:3]

Paul wrote that a Christian is buried with Jesus. This is a metaphor. He wanted people to know that they did not need to live in the same way the used to live before believing in Jesus.

See: Matthew 27:57-61; 1 Corinthians 15:4

What was the newness of life?

[6:4]

See: Romans 7:6; 2 Corinthians 5:17

See: Baptize (Baptism)

How was someone united with Jesus?

[6:5]

Paul wrote about being united with Jesus. Here, he was speaking about people were identified with Jesus. That is, people would know they believe in Jesus and followed him

See: John 15:5-6; Philippians 3:10-11

What was the old man?

[6:6]

See: Galatians 2:20; 5:24; 6:14; Ephesians 4:21-24; Colossians 3:9-10

See: Old and New Self

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What was the body of sin?

[6:6]

Paul wrote about the body of sin. He was writing about someone being controlled by their sin. That is, they sinned because they wanted to sin.

See: Romans 8:10; Ephesians 4:22

How was something destroyed?

[6:6]

Paul wrote about something being “destroyed”(καταργέω/g2673). It lost its power (see: Romans 3:3; Galatians 3:17). A person was no longer controlled by their desire to sin.

See: Sin

How was someone enslaved to sin?

[6:6]

See: Serve (Servant, Slave); Sinful Nature

How was someone declared to be righteous?

[6:7]

Paul wrote that someone was “declared righteous” or justified.

See: Justify (Justification); Righteous (Righteousness)

How did someone live together with Jesus?

[6:8]

Paul wrote that Christians will live together with Jesus. Some scholars think Paul was writing about Christians being resurrected to be with Jesus (see: 1 Thessalonians 4:17). Other scholars think Christians already live together with Jesus. This is a metaphor. They are now joined together with Jesus and have the Holy Spirit living in them (see: Galatians 2:20).

See: John 14:19; Colossians 3:3-4; 2 Timothy 2:11-12

See: Resurrect (Resurrection); Metaphor

Why did Paul write “consider yourselves”?

[6:11]

Paul wrote “consider yourselves.” He wanted Christians to think and to know that they did not need to sin.

See: Sin

6:12-23

What were members?

[6:13]

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Members were parts of a person's body.

See: Romans 12:4a; 1 Corinthians 12:12a; James 3:6; Matthew 5:29-30

What was a tool?

[6:13]

A tool was something that was used to help someone do something. Paul did not want sin to use Christians.This is a metaphor. If Christians allowed sin to use them, then sin could use a person to do evil things.

See: Romans 12:1; 1 Corinthians 6:15

See: Sin; Metaphor

How could people present themselves as slaves?

[6:16]

Someone who presents themselves as a slave to sin voluntarily submit himself to being controlled by someone or something.

See: Joshua 24:15; John 8:34; 2 Peter 2:19

See: Serve (Servant, Slave)

How did someone obey from the heart?

[6:17]

Someone who obeyed from the heart obeyed God's command to believe the gospel.

See: Acts 6:7; Romans 1:5; 2 Thessalonians 1:8

See: Heart (Metaphor); Gospel

What was a pattern of teaching?

[6:17]

Paul wrote about a pattern of teaching. He was writing about certain things Christians taught. The Roman Christians knew these things.

See: 2 Timothy 1:13

How was someone made free from sin?

[6:18]

Paul continued the metaphor of slavery. The term "made free"(ἐλευθερόω/g1659) was the normal term for freeing a slave from his master. Now Christians were freed from their old master, sin, and have become slaves of God. They do not need to sin and can now live in a way that honors God.

See: John 8:32; 1 Corinthians 7:21-23; Galatians 5:1; 1 Peter 2:16

See: Serve (Servant, Slave); Sinful Nature; Fruit (Metaphor)

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What is sanctification?

[6:19]

See: Sanctify (Sanctification)

How was someone free from righteousness?

[6:20]

Paul wrote that people were free from righteousness. Non-Christians are free from righteousness. That is, non-Christians do not live in a way that honors God. They cannot do things that honor God.

See: Righteous (Righteousness)

What was the fruit people had before they believe in Jesus?

[6:21]

In the Bible, people often spoke about doing good things as if they were fruit. Here, Paul was writing about evil things people did as if they were fruit.

See: Matthew 3:8; 7:15-20; Galatians 5:22; Ephesians 5:9; Philippians 1:11

See: Fruit (Metaphor)

What were the wages of sin?

[6:23]

Wages were the money people earned because they worked (see: Luke 3:14). Paul wrote about people earning something because they sinned. That is, a person deserves to be punished because they sinned.

See: Matthew 25:46; 2 Corinthians 5:10; James 1:17

See: Sin; Punish (Punishment)

What was the gift of eternal life?

[6:23]

Paul wrote about eternal life. This was something that God gave to people who believe in Jesus.

See: Eternal Life

Romans 6:1

What then will we say? Should we continue in sin so that grace may abound?

"So, what should we say about all of this? We certainly should not keep on sinning so that God will give us more and more grace!

we say

The pronoun "we" refers to Paul, his readers, and other people.

Romans 6:2

We who died to sin, how can we still live in it?

"We are now like dead people on whom sin has no effect! So we certainly should not keep on sinning!"

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Romans 6:3

Do you not know that as many as were baptized into Christ Jesus were baptized into his death?

"Remember, when someone baptized us to show that we have a relationship with Christ, this also shows that we died with Christ on the cross!

Romans 6:4

We were buried, then, with him through baptism into death

"When someone baptized us, it is just like that person buried us with Christ in the tomb"

just as Christ was raised from the dead by the glory of the Father, so also we might walk in newness of life

"just as the Father brought Jesus back to life after he died, we might have new spiritual life and obey God"

the dead

All those who have died. To be raised from among them speaks of becoming alive again.

Romans 6:5

become united with him in the likeness of his death ... be united with his resurrection

"died with him ... come back to life with him". Paul compares our union with Christ to death. Those who are joined with Christ in death will share in his resurrection.

Romans 6:6

our old man was crucified with him

"our sinful person died on the cross with Jesus"

old man

This means the person who once was, but who does not exist now.

the body of sin

"our sinful nature"

might be destroyed

"might die"

we should no longer be enslaved to sin

"sin should no longer enslave us" or "we should no longer be controlled by sin"

Romans 6:7

He who has died is declared righteous with respect to sin

"When God declares a person right with him, that person is no longer controlled by sin"

Romans 6:8

we have died with Christ

Here "died" refers to the fact that believers are no longer controlled by sin.

Romans 6:9

We know that since Christ has been raised from the dead

"We know since God brought Christ back to life after he died"

death no longer rules over him

"He cannot ever die again"

Romans 6:10

he died once for all

Possible meanings are 1) he died once, and he will not die again, nor will anyone else need to die, or 2) it is true now and will be true for all time that he died.

Romans 6:11

consider yourselves to be

"think of yourselves as" or "see yourselves as"

dead to sin

"as if you were dead to the power of sin"

dead to sin, but alive to God

"dead to the power of sin, but living to honor God"

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alive to God in Christ Jesus

"living to honor God through the power Christ Jesus gives you"

Romans 6:12

do not let sin rule in your mortal body

"Do not let sinful desires control you"

your mortal body

"you"

so that you obey its lusts

Obeying the mortal body's lusts would be the result of letting sin rule in the body. That is why Paul commands people not to let sin rule in their mortal body—so they do not obey its lusts.

Romans 6:13

Do not present the members of your bodies to sin, to be tools used for unrighteousness

"Do not offer yourselves to sin so that you do what is not right"

But present yourselves to God as those who have been brought from death to life

"But offer yourselves to God because he has given you new spiritual life" or "But offer yourselves to God as those who had died and are now alive"

present the members of your bodies to God as tools to be used for righteousness

"let God use you for what is pleasing to him"

Romans 6:14

Do not allow sin to rule over you

"Do not let sinful desires control what you do" or "Do not allow yourselves to do the sinful things you want to do"

For you are not under law

"For you are no longer bound to the law of Moses, which could not give you the power to stop sinning"

but under grace

"but you are bound to God's grace, which does give you the power to stop sinning"

Romans 6:15

What then? Are we to sin because we are not under law, but under grace? May it never be

"However, just because we are bound to grace instead of the law of Moses certainly does not mean we are allowed to sin"

May it never be

"We would never want that to happen!" or "May God help me not to do that!"

Romans 6:16

Do you not know that if you present yourselves as slaves, you are slaves to the one whom you obey?

"You should know that if you present yourselves as slaves to anyone, you are slaves to whomever you obey!"

Romans 6:17

For you were slaves of sin

"you were like slaves of sin"

but you have obeyed from the heart

"but you truly obeyed"

the pattern of teaching that you were given

"the teaching that Christian leaders gave you"

Romans 6:18

You have been made free from sin

"Christ has freed you from sin" or "You have been made free from sin's control over you"

you have been made slaves of righteousness

"you have been made like slaves of righteousness"

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Romans 6:19

I speak like a man

"I am speaking about this in human terms" or "I am using examples from everyday life"

because of the weakness of your flesh

"because you do not fully understand spiritual things"

presented the members of your bodies as slaves to uncleanness and to lawlessness

"offered yourselves as slaves to everything that is evil and not pleasing to God"

present the members of your bodies as slaves to righteousness for sanctification

"offer yourselves as slaves to what is right before God so that he might set you apart and give you the power to serve him"

Romans 6:20

you were free from righteousness

"you behaved as though you did not have to do what was right"

Romans 6:21

At that time, what fruit then did you have of the things of which you are now ashamed?

"Nothing good came from those things that now cause you shame." or "You gained nothing by doing those things that now cause you shame."

Romans 6:22

But now that you have been made free from sin and are enslaved to God

"But now that you have become free from sin and have become God's slaves" or "But now that God has freed you from sin and made you his slaves"

But now that you have been made free from sin

"But now that God has made you able not to sin"

and are enslaved to God

"and God has made you able to serve him"

you have your fruit for sanctification

"the benefit is your sanctification" or "the benefit is that you live in a holy way"

The result is eternal life

"The result of all of this is that you will live forever with God"

Romans 6:23

For the wages of sin are death

"For if you continue sinning, God will punish you with spiritual death"

but the gift of God is eternal life in Christ Jesus our Lord

"but God gives eternal life to those who belong to Christ Jesus our Lord"

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Chapter 7

[1] Or do you not know, brothers (for I am speaking to people who know about law), that the law rules over a person for whatever time he lives?

[2] For the married woman is bound by law to the husband while he lives, but if the husband dies, she is released from the law of marriage. [3] So then, while her husband is living, if she lives with another man, she will be called an adulteress. But if the husband dies, she is free from the law, so she is not an adulteress if she lives with another man.
[4] Therefore, my brothers, you were also made dead to the law through the body of Christ. This is so that you could be joined to another, that is, to him who was raised from the dead, in order that we might produce fruit for God. [5] For when we were in the flesh, the sinful passions, aroused by the law, were at work in the members of our bodies to bear fruit for death.
[6] But now we have been released from the law. We have died to that by which we were bound. This is so that we might serve in newness of the Spirit, and not in oldness of the letter.

[7] What will we say then? Is the law itself sin? May it never be. However, I would never have known sin, if it were not through the law. For I would not have known covetousness unless the law said, "You must not covet." [8] But sin took the opportunity through the commandment and produced every kind of coveting in me. For apart from the law, sin was dead.
[9] At one time I was alive without the law, but when the commandment came, sin regained life [10] and I died. The commandment that was to bring life turned out to be death for me.
[11] For sin took the opportunity through the commandment and deceived me. Through the commandment it killed me. [12] So the law is holy, and the commandment is holy, righteous, and good.

[13] So did what is good become death to me? May it never be. But sin, in order that it might be shown to be sin, brought about death in me through what was good, and through the commandment sin might become sinful beyond measure. [14] For we know that the law is spiritual, but I am of the flesh. I have been sold under slavery to sin.
[15] For what I do, I do not really understand. For what I want to do, I do not do, and what I hate, I do. [16] But if I do what I do not want, I agree with the law that the law is good.
[17] But now it is no longer I who do it, but the sin that lives in me. [18] For I know that in me (that is, in my flesh) lives no good thing. For the desire for good is with me, but I cannot do it.
[19] For the good that I want, I do not do, but the evil that I do not want, that I do. [20] Now if I do what I do not want to do, then it is no longer I who am acting, but rather sin that lives in me. [21] So, I find this law: When I want to do good, evil is present with me.
[22] For I rejoice in the law of God with my inner person. [23] But I see a different law in the members of my body. It fights against that new law in my mind. It takes me captive by the law of sin that is in the members of my body.
[24] I am a miserable man! Who will deliver me from this body of death? [25] But thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind. However, with the flesh I serve the law of sin.

Romans 7

7:1-6

What law did Paul write about here?

[7:1]

When Paul wrote about the law, he often wrote about the Law of Moses. Here, he wrote about the laws made by people or the government.

See: Law of Moses

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Why was bound by the law and released by the law?

[7:2]

Paul wrote about the law binding people. That is, people needed to obey these laws. Paul also wrote about people being released from the law. That is, they did not need to obey the laws.

How was someone made dead to the law?

[7:4]

Paul wrote that someone was made dead to the law. That is, people did not need to obey the Law of Moses.

See: Law of Moses

Why did Paul write about the body of Christ?

[7:4]

Paul wrote about Jesus' body. This is a metaphor. He was speaking about Jesus' body dying. Because Jesus died, people did not need to obey the Law of Moses.

See: Colossians 1:22; Hebrews 10:10

See: Metaphor; Law of Moses; Messiah (Christ)

How did someone "live with another" and become "joined to another"?

[7:4]

Paul wrote about someone living with another man or becoming joined to another man. Paul wanted to say that this woman was having sex with this man. Paul did not say if these two people were married.

See: Exodus 20:14; Leviticus 20:10; Matthew 5:32

See: Adultery

How did someone produce fruit for God or for death?

[7:4, 7:5]

"Fruit" was a metaphor for how a person lived. Paul wrote about people living in a way that honors God of living in an evil way that dishonors God (see: Romans 6:21).

See: Matthew 3:8; 7:15-20; Galatians 5:22; Ephesians 5:9; Philippians 1:11, 22

See: Fruit (Metaphor)

How did someone serve in newness of the Spirit?

[7:6]

Paul wrote about someone serving in the newness of the Spirit. They served God because God gave the new life which the Holy Spirit gave to them.

See: Ezekiel 36:26; 2 Corinthians 3:6; Galatians 2:19-20

See: Born Again (New Life, Regeneration); Holy Spirit

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What was the oldness of the letter?

[7:6]

Paul wrote about the oldness of the letter. This is a metaphor. He was speaking about the way someone used to live. He was enslaved to sinning.

See: Serve (Servant, Slave); Sinful Nature; Law of Moses; Metaphor; Old and New Self

See: John 5:47; 2 Corinthians 3:6; 2 Timothy 3:15

7:7-13

Who was Paul talking about in this passage?

Some scholars think Paul was thinking about himself in this passage. Other scholars think Paul was speaking about all people. Other scholars think he was speaking about Adam.

What did Paul ask if the Law is sin?

[7:7]

People accused Paul of speaking against the Law of Moses. However, Paul did not do this. He wanted people to know that the Law of Moses is not evil. He also wanted them to know that they should not try to follow the Law of Moses anymore. However, the Law of Moses helped people to know that they sinned and needed God to save them.

See: Acts 21:20-21; 1 Corinthians 15:56; Galatians 3:13; James 1:13-15

See: Law of Moses; Sin; Save (Salvation, Saved from Sins)

Why did Paul write, “may it never be”?

[7:7]

See: Romans 3:4

How did sin regain life?

[7:9]

While the law of Moses was not sinful, people disobeyed the Law of Moses. Because of this, people sinned. They sinned more than they would have if they did not have the law.

See: Sin

Why did Paul write, “I died”?

[7:10]

Paul wrote, “I died” because he sinned and deserved to be punished and die because he sinned. He was also separated from God.

See: Sin; Punish (Punishment)

See: Galatians 3:10

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How was someone sinful beyond measure?

[7:13]

Paul wrote about someone being sinful beyond measure. Because of the Law of Moses, people sinned much more.

See: Sin; Law of Moses

7:14-25

Who was the miserable man Paul spoke about in this passage?

Some scholars think Paul was writing about himself before he became a Christian. Other scholars scholars think he was writing about a Jewish man who was not a Christian. This was not a certain people. Other scholars think Paul was writing about himself just after he became a Chrsitian. Other scholars think Paul was writing about Adam, who was a leader of all people or all Israelites.

How was the Law spiritual?

[7:14]

When Paul wrote about something spiritual, he was speaking about something the Holy Spirit did (see: 1 Corinthians 2:15; 10:4; 12:1; 14:1). Paul wanted people to know that the Law of Moses came from God through the Spirit. Because of this, it was good.

See: Holy Spirit, Spirit (Spiritual); Law of Moses

Why did Paul write, “I am of the flesh”?

[7:14]

Paul wrote about the flesh. He was not speaking about his body. This was a metaphor. He was speaking about being separated from God and unable to do good things.

See: Romans 8:8; Galatians 5:19-21, 24; 1 John 2:16

See: Flesh

How was Paul sold under slavery to sin?

[7:14]

Paul wrote about being sold under slavery to sin. In ancient times, slaves were sold in a market. Here, Paul used a metaphor. Paul was controlled by his desire to sin.

See: 1 Kings 21:20, 25; 2 Kings 17:17

See: Serve (Servant, Slave); Sinful Nature

What is the inner person?

[7:22]

See: Inner Person

What was the body of death?

[7:24]

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Paul spoke about the body of death. Some scholars think Paul was speaking about his body dying. He would die because of sin. Other scholars think this is a metaphor. Paul was speaking about having to die because of sin.

See: Metaphor; Sin

Romans 7:1

Or do you not know, brothers ... that the law rules over a person for whatever time he lives?

"So you certainly know brothers ... that people have to obey laws only while they are alive"

brothers

Here this means fellow Christians, including both men and women.

Romans 7:2

the married woman is bound by law to the husband

"according to the law, the married woman is united to the husband"

Romans 7:3

she will be called an adulteress

"God will consider her an adulteress" or "people will call her an adulteress"

she is free from the law

"she does not have to obey that law"

Romans 7:4

you were also made dead to the law through the body of Christ

"you also died to the law when through Christ you died on the cross"

to him who was raised from the dead

"to him whom God raised from the dead" or "to him whom God caused to live again"

we might produce fruit for God

"we might be able to do things pleasing to God"

Romans 7:5

to bear fruit for death

"which resulted in spiritual death" or "the outcome of which was our own spiritual death"

Romans 7:6

we have been released from the law

"God has released us from the law"

to that by which we were bound

"to the law, which bound us"

the letter

"the law of Moses"

Romans 7:7

May it never be

"Of course that is not true!"

sin

"my desire to sin"

Romans 7:8

coveting

This word includes both the desire to have what belongs to other people and wrong sexual desire.

apart from the law, sin was dead

"if there were no law, there would be no breaking of the law, so there would be no sin"

Romans 7:9

sin regained life

"I realized that I was sinning" or "I strongly desired to sin"

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Romans 7:10

The commandment that was to bring life turned out to be death for me

"God gave me the commandment so I would live, but it killed me instead"

Romans 7:11

For sin took the opportunity through the commandment and deceived me. Through the commandment it killed me

"Because I wanted to sin, I deceived myself into thinking that I could sin and obey the commandment at the same time, but God punished me for disobeying the commandment by separating me from him"

took the opportunity through the commandment

Paul is comparing sin to a person who can act.

it killed me

"it separated me from God"

Romans 7:12

the law is holy

Possible meanings are that it is holy because 1) it comes from God or 2) it reveals God's true nature.

Romans 7:13

what is good

This refers to God's law.

become death to me

"cause me to die"

brought about death in me

"separated me from God". Paul speaks of being separated from God as if he were literally dead.

through the commandment

"because I disobeyed the commandment"

Romans 7:15

For what I do, I do not really understand

"I am not sure why I do some of the things that I do"

what I want to do, I do not do

"I do not always do what I want to do"

what I hate, I do

"the things that I know are not good are the things that I sometimes do"

Romans 7:16

I agree with the law that the law is good

"I agree with God that the law is good"

Romans 7:20

rather sin that lives in me

Paul speaks of "sin" as if it were alive and living inside him.

Romans 7:21

this law: When I want to do good, evil is present with me

The words "this law" refer to the natural human desire to rebel against God and disobey him. Paul calls this a law because he has observed that this is the way people live. It is not a collection of written commands.

evil is present with me

Paul speaks of evil here as if it were alive and living with him.

Romans 7:22

with my inner person

"with my heart" or "with my soul"

Romans 7:23

a different law

These words refer to the natural human desire to rebel against God and disobey him. Paul calls this a law

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because he has observed that this is the way people live. It is not a collection of written commands.

in the members of my body

"in my actions" or "in my behviors"

that new law in my mind

These words refer to the law of Moses, which was God's commands in written form.

Romans 7:24

Who will deliver me from this body of death?

"I want someone to set me free from the control of what my body desires!"

Romans 7:25

So then, I myself serve the law of God with my mind. However, with the flesh I serve the law of sin

"My mind chooses to please God by obeying the law of Moses, but my flesh chooses to disobey God and sin"

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Chapter 8

[1] There is therefore now no condemnation for those who are in Christ Jesus. [2] For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death.

[3] For what the law was unable to do because it was weak through the flesh, God did. He sent his own Son in the likeness of sinful flesh to be an offering for sin, and he condemned sin in the flesh. [4] He did this in order that the requirements of the law might be fulfilled in us, we who walk not according to the flesh, but according to the Spirit. [5] Those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit.
[6] For the mind set on the flesh is death, but the mind set on the Spirit is life and peace. [7] The mind set on the flesh is hostile toward God, for it does not submit to God's law, nor is it able to do so. [8] Those who are in the flesh cannot please God.
[9] However, you are not in the flesh but in the Spirit, if indeed God's Spirit lives in you. But if anyone does not have the Spirit of Christ, he does not belong to him. [10] If Christ is in you, the body is dead with respect to sin, but the spirit is alive with respect to righteousness.
[11] If the Spirit of him who raised Jesus from the dead lives in you, he who raised Christ from the dead will give life also to your mortal bodies through his Spirit, who lives in you.

[12] So then, brothers, we are debtors, but not to the flesh to live according to the flesh. [13] For if you live according to the flesh, you are about to die, but if by the Spirit you put to death the body's actions, you will live.
[14] For as many as are led by the Spirit of God, these are sons of God. [15] You did not receive a spirit of slavery so that you live in fear again; but you received the Spirit of adoption, by which we cry, "Abba, Father!"
[16] The Spirit himself bears witness with our spirit that we are children of God. [17] If we are children, then we are also heirs—heirs of God. And we are joint heirs with Christ, if indeed we suffer with him so that we may also be glorified with him.

[18] For I consider that the sufferings of this present time are not worthy to be compared with the glory that will be revealed to us. [19] For the eager expectation of the creation waits for the revealing of the sons of God.
[20] For the creation was subjected to futility, not of its own will, but because of him who subjected it, in hope [21] that the creation itself will be delivered from slavery to decay, and that it will be brought into the freedom of the glory of the children of God. [22] For we know that the whole creation groans and labors in pain together even now.
[23] Not only that, but even we ourselves, who have the firstfruits of the Spirit, groan inwardly, as we wait eagerly for our adoption, the redemption of our body. [24] For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he can see? [25] But if we hope for what we do not see, we wait for it with patience.

[26] In the same way, the Spirit also helps in our weakness. For we do not know how we should pray, but the Spirit himself intercedes for us with inexpressible groans. [27] He who searches out the hearts knows the mind of the Spirit, because he intercedes on behalf of God's holy people according to the will of God.
[28] We know that for those who love God, he works all things together for good, [1] for those who are called according to his purpose. [29] Because those whom he foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. [30] Those whom he predestined, these he also called. Those whom he called, these he also justified. Those whom he justified, these he also glorified.

[31] What, therefore, can we say about these things? If God is for us, who is against us? [32] He who did not spare his own Son but delivered him up on behalf of us all, how will he not also with him freely give us all things?
[33] Who will bring any accusation against God's chosen ones? God is the one who justifies. [34] Who is the one who condemns? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, and who also is interceding for us.
[35] Who will separate us from the love of Christ? Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword? [36] Just as it is written,

> "For your benefit we are killed all day long.
> We were considered as sheep for the slaughter."

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[37] In all these things we are more than conquerors through the one who loved us. [38] For I have been convinced
that neither death, nor life, nor angels, nor governments, nor things present, nor things to come, nor powers, [39]
nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in
Christ Jesus our Lord.

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[1]Instead of he works all things together for good , some Greek copies read, all things work together for good .

Romans 8

8:1-17

How was there no condemnation?

[8:1]

Paul wrote that there was no condemnation. Paul wanted people to know that God would never condemn people who believe in Jesus.

See: John 3:17-18; Romans 1:18

See: Condemn (Condemnation)

What are the law of the spirit of life and the law of sin and death?

[8:2]

The first law of the spirit of life was the Holy Spirit's power to free people from sin (see: Romans 7:5, 7-11). Scholars disagree about what Paul was writing about when he wrote about the law of sin and death. Some scholars think he was writing about the Law of Moses. Other scholars think that non-Christians trying to obey the Law of Moses made the sin further and deserve to be punished for disobeying God.

See: 2 Corinthians 3:17; Galatians 2:19

See: Holy Spirit; Serve (Servant, Slave); Law of Moses; Sin; Sinful Nature; Die (Death); Punish (Punishment)

How was the law weak through the flesh?

[8:3]

Paul wrote that the law was weak through the flesh. He was speaking about the Law of Moses. The Law of Moses could not make people righteous because they did not obey it. People have the ability to obey the Law of Moses, but they cannot because of sin. They did the things they wanted to do and did not do things that honor God.

See: Acts 13:39; Hebrews 7:18-19

See: Law of Moses; Flesh

How was the sin in the likeness of sinful flesh?

[8:3]

Jesus came to earth as a human. He had a body just like every other person and looked like every other person. However, he did not sin.

See: John 1:14; Galatians 4:4; Philippians 2:7

See: Incarnation; Flesh; Sin

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Why did Paul write about an offering for sin and condemning sin in the flesh?

[8:3]

Paul wrote about an offering for sin and condemning sin in the flesh. Like the animals that were offered on the altar in the temple, Jesus was an offering for human sins. God punished the sins of human beings in the "flesh" or body of Jesus as he hung on the cross.

See: 2 Corinthians 5:21

See: Offer (Offering); Sin; Flesh; Condemn (Condemnation); Sinful Nature; Atone (Atonement); Punish (Punishment); Cross

How did someone walk or live in the flesh or in the spirit?

[8:4]

Someone walked or lived in the flesh when they did things that were evil and did not honor God (See: Psalm 1:1; 119:1; Proverbs 4:14-15; Galatians 5:16; Ephesians 5:8). Someone who walked or lived in the spirit obeyed the Holy Spirit. They lived in a way that honored God.

See: Galatians 5:16-25

See: Walk; Flesh; Spirit (Spiritual); Holy Spirit

How did someone set their minds on something?

[8:5]

Paul wrote about people setting their minds on something. Paul was speaking about people who focused on sinning or doing the will of God.

See: Philippians 2:5; 3:19; Colossians 3:1-3; Mark 8:33

See: Mind; Sin; Will of God

How was the body dead to sin but the spirit alive?

[8:10]

Paul wrote that "the body is dead with respect to sin." Some scholars think Paul was speaking about how a non-Christian's body was dead. This is a metaphor. It was useless and could not serve God. Other scholars think Paul wanted to say the non-Christian would die soon. This was not a metaphor. Paul wrote that "the spirit is alive." Some scholars think the spirit of the Christian was alive. Other scholars think the Holy Spirit gave Christians life. Other scholars think the Holy Spirit would make people alive when they are resurrected.

See: Galatians 6:8

See: Sin; Metaphor; Spirit (Spiritual); Holy Spirit; Born Again (New Life, Regeneration); Resurrect (Resurrection)

Why did Paul write, "give life also to your mortal bodies"?

[8:11]

When Paul wrote about a mortal body, he was saying that a person would die. When Paul spoke about life, he was writing about how the Holy Spirit would raise believers from the dead in the future and give them eternal life.

See: 1 Corinthians 15:50-54; 2 Corinthians 4:11, 14; Philippians 3:21

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See: Resurrect (Resurrection); Eternal Life; Holy Spirit

How could people be debtors to the flesh?

[8:12]

A debtor was a person was needed to repay someone money or to do something for someone else. Paul alluded again to the metaphor of a slave, who had to obey whatever his master wanted.

See: 1 Corinthians 6:19-20; 1 Peter 4:2-3

See: Flesh; Serve (Servant, Slave); Sinful Nature; Metaphor

How did someone put to death the body's actions?

[8:13]

Paul wrote about putting to death the body's actions. Paul wanted Christians to stop sinning. They must stop doing the wrong things they used to do.

See: Colossians 3:5-10; Titus 2:12; 1 Peter 2:11

What were the spirits of slavery and adoption?

[8:15]

Paul used the word "spirit" in two ways in verse 15. When Paul wrote about the "spirit of adoption," he was speaking about the Holy Spirit came to live in the Christian. God adopted all Christians and made them his children. Paul wrote that the spirit of slavery. Non-christians were slaves to their sin. That is, they were controlled by their desire to sin.

See: 1 Corinthians 2:12; Ephesians 1:5; 2 Timothy 1:7

See: Spirit (Spiritual); Holy Spirit; Serve (Servant, Slave); Sinful Nature; Adopt (Adoption); Indwelling of the Holy Spirit; Family of God; Sin

Why did Paul write. "Abba, Father"?

[8:15]

"Abba"(ἀββα/g0005) was an Aramaic word used by Christians. It means father.

See: John 20:17; Galatians 4:5-7

See: God the Father

How did the Spirit bear witness with the Christian's spirit?

[8:16]

Paul wrote that the Spirit bore witness with the Christian's spirit. The Holy Spirit helped Christians to know that they are at peace with God.

See: 2 Corinthians 1:22; Galatians 3:14; 1 John 4:13

See: Spirit (Spiritual); Holy Spirit

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How were Christians heirs?

[8:17]

See: Inherit (Inheritance, Heir) How will Christians be glorified with Jesus? Paul wrote that Christians will be glorified with Jesus. He was thinking about when Christians will be resurrected.

See: 2 Corinthians 4:17-18; Colossians 3:4; 1 Peter 4:13; 1 John 3:2

See: Glory (Glorify); Resurrect (Resurrection)

8:18-30

What was the “eager expectation of the creation”?

[8:20, 8:21]

Paul wrote about the eager expectation of the creation. Paul was speaking about everything in the world, but not people. He was speaking about these things as if there were a person. He wanted people to know that God would make the whole world perfect in the future.

See: Create (Creation, Creature)

How was subjected to futility and decay?

[8:20]

Paul said that the world was subject to futility and decay. He was thinking about Genesis 3:17-19. Because Adam sinned, the world was not perfect. Everything dies or is destroyed. This is because Adam sinned. After this, the world did not the purpose God originally created it for.

See: Sin

How did someone groan in the pain of childbirth?

[8:22]

When a woman has a baby, it is very painful. Paul wrote about this as a metaphor. He was talking about suffering, but this suffering would end and something new would come.

See: Isaiah 65:17; 66:22; Matthew 24:8

What were the firstfruits of the Spirit?

[8:23]

Paul wrote about the firstfruits of the spirit. He was speaking about the Holy Spirit beginning to live in Christians was the first of God’s blessings to come to Christians. Christians would also have more blessings.

See: Fruit (Metaphor); Bless (Blessing); Holy Spirit

When did Christians groan?

[8:23]

Paul wrote that Christians groan. Christians suffer while they wait for their future resurrection.

See: 2 Corinthians 5:2-5

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See: Resurrect (Resurrection)

What was adoption, the redemption of our body?

[8:23]

Paul wrote about adoption, the redemption of our body. Christians are adopted by God and children of God. This will completely happen when they are resurrected. When Paul wrote about the redemption of the body, he was speaking about the body after it is resurrected.

See: Ephesians 1:14

See: Adopt (Adoption); Redeem (Redemption)

How did the Holy Spirit intercede for Christians with inexpressible groans?

[8:26]

The Holy Spirit intercedes for Christians. He prays for Christians. Some scholars think Paul was speaking about the Holy Spirit giving Christians the gift of speaking in tongues. He helps Christians to pray for the right things (see: 1 Corinthians 14:2). Others scholars think the Holy Spirit prayed for people but he does not need to speak.

See: Ephesians 2:18

See: Holy Spirit; Gifts of the Holy SpiritGifts of the Holy Spirit;Speaking in Tongues

How did the person who searches the hearts know the mind of spirit?

[8:27]

Paul wrote that the person who searches the hearts, knows the mind of the spirit. He was speaking about God knows what the Holy Spirit says was saying in prayer, even if the Christian does not. These prayers were always perfect and in agreement with God's will for people. Thus it was certain that God would respond to those prayers.

See: Jeremiah 17:10; Acts 1:24; 1 Corinthians 2:10-12

See: Heart (Metaphor); Will of God

How was someone called according to God's purpose?

[8:28]

See: Call (Calling)

What was foreknown?

[8:29]

God foreknows things. He knows that they are going to happen before they happen. Some scholars think God knows things about Christians (see: Acts 26:5; 2 Peter 3:17). Other scholars think God chose who would believe in Jesus (see: Jeremiah 1:5; Romans 11:2; 1 Peter 1:2; also 1 Peter 1:20).

See: Foreknow (Foreknowledge); Elect (Election)

How was someone predestined?

[8:29]

See: Predestine (Predestination)

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How was someone conformed to the image of his son?

[8:29]

Paul wrote about people being conformed to the image of his son. Christians will be resurrected and will be changed to be like Jesus. Perhaps Paul was thinking about how Christians gradually become more like Jesus. That is, Christians begin to do more of the types of things that Jesus did.

See: Genesis 1:27; 1 Corinthians 15:49; Colossians 1:15

See: Image of God; God the Father; Son of God

Who was the firstborn?

[8:29]

See: Firstborn (Birthright)

How was someone justified?

[8:30]

See: Justify (Justification)

How are people glorified?

[8:30]

Paul wanted people to know that God returned peoplepeople to the glory that Adam lost in Eden (see: Genesis 3; Romans 3:23). Some scholars think Paul was speaking about the future resurrection of Christians (see: Romans 5:2; 8:17, 18, 21; 2 Corinthians 4:17). Other scholars think Paul was speaking about Christians doing the types of things Jesus did after they believe in Jesus.

See: Glory (Glorify)

8:31-39

Why did Paul write, “God is for us”?

[8:31]

Paul wrote that God is for us. He wanted people to know that God blessed and favored people in many ways. Christians are not enemies of God.

See: 1 Samuel 14:6; Psalm 118:6; Jeremiah 1:19; John 10:28-30; 1 John 4:4

How did Jesus not spare his own son?

[8:32]

Paul wrote that God did not spare his own son. That is, he did not stop Jesus from dying. Perhaps Paul was also thinking about Abraham being willing to sacrifice his son Isaac (see: Genesis 22:1-14).

See: John 3:16; 1 John 4:10

See: Son of God; Atone (Atonement); Sacrifice

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Who were God's chosen people?

[8:33]

Paul wrote about God choosing Christians.

See: Elect (Election)

What was nakedness?

[8:35]

Paul wrote about nakedness. He was speaking about someone who did not have enough clothes on. They did not have enough clothes to protect them against the cold.

See: 1 Corinthians 4:11; 2 Corinthians 11:27

How were Christians like sheep for the slaughter?

[8:35]

Paul wrote the same thing as Psalm 44:22. This psalm was about how God abandoned Israel to being slaughtered like animals. Other verses in the Old Testament use the same metaphor (see: Jeremiah 11:19; 12:3; 51:40; Zechariah 11:4-5). Paul was not speaking about an animal sacrifice on an altar. He was speaking about animals that were butchered for their meat. Paul was speaking about Christians being persecuted as if they were animals.

See: 1 Corinthians 15:30-31; 2 Corinthians 4:8-12

See: Metaphor

What were things present and things to come?

[8:38]

Paul wrote about things present and things to come. Paul wanted Christians to know that nothing could separate Christians from God. In ancient Israel, people thought that all things could be divided into this age and the age to come (see: Matthew 12:32).

See: Ephesians 1:21; 2 Timothy 1:12

What were powers?

[8:38]

Paul wrote about certain powers. He was speaking about angels.

See: 1 Corinthians 15:24; Ephesians 1:21; Colossians 1:16; 1 Peter 3:22

See: Angel

Romans 8:1

There is therefore now no condemnation for those who are in Christ Jesus

"God will not condemn and punish those who are joined to Christ Jesus"

There is therefore now

"For that reason, there is now"

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Romans 8:2

the law of the Spirit of life in Christ Jesus

"God's Spirit in Christ Jesus"

has set you free from the law of sin and death

"has caused the law of sin and death to no longer control you"

the law of sin and death

"the law which causes sin and death"

Romans 8:3

For what the law was unable to do because it was weak through the flesh, God did

"For the law did not have the power to stop us from sinning, because the power of sin within us was too strong. But God did stop us from sinning"

through the flesh

"because of people's sinful nature"

He ... sent his own Son in the likeness of sinful flesh ... an offering for sin ... he condemned sin

The Son of God forever satisfied God's holy anger against our sin by giving his own body and human life as the eternal sacrifice for sin.

Son

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

in the likeness of sinful flesh

"who looked like a sinful human being"

to be an offering for sin

"so that he could die as a sacrifice for our sins"

he condemned sin in the flesh

"in Christ's flesh God condemned sin" or "by Christ's death God broke the power of the sin"

Romans 8:4

we who walk not according to the flesh

"we who do not obey our sinful desires"

but according to the Spirit

"but who obey the Holy Spirit"

Romans 8:6

the mind set on the flesh ... the mind set on the Spirit

"the way sinful people think ... the way people who listen to the Holy Spirit think"

death

Here this means the separation of a person from God.

Romans 8:8

Those who are in the flesh

This refers to people who do what their sinful nature tells them to do.

Romans 8:9

in the flesh

"acting according to your sinful natures."

in the Spirit

"acting according to the Holy Spirit"

Romans 8:10

If Christ is in you

"If Christ lives in you through the Holy Spirit"

the body is dead with respect to sin

Possible meanings are 1) a person is spiritually dead to the power of sin or 2) the physical body will still die because of sin.

the spirit is alive with respect to righteousness

Possible meanings are 1) a person is spiritually alive because God has given him power to do what is right or 2) God will bring the person back to life after he dies

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because God is righteous and gives believers eternal life.

Romans 8:11

of him who raised ... from the dead lives

"of God, who caused Jesus to live again"

mortal bodies through his Spirit

"physical bodies through his Spirit" or "bodies, which will die someday, through his Spirit"

Romans 8:12

So then

"Because what I have just told you is true"

but not to the flesh to live according to the flesh

"but we are not debtors to the flesh, and we do not have to obey our sinful desires"

Romans 8:13

For if you live according to the flesh

"Because if you live only to please your sinful desires"

you are about to die

"you will certainly be separated from God"

but if by the Spirit you put to death the body's actions

"but if by the power of the Holy Spirit you stop obeying your sinful desires"

Romans 8:14

For as many as are led by the Spirit of God

"For all the people whom the Spirit of God leads"

sons of God

Here this means all believers in Jesus and is often translated as "children of God."

Romans 8:15

Abba, Father

"Abba" is "Father" in the Aramaic language.

Romans 8:17

heirs of God

"and we also will one day receive what God has promised us"

we are joint heirs with Christ

"we will also receive what God has promised us and Christ together"

that we may also be glorified with him

"that God may glorify us along with him"

Romans 8:18

I consider that ... are not worthy to be compared with

"I cannot compare ... with"

will be revealed

"God will make known"

Romans 8:19

the eager expectation of the creation waits for

Paul describes everything that God created as a person who eagerly waits for something.

for the revealing of the sons of God

"for the time when God will reveal his children"

sons of God

Here this means all believers in Jesus. You can also translate this as "children of God."

Romans 8:20

For the creation was subjected to futility

"For God caused what he had created to be unable to achieve what he intended"

not of its own will, but because of him who subjected it

"not because this is what the created things wanted, but because it is what God wanted"

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in hope

"confidently expecting" or "confidently waiting"

Romans 8:21

the creation itself will be delivered

"God will save creation"

from slavery to decay

"from being like a slave to decay"

that it will be brought into the freedom of the glory of the children of God

"that it will become gloriously free from decay like the children of God"

Romans 8:22

For we know that the whole creation groans and labors in pain together even now

"For we know that everything that God created wants to be free and groans for it the way a woman giving birth groans for her baby to be born"

Romans 8:23

as we wait eagerly for our adoption, the redemption of our body

"as we wait eagerly for God to adopt us and redeem our bodies"

Romans 8:24

in this hope we were saved

"we were saved that we might trust God to do this"

this hope

The phrase "this hope" refers to the hope of our adoption, the redemption of our bodies (8:23).

Now hope that is seen is not hope

"If we already have what we hope for, that is not hope" or "If we have what we want, we would not say that we hope for it"

Romans 8:25

if we hope for what we do not see

"if we trust God for what we do not yet have"

Romans 8:26

inexpressible groans

"groanings that we cannot express in words"

Romans 8:27

He who searches out the hearts knows

"God, who knows what all our thoughts and feelings are, knows"

Romans 8:28

for those who are called

"for those whom God chose"

Romans 8:29

those whom he foreknew

"those whom he knew before he even created them"

he also predestined to be conformed

"he also planned in advance that they would be conformed"

to be conformed to the image of his Son

"that he would change them to be like his Son"

Son

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

that he might be the firstborn

"so that his Son would be the firstborn"

among many brothers

"among many brothers and sisters who belong to the family of God"

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Romans 8:30

Those whom he predestined

"Those whom God made plans for in advance"

these he also justified

"these he also put right with himself"

these he also glorified

"these he will also glorify"

Romans 8:31

What, therefore, can we say about these things? If God is for us, who is against us?

"This is what we should know from all of this: since God is helping us, no one can defeat us."

Romans 8:32

He who did not spare his own Son

God the Father sent the Son of God, Jesus Christ, to the cross as the holy, infinite sacrifice necessary to satisfy God's infinite, holy nature against the sin of humanity. These are important titles that describe the relationship between God and Jesus. It is best to translate “Father” and “Son” with the same words that your language uses to refer to a human father and a human son.

but delivered him up

"but put him under the control of his enemies"

how will he not also with him freely give us all things?

"he will certainly and freely give us all things!"

Romans 8:33

Who will bring any accusation against God's chosen ones? God is the one who justifies

"No one can accuse us before God because he is the one who makes us right with him"

Romans 8:34

Who is the one who condemns?

"No one will condemn us!"

who is at the right hand of God

"who is at the place of honor beside God"

Romans 8:35

Who will separate us from the love of Christ?

"No one will ever separate us from the love of Christ!" or "Nothing will ever separate us from the love of Christ!"

Tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or sword?

"Even if people cause us trouble, hurt us, take away our clothes and food, or kill us, they cannot separate us from the love of Christ."

Tribulation, or distress

These words both mean the same thing.

Romans 8:36

For your benefit

"For you"

we are killed all day long

"our enemies continually seek to kill us"

We were considered as sheep for the slaughter

"Our lives have no more value to them than the sheep they kill"

Romans 8:37

we are more than conquerors

"we have complete victory"

through the one who loved us

"because of Jesus, who loved us so much he was willing to die for us"

Romans 8:38

I have been convinced

"I am convinced"

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governments

Possible meanings are 1) demons or 2) human kings and rulers.

nor powers

Possible meanings are 1) spiritual beings with power or 2) human beings with power.

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Chapter 9

[1] I tell the truth in Christ. I do not lie, and my conscience bears witness with me in the Holy Spirit [2] that for me there is great sorrow and unceasing pain in my heart.

[3] For I could wish that I myself would be cursed and set apart from Christ for the sake of my brothers, my kinsmen according to the flesh. [4] They are Israelites. They have adoption, the glory, the covenants, the gift of the law, the ministry in the temple, and the promises. [5] Theirs are the patriarchs from whom Christ has come with respect to the flesh—he who is God over all. May he be praised forever. Amen.

[6] But it is not as though the word of God has failed. For it is not everyone in Israel who truly belongs to Israel. [7] Neither are all Abraham's descendants truly his children. But "It is through Isaac that your descendants will be called."
[8] That is, the children of the flesh are not the children of God. But the children of the promise are regarded as descendants. [9] For this is the word of promise: "At this time I will come, and a son will be given to Sarah."
[10] Not only this, but after Rebekah also had conceived by one man, our father Isaac— [11] for the children were not yet born and had not yet done anything good or bad, so that the purpose of God according to choice might stand, [12] not because of actions, but because of him who calls—it was said to her, "The older will serve the younger." [13] It is just as had been written: "Jacob I loved, but Esau I hated."

[14] What then will we say? Is there unrighteousness with God? May it never be. [15] For he says to Moses,

"I will have mercy on whom I will have mercy,
and I will have compassion on whom I will have compassion."

[16] So then, it is not because of him who wills, nor because of him who runs, but because of God, who shows mercy.
[17] For the scripture says to Pharaoh, "For this very purpose I raised you up, so that I might demonstrate my power in you, and so that my name might be proclaimed in all the earth." [18] So then, God has mercy on whom he wishes, and whom he wishes, he makes stubborn.

[19] You will say then to me, "Why does he still find fault? For who has ever withstood his will?" [20] On the contrary, man, who are you who answers against God? Will what has been molded say to the one who molds it, "Why did you make me this way?" [21] Does the potter not have the right over the clay to make from the same lump a container for honorable use, and another container for dishonorable use?
[22] What if God, who is willing to show his wrath and to make his power known, endured with much patience containers of wrath prepared for destruction? [23] What if he did this in order that he might make known the riches of his glory upon containers of mercy, which he had previously prepared for glory? [24] What if he did this also for us, whom he also called, not only from among the Jews, but also from among the Gentiles?
[25] As he says also in Hosea:

"I will call them 'my people' who were not my people,
and her 'beloved' who was not beloved.
[26] Then it will be that where it was said to them,
'You are not my people,'
there they will be called 'sons of the living God.'"

[27] Isaiah cries out concerning Israel,

"Though the number of the sons of Israel were as the sand of the sea,
it will be a remnant that will be saved,
[28] for the Lord will execute his word
on the earth completely and without delay."

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[29] As Isaiah had said previously,

"If the Lord of hosts
had not left us descendants,
we would be like Sodom,
and we would have become like Gomorrah."

[30] What will we say then? That the Gentiles, who were not pursuing righteousness, laid hold of righteousness, the righteousness by faith. [31] But Israel, who did pursue a law of righteousness, did not arrive at that law.
[32] Why not? Because they did not pursue it by faith, but as if by works. They stumbled over the stone of stumbling,
[33] as it has been written,

"Look, I am laying in Zion a stone of stumbling
and a rock of offense.
He who believes in it will not be ashamed."

Romans 9

9:1-5

Why did Paul speak in solemn oaths?

[9:1]

In ancient Israel, when people wanted to insist that they were telling the truth, they sometimes invited God or Jesus to be a witness of what they said. Paul often did this. Here he used a solemn oath in Jesus and the Holy Spirit and implied. He believed God would punish him if he lied. He also appealed to his own conscience.

See: Romans 1:9; 9:1; 2 Corinthians 1:23; 11:31; Galatians 1:20; 1 Thessalonians 2:5, 10

See: Swear (Oath); Witness (Martyr); Holy Spirit; Punish (Punishment); Conscience

How was someone “cursed and set apart from Christ”?

[9:3]

Paul wrote about being “cursed and set apart Christ.” This could not happen to Paul. God would not condemn Paul to save Israel. Someone who is cursed is condemned by God and sent to be punished in hell forever (see: 1 Corinthians 16:22; Galatians 1:8-9; also 1 Corinthians 12:3).They were separated from Jesus forever (see: Romans 8:35).

See: Exodus 32:32; Galatians 1:8-9

See: Curse; Condemn (Condemnation)

Who were Paul’s kinsmen according to the flesh?

[9:3]

Paul spoke his kinsmen according to the flesh. He was speaking about the Jews.

See: Esther 8:6; Acts 13:26; Romans 4:1

See: Flesh

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How did Israel have adoption?

[9:4]

Paul wrote that God adopted Israel. They were God's people and that he was their Father.

See: Exodus 4:22; Deuteronomy 14:1-2; Hosea 11:1; Romans 8:15-17

See: Adopt (Adoption); God the Father; People of God

How did Israel have glory?

[9:4]

Israel had glory from God. Paul was speaking about how God could often be seen in Israel. He was in a pillar of fire and a cloud (see: Exodus 14:24), on Mount Sinai (see: Exodus 24:16), in an assembly (see: Numbers 16:19; 20:6), in the tabernacle (see: Exodus 40:34), in the temple (see: 1 Kings 8:10-11). In all these cases, the glory of God was a blessing only for Israel.

See: Glory (Glorify); Tabernacle; Temple; Bless (Blessing)

How did Israel have the "ministry in the temple"?

[9:4]

Paul wrote about the "ministry"(λατρεία/g2999), "worship", or "service" to God (see: John 16:2; Hebrews 9:1). Some scholars think that this was Israel's worship of God. Other scholars think Paul was speaking about the sacrifice Israel made according to the Law of Moses.

See: 1 Chronicles 6:31, 48, 49; Ezra 6:18; Luke 1:8-9; Hebrews 9:1

See: Worship; Temple

Who were the Israelite's patriarchs?

[9:5]

Paul wrote about the patriarchs or fathers of Israel. Some scholars think he was speaking about Abraham, Isaac and Jacob. Other scholars think Paul was speaking about all the ancestors of the Israelites (see: Acts 2:29; 7:9).

See: Matthew 3:9-10; Romans 15:8; Hebrews 7:4

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

How did Jesus come with respect to the flesh?

[9:5]

Paul wrote about Jesus coming with respect to the flesh. He came to the earth as a person. He was an Israelite.

See: John 1:14; Romans 1:3; 8:3; 1 Timothy 3:16

See: Flesh

9:6-18

How was it that "it is not as though the Word of God has failed"?

[9:6]

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People could say that the word of God failed in some way. That is, God lied. Paul disagreed with this. The things God said would happen did happen.

See: Numbers 23:19; Isaiah 55:10-11; Matthew 24:35; Romans 3:3; Hebrews 6:17-18

See: Word of God

Who were the children of the flesh?

[9:8]

Paul wrote about the children of the flesh. He was speaking about Abraham's descendants.

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Flesh

Who were the children of promise?

[9:8]

Paul wrote about the children of promise. He was writing about the children who were born as a result of the promise God gave Abraham. Some scholars think Paul was speaking about Christians who were also Jews. Others scholars think that it referred to all Christians.

See: Galatians 3:26-29; 4:22-31

See: Family of God; Covenant with Abraham

What was "the purpose of God according to choice"?

[9:11]

Paul wrote about the "purpose of God according to choice." He was saying that God's plan that he made earlier would continue to be carried out, because it was based on the choice that God himself made.

See: Romans 8:28; Ephesians 1:11; 2 Timothy 1:9; 2 Peter 1:10

See: Elect (Election)

How did God live Jacob and hate Esau?

[9:13]

Paul wrote that God loved Jacob, but God hated Esau. This was the same thing written in Malachi 1:3, God loved the nation of Israel and he hated the nation of Edom. Some scholars think God hates the people of Edom. Other scholars think Paul was just contrasting how God felt about these two nations (see: Genesis 29:30-33; Deuteronomy 21:15).

See: Matthew 10:37; Luke 14:26

Why did Paul use questions in this passage?

[9:14]

Paul used questions and answers as a way to help people. People often taught in this way. The teacher said what someone would say if they disagreed with the teacher. This person would ask questions of the teacher. The teacher then answered these questions. Here, Paul asked questions that a Jewish person would ask him if the Jewish person rejected the gospel.

See: Gospel

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Is there unrighteousness with God?

[9:14]

God is perfectly righteous. There is no unrighteousness in him. Paul asked this question so that he could reject it.

See: Deuteronomy 32:4; 2 Chronicles 19:7; Psalm 145:17; Revelation 16:7

See: Righteous (Righteousness)

Why did Paul write, “may it never be”?

[9:14]

See: Romans 3:4

How was Pharaoh raised up?

[9:17]

Paul wrote the same things as Exodus 9:16. God raised up Pharaoh. God gave Pharaoh permission to rule. He served God even though he did not want to serve God.

See: Proverbs 16:4; Isaiah 45:1-3; Daniel 5:18-21

9:19-33

Why did Paul ask, “why does he still find fault”?

[9:19]

Paul imagined how someone might object to the gospel.

See: Daniel 4:35; James 1:13-14

See: Gospel

Why did Paul write about someone who makes pots?

[9:20]

Paul wrote the same thing as Isaiah 45:9. Paul spoke about someone who makes pots. This is a metaphor. He wanted people to know that people have no right to tell God how to treat them.

See: Job 33:13; 40:2; Isaiah 29:15-16; 45:9-11; 64:8-9; Jeremiah 18:1-6

See: Metaphor

What were containers for honorable and dishonorable uses?

[9:21]

Paul wrote about containers made of clay (see: Luke 8:16; John 4:28). One type was only used for specific reasons. The other type could be used for any reason. This was a metaphor. Paul wanted people to know that God had the right to use people as he desired.

See: Acts 9:15; 2 Timothy 2:20-21

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Why did Paul wrote about containers of wrath prepared for destruction and containers of mercy?

[9:22, 9:23]

God's wrath was going to destroy container of wrath. Sometimes the metaphor of smashing a clay jar was a symbol of God's judgement in the last days (see: Psalm 2:9; Isaiah 30:14; Jeremiah 19:11; Revelation 2:27). God was already ready to show mercy to people.

See: Exodus 9:16; Proverbs 16:4; 1 Peter 2:8; Jude 4

See: Wrath; Metaphor; Judge (Judgment); Judge (Judgment); Last Days; Mercy

How were the riches of God's glory made known?

[9:23]

The riches of God's glory were made known. That is, God decided to show his glory to people.

See: Colossians 1:27; Ephesians 3:8; Titus 3:6-7

Why did Paul say the same thing Hosea wrote?

[9:25, 9:26]

Paul wrote the same thing Hosea wrote in Hosea 1:10 and 2:23. Hosea wrote about God restoring the northern kingdom of Israel. This kingdom rejected God. Paul wanted people to know that God's plans would now include Gentiles.

See: 1 Peter 2:10

See: Israel (Northern Kingdom) ; Gentile

Why did Paul write the same thing Isaiah wrote?

[9:27, 9:28, 9:29]

Paul wrote the same thing Isaiah wrote. Paul defended the gospel and wanted people to know that it was prophesied that only a few Israelites believed in Christ (see: Isaiah 1:9; 10:22-23).

Why did Paul write about the sands of the sea and the remnant?

[9:27]

God promised Abraham that his descendants would be like the sand of the sea (see: Genesis 22:17; 32:12). This is hyperbole. Abraham would have more descendants than he could count. However, Isaiah wrote that only "remnant" of his descendants would receive salvation. That is, only a few of his descendants would live forever with God in heaven.

See: Ezra 9:8, 14; Isaiah 11:11; Ezekiel 6:8

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Hyperbole; Save (Salvation, Saved from Sins); Heaven

How did God execute his word?

[9:28]

Paul wrote that God executed the word of God. That is, God would do what he said and finish the things he wanted to do on the earth.

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See: Isaiah 10:23; 28:22; Acts 17:31

Why did Paul write about Sodom and Gomorrah?

[9:29]

Paul wrote the same thing Isaiah wrote (see: Isaiah 1:9). He warned the Israelites that they would be like the people of Sodom and Gomorrah if they rejected Jesus. They would be greatly punished (see: Genesis 18-19).

See: Deuteronomy 29:23; Isaiah 13:19; Jeremiah 49:18; 50:39-40; Amos 4:11; 2 Peter 2:6; Jude 7

See Map: Sodom and Gomorrah

How did someone pursue a law of righteousness?

[9:31]

The Jews tried to be at peace with God by doing good things. Some scholars think this is what Paul was writing about when he wrote about the “law of righteousness.” Other scholars think Paul was speaking about people trying to be at peace with God by obeying the Law of Moses (see: Romans 7:7, 12, 14). No one perfectly obeyed this law except Jesus.

See: Romans 8:3; 10:2; Galatians 3:21

Why did Paul write the same thing Isaiah wrote?

[9:33]

Isaiah wrote the same thing Isaih wrote (see: Isaiah 8:14; 28:16). He wrote about stumbling. This was a metaphor. People who believe in Jesus will live together with him in heaven. Those who reject Jesus will be punished foreverin hell.

See: Romans 9:32-33; 11:9, 11; 14:13; 1 Corinthians 1:23; 1 Peter 2:8

See: Walk; Metaphor; Heaven; Punish (Punishment); Hell

Romans 9:1

my conscience bears witness with me in the Holy Spirit

"the Holy Spirit controls my conscience and confirms what I say"

Romans 9:2

that for me there is great sorrow and unceasing pain in my heart

"that I grieve very greatly and deeply"

great sorrow and unceasing pain

Paul uses these two expressions together to emphasize how great his emotions are.

Romans 9:3

For I could wish that I myself would be cursed and set apart from Christ for the sake of my brothers, my kinsmen according to the flesh

"I personally would be willing to let God curse me and keep me apart from Christ forever if that would help my fellow Israelites, my own people group, to believe in Christ"

Romans 9:4

They are Israelites

"They, like me, are Israelites. God chose them to be Jacob's descendants"

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They have adoption, the glory

"They have God as their father, and they have the glory"

Romans 9:6

But it is not as though the word of God has failed

"We should know that God has kept his promises"

For it is not everyone in Israel who truly belongs to Israel

God did not make his promises to all the physical descendants of Israel (or Jacob), but to his spiritual descendants, that is, those who trust in Jesus.

Romans 9:7

Neither are all Abraham's descendants truly his children

"Nor are they all children of God just because they are Abraham's descendants"

Romans 9:8

the children of the flesh are not

"not all of Abraham's descendants are"

children of God

This refers to people who are spiritual descendants, those who have faith in Jesus.

children of the promise

This refers to people who will inherit the promises that God gave to Abraham.

Romans 9:9

this is the word of promise

"these are the words God used when he made the promise"

a son will be given to Sarah

"I will give Sarah a son"

Romans 9:10

our father

Paul refers to Isaac as "our father" because Isaac was the ancestor of Paul and of the Jewish believers in Rome.

had conceived

"had become pregnant"

Romans 9:11

for the children were not yet born and had not yet done anything good or bad

"before the children were born and before they had done anything, whether good or bad"

so that the purpose of God according to choice might stand

"so that what God wants to happen according to His choice will happen"

Romans 9:12

because of him

because of God

it was said to her, "The older will serve the younger."

"God said to Rebekah, 'The older son will serve the younger son'"

Romans 9:13

Jacob I loved, but Esau I hated

God loved Jacob much more than he loved Esau. He did not literally hate Esau.

Romans 9:14

What then will we say?

Paul is using the question to get the attention of his readers.

Is there unrighteousness with God?

"Is God unrighteous?" or "Is God unjust?"

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May it never be

"That is not possible!" or "Certainly not!" This expression strongly denies that this could happen. You may have a similar expression in your language that you could use here.

Romans 9:15

For he says to Moses

"For God said to Moses". (see Exodus 33:19)

Romans 9:16

it is not because of him who wills, nor because of him who runs

"it is not because of what people want or because they try hard"

nor because of him who runs

Paul speaks of a person who does good things in order to gain God's favor as if that person were running a race.

Romans 9:17

For the scripture says

"The scripture records that God said"

I ... my

God is referring to himself.

I raised you up

"I made you the powerful man that you are"

so that my name might be proclaimed

"that people might proclaim my name"

my name

"how great I am" or "who I am"

in all the earth

"wherever there are people"

Romans 9:18

whom he wishes, he makes stubborn

"God makes stubborn whomever he wishes to make stubborn."

Romans 9:19

You will say then to me

Paul is talking to the critics of his teaching as though he were only talking to one person. You may need to use the plural here.

Why does he still find fault? For who has ever withstood his will?

"He should not find fault with us. No one has ever been able to withstand his will."

he ... his

The words "he" and "his" here refer to God.

has ... withstood his will

"has ... stopped him from doing what he wanted to do"

Romans 9:20

Will what has been molded say to the one who molds it, "Why ... way?"

"What a person has molded should never say to the one who molds it, 'Why ... way?'"

Why did you make me this way?

"You should not have made me this way!"

Romans 9:21

Does the potter not have the right ... for dishonorable use?

"The potter certainlly has the right ... for dishonorable use."

Romans 9:22

containers of wrath prepared for destruction

"people to whom he would show wrath and whom he will certainly destroy"

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Romans 9:23

he ... his

The words "he" and "his" here refer to God.

containers of mercy, which

"those to whom he would show mercy, whom"

the riches of his glory upon

"his glory, which is of great value, upon"

which he had previously prepared for glory

"whom he prepared ahead of time in order that they might live with him"

Romans 9:24

called

Here "called" means God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.

Romans 9:25

As he says also in Hosea

"As God says also in the book that Hosea the prophet wrote". (see Hosea 2:23)

I will call them 'my people' who were not my people

"I will choose those who were not my people to be my people"

her 'beloved' who was not beloved

"I will choose her whom I did not love to be one whom I love"

Romans 9:26

sons of the living God

"children of the true God". (see Hosea 1:10)

Romans 9:27

cries out

"calls out"

as the sand of the sea

"too many to count". (see Isaiah 10:22)

Romans 9:28

the Lord will execute his word on the earth

"the Lord will punish people on the earth as he has said he will". (see Isaiah 10:23)

Romans 9:29

us ... we

Here the words "us" and "we" refer to Isaiah and those to whom he spoke.

we would be like Sodom, and we would have become like Gomorrah

"God would have destroyed all of us as he destroyed the people in the cities of Sodom and Gomorrah". (see Isaiah 1:9-10 and Isaiah 13:19)

Romans 9:30

That the Gentiles

"We will say that the Gentiles"

who were not pursuing righteousness

"who were not trying to get righteousness" or "who were not trying to be righteous"

righteousness, the righteousness by faith

"righteousness because God made them right with him when they trusted in Christ"

Romans 9:31

who did pursue a law of righteousness

"who tried to be righteous by obeying a law"

did not arrive at that law

"could not keep that law"

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Romans 9:32

Why not? Because they

"Why could they not attain righteousness? Because they"

by works

"by keeping the Law"

Romans 9:33

as it has been written

"as Isaiah the prophet wrote". (see Isaiah 8:14 and Isaiah 28:16)

in Zion

"in Israel"

believes in it

"believes in him."

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Chapter 10

[1] Brothers, my heart's desire and my plea to God is for them, for their salvation. [2] For I testify about them that they
have a zeal for God, but not according to knowledge. [3] For, failing to understand the righteousness that comes
from God, and seeking to establish their own righteousness, they did not submit to God's righteousness.

[4] For Christ is the fulfillment of the law for righteousness for everyone who believes. [5] For Moses writes about the
righteousness that comes from the law: "The man who does these things will live by them."
[6] But the righteousness that comes from faith says this: "Do not say in your heart, 'Who will ascend into heaven?'"
(that is, to bring Christ down); [7] "and do not say, 'Who will descend into the abyss?'" (that is, to bring Christ up
from the dead).
[8] But what does it say? "The word is near you, in your mouth and in your heart." That is the word of faith, which
we proclaim. [9] For if with your mouth you confess Jesus as Lord, and believe in your heart that God raised him
from the dead, you will be saved. [10] For with the heart one believes and has righteousness, and with the mouth
one confesses and is saved.
[11] For scripture says, "Everyone who believes on him will not be put to shame." [12] For there is no difference
between Jew and Greek. For the same Lord is Lord of all, and he is rich to all who call upon him. [13] For everyone
who calls on the name of the Lord will be saved.
[14] How then can they call on him in whom they have not believed? How can they believe in him of whom they
have not heard? How can they hear without a preacher? [15] Then how can they preach, unless they are sent?—As it
is written, "How beautiful are the feet of those who proclaim good news!"

[16] But not all of them obeyed the good news. For Isaiah says, "Lord, who has believed our report?" [17] So faith comes
from hearing, and hearing by the word of Christ.
[18] But I say, "Did they not hear?" Yes, most certainly.

> "Their sound has gone out into all the earth,
> and their words to the ends of the world."

[19] Moreover, I say, "Did Israel not know?" First Moses says,

> "I will provoke you to jealousy by what is not a nation.
> By means of a nation without understanding, I will stir you up to anger."

[20] Then Isaiah was very bold when he says,

> "I was found by those who did not seek me.
> I appeared to those who did not ask for me."

[21] But to Israel he says,

> "All the day long I reached out my hands
> to a disobedient and stubborn people."

Romans 10

10:1-15

How did someone have zeal for God?

[10:2]

A person who had zeal really wanted to do something. This could be something good or something evil. Paul wrote that the Jews really wanted to do this that honor God.

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See: Matthew 5:20; Acts 22:3; 2 Corinthians 7:7; Galatians 1:14; Philippians 3:6

What was “not according to knowledge?

[10:2]

Paul wrote that the Jews did not serve God according to knowledge. He wanted to write that the Jews did not know how to honor God or be a peace with him. This was because they rejected Jesus and the gospel.

See: Psalm 14:4; Proverbs 19:2; Philippians 1:9

See: Gospel

What was righteousness that comes from God?

[10:3]

Paul wrote about a righteousness that comes from God. This is righteousness that God gives to Chrsitians. He gives this to Christians as a gift. They need it to be at peace with God. This does not mean that Christians are perfect or do not sin.

See: Romans 1:17; 2 Corinthians 5:21; Philippians 3:9

See: Righteous (Righteousness)

How did Israel try to establish their own righteousness?

[10:3]

The Jews wanted to be at peace with God by obeying the law of Moses. They mistakenly thought they could do enough good things to be righteous.

See: Luke 16:15; 18:9-12

See: Righteous (Righteousness)

How was Jesus the fulfillment of the Law?

[10:4]

Paul wrote that Jesus was the fulfillment of the Law of Moses. Scholars disagree about why Paul wrote this. Some scholars think that God wanted the Law of Moses to lead people to believe in Jesus. Other scholars think he wanted to say that the Law of Moses ended when Jesus was resurrected. Other scholars think Jesus perfectly obeyed the Law of Moses.

See: Matthew 5:17-18; John 1:17; Galatians 3:23-24

See: Law of Moses; Fulfill (Fulfillment); Resurrect (Resurrection)

Why did Paul write the same thing Moses wrote?

[10:5]

Paul wrote the same thing Moses wrote in Deuteronomy 30:11-14. Moses wanted the Jews to know that they knew what God wanted them to do because God gave them the Law of Moses. He wanted people to know the Law of Moses so they could know about God. Paul wanted people to what Jesus said and did so they can know about God.

See: Law of Moses; Heart (Metaphor)

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What was the abyss?

[10:7]

See: Abyss (Bottomless Pit)

What was the word of faith?

[10:8]

When Moses wrote about the word in Deuteronomy 30:14. The word Paul wrote about was the gospel message. People needed to believe in the gospel.

See: Galatians 3:2; 1 Timothy 4:6

See: Faith (Believe in)

How did someone confess Jesus as lord?

[10:9] Someone confessed Jesus as Lord when acknowledged that Jesus rules everything.

See: Luke 12:8; 1 Corinthians 12:3; 1 John 4:2-3

See: Confess (Confession); Lord

How are Christians not going to be put to shame?

[10:11]

Paul wrote the same thing Isaiah wrote in Isaiah 28:16. He wanted people to know that he said the same types of things that Isaiah wrote about. The gospel does not contradict the Old Testament. to show that the Scriptures supported his gospel message. He also wanted Christians to know that God would do everything he promised.

See: Romans 1:16; Isaiah 49:23; 1 Peter 2:6

How is Jesus rich to all?

[10:12]

Paul wrote that Jesus is rich to all. Jesus had more than enough blessings to give to everyone. Jesus could bless any and all Christians.

See: Psalm 86:5; 2 Corinthians 8:9; Ephesians 3:8; Philippians 4:19; Colossians 1:27; 2:2-3

See: Bless (Blessing)

Why did Paul write the same thing Joel wrote?

[10:13]

Paul wrote the same thing Joel wrote in Joel 2:32. The Jews did not think the Gentiles could be at peace with God. Paul wanted people to know that Joel taught that anyone could be at peace with God. Therefore, Gentiles could believe in the gospel and be at peace with Jesus.

See: Mark 1:3; John 12:41; 1 Corinthians 1:31; 10:4; 2 Corinthians 10:17; Acts 2:21

See: Gentile; Gospel; Jesus is God

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Why did Paul write, how beautiful are the feet”?

[10:15]

In ancient times, people walked to the place where they delivered their message. In ancient Israel, people also thought feet were very dirty. Paul wrote that the people who told others about the gospel had beautiful feet. He wanted people to know that God sent these people. The gospel they taught was beautiful. This is a metaphor.

See: Isaiah 52:7; 53:1; Nahum 1:15; Ephesians 2:17; 6:15

See: Gospel; Metaphor

10:16-21

How did someone obey the good news?

[10:16]

When someone obeyed the good news, they believed the gospel. God commanded people to believe the gospel.

See: Acts 6:7; Romans 1:5; 2:8; 6:17; 2 Thessalonians 1:8; 1 Peter 2:8

See: Gospel

How did someone “believe our report”?

[10:16]

A “report”(ἀκοή/g0189) was a spoken message (see: Matthew 14:1). The report Paul wrote about was the gospel. Paul wrote the same thing Isaiah write in Isaiah 53:1. He wanted people to know that Isaiah prophesied that many of the Jews would not believe the message about Jesus (see: John 12:38).

See: Galatians 3:2; 1 Thessalonians 2:13; Hebrews 4:2

See: Gospel; Prophecy (Prophesy)

What was the word of Christ?

[10:17]

Some scholars think the word of Christ was the gospel. Other scholars think the word of Christ is the Bible.

See: Luke 8:11; 2 Corinthians 2:17; Colossians 3:16; Revelation 1:9

See: Messiah (Christ)

Why did Paul write the same thing that was written in Psalm 19:4?

[10:18]

Paul wrote the same thing that was written in Psalm 19:4. This psalm was about how the things God created helped people to know about God. They knew enough to believe in Jesus.

See: Romans 1:19-20

Why did Paul write the same thing Moses wrote?

[10:19

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Paul wrote the same thing Moses wrote in Deuteronomy 32:21. Moses wrote about the Gentiles. He said they were a nation and not a nation. This is because the Gentiles did not belong to God like the Israelites did. Paul wanted people to know that Moses prophesied that the Gentiles would believe God's message about Jesus. The Jews in Paul's day became angry and jealous because Paul taught that many Gentiles now belonged to God because they believe in Jesus.

See: Hosea 2:23

See: Gentile; Prophecy (Prophesy)

How did Paul understand the things Isaiah taught?

[10:20]

Paul wrote about certain things Isaiah taught (see: Isaiah 65:1-2). Isaiah wrote about Israel. Paul taught that the first part of this verse was about the Gentiles when Paul lived. He taught the second part of the verse was about the Jews who rejected Jesus.

See: Isaiah 52:15; 55:4-5; Matthew 22:1-10; Acts 13:46-47; 1 Thessalonians 2:16

Romans 10:1

my heart's desire

"my greatest desire"

is for them, for their salvation

"is that God will save the Jews"

Romans 10:2

I testify about them

"I declare truthfully about them"

Romans 10:3

For, failing to understand the righteousness that comes from God

"For because they did not know how God puts people right with himself"

they did not submit to God's righteousness.

"they did not accept God's way of putting people right with himself"

Romans 10:4

For Christ is the fulfillment of the law

"For Christ completely fulfilled the law"

law for righteousness for everyone who believes

"law, and he makes everyone who trusts in him right before God"

Romans 10:5

the righteousness that comes from the law

"how the law makes a person right before God"

"The man who does these things will live by them."

"The person who perfectly obeys the law will live because the law will make him right before God"

will live

The words "will live" can refer to 1) eternal life or 2) mortal life in fellowship with God.

Romans 10:6

But the righteousness that comes from faith says this

"But Moses writes this about how faith makes a person right before God". (see Deuteronomy 30:12-14)

Do not say in your heart

"Do not say to yourself"

Who will ascend into heaven?

"No one is able to go up to heaven"

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that is, to bring Christ down

"in order that they might have Christ come down to earth"

Romans 10:7

Who will descend into the abyss?

"No person can go down and enter the place where the spirits of dead persons are."

the dead

All those who have died. To be brought up from among them is to become alive again.

Romans 10:8

But what does it say?

"But this is what Moses says". (see Deuteronomy 30:14)

The word is near you, in your mouth and in your heart

"You have heard the message. You know how to speak it, and you know what it means"

the word of faith

"God's message that tells us that we must believe in him"

Romans 10:9

if with your mouth you confess Jesus as Lord

"if you confess that Jesus is Lord"

believe in your heart

"believe in your mind" or "truly believe"

raised him from the dead

"caused him to live again"

you will be saved

"God will save you"

Romans 10:10

For with the heart one believes and has righteousness, and with the mouth one confesses and is saved

"For it is with the mind that a person trusts and is right before God, and it is with the mouth that a person confesses so that God saves him"

Romans 10:11

For scripture says

"For Isaiah wrote in the scripture". (see Isaiah 28:16)

Romans 10:13

For everyone who calls on the name of the Lord will be saved

"The Lord will save everyone who trusts in him"

Romans 10:14

How then can they call on him in whom they have not believed?

"Those who do not believe in God cannot call on him!"

How can they believe in him of whom they have not heard?

"And they cannot believe in him if they have not heard his message!" or "And they cannot believe in him if they have not heard the message about him!"

believe in

trust and desire to obey

How can they hear without a preacher?

"And they cannot hear the message if someone does not tell them!"

Romans 10:15

How beautiful are the feet of those who proclaim good news

"How beautiful are even the feet of those who proclaim good news" or "It is wonderful when messengers go and tell others the good news". (see Isaiah 52:7 and Nahum 1:15)

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Romans 10:16

not all of them obeyed

Here "they" refers to the Jews. "not all of the Jews obeyed"

Lord, who has believed our report?

"Lord, so many of them do not believe our message!". (see Isaiah 53:1)

Romans 10:17

So faith comes from hearing

"So a person believes in Christ by hearing the message about Christ"

and hearing by the word of Christ

"and a person hears the message by someone preaching the message about Christ"

Romans 10:18

But I say, "Did they not hear?" Yes, most certainly

"But, I say the Jews certainly have heard the message about Christ"

Their sound has gone out into all the earth, and their words to the ends of the world.

"As the Scriptures record, 'The sun, moon, and the stars are proof of God's power and glory, and everyone in the world sees them and knows the truth about God.'". (see Psalm 19:4)

Romans 10:19

Moreover, I say, "Did Israel not know?"

"Again I tell you the people of Israel did know the message."

First Moses says, "I will provoke you ... I will stir you up

"First Moses says that God will provoke you ... God will stir you up". (see Deuteronomy 32:21)

by what is not a nation

"by those you do not consider to be a real nation" or "by people who do not belong to any nation"

By means of a nation without understanding

"By a nation with people who do not know me or my commands"

I will stir you up to anger

"I will cause you to become angry"

Romans 10:20

I was found by those who did not seek me

"Even though the Gentile people will not look for me, they will find me". (see Isaiah 65:1)

I appeared

"I made myself known"

he says

"He" refers to God, who is speaking through Isaiah.

Romans 10:21

All the day long I

This phrase is used to emphasize God's continual effort. "I continually"

I reached out my hands to a disobedient and stubborn people

"I tried to welcome you and to help you, but you refused my help and continued to disobey". (see Isaiah 65:2)

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Chapter 11

[1] I say then, did God reject his people? May it never be. For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin. [2] God did not reject his people, whom he foreknew. Do you not know what the scripture says about Elijah, how he pleaded with God against Israel? [3] "Lord, they have killed your prophets, they have broken down your altars. I alone am left, and they are seeking my life."

[4] But what does God's answer say to him? "I have reserved for myself seven thousand men who have not bent the knee to Baal." [5] Even so then, at this present time also there is a remnant because of the choice of grace.
[6] But if it is by grace, it is no longer based on works. Otherwise grace would no longer be grace. [1] [7] What then? The thing that Israel was seeking, it did not obtain, but the chosen obtained it, and the rest were hardened. [8] It is just as it is written:

"God has given them a spirit of dullness,
eyes so that they should not see,
and ears so that they should not hear,
to this very day."

[9] Then David says,

"Let their table become a snare and a trap,
a stumbling block and a retribution for them.
[10] Let their eyes be darkened so that they may not see,
and bend their backs continually."

[11] I say then, "Did they stumble so as to fall?" May it never be. Instead, by their trespass, salvation has come to the Gentiles, in order to provoke them to jealousy. [12] Now if their trespass is the riches of the world, and if their loss is the riches of the Gentiles, how much greater will their fulfillment be?
[13] But now I am speaking to you Gentiles, and as long as I am an apostle to the Gentiles, I take pride in my ministry. [14] Perhaps I will provoke to jealousy those who are of my own flesh. Perhaps we will save some of them.
[15] For if their rejection means the reconciliation of the world, what will their acceptance be but life from the dead? [16] If the firstfruits are holy, so is the lump of dough. If the root is holy, so are the branches.
[17] But if some of the branches were broken off, if you, a wild olive branch, were grafted in among them, and if you shared with them in the rich root of the olive tree, [18] do not boast over the branches. But if you do boast, it is not you who supports the root, but the root that supports you.
[19] You will say then, "Branches were broken off so that I might be grafted in." [20] That is true. Because of their unbelief they were broken off, but you stand firm because of your faith. Do not be arrogant in your thoughts, but fear. [21] For if God did not spare the natural branches, neither will he spare you.
[22] Look at, then, the kind actions and the severity of God: severity came on the Jews who fell, but God's kindness comes on you, if you continue in his kindness. Otherwise you also will be cut off.
[23] And even they, if they do not continue in their unbelief, will be grafted in. For God is able to graft them in again.
[24] For if you were cut out of what is by nature a wild olive tree, and contrary to nature were grafted into a good olive tree, how much more will these, the natural branches, be grafted back into their own olive tree?

[25] For I do not want you to be uninformed, brothers, of this mystery, so that you may not be wise in your own thinking: A partial hardening has come upon Israel until the full number of the Gentiles comes in.
[26] Thus all Israel will be saved, just as it is written:

"Out of Zion will come the Deliverer.
He will remove ungodliness from Jacob,
[27] and this will be my covenant with them,
when I will take away their sins."

[28] As far as the gospel is concerned, they are enemies for your sake. But as far as election is concerned, they are beloved because of the patriarchs. [29] For the gifts and the call of God are irrevocable.

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30 For just as you were formerly disobedient to God, now you have received mercy because of their disobedience.
31 In the same way, now these Jews have been disobedient. The result was that by the mercy shown to you they
may also now receive mercy. 32 For God has shut up all into disobedience in order that he might show mercy on
all.

33 Oh, the depth of the riches both of the wisdom and the knowledge of God!
How unsearchable are his judgments,
and his ways beyond discovering!
34 "For who has known the mind of the Lord
or who has become his advisor?
35 Or who has first given anything to God,
that God must repay him?"

36 For from him and through him and to him are all things.
To him be the glory forever. Amen.

1Some old copies read But if it is by works, then it is no longer grace; otherwise work is no longer work .

Romans 11

11:1-10

Did God reject Israel?

[11:1]

When Paul wrote this, most of the Jews rejected Jesus. Therefore they were not at peace with God (see: Romans 10:1-4, 16-21). However, God saved some of the Jews, including Paul. Therefore, God did not reject the people of Israel. God still had a plan for Israel.

See: 1 Samuel 12:22; Psalm 94:14; Hosea 9:17

Why did Paul write, “may it never be”?

[11:1]

See: Romans 3:4

How did God foreknow Israel?

[11:2]

See: 1 Samuel 12:22; Psalm 94:14; Romans 8:29-30

See: Foreknow (Foreknowledge); Elect (Election)

Why did Paul write, “do you know”?

[11:2]

Paul wrote, “do you know.” He wanted to remind people of something they already knew.

See: Romans 6:3, 16; 7:1; 1 Corinthians 3:16; 6:2; James 4:4

How did Elijah plead against Israel?

[11:2]

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Paul wrote the same thing that was written in 1 Kings 19:10, 14. In that passage, Elijah appealed to God to do something about Israel's sin. Elijah felt like he was the only person in Israel who worshiped God. Paul talked about what happened to Elijah to show that God was doing the same thing in Paul's day. There were not many Jews who believed in Jesus.

See: Numbers 16:15a; Jeremiah 2:30

See: Sin

Why did Paul write about breaking down God's altars?

[11:3]

An altar was a stone platform on which people offered sacrificed animals. Israel was supposed to destroy altars to false gods (see: Exodus 34:13; Deuteronomy 7:5; Judges 2:2). However, Elijah wanted people to know that the Israelites destroyed the altars that served God.

See: Altar; Sacrifice; False gods

How did God reserve 7000 people for himself?

[11:4]

In Elijah's day, God did not allow the entire nation of Israel to reject God. There were 7000 people who did not reject God. He kept 7000 people who were dedicated to serve him.

See: Isaiah 10:20; 28:5; Micah 2:12; Zechariah 8:11

See: Remnant

How did someone bend their knee to Baal?

[11:4]

Paul wrote about people bending their knee to Baal. People knelt before a statue of Baal to worship Baal. They worshipped Baal.

See: 1 Kings 19:18; Isaiah 45:23; Romans 14:11; Philippians 2:10

See: False gods; Worship

How were the rest of the people hardened?

[11:7]

Paul wrote that the rest of the people were hardened. People could make themselves "hard" or stubborn. The term was sometimes also used when God made people to be more stubborn in their sin. This is a metaphor. They rejected God and it made it more difficult for them to believe in God. Some scholars think that Paul was writing about Jews who rejected Jesus. Other scholars think that Paul wrote about anyone who rejected Jesus.

See: Exodus 10:1-2; 14:17-18; Joshua 11:20; 2 Thessalonians 2:10-12

See: Heart (Metaphor); Sin; Metaphor

Why did Paul use metaphors in verses 8-10?

[11:8, 11:9, 11:10]

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Paul wrote the same thing Isaiah wrote and David wrote (see: Isaiah 29:10; Psalm 69:22-23). When Paul wrote about the “spirit of dullness,” he was using a metaphor. He wanted people to know that non-Christians could not think clearly about God. When he spoke about people being blind and deaf, he wanted to say that they were not able to believe the gospel. When Paul wrote about a net and a trap, this was also a metaphor. People ate at a table and used nets to catch animals. Their enemies would defeat them.

See: Isaiah 6:9-10; John 12:39-40; Acts 28:25-27; 2 Corinthians 3:14; 4:4; 2 Thessalonians 2:10-12

See: Walk

11:11-24

How did someone stumble so as to fall?

[11:11]

Paul wrote about someone stumbling and falling. This is a metaphor. He wanted to write that Israel did not reject God forever.

See: Romans 9:32-33; 11:9, 11; 14:13; 1 Corinthians 1:23; 1 Peter 2:8

See: Walk; Fall (Fall Away, Stand); Stumble (Stumbling Block)

Why did Paul write about God rejecting and accepting Israel?

[11:12]

Paul wrote about God rejecting and accepting Israel in verse 15.

Why did Paul write, “how much greater”?

[11:12]

Paul wrote, “how much greater.” People often said this in ancient times. He wanted to say that if something is true, then something else must happen or something else must also be true.

See: Romans 5:9

How did Paul provoke the Jews to jealousy?

[11:14]

Paul wrote about provoking people of his own flesh to jealousy. He was speaking about the Jews (see: Romans 8:3; 9:3, 5, 8). He believed that if Gentiles believe in Jesus, then Israel would also believe in Jesus too (see: Deuteronomy 32:21).

See: Hosea 2:23

See: Flesh; Gentile

Why did Paul write, “their acceptance be but life from the dead”?

[11:15]

Paul wrote that “their acceptance be but life from the dead.” He was speaking about a time when Israel would no longer reject God. Some scholars think when Paul wrote “life from the dead,” he was writing about the final resurrection. At this time, Israel would be saved around the time of Jesus’ return to the earth. Others scholars

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think Paul was think Paul was writing about when God saved Israel. When this happens, many people around the world will believe in Jesus.

See: 2 Corinthians 5:18-21; Ephesians 1:10

See: Resurrect (Resurrection); Save (Salvation, Saved from Sins); Jesus' Return to Earth

What is firstfruit?

[11:16]

See: Firstfruit (metaphor)

Why did Paul write about branches?

[11:17, 11:18]

Paul wrote about branches. This is a long metaphor. When Paul wrote about the branches that were cut off, he was writing about the Jews who did not believe in Jesus. The branches that were added were the Gentiles who believed in Jesus. Some scholars think Paul used the word “root” to talk about Abraham, Isaac, and Jacob. Others think Paul was talking about the remnant of Israel. Others think Paul was talking about the Messiah.

See: Jeremiah 11:16; also Zechariah 4:11-14Psalm 52:8; Matthew 8:11-12; 21:43; John 10:16; 15:1-8

See: Metaphor; Remnant; Gentile; Messiah (Christ); People of God

How were the branches broken off?

[11:17]

Paul wrote about branches that were broken off. This was part of the metaphor of the olive tree. When God “broke off” branches, he rejected people who previously favored.

See: Jeremiah 11:16; Ezekiel 15:6-8; Matthew 21:43; 26:33

See: Metaphor

How did someone think too highly of himself?

[11:20]

Paul wrote about someone thinking too highly of himself. A proud person thought he was better than other people. He did not want the Gentile Christians to be proud or arrogant.

See: Proverbs 16:18; 1 Corinthians 10:12; Philippians 2:3-4

See: Pride

Why did Paul write that the wild branches were contrary to nature?

[11:24]

Paul wrote that the wild branches were contrary to nature. This was part of Pauls’ metaphor about the olive tree. A farmer who might take a branch from a wild tree and cut it so he could make it part of another tree on his farm. This did not happen naturally. Someone had to do this to make it happen. This is what God did with the Gentiles.

See: Metaphor; Gentile

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Why did Paul wrote, “how much more”?

[11:24]

See: Romans 5:9

11:25-36

What was a mystery?

[11:25]

See: Mystery

What was the mystery Paul wrote about in verse 25? Paul wrote about a mystery in verse 25. This mystery had to do with Israel’s hardness. That is, Israel rejected Jesus and this made it harder to believe in Jesus. Paul knew this because God revealed it to him. Paul knew that Israel would not reject God forever. After God saved a certain number of Gentiles, then God would help Israel to stop rejecting Jesus. All Israel would believe in Jesus.

See: Ezekiel 36:16-38; 2 Corinthians 3:14-16

See: Mystery

How would the full numbers of the Gentiles come in?

[11:25]

many Gentiles would be saved. Other scholars think was writing about God completely blessing the Gentiles.

See: Luke 21:24; Ephesians 1:9-10

See: Gentile; Save (Salvation, Saved from Sins); Bless (Blessing)

Who is Israel in verse 26?

[11:26]

See: Israel; People of God

Why did Paul use the word “saved” in verse 26?

[11:26]

See: Save (Salvation, Saved from Sins)

Why did Paul write the same thing Isaiah and Jeremiah wrote?

[11:26, 11:27]

Paul wrote the same thing Isaiah and Jeremiah wrote (see: Isaiah 59:20-21, 27:9, Jeremiah 31:33-340. He wanted people to know that the Bible proved that God would one day save Israel. In the Old Testament, God often saved Israel. Here, Paul wrote about Jesus.

See: Save (Salvation, Saved from Sins); Israel; Zion

What covenant did Paul write about in verse 27?

[11:27]

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Paul wrote about a covenant in verse 27. Some scholars think Paul was writing about the new covenant (see: Jeremiah 31:33-34). Other scholars think that Paul was writing about the covenant God made with Abraham (see: Romans 11:28).

See: Jeremiah 31:31–34; 50:20; Ezekiel 36:25-29; 2 Corinthians 3:1-11; Hebrews 7:22; 8:6-12; 10:16; 12:24; 13:20

See: Covenant; New Covenant; Covenant with Abraham

How were the Israelites enemies for your sake?

[11:28]

Paul wrote that the Israelites were enemies for your sake. The Israelites who reject God were enemies of God. Because of this, they were also enemies of Christians. However, God wanted the Gentiles to be reconciled to himself.

See: Acts 14:2; 17:5-7, 13; 1 Thessalonians 2:15-16

How did God shut up all into disobedience?

[11:32]

Paul wrote that every person is a sinner (see: Romans 3:19). Paul wanted people to know that if Jews or Gentiles were saved, they were saved from being an enemy of God. They would stop fighting against God.

See: Galatians 3:22

See: Sin

Why did Paul write the same thing Isaiah wrote?

[11:24, 11:35]

Paul wrote the same thing Isaiah wrote (see: Isaiah 40:13). He wanted people to know that God was perfectly wise and knows everything. People could not understand God because they are people and not God. No person knows what God is thinking. No person can say that God owes them something.

See: Psalm 92:5; 1 Corinthians 2:16

Why did Paul write, “from him and through him and to him are all things”?

[11:36]

He wanted people to know that God created everything. God also keeps everything alive. If God wanted nothing to exist in the world, then everything would stop existing. Every was also created to honor God.

Romans 11:1

I say then

"I, Paul, say then"

did God reject his people?

Paul asks this question so that he can answer the questions of other Jews who are upset that God has included the Gentiles among his people, while the hearts of the Jewish people have been hardened.

May it never be.

"That is not possible!" or "Certainly not!" This expression strongly denies that this could happen. You may have a similar expression in your language that you could use here.

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tribe of Benjamin

This refers to the tribe descended from Benjamin, one of the 12 tribes into which God divided the people of Israel.

Romans 11:2

whom he foreknew

"whom he knew ahead of time"

Do you not know what the scripture says about Elijah, how he pleaded with God against Israel?

"Surely you know what the Scriptures record about when Elijah pleaded with God against Israel."

Romans 11:3

they have killed

"They" refers to the people of Israel.

I alone am left

The pronoun "I" here refers to Elijah.

seeking my life

"desiring to kill me"

Romans 11:4

But what does God's answer say to him?

"But this is God's answer to him:"

Romans 11:5

remnant

This refers to a small part of people whom God chose to receive his grace.

Romans 11:6

But if it is by grace

"But since God's mercy works by grace"

Romans 11:7

What then?

"This is what we need to remember"

Romans 11:8

God has given them a spirit of dullness, eyes so that they should not see, and ears so that they should not hear

They are not able to hear or receive spiritual truth. (see Deuteronomy 29:4)

spirit of

Here this means "having the characteristics of," such as the "spirit of wisdom."

eyes so that they should not see

The concept of seeing with one's eyes was considered to be equivalent to gaining understanding.

ears so that they should not hear

The concept of hearing with the ears was considered to be equivalent to obedience.

Romans 11:9

Let their table become a snare and a trap

"Please, God, make their feasts like a trap that catches them". (see Psalm 69:22)

a stumbling block

"something that tempts them to sin"

a retribution for them

"something that allows you to take revenge on them"

Romans 11:10

bend their backs continually

"make them suffer like people carrying heavy loads". (see Psalm 69:23). This refers to forcing slaves to carry heavy loads on their backs and making them suffer.

Romans 11:11

Connecting Statement:

With Israel as a nation rejecting God, Paul warns the Gentiles to be careful they do not make the same mistake.

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Did they stumble so as to fall?

"Has God rejected them forever because they sinned?". Paul uses this question to introduce the next thing he wants to say. If your language uses a different way to introduce new topics, you can use it here. Here the words "stumble" and "fall" refer to sinning and having God reject the sinner.

May it never be.

"That is not possible!" or "Certainly not!" This expression strongly denies that this could happen. You may have a similar expression in your language that you could use here. See how you translated this in Romans 9:14.

provoke ... to jealousy

See how you translated this phrase in Romans 10:19.

Romans 11:12

if their trespass is the riches of the world, and if their loss is the riches of the Gentiles

"when the Jews trespassed, the result was that God abundantly blessed the non-Jews"

how much greater will their fulfillment be?

"how much better will it be for the non-Jews when all the Jews believe in Jesus?" or "how much better will it be for the non-Jews when God fully blesses the Jews?"

Romans 11:14

those who are of my own flesh

"my fellow Jews."

Perhaps we will save some of them

"Perhaps some will believe and therefore God will save them"

Romans 11:15

For if their rejection means the reconciliation of the world

"For if because God rejected them, he will reconcile the rest of the world to himself"

their rejection

The pronoun "their" refers to Jewish unbelievers.

what will their acceptance be but life from the dead?

"how will it be when God accepts them? It will be like they have come back to life from among the dead!" or "then when God accepts them, it will be like they have died and become alive again!"

Romans 11:16

If the firstfruits are holy, so is the lump of dough

"If Abraham is counted as the first of what has been offered to God, all of our ancestors who followed should also be counted as God's possession"

firstfruits

The people always dedicated to God the first crops that they harvested. Here "firstfruits" stands for the first people to believe in Christ.

If the root is holy, so are the branches

Paul is speaking of Abraham, Isaac, and Jacob, the Israelites' ancestors, as if they were the root of a tree, and the Israelites, who are descendants of those men, as if they were the tree's "branches."

Romans 11:17

But if some of the branches were broken off

"But if someone broke off some of the branches"

if you, a wild olive branch, were grafted in among them

"if God grafted you, a wild olive branch, among them"

the rich root of the olive tree

Here "the rich root" is a metaphor that refers to the promises of God.

Romans 11:18

do not boast over the branches

"do not say you are better than the Jewish people God has rejected"

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it is not you who supports the root, but the root that supports you

Paul implies that the Gentile believers are branches. God saves them only because of the covenant promises that he made to the Jews.

Romans 11:19

Branches were broken off

"God broke branches off"

I might be grafted in

"he might attach me in"

Romans 11:20

their ... they

The pronouns "their" and "they" refer to the Jewish people who did not believe.

but you stand firm because of your faith

"but you remain because of your faith"

be arrogant in your thoughts

"think that you are better than you are" or "be proud"

Romans 11:21

For if God did not spare the natural branches, neither will he spare you

"Since God did not spare those unbelieving Jews, who grew up like a tree's natural branches that came from the root, then know that if you do not believe, he will not spare you either"

Romans 11:22

the kind actions and the severity of God

Paul is reminding the Gentile believers that although God may act very kindly toward them, he will not hesitate to judge and punish them.

severity came on the Jews who fell ... God's kindness comes on you

"God dealt harshly with the Jews who fell ... God acts kindly toward you"

the Jews who fell

"the Jews who have refused to trust in Christ"

if you continue in his kindness

"if you continue doing what is right so that he continues being kind to you"

Otherwise you also will be cut off

"Otherwise God will also reject you"

Romans 11:23

if they do not continue in their unbelief

"if they start believing"

will be grafted in

"God will graft back in"

graft

This is a common process in which the end of a live branch of one tree is inserted into another tree so that the new branch will continue to grow in that tree.

Romans 11:24

For if you were cut out of what is by nature a wild olive tree, and ... grafted into a good olive tree, how much more will these, the natural branches, be grafted back into their own olive tree?

"For if God had cut you out of what is by nature a wild olive tree, and contrary to nature had grafted you into a good olive tree, how much more will he graft these Jews, who are the natural branches, into their own olive tree?"

how much more will these, the natural branches, be grafted back into their own olive tree?

"then these Jews, who are the natural branches, will certainly be grafted back into their own olive tree."

branches

Paul is speaking of the Jews and Gentiles as if they were branches. The "natural branches" represent the Jews, and the "grafted branches" represent the Gentile believers.

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Romans 11:25

I do not want you to be uninformed

"I very much want you to be informed". "I" refers to Paul.

you ... you ... your

The pronouns "you" and "your" refer to the Gentile believers.

so that you may not be wise in your own thinking

"so that you will not think you are wiser than you are"

A partial hardening has come upon Israel

"Many people of Israel remain stubborn"

until the full number of the Gentiles

"until the number of Gentiles determined by God"

comes in

"is saved" or "believes in Christ"

Romans 11:26

Thus all Israel will be saved

"Thus God will save all Israel"

just as it is written

"just as the scriptures record" (see Isaiah 59:20)

Out of Zion

"From where God is among the Jews"

the Deliverer

"the one who brings his people to safety"

from Jacob

"from the Israelite people"

Romans 11:27

I will take away their sins

"I will remove the burden of their sins" (see Isaiah 59:21)

Romans 11:28

As far as the gospel is concerned

"Because the Jews rejected the gospel"

they are enemies for your sake

"God has treated them as enemies in order that you also might hear the gospel"

as far as election is concerned

"because God has elected the Jews" or "because God has chosen the Jews"

they are beloved because of the patriarchs

"God still loves them because of what he promised to do for their ancestors"

Romans 11:29

For the gifts and the call of God are irrevocable

"For God will never change his mind about what he has promised to give them, and about how he has called them to be his people"

are irrevocable

"can never be taken back"

Romans 11:30

you were formerly disobedient to God

"you did not obey God in the past"

you have received mercy because of their disobedience

"because the Jews have rejected Jesus, you have received blessings that you did not deserve"

Romans 11:32

God has shut up all into disobedience

"God has made prisoners of those who disobey him. Now they cannot stop disobeying God"

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Romans 11:33

Oh, the depth of the riches both of the wisdom and the knowledge of God

"How amazing are the many benefits of both God's wisdom and knowledge"

How unsearchable are his judgments, and his ways beyond discovering

"We are completely unable to understand the things that he has decided and to find out the ways in which he acts toward us" (see Job 5:9, 11:7 and Job 37:23)

Romans 11:34

For who has known the mind of the Lord or who has become his advisor?

"No one has ever known the mind of the Lord, and no one has become his advisor." (see Isaiah 40:13, Job 15:8 and Job 21:22)

the mind of the Lord

"all that the Lord knows"

Romans 11:35

Or who has first given anything to God, that God must repay him?"

"No one has ever given anything to God that he did not first receive from God" (see Job 41:11)

Romans 11:36

To him be the glory forever

"May all people honor him forever"

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Chapter 12

[1] I urge you therefore, brothers, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God. This is your reasonable service. [2] Do not be conformed to this world, but be transformed by the renewal of your mind. Do this so that you can test and approve what is the good, acceptable, and perfect will of God.

[3] For by the grace that was given to me I say to everyone among you: Do not think of yourself more highly than you ought, but rather, think with sober judgment, each according to the measure of faith that God has given you.
[4] For we have many members in one body, but not all the members have the same function. [5] In the same way, we who are many are one body in Christ, and are individually members of each other.
[6] We have different gifts according to the grace that was given to us. If one's gift is prophecy, let it be done according to the proportion of his faith. [7] If one's gift is service, let him serve. If one has the gift of teaching, let him teach. [8] If one's gift is encouragement, let him encourage. If one's gift is giving, let him do it generously. If one's gift is leading, let it be done with diligence. If one's gift is in showing mercy, let it be done with cheerfulness.

[9] Let love be without hypocrisy. Abhor what is evil; hold on to that which is good. [10] Concerning love of the brothers, be affectionate to one another. Concerning honor, respect one another.
[11] Concerning diligence, do not be hesitant. Concerning the spirit, be eager. Concerning the Lord, serve him. [12] Rejoice in hope, endure tribulation, be faithful in prayer. [13] Share in the needs of God's holy people. Find many ways to show hospitality.
[14] Bless those who persecute you; bless and do not curse. [15] Rejoice with those who rejoice; weep with those who weep. [16] Be of the same mind toward one another. Do not think in proud ways, but accept lowly people. Do not be wise in your own thoughts.
[17] Repay no one evil for evil. Do good things in the sight of all people. [18] If possible, as far as it depends on you, live at peace with all people.
[19] Do not avenge yourselves, beloved, but give way to the wrath of God. For it is written, "'Vengeance belongs to me; I will repay,' says the Lord."

[20] But "if your enemy is hungry, feed him.
If he is thirsty, give him a drink.
For if you do this, you will heap coals of fire on his head."

[21] Do not be overcome by evil, but overcome evil with good.

Romans 12

12:1-2

What was a living sacrifice?

[12:1]

In ancient Israel, people killed animals as sacrifices to God. When the priest offered these animals to God, the animals were already dead. When Paul wrote about a living sacrifice people were probably confused. However, he wanted Christians to know when they lived in a way that honored God, this was a type of sacrifice or offering to God.

See: Isaiah 56:7; Romans 6:13; 1 Peter 2:5

See: Sacrifice; Offer (Offering)

What is a reasonable service?

[12:1]

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Paul wrote about a reasonable service. Some scholars think Paul wanted people to know that it was right for them to serve God. This is because God was gracious and merciful to people. Other scholars think Paul wanted people to serve God completely.

See: Psalm 19:14; 1 Corinthians 5:7-8

See: Grace; Mercy

How was someone conformed to this world?

[12:2]

Someone who was conformed to this world did evil things. They did the same types of things non-Christians did.

See: John 15:19; Ephesians 4:22-24; 1 Peter 1:14; 1 John 2:15-17

See: World

How were Christians to be transformed by the renewal of their mind?

[12:2]

God wanted Christians to think in a different way than they thought about before they were Christians. God changed Christians so that they could think in a new way.

See: Ezekiel 36:26-27; Romans 13:14; Ephesians 4:22-24; Colossians 3:10

See: Mind

What is the will of God?

[12:2]

See: Will of God

12:3-8

How did people think highly of themselves?

[12:3]

Paul wrote about people thinking highly of themselves. People often think they are greater than they are and deserve to be honored more than they should be honored. This was wrong. It is pride.

See: Proverbs 26:12; Micah 6:8; 2 Corinthians 12:7; Galatians 6:3; Philippians 2:3-4; James 4:6, 10

See: Pride

How did someone think with sober judgment?

[12:3]

Paul wrote about someone thinking with sober judgment. He wanted people to think carefully and wisely about the things they did.

See: 1 Peter 4:7; 5:8; Titus 2:2

See: Judge (Judgment)

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What is the measure and proportion of faith?

[12:3]

Paul wrote about the measure (see: Romans 12:3) and proportion of faith (see: Romans 12:6). Some scholars think Paul was writing about the amount of faith that God gave to a person. Other scholars think that Paul was writing about the spiritual gift of faith that God gave to certain people.

See: John 3:34; Ephesians 4:7-13

See: Faith (Believe in); Gifts of the Holy Spirit

What were the body and its members?

[12:4]

Paul wrote about a person's body. A body has many different parts or "members"(μέλος/g3196). Each body part did something specific. Paul used this as a metaphor. He wanted every Chrsitian to know that they each served God in a specific way.

See: 1 Corinthians 12:12-27; Ephesians 5:30; Colossians 1:18

See: Body of Christ; Metaphor

How did people have different gifts?

[12:6]

Paul wrote that Christians have different gifts. He was writing about spiritual gifts.

See: 1 Corinthians 12:27-28; Ephesians 4:11-12; 1 Peter 4:10-11

See: Gifts of the Holy Spirit

What was the gift of prophecy?

[12:6]

See: Gifts of the Holy Spirit; Prophecy (Prophesy)

12:9-21

How did someone hold on to something good?

[12:9]

Paul wrote about holding on to something good. This is a metaphor. Paul wanted Christians to always try to do good things.

See: Psalm 34:14; Amos 5:15; 1 Thessalonians 5:21; 1 Peter 3:11

See: Metaphor

How did someone hesitate?

[12:11]

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Someone hesitated when they thought too much about what they were going to do and did not do anything because of it. Perhaps they did this because they did not want to do anything or did not want to do something at a certain time. That is, they were lazy.

See: Proverbs 13:4; Matthew 25:5-6; Hebrews 6:11-12; 10:38; Revelation 3:15-16

How did Paul want people to be eager?

[12:11]

Paul wrote, “concerning the spirit, be eager.” Some scholars think Paul wanted Christians to be eager or excited to do something. Other scholars think Paul wanted people to know that the Holy Spirit can help them be eager or excited to do something.

See: 1 Peter 1:22

See: Spirit (Spiritual); Holy Spirit

How did someone rejoice in hope?

[12:12]

Someone rejoiced in hope when they trusted God’s plan for them. They knew God would favor them. Therefore, they should rejoice.

See: Psalm 16:9-11; 1 Thessalonians 5:16-17; 1 Peter 4:13

See: Rejoice (Joy, Joyful); Hope

How does someone share in the needs of people?

[12:13]

Paul wrote about people sharing in the needs of other people. Paul wanted Chrsitians to help poor people who need things to live.

See: Acts 11:27-30; 2 Corinthians 9:12; Galatians 2:10; Hebrews 6:10; 13:16

What is hospitality?

[12:13]

See: Hospitable (Hospitality)

How were people of the same mind toward one another?

[12:16]

Paul wrote about people being the same mind toward one another. He wanted Christians to be at peace with one another.

See: Philippians 2:3-4; 1 Corinthians 1:10; 1 Peter 3:8

See: Mind

How did Paul want Christians to live?

[12:18]

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Paul wrote about how Christians should live. He did not want them to repay evil for evil (see: Romans 12:17). He also did not want Christians to avenge themselves (see: Romans 12:19). He did not want Christians to do evil things to people because they did evil things to them.

See: Exodus 23:4-5; 1 Samuel 25:26, 31, 33-34; Proverbs 20:22; Matthew 5:39; 1 Thessalonians 5:25; 1 Peter 3:9

How did someone give way to the wrath of God?

[12:19]

In the last days, God will punish people with his wrath. He will punish people for doing evil things. Paul did not want Christians to try to punish people. He knew God would punish people. This is something that God should do. People should not do this because they do not know everything.

See: Ezekiel 25:12-14; Nahum 1:2-3; Romans 1:18; 1 Thessalonians 4:6; 2 Thessalonians 1:6-8

See: Wrath; Last Days; Punish (Punishment)

Why did Paul write the same thing Moses wrote?

[12:19]

Paul wrote the same thing Moses wrote (see: Deuteronomy 32:35). He wanted people to know that he taught the same things Moses taught. He wanted people to trust that God would punish people.

See: Hebrews 10:30

See: Punish (Punishment)

Why did Paul write the same thing Solomon wrote?

[12:20]

Paul wrote the same thing Solomon wrote (see: Proverbs 25:21). Solomon wanted the Israelites to help their enemies and not take revenge on them. Paul wrote that this will heap coal of fire on their heads. This is a metaphor. Some scholars think the person will be ashamed if a Christians is kind to them after they do something evil to the Christian. Other scholars think Paul was writing about God punishing them. If Christians do not try to punish this person, then God will punish them more (see: Psalm 140:10).

See: 2 Kings 6:22; Matthew 5:43-45

See: Avenge (Vengeance, Revenge); Metaphor; Punish (Punishment); Fire

How was someone not overcome by evil or overcome evil with good?

[12:21]

Paul wrote about someone not being overcome by evil. He did not want people to get so angry that they tried to punish people. Instead, he wanted them to good things even though people did evil things to them.

See: Proverbs 16:32; Luke 6:27-30; 1 Peter 3:9

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Romans 12:1

I urge you therefore, brothers, by the mercies of God, to present

"Fellow believers, because of the great mercy that God has given you I very much want you to present"

to present your bodies a living sacrifice

"to offer yourselves completely to God while you are alive as if you were a dead sacrifice on a temple altar"

holy, acceptable to God

"a sacrifice that you give to God alone and that pleases him" or "acceptable to God because it is morally pure"

This is your reasonable service

"This is the right way to worship God"

Romans 12:2

Do not be conformed to this world

"Do not behave as this world behaves"

this world

This refers to unbelievers who live in the world.

but be transformed by the renewal of your mind

"but let God change the way you think and behave"

Romans 12:3

by the grace that was given to me I say

"because God freely chose me to be an apostle, I can say"

Do not think of yourself more highly than you ought

"Do not think you are better than other people"

rather, think with sober judgment

"instead, you should be wise in how you think about yourselves"

each according to the measure of faith that God has given you

"since God has given each of you different abilities because of your trust in him"

Romans 12:4

we have many members in one body

Paul refers to all the believers in Christ as if they were different parts of the human body. He does this to illustrate that although believers may serve Christ in different ways, each person belongs to Christ and serves in an important way.

members

Such parts of the body as eyes, ears, and hands.

Romans 12:5

are individually members of each other

"God has joined each believer together with all other believers"

Romans 12:6

We have different gifts according to the grace that was given to us

"God has freely given each of us different abilities to do things for him"

let it be done according to the proportion of his faith

"let him speak prophecies that do not go beyond the amount of faith God has given us" or "let him speak prophecies that agree with the teachings of our faith."

Romans 12:8

If one's gift is giving, let him do it

"If one has the gift of giving money or other goods to people in need, let him give"

Romans 12:9

Let love be without hypocrisy

"You must love people sincerely and truly"

love

The kind of love that comes from God is focused on having good things happen to others.

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Romans 12:10

Concerning love of the brothers, be affectionate

Here Paul begins a list of nine items, each of the form "Concerning ... be" to tell the believers what kind of people they should be. You may need to translate some of the items as "Concerning ... do." The list continues to Romans 12:13.

Concerning love of the brothers

"As for how you love your fellow believers"

love

In the original language a different word is used for "love" here than is used in 12:9. This word means brotherly love or love for a friend or family member.

be affectionate

"show affection"

Concerning honor, respect one another

"Honor your fellow believers by respecting them"

Romans 12:11

Concerning diligence, do not be hesitant. Concerning the spirit, be eager. Concerning the Lord, serve him

"Do not be lazy in your duty, but be eager to follow the Spirit and to serve the Lord"

Romans 12:12

Rejoice in hope

"Rejoice because of what you confidently wait for" or "Rejoice as you confidently wait"

endure tribulation

"be patient when you suffer"

be faithful in prayer

"pray faithfully"

Romans 12:13

Share in the needs of God's holy people

"When fellow Christians are in trouble, help them with what they need". This is the last item that began in Romans 12:9.

Find many ways to show hospitality

"Always welcome Christians into your home when they need a place to stay"

Romans 12:16

Be of the same mind toward one another

"Live in unity with each other"

Do not think in proud ways

"Do not think that you are more important than others"

accept lowly people

"welcome people who do not seem important"

Do not be wise in your own thoughts

"Do not think of yourselves as having more wisdom than everyone else"

Romans 12:17

Repay no one evil for evil

"Do not do evil things to anyone who has done evil things to you"

Do good things in the sight of all people

"Do things that everyone considers to be good"

Romans 12:18

as far as it depends on you, live at peace with all people

"do whatever you can to live in peace with everyone"

Romans 12:19

give way to the wrath of God

"allow God to punish those who harm you"

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For it is written

"For someone has written"

Vengeance belongs to me; I will repay

"I will certainly avenge you"

Romans 12:20

your enemy ... feed him ... give him a drink ... if you do this, you will heap

All forms of "you" and "your" are singular.

But "if your enemy is hungry ... his head."

"But the scripture also says, 'If your enemy is hungry ... his head.'" (See Proverbs 25:21)

feed him

"give him some food"

you will heap coals of fire on his head

"you will make the person who harmed you feel ashamed about how he has mistreated you"

Romans 12:21

Do not be overcome by evil, but overcome evil with good

"Do not let those who are evil defeat you, but defeat those who are evil by doing what is good"

Do not be overcome by evil, but overcome evil

These verbs are singular.

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Chapter 13

[1] Let every soul be subject to higher authorities, for there is no authority unless it comes from God. The
authorities that exist have been appointed by God. [2] Therefore he who rebels against that authority opposes the
command of God; and those who oppose it will receive judgment on themselves.

[3] For rulers are not a terror to those who do good deeds, but to those who do evil deeds. Do you desire to have no
fear of the one in authority? Do what is good, and you will receive his praise. [4] For he is a servant of God to you
for good. But if you do what is evil, be afraid; for he does not carry the sword for no reason. For he is a servant of
God, an avenger for wrath on the one who does evil. [5] Therefore you must be subject, not only because of the
wrath, but also because of conscience.
[6] Because of this you pay taxes also. For authorities are servants of God, who attend to this very thing continually.
[7] Pay to everyone what is owed to them: tax to whom tax is due, toll to whom toll is due, fear to whom fear is due,
honor to whom honor is due.

[8] Owe no one anything, except to love one another. For he who loves his neighbor has fulfilled the law. [9] The
commandments, "Do not commit adultery, do not murder, do not steal, do not covet," and if there is any other
commandment it is summed up in this, "Love your neighbor as yourself." [10] Love does no harm to a neighbor.
Therefore, love is the fulfillment of the law.

[11] Because of this, you know the time, that it is already the hour for you to awake out of sleep. For now our
salvation is nearer than when we first believed. [12] The night has advanced, and the day is near. Let us therefore
put aside the works of darkness, and let us put on the armor of light.
[13] Let us walk appropriately, as in the day, not in drunken celebrations or drunkenness; and let us not walk in
sexual immorality or in uncontrolled lust, and not in strife or jealousy. [14] But put on the Lord Jesus Christ, and
make no provision for the flesh, to gratify its lusts.

ROMANS 13

13:1-7

What is the soul?

[13:1]

See: Soul

How was someone subject to their rulers?

[13:1]

See: Submit (Submission)

What were the higher authorities?

[13:1]

Paul wrote about higher authorities. These were the rulers of a city or country.

See: Proverbs 8:15-16; Titus 3:1; 1 Peter 2:13-17

How were the authorities a terror?

[13:3]

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Paul wrote about rulers. These rulers caused someone to be afraid. If a person did something wrong, they would be afraid of being caught and punished.

See: Proverbs 20:2; 14:35; 1 Peter 3:13-14

See: Punish (Punishment)

Why did people receive praise from rulers?

[13:3]

If people obeyed those who ruled them, then the rulers might commend them for following their law.

See: Nehemiah 2:8b; Daniel 1:9; Acts 7:10

How was a ruler a servant of God to you for good?

[13:4]

Paul taught that God gave people permission to rule other people. Although God knew that rulers were not perfect, Paul taught that the rulers helped people to do the right things.

See: 2 Chronicles 19:6; Daniel 2:21

How did rulers carry the sword?

[13:4]

In ancient times, people carried sword when they fought in a war. This was a symbol that the rulers could punish people and kill them for doing the wrong things.

See: Symbol

What is an avenger for wrath?

[13:4]

God's wrath is his anger at sin. Paul said that Christians were to not take vengeance on their enemies (see: Romans 12:19-21), because God punishes every evil thing people do. Paul wanted people to know that God might use rulers to punish people.

See: 1 Thessalonians 4:6

See: Avenge (Vengeance, Revenge)); Wrath; Sin

What is a tax and a toll?

[13:6, 13:7]

See: Tax (Tax Collector, Toll)

13:8-10

Why did Paul not want Christian to owe people anything?

[13:8]

Paul did not want Christians to owe people anything. He did not want Christians to owe money to the government or to other people.

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See: Proverbs 3:27-28; Matthew 22:21; James 5:4

How did love fulfill the law?

[13:8]

Paul wrote that love fulfilled the Law of Moses. A person who loves someone else would not harm that person in any way. Therefore, when a person truly loves others, that person has satisfied all the demands of the Law of Moses.

See: Exodus 20:13-15, 17; Leviticus 19:18; Matthew 22:37-40; Galatians 5:14; James 2:8

See: Law of Moses; Fulfill (Fulfillment)

How was the Law of Moses summed up in Leviticus 19:18?

[13:9]

Paul wrote about love fulfilling the Law of Moses. The Law of Moses wrote about loving other people (see: Leviticus 19:18). If someone truly obeyed this one rule, they would follow all of the Law of Moses.

See: Mark 12:31; Galatians 5:14; James 2:8-10

See: Fulfill (Fulfillment) ; Law of Moses

13:11- 14

Why did Paul write about awakening out of sleep?

[13:11]

In the Bible, being asleep was sometimes used as a metaphor to talk about someone who does not want to try to live in a way that honors God or to learn about God. Paul did not want people to be lazy. Instead, people should do the things that God wants them to do.

See: Mark 13:35-37; Ephesians 5:14; 1 Thessalonians 5:6-7

See: Sleep (Metaphor)

Why did Paul wrote about the night and the day?

[13:12]

Paul wrote about the time, he was writing about the last days. When he wrote about the night because it was dark and the day because it was light. In the Bible, these were often metaphors about good and evil. Paul warn.

See: 1 Corinthians 7:29-31; 1 Thessalonians 5:1-3; 1 Peter 4:7; 2 Peter 3:11

See: Light and Darkness (Metaphor); Metaphor; Last Days

What were the works of darkness and the armor of light?

[13:12]

Paul wrote about works of darkness and the armor of light. This is a metaphor. He wanted people to live in a way that honors God and not do things that dishonor God. Christians should prepare in some way to do the right things.

See: Ephesians 5:11; Colossians 3:8-17; James 1:21

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See: Light and Darkness (Metaphor); Metaphor

How did someone walk appropriately?

[13:13]

Paul wrote that Christians should walk appropriately. This is a metaphor. He wanted Christians to live in a way that honors God.

See: Ephesians 5:15; Colossians 1:10; 1 Thessalonians 2:12; 4:12; 1 John 2:6; 2 John 4, 6; 3 John 4

See: Walk; Metaphor

How did someone put on Jesus?

[13:14]

Paul wrote that Christians should put on Jesus. This is a metaphor. Christians should completely obey Jesus and live in a way that honors God.

See: Galatians 3:27; Ephesians 4:22-24; Colossians 3:9-12

How did someone not make provision for the flesh

[13:14]

Paul wanted Christians not to make provision for the flesh. He did not want Christians to do the evil things they wanted to do. This would only want to make them sin more.

See: Galatians 5:16-17, 24; 1 Peter 2:11

See: Flesh

Romans 13:1

Let every soul be subject to

"Everyone should obey"

higher authorities

"government officials". Some readers will find it difficult to understand what Paul teaches about obeying rulers, especially if they live where rulers persecute the church. Christians must obey, unless the rulers do not allow Christians to do something God explicitly commands them to do. There are times when a believer must submit to these rulers and suffer at their hands, understanding that this world is temporary and they will ultimately be with God forever.

for

because

there is no authority unless it comes from God

"all authority comes from God"

The authorities that exist have been appointed by God

"And the people who are in authority are there because God put them there"

Romans 13:2

that authority

"the authority that God placed in power"

those who oppose it will receive judgment on themselves

"God will judge those who oppose government authority"

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Romans 13:3

rulers are not a terror to those who do good deeds, but to those who do evil deeds

"rulers do not cause terror for those who do good deeds, but for those who do evil deeds"

Do you desire to have no fear of the one in authority?

"Let me tell you how you can be unafraid of the ruler."

you will receive his praise

"the one in authority will say good things about you"

Romans 13:4

he does not carry the sword for no reason

"he has the power to punish people, and he will punish people"

carry the sword

Roman governors carried a short sword as a symbol of their authority.

an avenger for wrath on the one who does evil

"a person who punishes, on God's behalf, those who do evil"

Romans 13:5

not only because of the wrath, but also because of conscience

"not only so the government will not punish you, but also so you will have a clear conscience before God"

Romans 13:6

Because of this

"Because the government punishes evildoers"

you pay

Paul is addressing the believers here, so this is plural.

For authorities

"This is why you should pay taxes: authorities"

attend to

"administer" or "work on"

Romans 13:7

Pay to everyone

Paul is addressing the believers here, so this is plural.

tax to whom tax is due, toll to whom toll is due, fear to whom fear is due, honor to whom honor is due

"pay tax to whom tax is due, pay toll to whom toll is due, pay fear to whom fear is due, and pay honor to him to whom honor is due"

fear to whom fear is due, honor to whom honor is due

"fear those who deserve to be feared, and honor those who deserved to be honored" or "respect those whom you ought to respect, and honor those whom you ought to honor"

toll

This is a kind of tax.

Romans 13:8

Owe no one anything, except to love one another

"Pay all you owe to everyone, and love one another"

Owe

This applies to all the Roman Christians.

anything, except to love one another

"anything, but remember that God has given you the duty to love one another"

love

The kind of love that comes from God is focused on having good things happen to others.

Romans 13:9

covet

To covet is to desire to have or possess something that another person possesses.

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Romans 13:10

Love does no harm to a neighbor

"People who love their neighbors do not harm them"

Romans 13:11

you know the time, that it is already the hour for you to awake out of sleep

Paul says the Roman believers need to change their behavior as if they needed to wake up from being asleep.

hour

"time"

Romans 13:12

The night has advanced

"The sinful time is almost over" or "It is as though the night is almost finished"

the day is near

"the time of righteousness will begin soon" or "it is as though it will soon be day"

Let us therefore put aside the works of darkness

"Let us therefore stop doing the evil things that people do in the dark"

let us put on the armor of light

"let us start doing what is right. Doing this will protect us from what is evil, like armor protects a solider"

Romans 13:13

Let us

Paul includes his readers and other believers with himself.

Let us walk appropriately, as in the day

"Let us walk in a visible way knowing, that everyone can see us"

sexual immorality or in uncontrolled lust

"sexually immoral acts"

strife

This refers to plotting against and arguing with other people.

jealousy

This refers to negative feelings against another person's success or advantage over others.

Romans 13:14

put on the Lord Jesus Christ

Paul speaks of accepting the moral nature of Christ as if he were our outer clothing that people can see.

put on

If your language has a plural form for commands, use it here.

make no provision for the flesh

"do not allow your old evil heart any opportunity at all for doing wicked things"

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Chapter 14

[1] Receive anyone who is weak in faith, without giving judgment about arguments. [2] One person has faith to eat
anything, another who is weak eats only vegetables.

[3] May the one who eats everything not despise the one who does not; and may the one who does not eat
everything not judge the other who eats everything. For God has accepted him. [4] Who are you, you who judge a
servant belonging to someone else? It is before his own master that he stands or falls. But he will be made to
stand, for the Lord is able to make him stand.
[5] One person values one day above another. Another has concluded that every day is equal. Let each person be
convinced in his own mind. [6] He who observes the day, observes it for the Lord; and he who eats, eats for the
Lord, for he gives thanks to God. He who does not eat, refrains from eating for the Lord; he also gives thanks to
God.
[7] For none of us lives for himself, and none dies for himself. [8] For if we live, we live for the Lord, and if we die, we
die for the Lord. Then whether we live or die, we are the Lord's. [9] For to this purpose Christ died and lived again,
that he might be Lord of both the dead and those who are living.
[10] But you, why do you judge your brother? And you, why do you despise your brother? For we will all stand
before the judgment seat of God. [11] For it is written,

> "As I live," says the Lord,
> "to me every knee will bend,
> and every tongue will confess to God."

[12] So then, each one of us will give an account of himself to God.

[13] Therefore, let us no longer judge one another, but instead decide this, that no one will place a stumbling block
or a snare for his brother.
[14] I know and am persuaded in the Lord Jesus that nothing is unclean by itself. Only for him who considers
anything to be unclean, for him it is unclean. [15] If because of food your brother is hurt, you are no longer walking
in love. Do not destroy with your food one for whom Christ died.
[16] So do not allow what you consider to be good to be spoken of as evil. [17] For the kingdom of God is not about food
and drink, but about righteousness, peace, and joy in the Holy Spirit.
[18] For the one who serves Christ in this way is acceptable to God and approved by people. [19] So then, let us pursue
the things of peace and the things that build up one another.
[20] Do not destroy the work of God on account of food. All things are clean, but it is wrong for a man to eat
anything that causes someone to stumble. [21] It is good not to eat meat, nor to drink wine, nor to do anything over
which your brother stumbles.
[22] The faith you have, keep between yourself and God. Blessed is the one who does not condemn himself by what
he approves. [23] He who doubts is condemned if he eats, because it is not from faith. And whatever is not from
faith is sin.

Romans 14

14:1-12

How did someone receive or accept people?

[14:1]

Paul wrote about someone receiving or accepting people. He was speaking about Christians accepting other Christians. Paul wanted Christians to love other Christians and to treat all Christians well. This is because God accepted all Christians into his family.

See: Romans 15:7, 1 Corinthians 9:22; 2 John 10

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See: Family of God

How was someone weak in faith?

[14:1]

Paul wrote about Christians who were weak in faith. These Christians believed all Christians should obey more rules than God really expected of them. For example, they believed they must only eat vegetables, must not drink any wine, and must celebrate special days in order to please God (see: Romans 14:2, 5, 21). However, the strong in faith did not feel the need to observe these kinds of rules (see: Romans 15:1).

Some scholars think that the weak in faith were Jewish Christians. Others think that they included both Jewish and gentile Christians.

See: Isaiah 35:3-5; Ezekiel 34:4, 16; Matthew 14:31

See: Faith (Believe in); Gentile

How did someone give judgment about arguments?

[14:1]

Paul wrote about someone giving judgment about arguments. Some scholars think Paul did not want Christians to argue about whether the strong or the weak were right in what they did. More scholars think Paul did not want the strong Chrsitians to condemn the weak Christians.

See: 1 Timothy 1:6

What did Paul write about eating anything or everything?

[14:2]

Paul wrote about eating anything or everything. He was writing about Christians who did not think it was wrong to eat certain foods. However, the weak Christians believed that eating certain foods dishonored God.

See: 1 Corinthians 10:25, 29-30; Titus 1:15

How is someone despised?

[14:3]

A person who felt himself to be strong might “despise”(ἐξουθενέω/g1848) the weak Christans. These Christians did not hate other Christians. Instead, they were proud of themselves disrespect those who were different.

See: Proverbs 1:22; 3:34

How did someone judge?

[14:3]

See: Judge (Judgment)

How were people servants?

[14:4]

See: Serve (Servant, Slave)

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How did someone stand or fall?

[14:4]

See: Fall (Fall Away, Stand)

How did someone value or observe a day?

[14:5]

When someone valued or observed a day, they thought this day was different than other days. They did this to honor God. Some scholars think Paul was writing about Christians resting on the Sabbath (see: Exodus 20:8-11). Other scholars think Paul was writing about special days of fasting (see: Ezra 8:21) or feasting (see: 1 Kings 8:65) or some other thing the Jews did. Other scholars think that the Gentile Christians believed that certain days were lucky or unlucky.

See: Galatians 4:10; Colossians 2:16-17

See: Sabbath; Fasting; Gentile

How was someone convinced in his own mind?

[14:5]

Someone who was convinced in his own mind knew that he honored God in the things he did.

See: 1 John 3:19-21

See: Mind

How did someone stand before the judgment seat of God.

[14:10]

See: Ecclesiastes 12:14; Matthew 25:31-32; Romans 2:16; 1 Corinthians 4:5; Jude 14-15; Revelation 20:11-15

See: Day of Judgment

Why did Paul write the same things Isaiah wrote?

[14:11]

Paul wrote the same thing Isaiah wrote (see: Isaiah 45:23). He did this to prove from the Scriptures that every person will have to stand before God and tell him what he did and why he did it.

Why did someone bend their knee?

[14:11]

When someone bent their knee, they did this to worship and submit to someone or something.

See: Romans 11:4; Philippians 2:10-11; Revelation 5:14

See: Worship; Submit (Submission)

What did every tongue confess to God?

[14:11]

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Paul and Isaiah wrote about every tongue confessing to God. They wanted people to know that every person will worship God even if they rejected God.

See: Romans 10:9-10, 13; Philippians 2:11

See: Confess (Confession); Worship

How did someone give an account of himself to God?

[14:12]

When someone gave an account of himself to God, he explains why he did the things he did to God. He did this for every sin he committed.

See: Matthew 12:36; 18:23-35; 1 Peter 4:5

See: Sin

14:13-23

What was a stumbling block and a snare?

[14:13]

A snare was a metaphor like a stumbling block. He was writing about someone sinning.

See: Luke 17:2; 1 Corinthians 8:9-13; 10:32; 2 Corinthians 6:3; Revelation 2:14

See: Stumble (Stumbling Block); Metaphor; Sin

Why did Paul write, “I know and am persuaded in the Lord Jesus?

[14:14]

Paul wrote, “I know and am persuaded in the Lord Jesus. Paul knew the truth about the things the weak Christians believed. Paul knew it was not necessary to follow these rules. He knew that he was right, and knew that Jesus taught the same thing. Paul did not explain how he knew this.

See: Philippians 2:24; 1 John 3:21

How was nothing unclean by itself?

[14:14]

Paul wanted people to know that nothing was made unclean. According to the Law of Moses, certain foods were unclean. However, they were not unclean because they were made unclean.

See: Mark 7:2, 5; Acts 10:14, 28; 11:8; 1 Corinthians 8:7; 1 Timothy 4:4; Titus 1:15

See: Clean and Unclean

How was something unclean?

[14:14]

Paul wrote about things being “unclean” in two ways. Certain things were unclean because God said they were unclean (see: 2 Corinthians 12:21). Other things were unclean because someone thought they were unclean. If a person thought some food was unclean, and he ate it anyway, this was wrong.

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See: 1 Corinthians 8:7

See: Clean and Unclean

How could a Christian hurt another Christian?

[14:15]

Paul wrote about Christians hurting other Christians. These Chrsitians tempted or caused other Christians to sin.

See: 1 Corinthians 8:11-12

See: Tempt (Temptation); Sin

How was good spoken about as if it were evil?

[14;16]

Paul wrote about people speaking about good things as if they were evil things. Some scholars think Paul was speaking about certain foods. People said it was evil to eat these foods when it was not evil. Other scholars think Paul was teaching Christians that non-Christians would say bad things about them if they saw Christians fighting with one another.

What is the kingdom of God?

[14:17]

See: Kingdom of God

How was someone approved by people?

[14:18]

Paul wanted God's approval. He wanted God to say that he did the right thing, even if people thought Paul did the wrong thing.

See: Acts 24:16; 2 Corinthians 5:11; 8:21

How did Christians build up one another?

[14:19]

Paul wrote about Christians building up one another. This is a metaphor. They helped other Christians to live in a way that honors God.

See: 1 Corinthians 14:26; Ephesians 4:29; 1 Thessalonians 5:11-12

How is something clean?

[14:20]

See: Clean and Unclean

What is wine?

[14:21]

See: Wine (Winepress)

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What is faith?

[14:22]

Paul wrote about faith. He was not writing about believing in Jesus. Instead, he was writing about Christians being confident that the were free to eat what they wanted and did not need to follow the rules other people made.

See: Hebrews 11:6

See: Faith (Believe in)

How is someone who doubts condemned?

[14:23]

Paul wrote that people who doubted would be condemned. Some scholars think that the weak Christians who felt that they did something wrong condemned himself.They sinned because they thought they sinned. Other scholars think that on judgment day God would consider that person guilty of sinning.

See: Titus 1:15

See: Day of Judgment; Condemn (Condemnation); Sin

How was something not from faith?

[14:23]

Paul wrote about something that was not from faith. If a person did not think he did the right thing, then he did not do the right thing. It was then a sin for him to do it.

See: Faith (Believe in)

Romans 14:1

weak in faith

This refers to those who felt guilty over eating and drinking certain things. Paul teaches that Christians can have real faith and at the same time be "weak in faith" in a given situation. describing Christians whose faith is immature.

without giving judgment about arguments

"and do not condemn them for their opinions"

Romans 14:2

One person has faith to eat anything

Here "faith" refers to doing what a person believes God is telling him to do.

another who is weak eats only vegetables

This describes a person who believes God does not want him to eat meat.

Romans 14:4

Who are you, you who judge a servant belonging to someone else?

"You are not God, and you are not allowed to judge one of his servants!"

you, you

The form of "you" here is singular.

It is before his own master that he stands or falls

"Only the master can decide if he will accept the servant or not"

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But he will be made to stand, for the Lord is able to make him stand

"But the Lord will accept him because he is able to make the servant acceptable"

Romans 14:5

One person values one day above another. Another has concluded that every day is equal

"One person thinks one day is more important than some of the others, but another person thinks that all days are the same"

Let each person be convinced in his own mind

"Let each person be sure what he is doing is to honor the Lord"

Romans 14:6

He who observes the day, observes it for the Lord

"Whoever treats a day as special does so to honor the Lord" or "The person who worships on a certain day does it to honor the Lord"

he who eats

"the person who eats every kind of food"

eats for the Lord

"eats to honor the Lord"

He who does not eat

"The person who does not eat certain kinds of food"

refrains from eating for the Lord

"refrains from eating certain foods in order to honor the Lord"

Romans 14:7

For none of us lives for himself

"None of us should live merely to please himself"

none of us

Paul is including his readers, so this is inclusive.

none dies for himself

"None of us should die merely to please himself"

Romans 14:10

why do you judge your brother? And you, why do you despise your brother?

"it is wrong for you to judge a fellow believer, and it is wrong for you to despise a fellow believer!" or "stop judging and despising a fellow believer!"

For we will all stand before the judgment seat of God

"For God will judge us all". The judgment seat of God or Christ represents a time when all people, including Christians, will be held accountable for the way they lived their lives.

Romans 14:11

For it is written, "As

"For someone has written in the Scriptures: 'As". (see Isaiah 45:23)

As I live

"You can be certain that this is true"

to me every knee will bend, and every tongue will confess to God

"every person will bow and give praise to me"

Romans 14:12

will give an account of himself to God

"will have to explain his actions to God"

Romans 14:13

but instead decide this, that no one will place a stumbling block or a snare for his brother

"but instead make it your goal not to do or say anything that might cause a fellow believer to sin"

Romans 14:14

I know and am persuaded in the Lord Jesus

"I am certain because of my relationship with the Lord Jesus"

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nothing is unclean by itself

"everything by itself is clean"

by itself

"by its nature" or "because of what it is"

Only for him who considers anything to be unclean, for him it is unclean

"But if a person thinks something is unclean, then for that person it is unclean and he should stay away from it"

Romans 14:15

If because of food your brother is hurt

"If you hurt your fellow believer's faith over the matter of food." Here the word "your" refers to those who are strong in faith and "brother" refers to one who is weak in faith.

you are no longer walking in love

"then you are no longer showing love"

Romans 14:16

So do not allow what you consider to be good to be spoken of as evil

"If someone thinks that something is evil, do not do it, even if you consider it to be good"

Romans 14:17

For the kingdom of God is not about food and drink, but about righteousness, peace, and joy in the Holy Spirit

"For God did not set up his kingdom so that he could rule over what we eat and drink. He set up his kingdom so we could have a right relationship with him, and so he could give us peace and joy"

Romans 14:18

approved by people

"people will approve of him" or "people will respect him"

Romans 14:19

let us pursue the things of peace and the things that build up one another

"let us seek to live peacefully together and help one another grow stronger in faith"

Romans 14:20

Do not destroy the work of God on account of food

"Do not undo what God has done for a fellow believer just because you want to eat a certain kind of food"

but it is wrong for a man to eat anything that causes someone to stumble

"but it would be a sin for someone to eat food that another brother thinks is wrong to eat, if by eating this causes the weaker brother to do something that is against his conscience". Many religions in the ancient Near East restricted what was eaten. Christians have freedom to eat what they want. But they need to use this freedom wisely, in a way that honors the Lord and does not cause others to sin

Romans 14:21

It is good not to eat meat, nor to drink wine, nor to do anything over which your brother stumbles

"It is good not to eat meat or drink wine or to do anything else that might cause a fellow believer to sin"

Romans 14:22

The faith you have

This refers back to the beliefs about food and drink.

you ... yourself

singular. Because Paul is addressing the believers, you may have to translate this using plural.

Blessed is the one who does not condemn himself by what he approves

"Blessed are those who do not feel guilty for what they decide to do"

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Romans 14:23

He who doubts is condemned if he eats

"God will say that a person does wrong if he is not sure if it is right to eat a certain food, but he eats it anyway" or "A person who is not sure if it is right to eat a certain food, but then eats it anyway, will have a troubled conscience"

because it is not from faith

"and God will say that he is wrong because he is eating something he believes God does not want him to eat"

whatever is not from faith is sin

"you are sinning if you do something that you do not believe God wants you to do"

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Chapter 15

[1] Now we who are strong ought to bear the weaknesses of the weak, and ought not to please ourselves. [2] Let each
one of us please his neighbor for that which is good, in order to build him up.

[3] For even Christ did not please himself. Instead, it was just as it is written, "The insults of those who insulted you
fell on me." [4] For whatever was previously written was written for our instruction in order that through patience
and through encouragement of the scriptures we would have hope.
[5] Now may the God of patience and of encouragement grant you to be of the same mind with each other
according to Christ Jesus. [6] May he do this in order that with one mind you may glorify with one mouth the God
and Father of our Lord Jesus Christ.

[7] Therefore receive one another, even as Christ also received you, to the glory of God.
[8] For I say that Christ has been made a servant of the circumcision on behalf of God's truth, in order to confirm
the promises given to the patriarchs, [9] and for the Gentiles to glorify God for his mercy. As it is written,

"Therefore I will give praise to you among the Gentiles
and sing praise to your name."

[10] Again it says,

"Rejoice, you Gentiles, with his people."

[11] And again,

"Praise the Lord, all you Gentiles;
let all the peoples praise him."

[12] Again, Isaiah says,

"The root of Jesse will come,
the one who rises to rule over the Gentiles;
in him the Gentiles will have hope."

[13] Now may the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you
may abound in hope.

[14] I myself am also convinced about you, my brothers. I am convinced that also you yourselves are full of
goodness, filled with all knowledge. I am convinced that you are also able to instruct one another.
[15] But I am writing more boldly to you about some things in order to remind you again, because of the grace given
me by God. [16] This grace was that I should be a servant of Christ Jesus sent to the Gentiles, to offer as a priest the
gospel of God, so that the offering of the Gentiles might become acceptable, sanctified by the Holy Spirit.
[17] In Christ Jesus I have reason to boast of my service for God. [18] For I will not dare to speak of anything except
what Christ has accomplished through me for the obedience of the Gentiles. These are things done by word and
action, [19] by the power of signs and wonders, and by the power of the Spirit of God. This was so that from
Jerusalem, and round about as far as Illyricum, I might fully carry out the gospel of Christ.
[20] In this way, my desire has been to proclaim the gospel, but not where Christ is known by name, in order that I
might not build upon another man's foundation. [21] It is as it is written:

"Those to whom no report of him came will see him,
and those who have not heard will understand."

[22] Therefore I was also hindered many times from coming to you. [23] But now, I no longer have any place in these
regions, and I have been longing for many years to come to you.

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[24] I hope to see you when I pass through there on my way to Spain, and to be helped by you on my journey there,
once I have enjoyed your company for a while. [25] But now I am going to Jerusalem, serving God's holy people.
[26] For it was the good pleasure of Macedonia and Achaia to make a certain contribution to the poor among God's
holy people who are in Jerusalem. [27] Yes, it was their good pleasure, and they owe it to them. For if the Gentiles
have shared in their spiritual things, they owe it to the Jews to minister to them with their material things.
[28] Therefore, when I have completed this task and have made sure that they receive all that was collected, I will go
to Spain and visit you on the way. [29] I know that when I come to you I will come in the fullness of the blessing of
Christ.

[30] Now I urge you, brothers, by our Lord Jesus Christ, and by the love of the Spirit, that you strive together with
me in your prayers to God for me. [31] Pray that I may be rescued from those who are disobedient in Judea, and that
my service for Jerusalem may be acceptable to God's holy people. [32] Pray that I may come to you in joy through the
will of God, and that I may, together with you, find rest.
[33] May the God of peace be with you all. Amen.

ROMANS 15

15:1-13

How was someone weak?

[15:1]

Paul wrote about Christians who were weak in faith. These Christians believed all Christians should obey more rules than God really expected of them. For example, they believed they must only eat vegetables, must not drink any wine, and must celebrate special days in order to please God (see: Romans 14:2, 5, 21). However, the strong in faith did not feel the need to observe these kinds of rules (see: Romans 15:1).

Some scholars think that the weak in faith were Jewish Christians. Others think that they included both Jewish and gentile Christians.

See: Isaiah 35:3-5; Ezekiel 34:4, 16; Matthew 14:31

See: Faith (Believe in); Gentile

How did someone bear the weakness of the weak?

[15:1]

Paul wanted the strong Christian not to judge, hate, or shame the weak in faith. Instead, the strong Christians should accept and love the weak Chrsitians. To “bear” their weaknesses did not mean to agree that they were correct, but to tolerate them and try to help them.

See: 1 Corinthians 9:22; Galatians 6:1

How did a Christian please someone?

[15:2]

A Christian pleased someone when they considered the other person’s needs and tried to help the other person. Paul did not want Christians to focus on the things they wanted. Jesus served other people. How did Christians build one another up? Paul wanted Christians to build one another up. This is a metaphor. He wanted Christians to help one another to know more about God and to live in a way that honors God.

See: Acts 9:31; Romans 14:19; 1 Corinthians 14:6, 17

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Why did Paul write the same thing David wrote?

[15:3]

Paul wrote the same thing David wrote (see Psalm 69:9). Christians know this is a prophecy about Jesus suffering (see: Matthew 27:34; John 15:25; 19:29). When Paul used the word “me,” he was writing about Jesus. When Paul used the word “you: he was writing about God the Father. Jesus was willing to be reproached. That is, Jesus was willing to be dishonored and insulted by dying on a cross. He did this to glorify God and to help people be at peace with God.

See: John 5:30

See: Prophecy (Prophesy) ; God the Father; Cross; Atone (Atonement); Glory (Glorify)

Why did Paul write about something previously written?

[15:4]

When Paul wrote about something that was previously written, he was writing about the Old Testament.

See: Romans 3:21; 15:9; 1 Corinthians 2:9; 2 Corinthians 9:9; Galatians 4:27

See: Old Testament (Law and Prophets)

How could Christians have the same mind?

[15:5]

Paul wanted Christians to have the same mind. He wanted all Christians to think the same way and to agree because they know what is right.

See: 1 Corinthians 1:10; 10:11; Philippians 2:3-4; 1 Peter 3:8

See: Mind

How could Christians glorify God with one mouth?

[15:6]

Paul wanted Christians to glorify God with one mouth. This is a metaphor. He wanted all Christians to worship God together because they were at peace with one another.

See: Zephaniah 3:9; Acts 4:32

See: Glory (Glorify); Metaphor; Worship

How did someone receive or accept people?

[15:7]

Paul wrote about someone receiving or accepting people. He was speaking about Christians accepting other Christians. Paul wanted Christians to love other Christians and to treat all Christians well. This is because God accepted all Christians into his family.

See: Romans 15:7, 1 Corinthians 9:22; 2 John 10

See: Family of God

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How was Jesus a servant of the circumcision?

[15:8]

esus was a servant of the circumcision. This is a metaphor. Jesus served the Jews. He wanted them to believe in him and know that he is the messiah.

See: Matthew 15:24; John 1:11; Acts 3:26; Galatians 4:4-5

See: Circumcise (Circumcision); Messiah (Christ)

Why did Paul write the same things many other people wrote?

[15:9, 15:10, 15:11, 15:12]

Paul wrote the same things about the Gentiles that many other people wrote (see: Psalm 18:49, Deuteronomy 32:43, Psalm 117:1, and Isaiah 11:10). Paul wanted people to know that these people also taught that the Gentiles would glorify God. Paul wanted the Gentile and Jewish Christians to be at peace with one another and to worship God together.

See: Romans 3:29; Ephesians 2:11-22; Revelation 7:9-17

See: Gentile;Glory (Glorify); Worship

What was the root of Jesse?

[15:12]

Paul wrote the same words Isaiah wrote (see: Isaiah 11:10). “Root of Jesse” was a metaphor about a descendant of Jesse. Jesse was the father of king David, and Jesus was a descendant of David and Jesse. This ancestor of Jesse was the messiah.

See: Isaiah 11:1; Matthew 12:21; 2 Timothy 2:8; Revelation 5:5; 22:16

See: Metaphor; Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Messiah (Christ)

15:14-22

How was Paul like a priest?

[15:16]

In the Old Testament, priests offered sacrifices to God to please him. Paul brought gentiles to God by teaching them the gospel. The gentiles who believed the gospel were pleasing to God. These Gentiles were like an offering God gave to God.

See: Acts 9:15; Philippians 2:17

See: Old Testament (Law and Prophets); Offer (Offering); Sacrifice; Gentile; Gospel

How could Paul boast about serving God?

[15:17]

Paul could “boast”(καύχησις/g2746) of what he did for God, because he knew that it was God who did the work through him.

See: 2 Corinthians 12:1, 11-21

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What was the obedience of the Gentiles?

[15:18]

When Paul wrote about the obedience of the Gentiles, he was writing about the Gentiles obeying his command to believe the gospel.

See: Acts 6:7; Romans 1:5

See: Gentile; Gospel

What were signs and wonders?

[15:19]

See: Sign

Where was Illyricum?

[15:19]

See Map: Illyricum

How did Paul fully carry out the gospel?

[15:19]

Paul fully carried out the gospel. That is, he carefully preached the gospel in the way that God wanted.

See: Colossians 1:25; 2 Timothy 4:17

See: Preach (Preacher); Gospel

How did someone build on another man's foundation?

[15:20]

Paul did not want to build on another man's foundation. This is a metaphor. The foundation was tell people about Jesus and the gospel. Paul did not want to work in a place where someone else had already done this. Instead, he wanted to go to a place where no one had heard about Jesus before.

See: 1 Corinthians 3:9-15; 2 Corinthians 10:13-16

See: Metaphor

Why did Paul write the same thing Isaiah wrote?

[15:21]

Paul wrote the same thing Isaiah wrote (see: Isaiah 52:15). Isaiah 52-53 was a prophecy about the messiah. Paul used this verse to explain why he wanted to preach the gospel only in new places. He believed that this was how God wanted Paul to serve him.

See: Prophecy (Prophesy) ; Messiah (Christ); Preach (Preacher); Gospel

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15:23-33

How did Paul not have any place?

[15:23]

Paul wrote that he no longer had any place to go to tell people about Jesus. He wanted to find a new place to go to tell people about Jesus.

Where was Spain?

[15:23]

See Map: Spain

What was the contribution?

[15:26]

The churches with more Gentiles than Jews gave money to help the poor Christians in Jerusalem. When Paul left Corinth, he began to travel to Jerusalem in order to deliver it (see: Introduction).

How did the Gentile Christians owe help to the Jewish Christians?

[15:27]

Paul wanted the Gentile Christians to help the Jewish Christians. These Jewish Christians suffered greatly and they helped the Gentile Christians to know about Jesus.

See: Galatians 6:6; Philemon 19

What were material things?

[15:27]

Paul wrote about material things. He was writing about money. The Jerusalem Christians were persecuted and very poor. Paul wanted the Gentile Christians to send them money to help them.

See: 1 Corinthians 9:11

See: Persecute (Persecution); Gentile

Why did Paul write about sealing fruit?

[15:28] Paul wrote about sealing fruit. This was a metaphor. He wanted to bring this money to the Christians in Jerusalem.

See: Metaphor

How do Christians strive together?

[15:30]

When Christians strive together with Paul, they work hard together to serve God and to pray together.

See: Romans 1:10-12; 2 Thessalonians 3:1

See: Pray (Prayer)

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Romans 15:1

we who are strong

"we who are strong in faith"

we

This refers to Paul, his readers, and other believers.

the weak

"those who are weak in faith"

Romans 15:2

to build him up

"to strengthen his faith"

Romans 15:3

it was just as it is written

"the Messiah said to God in the scriptures". (Psalm 69:9)

The insults of those who insulted you fell on me

Those who blasphemed God insulted Christ, so those who slandered Christ were blaspheming God.

Romans 15:4

For whatever was previously written was written for our instruction

"For in times past, the prophets wrote everything in the Scriptures to teach us". (Psalm 102:18 and Habakkuk 2:2)

in order that through patience and through encouragement of the scriptures

"in order that by enduring and by being encouraged by the scriptures" or "in order that as we endure and as the scriptures encourage us"

we would have hope

"we would confidently expect that God will do what he has promised"

Romans 15:5

may ... God ... grant

"I pray that ... God ... will grant"

to be of the same mind with each other

"to be in agreement with each other"

Romans 15:6

with one mind you may glorify with one mouth

"you may be united when you praise"

with one mind

This phrase speaks of people who agree with each other and who work together to accomplish a common purpose.

Romans 15:7

receive one another ... received you

"accept one another ... accepted you"

Romans 15:8

Christ has been made a servant of the circumcision

"Jesus Christ has become a servant of the Jews"

in order to confirm the promises

This is one of the two purposes for which Christ became a servant of the circumcision.

the promises given to the patriarchs

"the promises that God gave to the ancestors of the Jews"

Romans 15:9

and for the Gentiles to glorify God for his mercy

"and in order that the Gentiles might glorify God for his mercy"

As it is written

"As someone has written in the Scriptures". (2 Samuel 22:50 and Psalm 18:49)

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sing praise to your name

"sing praise to you"

Romans 15:10

Again it says

"Again the scripture says". (Deuteronomy 32:43 and Isaiah 66:10)

with his people

"with the people of God"

Romans 15:11

praise him

"praise the Lord". (see Psalm 117:1)

Romans 15:12

root of Jesse

"descendant of Jesse". (see Isaiah 11:10)

in him the Gentiles will have hope

"the Gentiles will trust in him" or "the Gentiles will confidently wait for him to fulfill his promises"

Romans 15:13

the God of hope

"the God who causes us to confidently wait for him to fulfill his promises"

fill you with all joy and peace

"cause you to have great joy and peace"

in believing

"as you believe in him"

Romans 15:14

I myself am also convinced about you, my brothers

"I myself am completely sure that you yourselves have acted toward fellow believers in a completely good way"

filled with all knowledge

"filled with sufficient knowledge to follow God"

Romans 15:15

the grace given me by God

"the grace that God gave me"

Romans 15:16

the offering of the Gentiles might become acceptable

"the Gentiles might be like an offering that pleases God"

sanctified by the Holy Spirit

"which the Holy Spirit made holy"

Romans 15:18

I will not dare to speak of anything except what Christ has accomplished

"I will dare to speak only of what Christ has accomplished"

for the obedience of the Gentiles

"so that the Gentiles will obey God"

These are things done by word and action

"These are things that Christ has accomplished through what I have said and done"

Romans 15:19

signs and wonders

These two words refer to various kinds of miracles.

so that from Jerusalem, and round about as far as Illyricum

This is from the city of Jerusalem as far as the province of Illyricum, a region close to Italy.

Romans 15:20

In this way, my desire has been to proclaim the gospel, but not where Christ is known by name

"And so, my desire has been to preach the good news in places where people have never heard of Christ"

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in order that I might not build upon another man's foundation

"in order that I might not be simply continuing the work that someone else already started. I do not want to be like a man who builds a house on someone else's foundation"

Romans 15:21

It is as it is written

"What is happening is like what Isaiah wrote in the scriptures". (Isaiah 52:15)

Those to whom no report of him came

"Those whom no one had told the news about him"

Romans 15:22

I was also hindered

"people also hindered me"

Romans 15:23

I no longer have any place in these regions

"there are no more places in these regions where people have not heard about Christ"

Romans 15:24

I hope to see you

"I want to see you" or "I plan to see you"

Spain

This is a roman province west of Rome that Paul desired to visit.

to be helped by you on my journey

"that you will help me on my journey"

have enjoyed your company

"have enjoyed spending some time with you" or "have enjoyed visiting you"

Romans 15:25

serving God's holy people

"bringing aid to God's holy people"

Romans 15:26

it was the good pleasure of Macedonia and Achaia

"the believers in the provinces of Macedonia and Achaia were happy"

Romans 15:27

Yes, it was their good pleasure

"The believers in Macedonia and Achaia were pleased to do it"

and they owe it to them

"and the people of Macedonia and Achaia owe it to God's people in Jerusalem"

if the Gentiles have shared in their spiritual things

"since the Gentiles have shared in the spiritual things of the Jerusalem believers"

minister to them

The word "minister" here means to serve in a formal way, much like the priests offered sacrifices in the temple.

with their material things

"by giving them material things"

Romans 15:28

and have made sure that they receive all that was collected

"and have safely delivered this offering to them"

Romans 15:29

I know that when I come to you I will come in the fullness of the blessing of Christ

"And I know that when I visit you, Christ will abundantly bless us"

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Romans 15:30

I urge you

"I encourage you"

brothers

"Fellow believers".

you strive

"you work hard"

Romans 15:31

I may be rescued from those who are disobedient

"God may rescue me from those who are disobedient"

that my service for Jerusalem may be acceptable to God's holy people

"pray that the believers in Jerusalem will be glad to receive the money that I am bringing them"

Romans 15:33

May the God of peace

"I pray that God, who causes all of us to have inner peace, will"

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Chapter 16

[1] I commend to you Phoebe our sister, who is a servant of the church that is in Cenchreae, [2] in order that you may receive her in the Lord. Do this in a manner worthy of God's holy people, and provide her with whatever help she may need from you, for she has been a great help to many and to myself as well.

[3] Greet Priscilla and Aquila, my fellow workers in Christ Jesus, [4] who for my life risked their own lives. I give thanks to them, and not only I, but also all the churches of the Gentiles.

[5] Greet the church that is in their house. Greet Epaenetus my beloved, who is the firstfruit of Asia to Christ.

[6] Greet Mary, who has labored hard for you.

[7] Greet Andronicus and Junia, my kinsmen and fellow prisoners. They are well known among the apostles, and they were in Christ before me.

[8] Greet Ampliatus, my beloved in the Lord.

[9] Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.

[10] Greet Apelles, the approved in Christ. Greet those who are of the household of Aristobulus.

[11] Greet Herodion, my kinsman. Greet those of the household of Narcissus who are in the Lord.

[12] Greet Tryphaena and Tryphosa, laborers in the Lord. Greet Persis the beloved, who has labored much in the Lord.

[13] Greet Rufus, chosen in the Lord, and his mother and mine.

[14] Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them.

[15] Greet Philologus and Julia, Nereus and his sister, and Olympas, and all God's holy people who are with them.

[16] Greet one another with a holy kiss. All the churches of Christ greet you.

[17] Now I urge you, brothers, to watch out for those who cause divisions and stumbling contrary to the teaching that you have learned. Turn away from them. [18] For people such as these do not serve our Lord Christ, but their own stomach. By their smooth and flattering speech they deceive the hearts of the innocent.
[19] For your example of obedience reaches everyone. I rejoice, therefore, over you, but I want you to be wise as to that which is good, and innocent to that which is evil. [20] The God of peace will soon crush Satan under your feet.

The grace of our Lord Jesus Christ be with you.

[21] Timothy, my fellow worker, greets you, and Lucius, Jason, and Sosipater, my kinsmen. [22] I, Tertius, who write this epistle down, greet you in the Lord.
[23] Gaius, the host for me and for the whole church, greets you. Erastus, the treasurer of the city, greets you, with Quartus the brother. [24] [1]
[25] Now to him who is able to make you strong according to my gospel and the preaching of Jesus Christ,
according to the revelation of the mystery that had been kept secret for long ages
[26] but now has been revealed and made known through the prophetic writings to all nations,
by the command of the eternal God, to bring about the obedience of faith—
[27] to the only wise God, through Jesus Christ, be glory forever. Amen.

[1]The best ancient copies do not have this phrase: May the grace of our Lord Jesus Christ be with you all. Amen . So verese 24 is not included in the ULB.

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Romans 16

16:1-16

How did Paul commend Phoebe?

[16:1]

Paul commended Phoebe. That is, he spoke kindly about Phoebe. In ancient times, an author often commended the person who carried a letter for him to the place it was supposed to go.

See: Acts 18:27; Philippians 2:19-30; 3 John 12

How was Phoebe a servant of the church in Cenchrea?

[16:1]

Phoebe was a woman from Cenchrea. She was a serve of the church in this city. Some scholars think Phoebe helped other Christians. Other scholars think the Christians gathered together to worship God in her house. Other scholars think Phoebe was a deacon (see: Philippians 1:1; 1 Timothy 3:8, 12; 4:6)..

See: Matthew 23:11-12; Romans 12:11; 2 Corinthians 4:5

See: Deacon; Worship; Church

See Map: Cenchrea

How were people to receive Phoebe in the lord?

[16:2]

Paul wanted the Roman Christians to receive Phoebe in the lord. Paul wanted these Christians to accept Phoebe as a Christian who represented Paul in some way.

See: Philippians 2:29; Colossians 4:10; Philemon 17; 2 John 10; 3 John 5-10

Why did Paul greet many people?

[16:3]

In ancient times, the person who wrote the letter would greet people at the end of the letter. Paul greeted people who were Jews and Gentiles. He greet men and he greeted women.

See: Philippians 4:21; Colossians 4:15; 2 Timothy 4:19

See: Gentile

How was a church in someone's house?

[16:5]

In ancient times, Christians often gathered together to worship God in a person's house. In Rome, Christians gathered in the house of Aquila and Priscilla.

See: Acts 18:7; 1 Corinthians 16:19; Colossians 4:15; Philemon 2

See: Church; Worship

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How was Epaenetus the firstfruit of Asia to Christ?

[16:5]

Epaenetus was the first person in Asia to believe in Jesus. After he believed in Jesus, many other people would also believe in Jesus.

See: 1 Corinthians 16:15; 2 Thessalonians 2:13; James 1:18; Revelation 14:4

See: Fruit (Metaphor); Messiah (Christ)

See Map: Asia

How were Andronicus and Junia Paul's kinsmen and fellow prisoners?

[16:7]

Andronicus and Junia were Paul's kinsmen and fellow prisoners. They were Jews and were also put into prison with Paul for being Christians.

See: Colossians 4:10; Philemon 23

How were Andronicus and Junia well known to the apostles?

[16:7]

Andronicus and Junia were well known to the apostles. Some scholars think that Andronicus and Junia had served God so well that even the apostles knew about and respected them. Other scholars think they both had the spiritual gift of apostle.

See: Apostle; Gifts of the Holy Spirit

What was the household of Aristobulus and Nacissus?

[16:10, 16:11]

Paul wrote about people in the household of different families. Some scholars think he was greeting slaves who served these families. Other scholars think Paul greet Christians who met in the homes of these people.

See: Acts 16:31-34; 18:8; 1 Corinthians 1:16; 16:15; Philippians 4:22

16:16-20

What was a holy kiss?

[16:16]

In ancient times, people only kissed people in their family. They kissed each other on the cheek. When Chrsitians kissed one another, they did this because they are part of the family of God.

See: 1 Corinthians 16:20; 2 Corinthians 13:12; 1 Thessalonians 5:26; 1 Peter 5:14

How were false teachers going beyond the teaching that the Romans learned?

[16:17]

Paul wrote that the false teacher went beyond the things the Roman Christians were taught. That is, they taught things that the Roman Christians knew was not true.

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See: 2 Thessalonians 3:6; 1 Timothy 6:3-5

See: False Teacher

How did someone stumble?

[16:17]

See: Stumble (Stumbling Block)

How did someone turn away from false teachers?

[16:17]

When someone turned away from false teachers, they rejected the things the false teachers taught.

See: 2 Timothy 3:5; Titus 3:10; 2 John 7-11

See: False Teacher

How did the false teachers serve their own stomachs?

[16:18]

Paul wrote that the false teachers served their own stomach. Some scholars think they ate too much food. Other scholars think they did the sinful things they wanted to do. Other scholars think they taught Chrsitians not to eat certain foods because of the Law of Moses.

See: Philippians 3:19; Titus 1:10-12

See: False Teacher; Sin; Law of Moses

How was someone wise and innocent?

[16:19]

Paul wanted Christians to be wise in a certain way. He wanted them to know the right thing to do. Paul also wanted Christians to be innocent in a certain way. He did not want them to know about evil things because they did evil things. Perhaps Paul was thinking about Adam and Eve. They were innocent but Satan tempted them to become wise.

See: Genesis 3; Jeremiah 4:22; 1 Corinthians 14:20; Philippians 2:15

See: Wise (Wisdom, Fool); Satan (The Devil); Tempt (Temptation)

How would God soon crush Satan under their feet?

[16:20]

Paul wrote about Satan being crushed. He was thinking about Genesis 3:15. Some scholars think Paul wanted them to know that God would help them to stop the false teachers very soon. Other scholars think Paul wanted them to know that Jesus would soon return to the earth (see: Revelation 20:7-10).

See: Luke 10:19; 1 Corinthians 15:24-27; Hebrews 2:8

See: Satan (The Devil); False Teacher; Jesus' Return to Earth

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16:21-24

Why did people greet the Roman Christians?

[16:21, 16:22]

In ancient times, it was common for other people to also send their greetings to the people of a letter. The people with Paul also sent greetings to the Roman Christians.

See: Romans 16:21-23; 1 Corinthians 16:19-20; Philippians 4:21-22; 2 Timothy 4:21

Who was Tertius?

[16:22]

Paul spoke the words written in this letter. When he did this, Tertius wrote it down.

See: Ancient Letters

16:25-27

Paul wrote about a mystery. What was this?

[16:25]

See: Reveal (Revelation); Mystery

What were the prophetic writings?

[16:26]

Paul wrote about the prophetic writings. He was writing about the prophecies about the Messiah in the Old Testament.

See: Luke 24:25-27, 44-47

See: Prophecy (Prophesy) ; Messiah (Christ); Old Testament (Law and Prophets)

What was the obedience of faith?

[16:26]

Paul wrote about the obedience of faith. Paul wanted to write that people who believe in Jesus try to obey God.

See: Faith (Believe in)

Romans 16:1

I commend to you Phoebe

"I want you to respect Phoebe".

our sister

"our sister in Christ"

Cenchreae

This was a town in Greece.

Romans 16:2

receive her in the Lord

"welcome her because we all belong to the Lord"

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in a manner worthy of God's holy people

"in the way that believers should welcome other believers"

provide her with whatever help she may need from you

"help her by giving her whatever she needs"

has been a great help to many and to myself as well

"has supported many people, and she has also supported me"

Romans 16:3

Priscilla and Aquila

Priscilla was the wife of Aquila.

my fellow workers in Christ Jesus

"who work with me to tell people about Christ Jesus"

Romans 16:5

Greet the church that is in their house

"Greet the believers who meet in their house to worship"

firstfruit of Asia to Christ

"first person in Asia to believe in Jesus". Epaenetus is the name of a man.

Romans 16:7

Andronicus

This is a man's name.

Junia

Some versions have "Junias," which would be a man's name. "Junia" is a woman's name.

They are well known among the apostles

"The apostles know them very well"

Romans 16:8

Ampliatus

This is a man's name.

my beloved in the Lord

"my dear friend and fellow believer"

Romans 16:9

Urbanus ... Stachys

These are the names of men.

Romans 16:10

Apelles ... Aristobulus

These are the names of men.

the approved in Christ

"whom Christ has approved"

Romans 16:11

Herodion ... Narcissus

These are the names of men.

who are in the Lord

"who are believers" or "who belong to the Lord"

Romans 16:12

Tryphaena ... Tryphosa ... Persis

These are women's names.

Romans 16:13

Rufus

This is a man's name.

chosen in the Lord

"whom the Lord has chosen"

his mother and mine

"his mother, whom I also think of as my mother"

Romans 16:14

Asyncritus ... Phlegon ... Hermes ... Patrobas ... Hermas

These are men's names.

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brothers

"fellow believers"

Romans 16:15

Philologus ... Nereus ... Olympas

These are men's names.

Julia

The name of a woman. Julia was probably the wife of Philologus.

Romans 16:16

a holy kiss

an expression of affection for fellow believers

All the churches of Christ greet you

"The believers in all the churches in this area send their greetings to you"

Romans 16:17

who cause divisions and stumbling

"who cause believers to argue with one another and to stop having faith in God"

contrary to the teaching that you have learned

"teaching things that do not agree with the truth you have already learned"

Turn away from them

"Do not listen to them"

Romans 16:18

Christ, but their own stomach

"Christ. Rather, they only want to satisfy their own selfish desires"

By their smooth and flattering speech

"By saying things that seem to be good and true"

they deceive the hearts of the innocent

"they deceive the innocent believers"

innocent

"those who innocently trust them"

Romans 16:19

For your example of obedience reaches everyone

"For everyone has heard how you obey Jesus"

innocent to that which is evil

"not involved in doing evil things"

Romans 16:20

The God of peace will soon crush Satan under your feet

"Soon God will give you peace and complete victory over Satan"

Romans 16:21

Lucius, Jason, and Sosipater

These are men's names.

Romans 16:22

Tertius, who write this epistle down

Tertius is the man who wrote down what Paul spoke.

greet you in the Lord

"greet you as a fellow believer"

Romans 16:23

Gaius ... Erastus ... Quartus

These are men's names.

the host

This refers to Gaius, the person in whose house Paul and his fellow believers gathered for worship.

the treasurer

This is a person who takes care of the money for a group.

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Romans 16:25

to make you strong

"to make your faith strong"

according to my gospel and the preaching of Jesus Christ

"by the good news that I have preached about Jesus Christ"

according to the revelation of the mystery that had been kept secret for long ages

"because God has revealed to us believers the secret that he was keeping for long ages"

for long ages

since the beginning of time

Romans 16:26

but now has been revealed and made known through the prophetic writings to all nations, by the command of the eternal God

"but the eternal God has now made known to all the nations through the prophetic writings"

to bring about the obedience of faith

"so that all nations will obey God because they trust in him"

Romans 16:27

to the only wise God ... be glory forever. Amen

"Because of what Jesus Christ has done for us, we will praise forever the one who alone is God and who alone is wise. Amen"

Introduction to 1 Corinthians

Overview

The Christians in Corinth had many problems. Before they believed in Jesus, they sinned, did evil things, and worshipped false gods. Paul wanted these Chrsitians to begin to do things that honored God. Therefore, he taught them about how to live in a way that honors God.

See: Sin; False gods; Worship

Who wrote this letter?

Paul wrote 1 Corinthians. Paul was from the city of Tarsus. He had been known as Saul in his early life. Before becoming a Christian, Paul was a Pharisee. He persecuted Christians. After he became a Christian, he traveled several times throughout the Roman Empire telling people about Jesus.

Paul started the church that met in Corinth. He was staying in the city of Ephesus when he wrote this letter.

See: Pharisees; Persecute (Persecution) ; Church

See Map: Tarsus; Roman Empire; Ephesus

To whom did Paul write this letter?

Paul wrote this letter to the Christians in Corinth. Corinth was a major city in ancient Greece. Because it was near the Mediterranean Sea, many travelers and traders came to buy and sell things there. This resulted in the city having people from many different places. At this time, people believed that the people in Corinth did many evil things.

See Map: Corinth; Greece; Mediterranian Sea

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Why did Paul write this letter?

1 Corinthians is a letter that Paul wrote to the Christian in the city of Corinth. Paul had heard that there were problems among the Christians there. They were arguing with each other. Some of them did not understand some of the Christian teachings. Some of these Christians did evil things. In this letter, Paul responded to them and encouraged them to live in a way that honored God.

Outline 1 Corinthians

1. Divisions in the church (1:10-4:21)
2. Sinning against God(5:1-13)
3. Christians taking other Christians to court (6:1-20)
4. Marriage and related matters (7:1-40)
5. Christians doing evil things (8:1-13; 10:1-11:16)
6. Paul's rights as an apostle (9:1-27)
7. The Lord's Supper (11:17-34)
8. The gifts of the Holy Spirit (12:1-31)
9. Love (13:1-13)
10. The gifts of the Holy Spirit: prophecy and tongues (14:1-40)
11. The resurrection of Christians and the resurrection of Jesus (15:1-58)
12. Closing (16:1-24)

See: Church; Apostle; Lord's Supper;Gifts of the Holy Spirit; Prophecy (Prophesy); Speak in Tongues; Resurrect (Resurrection)

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1 Corinthians

Chapter 1

[1] Paul, called by Christ Jesus to be an apostle by the will of God, and Sosthenes our brother,

[2] to the church of God at Corinth, those who have been sanctified in Christ Jesus and called to be holy people, together with all those in every place who call on the name of our Lord Jesus Christ, who is their Lord and ours:

[3] May grace and peace be to you from God our Father and the Lord Jesus Christ.

[4] I always give thanks to my God for you because of the grace of God that Christ Jesus gave to you. [5] He has made you rich in every way, in all speech and with all knowledge, [6] just as the testimony about Christ has been confirmed as true among you.
[7] Therefore you lack no spiritual gift as you eagerly wait for the revelation of our Lord Jesus Christ. [8] He will also strengthen you to the end, so that you will be blameless on the day of our Lord Jesus Christ. [9] God is faithful, who called you into the fellowship of his Son, Jesus Christ our Lord.

[10] Now I urge you, brothers, through the name of our Lord Jesus Christ, that you all agree, and that there be no divisions among you. I urge that you be joined together with the same mind and by the same purpose. [11] For I have been informed concerning you, my brothers, by Chloe's people that there are factions among you.
[12] I mean this: Each one of you says, "I am with Paul," or "I am with Apollos," or "I am with Cephas," or "I am with Christ." [13] Is Christ divided? Was Paul crucified for you? Were you baptized into the name of Paul?
[14] I thank God that I baptized none of you, except Crispus and Gaius. [15] This was so that no one would say that you were baptized into my name. [16] (I also baptized the household of Stephanas. Beyond that, I do not know if I baptized any others.)
[17] For Christ did not send me to baptize but to preach the gospel—not with clever speech, in order that the cross of Christ would not be emptied of its power.

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[18] For the message about the cross is foolishness to those who are perishing. But among those who are being saved, it is the power of God. [19] For it is written,

"I will destroy the wisdom of the wise.
I will set aside the understanding of the intelligent."

[20] Where is the wise person? Where is the scholar? Where is the debater of this world? Has not God turned the wisdom of the world into foolishness? [21] Since the world in its wisdom did not know God, God was pleased to save those who believe through the foolishness of preaching.
[22] For Jews ask for miraculous signs and Greeks seek wisdom. [23] But we preach Christ crucified, a stumbling block to Jews and foolishness to Gentiles.
[24] But to those whom God has called, both Jews and Greeks, we preach Christ as the power and the wisdom of God.
[25] For the foolishness of God is wiser than people, and the weakness of God is stronger than people.

[26] Look at your calling, brothers. Not many of you were wise according to the flesh. Not many of you were powerful. Not many of you were of noble birth. [27] But God chose the foolish things of the world to shame the wise. God chose what is weak in the world to shame what is strong.
[28] God chose what is low and despised in the world. He even chose things that are regarded as nothing, to bring to nothing things that are held as valuable. [29] He did this so that no flesh would have a reason to boast before him.
[30] Because of what God did, now you are in Christ Jesus, who became for us wisdom from God. He became our righteousness, holiness, and redemption.
[31] As a result, as it is written, "Let the one who boasts, boast in the Lord."

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1 Corinthians 1 Commentary

1:1-9

Why does Paul use the word “called”?

[1:1]

Paul’s wrote the word “called”(κλητός/g2822) twice in the first two verses because he wanted the Christians to know God was doing things in the lives of his people. Paul also used the word “called” to talk about himself. He said that God “called” him to be an apostle. That is, he planned for Paul to be an apostle before he was even born (see: Galatians 1:15).

In the same way God called Paul, God called all Christians to himself and called all Christians to be his people before the world was created (see: Ephesians 1:4). God also calls all Christians to be “holy”(ἅγιος/g0040) and to be changed into the “image” of Jesus (see: Ephesians 1:4; Romans 8:29). That is, the things they do and think are to be more like the things Jesus did, said, and thought. They are the things Jesus told Christians to do.

See: Call (Calling); People of God; Apostle; Holy (Holiness, Set Apart); Image

What was the “church” of God in Corinth?

[1:2]

The “church” of God Paul wrote to Christians in Corinth who came together and worshiped God together in Corinth. Paul’s wrote the word “church” to show that this Christians who come together, not about a certain building, house, or temple. He also said the words “of God” (see: 1:2) to say that the church is God’s, did not belong to someone. The Christians in Corinth worshiped together in multiple homes.

See: Church; Worship

See Map: Corinth

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How is the church “sanctified” in Christ Jesus?

[1:2]

When Paul wrote that the church in Corinth was “sanctified”(ἁγιάζω/g0037) in Christ Jesus because the church was set apart from other people for God because of Jesus (see 1:30). That is, Jesus made the Corinthian Christians pure and without guilt (see 1:8). This was not because of the good things they did. It was only because of Jesus’ sacrifice (see 1:30). Paul that Jesus sanctified the church (see: 1 Corinthians 6:11).

See: Church; Sanctify (Sanctification); Holy (Holiness, Set Apart); Purify (Pure);Guilty; Sacrifice; Atone (Atonement)

What did Paul mean when he wrote, “you were made rich in him”?

[1:5]

When Paul wrote that “you were made rich in him,” it was a type of metaphor. He wanted people to know that God gave different gifts to the Corinthian Christians. Paul said God made the church rich in “all speech” and “all knowledge.” These were very valuable gifts, but they were not money. Perhaps these are two of the spiritual gifts talked about later in the letter (see 1 Corinthians 12:8; 14:1-19; 2 Corinthians 8:7).

See: Metaphor; Church; Gifts of the Holy Spirit

What was the “testimony about Christ”?

[1:6]

The testimony about Christ was the gospel. That is, the things Jesus said and did. He died for people’s sins and was raised back to life. It was also about the kingdom of God and the things he did to save people (see: 15:1-11).

See: Testify (Testimony); Messiah (Christ); Gospel; Atone (Atonement); Kingdom of God

What was meant by the phrase, “you lack no spiritual gift”?

[1:7]

Paul said “you lack no spiritual gift.” Some scholars think that God gave the Christians in Corinth every spiritual gift. Other scholars think the words meant that God gave the Christians in Corinth spiritual gifts in the same way he gave all other Christians in other parts of the world spiritual gifts. However, he did not give them every type of spiritual gift.

See: Gifts of the Holy Spirit

What is the “revealing” of Jesus?

[1:7]

When Paul talked about the “revealing”(ἀποκάλυψις/g0602) of Jesus, he was talking about a time when Jesus returns to the earth (see 1 Corinthians 4:5; 15:23; 1 Thessalonians 3:13; 2 Thessalonians 1:7). Paul knew the Corinthians “eagerly waited” (ἀπεκδέχομαι/g0553) for this to happen.

See: Reveal (Revelation); Jesus' Return to Earth

What is the “day of our Lord Jesus Christ”?

[1:8]

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The “day of our Lord Jesus Christ” is when Jesus returns to the earth to start the kingdom of God and judge people (see 1 Corinthians 3:13; 5:5; 2 Corinthians 1:14). The Old Testament prophets also spoke about the day of the Lord use similar phrases (see Joel 2:31; Amos 5:18-20).

See: Day of the Lord; Jesus' Return to Earth; Kingdom of God; Old Testament (Law and Prophets); Prophet

What is the “fellowship of his Son”?

[1:9]

The “fellowship of his Son” Paul wrote about is how each Christian are connected and how all Christians are connected to each other. In other letters, Paul wrote about Christians being connected because they are children of God (see: Romans 8:29; Galatians 4:4-6). In this letter, Paul really wanted people to know that all Christians are connected because of the problems the Corinthian christians were having with one another. This “fellowship” between Christians is through Jesus, and also a way for Christians to worship and obey Jesus (see Acts 2:42; Galatians 2:9).

See: Fellowship; Son of God; Children of God

1:10-17

Was the Christian church at Corinth divided?

[1:10]

Paul wrote this letter to the Corinthian church because they were not united. That is, they disagreed with one another and did not all want to do the same types of things. Some scholars think the church was very divided. They think the Christians divided over the things Paul talked about in this letter. Other scholars think the church was not divided, but Paul warned them because he wanted them to remain united.

Advice to translators: When people are united they think the same types of things, they want the same things, and they do the same types of things.

How can the Corinthians be of the same mind and purpose?

[1:10]

Paul wanted the Corinthians to be of the same mind and purpose. That is, they needed to agree with one another about the gospel which Paul taught them and teaching the same things that Jesus taught. Paul wanted the Christians at Corinth to obey the things written in Scripture not just do what they thought was right. Because Paul preached and taught the gospel to the Corinthians, he helped them to be unified.

See: Gospel; Preach (Preacher)

Who was Chloe?

[1:11]

Scripture does not say much about Chloe. Some scholars think she was a businesswoman in either Ephesus or Corinth. Some scholars think “Chloe’s people” were Chloe’s family, slaves, or business partners. Other scholars think that if Chloe lived in Corinth, she had friends in Ephesus who told Paul the news of the church of Corinth while Paul was in Ephesus.

See Map: Ephesus

Who were Apollos and Cephas?

[1:12]

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Cephas was Peter's name in the Aramaic language many people spoke at this time. Peter was one of Jesus' apostles. Apollos was someone who became a Jew and was from the city of Alexandria who taught in Ephesus and later went to Corinth after Paul left (see Acts 18:24-19:1).

See: Languages in the New Testament; Apostle

See Map: Ephesus and Alexandria

What did Paul mean when he asked, "Is Christ divided"?

[1:13]

Paul asked, "Is Christ divided?" Scholars think the question expected a "no"answer because Jesus could not be divided into two parts. These scholars think that in the same way it was not possible to divide Christ, the body of Christ, the church, must also not be divided.

See: Messiah (Christ); Body of Christ;Church

Who were Crispus, Gaius, and Stephanas?

[1:14, 1:16]

Crispus was the leader of the synagogue in Corinth. He became a Christian when Paul was in Corinth (see: Acts 18:8). Scholars think that Gaius was the man Paul wrote about as the "host of Paul and the whole church"(see: Romans 16:23). Those who lived in Stephanas' household were the first to become Christians in Achaia (see: 1 Corinthians 16:15). The household was likely richer than most families in Corinth since the house was large enough to hold the entire church.

See: Synagogue

See Map: Achaia

What were "words of human wisdom"?

[1:17]

Paul spoke about "words of human wisdom." Some scholars think that Paul spoke about ways of writing and speaking when he used the words "with words of human wisdom." The word "wisdom"(σοφία/g4678), was sometimes used to speak about they way someone spoke and the way they argued for something. Paul wanted to say the power of the gospel is different than the power of good arguments. The first comes from God. The second comes from man. The Greeks respected people who spoke well when they spoke and argued in front of other people. Paul wanted the Corinthians to trust the gospel than "human words of wisdom."

See: Wise (Wisdom, Fool); Gospel

In what way can the cross be "emptied of its power"?

[1:17]

Paul said that the cross can be emptied of its power. Paul taught that the message of the cross does not give anything to those who try to come to God by human wisdom. The power of the cross helped people to know about God's wisdom. That is, the death and resurrection of Jesus is the only way to come to God and be at peace with God. This means that Jesus alone is the only way to be saved from being punished for your sins.

See: Cross;Wise (Wisdom, Fool); Resurrect (Resurrection); Save (Salvation, Saved from Sins);Atone (Atonement)

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1:18-31

What was the “message about the cross”?

[1:18]

The “message”(λόγος/g3056) about the cross was the gospel story. That is, the life, death, and resurrection of Jesus (see: 15:1-4). The gospel is the message people need to be saved from the punished caused by their sins. However, it was foolishness to the people who did not believe in Jesus.

See: Cross; Gospel;Resurrect (Resurrection);Save (Salvation, Saved from Sins); Atone (Atonement)

Who were “the ones perishing”?

[1:18]

“The ones perishing” were people who did not believe the gospel. They are judged, but they will be fully judged after the “day of our Lord Jesus Christ” (see: 1:9; Amos 5:18-20).

See: Gospel; Day of the Lord;Day of Judgment

Who were “the ones being saved”?

[1:18]

“The ones being saved” were people who believed in the gospel and believed in Jesus. A person who believed in Jesus was not only forgiven of their sins, but they were also given a promise that their bodies will be made new (see: 15:51-54). Christians bodies will be made new when Jesus comes back (see: 1 Thessalonians 4:13-18).

See: Save (Salvation, Saved from Sins); Gospel; Jesus' Return to Earth

Why did Paul quote Isaiah 29:14?

[1:19]

Paul quoted Isaiah 29:14 to say that God’s thoughts about wise and smart people on earth were the same even in the time of the Old Testament. It meant that God will show that those who are wise, by human standards, will ultimately die spiritually. That is, they will be separated from God forever. Also, God will destroy all the things that smart people thought they knew because these things only end in death.

See: Wise (Wisdom, Fool); Old Testament (Law and Prophets); Die (Death)

How did God say that the world’s wisdom is foolish?

[1:20]

God helped people to know that he controlled what happened after people died by raising Jesus after he died. The wise and smart thought this was foolish. God helped people to know that what people thought was wise in the world was foolish because it did not show anyone how to know God.

See: Wise (Wisdom, Fool);Resurrect (Resurrection);World; Cross;Atone(Atonement)

What is the “the wisdom of God”?

[1:24]

Paul talked about the “wisdom of God.” He meant God planned from the beginning of the world to save people through Jesus’ death on the cross. That is, he did not do what people thought was good and wise. By God’s

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wisdom, Jesus' death and resurrection was preached to people around the world. The wisdom of the world did not teach it to people. The "wisdom of the world" only caused pride and did not help anyone know God. "The wisdom of God" does not have pride because it is pure, peaceable, and leads to righteousness (see: James 3:14-18).

See: Wise (Wisdom, Fool);Atone(Atonement); Resurrect (Resurrection); Preach (Preacher);Pride;Righteous (Righteousness)

What is the "foolishness" and "weakness" of God?

[1:25]

When Paul wrote about the "foolishness" and "weakness" of God, he meant that non-Christians thought that what God did was foolishness and weakness. When Jesus died and came back to life to save people from sinning, God's "foolishness" became the greatest act of wisdom and power. Jesus death and resurrection helped people to know that God's power, at what men thought was very weak, it was stronger than the power of any man.

See: (Wise (Wisdom, Fool); Resurrect (Resurrection); Save (Salvation, Saved from Sins); Atone(Atonement)

How do the foolish shame the wise?

[1:27]

Paul talked about the foolish shaming the wise. Scholars think Paul spoke about when God judges the world. When he does this, people will know that what God does is opposite to the "wise" things the world. Things the world thinks is right. These scholars think Paul told the wise that they will one day know great humiliation. That is, because their wisdom said to reject the Gospel.

See: Shame (Ashamed);Wise (Wisdom, Fool); Day of Judgment; World; Gospel

How do the weak shame the strong?

[1:27]

The weak people are saved from their sinning. That is, the weak are those who because of their humility and accepting of the gospel. The strong will not be saved from their sinning. That is, the strong are those who try to honor God by doing enough good on their own. They think they are strong enough and do not need God.

See: Shame (Ashamed); Save (Salvation, Saved from Sins)

What is boasting in God's presence?

[1:29]

To boast in the presence of God was to say that a person made themselves righteous to God. That is, their own wisdom was able to find a way to save them from sinning. They were able to pay their own debt owed to God by doing enough good things. Paul said that no human wisdom or human strength is able to pay the debt owed to God because of sin. That is, no wisdom or strength can make someone righteous. Only Jesus' death was able to pay this debt own to God and make people righteous. It was a gift from God (see: Ephesians 2:8-9).

See: Presence of God; Righteous (Righteousness); Wise (Wisdom, Fool); Save (Salvation, Saved from Sins); Atone(Atonement)

How are Christians "in Christ Jesus"?

[1:30]

See: In Christ

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How is Jesus wisdom to Christians?

[1:30]

Paul said that Jesus became wisdom to Christians when he died. After he died, people knew God's wise plan to save Christians. People also knew God's wise plan to judge those who do not believe Jesus. The greatest wisdom is to know and believe that Jesus died so that people could be at peace with God.

See: Wise (Wisdom, Fool); Atone(Atonement); Judge (Judgment)

How is Jesus righteousness to Christians?

[1:30]

Because Jesus completely obeyed God, People can now be at peace with God. They cannot be at peace with God without this or because of anything they do (see: 1 Corinthians 13:12; Galatians 3:1-9; Philippians 3:9-10).

How does Jesus sanctify Christians?

[1:30]

See: Sanctify (Sanctification)

How does Jesus redeem Christians?

[1:30]

See: Redeem (Redemption)

How do Christians "boast in the Lord"?

[1:31]

To "boast in the Lord" is to know that God is the only way to be saved from sinning and to honor him. Humans are not to boast of their own wisdom, strength, or riches. They are only to boast of God's wisdom, strength, riches. They are to boast about who God is and what he does (see: Jeremiah 9:23-24). Christians are also to boast because God saved them God (see: 1:26-30).

See: Lord; Save (Salvation, Saved from Sins); Wise (Wisdom, Fool)

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1 Corinthians 1:1

Paul

"I, Paul"

Sosthenes our brother

"Sosthenes, the brother you and I know"

1 Corinthians 1:2

to the church of God at Corinth

"am writing this letter to you in Corinth who believe in God"

those who have been sanctified in Christ Jesus

"to those whom Christ Jesus has set apart for God"

called to be holy people

"whom God has called to be holy people"

together with all those in every place who call on the name of our Lord Jesus Christ

this phrase tells who else is called to be holy, or this phrase tells who else this letter is written to

who call on the name of our Lord Jesus Christ

"who call on the Lord Jesus Christ"

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their Lord and ours

The word "ours" includes Paul's audience. Jesus is the Lord of Paul and the Corinthians and all the churches.

1 Corinthians 1:3

General Information:

Paul and Sosthenes wrote this letter to the Christians. Such words as "you" and "your" refer to Paul's audience and so are plural.

1 Corinthians 1:4

because of the grace of God that Christ Jesus gave to you

"because Christ Jesus has made it possible for God to be kind to you"

1 Corinthians 1:5

He has made you rich

"Christ has made you rich" or "God has made you rich."

made you rich in every way

"made you rich with all kinds of spiritual blessings"

in all speech...all knowledge

God has enabled you to understand and tell others about God's message in many ways.

1 Corinthians 1:6

the testimony about Christ has been confirmed as true among you

"you saw for yourselves that what we had said about Christ was true"

1 Corinthians 1:7

Therefore

"Because what I have just said is true,"

you lack no spiritual gift

"you have every spiritual gift"

the revelation of our Lord Jesus Christ

"the time when God will reveal the Lord Jesus Christ"

1 Corinthians 1:9

God is faithful, who called ... our Lord

"God, who called ... our Lord, will do everything he has said he will do"

his Son

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

1 Corinthians 1:10

brothers

Here this means fellow Christians, including both men and women.

through the name of our Lord Jesus Christ

"by means of our Lord Jesus Christ"

that you all agree

"that you live in harmony with one another". Paul reminds the Corinthian believers that they are to live in unity with each other and that the message of the cross of Christ, not baptism by people, is what saves.

that there be no divisions among you

"that you do not divide into separate groups among yourselves"

be joined together with the same mind and by the same purpose

"live in unity, agree with other, and work together to accomplish the same things"

1 Corinthians 1:11

Chloe's people

This refers to family members, servants, and others who are part of the household of which Chloe, a woman, is the head.

there are factions among you

"you are in groups that quarrel one with another"

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1 Corinthians 1:13

Is Christ divided?

"Christ is certainly not divided!" or "There is only one Christ!"

Was Paul crucified for you?

"It certainly was not Paul whom they put to death on the cross for your salvation!"

Were you baptized into the name of Paul?

"It was not into the name of Paul that people baptized you!"

into the name of Paul

"by Paul's authority"

1 Corinthians 1:14

I baptized none of you, except

"among you I baptized only"

Crispus and Gaius

Crispus was a synagogue ruler who became a Christian and Gaius traveled with the Apostle Paul.

1 Corinthians 1:15

This was so that no one would say that you were baptized into my name

"For some of you might have claimed that I baptized you to make you my disciples"

1 Corinthians 1:16

the household of Stephanas

This refers to the family members and slaves in the house where Stephanas, a man, was the head.

1 Corinthians 1:17

Christ did not send me to baptize

This means that baptism was not the primary goal of Paul's ministry.

not with clever speech, in order that the cross of Christ would not be emptied of its power

"not with clever speech, because clever speech would empty the cross of its power"

in order that the cross of Christ would not be emptied of its power

"in order that people might recognize God's power to save them through Jesus's death on the cross" or "because clever speech would distract people from God's power as shown in the cross"

1 Corinthians 1:18

the message about the cross

"the preaching about the crucifixion" or "the message of Christ's dying on the cross"

is foolishness

"is senseless" or "is silly"

to those who are perishing

"to those who are dying." This refers to dying in rebellion against God.

it is the power of God

"it is God working powerfully in us"

1 Corinthians 1:19

I will set aside the understanding of the intelligent

"I will confuse intelligent people"

1 Corinthians 1:20

Where is the wise person? Where is the scholar? Where is the debater of this world?

"Compared with the wisdom of the gospel, there are no wise people, no scholars, no debaters!"

the scholar

a person who is recognized as someone who has studied a great deal

the debater

a person who argues about what he knows or who is skilled in such arguments

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Has not God turned the wisdom of the world into foolishness?

"God has shown that everything they call wisdom is really foolishness"

1 Corinthians 1:21

those who believe

"all who believe the message" or "all who believe in Christ"

1 Corinthians 1:23

Christ crucified

"about Christ, who died on a cross"

a stumbling block

"not acceptable" or "very offensive". The message of salvation through the crucifixion of the Christ keeps Jews from believing in Jesus.

1 Corinthians 1:24

to those whom God has called

"to the people God calls"

we preach Christ

"we teach about Christ" or "we tell all people about Christ"

we preach Christ as the power and the wisdom of God

"we preach that God acted powerfully and wisely by sending Christ to die for us"

the power ... of God

Another possible meaning is that Christ is powerful and it is through Christ that God saves us.

the wisdom of God

Another possible meaning is that God shows the content of his wisdom through Christ.

1 Corinthians 1:25

the foolishness of God is wiser than people, and the weakness of God is stronger than people

"what seems to be the foolishness of God is wiser than people's wisdom, and what seems to be the weakness of God is stronger than the people's strength"

1 Corinthians 1:26

Not many of you

"Very few of you"

wise according to the flesh

"wise according to human standards" or "what most people would call wise"

of noble birth

"special because your family is important"

1 Corinthians 1:27

God chose ... wise. God chose ... strong

Paul emphasizes the difference between God's way of doing things and how people think God should do them.

God chose the foolish things of the world to shame the wise

"God chose to use the things that the world thinks are foolish to shame those whom the world thinks are wise"

God chose what is weak in the world to shame what is strong

"God chose to use things that the world thinks are weak to shame the things that the world thinks are strong"

1 Corinthians 1:28

what is low and despised

"the things that are humble and hated"

things that are regarded as nothing

"that which people usually regard as without value"

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nothing, to bring to nothing things that are held as valuable

"nothing. He did this so he could show that the things that are held as valuable are really worthless"

things that are held as valuable

"things that people think are worth money" or "things that people think are worth respect"

1 Corinthians 1:29

He did this

"God did this"

no flesh

"no people"

1 Corinthians 1:30

Because of what God did

This refers to the work of Christ on the cross.

us ... our

These words refer to Paul, those with him, and the Corinthians.

Christ Jesus, who became for us wisdom from God

"Christ Jesus, who has made clear to us how wise God is" or "Christ Jesus, who has given us God's wisdom."

1 Corinthians 1:31

Let the one who boasts, boast in the Lord

"If a person boasts, he should boast about how great the Lord is."

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Chapter 2

[1] When I came to you, brothers, I did not come with eloquence of speech or wisdom as I proclaimed hidden truths about God. [1] [2] For I decided to know nothing when I was among you except Jesus Christ, and him crucified.

[3] And I was with you in weakness and in fear and in much trembling. [4] And my message and my proclamation were not with persuasive words of wisdom, but with the demonstration of the Spirit and of power, [5] so that your faith might not be in the wisdom of humans, but in the power of God.

[6] Now we do speak wisdom among the mature, but not the wisdom of this world, or of the rulers of this age, who are passing away. [7] Instead, we speak God's wisdom in hidden truth, the hidden wisdom that God predestined before the ages for our glory.
[8] None of the rulers of this age understood it, for if they had understood it, they would not have crucified the Lord of glory. [9] But as it is written,

> "No eye has seen,
> no ear has heard,
> no human heart has imagined
> what God has prepared for those who love him"—

[10] For God has revealed these things to us through the Spirit. For the Spirit searches everything out, even the deep things of God. [2] [11] For who knows a person's thoughts except the spirit of the person in him? So also, no one knows the deep things of God except the Spirit of God.
[12] But we did not receive the spirit of the world but the Spirit who is from God, so that we might know the things freely given to us by God. [13] We speak about these things in words not taught by human wisdom but by the Spirit, interpreting spiritual things to spiritual people.
[14] The unspiritual person does not receive the things that belong to the Spirit of God, for they are foolishness to him. He cannot understand them because they are spiritually discerned. [15] The one who is spiritual judges all things, but he is not judged by others.

[16] "For who can know the mind of the Lord,
that he can instruct him?"

But we have the mind of Christ.

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[1] A few important and ancient Greek copies read, as I proclaimed the testimony about God .
[2] Some ancient Greek copies say But God . Howevever, following our Greek source, it reads, For God .

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1 Corinthians 2

2:1-5

Why did Paul not speak with “eloquence or wisdom”?

[2:1]

Paul did not speak with “eloquence or wisdom.”Some scholars think Paul did not use eloquent speech or to speak in the way an educated person speaks. This is because human wisdom does not allow anyone to know God. People come to know God through the message of the gospel. Other scholars think Paul did not use eloquent speech because his own ability to speak with wisdom and to argue for the truth of the gospel. He was unable to bring anyone to know Jesus. Instead, he chose to preach the message of the gospel plainly (see: 1:17,21, 23-25).

Advice to translators: When someone speaks eloquently, they speak clearly and perhaps in a beautiful way.

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See: Wise (Wisdom, Fool); Gospel; Preach (Preacher)

What is the “mystery” about which Paul wrote?

[2:1]

See: Mystery

Why did Paul say he wanted to know nothing but “Jesus Christ, and him crucified”?

[2:3]

Paul said that he only wanted to know “Jesus Christ, and him crucified.” Some scholars think Paul’s said he wanted to say that he only wanted to speak the message of the gospel. That is, there is no other way for people to be at peace with God except through believing in Jesus (see: 1:18-25). Paul did not want anything to keep the Christians in Corinth from the knowing Jesus.

See: Messiah (Christ); Crucify (Crucifixion); Gospel

Why did Paul speak of weakness, fear, and trembling?

[2:3]

Paul spoke about weakness, fear, and trembling. Some scholars think Paul was physically weak. This is because Paul came from Philippi. There, they beat him and put him in prison. However, Paul did not talk badly about his weakness. He knew God strengthened him because of this weakness (see: 2 Corinthians 12:10). Other scholars think Paul’s weakness was because of a physical illness.

Other scholars think Paul’s “fear and trembling” was because God made him a messenger of the gospel. This was not a message that came from human wisdom. So Paul did not try to use human wisdom to preach the gospel. Fear and trembling showed how careful Paul was to only preach the gospel he was taught (see: Galatians 1:11-12).

See: Gospel; Wise (Wisdom, Fool); Preach (Preacher)

Why did Paul not use “persuasive words of wisdom”?

[2:4]

Paul did not try to get people to believe the gospel because he used “persuasive words of wisdom.” That is, he did not use certain arguments to convince people the truth of the gospel. He chose only to preach the gospel. Only the Holy Spirit can truly convince people to believe the gospel. Paul knew it was the Holy Spirit who showed people their sin and their need to believe in Jesus in order to be at peace with God. Also, it is the Holy Spirit who leads people to believe in Jesus. Paul knew that if someone convinces a person to believe in Jesus, another person can get this same person to reject Jesus later.

See: Gospel; Wise (Wisdom, Fool); Preach (Preacher); Holy Spirit; Sin

2:6-16

Who were the “mature”?

[2:6]

Some scholars think Paul used the word “mature”(τέλειος/g5046) to talk about Christians in the same way he used the word spiritual. That is, the mature Christian is one who obeyed Holy Spirit who lived inside of them. Mature Christians want to know God more. They obey God. They want to know God’s wisdom and not human wisdom (see: Philippians 3:12-15).

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See: Indwelling of the Holy Spirit; Grow in Faith; Wise (Wisdom, Fool)

Who were the “rulers of this age”?

[2:6]

Paul spoke about the “rulers of this age.” Some scholars think the “rulers of this age” were demons who influenced certain people. The New Testament writers sometimes use the word “ruler”(ἄρχων/g0758) when they wanted to talk about people who were given permission to rule but who also could not be seen (see: Ephesians 2:2). That is, they are demons and not humans. Other scholars think the “rulers of this age” were human rulers in the time of Paul. That is, the king and other political leaders when Paul was writing. Eventually, there will be no more rulers in the world because they die. And they die because the world is dying (see: 1 Corinthians 7:31).

See: Demon

How is God’s wisdom hidden?

[2:7]

Although God planned for Jesus to die for people's sins before he created the world, Jesus did not die until a certain time in history (see: Ephesians 3:4-6). God told the prophets and Jewish leaders to look for the Messiah’s coming. However, God did not tell them when the coming of the Messiah would happen (see: 1 Peter 1:10-12). The hidden wisdom of God is that he offered to save all people. Also, this hidden wisdom is that Jesus will live within each Christian (see: Ephesians 3:5-7; Colossians 1:26-27).

See: Messiah (Christ); Prophet; Wise (Wisdom, Fool); Save (Salvation, Saved from Sins); Indwelling of the Holy Spirit

How is God’s wisdom “for our glory”?

[2:7]

Our glory means living together with God forever in heaven (see: Romans 8:29-30). Before God created the world, he planned that those who believed in Jesus will live together with him in heaven. This also means that Christians are given glorified bodies when Jesus comes back to earth.

See: Glory (Glorify); Heaven; Jesus' Return to Earth

Why did Paul quote from the Book of Isaiah?

[2:9]

Paul quoted Isaiah so that people would know that God knew the people in Paul’s time were not going to understand the gospel. Isaiah’s words meant that the gospel was not imagined in the wisdom of man. Also, Paul used Isaiah’s words to speak about how those who love God both understand and know God’s wisdom. That is, the gospel.

See: Gospel; Wise (Wisdom, Fool)

How is God’s words to Paul and others “through the spirit”?

[2:10]

God’s words to Paul were “through the spirit.” Scholars think the spirit of God helped people to know the plans of God. That is, because the Spirit truly knows the things of God, he can help people to know his plans. Only God’s power shows people God’s wisdom. That is, Paul wrote only “through the Spirit” can people know God’s power (see 2:4-5).

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See: Holy Spirit

What are the “deep things of God”?

[2:10]

Paul spoke about the “deep things of God.” Scholars think that Paul wrote the “deep things of God” to talk about how Jesus death and resurrection saves people from sinning. Also, it was from the wisdom of God (see: Romans 11:33).

See: Atone(Atonement); Resurrect (Resurrection); Wise (Wisdom, Fool)

What is the difference between the “the spirit of the world” and “the spirit from God”?

[2:12]

“The spirit of the world” only knows the wisdom of the world and is unable to know the wisdom of God. “The spirit from God” knows the wisdom of God and knows that the wisdom of the world will not last. God gives “the spirit from God” to all Christians. Without “the spirit from God,” no human is able to understand the gospel.

See: Spirit (Spiritual); Wise (Wisdom, Fool); Holy Spirit; Gospel

What were the “things freely given to us by God”?

[2:12]

Paul spoke about “things freely given to us by God.” Some scholars think that the “things freely given to us by God” is the gift of being saved by Jesus. Fewer scholars think Paul also wrote about the “spiritual gifts” that he wrote about later in the letter.

See: Atone(Atonement); Gifts of the Holy Spirit

What words did the spirit teach?

[2:13]

Paul wrote that he used words taught to him by the Holy Spirit (see: 2 Timothy 3:16-17; 2 Peter 1:20-21). That is, he did not speak about the things of God using only words taught by people. This is because human wisdom cannot teach the things of God.

See: Holy Spirit; Wise (Wisdom, Fool)

What are the “spiritual truths” that those who are “spiritual” know?

[2:14]

Paul talked about “spiritual truths” that those who are “spiritual” know. Scholars think Paul spoke about the things Old Testament said about the messiah. The Old Testament spoke about the messiah, but people did not know that they spoke about Jesus. Now, Christians knew those truths because God showed them his hidden truths.

Advice to Translators: Those who are “spiritual” are those who obey the Holy Spirit.

See: Spirit (Spiritual); Old Testament (Law and Prophets); Messiah (Christ)

Who were the “unspiritual” people?

[2:14]

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Some scholars think the “unspiritual” people were not Christian. They did not know or believe in Jesus. They thought the things of God were foolish. Paul wrote that unspiritual people do know the things from the Holy Spirit. Other scholars think the “unspiritual” people were Christians, but they were Christians who did not obey the Holy Spirit. That is, they did things that did not honor God.

See: Spirit (Spiritual)); Wise (Wisdom, Fool); Holy Spirit

How does the one who is spiritual judge all things?

[2:15]

Paul wrote that the Holy Spirit searches into all things, even God (see: 2:10). That is, Christians have the Holy Spirit living inside them know God and what he wants them to do. The Holy Spirit gives Christians the ability to know the things that are holy, right and good from the things that are unholy, wrong, and bad. When Paul said Christians are judged by no one, he wanted to say that only God judges what each person does and says (see: Hebrews 4:12).

See: Holy Spirit; Indwelling of the Holy Spirit; Holy (Holiness, Set Apart); Judge (Judgment)

How do Christians have the mind of Jesus?

[2:16]

Christians have the mind of Jesus because the Holy Spirit shows them how to think about things. That is they are to focus on what Jesus’ death meant for how they lived their lives (see: 2:12; Philippians 2:5). Christians are given the ability to know God’s word. It is a gift from God through the “Word”(λόγος/g3056). That is, Jesus, and the Holy Spirit. They allow a Christian to know the thoughts of God.

See: Indwelling of the Holy Spirit

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1 Corinthians 2:1

brothers

Here this means fellow Christians, including both men and women.

1 Corinthians 2:2

I decided to know nothing ... except Jesus Christ

"I decided to teach nothing ... except Jesus Christ"

to know nothing when I was among you except Jesus Christ

"when I was among you to know only Jesus Christ"

1 Corinthians 2:3

I was with you

"I was visiting with you"

in weakness

"physically weak" or "feeling like I could not do what I needed to do"

1 Corinthians 2:4

my message and my proclamation were not with persuasive words of wisdom

"I did not speak and preach with persuasive words of wisdom"

persuasive words of wisdom

"wise and persuasive words"

1 Corinthians 2:5

so that your faith might not be in the wisdom of humans

"so that you will not trust in human wisdom"

but in the power of God

"but your faith will be in the power of God"

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1 Corinthians 2:6

Now we do speak

Paul begins to explain that true wisdom is God's wisdom.

speak wisdom

"speak wise words" or "speak a wise message". Paul says the wisdom from the Holy Spirit is the only true wisdom.

the mature

"mature believers"

1 Corinthians 2:7

before the ages

"before God created anything"

for our glory

"in order to ensure our future glory"

the hidden wisdom

This refers to truths that God had not yet revealed to people.

1 Corinthians 2:8

the Lord of glory

"Jesus, the glorious Lord."

1 Corinthians 2:9

No eye has seen, no ear has heard, no human heart has imagined

This refers to all parts of a person to emphasize that no man has ever been aware of the things that God has prepared.

what God has prepared for those who love him

The Lord has created in heaven wonderful surprises for those who love him.

1 Corinthians 2:10

these things

the truths about Jesus and his death on the cross

the Spirit searches everything out

"the Spirit studies everything accurately" or "the Spirit investigates everything"

1 Corinthians 2:11

For who knows a person's thoughts except the spirit of the person in him?

"No one knows what a person is thinking except that person's spirit"

spirit of the person

This refers to a person's inner being, his own spiritual nature.

no one knows the deep things of God except the Spirit of God

"only the Spirit of God knows the deep things of God"

1 Corinthians 2:12

General Information:

Here the word "we" includes both Paul and his audience.

freely given to us by God

"that God freely gave to us"

1 Corinthians 2:13

interpreting spiritual things to spiritual people

"interpreting spiritual things with spiritual words"

to spiritual people

Here "spiritual people" refers to those who are led by the Holy Spirit to obey God.

1 Corinthians 2:14

unspiritual person

the non-Christian person, who has not received the Holy Spirit

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because they are spiritually discerned

"because understanding these things requires the aid of the Spirit"

1 Corinthians 2:15

The one who is spiritual

"The believer who has received the Spirit"

he is not judged by others

"others cannot judge him" or "no one can judge him"

1 Corinthians 2:16

For who can know the mind of the Lord, that he can instruct him?

"No one can know the mind of the Lord, so no one can teach him anything he does not already know"

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Chapter 3

[1] And I, brothers, could not speak to you as to spiritual people, but instead as to fleshly people, as to little children
in Christ. [2] I fed you milk, not solid food, for you were not ready for it; and even now you are not yet ready.

[3] For you are still fleshly. For where jealousy and strife exist among you, are you not living according to the flesh,
and are you not walking by human standards? [4] For when one says, "I follow Paul," and another says, "I follow
Apollos," are you not merely human beings? [5] Who then is Apollos? Who is Paul? Servants through whom you
believed, just as the Lord gave tasks to each.
[6] I planted and Apollos watered, but God gave the growth. [7] So then, neither he who plants nor he who waters is
anything. But it is God who gives the growth.
[8] Now he who plants and he who waters are one, and each will receive his own wages according to his own labor.
[9] For we are God's fellow workers. You are God's garden, God's building.

[10] According to the grace of God that was given to me as a skilled master builder, I laid a foundation and another
is building on it. But let each man be careful how he builds on it. [11] For no one can lay a foundation other than the
one that has been laid, that is, Jesus Christ.
[12] Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw, [13] his work will
be revealed, for the day will reveal it. For it will be revealed in fire. The fire will test the quality of what each one
has done.
[14] If anyone's work remains, he will receive a reward; [15] but if anyone's work is burned up, he will suffer loss, but
he himself will be saved, as though escaping through fire.

[16] Do you not know that you are God's temple and that the Spirit of God lives in you? [17] If anyone destroys God's
temple, God will destroy that person. For God's temple is holy, and so are you.

[18] Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a "fool" that he
may become wise. [19] For the wisdom of this world is foolishness with God. For it is written,
"He catches the wise in their craftiness."
[20] And again,
"The Lord knows that the reasoning of the wise is futile."
[21] For this reason, let no one boast in men. All things are yours, [22] whether Paul, or Apollos, or Cephas, or the
world, or life, or death, or things present, or things to come. All things are yours, [23] and you are Christ's, and Christ
is God's.

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1 Corinthians 3

3:1-9

Who are “fleshly people”?

[3:1]

Paul said the Christians in Corinth were “fleshly people.” He wanted to say that the Christians tried to live as Christians by doing whatever they thought was right instead of doing the types of things taught in the Scriptures and the things Jesus taught. These Christians lived in the same way as people who were not Christians.

See: Flesh

What were the “milk” and “food” about which Paul wrote?

[3:2]

Some scholars think that the “milk” Paul wrote about was a metaphor about the gospel (see 1 Corinthians 1:17-18; 2:2; 15:3-4). That is, in the same way that milk is more digestible for babies so it is easy for people to know the

gospel and to obey God. However, as Christians begin to act more and more like Jesus, they learn more about the different things they need to do to obey and to honor God. It is more difficult for them to live in a way that honors God. Paul used the metaphor of "food"(βρῶμα/g1033) to talk about obeying God after Christians learn more about God and the things he wants them to do.

Advice to translators: Many scholars think that Paul used the word "fleshly"(σάρκινος/g4560) in 3:1 to show that the Corinthians wanted to do things that non-Christians wanted to do. Paul used the word "fleshly"(σαρκικός/g4559) in 3:3 to show that the Corinthians wanted to do things they wanted to do. Some other scholars think there is little difference between the two words.

See 1 Corinthians 1:30

See: Metaphor; Gospel; Grow in Faith

In what way did Paul write about "jealousy and strife"?

[3:3]

Paul used the word "jealousy"(ζῆλος/g2205) to write about the Corinthians' strong desire to do the things they wanted to do and the things they thought. Some scholars think division over leadership caused jealousy. That is, some of the Christians thought of Paul being the leader, while others thought Apollos was their leader. The jealousy caused "strife" among the Christians. That is, it caused arguments about who was their leader (see: 1:11). Paul said jealousy and strife showed that the Christians still lived in the flesh. That is, they lived in the same way as those who are not Christians. In the Book of Galatians, Paul called jealousy and strife "works of the flesh" (see Galatians 5:19-21).

See: Flesh

How did the Corinthians "walk by human standards"?

[3:3]

Some scholars think Paul used the words, "walking by human standards" to mean they lived in the same way as those who were not Christians. Living in this way is "fleshly" and is opposite of walking "by the spirit" (see: Galatians 5:16-18).

See: Walk; Flesh; Holy Spirit

What did Paul mean when he wrote, "as the Lord gave to each one"?

[3:5]

When Paul wrote "as the Lord gave to each one," he wrote about the specific roles in the church that God gave to Paul and Apollos (see: 1:1; 3:6; 2 Corinthians 10:12-16). Later in the letter, Paul talks about the roles in the church God gave to the Christians in Corinth (see: 12:27-31).

See: Lord; Church

How is the growth of the church the same as the growth of a farm?

[3:6, 3:7. 3:8, 3:9]

1. Paul said he "planted"(φυτεύω/g5452). Some scholars think Paul spoke about his preaching the gospel to the Corinthians. Other scholars think Paul spoke about helping the Christians in Corinth to bring people together for prayer and to worship God. That is, he helped them begin a church.
2. Paul said Apollos "watered"(ποτίζω/g4222). That is, after Paul preached the gospel to the Corinthians, Apollos came to the church in Corinth to help it to grow (see Acts 19:1). Most scholars think that Apollos taught and preached the scriptures.

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3. Paul wrote that God “gave growth”(αὐξάνω/g0837). That is, God caused the Christians to know more of the Word of God. God chose to use Paul and Apollos to cause God’s work to happen(see 3:5). It was God’s power that caused the Christians in Corinth to grow in their knowledge of God (see 1 Corinthians 2:4-5).
4. Paul wrote that the planter and waterer “are one.” That is, there is no difference between one planting and the one watering. They are both equal. Both the planter and the waterer are God’s servants and workers with one another (see 3:5; 3:9). They were one both through Jesus and in their purpose to work for him. Their purpose was to see Christians grow to know and obey God more.
5. Paul said Christians were God’s field. That is, Christians were not Paul’s or Apollos’. They are only God’s.

Advice to translators: In 3:6, the form of the Greek verb Paul used for “planted”(φυτεύω/g5452) and “watered”(ποτίζω/g4222) said that

Paul and Apollos did these actions at a particular time in the past. It was completed. The form of the Greek verb Paul used for “gave growth”(αὐξάνω/g0837) said that God did work while Paul and Apollos worked and God continued to work when they were finished.

See: Sow (Plant); Metaphor; Preach (Preacher); Gospel; Pray (Prayer);Worship; Church; Grow in Faith; Word of God; Serve (Servant, Slave)

3:10-17

What was “the grace of God given” to Paul?

[3:10]

When Paul wrote about “the grace of God given” to him, he wrote about a specific gift from God. He did not mean the message of the gospel in general (see: 1:4). Instead, Paul wrote about God making him an apostle, a “planter,” and a “wise builder” in the church (see: 3:6; 3:10).

See: Grace; Gospel; Apostle; Church

What was meant by the phrase, “skilled, master builder”?

[3:10]

A “skilled master builder” was a person who took someone else's design for a building or other project, drew up plans, and watched over the building of the project. God showed Paul and the other apostles how he designed the church. God’s planned this before the world began. However, he did not show all of his plan until Paul lived (see: Ephesians 1:3-5; 3:8-10).

See: Apostle; Church

How did Paul lay a “foundation”?

[3:10]

When Paul lived, people built large buildings on a solid rock “foundation”(θεμέλιος/g2310). In the same way, God’s church is built upon a solid, unchanging rock. This is a metaphor for God. That is God’s solid, unchanging plan. The scriptures show people God’s plan, instructions on how to live and God’s promises. Paul laid a foundation for the church by faithfully preaching and teaching the scriptures God showed to him.

See: Metaphor; Church; Preach (Preacher)

How is another “building” on the foundation Paul laid?

[3:10]

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Paul spoke about someone “building” on the foundation Paul laid. Some scholars think Paul spoke about leaders who caused the church to be divided. Those leaders spoke about “being of Paul” or “being of Apollos” (see: 1:12).

See: Church; Metaphor

How is Jesus the foundation?

[3:11]

Jesus is the foundation because knowing about who Jesus is, and the things that he did, causes people to become Christians and then continue to live as Christians. The foundation is the unchanging truth about the things that Christians are given through Christ (see:1:30).

See: Metaphor; Messiah (Christ); Righteous (Righteousness); Holy (Holiness, Set Apart); Redeem (Redemption)

Why did Paul write about “gold, silver, precious stones, wood, hay, and straw”?

[3:12]

Paul still spoke about the Christian leaders building on the foundation, which is Jesus. Some of them built by teaching about things that Christians believe. Others do this by helping Christians to live in a way that honors God.

See: Galatians 3:3; 5:1-6

See: Metaphor

What is the “day” about which Paul wrote?

[3:13]

Most scholars think the “day” about which Paul wrote will be the day when Christians come to the “judgment seat of Christ” (see: 2 Corinthians 5:10). Christians will be judged on how they lived their lives on earth. That is, they will be judged on whether they did what God wanted them to do or if they did not do what God wanted them to do. This is not when people will be judged for rejecting Jesus.

See: Day of Judgment

In what way will fire “test” each person’s work?

[3:13]

Many times in the scriptures fire is a metaphor of judgment. In scripture, fire also meant something was being purified, tested, or even destroyed. Here, Paul used fire to speak about God judging the things each person does. God judges perfectly because he is able to judge the “purposes of the heart”(see 1 Corinthians 4:5). For example, silver and gold are purified by fire. The heat of the fire brings impurities to the surface area, and the impurities can be taken off. The testing of silver and gold was done in the same way. Fire tested the metals to show the impurities.

Advice to translators: When a metal is not all one thing, but has other metals in it that you do not want, then it is impure. These other metals are called impurities.

See: Test; Fire;Metaphor; Day of Judgment; Purify (Pure)

What was meant by the phrase, “he will suffer loss”?

[3:15]

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Paul said that “he will suffer loss.” Paul wanted to say that the person will not be rewarded for the things he does. Instead, the person whose work comes through the fire without being burned away will be given a reward (see: 3:8,14).

See: Reward; Fire

What did Paul mean by writing that “he himself will be saved, as though through fire”?

[3:15]

Fire tested something and proved its quality. Paul said clearly that the testing fire showed the quality of the things each person did for God (see: 3:13). This is a metaphor. If the things a person did were burned by fire, then he would still be saved. This is because Jesus saves Christians because of God’s kindness (see: Ephesians 2:8-9).

Advice to translators: The phrase “do you not know” implies that the author expected the audience to know the following claim.

See: Metaphor; Fire; Test; Save (Salvation, Saved from Sins)

What did Paul mean by writing that “you are God’s temple”?

[3:16]

Paul wrote that “you are God’s temple.” In this passage, Paul spoke about the temple being the place where the Holy Spirit lived. The Holy Spirit used to live in the temple, which was a building. Now, God’s Spirit lives inside of Christians. Christians are called his body or his “temple.” Later in the letter, Paul wrote that each person in the Corinthian church was also a temple of the Holy Spirit (see 1 Corinthians 6:19).

See: Temple; Indwelling of the Holy Spirit

How does someone “destroy” God’s temple?

[3:17]

Many scholars think Paul wrote about people in Corinth who tried to tell Christians to follow the Law of Moses in order to obey God. Trying to do the things in the law “destroys”(φθείρω/g5351) God’s temple. This is because God created the new temple, Christians, though his favor and not by people doing what the Law of Moses said to do (see: Galatians 2:16; 3:3).

Paul warned those people trying to destroy God’s temple. He said God will destroy them. Some scholars think God will destroy those people on the day of judgment (see: Matthew 18:6). Other scholars think Paul spoke about a punishment that happened when he wrote.

See: Law of Moses; Temple; Day of Judgment; Punish (Punishment)

What is meant by the phrase, “God’s temple is holy”?

[3:17]

The temple of God is “set apart”(ἅγιος/g0040) because the Spirit of God lives there (see 3:16). In the Old Testament, the section of the temple where God’s spirit stayed was “set apart”(see: Exodus 26:33; Leviticus 16:2). Now, Christians have the Holy Spirit in them. Earlier in the letter, Paul wrote that the Corinthian church was “sanctified in Christ Jesus, called to be holy”(see 1 Corinthians 1:2). This is because the Holy Spirit is in them.

See: Temple; Holy (Holiness, Set Apart); Old Testament (Law and Prophets) ; Indwelling of the Holy Spirit; Sanctify (Sanctification)

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3:18-23

What does it mean to be “wise in this age”?

[3:18]

Paul talked about being “wise in this age.” Some scholars think Paul wrote to those people who tried to know the things of God by thinking about them and not by reading the scriptures. These scholars think Paul wanted people to accept the gospel, which was foolish to those who thought they were wise without God. Paul made it clear that no one knows certain about God God except the Holy Spirit (see: 2:10; Psalm 139:6; Isaiah 55:8-9). Paul also made it clear that the foolishness of God is wiser than the wisdom of men (see: 1:25).

See: Wise (Wisdom, Fool); Gospel; Holy Spirit

How does God “catch the wise in their craftiness”?

[3:19]

Paul said that God “catch the wise in their craftiness.” Some scholars think God does this by showing them that no human wisdom causes someone to be at peace with God. It does not help the church to grow. In other words, the craftiness of human wisdom only led people away from God and to be destroyed (see: 1:18-25). God helped them to know that using human wisdom, thoughts, and reasonings to speak about spiritual things was not possible.

See: Wise (Wisdom, Fool); Spirit (Spiritual)

What was meant by the phrase, “let no one boast in men”?

[3:21]

Paul said, “let no one boast in men.” Once again Paul told the Christians in Corinth that it is God who builds and grows his church. Neither Paul nor Apollos caused any of the growth in the church. Paul said “let no one boast in men” whether Paul, Apollos, or any other leader in the church (see: 3:5-6).

See: Church

How are “all things are yours”?

[3:21]

Paul said, “all things are yours.” Some scholars think Paul taught the Christians that they belonged to each other, not to him or Apollos. That is, Christians all have God’s love and kindness equally. In other words, for Christians to boast in Paul or Apollos was wrong because only God causes his church to grow.

Paul wrote a short list of the things all Christians shared. He said that they all shared life and death. Most scholars think when Paul spoke about life and death, he wanted to say that everyone lives and dies. For Christians, they know that after they die, they will live together with God in heaven forever. Some scholars think Paul also spoke about how none of their current problems were able to separate them from God (see: Romans 8:38-39).

See: Heaven

What did Paul mean when he wrote, “you are Christ’s”?

[3:23]

When Paul wrote, “you are Christ’s” he meant that all Christians belonged to Christ (see: 6:17-20). Instead of being divided, Paul told Christians to live together as one. That is, not only did they belong to each other, they also all belonged to Christ (see: 6:19; Philippians 2:1-4).

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See: Messiah (Christ)

What was meant by the phrase, “Christ is God’s”?

[3:23]

Paul used the phrase “Christ is God’s.” He spoke about Jesus saving people. Though completely God, Jesus submitted himself as a human to the things God the Father wanted him to do so that he could save those who believe in him (see: John 6:38-40).

See: Messiah (Christ); Save (Salvation, Saved from Sins); Jesus is God; Submit (Submission); God the Father

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1 Corinthians 3:1

brothers

Here this means fellow Christians, including both men and women.

spiritual people

people who obey the Spirit

fleshly people

people who follow their own desires

as to little children in Christ

"as to very young believers in Christ"

1 Corinthians 3:2

I fed you milk, not solid food

Paul uses this image to mean that the Corinthians can only understand easy truths. They are not mature enough to understand greater truths.

you are not yet ready

"you still are not ready to understand the harder teachings about following Christ"

1 Corinthians 3:3

still fleshly

still behaving according to sinful or worldly desires

are you not living according to the flesh, and are you not walking by human standards?

"you should be ashamed because you are behaving according to your sinful desires and you are living according to human standards!"

1 Corinthians 3:4

are you not merely human beings?

"you should be ashamed because you are living the same way that people who do not have the Spirit live."

1 Corinthians 3:5

Who then is Apollos? Who is Paul?

"It is wrong to form groups to follow Apollos or Paul!"

Who is Paul?

"I am not important!" or "Who am I?"

Servants through whom you believed

"Paul and Apollos are servants of Christ, and you believed in Christ because we served him"

Servants through whom you believed, just as the Lord gave tasks to each

"We are servants through whom you believed, and to each of us the Lord gave different tasks"

1 Corinthians 3:6

I planted

"When I preached God's word to you, I was like one who plants seeds in a garden"

Apollos watered

"and when Apollos continued to teach you God's word, he was like one who waters a garden"

but God gave the growth

"but God caused you to grow" or "but just as God causes plants to grow, he caused you to grow spiritually"

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1 Corinthians 3:7

it is God who gives the growth

"it is God who causes you to grow"

1 Corinthians 3:8

he who plants and he who waters are one

Paul speaks of telling people the good news and teaching those who have accepted it as if they were planting and watering plants.

are one

"united in purpose" or "equal in importance"

wages

an amount of money that a worker receives for his work

1 Corinthians 3:9

we

This refers to Paul and Apollos but not the Corinthian church.

God's fellow workers

Paul considers himself and Apollos as working together.

You are God's garden

"You are like a garden that belongs to God" or "You are like a garden that God makes grow"

God's building

"and you are like a building that belongs to God" or "and you are like a building that God is constructing"

1 Corinthians 3:10

According to the grace of God that was given to me

"According to the task that God freely gave me to do"

I laid a foundation

Paul equates his teaching of faith and salvation in Jesus Christ to laying a foundation for a building.

another is building on it

Paul is referring to the person or people who are constructing the building above the foundation.

let each man

"let each person who serves God"

1 Corinthians 3:11

no one can lay a foundation other than the one that has been laid

"no one can lay a foundation other than the one and only foundation".

1 Corinthians 3:12

Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw

"Whether a person builds with valuable materials that will last or with cheap materials that burn easily"

precious stones

"expensive stones"

1 Corinthians 3:13

his work will be revealed

"God will show everyone what the builder has done"

for the day will reveal it

The "day" refers to the time when God will judge everyone. When God shows everyone what these teachers have done, it will be like the sun has come up to reveal what happened during the night.

For it will be revealed in fire. The fire will test the quality of what each one has done

"God will use fire to show the quality of his work"

1 Corinthians 3:15

if anyone's work is burned up

"if the fire destroys anyone's work" or "if the judgement shows that a person's work has no value"

he will suffer loss

"he will lose his reward"

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but he himself will be saved, as though escaping through fire

"but God will save him as though through fire". This shows the danger that such a person is in if his works have no value.

1 Corinthians 3:16

Do you not know that you are God's temple and that the Spirit of God lives in you?

"You act as though you do not know that you are God's temple and the Spirit of God lives in you!". All instances of "you" are plural.

1 Corinthians 3:18

Let no one deceive himself

Nobody should believe the lie that he himself is wise in this world.

in this age

according to the way people who do not believe decide what is wise

let him become a "fool"

"that person should be willing to have people who do not believe call him a fool"

1 Corinthians 3:19

He catches the wise in their craftiness

God traps the people who think they are clever and uses their own schemes to trap them.

1 Corinthians 3:20

The Lord knows that the reasoning of the wise is futile

"The Lord knows that what people who think they are wise plan to do is useless"

1 Corinthians 3:23

you are Christ's, and Christ is God's

"you belong to Christ, and Christ belongs to God."

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Chapter 4

[1] This is how a person should regard us, as servants of Christ and stewards of the hidden truths of God. [2] Now what is required of stewards is that they are found to be trustworthy.

[3] But for me it is a very small thing that I should be judged by you or by any human court. For I do not even judge myself. [4] I am not aware of any charge being made against me, but that does not justify me. The one who judges me is the Lord.
[5] Therefore do not pronounce judgment about anything before the time, before the Lord comes. He will bring to light the hidden things of darkness and reveal the purposes of the heart. Then each one will receive his praise from God.

[6] Now, brothers, I applied these principles to myself and Apollos for your sakes, so that from us you might learn the meaning of the saying,
"Do not go beyond what is written."
This is so that none of you may be puffed up in favor of one against the other.
[7] For who sees any difference between you and others? What do you have that you did not receive? If you have received it, why do you boast as if you did not receive it?
[8] Already you have all you could want! Already you have become rich! You began to reign—and that quite apart from us! Indeed, I wish you did reign, so that we could reign with you. [9] For I think God has put us apostles on display as the last in line, in a procession and like men sentenced to death. We have become a spectacle to the world—to angels, and to human beings.
[10] We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we are held in dishonor. [11] Up to this present hour we are hungry and thirsty, we are poorly clothed, we are beaten, and we are homeless.
[12] We labor hard, working with our own hands. When we are slandered, we bless. When we are persecuted, we endure. [13] When we are slandered, we speak with kindness. We have become as the refuse of the world and the filthiest of all things, even till now.

[14] I do not write these things to shame you, but to warn you as my beloved children. [15] For even if you have ten thousand guardians in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. [16] So I urge you to be imitators of me.
[17] That is why I sent you Timothy, my beloved and faithful child in the Lord. He will remind you of my ways in Christ, just as I teach them everywhere and in every church. [18] Now some of you have become puffed up, acting as though I were not coming to you.
[19] But I will come to you soon, if the Lord wills. Then I will know not merely the words of these who are so puffed up, but I will see their power. [20] For the kingdom of God does not consist in words but in power. [21] What do you want? Should I come to you with a rod or with love and in a spirit of gentleness?

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1 Corinthians 4

4:1-5

Who were the “us” about whom Paul wrote?

[4:1]

Some scholars think that when Paul wrote “let people consider us,” he continued to write about Paul, Apollos, and Cephas (see: 1 Corinthians 3:22). Other scholars think he also wrote about leaders in the church.

See: Church

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What did Paul mean when he wrote that they were “servants” of Christ?

[4:1]

Paul wrote that they were “servants” of Jesus. He wanted people to know that church leaders were servants (see: 1 Corinthians 3:5; 3:21-23). Paul did not want Christians to think certain Christian were greater than other Christians (see: 1 Corinthians 3:4-5; 12:12-20). Instead, Paul wanted to know it was God caused things to grow (see: 1 Corinthians 1:29-31; 3:6). This is a metaphor. He was writing about the church growing in some way.

See: Serve (Servant, Slave); Metaphor; Fruit (Metaphor); Church

What did it mean to be a “steward”?

[4:1]

In ancient times, masters gave “stewards” (οἰκονόμος/g3623) permission to care for their household. Stewards also did things to serve the household. They always had to please their master. In the same way, God wanted the apostles to care for the church (see: 2:1-5; 3:5-6,10). One day, God will judge how they served him.

See: Steward; Serve (Servant, Slave); Apostle; Discipline (To Disciple); Judge (Judgment)

What were the “mysteries” of God?

[4:1]

Paul spoke about the “mysteries of God” (μυστήριον/g3466). These were the hidden plans which God made before the world began. People Jesus died, people did not know about the gospel and the church (see: 2:7,10; Ephesians 3:1-6). God waited until the resurrection of Jesus to reveal these things.

See: Mystery; Gospel; Church; Resurrect (Resurrection); Reveal (Revelation)

What did Paul mean by writing “stewards are required to be found faithful”?

[4:2]

Paul wrote that “stewards are required to be found faithful.” He wanted people to know that God did not judge stewards by how well they said something or how much they knew (see: 1 Corinthians 2:1; 3:8; 3:13-15). Since God is faithful, he required his “stewards” to be faithful (see: 1 Corinthians 1:9). He did not want people to add to or leave out parts of the gospel (see: 1 Corinthians 15:1-11; Galatians 1:6-10).

See: Steward; Judge (Judgment); Gospel

Why was it a small thing for Paul to be “judged” by human courts?

[4:3]

Paul was not concerned if people “judged” him in a court. He was more concerned about the day God will judge him (see: Joel 1:15; 1 Corinthians 1:7-8; 3:13; 5:5).

See: Judge (Judgment); Day of Judgment

Why did Paul not even judge himself?

[4:3]

Some scholars think Paul did not judge himself because he was a servant and steward of God. Because of this, he was not able to judge himself. Only God could rightly judge Paul. Only God could judge if Paul was a faithful

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apostle, servant, and steward of the word of God. Although Paul did not think he did wrong things, he still knew that God would judge him (see: 4:4-5). He also knew that he did some wrong things.

See: Serve (Servant, Slave); Steward; Judge (Judgment); Apostle; Word of God

When will “the Lord come”?

[4:5]

No one knows when “the Lord will come” (see: Matthew 24:36-44; 1 Thessalonians 5:1-3).

See: Lord; Jesus' Return to Earth

What were the “hidden things of darkness”?

[4:5]

When Paul wrote about the “hidden things of darkness,” he was speaking about why people did certain things. Only God knows why people do what they do (see: Romans 2:16; Ephesians 5:11-13). God is not concerned only with what people do, but also why people do what they do (see: Matthew 6:16-18; 2 Corinthians 5:12).

What was the “praise” about which Paul wrote?

[4:5]

Some scholars think Paul was speaking about how God will give a test to each Christian on the day of judgment (see: 3:10-15). God will see everything the Christian has done. He will reward each Christian for the good things they have done.

See: Praise; Test; Day of Judgment; Reward

4:6-13

What “principles” were applied to both Paul and Apollos?

[4:6]

Scholars think Paul was speaking about the best ways to preach and teach the gospel. They think he was speaking about certain things he already wrote about (See: I Corinthians 3:5-15). Paul wanted the church leaders to learn from the things he and Apollos did.

See: Preach (Preacher); Gospel; Church

What was meant by the words “do not go beyond what is written”?

[4:6]

Scholars think that when Paul wrote “do not go beyond what is written,” he wrote about the Old Testament. Perhaps Paul was writing about the things he wrote that were also written in the Old Testament (see: 1 Corinthians 1:19; 1:31; 2:9; 3:19; 3:20).

See: Old Testament (Law and Prophets)

What did Paul mean by writing “what do you have that you did not receive”?

[4:7]

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Paul asked, “What do you have that you did not receive?” He was writing that a Christian’s gifts come from God (see: Romans 12:3-8; 1 Corinthians 1:4; 2:12; 3:10). Christians are only saved because of what God did (see: 1 Corinthians 1:30). Since Christians received all things from God, no one is able to boast because of the things they can do (see: 1 Corinthians 3:7; 4:6).

See: Save (Salvation, Saved from Sins)

What did Paul mean by writing “you already have enough,” “you are already rich,” and “you reign without us”?

[4:8]

Scholars think Paul rebuked the Christians in Corinth for acting like they had every spiritual thing they needed. They thought they no longer needed Paul. The Christians in Corinth also mistakenly thought that the kingdom of God had already arrived. They had forgotten how much Paul had taught them. Like the church in Laodicea, they thought they were rich, but were really poor (see: Revelation 3:17). This is a metaphor. They thought they had everything they wanted. However, they did not. They needed to learn more about what God wanted from them.

See: Spirit (Spiritual); Kingdom of God; Church; Metaphor

See Map: Laodicea

Why did Paul write “I wish you did reign, so that we could reign with you”?

[4:8]

Paul wrote “I wish you did reign, so that we could reign with you.” He waited for the day when Christians would reign. This is something that he really wanted. However, that day had not come yet (see: 1 Corinthians 1:7-8; 2 Thessalonians 2:1-2).

See: Kingdom of God

How were the apostles “last in line... and like men sentenced to death”?

[4:9]

Some scholars say that Paul used a metaphor when he wrote about the apostles being “last in line...and like men sentenced to death.” He was thinking about a Roman parade. During a Roman parade, a general marched through the city with his army. The “last” ones in the parade were often slaves. These slaves followed the army to the arena. There the slaves would be “were sentenced to death.”

Other scholars think Paul was thinking about the Old Testament prophets. The apostles were waiting to die just like the prophets did. In those days, faithful people were killed because they believed in God and obeyed him. In the same way, the apostles were persecuted and killed because they believed in Jesus and obeyed him (see: 2 Corinthians 11:23-33).

See: Metaphor; Apostle; Serve (Servant, Slave); Old Testament (Law and Prophets); Prophet; Persecute (Persecution)

How were the apostles a “spectacle”?

[4:9]

Some scholars think Paul described the apostles as a “spectacle”(θέατρον/g2302) because they lived in a different way than those who did not believe in Jesus. For this reason, many people thought the apostles were strange. They also thought they were men who taught strange things. The apostles may have spoken about mysteries which human beings could not always understand. Yet, the angels really wanted to know these mysteries (see: Ephesians 3:4-6; I Peter 1:10-12).

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See: Apostle; Mystery; Angel

What did Paul mean when he wrote that the Corinthian Christians were “wise in Christ,” “strong,” and “honored”?

[4:10]

Some scholars think that when Paul wrote that the Corinthian Christians were “wise in Christ”, “strong,” and “honored,” he did not think they were these things. Paul had already stated how the Christians in Corinth were were not living in this way (see: 1 Corinthians 3:1-4). The apostles were preaching the gospel and living in a way that honored God. This was foolishness for the non-Christians who watched the apostles (see: 1 Corinthians 1:18). The non-Christians watching the apostles thought that the gospel was only for the foolish, weak, and despised (see: 1 Corinthians 1:26-28). Other scholars think the Corinthian Christians were proud of their great wisdom. Because of this, Paul scolded them for their wrong ways of thinking.

See: Messiah (Christ); Apostle; Preach (Preacher); Gospel; Wise (Wisdom, Fool)

What did Paul mean with the words, “up to this present hour”?

[4:11]

Despite their wrong ideas about the ways God does things, Paul told the Corinthian Christians that even “up to this present hour,” the gospel still needed to be preached. For this reason Paul and the apostles were willing to be persecuted to obey God and to finish the things God wanted them to do.

See: Kingdom of God; Gospel; Preach (Preacher); Apostle; Persecute (Persecution)

What did it mean to be “reviled”?

[4:12]

When someone was “reviled,” they were greatly insulted. They were insulted because someone hated them. People “reviled” the apostles by saying evil things about them.

See: Apostle

How were Paul and the apostles “persecuted”?

[4:12]

Paul and the apostles were persecuted. Scholars think Paul was speaking about when the apostles were beaten, imprisoned, or publicly shamed for preaching the gospel.

See: Apostle; Persecute (Persecution) ; Preach (Preacher); Gospel

What did Paul mean by writing that the apostles were “the refuse of the world and the filthiest of all things”?

[4:13]

Paul wrote that the apostles were “the refuse of the world and the filthiest of all things.” He wanted people to know what some non-Christians thought about the apostles. The gospel the apostles preached and the way they lived was different that the things non-Christians believed and the way they lived (see: 1 Corinthians 1:26-28).

See: Apostle; Gospel; Preach (Preacher)

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4:14-21

What did Paul mean by writing “I do not write these things to shame you”?

[4:14]

Paul wrote “I do not write these things to shame you.” He wanted people to know that he was not insulting or disrespecting the Corinthian Christians. The Corinthian Christians were his “brothers and sisters” and his “beloved children” in the Lord (see: 1 Corinthians 1:10; 4:14).

See: Shame (Ashamed); Family of God

What did Paul mean by writing “I write these things to correct you”?

[4:14]

Paul wrote to the Christians in Corinth to “correct” them. He wanted to warn them about their wrong ways of thinking. He loved them as if they were his own children.

Why did Paul call the Corinthian Christians his “children”?

[4:14]

Paul called the Corinthian Christians his “children.” He wrote this to tell them that he loved them. Paul described these Christians as infants. This was a metaphor. They were living in a way that did not honor God. They were living as if they just became Christians. However, they had been Christians for a long time. They should know how to live in a way that honors God and they should do this (see: 1 Corinthians 3:1; 3:6).

See: Family of God; Metaphor

What did Paul mean by writing “become imitators of me”?

[4:16]

When Paul wrote “become imitators of me,” he wanted Corinthian Christians to live in the same way he lived. He wanted them to think the right things when they were persecuted and suffering.

See: Persecute (Persecution) ;Suffer

Who was Timothy?

[4:17]

Timothy was served with Paul (see: Acts 16:1-4). When Paul preached the gospel in Corinth, Timothy helped him. Timothy was with Paul when he wrote some of his letters to the churches (see: 2 Corinthians 1:1; 1:19; Philippians 1:1; Colossians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1). Timothy led the Christians in Ephesus.

See: Serve (Servant, Slave); Preach (Preacher); Gospel; Church

See Map: Ephesus

What did Paul mean by writing that Timothy was his beloved “child”?

[4:17]

When Paul wrote that Timothy was his beloved “child” he meant that Timothy was his spiritual son. He taught Timothy about God how to live in a way that honors God. Timothy did these same things for the Christians in Corinth. Timothy did this well (see: Philippians 2:22).

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See: Family of God; Spirit (Spiritual)

What did Paul mean by writing that Timothy was faithful in the Lord”?

[4:17]

Paul also wrote that Timothy was “faithful in the Lord.” Paul wrote this so people would know that Timothy could serve the church in Corinth for Paul.

See: Lord; Serve (Servant, Slave); Church

See Map: Corinth

How were Paul’s “ways in Christ”?

[4:17]

Paul’s ways were in Christ because Paul lived in the same way that Jesus did (see: 1 Corinthians 11:1; 1 Thessalonians 1:6). Paul did this because Jesus taught Paul (see: Galatians 1:12). In this letter, Paul wrote that his ways “in Christ” meant that he must reject any way of living which did not focus on God. Paul wanted to live in a way that honored God, even if suffered for living in this way (see: 4:9-13; 2 Corinthians 2:1-5).

See: Messiah (Christ); In Christ

What did Paul mean by writing that some Corinthian Christians were “arrogant”?

[4:18]

When Paul wrote that some Corinthian Christians were “arrogant”(φυσιόω/g5448), he meant that some Christians in Corinth had rejected the things he taught before. These people thought Paul would never visit them again to correct them. However, Paul said that he would soon return (see: 4:19).

Why did Paul write “if the Lord wills”?

[4:19]

Paul wrote “if the Lord wills,” even though he fully intended to come to the Corinthian Christians. When he wrote these words, Paul knew that God could change his plans. If God wanted Paul to be somewhere else, he would go and be there.

See: Acts 18:21; James 4:15

See: Will of God

What did Paul mean by writing “I will see their power”?

[4:19]

Paul wrote “I will see their power.” He wanted people to know that when he came to Corinth, he would listen to what those opposing him said. Then he would judge their “speech” by looking to see if the things they taught had the power to change people to live in a way that honors God (see: 1 Corinthians 2:1-5). Paul had already written about certain people who spoke well (see: 1 Corinthians 1:5). Scholars think that some Corinthian Christians wrongly claimed to possess a gift which helped them make great speeches. When Paul eventually visited the Corinthian church, he planned on listening to the speech of these people. He promised he would do this to make sure Corinthian Christians were encouraging other Christians. He would make sure that others in the Corinthian church were doing more than just speaking so people would honor them (see: 1 Corinthians 8:1).

See: Church

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How was the kingdom of God about “power”?

[4:20]

Paul wrote that the kingdom of God was about “power.” He was speaking about the power of God. He was speaking about Jesus delivering Christians from the power of sin and death (see: Colossians 1:13).

See: Kingdom of God; Sin; Die (Death)

What did Paul mean by writing “shall I come to you with a rod or with love and in a spirit of gentleness”?

[4:21]

When Paul lived, a rod was a staff or a stick that a teachers used to correct people. When Paul asked “shall I come to you with a rod or with love and in a spirit of gentleness,” he was talking about he was the Corinthians’ spiritual father, not their “teacher”(see: 4:15). Paul wanted them to know that he would correct them with the love of a father, not the rod of a teacher.

See: Family of God

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1 Corinthians 4:2

of stewards is that they

"of us stewards is that we"

1 Corinthians 4:3

it is a very small thing that I should be judged by you

Paul is comparing the difference between human judgment and God's judgment. God's judgment upon man is the most important.

1 Corinthians 4:4

I am not aware of any charge being made against me

"I have not heard anyone accuse me of doing wrong"

that does not justify me

"that does not mean that God has declared me innocent"

The one who judges me is the Lord

"It is the Lord who will decide if I am innocent or guilty"

1 Corinthians 4:5

Therefore

"Because what I have just said is true,"

He will bring to light the hidden things of darkness and reveal the purposes of the heart

"Like a light that shines on things in darkness, God will show what people have secretly done and what they secretly planned"

1 Corinthians 4:6

brothers

Here this means fellow Christians, including both men and women.

for your sakes

"for your welfare"

1 Corinthians 4:7

between you ... do you have that you did not receive ... you have received ... do you boast ... you did not

Paul is speaking to the Corinthians as if they were one person, so all instances of "you" here are singular.

For who sees any difference between you and others?

"For there is no difference between you and others." or "For you are not superior to other people."

What do you have that you did not receive?

"Everything that you have is what you have received." or "God gave to you everything that you have!"

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why do you boast as if you did not receive it?

"you should not boast as if you had not received it." or "you have no right to boast!"

1 Corinthians 4:9

has put us apostles on display

God has displayed the apostles just like prisoners who are at the end of a Roman military parade and who are humiliated before their execution.

like men sentenced to death

God put the apostles on display like men who are about to be executed.

to the world—to angels, and to human beings

Possible meanings are 1) "the world" consists of both supernatural ("angels") and natural ("human beings") or 2) the list consists of three items: "to the world, to angels, and to human beings."

1 Corinthians 4:10

We are fools ... in dishonor

Paul uses irony to shame the Corinthians so they will think about what he is saying.

You are held in honor

"People treat you Corinthians as though you were important people"

we are held in dishonor

"people shame us apostles"

1 Corinthians 4:11

Up to this present hour

"Until now" or "Up to now"

we are beaten

"people beat us"

we are homeless

Although they have places to stay, they have no permanent home.

1 Corinthians 4:12

When we are slandered, we bless

"When people slander us, we bless them" or "When people scorn us, we bless them"

When we are persecuted

"When people persecute us"

1 Corinthians 4:13

When we are slandered

"When people slander us"

We have become as the refuse of the world

"People began to consider us—and they still consider us—to be the garbage of the world"

the refuse of the world

"the worst kind of garbage in the world"

1 Corinthians 4:14

I do not write these things to shame you, but to warn you

"I do not intend to shame you, but I want to correct you"

my beloved children

Because Paul had led the Corinthians to Christ, they are like his spiritual children.

1 Corinthians 4:15

ten thousand guardians

"very many guardians" or "a large crowd of guardians"

I became your father in Christ Jesus through the gospel

"it was because God joined you to Christ when I told you the good news that I was the one who became your father"

I became your father

Because Paul had led the Corinthians to Christ, he is like a father to them.

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1 Corinthians 4:17

my beloved and faithful child in the Lord

"whom I love and whom I teach about the Lord as if he were my own child."

1 Corinthians 4:18

Now

Paul begins to rebuke the arrogant behavior of the Corinthian believers. All that they had, and all they were, was a gift from God.

1 Corinthians 4:19

I will come to you soon

"I will visit you soon"

1 Corinthians 4:21

What do you want?

"Tell me what you want to happen now."

Should I come to you with a rod or with love and in a spirit of gentleness?

"If you want, I can come to punish you, or I can come to show you how much I love you by being gentle with you."

of gentleness

"of kindness" or "of tenderness"

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Chapter 5

[1] We heard a report that there is sexual immorality among you, a kind of immorality that is not even permitted
among the pagans: A man has his father's wife. [2] You are puffed up! Should you not mourn instead, so that the
one who did this deed might be removed from among you?

[3] For even though I am absent in body, I am present in spirit. I have already passed judgment on the one who did
this, just as though I were there. [4] When you are assembled in the name of our Lord Jesus and I am with you in
spirit, and the power of our Lord Jesus is present, [5] deliver this man over to Satan for the destruction of the flesh,
so that his spirit may be saved on the day of the Lord.
[6] Your boasting is not good. Do you not know that a little yeast leavens the whole loaf? [7] Cleanse yourselves of the
old yeast so that you may be a new batch of dough, unleavened, just as you really are. For Christ, our Passover
lamb, has been sacrificed. [8] So let us then celebrate the festival, not with the old yeast, the yeast of bad behavior
and wickedness. Instead, let us celebrate with the unleavened bread of sincerity and truth.

[9] I wrote to you in my letter not to associate with sexually immoral people. [10] In no way did I mean the immoral
people of this world, or the greedy, or swindlers, or idolaters, since to stay away from them you would need to go
out of the world.
[11] But now I am writing to you not to associate with anyone who is called a brother but who is living in sexual
immorality, or who is greedy, or is an idolater, or is verbally abusive, or is a drunkard, or a swindler. Do not even
eat a meal with such a person. [12] For how am I involved with judging those who are outside the church? Instead,
are you not to judge those who are inside the church? [13] But God judges those who are on the outside.
"Remove the evil person from among you."

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1 Corinthians 5

5:1-8

How did Paul hear about the sexual immorality in Corinth?

[5:1]

People told Paul about the things certain Christians did in Corinth. Some scholars think that Chloe's people told Paul. Other scholars think that Stephanas, Fortunatus, and Achaicus, or other people told Paul (see: 1 Corinthians 1:11; 16:7).

See: Sexual Immorality

Why did Paul mean with the words, "not even permitted among the gentiles"?

[5:1]

Paul was shocked that the Corinthian Christians did not rebuke people for their certain things they did. Their sexual immorality was worse that the non-Christians. The non-Christians forbid people to do the things the Christians were doing. The Christians were supposed to honor God, but they did things more evil that the non-Christians

See: Leviticus 18:7-8

See: Gentile

How was a person "be removed" from among the church"?

[5:2]

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When Paul said that a person was to be “removed” from the church, he wanted the person who sinned to not be allowed to join the other Christians when they gathered together. Scholars think this is because God required people to be holy and sanctified (see: 1:2; 3:16-17).

See: Holy (Holiness, Set Apart); Sanctify (Sanctification)

How was Paul “present in the spirit”?

[5:3]

When Paul wrote that he was “present in the spirit,” some scholars think he wanted people to know he was with them in some way even though he was not in Corinth. Other scholars think Paul said this because all Christians have the Holy Spirit living inside of them.

See: Indwelling of the Holy Spirit

Why did Paul write, “hand this man over to Satan”?

[5:5]

When Paul wrote “hand this man over to Satan for the destruction of the flesh,” he wanted the Christians in Corinth to separate from this man (see: 1 Corinthians 5:13). He did not want them to allow this man to join the other Christians when they gathered together. He was not allowed to worship with them. He was not allowed to eat meals with the other Christians. These Christias were to hand this man over to Satan. This is a metaphor. This man wanted to obey Satan and not Jesus. Paul wanted them to do this so that the man would repent of his evil deed.

See: Satan (The Devil); Metaphor; Repent (Repentance

What was “the destruction of the flesh”?

[5:5]

Paul commanded this sinning man to be separated from other Christians. Scholars think that “the destruction of the “flesh”(σάρξ/g4561) was the same idea as that of “crucifying” the flesh (see: Galatians 5:24). When the Christians separated from this man, they did this so he would stop sinning in this way. He wanted the man to repent. If he did not stop sinning, God would punish him and he would die. Paul also did not want the things this man did to cause other Chrsitians to start sinning.

See: Sin; Flesh

Why did Paul write about “leaven”?

[5:6]

Paul wrote here about the leaven and dough. This is a metaphor. When a small amount of leaven was placed into a lump of bread dough, the leaven caused the dough to rise and grow. In the same way, if ignored a small amount of sin can grow and hurt other Christians. Therefore, Paul wanted the Corinthian Christians to separate themselves from the wrong, sinful behavior of this man.

See: Yeast (Leaven); Metaphor; Sin

Why did Paul call Christ “our Passover lamb”?

[5:7]

In the Old Testament, the Jewish people sacrificed the Passover lamb for the forgiveness of their sins (see: Numbers 28:16-22; Ezekiel 45:21-22; Hebrews 10:1-4). This gave them peace with God. Paul called Jesus “our

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Passover lamb" because like the Old Testament sacrifices, Jesus death served as the sin offering for all Christians. What Jesus did was greater than all other sacrifices. Jesus's sacrifice the final sacrifice for all Christians (see: Hebrews 10:1-12).

See: Passover; Lamb of God; Old Testament (Law and Prophets); Sacrifice; Sin; Sin Offering ; Atone (Atonement)

Why did Paul command the Corinthians to "celebrate the festival"?

[5:8]

Paul commanded the Corinthians to "celebrate the festival" because Jesus was the perfect Passover lamb (see: 1 Corinthians 5:7; Hebrews 10:12). Scholars think Paul wanted to say that Jesus was the perfect sacrifice. Because of this, Christians can celebrate that the new life Jesus gives to them.

See: Passover;Lamb of God; Born Again (New Life, Regeneration)

Why were the Corinthians not to celebrate with leaven?

[5:8]

In the Bible, leaven was often used a metaphor. When it was used in this way, it was speaking about doing evil things. Paul wanted Christians to live in a way that honors God.

See: Yeast (Leaven); Metaphor; Holy (Holiness, Set Apart)

5:9-13

What was the letter about which Paul wrote?

[5:9]

Paul wrote another letter to the Christians in Corinth before he wrote this letter. That letter, however, is not in the Bible.

Why did Paul explain that he did not ban the Corinthian Christians from "immoral people of this world"?

[5:10]

Paul wrote that the Corinthian Christians could not totally avoid non-Christians (see: 1 Corinthians 5:10). Yet, Christians could be "in the world" without "being of it" (see: 1 John 2:15-17). The Christians in Corinth were to live in a way that honored God. This would make the non-Christians also want to live in a way that honors God.

See: World

Why did Paul not want the Corinthian Christians to "associate" or "even to eat" with brothers or sisters involved in this list of sins?

[5:11]

Paul did not want people to think that the Christians in Corinth were evil (see: 1 Corinthians 1:2; 5:6-8). Paul wanted the Corinthian Christians to remove the sexually immoral person from the church. He did not want these Christians to do evil things (see: 1 Corinthians 5:13). Paul wanted these people removed from the church, so they might also have had the opportunity for repentance and salvation (see: 1 Corinthians 5:5). Some scholars think Paul did not think people who sinned were Christians. Paul wanted them to be at peace with God. Other scholars think Paul knew they were Christians. If they kept sinning, God would punish them. They would die.

See: Church; Repent (Repentance; Save (Salvation, Saved from Sins); Sin; Punish (Punishment)

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What was a drunkard?

[5:11]

A drunkard was someone who constantly drank much alcohol.

A “drunkard”(μέθυσος/g3183) was someone who constantly drank excessive amounts of alcohol. In Greco-Roman and Jewish culture wine was a common part of life. A “drunkard” differed from most people in that time because a drunkard consistently drank a lot of alcohol.

How were Christians to “judge those who are inside the church”?

[5:12]

Paul wanted the Christians in Corinth to both separate from the sinning Christians and to the sinning Christian (see: 5:11; Galatians 6:1-4).

See: Judge (Judgment); Church; Sin

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1 Corinthians 5:1

that is not even permitted among the pagans

"that not even the Gentiles permit". This chapter deals with sexual immorality of one church member. Paul now specifically states how the Corinthian believers are proud of their acceptance of that man and his sin.

A man has his father's wife

"A man among you is committing adultery with his father's wife"

father's wife

the wife of his father, but probably not his own mother

1 Corinthians 5:2

Should you not mourn instead ... among you?

"You should mourn over this instead ... among you!"

the one who did this deed might be removed

"you can remove from among you the one who did this deed"

1 Corinthians 5:3

I am present in spirit

"I care about you" or "I want to be with you"

I have already passed judgment on the one who did this

"I have decided what you should do with the one who did this" or "I have found the person who did this guilty"

1 Corinthians 5:4

When you are assembled

"When you are together" or "When you meet together"

in the name of our Lord Jesus

"with the authority of our Lord Jesus" or "to worship our Lord Jesus"

1 Corinthians 5:5

deliver this man over to Satan

"hand this man over to Satan by sending him away from the Christian community”

for the destruction of the flesh

"so that Satan may harm his body" or "so that his sinful nature will be destroyed" or "so that he will not continue to live according to his sinful nature"

so that his spirit may be saved on the day of the Lord

"so that God may save his spirit on the day of the Lord"

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1 Corinthians 5:6

Your boasting is not good

"Your boasting is bad"

Do you not know that a little yeast leavens the whole loaf?

In this case, one person who is sinning can harm the entire Christian community. So the whole passage means: Don't you know that a little evil will affect the whole congregation? So get rid of the evil so you can live purely. Christ has been sacrificed for us.

Do you not know that a little yeast ... loaf?

"You know that a little yeast ... loaf." or "A little yeast ... loaf."

1 Corinthians 5:7

Cleanse yourselves of the old yeast so that you may be a new batch of dough, unleavened

Here "old yeast" refers to the sins that the people were committing. "Unleavened dough" is the type of bread that God told the Israelites was acceptable to eat when celebrating Passover. Paul is telling his audience to stop sinning so that they may be acceptable to God.

Christ, our Passover lamb, has been sacrificed

"the Lord has sacrificed Christ, our Passover lamb"

1 Corinthians 5:8

not with the old yeast, the yeast of bad behavior and wickedness ... the unleavened bread of sincerity and truth

Here "yeast" refers to sin, and "unleavened bread" refers to behaviors acceptable to God.

1 Corinthians 5:10

the immoral people of this world

This refers to unbelievers who have chosen to live immoral lives.

the greedy

"those who are greedy" or "those who are willing to be dishonest to get what others have"

swindlers

This means people who cheat to get others' property.

you would need to go out of the world

"you would need to avoid all people"

1 Corinthians 5:11

anyone who is called

"anyone who calls himself"

brother

Here this means a fellow Christian, either a man or a woman.

1 Corinthians 5:12

how am I involved with judging those who are outside the church?

"I am not the one who should judge people who do not belong to the church."

are you not to judge those who are inside the church?

"you should know that you are the ones who should judge those who are inside the church."

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Chapter 6

[1] When one of you has a dispute against another, does he dare to bring a lawsuit before the unrighteous rather
than before God's holy people? [2] Do you not know that God's holy people will judge the world? If then you will
judge the world, are you not able to settle matters of little importance? [3] Do you not know that we will judge the
angels? How much more, then, can we judge matters of this life?

[4] If then you have to make judgments that pertain to daily life, why do you lay such cases as these before those
who have no standing in the church? [5] I say this to your shame. Is there no one among you wise enough to settle a
dispute between brothers? [6] But one brother brings a lawsuit against another brother—and this before
unbelievers!
[7] The fact that you have lawsuits with one another is already a defeat for you. Why not rather suffer the wrong?
Why not rather allow yourselves to be cheated? [8] But you yourselves do wrong and you cheat, and you do this to
your own brothers!
[9] Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the
sexually immoral, nor idolaters, nor adulterers, nor men who submit to homosexual acts, nor men who perform
homosexual acts, [10] nor thieves, nor the greedy, nor drunkards, nor slanderers, nor swindlers will inherit the
kingdom of God. [11] That is what some of you were like. But you have been cleansed, you have been sanctified, you
have been justified in the name of the Lord Jesus Christ and by the Spirit of our God.

[12] "Everything is lawful for me," but not everything is profitable. "Everything is lawful for me," but I will not be
mastered by any of them. [13] "Food is for the stomach, and the stomach is for food," but God will do away with both
of them. The body is not intended for sexual immorality. Instead, the body is for the Lord, and the Lord will
provide for the body.
[14] God both raised the Lord and will also raise us up by his power. [15] Do you not know that your bodies are
members of Christ? Should I then take the members of Christ and join them to a prostitute? May it not be!
[16] Do you not know that he who is joined to a prostitute becomes one body with her? As scripture says, "The two
will become one flesh." [17] But he who is joined to the Lord becomes one spirit with him.
[18] Run away from sexual immorality! Every other sin that a person commits is outside the body, but the sexually
immoral person sins against his own body.
[19] Do you not know that your body is a temple of the Holy Spirit, who lives within you, whom you have from God?
Do you not know that you are not your own? [20] For you were bought with a price. Therefore glorify God with your
body and in your spirit, which belong to God.

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1 Corinthians 6

6:1-11

Why was Paul concerned about Christians going to a “civil court before an unbelieving judge”?

[6:1]

Paul did not want Christians to go to a court with a non-Christian judge. Paul wanted Christians to be at peace with one another. If they disagreed about something, they should not go to a non-Christian to help them. He wanted Christians to judge something in the right way (see: John 7:24). A judge who was not a Christian probably did not know about the ways God wanted Christians to solve their problems with each other. A civil judge would only have been able to judge the Christans case based on the laws the government made.

See: Judge (Judgment); Ancient Trials (Lawsuit)

Advice to translators: In this context, having a “dispute”(πρᾶγμα/g4229) was used when speaking about a lawsuits. A civil judge was someone the government paid to resolve a dispute between two people.

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Who were the “saints”?

[6:1]

Paul used the word “saints”(ἅγιος/g0040) to write about the Christians in Corinth. Earlier in this letter to the Corinthians, Paul used the same word “saints” and said that the Cornthians were “sanctified” in Christ. He also used this word (ἅγιος/g0040) in 1 Corinthians 1:2 to further explain that the Corinthian “saints” were called to be God’s holy people (see: 1 Corinthians 1:2).

See: Holy Ones; Sanctify (Sanctification); People of God

How will “the saints judge the world”?

[6:2]

Jesus will finally judge the world. Scholars also think that Christians will also be asked to judge the world in some way (see: 4:1-5). Perhaps Paul was writing about the same judgment written about in Daniel 7:22.

See: Holy Ones; Judge (Judgment)

Why did Paul write that “we will judge the angels”?

[6:3]

Paul wrote that Christians “will judge angels.” He wanted the Christians in Corinth to know that they could settle their own disagreements.

See: Judge (Judgment); Angel

Why did Paul write “I say this to your shame”?

[6:5]

Paul did not write the Corinthians in order to shame them. He wrote so that they could avoid shaming themselves. When the Corinthian Christians went to non-Christians to settle their “disputes,” this shamed them (see: 1 Corinthians 4:14). Paul wrote how it was a shame for the Corinthian church to seek out for themselves the rulings of non-Christian judges. Instead, Paul wrote how the Corinthian Church should do things that Jesus wants them to do and to do things that honor God (see: 1 Corinthians 1:30; 2:16; 6:5).

See: Ancient Trials (Lawsuit)

How was the presence of lawsuits among Christians a “defeat” for the Corinthian church?

[6:7]

Paul wrote that the Corinthians use of lawsuits was a moral “defeat”(ἥττημα/g2275). Instead of doing what God wanted them to do, the Corinthians wrongfully trusted in non-Christians to judge them. Paul wrote how it would be better for Christians to suffer wrongs done to them, than for them to seek out the decisions of a non-Christian judge.

See: Ancient Trials (Lawsuit)

How had the Christians “wronged and cheated” their own brothers?

[6:7]

Paul already spoke about Christians in Corinth who were sexually immoral, idolaters, and greedy. He wanted the Christians in Corinth to know that they “wronged and cheated” their own brothers.

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See: Sexual Immorality; Idolatry (Idol); Family of God

Who were the “unrighteous”?

[6:9]

The “unrighteous”(ἄδικος/g0094) were all people who did not believe in Jesus. They did what they wanted to do and did not do things that God wanted them to do. Paul wrote that those chose to live in the wrong way would not experience the benefits of the kingdom of God.

See: Kingdom of God

What were “male prostitutes”?

[6:9]

Some scholars believe that when Paul wrote about “male prostitutes”(μαλακός/g3120). That is, he wrote about men who received money for having sex. Other scholars think Paul was writing about men who had sex with other men. They were not paid to do this.

See: Sexual Immorality

What did Paul mean when he used the words “those who practice homosexuality”?

[6:9]

Paul wrote about people who practice homosexuality. He was writing about men who had sex with other men. According to the Law of Moses, this is something God hates (see: Leviticus 18:22; 20:13). Paul said that God’s wrath would come upon those who practiced homosexuality (see: Romans 1:26-67)

See: Sexual Immorality; Law of Moses; Wrath

How were the Christians in Corinth “cleansed”?

[6:11]

Paul wrote about the Christians in Corinth being cleansed. Some scholars think Paul wrote about the blood of Jesus. This is a metaphor. Jesus’ blood “cleansed” Christians from all of their sin (see: 1 John 1:7-9). Because Jesus died, Christians are at peace with God. They are also made clean.

See: Clean and Unclean; Blood; Metaphor; Sin

How were the Christians in Corinth “sanctified”?

[6:11]

Paul wrote that through the life, death, and resurrection of Christ, God “sanctified”(ἁγιάζω/g0037) the Corinthian Christians. That is, they were set apart for God’s purposes (see: 1 Corinthians 1:2). They do the things God wants them to do to serve him.

See: Sanctify (Sanctification); Atone (Atonement); Resurrect (Resurrection)

How were Christians “made right” with God?

[6:11]

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When Paul wrote that the Corinthian Christians were “made right”(δικαιόω/g1344), he wanted them to know that they were right with God. That is, they were at peace with God. Because they believed in Jesus, they were not “unrighteous” (see: Romans 5:18-21).

See: Righteous (Righteousness)

6:12-20

What did Paul mean by saying “everything is lawful for me”?

[6:12]

Paul wrote that everything is lawful for him. Some scholars think that when Paul wrote “everything is lawful for me” he wanted people to know it was not wrong for him to eat or drink certain things. He did not need to celebrate a feast on a certain day. Paul did not need to obey the Law of Moses. However, Paul did not say that he could sin.

See: Law of Moses; Sin

Why did Paul write “not everything is beneficial”?

[6:12]

Paul wrote “not everything is beneficial” because he wanted Christians to know that not everything someone does helps them or helps other people. He wanted them to do things that would help other Christians (see: 10:23-24). Paul wanted Christians to encourage them to love one another. Christians are free to do certain things, but it is sometimes wrong to do these things if they hurt other people in some way (see: Galatians 5:13).

Why did Paul write “I will not be mastered by anything”?

[6:12]

Paul wrote “I will not be mastered by anything. Paul wanted people to know that he was a servant of Jesus. He did not allow himself to be lead by anyone or anything other than Jesus.Paul also wrote that he often did not do what he wanted to do. This was because he did not want to stop anyone from believing in Jesus (see: 1 Corinthians 9:1-12).

See: Serve (Servant, Slave)

What did the words, “food is for the stomach and the stomach for food, but God will destroy them both” mean?

[6:13]

Paul wrote “food is for the stomach and the stomach for food, but God will destroy them both.” He wanted people to know that a person’s choice to eat or not eat certain foods should always be for the purpose of honoring God. When people die, they will not have a stomach and will not eat.

How was the body for the Lord?

[6:13]

Paul wrote that just as food was for the stomach, a Christian’s body was meant to be used to serve Jesus. The Christian’s body was the temple of the Holy Spirit. The Christians’s body was meant to be used to honor God (see: 1 Corinthians 6:17, 19-20).

See: Temple; Indwelling of the Holy Spirit

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How were the bodies of Christians “members of Christ”?

[6:15]

Paul wrote that the bodies of Christians were members of Christ. Scholars think Paul wanted to write that the Christians’ body was joined to Jesus in some way. The Christian’s soul and spirit were also joined to Christ. Perhaps this is why Paul told Christians to offer their bodies to God as a living sacrifice (see: Romans 12:1). When Paul used the word “members” he was saying that each individual Christian was united with Jesus. This was possible because of the resurrection of Christ.

See: Messiah (Christ); Soul; Spirit (Spiritual); Offer (Offering); Sacrifice; Resurrect (Resurrection)

What did it mean that “he who is joined to the Lord is one spirit with him”?

[6:17]

After the resurrection of Jesus and his ascension back to heaven, Jesus sent the Holy Spirit to dwell within Christians (see: John 14:16-18; 16:12-15; Acts 1:8). Just as God the Father, God the Son, and God the Holy Spirit are one, so Christians are one with Jesus.

See: Resurrect (Resurrection); Ascend (Ascension); Heaven; IIndwelling of the Holy Spirit; God the Father; Son of God; Holy Spirit; Trinity

How were the Christians’ bodies “the temple of the Holy Spirit”?

[6:19]

Paul wrote to the Corinthian Christians about the things the Holy Spirit did. He said that not only did God the Holy Spirit live within the church, the Holy Spirit also lived within each Christian (see: Romans 8:11; 1 Corinthians 3:16). At one time, God allowed Himself to be seen in a certain way in the temple in Jerusalem. However, God left the temple. God now lives in Christians through the Holy Spirit in some way. God can be seen in some way through the things Christians do. This is a metaphor.

See: Holy Spirit; Indwelling of the Holy Spirit; Temple; Metaphor

Why did Paul say to the church, “you are not your own”?

[6:19]

God the Holy Spirit lives within all Christians. Christians belong to God in some way and a part of the body of Christ.

See: Holy Spirit; Indwelling of the Holy Spirit; Body of Christ

What did Paul mean when he wrote that the Christians were “bought with a price”?

[6:20]

When Paul wrote that Christians were “bought with a price,” he reminded them that they were once slaves to sin but Jesus freed Christians from that slavery (see: Romans 6:17-18; 1 Corinthians 7:23). The price was the death of Jesus (see: Romans 6:3-12). This is a metaphor. Jesus redeemed Christians.

See: Serve (Servant, Slave); Sin; Sinful Nature; Free (Freedom); Metaphor; Redeem (Redemption)

What did Paul mean by saying, “glorify God with your body”?

[6:20]

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Paul wrote that Christians are to glorify God with their bodies. Paul wanted Christians to do things that honor God. People should know about God because they have seen the way Christians live.

See: Glory (Glorify)

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1 Corinthians 6:1

dispute

in this case a legal complaint, argument, or disagreement

does he dare ... holy people?

"it is wrong for him to dare ... holy people." or "he should fear God and not ... God's holy people."

to bring a lawsuit before the unrighteous rather than before God's holy people

Paul teaches that a Christian should not take another Christian to court before a non-Christian judge. Christians will judge the angels, so they should be able to solve problems among themselves. It is better to be cheated.

1 Corinthians 6:2

Do you not know that God's holy people will judge the world?

"You act like you do not know that God's holy people will judge the world."

If then you will judge the world, are you not able to settle matters of little importance?

"You will judge the world in the future, so you should be able to settle this small matter now."

1 Corinthians 6:3

judge matters of this life

"stop arguments about things that have to do with this life"

Do you not know that we will judge the angels?

"You know that we will judge the angels."

we

Paul includes himself and the Corinthians.

How much more, then, can we judge matters of this life?

"Because we know we will judge the angels, we can also be sure that God will enable us to judge matters in this life."

1 Corinthians 6:4

If then you have to make judgments that pertain to daily life

"If you are called upon to make decisions about daily life" or "If you must settle matters that are important in this life"

do you lay such cases as these before those who have no standing in the church?

"you should not lay such cases as these before those who have no standing in the church."

1 Corinthians 6:5

to your shame

"to your dishonor" or "to show how you have failed in this matter"

Is there no one among you wise enough to settle a dispute between brothers?

"You should be ashamed that you cannot find a wise believer to settle arguments between fellow believers"

dispute

argument or disagreement

1 Corinthians 6:6

But one brother brings a lawsuit against another brother—and this before unbelievers

"It is bad that brothers have such bad disputes with each other that they go to court; it is even worse that those courts are run by unbelievers"

brother brings a lawsuit against another brother

Here "brother" means fellow Christian, including both men and women.

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brings a lawsuit

asks the civil court to judge the matter

and this before unbelievers

"and the brothers have unbelieving judges make decisions for them" or "and unbelievers in the community see brothers disputing with one another"

1 Corinthians 6:7

is already a defeat

"is already a failure"

Why not rather suffer the wrong? Why not rather allow yourselves to be cheated?

"It would be better to let others wrong you and cheat you than to take them to court."

1 Corinthians 6:9

Do you not know that ... kingdom of God?

"You already know that ... kingdom of God."

inherit

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

inherit the kingdom of God

God will not judge them as righteous at the judgment, and they will not enter eternal life.

nor men who submit to homosexual acts, nor men who perform homosexual acts

Both of these phrases refer to men who have sex with other men.

1 Corinthians 6:10

thieves

people who steal from others

the greedy

people who are willing to use evil means to take others' property

1 Corinthians 6:11

you have been cleansed

"God has cleansed you"

you have been sanctified

"God has set you apart for himself"

you have been justified

"God has made you right with him"

in the name of the Lord Jesus Christ

"by the power and authority of our Lord Jesus Christ"

1 Corinthians 6:12

"Everything is lawful for me," but

"People say, 'I am allowed to do anything,' but" or "I am allowed to do anything, but"

but not everything is profitable

"but not everything is good for me"

I will not be mastered by any of them

"I will not allow these things to rule over me like a master"

1 Corinthians 6:13

"Food is for the stomach, and the stomach is for food," but God will do away with both of them

Possible meanings are 1) Paul is correcting what some Corinthians might be thinking, "food is for the stomach, and the stomach is for food," by answering that God will do away with both the stomach and food or 2) Paul actually agrees that "food is for the stomach, and the stomach is for food,".

Food is for the stomach, and the stomach is for food

You should translate this literally as "stomach" and "food."

do away with

"destroy"

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1 Corinthians 6:14

raised the Lord

"caused the Lord to live again"

1 Corinthians 6:15

Do you not know that your bodies are members of Christ?

"You should know that your bodies belong to Christ."

Should I then take the members of Christ and join them to a prostitute? May it not be!

"I am part of Christ. I will not take my body and join myself to a prostitute!" or "We are parts of Christ's body. We must not take our bodies and join ourselves to prostitutes!"

May it not be!

"That should never happen!" or "We must never do that!"

1 Corinthians 6:16

Do you not know that ... her?

"I want to remind you that ... her."

he who is joined to a prostitute becomes one body with her

"when a man joins his body to the body of a prostitute, it is as if their bodies become one body"

1 Corinthians 6:17

he who is joined to the Lord becomes one spirit with him

"when the Lord joins his spirit to the spirit of a person, it is as if their spirits become one spirit"

1 Corinthians 6:18

Run away from

"Get away from"

immorality! Every other sin that a person commits is outside the body, but

"immorality! Some of you are saying, 'Every sin that a person commits is outside the body,' but I say that"

sin that a person commits

"evil deed that a person does"

1 Corinthians 6:19

Do you not know ... God? Do you not know that you are not your own?

"I want to remind you ... God and that you are not your own."

your body

the body of each individual Christian is a temple of the Holy Spirit

temple of the Holy Spirit

The bodies of believers are like temples because the Holy Spirit lives within them and refers to the place where the Holy Spirit stays and is worshiped.

1 Corinthians 6:20

For you were bought with a price

"God paid for your freedom"

Therefore

"Because what I have just said is true,"

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Chapter 7

[1] Now concerning the issues you wrote about: "It is good for a man not to touch a woman." [2] But because of
temptations for many immoral acts, each man should have his own wife, and each woman should have her own
husband.

[3] The husband should fulfill his duty to have sexual relations with his wife, and in the same way the wife to her
husband. [4] It is not the wife who has authority over her own body, it is the husband. In the same way, the husband
does not have authority over his own body, but the wife does.
[5] Do not deprive each other, except by mutual agreement and for a specific period of time. Do this so that you may
devote yourselves to prayer. Then you should come together again, so that Satan may not tempt you because of
your lack of self-control.

[6] But I say these things to you as a concession and not as a command. [7] I wish that everyone were as I am. But
each one has his own gift from God. One has this kind of gift, and another that kind.
[8] To the unmarried and to widows I say that it is good for them if they remain unmarried, as I am. [9] But if they
cannot exercise self-control, they should marry. For it is better for them to marry than to burn with passion.
[10] Now to the married I give this command—not I, but the Lord—the wife should not separate from her husband [11]
(but if she does separate from her husband, she should remain unmarried or else be reconciled to her husband),
and the husband should not divorce his wife.
[12] But to the rest I say—I, not the Lord—that if any brother has a wife who is an unbeliever, and if she is content to
live with him, he should not divorce her. [13] If a woman has an unbelieving husband, and if he is content to live
with her, she should not divorce him. [14] For the unbelieving husband is set apart because of his wife, and the
unbelieving wife is set apart because of the brother. Otherwise your children would be unclean, but actually they
are set apart.
[15] But if the unbeliever departs, let him go. In such cases, the brother or sister is not bound to their vows. God has
called us to live in peace. [16] For how do you know, woman, whether you will save your husband? Or how do you
know, man, whether you will save your wife?
[17] However, as the Lord has given each one his portion, let each one walk as God has called him. This is my rule in
all the churches. [18] Was anyone circumcised when he was called to believe? He should not try to appear
uncircumcised. Was anyone uncircumcised when he was called to faith? He should not be circumcised. [19] For it is
neither circumcision nor uncircumcision that matters. What matters is obeying the commandments of God.
[20] Each one should remain in the calling he was in when God called him to believe. [21] Were you a slave when God
called you? Do not be concerned about it. But if you can become free, take advantage of it. [22] For someone who is
called by the Lord as a slave is the Lord's freeman. In the same way, the one who was free when he was called to
believe is Christ's slave. [23] You have been bought with a price, so do not become slaves of men. [24] Brothers, in
whatever situation he was in when he was called, let each one remain with God in that.

[25] Now concerning virgins, I have no commandment from the Lord. But I give my opinion as one who, by the
Lord's mercy, is trustworthy. [26] Therefore, I think that because of the disaster that is coming, it is good for a man to
remain as he is.
[27] Are you bound to a wife? Do not seek a divorce. If you are free of a wife, do not seek a wife. [28] But if you do
marry, you have not sinned, and if a virgin marries, she has not sinned. But those who do will have many kinds of
fleshly trouble, and I want to spare you from this.
[29] But this I say, brothers: The time is short. From now on, let those who have wives live as though they had none.
[30] Those who weep should act as though they were not weeping, and those who rejoice as though they were not
rejoicing, and those who buy as though they did not possess anything, [31] and those who use the world should not
act as though they are using it to the full. For the world in its present form is coming to an end.
[32] I would like you to be free from worries. The unmarried man is concerned about the things of the Lord, how to
please him. [33] But the married man is concerned about the things of the world, how to please his wife— [34] he is
divided. The unmarried woman or the virgin is concerned about the things of the Lord, how to be set apart in
body and in spirit. But the married woman is concerned about the things of the world, how to please her
husband.

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[35] I say this for your own benefit, and not to put any constraint on you. I say this for what is right, so that you may be devoted to the Lord without any distraction.
[36] But if anyone thinks that he is not treating his virgin with respect—if she is beyond the age of marriage and it must be so—he should do what he wants. He is not sinning. They should marry. [37] But if he is standing firm in his heart, if he is not under pressure but can control his own will, and if he has decided in his own heart to do this, to keep his own a virgin, he will do well. [38] So the one who marries his virgin does well, and the one who chooses not to marry will do even better.
[39] A woman is bound to her husband while he lives. But if her husband dies, she is free to marry anyone she wishes, but only in the Lord. [40] Yet in my judgment she would be happier if she lives as she is. And I think that I also have the Spirit of God.

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1 Corinthians 7

7:1-9

Why did Paul say it was “good for a man not to touch a woman”?

[7:1]

Paul said it was good for a man not to “touch” a woman. He wanted people to know that a man must not have sex with a woman if they are not married.

See: Sexual Immorality

What were “temptations for many immoral acts”?

[7:2]

People thought the Corinthians did the wrong things and committed sexual immorality. The Christians in Corinth were tempted to commit sexual immorality. Paul did not want them to commit sexual immorality. God only wanted a husband and a wife to have sex (see: 1 Thessalonians 4:3-4; Hebrews 13:4).

See: Sexual Immorality

What was meant by Paul’s use of the word “authority”?

[7:4]

Some scholars think that Paul used the word “authority”(ἐξουσιάζω/g1850) because he wanted people to know that both the husband and wife give themselves to each other in some way when they get married. They think people thought the wrong things and Paul wanted them to think about things in the right way.

What did Paul say was a concession?

[7:6]

Paul said something was a concession (συγγνώμη/g4774). Some scholars think Paul was speaking about the husband and wife agreeing to stop having sex with each other, so that they spend time praying to God. They think Paul wanted them to know he was not commanding them to do this. Instead, he gave them permission to do this if they wanted.

See: Pray (Prayer)

Why did Paul write “I wish that everyone were as I am”?

[7:7]

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Paul wrote, “I wish that everyone were as I am.” Some scholars think Paul wanted everyone to not commit sexual immorality. Paul did not want to commit sexual immorality. Others scholars think Paul did not want to have sex. These scholars say Paul wished everyone to live in the same way he lived. He thought that not wanting to have sex was a gift from God. However, it was also a gift from God to marry and for a husband and wife to have sex together.

See: Sexual Immorality

What did the words “burn with passion” mean?

[7:9]

Some scholars think a person who burned with passion really wanted to have sex. Other scholars think Paul was speaking about the judgment that comes from God for the person who is sexually immoral (see: 6:9-10).

See: Sexual Immorality; Judge (Judgment)

7:10-16

Why did Paul write “not I, but the Lord”?

7:12]

When Paul wrote “not I, but the Lord,” scholars think he was reminding these Christians that Jesus spoke about divorce (see: Matthew 5:31-32; Mark 10:2-12; Luke 16:18). Jesus gave permission to Paul to speak for him (see: 7:25; 7:40).

See: Divorce

Why did Paul write about Corinthian Christians married to unbelievers?

[7:12]

Paul wanted people to know that a Christian should not divorce their spouse if they were not a Chrsitian. Jesus said a Christian can divorce their spouse if they committed adultery (see: Matthew 5:31-32). Paul also said that a Christian can divorce their spouse if their spouse is not a Christian and their spouse leaves them (see: 1 Corinthians 7:15-16). How were non-Christian spouses “set apart” by Christian spouses?

Paul wrote that non-Christians married to Christians were “set apart”(ἁγιάζω/g0026). Some scholars think Paul said that God helped non-Christian spouses to believe the gospel because they were married to a Christian. Other scholars think that the non-Christian spouse could believe in Jesus because they lived near people who lived in a way that honored God.

See: Gospel

How were the children “unclean” if their parents divorced?

[7:14]

Some scholars think that when Paul said children of divorce were “unclean” he wanted people to know that these children would not live with a Christian parent all of the time.

See: Divorce; Clean and Unclean

Why did Paul write “the brother or sister is not bound to their vows”?

[7:15]

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Paul wrote “the brother or sister is not bound to their vows.” Some scholars think Paul wanted people to know that the Christian did not need to remain married if the non-Christian spouse wanted to divorce. The Christian did not need to do what Paul wrote before (see: 1 Corinthians 7:12-13). Other scholars think that the married Christian was free to remarry after the non-Christian spouse decided to divorce. In this way, the Christian did not need to be widowed to remarry (see 1 Corinthians 7:39).

See: Vow; Divorce

How had God called Christians to live in peace?

[7:15]

When an non-Christian spouse wanted a divorce, some scholars think Paul wanted Christians to be peaceful to their non-Christian spouse. Fewer scholars think Paul wanted people to know that they could get divorced for another reason. They could divorce if a Christian being married to a non-Christian caused them harm and they could not live at peace with one another.

Why did Paul ask if one person could save the other in a marriage?

[7:16]

Paul asked if one person could save the other in marriage. Some scholars think Paul was encouraging the Christian to remain married to the non-Christian. This was because the non-Christian might become a Christian because their Christian spouse lives in a way that honors God. Other scholars think Paul said that if a Christian allowed their non-Christian spouse to get a divorce, then the Christian should let the non-Christian go in peace. This was because there was no way to know if the non-Christian would become a Christian.

7:17-24

What things did God “assign” to the Christians?

[7:17]

God “assigned” (μερίζω/g3307) things to Christians. Some scholars think that God controlled the things that happened in a Christian’s life. God wanted some people to live without getting married. God also wanted some people who became Christians to stay married to a non-Christian (see: 1 Corinthians 7:1-16). Other scholars think that Paul wrote about specific gifts God “assigned” Christians (see: 1 Corinthians 7:7). Perhaps Paul wanted the Christians to focus on the ways God equipped them to serve God. In what way did God “call” each person?

See: Call (Calling)

Why did Paul write “all the churches”?

[7:17]

Paul wrote, “all the churches.” Some scholars think that “all the churches” meant every church which Paul started or every church where Paul taught. Fewer scholars think that “all the churches” meant every church, even if Paul did not teach there himself.

See: Church

How could a person “not try to appear circumcised”?

[7:18]

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Paul wrote that a person should “not try to appear circumcised.” Scholars think Paul used circumcision as a metaphor. The Jews who became Christians did not need to try to appear to be a non-Jew. In the same way, Gentiles who became Christians did not need to be circumcised, so that people would think they are Jews.

See: 1 Corinthians 12:13; Galatians 3:28

See: Circumcise (Circumcision);Metaphor; Gentile

Why did Paul say ”it is neither circumcision nor uncircumcision that matters”?

[7:19]

When Paul wrote “it is neither circumcision nor uncircumcision that matters,” he wanted people to know both Jews and Gentiles could be at peace with God. This was because a person did not need to be circumcised (see: Galatians 5:6).

See: Circumcise (Circumcision); Metaphor; Gentile

Why did Paul write that “what matters is obeying the commandments of God”?

[7:19]

Paul wrote that “what matters is obeying the commandments of God.” Scholars think Paul was writing about the “commandments of God” spoken by Jesus in the New Testament (see: Matthew 22:36-40). Paul also wrote about love as fulfilling God’s commandments (see: Galatians 5:14).

See: Command (Commandment); Fulfill (Fulfillment)

What did it mean to “remain in the calling”?

[7:20]

See: 1 Corinthians 7:17

Why did Paul write that Christians not be concerned if they were slaves when called?

[7:21]

Paul wrote that Christians not be concerned if they were slaves when called. That is, when they believed in Jesus. This is because a slave can be a Christian. Paul wanted Christians to realize that God valued every the same (see: Galatians 3:28).

See: Serve (Servant, Slave); Call (Calling)

How was a Christian slave the “Lord’s freeman”?

[7:22]

Paul wanted Christians to know that even if they were a slave to an earthly owner, Jesus had freed them from bondage to sin. He had completely forgiven them of their past sins. They were not freed to live in a different way, a way that honors God.

See: Serve (Servant, Slave); Free (Freedom); Sin; Sinful Nature

What did it mean to be “bought with a price”?

[7:23]

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See: 1 Corinthians 6:20

7:25-40

Who were “those who never married”?

[7:25]

Some scholars think “those who never married” were both men and women who remained unmarried. Other scholars think “those who never married” were women who were not married and have never had sex.

See: Virgin

Why did Paul write “I have no commandment from the Lord”?

[7:25]

Some scholars think that Paul wrote, “I have no commandment from the Lord” because he was giving advice, not a command (see: 1 Corinthians 7:6). Other scholars think that Paul wanted people to know that Jesus did not talk about this. Therefore, Paul was expanding upon Jesus’ teaching.That is, he was teaching more than Jesus taught.

See: Lord

What did Paul mean by saying he was “trustworthy”?

[7:25]

Some scholars think when Paul said he was “trustworthy”(πιστός/g4103) he wanted people to know that he obeyed God. Other scholars think Paul said that he was “trustworthy” because God was merciful to him.

See: Mercy

What was the “disaster” that was coming?

[7:26]

Some scholars think the “disaster” about which Paul wrote was the persecution and difficult times that Christians were experiencing at that time. Other scholars think Paul was writing about the persecution and difficult times that Christians experience in any time and place. Other scholars think Paul was writing about the persecution and difficult times just before Jesus returns to the earth

See: Persecute (Persecution) ; Last Days; Jesus' Return to Earth

What did Paul mean by “worldly trouble”?

[7:28]

Some scholars think “worldly troubles” were the responsibilities that came with being married to someone. Married people have to focus on helping each other. They could not focus only on serving God.

What was meant by the words, “the time is short”?

[7:29]

Paul wrote that the time is short. Some scholars think Paul wanted people to know that Jesus was going to return in a short time (see: 1 Corinthians 7:31). Because of this, people needed to focus on serving God before they die or before Jesus returns.

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See: Jesus' Return to Earth

How were those who had wives supposed to live “as though they had none”?

7:29]

Paul wrote that wives were supposed to live as though they had nothing. Scholars think Paul was encouraging married Christians to live to serve God. He did not want them to work more serving God than in having a better life on the earth. Paul was not telling Christians to abandon their spouse.

How were those who weep not to weep and those who rejoice not to rejoice?

[7:30]

Paul wanted Christians to know that though they had to experience sorrows and joys on the earth, they had the promise to live together with God in heaven forever. Paul also wanted them to know that these things be replaced with a joy that lasts forever in heaven.

See: Rejoice (Joy, Joyful); Heaven

How were those who bought not to “possess”?

[7:30]

Paul did not forbid Christians from buying things. Some scholars think that to “possess”(κατέχω/g2722) something was to cling to it, or to hold it tightly. That is, he did not Christians to want something too much. Some scholars think Paul wanted Christians to understand that it was God provided the things they bought. What they bought was a gift from God.

How were Christians not to use the world “to the full”?

[7:31]

Christians were not to use the world “to the full.” Christians were not to become so involved in the things happening in the world that they care more about these things than they cared about Jesus. Some scholars think Paul meant that Christians must not live as if the world was all there was.

What did Paul mean when he wrote “the world in its present form is coming to an end”?

[7:31]

Paul wrote that “the world in its present form is coming to an end.” Some scholars think that Paul wanted people to know that creation was passing away (see: Romans 8:19-22). Fewer scholars think Paul meant that the world’s leaders were passing away (see: 1 Corinthians 2:6).

See: Create (Creation, Creature)

Why did Paul write, “not to put any constraint on you”?

[7:35]

Paul wrote “not to put any constraint on you.” Scholars think that Paul used the word “constraint”(βρόχος/g1029) as a metaphor. This word was also used when writing about a rope around an animal’s neck. A person would use a rope to guide an animal. Therefore, when Paul wrote these words, he wanted to help people, not command people to do something.

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What did it mean for a man not to “treat his fiance with respect”?

[7:36]

A man was to “treat his fiance with respect.” Some scholars think Paul was speaking about a man who did not treat his fiance with honor. He was referring to a man who did not honor his commitment to marry his fiance. This would have brought great dishonor to the girl’s father. Other scholars think Paul was speaking about a man who had sex with his fiance before they were married. This dishonored the woman and the woman’s father.

See: Marriage

What did it mean to be “beyond the age of marriage”?

[7:36]

Some scholars think that when Paul wrote about being “beyond the age”(ὑπέρακμος/g5230), he meant a person who was past the best age for marriage. In ancient times, a woman often got married at a certain age. Other scholars think Paul wanted people to get married if they could not control their desire to have sex.

See: Marriage

Why did Paul write “if he is not under pressure”?

[7:37]

Paul wrote “if he is not under pressure.” Some scholars think Paul was speaking about a man who had no marriage contract with the father of the girl. Other scholars think Paul was speaking about a man who had no pressure from the father of the girl. This pressure was from the girl’s strong desire to marry right away.

What did it mean for a man to “keep his own fiance a virgin”?

[7:37]

When Paul wrote that a man should “keep his own fiance a virgin,” he wanted the man to do everything he could to protect and honor the virginity of the woman he was to marry. Scholars think that when Paul wrote this, he meant that if a Christian decided not to marry this woman, he still needed to guard her honor. He was not to try to have sex with her.

See: Virgin

Why did Paul write that “the one who chooses not to marry will do even better”?

[7:38]

When Paul wrote that “the one who does not marry does better,” he wanted to encourage Christians were not married. God gave them the gift of not being married. Earlier in this chapter, Paul had said that marriage was the best option for those without the gift of not being married (see: 1 Corinthains 7:2). Indeed, it was “good” (see: 1 Corinthians 7:38). However, if one was gifted to not be married, it was better to not be married.

See: Marriage

Why did Paul write “and I think I also have the Spirit of God”?

[7:40]

Paul wrote, “and I think I also have the Spirit of God.” Scholars think that Paul was speaking to Christians who opposed him in some way when he wrote this.

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See: Holy Spirit

1 Corinthians 7:1

"It is good for a man not to touch a woman."

"you wrote, 'It is good for a man not to touch a woman.'" or "my answer is that yes, it is good for a man not to touch a woman."

It is good

"It is most helpful"

for a man

"a husband" or "a man" refers to any man.

not to touch a woman

"not to have sexual relations with his wife for a while." or "not to marry"

1 Corinthians 7:2

But because

"That is true, but because"

But because of temptations for many immoral acts, each

"But because Satan tempts people to commit sexual sin, each" or "But we desire to commit sexual sin because of our sinful nature, so each"

1 Corinthians 7:3

fulfill his duty to have sexual relations with his wife

"should give to his wife her sexual rights"

in the same way the wife to her husband

"in the same way, the wife should fulfill her duty to have sexual relations with her husband"

1 Corinthians 7:5

Do not deprive each other, except by mutual agreement and for

"Only if you both agree to deprive each other should you do so, and even then only do so for"

so that you may devote yourselves to prayer

"in order to commit yourselves to a period of especially deep prayer"

come together again

"sleep together again"

because of your lack of self-control

"because after some days, your sexual desires will be harder to keep under control"

1 Corinthians 7:6

I say these things to you as a concession and not as a command

Possible meanings are Paul is telling the Corinthians that he is allowing them, 1) to marry and sleep together or 2) to stop sleeping together for a time.

1 Corinthians 7:7

were as I am

Either Paul had never married or his wife had died. It is unlikely that he had been through a divorce.

But each one has his own gift from God. One has this kind of gift, and another that kind

"But God enables people to do different things. He enables one person to do one thing and another person to do something different."

1 Corinthians 7:8

the unmarried

"those who are not married"

to widows

"to women whose husbands have died"

1 Corinthians 7:9

to burn with passion.

"to live with the constant desire to sleep with someone."

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1 Corinthians 7:10

should not separate from

"should not divorce". Paul says married Christians should not divorce. A Christian married to an unbeliever should not leave their husband or wife. If the unbelieving husband or wife leaves, this is not a sin.

1 Corinthians 7:11

be reconciled to her husband

"she should make peace with her husband and return to him"

should not divorce

"should not separate from"

1 Corinthians 7:12

content

"willing" or "satisfied"

1 Corinthians 7:14

For the unbelieving husband is set apart because of his wife

"For God has set apart the unbelieving husband for himself because of his believing wife" or "God treats the unbelieving husband as he would treat a son for the sake of his believing wife”

the unbelieving wife is set apart because of the brother

"God has set apart the unbelieving wife for himself because of her husband who believes" or "God treats the unbelieving wife as he would treat a daughter for the sake of her husband who believes”

they are set apart

"God has set them apart for himself" or "God treats them as he would treat his own children"

1 Corinthians 7:15

In such cases, the brother or sister is not bound to their vows

"In such cases, God does not require the believing spouse to continue to obey the marriage vow".

1 Corinthians 7:16

do you know, woman ... you will save your husband ... do you know, man ... you will save your wife

Paul is speaking to the Corinthians as if they were one person, so all instances of "you" and "your" here are singular.

how do you know, woman, whether you will save your husband?

"you cannot know if you will save your unbelieving husband."

how do you know, man, whether you will save your wife?

"you cannot know if you will save your unbelieving wife."

1 Corinthians 7:17

as the Lord has given each one his portion

"as the Lord has assigned each one his life"

each one

"each believer"

let each one walk as God has called him

"each one should live as he was when he became a Christian." or "each one should live as God has instructed him to" or "each one should follow God's commands as he lives his life"

This is my rule in all the churches

Paul was teaching believers in all the churches to act in this manner.

1 Corinthians 7:18

Was anyone circumcised when he was called to believe? He

"If someone was already circumcised when God called him to believe, he". Paul was addressing the Jews.

Was anyone uncircumcised when he was called to faith? He

"If someone was uncircumcised when God called him to believe, he".

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1 Corinthians 7:20

remain in the calling

"live and work as you did"

1 Corinthians 7:21

Were you ... called you? Do not be ... you can become

Paul is speak here as if all instances of "you" and the command "be" are singular.

Were you a slave when God called you? Do not be concerned

"To anyone who was a slave when God called you to believe, I say this: do not be concerned"

1 Corinthians 7:22

the Lord's freeman

This freeman is forgiven by God and is free from Satan and sin.

1 Corinthians 7:23

You have been bought with a price

"Christ bought you by dying for you"

1 Corinthians 7:24

Brothers

Here this means fellow Christians, including both men and women.

whatever situation he was in when he was called

"whether he was married or unmarried, slave or free, when he was called"

he was called

"God called him"

let each one remain

"each one should remain." That is, each one should remain as he was when he first believed in Christ.

with God

"as a person responsible to God"

1 Corinthians 7:25

Now concerning virgins, I have no commandment from the Lord

"The Lord has not commanded me to say anything to people who have never married"

virgins

"people who have never married"

I give my opinion

"I tell you what I think"

as one who, by the Lord's mercy, is trustworthy

"because, by the Lord's mercy, I am trustworthy"

1 Corinthians 7:27

Are you bound to a wife? Do not ...

"If you are married to a wife, do not". Here all instances of "you" and the command "do not seek" are singular.

Do not seek a divorce

"Do not try to divorce her"

do not seek a wife

"do not try to get married"

1 Corinthians 7:28

fleshly trouble

"trouble in this life"

I want to spare you from this

"I want to help you not to have worldly trouble"

virgin

"someone who has never married"

1 Corinthians 7:29

The time is short

"There is little time"

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1 Corinthians 7:31

those who use the world

"those who deal every day with unbelievers"

should not act as though they are using it to the full.

"should show by their actions that they have their hope in God."

1 Corinthians 7:32

free from worries

"without needing to worry"

concerned about

"focused on"

1 Corinthians 7:34

he is divided

"he is trying to please God and please his wife at the same time"

The unmarried woman or the virgin

Possible meanings are 1) "virgin" refers only to virgins, while "unmarried woman" could be a divorcée or any other unmarried non-virgin, or 2) "unmarried woman" explains what Paul means by "virgin."

1 Corinthians 7:35

any constraint

any restriction

may be devoted to

"can concentrate on"

1 Corinthians 7:36

not treating his virgin with respect

"not being kind to his virgin" or "not honoring his virgin"

his virgin

"the woman whom he promised to marry" or "his fiancée" or "his virgin daughter."

They should marry

"He should marry his fiancée" or "He should let his daughter get married."

1 Corinthians 7:37

But if he is standing firm in his heart

"But if he has decided firmly in his own mind"

1 Corinthians 7:38

So the one who marries his virgin does well, and the one who chooses not to marry will do even better

"So the one who allows his virgin daughter to marry does well, and the one who chooses not to have her marry will do even better."

1 Corinthians 7:39

A woman is bound to her husband

"A woman is married to her husband" or "A woman is united with her husband"

while he lives

"for as long as he lives" or "until he dies"

in the Lord

"if the new husband is a believer"

1 Corinthians 7:40

my judgment

"my understanding of God's word"

happier

more contented, more joyful

lives as she is

"remains unmarried."

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Chapter 8

[1] Now concerning food sacrificed to idols: We know that we all have knowledge. Knowledge puffs up, but love builds up. [2] If anyone thinks he knows something, that person does not yet know as he should know. [3] But if anyone loves God, that person is known by him.

[4] Therefore, concerning the eating of food sacrificed to idols: We know that an idol in this world is nothing and that there is no God but one. [5] For even if there were so-called gods, either in heaven or on earth (just as there are many "gods" and many "lords"), [6] yet for us there is only one God, the Father, from whom are all things and for whom we live, and one Lord Jesus Christ, through whom all things exist, and through whom we exist.

[7] However, this knowledge is not in everyone. Instead, some previously practiced idol worship, and they eat this food as if it were something sacrificed to an idol. Their conscience is thereby defiled because it is weak.
[8] But food will not present us to God. We are not worse if we do not eat, nor better if we do eat it. [9] But take care that your freedom does not become a reason for someone who is weak in faith to stumble. [10] For suppose that someone sees you, who have knowledge, eating a meal in an idol's temple. Is not his weak conscience emboldened to eat what is offered to idols?
[11] So because of your understanding about the true nature of idols, the weaker one, the brother for whom Christ died, is destroyed. [12] Thus, when you sin against your brothers and wound their weak consciences, you sin against Christ. [13] Therefore, if food causes my brother to stumble, I will never eat meat again, so that I may not cause my brother to fall.

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1 Corinthians 8

8:1-6

What did the words “now concerning” mean?

[8:1]

Paul used the words “now concerning” to tell people he was going to write about something different (see: 1 Corinthians 7:1). Some scholars think he was writing about this new idea because the Corinthians had previously written him previously about this idea (see: 1 Corinthians 7:1). Other scholars do not think that the Corinthian church mentioned this idea in their letter to Paul.

What was food offered to idols?

[8:1]

See: Idolatry (Idol)

How do all Christians “have knowledge”?

[8:1]

Jesus came to the earth and taught people many new things about God. These were truths about how God was going to save people. However, people did not know about what God would do to save people before Jesus came to the earth. Paul also said that knowledge alone “puffs”(φυσιόω/g5448). That is, it can make people feel proud of what they know.

See: Save (Salvation, Saved from Sins)

How did Paul talk about “love”?

[8:1]

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When Paul talked about “love”(ἀγάπη/g0026), he also talked about “edification.” Edification was a word used when talking about building a house. Paul wanted the expression of “love” to be something that helped Christians to do and feel good. He wanted love to “build” people. This is a metaphor. When people loved each other in this way, they did things that made others feel better in some way

See: 1 Corinthians 13:4-8

See: Love; Metaphor

Why did Paul write, “If anyone thinks he knows something, that person does not yet know as he should”?

[8:2]

Paul wrote If anyone thinks he knows something, that person does not yet know as he should.” He wrote about people who thought they knew how to live in the way God wants them to live. However, they did not do these things. That is, if they say they know something about what God wants them to do, but they do not love other people, then they really do not know what God wants them to do.

See: 1 Corinthians 13:12

How was someone known by God?

[8:3]

God truly knows every person because he created all people. Here Paul wrote about God knowing the Christian, By this he meant something very special. Some scholars think that when Paul wrote that God knew the Christian, he meant that God had a special relationship with the Christian. He told the Christian more about Himself. Other scholars think that when Paul wrote that God knew the Christian, he meant that God was at peace with the Christian. Of course, the Christian was also at peace with God.

How was an idol “nothing”?

[8:4]

Paul said that an idol was nothing. In other words, an idol is not real. Even though some people worshipped things that other people created, there was only one God. There were not many gods. This was why Paul said that these idols were “so-called gods.” They were not gods at all, even though some people believed in them. There is only one God.

Advice to translators: Something that was not real never existed or lived.

See: Idolatry (Idol); Worship; False gods

How do all things exist through Jesus?

[8:6]

Paul wrote that through Jesus, “all things exists and through whom we exist.” He wanted people to know that Jesus created everything. He also kept everything alive (see: John 1:1-3; Colossians 1:15-17). If Jesus wanted everything to stop existing, everything would stop existing. That is, if Jesus did not want anything in the universe, then there would not be anything in the universe.

8:7-13

What knowledge was not in everyone?

[8:7]

Paul wrote about a certain knowledge that not every Christian had. When Paul wrote this, he wanted people to know that there were certain Christians in Corinth who did not know what to do about eating food which had previously been offered to idols. Perhaps these Christians had just recently believed in Jesus. Or, maybe these Christians had not not been taught about these things.

See: Idolatry (Idol)

How was someone's conscience corrupted?

[8:7]

Paul wrote about someone's conscience being "corrupted"(μολύνω/g3435), or being made unclean. When certain Corinthian Christians ate food offered to idols, they did not do anything wrong. They knew the idols were not real. However, there were other Christians in Corinth who still believed idols were real. These Christians thought that eating this type of food was doing something wrong. Paul wanted people to be careful about what they eat. If they ate certain foods that made other Christians think they were doing something evil, then they should not eat these things

Advice to translators: Something that was not real never existed or lived.

See: Conscience; Clean and Unclean; Idolatry (Idol); Sin

Who was the weaker brother?

[8:9, 8:10]

Paul wrote about a weaker brother. This was a metaphor. He was writing about a certain type of Christians. Certain Christians were strong because they obeyed God more than other Christians. They often would not sin when they were tempted. However, in Corinth there were other Christians who did not obey God as often as these stronger Chrsitians. When these weaker Christians were tempted, they sinned more. Paul wanted the stronger Chrsitians to help the weaker Christians to do things that honored God.

See: Family of God; Metaphor; Sin; Tempt (Temptation)

How was a Christian destroyed?

[8:11]

When certain Christians ate food offered to idols, it dishonored God. When this happened, they could no longer tell other people about Jesus in the same way. People could not learn how to live in a way that honors God and believe in Jesus because these Christians were sinning.

See: Idolatry (Idol); Sin

What did Paul teach the Corinthians about eating meat?

[8:12]

Paul wrote that he did not want other Christians to stumble. He did not want to do anything that caused other Christians to do something that dishonored God. Instead, he would rather not eat any meat than to possibly cause another Christian to sin.

See: Walk; Sin

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1 Corinthians 8:1

food sacrificed to idols

Gentile worshipers would offer grain, fish, fowl, or meat to their gods. The priest would burn a portion of it on the altar. Paul is speaking of the portion the priest would give back for the worshiper to eat or sell in the market.

Knowledge puffs up

"Knowledge makes people proud" or "People who think that they know a lot become proud"

but love builds up

"but when we love people, we build them up"

love builds up

"love strengthens people" or "when we love people, we strengthen them"

1 Corinthians 8:2

thinks he knows something,

"believes he knows everything about something,"

1 Corinthians 8:3

that person is known by him

"God knows that person"

1 Corinthians 8:4

We know that an idol in this world is nothing and that there is no God but one

"We all know, as you yourselves like to say, that an idol in this world has no power and that there is no God but one". "We" here refers to all believers and includes Paul's audience.

1 Corinthians 8:5

so-called gods,

"things that people call gods,"

many "gods" and many "lords"

Paul does not believe that many gods and many lords exist, but he recognizes that the pagans believe they do.

1 Corinthians 8:6

yet for us there is only one God

"yet we know that there is only one God"

1 Corinthians 8:7

everyone ... some

"all people ... some people who are now Christians". Paul is speaking here of "weak" brothers, people who cannot separate food sacrificed to idols from the worship of those idols.

defiled

ruined or harmed, especially as regards the person's relationship with God

1 Corinthians 8:8

food will not present us to God

"food does not give us favor with God" or "the food we eat does not make God pleased with us"

We are not worse if we do not eat, nor better if we do eat it

"Some people might think that if we do not eat some things, God will love us less. But they are wrong. Those who think that God will love us more if we do eat those things are also wrong"

1 Corinthians 8:9

someone who is weak

believers not strong in their faith (see verse 7)

1 Corinthians 8:10

sees you, who have

Paul is speaking to the Corinthians as if they were one person, so these words are singular.

his ... conscience

what he understands to be right and wrong

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emboldened to eat

"encouraged to eat"

1 Corinthians 8:11

the weaker one ... is destroyed

The brother or sister who is not strong in his or her faith will sin.

1 Corinthians 8:13

Therefore

"Because what I have just said is true"

if food causes

"if by eating I cause" or "if I, because of what I eat, cause"

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Chapter 9

[1] Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? [2] If I am not an apostle to others, at least I am to you. For you are the seal of my apostleship in the Lord.

[3] This is my defense to those who examine me: [4] Do we not have the right to eat and drink? [5] Do we not have the right to take along a wife who is a believer, as do the rest of the apostles, and the brothers of the Lord, and Cephas? [6] Or do only I and Barnabas not have the right to not work at a trade?
[7] Who serves as a soldier at his own expense? Who plants a vineyard and does not eat its fruit? Or who shepherds a flock and does not drink milk from it? [8] Do I say these things based on human authority? Does not the law also say this?
[9] For it is written in the law of Moses, "Do not put a muzzle on an ox when it is threshing the grain." Is it really the oxen that God cares about? [10] Is he not speaking about us? It was written for us, because the one who plows should plow in hope, and the one who threshes should thresh in the hope of sharing in the harvest. [11] If we sowed spiritual things among you, is it too much for us to reap physical things from you?
[12] If others exercised this right from you, do we not have even more? But we did not claim this right. Instead we endured everything rather than be a hindrance to the gospel of Christ. [13] Do you not know that those who perform sacred duties get their food from the temple? Do you not know that those who serve at the altar share in what is offered on the altar? [14] In the same way, the Lord commanded that those who proclaim the gospel should get their living from the gospel.
[15] But I have not claimed any of these rights. And I do not write this so something might be done for me. It would be better for me to die than—No one will make my boast empty! [16] For if I preach the gospel, I have no reason for boasting, because I must do this. And woe be to me if I do not preach the gospel!
[17] For if I do this willingly, I have a reward. But if not willingly, I still have a stewardship that was entrusted to me.
[18] What then is my reward? That when I preach, I may offer the gospel without charge and so not take full use of my right in the gospel.
[19] For though I am free from all, I became a servant to all, in order that I might win more. [20] To the Jews I became like a Jew, in order to win Jews. To those under the law, I became like one under the law in order to win those under the law. I did this even though I myself was not under the law. [1]
[21] To those outside the law, I became like one outside the law, although I was not outside the law of God myself, but under the law of Christ. I did this so that I may win those outside the law. [22] To the weak I became weak, so that I may win the weak. I have become all things to all people, so that I may by all means save some. [23] I do all things for the gospel's sake, so that I may participate in its blessings.
[24] Do you not know that in a race all the runners run the race, but that only one receives the prize? So run to win the prize. [25] Every athlete exercises self-control in all things. They do it to receive a wreath that is perishable, but we do it to receive one that is imperishable. [26] Therefore this is how I run, as not without purpose; this is how I box, not as one beating the air. [27] But I subdue my body and make it a slave, so that after I have preached to others, I myself may not be disqualified.

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[1] The ULB has: I did this even though I myself was not under the law . A few important and ancient Greek copies, with other ancient translations, leave this sentence out.

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1 Corinthians 9

9:1-27

How did Paul expect people to answer his questions?

[9:1]

Paul asked four questions in these verses. He expected the Corinthians to answer “yes” to all of these questions.

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How was Paul free?

[9:1]

Paul wrote to the Corinthian Christians that he was free. As a Christian, he did not need to follow the Law of Moses.

See: Law of Moses

When did Paul see Jesus?

[9:1]

Paul wrote that he had seen Jesus. When Paul was saying that he saw Jesus after Jesus was resurrected

See: Acts 9:1-6

See: Resurrect (Resurrection)

Why did Paul write about being an apostle?

[9:1]

Scholars think that someone told the Corinthian Christians that Paul was not an apostle. However, the Corinthian Christians knew that Paul was an apostle. This was because Paul had helped to start the church in Corinth. The church in Corinth proved that Paul was an apostle.

See: Apostle; Church

How did Paul defend that he was an apostle?

[9:3]

In ancient times, people gave money to teachers who taught about God and the world. However, Paul worked and never asked for money for himself. He did this so that people would pay attention to the things he said. He did not want to preach the gospel and ask for money. Perhaps some people thought he was not an apostle or teacher because he did not ask for money. When Paul wrote about eating and drinking, he was writing about receiving money so that he might eat and drink. He had the same rights that every apostle had. God gave the apostles those rights

See: Preach (Preacher); Gospel; Apostle

When Paul wrote “we,” who was he talking about?

[9:4]

When Paul wrote “we,” he meant Barnabas and himself.

Why did Paul write about the Law of Moses?

[9:9]

According to the Law of Moses, God wanted people to care for the ox who served them. In the same way, God wanted people to care for those who preached and taught the Gospel to them. Paul also wrote about people plowing (see: 1 Corinthians 9:10). This is a metaphor. He was speaking about the ways people served God.

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Paul wrote about planting spiritual things and harvesting material things. This was also a metaphor. He wanted to remind people that God did not think it was wrong for Paul to expect people to help him by giving him food, a place to live, or money.

See: Deuteronomy 25:4

See: Law of Moses; Metaphor

Why did Paul not want help from the Corinthians?

[9:12]

Paul had the right for the Corinthians to give him money. This is because he earned this money by teaching them. However, Paul did not want anything from them. Paul only wanted people to think about the gospel and believe in Jesus. He did not want people to think he was teaching them just so that he could get money. The only reason he taught them was this. He taught them so they could believe the gospel and be at peace with God.

See: Gospel

Why did Paul write about the people who served in the temple?

[9:13]

In ancient Israel, people provided for the priests who served them in the temple. God wanted this to happen. In the same way, Paul wrote that God wanted people to provide for those people who preached and taught the gospel to other people about Jesus (see: Matthew 10:10; Luke 10:7). God wanted his preachers and teachers to be able to focus on serving Jesus.

See: Priest (Priesthood) ; Temple; Preach (Preacher); Gospel

Why did Paul write about boasting?

[9:15, 9:16]

Paul did not want people to say that he told people about Jesus just so he could get money. Instead, he wanted people to know that he trusted in God to provide him everything he needed. Paul preached the gospel to obey God. This was the only reason he preached the Gospel. If he did not preach the gospel, then God would punish him (see: 1 Corinthians 9:16). However, if he chose to preach the gospel then he would have a “reward” (See: I Corinthians 9:16).

See: Preach (Preacher); Gospel; Woe; Reward; Punish (Punishment)

What was the responsibility entrusted to Paul?

[9:17]

God entrusted Paul to help the Corinthian Christians to live in a way that honors God. Scholars also think God wanted Paul to help them to do this.

How was Paul someone who was both free and a servant?

[9:19]

Paul was free and a servant. Some scholars think Paul meant he was free from the Law of Moses. He did not need to try to obey the Law of Moses. However, he served other people. This honored God. Fewer scholars think Paul wanted people to know that he did not serve a certain group of Christians.

See: Law of Moses

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How did Paul win more?

[9:19]

Paul wrote about winning more people. This was a metaphor. He was writing about having more people come to believe in Jesus.

See: Metaphor

How did Paul become like a Jew to the Jews?

[9:20]

Paul wanted to tell the Jews about the gospel. He did not want to do anything that might prevent the Jews from believing in Jesus. When it was possible, he did the same things the Jews did when he was near the Jews. Paul did not do these things to obey the Law of Moses. However, he did many things the Law of Moses said to do. This was so that he would not offend the Jews. He wanted Jews to hear about Jesus.

See: Law of Moses

How did Paul become like one under the law?

[9:20]

When Paul wrote about becoming like one under the law, some scholars think he was writing about the Jews. They were under the Law of Moses. Other scholars think Paul wrote about those under the law of Moses, but were not born Jews.

See: Law of Moses

What did Paul write in 9:20?

[9:20]

Scholars think Paul wrote the words in verse 20. Some ancient copies of the Greek New Testament have the words “I did this even though I myself was not under the law.” Fewer ancient manuscripts do not have these words.

See: Differences in the Ancient Copies of the Bible)

Who were those outside of the law?

[9:21]

When Paul wrote about those outside of the law, he was writing about Gentiles. Gentiles did not follow the Law of Moses.

See: Law of Moses; Gentile

How did Paul become like one outside of the law?

[9:21]

Paul wrote that in order to present the gospel to the Gentiles, he refused to do anything that might prevent the Gentiles from believing in Jesus. He did not do the things written about in the Law of Moses because he did not want the Gentiles to think they needed to follow the Law of Moses to be at peace with God. He wanted Gentiles to hear about Jesus.

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See: Law of Moses; Gentile

What law did Paul follow?

[9:21]

Paul did not try to obey the Law of Moses. However, he did try to obey God. This he called the law of God and the law of Christ. The law of Christ referred to the command to love God with all one's heart and to love other people.

See: Mark 12:28-31; Galatians 6:2

See: Law of Moses; Gentile

How did Paul win those outside of the law?

[9:21]

Paul wrote about winning those outside of the law. This was a metaphor. He was writing about having the Gentiles believe in Jesus.

See: Law of Moses; Metaphor

How did Paul become weak to those who were weak?

[9:22]

Paul wrote that he became weak to those who are weak. Scholars do not know why these people were weak. They had a weak conscience. Paul did not want to do anything that got in the way of them believing in Jesus.

See: 1 Corinthians 8:9-12

See: Conscience

Why did Paul become all things to all people?

[9:22]

Paul wrote that he became all things to all people. Paul did not want to do anything that got in the way of anyone believing in Jesus. This did not mean that Paul would do things that dishonored God. However, there were many things Paul would do to serve people so they would not reject the gospel because of something Paul did.

See: Gospel

How did Paul participate in the blessings of the gospel?

[9:23]

Everything Paul did was so that people could believe the gospel. He also did not want them to be distracted by the things he did. He wanted them to hear the gospel. He wanted to share with them in the blessings of the gospel. That is, he wanted to share with them in salvation and the promise of eternal life. Paul wanted to participate in the blessings of the gospel along with all those who believed in Jesus.

See: Gospel; Bless (Blessing); Save (Salvation, Saved from Sins); Eternal Life

Why did Paul write about an athlete?

[9:24, 9:25, 9:26]

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Paul wrote about an athlete running a race. This was a metaphor. He was writing about himself. He obeyed God to receive a prize. An athlete did things to prepare for his race. He trained. In the same way, Paul did things to honor God so that when his life was over, he like an athlete would be rewarded. An athlete might win a prize that would fade and perish, Paul's reward would be different. He would one day receive a reward that would never fade away.

Paul said he did not train as if he had no plan. Like a good athlete, he too had a plan. He planned to do things that honored God. When he told other people about Jesus, they would know that he lived in a way that honored God.The people would know that he did the things he taught other people to do. Because of this, people would be more willing to listen to him preach the gospel

See: Metaphor; Reward; Preach (Preacher); Gospel

How will Paul be disqualified?

[9:27]

Paul wrote about being disqualified. When an athlete ran a race in the wrong way, he was disqualified. He did not receive any prize. This was a metaphor. Paul wanted to be able to receive a prize. Some scholars think Paul was writing about getting to live with God in heaven forever. Other scholars think Paul was talking about some reward for living in a way that honored God.

See: Metaphor; Heaven; Reward

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1 Corinthians 9:1

Am I not free?

"I am a free person." Paul explains how he uses the liberty he has in Christ.

Am I not an apostle?

"I am an apostle."

Have I not seen Jesus our Lord?

"I have seen Jesus our Lord."

Are you not my work in the Lord?

"You believe in Christ because I have worked the way the Lord wants me to."

my work

"the result of the work that I have done"

1 Corinthians 9:2

you are the seal of my apostleship in the Lord

"you are evidence I can use to prove that the Lord has chosen me to be an apostle"

1 Corinthians 9:3

This is my defense ... me:

Possible meanings are 1) the words that follow are Paul's defense or 2) the words in verses 1 and 2 are Paul's defense.

1 Corinthians 9:4

Do we not have the right to eat and drink?

"We have the right to receive food and drink from the churches."

we

Here "we" refers to Paul and Barnabas.

1 Corinthians 9:5

Do we not have the right ... Cephas?

"We certainly have the right ... Cephas."

a wife who is a believer

"a believing wife" or "a Christian wife"

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1 Corinthians 9:6

Or do only I and Barnabas not have the right to not work at a trade?

"You seem to think that Barnabas and I are the only apostles who have no authority to not work at a trade"

not have the right to not work at a trade

"have to work at a trade" or "have to have another job"

1 Corinthians 9:7

Who serves as a soldier at his own expense?

"We all know that no soldier has to buy his own supplies." or "We all know that every soldier receives his supplies from the government."

Who plants a vineyard and does not eat its fruit?

"We all know that the one who plants a vineyard will be allowed to eat its fruit."

Or who shepherds a flock and does not drink milk from it?

"We all know that those who shepherd flocks may drink milk from the flocks"

1 Corinthians 9:8

Do I say these things based on human authority? Does not the law also say this?

"I am not saying these things based on human authority. The law also says this."

1 Corinthians 9:9

Is it really the oxen that God cares about?

"God does not only care about the oxen."

1 Corinthians 9:10

Is he not speaking about us?

"Instead, God was certainly speaking about us."

should plow in hope

"should plow, expecting to receive something for his work" or "should plow, expecting to share in the harvest"

should thresh in the hope of sharing in the harvest

"should thresh, expecting to share in the harvest"

1 Corinthians 9:11

If we sowed spiritual things among you, is it too much for us to reap physical things from you?

"If we taught you about Christ and spiritual truths, is it too much for us to receive money from you for our work?

is it too much for us to reap physical things from you?

"then it should not be too much for us to reap physical things from you."

1 Corinthians 9:12

If others exercised ... you, do we not have even more?

"Since others exercised ... you, then we have that right even more."

others

other workers of the gospel

be a hindrance to

"be a burden to" or "stop the spread of"

1 Corinthians 9:13

Do you not know that those who perform sacred duties get their food from the temple?

"I want to remind you that those who perform sacred duties get their food from the temple."

perform sacred duties

"perform sacred duties in the temple" or "work in the temple"

Do you not know that those who serve at the altar share in what is offered on the altar?

"I want to remind you that those who serve at the altar get some of the foods and meat that people offer on the altar."

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1 Corinthians 9:14

get their living from the gospel

"receive their food and other things they need from those to whom they teach the good news," or "receive their food and other things they need because they work to tell the good news."

1 Corinthians 9:15

these rights

"these things that I deserve"

so something might be done for me

"so you will do something for me"

It would be better for me to die than—No one will make my boast empty!

"I would rather die than to have someone deprive me of this boast."

make my boast empty

"take away this opportunity I have to boast" or "make it so I have nothing to boast about"

1 Corinthians 9:16

I must do this.

"I must preach the gospel."

woe be to me if

"may I suffer misfortune if"

1 Corinthians 9:17

if I do this willingly

"if I preach willingly" or "if I preach because I want to"

But if not willingly

"But if I do this even though I do not want to".

I still have a stewardship that was entrusted to me

"I still must complete this work that God entrusted to me" or "I still must do this work that God gave me to complete"

1 Corinthians 9:18

What then is my reward?

"This is my reward."

That when I preach, I may offer the gospel without charge

"My reward for preaching is that I can preach the gospel without receiving payment"

so not take full use of my right in the gospel

"so not ask people to support me as I travel and preach"

1 Corinthians 9:19

I am free from all

"Though I am not obligated to anyone"

I became a servant to all

"I became like a servant to all" or "I became willing to serve all"

win more

"help others trust in Christ"

1 Corinthians 9:20

I became like a Jew

"I acted like a Jew" or "I practiced Jewish customs". This passage is important because Paul "contextualizes" ministering the gospel (the gospel stays the same) to different audiences. The translator should take extra care to preserve aspects of this "contextualization".

I became like one under the law

"I became like one committed to following the demands of the Jewish leadership, accepting their understanding of the Jewish scriptures"

1 Corinthians 9:21

To those outside the law, I became like one outside the law

"To Gentiles, who are not obligated to follow the law of Moses, I became like them"

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although I was not outside the law of God myself, but under the law of Christ

"although I was not one of those who is not obligated to obey the law of God, but I was obligated to obey the law of Christ"

1 Corinthians 9:24

Do you not know that in a race all the runners run the race, but that only one receives the prize?

"Let me remind you that although all runners run the race, only one runner receives the prize."

run the race

As in a race, the Christian life and work require strict discipline on the part of the runner and the Christian.

1 Corinthians 9:25

a wreath that is perishable ... one that is imperishable

Wreaths were given as prizes to athletes. Paul speaks of eternal life as if it were a wreath that would never dry up.

1 Corinthians 9:26

run ... box

These both refer to living the Christian life and serving God by working as hard as one can to succeed.

run, as not without purpose

"run: with purpose"

box

to beat another person with the fists in a sporting contest

1 Corinthians 9:27

I myself may not be disqualified

"the judge will not disqualify me" or "God will not say that I have failed to obey the rules"

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Chapter 10

[1] I do not want you to be uninformed, brothers, that our fathers were all under the cloud and all passed through
the sea. [2] All were baptized into Moses in the cloud and in the sea, [3] and all ate the same spiritual food. [4] All drank
the same spiritual drink. For they drank from a spiritual rock that followed them, and that rock was Christ.

[5] But God was not well pleased with most of them, and their corpses were scattered about in the wilderness. [6]
Now these things were examples for us, so we would not be those who lust for evil things as they lusted.
[7] Do not be idolaters, as some of them were. This is as it is written: "The people sat down to eat and drink, and
rose up to play." [8] Let us not commit sexual immorality, as many of them did. In one day, twenty-three thousand
people died because of it.
[9] Neither let us put Christ to the test, as many of them tested him and were destroyed by snakes. [10] Also do not
grumble, as many of them did and were destroyed by an angel of death.
[11] Now these things happened to them as examples for us. They were written for our instruction—for us on whom
the end of the ages has come. [12] Therefore let anyone who thinks he stands be careful that he does not fall. [13] No
temptation has overtaken you that is not common to all humanity. Instead, God is faithful. He will not let you be
tempted beyond your ability. With the temptation he will also provide the way of escape, so that you may be able
to endure it.

[14] Therefore, my beloved ones, run away from idolatry. [15] I speak to you as people who have understanding, so you
may judge what I say. [16] The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that
we break, is it not a sharing in the body of Christ? [17] Because there is one loaf of bread, we who are many are one
body. We all take of one loaf of bread together.
[18] Look at the Israel that is according to the flesh. Are not those who eat the sacrifices participants in the altar? [19]
What am I saying then? That an idol is anything? Or that food sacrificed to an idol is anything?
[20] But I say about the things they sacrifice, that they offer these things to demons and not to God. I do not want you
to be participants with demons! [21] You cannot drink the cup of the Lord and the cup of demons. You cannot
participate at the table of the Lord and the table of demons. [22] Or do we provoke the Lord to jealousy? Are we
stronger than he is?

[23] "Everything is lawful," but not everything is profitable. "Everything is lawful," but not everything builds people
up. [24] No one should seek his own good. Instead, each one should seek the good of his neighbor.
[25] Eat everything sold in the market without asking questions of conscience. [26] For "the earth is the Lord's, and the
fullness of it." [27] If an unbeliever invites you to eat a meal, and you wish to go, eat whatever is set before you
without asking questions of conscience.
[28] But if someone says to you, "This has been offered in sacrifice," then do not eat it, both for the sake of the one
who informed you, and for the sake of conscience— [1] [29] the conscience of the other man, I mean, and not yours.
For why should my freedom be judged by another's conscience? [30] If I partake of the meal with gratitude, why am
I being insulted for that for which I gave thanks?
[31] Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. [32] Be blameless both to Jews
and to Greeks, and to the church of God. [33] In the same way I try to please all people in all things. I do not seek my
benefit, but that of the many. I do this so that they may be saved.

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[1] Some ancient copies of the Greek text add, For the earth and everything in it belong to the Lord . But the best ancient copies of the Greek text do not have this. Many scholars see this addition as a duplication of verse 26.

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1 Corinthians 10

10:1-13

How were their fathers under the cloud?

[10:1]

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Paul wrote about the history of some of the Jewish Corinthian Christians. He wanted to remind them of the dangers of disobeying God. Their Jewish ancestors had escaped their Egyptian enemies. At that time, God went before them and helped them pass through the Red Sea on dry land. Then God continued to lead the Israelites through the wilderness by appearing as a cloud.

See: Exodus 13-14

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

See Map: Egypt; Red Sea

How were people baptized into Moses?

[10:2]

Paul wrote that the Israelites committed themselves to being led by Moses. Scholars think that because the Israelites passed through the sea with Moses, they were joined to Moses in some way.

See: Baptize (Baptism)

What food did people eat?

[10:3]

Paul wrote about people eating spiritual food. This is a metaphor. He was talking about the time when the ancient Jews wandered in the wilderness. This happened right after they had been led by God and Moses out of Egypt. God though a miracle gave them food from heaven to eat. Jesus also called himself “the bread from heaven (see: John 6:51).

See: Spirit (Spiritual); Metaphor; Miracle; Heaven

See Map: Egypt

What did people drink?

[10:4]

Paul wrote about the ancient Jews wandering in the wilderness after they left Egypt. The Jewish people became very thirsty as they walked through the wilderness (see: Exodus 17:6)). Paul wrote how it was Jesus who gave them water. According to Paul, Jesus did more than give water to these people. Jesus also gave the people spiritual water. This is a metaphor. The Corinthians need Jesus like the ancient Israelites needed wanted while walking in hot desert. He gave life to the Coritnthian Christians.

See: Metaphor; Spirit (Spiritual)

See Map: Egypt

Why were their corpses scattered in the wilderness?

[10:5]

Paul wrote about dead bodies being scattered in the wilderness. Some time after God brought the Israelites out of Egypt, some people chose not to trust God. They did not obey God and were punished and many people died. God did not allow them to enter into the Promised Land.

See: Exodus 32; Hebrews 3:7-19

See: Canaan (Promised Land); Punish (Punishment)

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See Map: Egypt

What lessons were the Jews to learn from the ancient Israelites?

[10:6]

The Israelites tested God. They complained to God even though God did great things for them. They rejected God. Paul wanted the Corinthian Christians to learn from the things the Israelites did wrong. They should not sin in the same way the Israelites did. Paul wrote that the Corinthian Christians should not worship idols and commit sexual immorality. In Corinth, the worship of idols and committing sexual immorality often happened together .

See: Numbers 21

See: Sexual Immorality; Test; Sin; Idolatry (Idol); Worship

Where was it written, “the people sat down to eat and drink, and rose to play”?

[10:7]

See: Exodus 32:6

How did 23000 people died in one day?

[10:8]

During the wilderness wanderings, many people worshipped idols and were sexually immoral. God punished 23000 people one day. God punished them and they died.

See: Numbers 25

See: Sexual Immorality; Idolatry (Idol); Punish (Punishment)

How were people destroyed by snakes?

[10:9]

See: Numbers 21:6

What was an angel of death?

[10:10]

Paul wrote about an angel of death. God sent an angel to punish the people and they died.

See: Angel

How had the end of the ages come?

[10:11]

Paul said that the end of the age had come. That is, God began doing something new. He began expecting different things from people.This end of the age came right at the time Jesus died and was resurrected.

See: Resurrect (Resurrection)

How does someone fall?

[10:12]

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See: Walk; Fall (Fall Away, Stand)

What did Paul teach about temptation?

[10:13]

Paul said Christians were tempted, but this was not something new. When Christians were tempted, it was helpful for them to know that they were not alone. Other Christians were also tempted, too. God was able to keep all Christans from sinning when they were tempted. God would not allow Christians to be tempted in ways they could not overcome it.That is, a Christian is always able to not sin. God would not allow Christians to be tempted too much. God would also give Christians many ways to overcome their temptation.

See: Tempt (Temptation); Sin

Advice to translators: When someone overcomes a temptation, they are tempted but they do not sin.

10:14-22

How does someone run away from idolatry?

[10:14]

Paul wrote that he wanted the Corinthian Christains to avoid worshiping idols. To make his point stronger, he wrote that the Corinthian Christians should run away from idolatry. This was a metaphor.

See: Worship; Idolatry (Idol); Metaphor

What was the cup of blessing?

[10:16]

When Paul wrote about the cup of blessing, he wrote about the Corinthian Christians drank when they celebrated the Lord's supper.

See: Lord's Supper

What was the bread they broke?

[10:16]

When Paul wrote about the bread they broke, he was speaking about the bread the Corinthians ate when they celebrated the Lord's supper.

See: Lord's Supper

How did Christians share in the body of Christ?

[10:16]

Paul wrote that when Corinthian Christians celebrated the Lord's supper, they were joining together with other Chrsitians who did the same thing. All Christians were called the body of Christ.

See: Lord's Supper; Body of Christ

Who was Israel according to the flesh?

[10:18]

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When Paul wrote about Israel “according to the flesh,” he was writing about people who were born Jews. He was not speaking about the Jews who became Christians.

See: Philippians 3:3

What did Paul teach about eating food offered to idols?

[10:19]

See: Idolatry (Idol)

What were the cup and the table of demons?

[10:21]

Paul wrote about the cup of the Lord and the table of demons. This was a metaphor. The cup and the table were part of the Lord’s supper for Christians. Paul wrote that people cannot worship idols or demons and also worship God at the same time.

See: Metaphor; Lord's Supper; Idolatry (Idol); Demon; Worship

10:22-33

How was everything lawful?

[10:23]

Paul wrote that everything was lawful. He wanted people to know that it was not evil to eat foods that were once forbidden by the Law of Moses. Christians could eat any type of food, as long as it was not eaten as part of worshipping an idol.

See: Law of Moses; Idolatry (Idol)

Why was eating certain things not profitable?

[10:27, 10:28]

Paul wrote that Corinthian Christians could eat any kind of food they chose. However, Paul also wrote that there were times when it was wrong for the Corinthian Christians to eat certain foods. He did not want Christians to eat certain foods if it cause other Chrsitians to think the wrong things about God. He did not want what they ate to hurt other Christians or cause them to sin.

See: Idolatry (Idol); Sin

What was a conscience?

[10:27, 10:28]

See: Conscience

Why were Christians not supposed to eat food offered to idols?

[10:28]

See: Idolatry (Idol)

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What words did Paul write in verse 28?

[10:28]

Some of the ancient copies of the Greek New Testament contain the words, “For the earth and everything in it belongs to the Lord.” More and older ancient copies of the Greek New Testament do not have these words. Scholars do not think Paul wrote these words.

See: Differences in the Ancient Copies of the Bible)

Why should Christians think about other people’s consciences?

[10:29]

Paul wrote that when the Corinthian Christians ate with other people, they needed to think about what other people felt was right or wrong about food. The Corinthian Christians were to think about those around them. Did those around them think it was right or wrong to eat certain foods? Would the non-eating Christian think that the Christian was doing something that dishonored God if they ate a certain food?

See: Conscience

What is the glory of God?

[10:31]

See: Glory (Glorify)

How was someone blameless?

[10:32]

See: Blameless

How did Paul want people to be saved?

[10:33]

See: Save (Salvation, Saved from Sins)

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1 Corinthians 10:1

our fathers

"our ancestors". Paul is referring to the time of Moses in the book of Exodus when Israel fled through the Red Sea as the Egyptian army pursued them. Paul means that all Christians are spiritual descendants of Israel.

were all under the cloud

"were all led by God who was in the cloud"

passed through the sea

This sea is known by two names, the Red Sea and the Sea of Reeds.

passed through

"walked through" or "traveled through"

1 Corinthians 10:2

All were baptized into Moses in the cloud and in the sea

"It was like all of them received baptism when they followed Moses across the sea as God led them in the cloud"

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1 Corinthians 10:3

all ate the same spiritual food

"All ate the same food that God supernaturally provided from heaven"

1 Corinthians 10:4

drank the same spiritual drink ... spiritual rock

"drank the same water that God supernaturally caused to come out of the rock ... supernatural rock"

that rock was Christ

"it was Christ who worked through that rock"

1 Corinthians 10:5

most of them

"most of the Israelite fathers" or "most of our ancestors"

their corpses were scattered about

"God scattered their dead bodies around" or "God killed them and scattered their bodies"

in the wilderness

the desert land between Egypt and Israel through which the Israelites wandered for 40 years

1 Corinthians 10:7

idolaters

people who worship idols

sat down to eat and drink

"sat down to eat a meal"

play

Paul is quoting from Exodus 32:4,6 and 19. His readers would have understood the people were worshiping an idol by singing, dancing and engaging in sexual activities.

1 Corinthians 10:8

In one day, twenty-three thousand people died

"God killed 23,000 people in one day"

because of it

"because they committed those unlawful sexual acts."

1 Corinthians 10:9

as many of them tested him

"as many of them did"

tested him and were destroyed by snakes

"tested him. As a result, snakes destroyed them"

1 Corinthians 10:10

did and were destroyed by an angel of death

"did. As a result, an angel of death destroyed them"

1 Corinthians 10:11

these things happened to them

"God punished our ancestors"

examples for us

Here "us" refers to all believers.

the end of the ages

"the last days"

1 Corinthians 10:12

does not fall

does not sin or reject God

1 Corinthians 10:13

No temptation has overtaken you that is not common to all humanity

"The temptations that affect you are temptations that all people experience"

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He will not let you be tempted beyond your ability

"He will only allow you to be tempted in ways that you are strong enough to resist"

will not let you be tempted

"will not allow anyone to tempt you"

1 Corinthians 10:14

run away from idolatry

"do all you can to get away from worshiping idols"

1 Corinthians 10:16

The cup of blessing

Paul is speaking of God's blessing like the cup used in the Lord's Supper, which represents the blood and body of Christ.

that we bless

"for which we thank God"

is it not a sharing in the blood of Christ?

"we share in the blood of Christ.". Paul is reminding the Corinthians that the cup of wine we share symbolically represents us sharing in the blood of Christ.

The bread that we break, is it not a sharing in the body of Christ?

"We share in the body of Christ when we share bread."

a sharing in

"taking part in" or "equally participating with others in"

1 Corinthians 10:18

the Israel that is according to the flesh

"the natural Israel" or "the physical Israel" or "the people of Israel"

Are not those who eat the sacrifices participants in the altar?

"Those who eat the sacrifices share in the activities and the blessings of the altar."

1 Corinthians 10:19

What am I saying then? That an idol is anything? Or that food sacrificed to an idol is anything?

"I am not saying that an idol is a real god or that food that has been sacrificed to idols has any power." or "What am I saying then? Am I saying that an idol is anything? Or am I saying that food sacrificed to an idol is anything?"

1 Corinthians 10:20

the things they sacrifice

"the things that the Gentile pagans sacrifice"

1 Corinthians 10:21

You cannot drink the cup of the Lord and the cup of demons

"You cannot be united to the Lord by drinking from his cup and also be united to demons by drinking from their cup"

You cannot drink the cup

"You cannot drink from the cup" or "You cannot drink the wine from the cup". This refers to the cup of wine that people drink from when celebrating the Lord's supper.

the cup of demons

This refers to anything people might drink during a meal dedicated to demons.

You cannot participate at the table of the Lord and the table of demons

"You cannot eat together at the table of the Lord and at the table of demons" or "You cannot join in eating to honor the Lord and join in eating to honor demons"

1 Corinthians 10:22

Or do we provoke the Lord to jealousy?

"Surely you do not want to provoke the Lord to jealousy."

provoke

to anger or irritate

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Are we stronger than he is?

"You are not stronger than he is."

1 Corinthians 10:23

Everything is lawful

"People say, 'I am allowed to do anything'" or "I am allowed to do anything." See 1 Corinthians 6:12.

not everything is profitable

"some things are not profitable" or "some things do not help people"

not everything builds people up

"not everything strengthens people" or "some things do not strengthen people"

1 Corinthians 10:25

Eat everything sold in the market

"You may eat anything sold in the market."

without asking questions of conscience

"without asking questions that could make the conscience feel guilty" or "without asking questions about whether it is sinful to eat it". Paul discusses meat offered to idols. If someone tells you it has been offered to idols, don't eat it for the sake of that person. Do not offend anyone but seek to save them instead.

1 Corinthians 10:26

and the fullness of it

"and everything in it." By saying that everything on the earth belongs to the Lord; Paul shows that even meat at the market, that was offered to idols, belongs to the Lord. See Psalm 24:1 and Psalm 50:12.

1 Corinthians 10:28

This has been offered in sacrifice

This was the part of the meat that the worshiper was allowed to bring home after killing an animal as a sacrifice to an idol.

for the sake of the one who informed you

"for the good of the one who informed you"

and for the sake of conscience

"and because of conscience" or "and in order not to cause concerns about whether or not it is sinful"

1 Corinthians 10:29

For why should my freedom be judged by another's conscience?

"For another person's conscience should not judge my freedom."

my freedom

"my being free" or "what I do because I am free"

1 Corinthians 10:30

If I partake of the meal with gratitude

"If I give thanks to God for the food when I share in the meal"

why am I being insulted for that for which I gave thanks?

"I should not be insulted for that for which I gave thanks." or "People should not insult me for eating food that I have thanked God for."

1 Corinthians 10:32

Be blameless both to Jews and to Greeks, and to the church of God

"Make sure that neither Jews nor Greeks nor the church of God can accuse you of doing wrong"

1 Corinthians 10:33

please all people

"make all people glad"

I do not seek my benefit, but that of the many

"I do not do things I desire for myself, but things that help as many people as possible."

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Chapter 11

[1] Be imitators of me, just as I am an imitator of Christ.

[2] Now I praise you because you remember me in everything. I praise you because you hold firmly to the traditions just as I delivered them to you. [3] Now I want you to understand that Christ is the head of every man, that a man is the head of a woman, and that God is the head of Christ. [4] Any man who prays or prophesies with his head covered dishonors his head.
[5] But any woman who prays or prophesies with her head uncovered dishonors her head. For it is the same thing as if her head were shaved. [6] For if a woman will not cover her head, she should cut her hair short. If it is disgraceful for a woman to have her hair cut off or for her to shave her head, let her cover her head.
[7] For a man should not have his head covered, since he is the image and glory of God. But the woman is the glory of the man. [8] For man was not made from woman. Instead, woman was made from man.
[9] For neither was man created for woman. Instead, woman was created for man. [10] This is why the woman ought to have a symbol of authority on her head, because of the angels.
[11] Nevertheless, in the Lord, the woman is not independent from the man, nor is the man independent from the woman. [12] For as the woman comes from the man, so does the man come from the woman. And all things come from God.
[13] Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? [14] Does not even nature itself teach you that if a man has long hair, it is a dishonor for him? [15] Does not nature teach you that if a woman has long hair, it is her glory? For her hair has been given to her as a covering. [16] But if anyone wants to argue about this, we do not have any other practice, nor do the churches of God.

[17] But in the following instructions, I do not praise you. For when you come together, it is not for the better but for the worse. [18] For in the first place, I hear that when you come together in the church, there are divisions among you, and in part I believe it. [19] For there must also be factions among you, so that those who are approved may become evident among you.
[20] For when you come together, it is not the Lord's Supper that you eat. [21] When you eat, each one eats his own food before the others have their meal. One is hungry, and another becomes drunk. [22] Do you not have houses to eat and to drink in? Do you despise the church of God and humiliate those who have nothing? What should I say to you? Should I praise you? I will not praise you for this!
[23] For I received from the Lord what I also passed on to you, that the Lord Jesus, on the night when he was betrayed, took bread. [24] After he had given thanks, he broke it and said, "This is my body, which is for you. Do this to remember me."
[25] In the same way he took the cup after supper, and he said, "This cup is the new covenant in my blood. Do this as often as you drink it, to remember me." [26] For every time you eat this bread and drink this cup, you proclaim the Lord's death until he comes.
[27] Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and the blood of the Lord. [28] Let a person examine himself first, and in this way let him eat of the bread and drink of the cup. [29] For he who eats and drinks without discerning the body eats and drinks judgment to himself. [30] That is why many among you are weak and ill, and some of you have fallen asleep.
[31] But if we examine ourselves, we will not be judged. [32] But when we are judged by the Lord, we are disciplined, so that we may not be condemned along with the world.
[33] Therefore, my brothers, when you come together to eat, wait for one another. [34] If anyone is hungry, let him eat at home, so that when you come together it will not be for judgment. And about the other things you wrote, I will give instructions when I come.

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1 Corinthians 11

11:1-16

How could someone imitate Paul and Jesus?

[11:1]

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Paul wrote that he wanted people to imitate him in the same way that he imitated Jesus. That is, he wanted people to do the same types of things he did. However, he only wanted people to do the same types of things he did if they were the same types of things Jesus did. He wanted people to do things that honored God.

Why did Paul praise the Corinthians?

[11:2]

When Paul wrote that he praised the Corinthian Christians, he meant that he was thankful for them. He thanked God for them.

The Corinthian Christian "held firmly to the traditions." That is, the Corinthian Christians did the things Paul taught and the same type of things that he did.

See: Praise

Why did Paul write about the "head"?

[11:3]

Paul wrote about the head of someone. This was a metaphor. Some scholars think that the head was someone who led another person. God gave someone permission to lead another other person. Other scholars think the head was the source of something. The head brought life to the other person.

1. Some scholars think Paul taught that Jesus leads every man. Other scholars think Paul taught that Jesus gives a new type of life to people who believe in him.
2. Some scholars think Paul taught that in a Christian home, a man leads his wife and family. Other scholars think Paul taught that women came to life because of man. That is, Eve came from Adam (see: Genesis 1-2).
3. Some scholars think Paul taught that God the Father led Jesus while he was on the earth. Other scholars think Paul taught that God the Father gave life to Jesus after he died.

See: Colossians 1:18

See: Metaphor; Born Again (New Life, Regeneration); God the Father; Roles of Men and Women

Why did Paul write about covering a person's head?

[11:4, 11:5]

Paul wrote that a man who prayed or prophesied with their head "covered" dishonored his head. Some scholars think this was a metaphor. Paul wanted Christians to know that this man dishonored Jesus. Other scholars think this man dishonored himself. These scholars think Paul was writing about a cloth covering. In ancient times, a man covered his head when he prayed. However, Christians did not do this. Perhaps this was something the Jewish leaders taught. However, it was not part of the Law of Moses.

Some scholars think the covering over a woman's head was some form of a cloth covering. Other scholars think Paul was speaking about a woman's hair as her covering (see: 1 Corinthians 11:15). At that time, a woman with short hair did evil things. Therefore a woman who prayed or prophesied must look different from women who do evil things. Other scholars think this woman acted in the same way that men act and made people think she was a man. This dishonored Jesus or her husband.

See: Pray (Prayer); Prophecy (Prophesy) ; Metaphor; Law of Moses

Why did Paul talk about women's hair?

[11:6]

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In ancient Israel, only men had short hair. Woman had long hair. People expected women to have long hair. Some scholars think it was not evil for a woman to have short hair. However, Paul wanted the Corinthian Christians to know that the Christian women in Corinth should not have short hair. Perhaps this was because it made people think that a woman with short hair was a man. This dishonored God. Or perhaps this was because some women with short hair had sex with other women. Therefore, people thought women with short hair practiced sexual immorality.

Scholars also think that women had a hood or shawl on the clothes they wore at this time. This covered their head when they went away from their house.

Christian women had the freedom to do many different things. However, Paul did not want them to do things that made other people think they dishonored God or stopped them from believing in Jesus.

See: Sexual Immorality

How was man the image and the glory of God?

[11:7]

Paul wrote that man was the image and glory of God. He was thinking about Genesis 1:26-27 when he wrote this. Some scholars think that God gave Adam permission to lead Eve. Eve was honored to help Adam in the same way Adam was honored to serve God. Other scholars think that Adam and Eve were both the image and glory of God.

See: Image; Glory (Glorify)

How was a woman made from a man?

[11:8]

Eve was a woman who God made from the rib of a man, Adam. This was what Paul was thinking about when he wrote these words.

See: Genesis 1-2

How was woman created for man?

[11:9]

When God created Eve. She was made to help Adam (see: Genesis 2:18).

See: Roles of Men and Women

Why did Paul write about angels?

[11:10]

Paul wrote that the woman was to have something on her head. This was a symbol showing she submitted to someone. He wrote that this was because of the angels. Some scholars think this was because the angels serve God by serving men in the same way women do. Other scholars think Paul wrote about how the angels see the things people do (see: 1 Corinthians 4:9). Some scholars think that because a woman dishonored God if she worshipped God with her head uncovered. This would even offend the angels.

See: Submit (Submission); Angel

How was someone “in the lord”?

[11:11]

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When Paul wrote, “in the lord,” he was talking about Christians. Christians are joined together in Jesus.

See: In Christ

How were men and women not independent from each other?

[11:11]

Paul wrote that men and women were not independent from one another. Men and women need each other. God made each to serve each other in different ways.

See: Roles of Men and Women

How did men come from a woman?

[11:12]

Paul wrote that a man comes from a woman. A woman gives birth to a man. Paul also said that woman came from man. He was thinking about Eve being made from Adam. All things come from God who makes everything.

How did someone judge for themselves?

[11:13]

Paul wrote “judge for yourself.” He wanted people to think about what he said. He wanted them to make a decision according to what they knew to be right.

Should a woman pray to God with her head uncovered?

[11:13]

Paul asked if a woman should pray to God with her head uncovered. Some scholars think that when Paul lived, people thought it was wrong for a woman to pray in front of other people with her head uncovered. They thought it was wrong for her to do this because they thought she did something God only gave permission for men to do. They thought only men could speak to God by praying or prophesying when they gathered together to worship God.

See: Pray (Prayer); Prophecy (Prophesy) ; Worship

Why was it wrong for a man to have long hair?

[11:14]

When Paul lived, only women had long hair. Some scholars think that when a man had long hair, he looked like a woman. Therefore, it was wrong because it made him look like a woman. If they did this, it dishonored God. Other scholars think men who had sex with other men had long hair. Therefore, people thought men with long hair practiced sexual immorality. At this time, people would have thought the man with long hair was sexually immoral

Paul said this was “by nature.” Some scholars think this was because people thought it was natural for men to have short hair. They were not born in a certain way that they needed to have short hair. However, almost every man had short hair at this time and place.

See: Sexual Immorality

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11:17-34

What happened when the Corinthians Christians gathered together?

[11:17]

Paul said when the Christians in Corinth gathered together, it was not for the better, but for the worse. That is, when they gathered together they did many things that did not honor God.

How were there divisions and factions among the Christians in Corinth?

[11:18, 11:19]

Paul heard that the Christians in Corinth were fighting with one another. They often did this. They formed groups. Paul said this happened so that, “those who are approved may be recognized among you.” When these Christians were divided, it helped people to know who obeyed God and who did not obey God. One group obeyed God, but the other group did not.

What was the Lord’s supper?

[11:20]

See: Lord's Supper

How did the Christians not eat the Lord’s supper?

[11:20]

The Christians in Corinth ate the Lord’s supper in a way that dishonored God. By doing this, Paul said they did not eat the Lord’s supper because the Lord’s supper honored God. The rich Corithians ate a lot of food and drank a lot. But the poor Corinthians were hungry and thirsty. The things the rich did humiliated the poor.

Paul said that it would be better for these rich people to eat in their own homes than to eat the Lord’s supper in the wrong way.

See: Lord's Supper

What is the new covenant?

[11:25]

See: New Covenant

Why did Paul want the Corinthians to examine themselves before they ate the Lord’s supper?

[11:28]

Paul told the Corinthian Christians to examine themselves before they ate the Lord’s supper. If they sinned, then they needed to be at peace with one another and confess their sins to God. If they do not do not do this, God will punish them in some way. God disciplines Chrsitians. God punished some of these Chrsitians, they were sick or died. However, Christians are not punished by being sent to hell to live forever. This is how non-Christians are punished.

See: Lord's Supper; Confess (Confession)); Sin; Discipline (To Disciple); Hell; Punish (Punishment)

How did Paul want the Christians to eat the Lord’s supper?

[11:33]

Paul wanted the Christians to wait for one another and to share with one another when the ate the Lord's supper.

See: Lord's Supper

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1 Corinthians 11:2

you remember me in everything

"you think of me at all times" or "you always try act as I would want you to act"

you hold firmly

"you believe and practice"

1 Corinthians 11:3

Now I want

"Because of this, I want"

is the head of

"has authority over". Paul uses "head" for authority in verse 3 and also to refer to a person's actual head in verse 4 and following. Since the verses are so close together, it is likely that Paul intentionally used "head" in this way.

a man is the head of a woman

"men are to have authority over women" or "the husband is to have authority over the wife"

1 Corinthians 11:4

dishonors his head

"brings disgrace on himself" or "brings disgrace on Christ, who is his head."

1 Corinthians 11:5

woman who prays ... dishonors her head

"woman who prays ... brings disgrace on herself" or "wife who prays ... brings disgrace on her husband."

with her head uncovered

That is, without the cloth that was worn on the top of the head and that covered the hair and shoulders.

1 Corinthians 11:7

should not have his head covered

"must not cover his head" or "does not need to cover his head"

glory of the man

Just as man reflects God's greatness, the woman reflects the man's character.

1 Corinthians 11:8

For man was not made from woman. Instead, woman was made from man

"God did not make the man from the woman. Instead, he made the woman from the man"

1 Corinthians 11:9

For neither ... for man

The reader can see that the word "this" in "this is why ... the angels" clearly refers back to the words "the woman is the glory of the man" in 1 Corinthians 11:7. (Genesis 2:21-22).

1 Corinthians 11:10

have a symbol of authority on her head

"to symbolize that she has man as her head".

1 Corinthians 11:11

Nevertheless, in the Lord

"While what I have just said is all true, the most important thing is this: in the Lord"

in the Lord

"among Christians, who belong to the Lord" or "in the world as created by God."

the woman is not independent from the man, nor is the man independent from the woman

"the woman depends on the man, and the man depends on the woman"

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1 Corinthians 11:12

For as the woman comes from the man, so does the man come from the woman

The first woman, Eve, was made from the rib of the first man, Adam, and since then all men have been born by women.

all things come from God

"God created everyone and everything" or "God created all"

1 Corinthians 11:13

Judge for yourselves

"Judge this issue according to the local customs and church practices you know"

Is it proper for a woman to pray to God with her head uncovered?

"To honor God as she prays to him, a woman should have a covering on her head."

1 Corinthians 11:14

Does not even nature itself teach you ... for him?

"Nature itself even teaches you ... for him."

Does not even nature itself teach you ... for him?

"You know just from looking at the way people normally act ... for him."

1 Corinthians 11:15

For her hair has been given to her

"For God created woman with hair"

1 Corinthians 11:17

in the following instructions, I do not praise you. For when

"as I give you these instructions, there is something for which I cannot praise you: when"

the following instructions

"the instructions I am about to talk about"

it is not for the better but for the worse

"you do not help each other; instead, you harm each other"

1 Corinthians 11:18

in the church

"as believers"

there are divisions among you

"you divide yourselves into opposing groups"

1 Corinthians 11:19

For there must also be factions among you, so that those who are approved may become evident among you

"For you seem to want to have factions among you so that everyone will know whom you consider to be most important" or "For it is necessary for there to be factions among you so that you will know which people God has approved"

1 Corinthians 11:20

come together

"gather together". Paul taught that the believers dishonored Christ's death if they participated in the Lord's Supper while they were sinning or while in broken relationships.

it is not the Lord's Supper that you eat

"you may believe you are eating the Lord's Supper, but you are not, because you do not treat it with respect"

1 Corinthians 11:22

to eat and to drink in

"in which to gather for a meal"

despise

hate or treat with dishonor and disrespect

What should I say to you? Should I praise you?

"I can say nothing good about this. I cannot praise you."

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1 Corinthians 11:23

For I received from the Lord what I also passed on to you, that the Lord

"For it was from the Lord that I heard what I told you, and it was this: the Lord"

on the night when he was betrayed

"on the night that Judas Iscariot betrayed him"

1 Corinthians 11:24

he broke it

"he pulled pieces from it"

This is my body

"The bread I am holding is my body"

1 Corinthians 11:25

the cup

Possible meanings are that it was 1) the cup of wine that one would expect him to use or 2) the third or fourth of the four cups of wine that the Jews drank at the Passover meal. See Exodus 24:6 and 8.

Do this as often as you drink it, to remember me

"Drink from this cup, and as often as you drink from it, remember me"

1 Corinthians 11:26

proclaim the Lord's death

teach about the crucifixion and resurrection

until he comes

"until Jesus comes back to the earth"

1 Corinthians 11:27

eats the bread or drinks the cup of the Lord

"eats the bread of the Lord or drinks the cup of the Lord"

1 Corinthians 11:28

examine

See how "test the quality" is translated in 1 Corinthians 3:13.

1 Corinthians 11:29

without discerning the body

"and does not recognize that the church is the body of the Lord"

1 Corinthians 11:30

and some of you have fallen asleep

"and some of you have died"

some of you

"some of the members of your group"

1 Corinthians 11:31

we will not be judged

"God will not judge us"

1 Corinthians 11:32

we are judged by the Lord, we are disciplined, so that we may not be condemned

"the Lord judges us, he disciplines us, so that he will not condemn us"

1 Corinthians 11:33

wait for one another

"allow the others to arrive before beginning the meal"

1 Corinthians 11:34

let him eat at home

"let him eat before attending this gathering"

it will not be for judgment

"it will not be an occasion for God to discipline you"

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Chapter 12

[1] About spiritual gifts, brothers, I do not want you to be uninformed. [2] You know that when you were pagans, you were led astray to idols who could not speak, in whatever ways you were led by them. [3] Therefore I want you to know that no one who speaks by the Spirit of God can say, "Jesus is accursed." No one can say, "Jesus is Lord," except by the Holy Spirit.

[4] Now there are different gifts, but the same Spirit. [5] There are different ministries, but the same Lord; [6] and there are different kinds of work, but it is the same God who works all in all.
[7] Now to each one is given the outward display of the Spirit for the benefit of all. [8] For to one is given by the Spirit the word of wisdom, and to another the word of knowledge by the same Spirit.
[9] To another is given faith by the same Spirit, and to another gifts of healing by the one Spirit. [10] To another is given miraculous works, and to another prophecy. To another is given the ability to distinguish between spirits, to another various kinds of tongues, and to another the interpretation of tongues. [11] All these are the work of one and the same Spirit, giving the gifts to each one individually, as he chooses.

[12] For as the body is one and has many members and all are members of the same body, so it is with Christ. [13] For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slave or free, and all were made to drink of one Spirit.
[14] For the body is not a single member, but many. [15] If the foot says, "Since I am not the hand, I am not part of the body," it is not any less a part of the body. [16] And if the ear says, "Because I am not an eye, I am not part of the body," it is not any less a part of the body. [17] If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be?
[18] But God has appointed each member, each one of them, into the body as he has desired. [19] If they were all the same member, where would the body be? [20] So now they are many members, but only one body.
[21] The eye cannot say to the hand, "I have no need of you." Nor does the head say to the feet, "I have no need of you." [22] But the members of the body that appear to be weaker are essential, [23] and the parts of the body that we think are less honorable, we give them greater honor, and our unpresentable members have more dignity. [24] Now our presentable members have no such need. Rather, God has composed the body, giving greater honor to those members that lack it.
[25] He did this so there may be no division within the body, but that the members should care for one another with the same affection. [26] So when one member suffers, all the members suffer together; or when one member is honored, all the members rejoice together. [27] Now you are the body of Christ and individually members of it.
[28] And God has appointed in the church first apostles, second prophets, third teachers, then those who do miracles, then gifts of healing, those who provide helps, those who do the work of administration, and those who have various kinds of tongues. [29] Are all of them apostles? Are all prophets? Are all teachers? Do all do miracles?
[30] Do all of them have gifts of healing? Do all of them speak with tongues? Do all of them interpret tongues? [31] Zealously seek the greater gifts. And now I will show you a more excellent way.

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1 Corinthians 12

12:1-11

What were spiritual gifts?

[12:1]

Paul wrote that he wanted the Corinthian Christans to know about the gifts from the Holy Spirit.

See: Gifts of the Holy Spirit

Who were Paul's brothers?

[12:1]

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Paul wrote that the Corinthian Christians were his brothers.

See: Family of God

What was a pagan?

[12:2]

See: Pagan

How did these Christians used to be led by idols?

[12:2]

Paul wrote that the Corinthian Christians used to follow idols. Before the Corinthian Christians believed in Jesus, they were pagans. Pagans could not tell what came from God because they were under the control of Satan. When someone worshipped an idol, they worshipped Satan.

See: Idolatry (Idol); Pagan; Satan (The Devil)

How did someone speak by the Spirit of God?

[12:3]

When someone spoke by the Spirit of God, they said the things the Holy Spirit wanted them to say. Christians speaking by the Spirit of God could not curse Jesus because the Holy Spirit would never curse Jesus. The Holy Spirit, however, could help people to say that Jesus was their God.

See: Holy Spirit; Curse

How were there different gifts, but the same Spirit?

[12:4]

The Holy Spirit gave the Corinthian Christians different spiritual gifts. However, all of those gifts came from the Holy Spirit.

See: Holy Spirit; Gifts of the Holy Spirit

What were ministries?

[12:5]

Ministries were different ways people served God.

See: Minister (Ministry)

How did God work all in all?

[12:6]

Paul wrote that God worked all in all. He wanted people to know that God used all Christians in different ways. Christians serve God in many different ways. God gives Christians spiritual gifts so they can serve him and other people in a certain way.

See: Gifts of the Holy Spirit

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How was each Christian given an outward display of the Spirit for the benefit of all?

[12:7]

Paul wrote how the Holy Spirit gave each Corinthian Christian a spiritual gift. The Christian needed to use the gifts that the Holy Spirit gave to serve God and others. These gifts from the Holy Spirit were given so that the Corinthian Christians could help each other.

See: Holy Spirit; Gifts of the Holy Spirit

What was the word of wisdom?

[12:8]

See: Wise (Wisdom, Fool); Gifts of the Holy Spirit

What was the word of knowledge?

[12:8]

See: Gifts of the Holy Spirit

What was the gift of faith?

[12:9]

See: Faith (Believe in); Gifts of the Holy Spirit

What was the gift of healing?

[12:9]

See: Gifts of the Holy Spirit

What was the gift of miracles?

[12:10]

See: Miracle; Gifts of the Holy Spirit

What was the gift of prophecy?

[12:10]

See: Prophecy (Prophesy) ;Gifts of the Holy Spirit

What was the gift of distinguishing between spirits?

[12:10]

See: Gifts of the Holy Spirit

What was the gift of tongues?

[12:10]

See: Speak in Tongues; Gifts of the Holy Spirit

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What was the gift of the interpretation of tongues?

[12:10]

See: Gifts of the Holy Spirit

12:12-31

What was the body of Christ?

[12:12]

See: Body of Christ

How were Christians baptized?

[12:13]

See: Baptize (Baptism)

How did all Christians drink of the Spirit?

[12:13]

Paul wrote about drinking of the Holy Spirit. This was a metaphor. Paul was writing about when a person believed in Jesus.

See: John 4:14

Why did Paul speak about the body of Christ?

[12:14]

Paul wrote about the body of Christ to teach the Corinthian Christians to serve God and others in a certain way. This was a metaphor. The Corinthian Christians were just like a person's body. Each Corinthian Christian was like a member of a physical body. Each Corinthian Christian was able to help other Corinthian Christians. Each Christian was to serve in a certain way depending on how God made them. The Coronthian Christians needed each other.

See: Body of Christ; Metaphor

Why did Paul list these gifts?

[12:28] Paul said that certain gifts were above other gifts in some way. Scholars think that when Paul listed the apostles, prophets, and teachers first because they led the church (see: Ephesians 4:11-15). Perhaps the Corinthian Christians watched other Christians use their gifts. This made people be in great awe of them. However, Paul said that there were other gifts. Maybe some gifts were not as amazing as some to see. Yet, all these gifts were given by God. They were meant to be used to serve God and other people.

See: Gifts of the Holy Spirit; Apostle; Prophet

What was the gift of apostle?

[12:28]

See: Apostle; Gifts of the Holy Spirit

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What was the gift of administration?

[12:28]

See: Gifts of the Holy Spirit

What were the greater gifts?

[12:31]

Paul wrote about a greater spiritual gift. Scholars think he was speaking about another gift. This was a gift that helped Christians to teach other people about Jesus.

See: Gifts of the Holy Spirit

What was the better way Paul will show to the Corinthians?

[12:31]

Paul promised to show the Corinthians a better way to serve God. Scholars think he was writing about serving God by loving other people. This was not a spiritual gift that only certain Christians. Instead, Paul meant that all Christians had a gift helping them love other people.

See: 1 Corinthians 14:1

See: Gifts of the Holy Spirit

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1 Corinthians 12:1

I do not want you to be uninformed

"I want you to be informed". Paul lets them know that God has given special gifts to believers that will help the body.

1 Corinthians 12:2

you were led astray to idols who could not speak, in whatever ways you were led by them

"you were persuaded in some way to worship idols who cannot speak" or "you believed lies somehow and so you worshiped idols who cannot speak"

1 Corinthians 12:3

no one who speaks by the Spirit of God can say

"no Christian who has the Spirit of God in him can say" or "no one who is prophesying by the power of the Spirit of God can say."

"Jesus is accursed"

"God will punish Jesus" or "God will make Jesus suffer"

No one can say, "Jesus is Lord," except by the Holy Spirit

"One can say, 'Jesus is Lord,' only by the Holy Spirit". This sentence probably means that no one can say that Jesus is Yahweh, God in the flesh, without the Holy Spirit's influence drawing them to accept this truth. If this statement is translated poorly, it can have unintended theological consequences.

by the Holy Spirit

"with the help of the Holy Spirit" or "by the power that the Holy Spirit gives him"

1 Corinthians 12:6

works all in all

"makes active all the gifts in everyone who has received them" or "works all things in all people."

1 Corinthians 12:7

to each one is given

"God gives to each one"

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1 Corinthians 12:8

to one is given by the Spirit the word

"by means of the Spirit God gives to one person the message"

the word of wisdom

"wise words"

the word of knowledge

"words that show knowledge"

1 Corinthians 12:9

is given

"God gives"

to another gifts of healing by the one Spirit

"to another gifts of healing by the one Spirit are given"

1 Corinthians 12:10

to another prophecy

"to another prophecy is given by the same Spirit"

to another various kinds of tongues

"to another the ability to speak different languages is given by the same Spirit"

to another the interpretation of tongues

"to another the ability to interpret what is said in other languages is given by the same Spirit"

1 Corinthians 12:11

one and the same Spirit

God gives the gifts through the work of the one and only Holy Spirit.

1 Corinthians 12:13

For by one Spirit we were all baptized

"For one Spirit baptized us" or "For in one Spirit we were all baptized".

all were made to drink of one Spirit

"God gave us all the same Spirit, which we share as people might share a drink"

1 Corinthians 12:17

where would the sense of hearing be? ... where would the sense of smell be?

"you could not hear anything. ... you could not smell anything."

1 Corinthians 12:19

the same member

"the same part of the body". Paul continues to talk of the variety of gifts. God gives different gifts to different believers, but Paul wants them to know that all believers are made into one body, which is called the body of Christ. For this reason believers should have unity.

where would the body be?

"there would be no body."

1 Corinthians 12:21

I have no need of you

"I do not need you"

1 Corinthians 12:23

less honorable

"less important"

our unpresentable members

This probably refers to the private parts of the body, which people keep covered. Some translations refer to those people that are "less presentable parts" (See New American Standard Bible) or the New Revised Standard Version which says "less respectable members". Context seems to indicate "people".

1 Corinthians 12:25

there may be no division within the body, but

"the body may be unified, and"

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1 Corinthians 12:26

one member is honored

"someone gives honor to one member"

1 Corinthians 12:28

first apostles

Possible meanings for "first" are 1) the first in the list or 2) the most important in the list.

those who provide helps

"those who provide help to other believers"

those who do the work of administration

"those who govern the church"

those who have various kinds of tongues

"those who have the ability to speak different languages"

1 Corinthians 12:29

Are all of them apostles? Are all prophets? Are all teachers? Do all do miracles?

"Not all of them are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all do miracles, do they?" or "You and I all know that not all of them are apostles, not all are prophets, not all are teachers, and not all do powerful deeds."

1 Corinthians 12:30

Do all of them have gifts of healing?

"Not all of them have gifts of healing."

Do all of them speak with tongues?

"Not all of them speak different languages."

Do all of them interpret tongues?

"Not all of them interpret what is said in other languages."

1 Corinthians 12:31

Zealously seek the greater gifts.

"You must eagerly seek from God the gifts that best help the church." or "You are eagerly looking for gifts that you think are greater because you think they are more exciting to have."

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Chapter 13

[1] Suppose that I speak with the tongues of men and of angels. But if I do not have love, I have become a noisy gong
or a clanging cymbal. [2] Suppose that I have the gift of prophecy and understand all hidden truths and knowledge,
and that I have all faith so as to remove mountains. But if I do not have love, I am nothing. [3] Suppose that I give all
my possessions to feed the poor, and that I give my body to be burned. But if I do not have love, I gain nothing. [1]

[4] Love is patient and kind. Love is not jealous and does not boast. It is not puffed up [5] or rude. It does not seek its
own. It is not provoked, nor does it keep a count of wrongs. [6] It does not rejoice in unrighteousness. Instead, it
rejoices in the truth. [7] Love bears all things, believes all things, hopes all things, and endures all things.
[8] Love never ends. If there are prophecies, they will pass away. If there are tongues, they will cease. If there is
knowledge, it will pass away. [9] For we know in part and we prophesy in part. [10] But when the perfect comes, that
which is incomplete will pass away.
[11] When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became an adult, I
put away childish things. [12] For now we see indirectly in a mirror, but then face to face. Now I know in part, but
then I will know fully just as I have been fully known. [13] But now these three remain: faith, hope, and love. But the
greatest of these is love.

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[1] Most important and ancient Greek copies, as well as ancient translations read, I give my body to be burned . There are a few important and ancient Greek copies, as well as ancient translations, that read, I give my body so that I might boast .

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1 Corinthians 13

13:1-13

What were the tongues of men and angels?

[13:1]

See: Speak in Tongues; Angel; Gifts of the Holy Spirit

How did someone have love?

[13:1]

In verses 13:1-4, Paul wrote about the ways the Corinthian Christians could love other people.

What was a noisy gong or a clanging cymbal?

[13:1]

A noisy gong or a clanging cymbal were musical instruments that made big noise. This was a metaphor. Some scholars think when Paul wanted to say that the way the Christians lived made people confused about who God is and how God wanted people to live. Paul wanted CHristians to live in a way that honors God. If they do this, then people will know what God is like and how to live in a way that honors God.

See: Metaphor

What was the gift of prophecy?

[13:2]

See: Gifts of the Holy Spirit; Prophecy (Prophesy)

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How was Paul nothing?

[13:2] Paul wrote that if he did not love other people. Then everything he did was useless and did not honor God. If a Christian knows everything about God but does not love other people, then this does not help anyone. Why did Paul talk about gaining nothing?

Paul wrote about gaining nothing. He said that he could do many things to honor God, but if he did not do them because he loved God or other people, then the things he did would not honor God.

Paul wrote about gaining nothing. He said that he could do many things to honor God. Yet if he did not love other people, then the things he did would not honor God.

What did Paul write in verse 3?

[13:3]

Some ancient copies of the Greek New Testament have the word “burn.” Other ancient copies of the Greek New Testament have the word “boast.” Because of this, some scholars think Paul wrote about giving his body to be burned. They think Paul wrote about dying for being a Christian. Other scholars, however, think Paul wrote about boasting. They say that Paul wrote here about suffering. They believe that Paul meant that if he did not love other people, then he should not be honored.

See: Differences in the Ancient Copies of the Bible)

Why did Paul write “love is”?

[13:4]

In this chapter, Paul wrote the words “love is” many times. Through these words he gave a description. Paul meant that “someone who loves is a certain way”. He meant that someone who loved other people did certain things.

See: Love

How was love not “self-serving”?

[13:5]

Someone who loved other people was believed to be a person who was not “self-serving.” That is, these people refused to serve themselves. They did not want to have everything turn out the wanted.. Instead, these Christians served other people.

What was unrighteousness?

[13:6]

See: Righteous (Righteousness)

What did it mean that love “bears all things, believes all things, hopes all things, and endures all things”?

[13:7]

Paul wrote that when the Corinthian Christians loved, they were able to endure things. Corinthian Christians who loved people did not want revenge against other people. These Christians also believed all things. That is, they trusted people. These Christians hoped in all things.They knew good things would happen because they trusted God. These Christians also endured all things.They loved others even when bad things happened.

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When will prophecies and tongues stop?

[13:9, 13:10]

Paul wrote that one day the Corinthian Christians will not need of the gifts of prophecy and speaking in tongues. Some scholars think this happened after the apostles died. Other scholars think Paul was writing about how these gifts were used for a short time. However, Paul, when people love other people, that love lasts forever. Other scholars think there is a time in the future when Christians will not need these spiritual gifts.

See: Prophecy (Prophesy) ; Speak in Tongues; Apostle; Gifts of the Holy Spirit

How did Christians know and prophesy in part?

[13:9]

Paul wrote that Corinthian Christians did not know everything. They could only tell other people part of something. However, a time would come Christians would know more. This happens after Jesus returns to the earth.

See: Jesus' Return to Earth

What was the perfect?

[13:10]

When Paul wrote about the perfect, he was writing about a perfect world. When Jesus returns to the earth, it will be a perfect time which never ends. Everyone will know the truth about God. People will no longer have an imperfect knowledge of God.

See: Jesus' Return to Earth

Why did people talk about being a child and an adult?

[13:11]

Paul wrote that people know certain spiritual things in the same way a child or adult knows things. This is a metaphor. When the Corinthian Christians were children, they only knew some things. When the Corinthian Christian were adults, they were able to know much more. Paul wanted the Christians in Corinth to know that they only knew some things about God. However, one day they would know more about God.

See: Metaphor

How will people know about God?

[13:12]

Paul wrote how that the Corinthian Christians understood God as if they were looking in a mirror. Ancient mirrors were like modern ones. However, ancient mirrors were not as clear as modern mirrors. The image in the mirror was not complete or clear. In the same way, the Corinthian Christians had an incomplete understanding of God. However, in the future, the Corinthian Christians would know much more about God.

How has Paul been fully known?

[13:12]

Paul was fully known. Some scholars think that Paul meant that God knew Paul completely even before the world began. God who knew everything there was to know, also knew everything there was to know about Paul. Why did Paul write about faith, hope, and love?

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Paul wrote about the greatest gifts. Paul wrote that these were faith, hope, and love. However, Paul wrote that love was the greatest gift because it lasts forever.

See: Faith (Believe in); Hope; Love

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1 Corinthians 13:1

the tongues of ... angels

Possible meaning is that Paul is exaggerating for the sake of effect and does not believe that people speak the language that angels use.

I have become a noisy gong or a clanging cymbal

I have become like instruments that make loud, annoying sounds

1 Corinthians 13:3

I give my body to be burned

"I allow those who persecute me to burn me to death"

1 Corinthians 13:4

Love is ... Love is not ... It is not

"Whoever loves is ... He is not ... He is not"

1 Corinthians 13:5

It does not ... It is not ... does it keep

"He does not ... He does not ... does he keep"

seek its own

The word "seek" here means to desire and work for something.

It is not provoked

"It does not become angry easily." The person who loves controls his anger.

nor does it keep a count of wrongs

The person who loves others does not keep a record of the wrongs that people have done to him.

1 Corinthians 13:6

It does not ... it rejoices

"He does not ... he rejoices"

does not rejoice in unrighteousness. Instead, it rejoices in the truth

"rejoices only in righteousness and truth"

1 Corinthians 13:7

bears all things, believes all things, hopes all things, and endures all things

"always perseveres, always believes, always hopes, and always endures"

hopes all things

This means that whoever loves others always expects that what is good will happen.

1 Corinthians 13:12

For now we see indirectly in a mirror

Mirrors were made of polished metal rather than glass and provided a dim, vague reflection.

now we see

"now we see Christ" or "now we see God."

but then face to face

"but then we will see face to face"

I will know fully

"I will know Christ fully"

just as I have been fully known

"just as Christ has known me fully"

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1 Corinthians 13:13

faith, hope, and love

"we must trust the Lord, be confident that he will do what he has promised, and love him and others"

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Chapter 14

[1] Pursue love and be zealous for spiritual gifts, especially that you may prophesy. [2] For the one who speaks in a
tongue does not speak to people but to God. For no one understands him because he speaks mysteries in the
Spirit. [3] But the one who prophesies speaks to people to build them up, to exhort them, and to comfort them. [4] The
one who speaks in a tongue builds up himself, but the one who prophesies builds up the church.

[5] Now I wish that you all spoke in tongues. But even more than that, I wish that you would prophesy. The one who
prophesies is greater than the one who speaks in tongues (unless someone interprets so that the church may
receive edification). [6] But now, brothers, if I come to you speaking in tongues, how will I benefit you? I cannot,
unless I speak to you with revelation, or knowledge, or prophecy, or teaching.
[7] In the same way, when lifeless instruments are producing sounds—like the flute or the harp—if they do not
produce different tones, how will anyone know what tune the flute or harp is playing? [8] For if the trumpet is
played with an uncertain sound, how will anyone know when it is time to prepare for battle? [9] It is the same way
for you with the tongue. If you utter speech that is not clear, how will what is said be understood? You will be
speaking into the air.
[10] There are doubtless many kinds of languages in the world, and none is without meaning. [11] But if I do not know
the meaning of a language, I will be a foreigner to the speaker, and the speaker will be a foreigner to me.
[12] So it is with you. Since you are eager for the manifestations of the Spirit, seek for the edification of the church
so that you might abound. [13] So the one who speaks in a tongue should pray that he may interpret. [14] For if I pray
in a tongue, my spirit prays, but my mind is unfruitful.
[15] What am I to do? I will pray with my spirit, but I will also pray with my mind. I will sing with my spirit, and I
will also sing with my mind. [16] Otherwise, if you bless God with the spirit, how will the outsider say "Amen" when
you are giving thanks if he does not know what you are saying?
[17] For you certainly give thanks well enough, but the other person is not built up. [18] I thank God that I speak in
tongues more than all of you. [19] But in the church I would rather speak five words with my understanding so that
I might instruct others, than ten thousand words in a tongue.

[20] Brothers, do not be children in your thinking. Rather, in regard to evil, be like infants. But in your thinking be
mature. [21] In the law it is written,

> "By men of strange tongues
> and by the lips of strangers
> I will speak to this people.
> Even then they will not hear me,"
> says the Lord.

[22] So then, tongues are a sign, not to believers, but to unbelievers. But prophecy is for a sign, not for unbelievers,
but for believers. [23] If, therefore, the whole church comes together and all speak in tongues, and outsiders and
unbelievers come in, would they not say that you are insane?
[24] But if you all were prophesying and an unbeliever or an outsider came in, he would be convicted by all he
hears. He would be judged by all that is said. [25] The secrets of his heart would be revealed. As a result, he would
fall on his face and worship God. He would declare that God is really among you.

[26] What is next then, brothers? When you come together, each one has a psalm, a teaching, a revelation, a tongue,
or an interpretation. Do everything so that you build up the church. [27] If anyone speaks in a tongue, let there be
two or at most three, and each one in turn, and then someone should interpret what is said. [28] But if there is no
one to interpret, let each of them keep silent in the church. Let each one speak to himself alone and to God.
[29] Let two or three prophets speak, and let the others listen with discernment to what is said. [30] But if there is a
revelation to one who is sitting, let the first be silent.
[31] For each of you can prophesy one by one so that each one may learn and all may be exhorted. [32] For the spirits
of the prophets are subject to the prophets. [33] For God is not a God of confusion, but of peace.

This is the rule in all the churches of God's holy people.

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[34] The women should keep silent in the churches. For they are not permitted to speak. Instead, they should be in submission, as also the law says. [35] If there is anything they desire to learn, let them ask their husbands at home. For it is disgraceful for a woman to speak in the church. [36] Did the word of God come from you? Are you the only ones it has reached?

[37] If anyone thinks himself to be a prophet or spiritual, he should acknowledge that the things I write to you are a command of the Lord. [38] But if anyone does not recognize this, let him not be recognized.

[39] So then, brothers, earnestly desire to prophesy, and do not forbid anyone from speaking in tongues. [40] But let all things be done properly and in order.

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1 Corinthians 14

14:1-19

How were the Corinthian Christians to pursue love?

[14:1]

Paul wanted the Christians in Corinth to pursue love. Paul wrote about spiritual gifts in the verses before this one. He insisted that spiritual gifts were to be used to love other people. Paul wanted Corinhian Christians to serve others because they loved them.

See: Love; Gifts of the Holy Spirit

How were the Christians to be “zealous for spiritual gifts”?

[14:1]

When Paul wrote that the Corinthian Christians should be “zealous”(ζηλόω/g2206) for spiritual gifts, Paul wanted the Corinthian Christians to truly desire the Holy Spirit’s gifts to serve other Corinthian Christians. Scholars think that prophecy was greater in some way because it helped Christians to do things that honored God.

See: Gifts of the Holy Spirit; Prophecy (Prophesy)

How did someone who spoke in tongues speak to God?

[14:2]

Paul wrote that when Corinthian Christians spoke in tongues, they spoke to God. Some scholars think Paul was writing here about Corinthian Christians who spoke in a miraculous tongue. Paul wrote that when the Corinthian Christians did this, they were praying to God. This was a language only known to God. Other scholars think that when Paul wrote that Corinthian Christians spoke in tongues, he was describing how the Corinthian Christians spoke in languages other people in the world spoke. Other scholars say that when these Corinthian Christians spoke in tongues they did not have anyone to interpret what they said. Therefore, it did not help other Christians, as only God knew what the person said.

See: Speak in Tongues; Gifts of the Holy Spirit; Mystery

Why does someone prophesy?

[14:3]

Paul wrote that when the Corinthian Christians prophesied, it encouraged and comforted them. When someone spoke to the Corinthian Christians about what God wanted them to say, it helped them. The person who prophesied to the Corinthian Christians made these Christians better.

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See: Prophecy (Prophesy) ; Gifts of the Holy Spirit; Church

How did someone who spoke in tongues build himself up?

[14:4]

Paul wrote that when Corinthian Christians spoke in tongues, they were doing something that helped their faith. Corinthian Christians who did this only helped themselves. They were not helping others if there were no other Corinthian Christian there to interpret the tongues so others might understand. Paul said this did not happen when the Corinthian Christians prophesied.

See: Speak in Tongues; Prophecy (Prophesy) ; Gifts of the Holy Spirit;Faith (Believe in)

Why did Paul want all the Christians in Corinth to speak in tongues?

[14:5]

Paul wrote that he wanted all Christians to speak in tongues. Some scholars think that Paul meant that Christians had the gift to speak in tongues. Other scholars think that Paul did not think all Christians had the gift to speak in tongues. Instead, this is why Paul wrote that he thought it would be better for Chrsitians to prophesy than to speak in tongues.

See: Speak in Tongues; Prophecy (Prophesy) ; Gifts of the Holy Spirit

How was the person who prophesied greater than the one who spoke in tongues?

[14:5]

When Paul wrote that the Corinthian Christians who prophesied were greater than the person who spoke in tongues, he was writing about those Corinthian Christians who spoke in tongues without an interpreter. These Corinthian Christians did not help other people. However, the Corinthian Christians who prophesied helped other people. This was why the person who prophesied was greater.

See: Speak in Tongues; Prophecy (Prophesy) ; Gifts of the Holy Spirit

How did someone speak with revelation, knowledge, prophecy, teaching?

[14:6]

See: Reveal (Revelation); Gifts of the Holy Spirit

Why did Paul write about musical instruments?

[14:7]

When Paul wrote to the Corinthian Christians about the spiritual gift of tongues, he mentioned musical instruments. He was teaching people something. He wanted the Corinthian Christians to know that if they spoke in tongues and no one understood, it was like someone sounding an “uncertain” note on an instrument. That is, it would not help anyone because they could not understand it.

See: Gifts of the Holy Spirit; Speak in Tongues

What were the manifestations of the Spirit?

[14:12]

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When Paul wrote to the Corinthian Christians about the “manifestations of the Spirit,” he was writing about the things the Holy Spirit did to reveal Himself to the Corinthian Christians. Here Paul called these things the Holy Spirit’s gifts.

See: Holy Spirit; Gifts of the Holy Spirit; Reveal (Revelation)

What did Paul desire Christians to want from the Holy Spirit?

[14:12]

Paul wanted the Corinthian Christians to want to have things from the Holy Spirit which helped other people.

See: Holy Spirit; Gifts of the Holy Spirit

Why did Paul want the Christians who spoke in tongues to also interpret those tongues?

[14:13]

Paul wrote that when Corinthian Christians spoke in tongues, they needed to have someone interpret those tongues. If the Corinthian Christians spoke in tongues, but gave no interpretation, it did not honor God. This was because it did not cause the church to grow (See: 1 Corinthians 14:28). Paul wanted the Corinthian Christians to pray that they could interpret the tongues they spoke.

See: Holy Spirit; Gifts of the Holy Spirit; Speak in Tongues

How did someone pray in a tongue?

[14:13]

Paul wrote about praying in a tongue. Some scholars think that Paul was writing about when people prayed in front of other people. Fewer scholars think Paul was writing about when someone was alone and prayed to God.

See: Holy Spirit; Gifts of the Holy Spirit; Speak in Tongues; Pray (Prayer)

How did someone’s spirit pray?

[14:14]

Paul wrote about a Christian praying with his spirit. Some scholars think Paul was writing about the Holy Spirit using tongues when they prayed in front of other people who spoke different languages. They think Paul said that his own spirit prayed as the Holy Spirit gave him the ability to speak in prayer. Fewer scholars think the Holy Spirit gave people a special language when they prayed to God.

See: Holy Spirit; Gifts of the Holy Spirit; Speak in Tongues; Spirit (Spiritual); Pray (Prayer)

How did Paul want people to pray?

[14:15]

Paul wanted the Corinthian Christians to pray and think much as they prayed for their needs and those of other people.

See: Pray (Prayer)

Why did Paul want people to say “amen”?

[14:16]

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Paul wrote that the Corinthian Church needed to use the gift of tongues in ways people could understand them. In ancient Israel, Jews and Christians often said “amen” when someone else spoke about God. When people said “amen”, they were asking God to make happen what that speaker said. If someone in the Corinthian church could not understand the meaning of what the speaker said, they could not say “amen”(ἀμήν/g0281).

See: Holy Spirit; Gifts of the Holy Spirit; Speak in Tongues

Why did Paul thank God that he spoke in tongues more than any of the Christians in Corinth?

[14:18]

Paul thanked God that he spoke in tongues more than any of the Christians in Corinth. This was because he used tongues to help other people and to honor God. The Chrisitians in the Corinthian did not use tongues in this way.

See: Holy Spirit; Gifts of the Holy Spirit; Speak in Tongues

See Map: Corinth

Why did Paul want to teach other people instead of to speak in tongues?

[14:19]

When Paul spoke in tongues, it only helped him to trust God more. However, when he spoke in a language that members of the Corinthian Church could understand, he helped the Corinthian Christians, and not just himself.

14:20-25

How were the Christians in Corinth like children?

][14:20]

Paul wrote to the Christians in Corinth and spoke to them as if they were children. This was a metaphor. They were not acting like adults were supposed to act. Adults often know the difference between right and wrong. Children do not always know what is right and wrong.

See: Metaphor; Grow in Faith

Why did Paul write about the Law of Moses?

[14:21]

Paul wrote that a prophecy about the gift of speaking in other tongues was written about in the Old Testament (see: Isaiah 28:11-12). When Isaiah spoke these words, God warned Israel that he was going to use Gentiles to judge Israel. This prophecy began to be fulfilled. Paul wrote how God was using these gifts of tongues to share the gospel with Gentiles. The tongues were used as a sign to the Gentiles. It helped Gentiles to believe in Jesus.

However, if there was someone speaking in tongues and no one to interpret what was being said, then people would think that Christians were crazy.

See: Prophecy (Prophesy) ; Law of Moses; Speak in Tongues; Gifts of the Holy Spirit; Gentile; Sign; Old Testament (Law and Prophets); Judge (Judgment); Gospel

How was prophecy a sign to Christians?

[14:22]

Paul wrote that prophecy was a sign to the Corinthian Christians, but not for non-Christians. Prophecy helped Christians to obey God and to live in a way that honored God. Tongues were a sign for the unbelieving (see: I

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Corinthians 14:22) living among the Corithianians. Tongues were used so that people could understand the gospel.

See: Speak in Tongues; Gifts of the Holy Spirit; Sign; Prophecy (Prophesy) ; Gospel

What were the “secrets of the heart”?

[14:25]

The “secrets of the heart” were wrong things a person in the Corinthian Church had done. Only the person guilty of those evil things knew about them.

See: Heart (Metaphor)

14:26-33

What was a psalm?

[14:26]

A psalm was a song that was sung to worship God. The Old Testament has many psalms. (See: Psalms)

See: Psalm; Worship; Old Testament (Law and Prophets)

What was a revelation?

[14:26]

Paul wrote to the Corinthian Church about how some Christians used prophecy to reveal something other people.

See: Gifts of the Holy Spirit; Prophecy (Prophesy) ; Church; Reveal (Revelation)

Why did Paul not want many people to speak in tongues at the same time?

[14:27]

Paul wrote that it was wrong for many prophets to prophesy at the same time. This was because no one would understand them if more than one spoke the same time. They couldn’t learn about God and how to obey God if more than one prophet was prophesying. No one could hear the messages clearly if many people were speaking. Paul wanted these spiritual gifts to be used in ways that honored God.

See: Holy Spirit; Gifts of the Holy Spirit; Prophecy (Prophesy) ; Prophet

How were the spirits of the prophets subject to the prophet?

[14:32]

Paul wrote that the spirit of the prophets was subject to the prophet. That is, the prophet could control when he or she spoke. God did not want the prophets to all speak at the same time. God did not want people to be confused. Instead, the prophets were to wait for other prophets to be done prophesying before they began to prophesy.

See: Holy Spirit; Gifts of the Holy Spirit; Prophecy (Prophesy) ; Prophet

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14:34-40

Why did Paul tell women to be silent in churches?

[14:34]

Paul wanted women to be silent when Christians gathered together to worship God. Some scholars think that when the Corinthian Christians gathered together to worship God, it was often very chaotic. Many people prophesied. Many people spoke in tongues. Also, some women were also causing problems in Corinth. Some scholars think Paul wrote about some married women who were speaking loudly to their husbands who were sitting across the room. When Paul lived, women sat on one side of the room and men sat on the other side of the room. Paul wanted to encourage the Corinthian church to respect God and others when they gathered together to worship God. Therefore, Paul wanted these women to wait and ask their husbands questions when everyone was not gathered together. Other scholars think that Paul did not want anyone to speak in a way that interrupted other people when they gathered together to worship God. Fewer scholars think Paul wrote that women were not to speak during the worship services simply because they were women.

See: Genesis 3:!6; 2 Timothy 2:11-15

See: Gifts of the Holy Spirit; Prophecy (Prophesy) ; Speak in Tongues; Worship

To whom were women to submit?

[14:34]

Some scholars think Paul wrote about women submitting to their husbands. Other scholars think Paul wrote this because the women were causing problems when the Corinthians gathered to worship God. Paul wrote this command for the women of that time and place. He wrote these words to correct a problem. By speaking out loudly and causing problems, they were not respecting other people or honoring God. They were not serving others or serving God.

See: Submit (Submission); Church

See: Genesis 3:16; 2 Timothy 2:11-15

See: Gifts of the Holy Spirit; Prophecy (Prophesy) ; Speak in Tongues

How was someone considered to be “spiritual”?

[14:37]

See: Spirit (Spiritual)

Who should be recognized by the Christians in Corinth?

[14:38]

Paul wrote that Chrsitians in Corinth should know that prophets always teach the same things Paul taught. They did not disagree with Paul because the things Paul taught were from God. If prophets did not do this, then these prophets were not speaking for God. The Christians in Corinth should reject these prophets and their prophecies.

See: Prophet; Gifts of the Holy Spirit; Prophecy (Prophesy)

What lesson did Paul want the Corinthians to learn about prophecy and tongues?

[14:39, 14:40] Paul wanted the Corinthian Christians to learn that spiritual gifts must be used in the right way. Spiritual gifts should not create chaos when people are gathered together to worship God. This would dishonor God to use these gifts in this way.

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See: Gifts of the Holy Spirit; Prophecy (Prophesy) ; Speak in Tongues

1 Corinthians 14:1

Pursue love

"Follow after love" or "Work hard to love people"

especially that you may prophesy

"and work especially hard to be able to prophesy"

1 Corinthians 14:2

in the Spirit

Possible meanings are 1) the person speaks by the power of the Holy Spirit or 2) he speaks in his own spirit.

1 Corinthians 14:3

to build them up

"to strengthen them"

to exhort them

"to encourage them"

1 Corinthians 14:4

builds up himself

"strengthens himself"

1 Corinthians 14:5

spoke in tongues

"had the ability to speak different languages"

The one who prophesies is greater

"The one who prophesies has a greater gift"

interprets

To listen to what someone says in one language and use another language to tell people what that person is saying.

the church may receive edification

"the people in the church may become stronger" or "the one who prophesies may help people know and love God better"

1 Corinthians 14:6

how will I benefit you?

"I will not benefit you." or "I will not have done anything that helps you."

1 Corinthians 14:7

they do not produce different tones

This refers to sounds of different pitch that make up the melody.

how will anyone know what tune the flute or harp is playing?

"no one will know what melody or song the flute or harp is playing."

1 Corinthians 14:8

how will anyone know when it is time to prepare for battle?

"no one would know when it is time to prepare for battle."

1 Corinthians 14:9

you with the tongue. If you utter speech

or "you. If with the tongue you utter speech"

with the tongue

The word "tongue"refers to the parts of the body which a person uses in order to speak.

If you utter speech that is not clear

"If you speak in a language that people do not know"

how will what is said be understood

"how will anyone understand what you have said"

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1 Corinthians 14:10

none is without meaning

"they all have meaning"

1 Corinthians 14:12

for the manifestations of the Spirit

"to do things that show that the Spirit controls you"

seek for the edification of the church so that you might abound

"try to succeed greatly in making God's people more able to serve God so that things will go well with you"

1 Corinthians 14:14

my mind is unfruitful

"I do not understand it in my mind" or "my mind does not benefit from the prayer, because I do not understand the words"

1 Corinthians 14:15

What am I to do?

"This is what I will do."

pray with my spirit ... pray with my mind ... sing with my spirit ... sing with my mind

"with words that I understand"

1 Corinthians 14:16

you bless God ... you are giving thanks ... you are saying

Paul is addressing everyone who prays only in the spirit, but not with the mind.

how will the outsider say "Amen" ... saying?

"the outsider will never be able to say 'Amen' ... saying."

the outsider

"another person" or "people who are new to your group."

say "Amen"

"agree"

1 Corinthians 14:17

you certainly give

Paul is speaking to the Corinthians as if they were one person, so here the word "you" is singular.

the other person is not built up

"the other person is not strengthened" or "what you say does not strengthen any outsider who might hear you"

1 Corinthians 14:19

than ten thousand words in a tongue

"10,000 words in a different language" or "a great many words in a different language"

1 Corinthians 14:20

do not be children in your thinking

"do not think like children"

1 Corinthians 14:21

In the law it is written,

"The prophet wrote these words in the law:". See Isaiah 28:11.

By men of strange tongues and by the lips of strangers

These two phrases mean basically the same thing and are used together for emphasis.

1 Corinthians 14:22

sign, not for unbelievers, but for believers

"sign only for believers"

1 Corinthians 14:23

would they not say that you are insane?

"they would say that you are insane."

1 Corinthians 14:24

he would be convicted by all he hears. He would be judged by all that is said

"he would realize that he is guilty of sin because he hears what you are saying"

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1 Corinthians 14:25

The secrets of his heart would be revealed

"God would reveal to him the secrets of his heart"

he would fall on his face and worship God

"He would bow down and worship God"

1 Corinthians 14:26

What is next then, brothers?

"Because everything I have just told you is true, this is what you need to do, my fellow believers."

1 Corinthians 14:27

speaks in a tongue

"speaks in a different language"

and each one in turn

"and they should speak one after another" or "and they should speak one at a time"

interpret what is said

"interpret what they said"

1 Corinthians 14:29

Let two or three prophets speak

Possible meanings are 1) only two or three prophets speak at any one meeting or 2) only two or three prophets take turns.

to what is said

"to what they say"

1 Corinthians 14:30

there is a revelation

"God reveals something" or "God speaks"

to one who is sitting

"to one of the people sitting there listening to the prophets"

1 Corinthians 14:31

prophesy one by one

Only one person should prophesy at a time.

all may be exhorted

"you may exhort all"

1 Corinthians 14:33

God is not a God of confusion

God does not create confusing situations by making people all speak at the same time.

1 Corinthians 14:34

keep silent

Possible meanings are 1) be absolutely silent during the church service or 2) stop speaking when someone is prophesying or 3) stop speaking.

1 Corinthians 14:36

Did the word of God come from you? Are you the only ones it has reached?

"God's message did not come from you in Corinth; you are not the only people who understand God's will."

1 Corinthians 14:37

he should acknowledge

A true prophet or truly spiritual person will accept Paul's writings as coming from the Lord.

1 Corinthians 14:38

if anyone does not recognize this, let him not be recognized

"if anyone ignores this, let him be ignored"

let him not be recognized

"you should not recognize him"

1 Corinthians 14:39

do not forbid anyone from speaking in tongues

Paul makes it clear that speaking in tongues at a church gathering is permissible and acceptable.

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1 Corinthians 14:40

But let all things be done properly and in order

"But do all things properly and in order" or "But do everything in an orderly, appropriate way"

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Chapter 15

[1] Now I want to make known to you, brothers, the gospel I proclaimed to you, which you received and on which you stand, [2] and by which you are being saved, if you hold firmly to the word I preached to you, unless you believed in vain.

[3] For I delivered to you as of first importance what I also received, that Christ died for our sins according to the scriptures, [4] that he was buried, and that he was raised on the third day according to the scriptures.
[5] Christ appeared to Cephas, and then to the twelve; [6] then he appeared to more than five hundred brothers at once. Most of them are still alive, but some have fallen asleep. [7] Then he appeared to James, then to all the apostles.
[8] Last of all, he appeared to me, as if to one born prematurely. [9] For I am the least of the apostles. I am unworthy to be called an apostle because I persecuted the church of God.
[10] But by the grace of God I am what I am, and his grace in me was not in vain. Instead, I labored harder than all of them. Yet it was not I, but the grace of God that is with me. [11] Therefore whether it is I or they, so we preach and so you believed.

[12] Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? [13] But if there is no resurrection of the dead, then not even Christ has been raised; [14] and if Christ has not been raised, then our preaching is in vain, and your faith also is in vain.
[15] Also, we are found to be false witnesses about God, because we testified that God raised Christ from the dead. But he did not raise him, if indeed the dead are not raised. [16] For if the dead are not raised, not even Christ has been raised; [17] and if Christ has not been raised, your faith is in vain and you are still in your sins.
[18] Then those who have fallen asleep in Christ have also perished. [19] If only in this life we hope in Christ, of all people we are most to be pitied.

[20] But now Christ has been raised from the dead as the firstfruits of those who sleep. [21] For since death came by a man, by a man also came the resurrection of the dead.
[22] For as in Adam all die, so also in Christ all will be made alive. [23] But each in his own order: Christ, who is the firstfruits, and then those who belong to Christ will be made alive at his coming.
[24] Then will be the end, when he will hand over the kingdom to God the Father, when he will abolish all rule and all authority and power. [25] For he must reign until he has put all his enemies under his feet. [26] The last enemy to be destroyed is death.
[27] For "he has put everything under his feet." But when it says, "he has put everything," it is clear that this does not include the one who put everything in subjection under him. [28] When all things are subjected under him, then the Son himself will be subjected under the one who put all things into subjection under him, that God may be all in all.

[29] Or else what will those do who are baptized for the dead? If the dead are not raised at all, why are they baptized for them? [30] Why then are we in danger every hour?
[31] I die every day! This is as sure as my boasting in you, which I have in Christ Jesus our Lord. [32] What do I gain, from a human point of view, if I fought with beasts at Ephesus, if the dead are not raised?

> "Let us eat and drink,
> for tomorrow we die."

[33] Be not deceived: "Bad company corrupts good morals." [34] Sober up! Live righteously! Do not keep sinning. For some of you have no knowledge of God. I say this to your shame.

[35] But someone will say, "How are the dead raised, and with what kind of body will they come?" [36] You fool! What you sow will not come to life unless it dies.
[37] What you sow is not the body that will be, but a bare grain. It may become wheat or something else. [38] But God will give it a body as he chooses, and to each seed its own body. [39] Not all flesh is the same. Instead, there is one flesh for human beings, and another flesh for animals, and another flesh for birds, and another for fish.

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40 There are also heavenly bodies and earthly bodies. But the glory of the heavenly body is one kind and the glory
of the earthly is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the
stars. For one star differs from another star in glory.
42 So also is the resurrection of the dead. What is sown is perishable, and what is raised is imperishable. 43 It is
sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. 44 It is sown a natural body; it is
raised a spiritual body. If there is a natural body, there is also a spiritual body.
45 So also it is written, "The first man Adam became a living soul." The last Adam became a life-giving spirit. 46 But
the spiritual did not come first but the natural, and then the spiritual.
47 The first man is of the earth, made of dust. The second man is from heaven. 48 Just as the one made from dust is,
so also are those who are made of the dust, and as the man of heaven is, so also are those who are of heaven. 49
Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

50 Now this I say, brothers, that flesh and blood cannot inherit the kingdom of God. Neither does what is
perishable inherit what is imperishable. 51 Look! I tell you a mystery: We will not all sleep, but we will all be
changed.
52 We will be changed in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and
the dead will be raised imperishable, and we will be changed. 53 For this perishable body must put on what is
imperishable, and this mortal body must put on immortality.
54 But when this perishable body has put on what is imperishable, and when this mortal body has put on
immortality, then will come about the saying that is written, "Death is swallowed up in victory."

55 "Death, where is your victory?
Death, where is your sting?"

56 The sting of death is sin, and the power of sin is the law. 57 But thanks be to God, who gives us the victory
through our Lord Jesus Christ!
58 Therefore, my dear brothers, be steadfast and immovable. Always abound in the work of the Lord, because you
know that your labor in the Lord is not in vain.

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1 Corinthians 15

15:1-11

What was the gospel?

[15:1]

Paul wrote about the gospel. He used several metaphors when writing about the Christians in Corinth and the gospel. It was the gospel he told them. It was the gospel they believed. It was the gospel on which they stood. That is, it was the gospel that gave them confidence that they were at peace with God. It was the gospel that was saving them. That is, it was the gospel that was making them different than they were before. They then began doing things that honored God.

See: Gospel; Metaphor

How did someone “hold firmly” to the word?

[15:2]

Paul told the Christians in Corinth to “hold firmly” to the word. Some scholars think he wanted to say that they needed to keep believing in Jesus. Other scholars think Paul wanted them to keep obeying the things he and the other apostles taught.

See: Apostle; Word of God

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What was preaching?

[15:2]

See: Preach (Preacher)

How did someone believe in vain?

[15:2]

Paul wrote about believing in vain. This was when someone believed in something, but they still did the same evil things.

What was the most important thing about which Paul wrote?

[15:3]

Paul wrote about something that was the most important thing. It was something that he was told by others and he told the Christians in Corinth. This was that Jesus died for people's sins. After this, Jesus was resurrected. After he was resurrected, he appeared to many people. That is, many people saw him and talked to him after he was raised from the dead.

See: Sin; Atone (Atonement); Resurrect (Resurrection)

Who were the twelve?

[15:5]

Paul wrote about the twelve. They were the twelve apostles.

See: Apostle

Who were the apostles?

[15:7]

Paul wrote about the apostles. Here, he also wrote about certain people other than the twelve apostles.

See: Apostle

How was Paul "unlike the other apostles"?

[15:8, 15:9]

Paul wrote that he was unlike the other apostles. That is, he was not born at the right time. This was a metaphor. He wanted people to know that, unlike the other apostles he was not with Jesus when Jesus was alive. Instead, he persecuted Chrsitians at that time. Because of this, he did not think he was worthy of being called an apostle. He greatly dishonored God before he believed in Jesus. However, God still chose him to be an apostle.

See: Metaphor; Apostle; Persecute (Persecution)

How was God's grace to Paul not in vain?

[15:10]

Paul wrote that God's grace to him was not in vain. That is, God favored Paul. Therefore, Paul wanted to live in a way that honored God.

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See: Grace

15:12-19

Who said there was no resurrection of the dead?

[15:12]

In Corinth, there were some Christians who did not think that people were made alive again after they died. They thought nothing happened after a person died. This confused Paul because they believed that Jesus was resurrected. If Jesus was not resurrected, then he could not have died for people's sins. If this were true, then everything Paul and the other Chrsitians did was useless and believing the gospel could not help anyone.

See: Resurrect (Resurrection); Sin; Atone (Atonement); Gospel

How was someone still in their sins?

[15:17]

When Jesus died, he forgave the sins of those who believed in him. However, if Jesus was not resurrected, then he could not have forgiven the sins of those who believed in him. Therefore, they would still be guilty of sinning against God and deserved to be punished.

Paul wrote that if people died believing in Jesus and Jesus was not resurrected, then they died and did not live together with God in heaven forever. However, Jesus was resurrected, so this was not true.

See: Resurrect (Resurrection); Sin; Atone (Atonement); Heaven; Punish (Punishment)

Why should Christians not have hope only in this life?

[15:19]

Paul wrote that it was sad if people only believed that Jesus could help them while they were alive. This was because they did not understand who Jesus is. He did help people when they were alive on the earth. However, Jesus did much more. He promised that those who believe in him will live together with God in heaven forever.

See: Heaven

15:20-28

How was Jesus the firstfruits of those who are asleep?

[15:20]

Paul wrote that Jesus was the firstfruit of those who have fallen asleep. This was a metaphor. Jesus was the first of many people who would be made alive again after they died. While Jesus was made alive again on the earth, other people will be made alive again and live in heaven with God.

See: Fruit (Metaphor); Heaven; Resurrect (Resurrection)

How did death come through one man?

[15:21]

Paul wrote that death came through one man. This was Adam (see: Genesis 3). Adam sinned and because he sinned all people died.

See: Romans 5:12-17

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See: Sin; Die (Death)

How did resurrection come through one man?

[15:21]

Paul wrote that the resurrection came through one man. This was Jesus. Because of Jesus, Christians will be resurrected to live with God in heaven forever.

Christians will be resurrected when Jesus returns.

See: Resurrect (Resurrection); Heaven; Jesus' Return to Earth

How is death the last enemy of God?

[15:26]

Paul wrote that death is the last enemy of God to be defeated. This is a metaphor. God did not want people and things to die. He wanted everything and everyone to live forever. Because Adam sinned, everything dies (see: Genesis 3). However, Paul talked about a time when things would not die anymore. This is what he was thinking about when he said that God would defeat his last enemy, death.

See: Sin; Die (Death); Metaphor

How did Paul write about things being ruled by God?

[15:28]

Paul wrote that God the Father gave Jesus the power to rule everything, but he will not rule God the Father. Some scholars God the Father will always rule Jesus in some way. Other scholars think Paul was writing about Jesus ruling on the earth for 1000 years (see: Revelation 20:1-7). At the end of this time, Jesus will give his kingdom to God the Father.

See: God the Father; Kingdom of God

15:29-34

Why were people baptized for the dead?

[15:29]

Some scholars think people in Corinth tried to be baptized for people who died. This did not honor God. These people also taught that people were not resurrected when they died. Paul did not understand why they believed these things. They should not have done this if they thought that people were not resurrected when they died.Other scholars think the Christians in Corinth were baptized for people who were dying and could not be baptized. Paul wanted them to know what they believed was not true.

See: Baptize (Baptism); Resurrect (Resurrection)

Why did Paul write about being in danger?

[15:30]

Paul wrote about being in danger because he told other people about Jesus. Paul explained to them that he was in danger so they would know that obeying God meant that their life on the earth may be in danger and they may have to die for Jesus. This is not what the Christians in Corinth taught.

Paul also wanted them to know that he served God to receive rewards in heaven, not rewards on earth.

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See: Gospel; Reward; Heaven

How does bad company corrupts good morals?

[15:33]

Paul wrote that bad company corrupts good morals. He wanted these Christians to know that if they spend time with people who taught the wrong things, then they would also begin to believe wrong things and do wrong things, even if they were trying to do things that honor God. They must know how to honor God, and not just try to honor God by obeying these false teachers.

15:35-49

What did Paul teach about how people will look after they are resurrected?

[15:44]

Paul expected the Christians in Corinth to have questions about what they would look like after they were resurrected. However, he did not want people to think about this. It was not helpful and it was foolish. He told them that they will look different than they look now, but he did not tell them more than this. However, he did tell them their new body would be glorious. This is because it will last forever and it will be with God in heaven.

See: Resurrect (Resurrection); Heaven; Glory (Glorify)

How was the first Adam a living soul?

[15:45]

The first man was named Adam. He was the first man to live. This is why Paul called him the first living soul. The people who came after Adam did the things that he did. That is, they sinned and did the things they wanted to do.

See: Genesis 2-3

See: Soul; Sin

How was the second Adam a life-giving spirit?

[15:45]

Paul wrote about a second Adam. This was a metaphor. He was writing about Jesus who came from heaven. Jesus gave people a new type of life. The Christians who follow Jesus do the types of things Jesus did. That is, they honor God. They live in a way that they know they will see God in heaven.

See: Romans 5:12-17

See: Metaphor; Born Again (New Life, Regeneration); Heaven

15:50-58

Why will flesh and blood not inherit the kingdom of God?

[15:50]

Paul wrote that flesh and blood will not inherit the kingdom of God. That is, Christians will not inherit the kingdom of God as they were. They need a new body to do this. The body they had was one that will perish and die. However, they will get a new body which will not perish or die. Jesus will do this when he returns to the earth.

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See: Inherit (Inheritance, Heir); Kingdom of God; Jesus' Return to Earth

What is a “secret truth” or mystery?

[15:51]

See: Mystery

What did Paul teach about death?

[15:54]

Paul wrote that dying was a type of enemy against God. God did not want things to die. Things died because of sin. Jesus will defeat dying. This is a metaphor. At some time, everything and everyone will stop dying. Because of this, no one should be afraid of dying.

See: Metaphor; Sin;Die (Death)

How is the law the power of sin?

[15:56]

Paul wrote that the “power of sin is the law.” That is, the Law of Moses taught people that they sinned and disobeyed God. Because of this, they deserved to die.

See: Sin; Law of Moses

How is the work in the Lord not in vain?

[15:58]

Paul wrote that Christians do not serve God in vain. That is, when Christians serve God, they will be rewarded.

See: Reward

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1 Corinthians 15:1

make known to you, brothers, the gospel

Possible meanings are 1) Paul wants to remind them by making the gospel known again, "help you remember, brothers, the gospel" or 2) he wants to make sure they understand the gospel, "make clear to you, brothers, the gospel."

on which you stand

Paul is speaking of the Corinthians as if they were a house and the gospel as if it were the foundation on which the house was standing.

1 Corinthians 15:2

you are being saved

"God will save you"

the word I preached to you

"the message I preached to you"

1 Corinthians 15:3

as of first importance

Possible meanings are 1) as the most important of many things or 2) as the first in time of important things.

for our sins

"to pay for our sins" or "so that God could forgive our sins"

according to the scriptures

"just as the propets predicted in the scriptures." Here "scriptures" means the Old Testament.

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1 Corinthians 15:4

he was buried

"they buried him"

he was raised

"God raised him"

was raised

"was caused to live again"

1 Corinthians 15:5

appeared to

"showed himself to"

and then to the twelve

"and then he appeared to the rest of the apostles"

1 Corinthians 15:6

some have fallen asleep

"some have died"

1 Corinthians 15:8

Last of all

"Finally, after he had appeared to the others"

Last of all, he appeared to me, as if to one born prematurely

"a baby born too early". Possible meanings: 1) a baby that is born unexpectedly early, in which case Paul means that he was unexpectedly called to be an apostle, or 2) a baby who is born early and is very small, in which case Paul means that he had not learned from Christ, or 3) a baby who is born dead, in which case Paul means that Christ appeared to him when he was spiritually dead.

1 Corinthians 15:10

the grace of God I am what I am

God's grace or kindness has made Paul as he is now.

his grace in me was not in vain

"because he was kind to me, I was able to do much good work"

the grace of God that is with me

Possible meanings are 1) this is literally true, and God actually did the work and kindly used Paul as a tool or 2) Paul is saying that God was kind to let Paul do the work and to make Paul's work have good results.

1 Corinthians 15:12

how can some of you say there is no resurrection of the dead?

"you should not be saying that there is no resurrection of the dead!"

raised

made alive again

1 Corinthians 15:13

if there is no resurrection of the dead, then not even Christ has been raised

Paul knows that Christ has been raised and so infers that all who die will be resurrected. To say that there is no resurrection is to say that Christ has not been raised, but Paul has seen the resurrected Christ (1 Corinthians 15:8).

not even Christ has been raised

"God has not raised even Christ"

1 Corinthians 15:15

we are found to be false witnesses about God

Paul is arguing that if Christ did not rise from the dead, then they are lying about Christ's coming alive again.

we are found to be

"everyone will realize that we are"

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1 Corinthians 15:17

your faith is in vain and you are still in your sins

Their faith is based on Christ having risen from the dead, so if that did not happen, their faith will do them no good.

1 Corinthians 15:19

If only in this life we hope in Christ

"If only in this life we can confidently expect Christ to help us" or "If we can trust in Christ to save us only in this life"

of all people we are most to be pitied

"people should feel sorry for us more than they do for anyone else"

1 Corinthians 15:20

now Christ

"as it is, Christ" or "this is the truth: Christ"

Christ has been raised from the dead

"God has raised Christ from the dead"

dead as the firstfruits

"dead, like the first part of the harvest" or "dead; he is like the first part of the harvest"

those who sleep

"those who have died"

1 Corinthians 15:21

death came by a man

"people die because of what one man did". See verse 22.

by a man also came the resurrection of the dead

"people are raised from the dead because of another man" or "people will live again because of what one man did"

1 Corinthians 15:24

he will abolish all rule and all authority and power

"Christ will stop those people who rule, who have authority, and who have power, from doing what they are doing"

1 Corinthians 15:25

For he must reign until he has put all his enemies under his feet

"For Christ must reign until God the Father has put all Christ's enemies under Christ's feet"

until he has put all his enemies under his feet

"until he has put all his enemies under his power"

1 Corinthians 15:26

The last enemy to be destroyed is death

"The final enemy that Christ will destroy is death itself"

1 Corinthians 15:27

he has put everything under his feet

"God the Father has put everything under Christ's feet" or "Christ has put everything under his own feet"

put everything under his feet

"put everything under his power"

this does not include the one who put everything in subjection under him

"this does not include God the Father, who put everything in subjection under the Son"

1 Corinthians 15:28

all things are subjected under him

"God the Father has made all things subject to the Son"

the Son himself will be subjected

"the Son himself will become subject"

the Son himself

"Christ, that is, the Son himself,". This refers to Jesus, the Son of God. It is best to translate "Son" with the

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same word that your language uses to refer to a human son.

1 Corinthians 15:29

Or else what will those do who are baptized for the dead?

"Otherwise it would be useless for Christians to receive baptism for the dead."

If the dead are not raised at all, why are they baptized for them?

Apparently people were being baptized for the dead. They did so because they believed the dead would be raised.

If the dead are not raised at all

"If God does not raise the dead at all"

are not raised

"are not caused to live again"

why are they baptized for them?

"there would be no reason for them to have people baptize them on behalf of dead people."

1 Corinthians 15:30

Why then are we in danger every hour?

"If people will not rise from the dead, we gain nothing by being in danger every hour for teaching that people will rise."

1 Corinthians 15:31

I die every day!

"Every day I am in danger of dying" or "Every day I risk my life!"

This is as sure as my boasting in you

"You can know that this is true, because you know about my boasting in you" or "You can know that this is true, because you know about how much I boast in you"

my boasting in you, which I have in Christ Jesus our Lord

"the way I tell other people how good you are, which I do because of what Christ Jesus our Lord has done for you"

1 Corinthians 15:32

What do I gain ... if I fought with beasts at Ephesus ... not raised?

"I gained nothing ... by fighting with beasts at Ephesus ... not raised."

I fought with beasts at Ephesus

Possible meanings are 1) Paul was speaking figuratively about his arguments with learned pagans or other conflicts with people who wanted to kill him or 2) he was actually put into the arena to fight against dangerous animals.

Let us eat and drink, for tomorrow we die

Paul infers that it would be better for us to enjoy this life, for tomorrow our life will end without any further hope.

1 Corinthians 15:33

Bad company corrupts good morals

If you live with bad people, you will act like them. Paul is quoting a common saying.

1 Corinthians 15:34

Sober up

"You must think seriously about this"

1 Corinthians 15:35

But someone will say, "How are the dead raised, and with what kind of body will they come?"

"But some will ask that they cannot imagine how God will raise the dead, and what kind of body God would give them in the resurrection."

with what kind of body will they come

That is, will it be a physical body or a spiritual body? What shape will the body have? What will the body be made of?

1 Corinthians 15:36

You fool! What you sow

Both instances of "you" here are singular.

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fool

"unthinking person." Paul is accusing them of not thinking carefully, He is not accusing them of moral error.

What you sow will not come to life unless it dies

A person has to die before God can resurrect him.

1 Corinthians 15:37

What you sow is not the body that will be

Paul says that God will resurrect the dead body of the believer, but that body will not appear as it was.

1 Corinthians 15:38

God will give it a body as he chooses

"God will decide what kind of body it will have"

1 Corinthians 15:39

Not all flesh is the same ... there is one flesh ... another flesh

"Not all kinds of bodies are the same ... there is one kind of body ... another kind of body"

1 Corinthians 15:40

the glory of the heavenly body is one kind and the glory of the earthly is another

"the glory that the bodies in the sky have is different from the glory that the bodies on the earth have"

glory

"brightness" or "radiance" or "beauty" or "splendor"

1 Corinthians 15:42

What is sown ... what is raised

"What goes into the ground ... what comes out of the ground" or "What people bury ... what God causes to live again"

is perishable ... is imperishable

"can rot ... cannot rot"

1 Corinthians 15:46

But the spiritual did not come first but the natural, and then the spiritual

"The natural being came first. The spiritual being is from God and came later."

natural

created by earthly processes, not yet connected to God

1 Corinthians 15:47

The first man is of the earth, made of dust

God made the first man, Adam, from the dirt of the earth.

1 Corinthians 15:48

the man of heaven

Jesus Christ

those who are of heaven

"those who belong to God"

1 Corinthians 15:49

we have borne the image of the man of dust, we will also bear the image of the man of heaven

"we have been just like the man of dust, we will also be like Jesus Christ"

1 Corinthians 15:50

flesh and blood cannot inherit the kingdom of God. Neither does what is perishable inherit what is imperishable

"human beings who will surely die cannot inherit the permanent kingdom of God" or "weak human beings cannot inherit the kingdom of God. Neither can those who will certainly die inherit a kingdom that will last forever"

flesh and blood

Those who inhabit a body that is doomed to die.

is perishable ... is imperishable

"can rot ... cannot rot." See 1 Corinthians 15:42.

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1 Corinthians 15:51

We will not all sleep

"We will not all die"

we will all be changed

"God will change us all"

1 Corinthians 15:52

We will be changed

"God will change us"

in the twinkling of an eye

It will happen as fast as it takes for a person to blink his or her eye.

at the last trumpet

"when the last trumpet sounds"

the dead will be raised

"God will raise the dead"

raised

"caused to live again"

1 Corinthians 15:53

must put on

Paul is speaking of God making our bodies so they will never die again as if God were putting new clothes on us.

1 Corinthians 15:54

when this perishable body has put on what is imperishable

"when this perishable body has become imperishable" or "when this body that can rot can no longer rot"

when this mortal body has put on immortality

"when this mortal body has become immortal" or "when this body that can die can no longer die"

1 Corinthians 15:55

Death, where is your victory? Death, where is your sting?

"Death has no victory. Death has no sting."

1 Corinthians 15:56

The sting of death is sin

It is through sin that we are destined to face death, that is, to die.

the power of sin is the law

God's law that was passed down by Moses defines sin and shows us how we sin before God.

1 Corinthians 15:57

gives us the victory

"has defeated death for us"

1 Corinthians 15:58

be steadfast and immovable

"be determined"

Always abound in the work of the Lord

"Always work for the Lord faithfully"

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Chapter 16

[1] Now concerning the collection for God's holy people: as I instructed the churches of Galatia, so you are to do. [2] On the first day of the week, each of you is to put something aside and store it up as he may prosper. Do this so that there will be no collections when I come.

[3] When I arrive, to whomever you approve, I will give letters of introduction to them and will send them with your gift to Jerusalem. [4] If it is appropriate for me to go also, they will go with me.
[5] But I will come to you when I pass through Macedonia. For I will pass through Macedonia. [6] Perhaps I may stay with you or even spend the winter, so that you may help me on my way, wherever I go.
[7] For I do not wish to see you now for only a passing visit. For I hope to spend more time with you, if the Lord permits. [8] But I will stay in Ephesus until Pentecost, [9] for a wide door has opened for me, and there are many adversaries.

[10] Now when Timothy comes, see that he is with you unafraid, for he is laboring at the work of the Lord, as I am doing. [11] Let no one despise him. Help him on his way in peace, so that he may come to me. For I am expecting him to come along with the brothers. [12] Now concerning our brother Apollos, I strongly encouraged him to visit you with the brothers. But it was not at all his will that he come now. However, he will come when the time is right.

[13] Be watchful, stand fast in the faith, act like men, be strong. [14] Let all that you do be done in love.

[15] You know the household of Stephanas, that they were the firstfruits of Achaia, and that they have devoted themselves to the service of God's holy people. Now I urge you, brothers, [16] to be in submission to such people and to everyone who helps in the work and labors with us.
[17] I rejoice at the coming of Stephanas, Fortunatus, and Achaicus. They have made up for your absence. [18] For they have refreshed my spirit and yours. So then, acknowledge people like them.

[19] The churches of Asia send greetings to you. Aquila and Priscilla greet you in the Lord, with the church that is in their home. [20] All the brothers greet you. Greet one another with a holy kiss.

[21] I, Paul, write this with my own hand. [22] If anyone does not love the Lord, may he be accursed. Our Lord, come! [23] The grace of the Lord Jesus be with you. [24] My love be with you all in Christ Jesus. [1]

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[1] A few important and ancient Greek copies and some ancient translations have Amen at the end of verse 24. But many important ancient Greek copies, as well as many ancient translations, do not have Amen at the end.

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1 Corinthians 16

16:1-9

What is the collection for God’s holy people?

[16:1]

Paul wrote about the “collection for God’s holy people.” When he wrote about this, he was writing about the Christians in Corinth collecting money to help other Christians who needed it.

See: Holy (Holiness, Set Apart); Holy Ones; People of God

Where was Galatia?

[16:1]

See Map: Galatia

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When was the first day of the week?

[16:2]

The first day of the week was Sunday.

How did Paul want the Christians to prepare to give to the Christians who needed it?

[16:2]

Paul wanted the Christians to prepare to give money to the Christians who needed money. He wanted them to plan to give to others and not to give randomly. If they did this, they would be happy to give to others.

What were the letters about which Paul spoke?

[16:3]

In ancient times, people sent other people with letters of introduction. These letters introduced this person to other people and told them why they were coming. This letter helped the people in Jerusalem know that Paul had sent these people to give them this money.

See Map: Jerusalem

Where was Macedonia?

[16:5]

See Map: Macedonia

Where was Ephesus?

[16:8]

See Map: Ephesus

What was Passover?

[16:8]

See: Passover

How has a wide door opened for Paul?

[16:9]

Paul wrote about a wide door. This was a metaphor. He wanted to say that he was given the opportunity to teach other people about Jesus. However, there were many people who fought against him in some way.

See: Door (Metaphor)

16:10-24

Why did Paul not want Timothy to be afraid?

[16:10]

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Paul wanted the Christians in Corinth to help protect Timothy. The Christians were persecuted. This is why he did not want Timothy to be afraid. Some scholars think Timothy might be treated badly because he was so young and the leaders in Corinth might not treat him well.

See: Persecute (Persecution)

Who were the brothers?

[16:11]

Paul wrote that Timothy was going to go to Corinth with the brothers. These were some other Christians.

See: Family of God

How were the Christians in Corinth to be watchful?

[16:13]

The Christians in Corinth were to be watchful. That is, they were to try to obey God. They were to see how they could do things that honored God. They were also to look out for false teachers and other things that could harm the Christians in Corinth.

See: False Teacher

How were the Christians in Corinth to stand fast in the faith?

[16:13]

Paul wrote that the Christians in Corinth were to stand fast in the faith. That is, Paul wanted them to keep trusting in God.

See: Faith (Believe in)

How were the Christians in Corinth to act like men?

[16:13]

Paul wrote that they Christians in Corinth were to act like men. That is, they should not act in the way children act. They were also to be strong. This was a metaphor. They were to do the things God wanted them to do, even if they were difficult.

What were the firstfruits, or first converts of Achaia?

[16:15]

Stephanas and his family were the firstfruits of Achaia. That is, they were the first people in Achaia to believe in Jesus.

See: Fruit (Metaphor)

See Map: Achaia

Who are God's holy people?

[16:15]

God's holy people are Christians.

See: Holy (Holiness, Set Apart); Holy Ones; People of God

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What is submission?

[16:16]

See: Submit (Submission)

How did people refresh Paul's spirit?

[16:18]

When certain people visited, it refreshed Paul's spirit. That is, it made Paul happy and helped him to keep serving God.

See: Spirit (Spiritual)

Where was Asia?

[16:19]

See Map: Asia

What was the church in the home of Aquila and Priscilla?

[16:19]

At this time, certain Christians met together to worship God in the home of Aquila and Priscilla.

See: Worship

How did Christians greet one another with a holy kiss?

[16:20]

In ancient times, people often greeted each other with a kiss of some sort. When people did this, they were at peace with one another. It meant that they were friends.

Why did Paul write with his own hand?

[16:21]

When Paul wrote, he often spoke and someone else wrote what he said. Here, Paul said that he wrote this himself. He wanted them to know that he really cared about them.

See: Ancient Letters

Why did Paul want certain people to be cursed?

[16:22]

There were some false teachers. He asked God to curse them. That is, he wanted God to judge them.

See: Galatians 1:6-10

See: False Teacher; Curse; Judge (Judgment)

Why did Paul say "Our Lord come"?

[16:22]

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When Paul lived, many Christians said “our Lord come.” This is because they wanted Jesus to return to the earth as he promised.

See: Lord; Jesus' Return to Earth

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1 Corinthians 16:1

for God's holy people

Paul was collecting money from his churches for the poor Jewish Christians in Jerusalem and Judea.

1 Corinthians 16:2

store it up

"keep it at home" or "leave it with the church"

as he may prosper

"according to how he prospers" or "according to how much he earns"

so that there will be no collections when I come

"so that you will not have to collect more money while I am with you"

1 Corinthians 16:3

to whomever you approve, I will give letters of introduction to them and will send them

"to whomever you have approved by letter of introduction, I will send"

1 Corinthians 16:6

you may help me on my way

To give Paul money or other things he needs so that he and his team could continue to travel.

1 Corinthians 16:7

I hope to spend more time with you, if the Lord permits

"I expect to spend more time with you, if the Lord permits" or "I plan to spend more time with you, if the Lord permits"

1 Corinthians 16:8

Pentecost

Paul would stay in Ephesus until this festival, which comes in May or June, 50 days after Passover. He would then travel through Macedonia, and later try to arrive in Corinth before winter started.

1 Corinthians 16:9

a wide door has opened

Paul speaks of the opportunity God has given him to win people to the gospel as if it were a door that God had opened so he could walk through it.

1 Corinthians 16:10

Now

Here Paul begins to talk about Timothy's visit to Corinth.

see that he is with you unafraid

"see that he has no cause to fear being with you"

1 Corinthians 16:11

Let no one despise him

Because Timothy was much younger than Paul, sometimes he was not shown the respect he deserved.

1 Corinthians 16:12

our brother Apollos

Here the word "our" refers to Paul and his readers, so it is inclusive.

1 Corinthians 16:13

Be watchful, stand fast in the faith, act like men, be strong

Paul is describing what he wants the Corinthians to do as if he were giving four commands to soldiers in war.

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Be watchful

"Be careful whom you trust" or "Watch out for danger"

stand fast in the faith

"keep strongly believing what we have taught you" or "keep strongly trusting in Christ"

act like men

"be responsible"

1 Corinthians 16:14

Let all that you do be done in love

"Everything you do should show people that you love them"

1 Corinthians 16:15

household of Stephanas

Stephanas was one of the first believers in the church at Corinth.

the firstfruits of Achaia

"the first people in Achaia to believe in Christ"

Achaia

This is the name of a province in Greece.

1 Corinthians 16:17

Stephanas, Fortunatus, and Achaicus

These men were either some of the first Corinthian believers or church elders who were co-workers with Paul.

They have made up for your absence

"They made up for the fact that you were not here."

1 Corinthians 16:18

For they have refreshed my spirit

Paul is saying he was encouraged by their visit.

acknowledge people like them

Paul wants the Corinthians to honor Stephanas, Fortunatus, Achaicus and others like them.

1 Corinthians 16:21

I, Paul, write this with my own hand

Paul was making it clear that the instructions in this letter are from him, even though one of his co-laborers wrote what Paul was saying in the rest of the letter. Paul wrote this last part with his own hand.

1 Corinthians 16:22

may he be accursed

"may God curse him." See 1 Corinthians 12:3.

Introduction to 2 Corinthians

Overview

Paul wrote to the Christians in Corinth. These Chrsitians had many problems. Paul wanted to help them. They were listening to false teachers. They did not want to help the poor Christians in Jerusalem even though they promised to do this. They also thought evil things about Paul. Paul wanted to help these Chrsitians to live in a way that honored God.

See: False Teacher

See Map: Corinth; Jerusalem

Who wrote 2 Corinthians?

The apostle Paul wrote this letter (see: 1:1). Timothy was with Paul but he did not write this letter.

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See: Apostle

To Whom did Paul write 2 Corinthians?

The letter was sent to the church of Corinth and also to other Christians near Corinth (see: 1:1, 9:2). Corinth was a large city. Many ships went in and out of Corinth. It was a Roman colony, meaning that many of the Corinthians were people who moved there from Rome. They did many of the same types of things the Romans did. While there were Jews in this church, there were more Gentiles. Paul founded the church of Corinth on his second journey (see: Acts 15:40–18:23).

See: Church; Gentile; Paul's Missionary Journeys

See Map: Rome

Why did Paul write 2 Corinthians?

Paul wrote many letters to the Christians in Corinth. , including many letters (at least one from Corinth to Paul, 1 Corinthians 7:1; and between two and six from Paul to Corinth). Paul wrote this letter to help resolve the problems the Christians were having. He rebuked them for sinning. He wanted them to know he was an apostle. He also wanted them to give to Christians in Jerusalem as they promised to do.

See: Sin; Apostle

Outline of 2 Corinthians

1. Paul greeted the church and gave thanks to God (1:1-11)
2. Paul defended his travel plans (1:12-2:13)
3. Paul defended the things he did (2:14-7:16)
4. The Corinthians needed to complete their donation for the believers in Jerusalem who were poor (8:1-9:15)
5. The false teachers were from Satan, but Paul was a true apostle (9:1-12:18)
6. Paul called on the Corinthians to reject evil (12:19-13:10)
7. Conclusion (13:11-14)

See: False Teacher; Satan (The Devil); Apostle

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2 Corinthians

Chapter 1

[1] Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God that is in Corinth, and to all God's holy people in the entire region of Achaia:

[2] May grace be to you and peace from God our Father and the Lord Jesus Christ.

[3] May the God and Father of our Lord Jesus Christ be praised. He is the Father of mercies and the God of all comfort. [4] God comforts us in all our tribulation, so that we can comfort those who are in any tribulation. We comfort others with the same comfort that God used to comfort us.
[5] For just as the sufferings of Christ abound for our sake, so also our comfort abounds through Christ. [6] But if we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort. Your comfort is working effectively in your endurance of the same sufferings that we also suffer. [7] Our hope concerning you is unshaken, for we know that as you share the sufferings, you also share our comfort.
[8] For we do not want you to be uninformed, brothers, about the tribulation we had in Asia. We were utterly burdened beyond our strength, so that we despaired even of life. [9] Indeed, we had the sentence of death on us. But that was to make us not put our trust in ourselves, but instead in God, who raises the dead. [10] He rescued us from such a deadly peril, and he will rescue us. On him we have set our hope that he will rescue us.

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[11] He will do this as you also help us by your prayer. Then many will give thanks on our behalf for the favor given to us through the prayers of many.

[12] Our boast is this: Our conscience testifies that we have conducted ourselves in the world with integrity and godly sincerity, not relying on fleshly wisdom but on the grace of God. [13] We write to you nothing that you cannot read and understand, and I hope that you will fully understand [14] as you have understood us in part, that you can boast of us on the day of our Lord Jesus, just as we will boast of you.

[15] Because I was confident about this, I wanted to come to you first, so that you might receive a second favor. [16] I was planning to visit you on my way to Macedonia. Then I wanted to visit you again on my trip from Macedonia, and then for you to send me on my way to Judea.
[17] When I was thinking this way, was I hesitating? Do I plan things according to the flesh, so that I say "Yes, yes" and "No, no" at the same time? [18] But just as God is faithful, our word to you is not "Yes" and "No."
[19] For the Son of God, Jesus Christ, whom Silvanus, Timothy, and I proclaimed among you, is not "Yes" and "No." Instead, he is always "Yes." [20] For all the promises of God are "Yes" in him. So also through him we say "Amen" to the glory of God.
[21] Now it is God who confirms us with you in Christ, and he anointed us, [22] he set his seal on us, and he gave us the Spirit in our hearts as a guarantee of what is to come.

[23] But I call God as witness to my soul that the reason I did not come to Corinth was so that I might spare you. [24] This is not because we want to be lords over your faith. Instead, we are fellow laborers with you for your joy, as you stand firm in your faith.

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2 Corinthians 1 Commentary

1:1-7

Why did Paul write about the “Father of mercies” and “God of all comfort”?

[1:3]

Christians showed mercy and gave comfort to others. These titles showed that all the “mercy”(οἰκτιρμός/g3628) and “comfort”(παράκλησις/g3874) they gave ultimately came from God himself.

See: Mercy

See: Exodus 34:6; Psalm 25:6; Isaiah 40:1; 1 Peter 1:3

What was the “affliction”?

[1:4]

As an apostle, Paul experienced many “afflictions”(θλίψις/g2347). That is, Paul was persecuted for teaching people about Jesus.

See: Apostle; Persecute (Persecution)

See: John 16:33; Romans 8:18

How did “the sufferings of Christ abound for our sake”?

[1:5]

Paul wrote about Jesus’ sufferings helping Christians. Some scholars think was writing about how Jesus suffered and died for sinners. Others think was writing about how Christians suffered for others, just as Christ did. They think Paul’s suffering helped to give the Corinthians’ “comfort and salvation” (1:6).

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See: Atone (Atonement); Sin; Save (Salvation, Saved from Sins)

See: Colossians 1:24-25; 2 Corinthians 4:10-11, 17

1:8-11

Where was “Asia”?

[1:8]

See Map: Asia

Why did Paul write, “beyond our strength”?

[1:8]

Paul wrote, “beyond our strength.” Scholars think Paul and those with him suffered more than they were physically capable of in their own human strength. That is, God provided them the strength to endure their suffering.

What was “despaired of life” and the “sentence of death”?

[1:8]

Some scholars think that to despair of life meant that Paul thought he was going to die. Whatever happened in Asia, Paul thought he was going to die. Some scholars think Paul was writing about being put into prison waiting to be killed as a punishment. Other scholars think Paul was speaking about a serious illness he had and that he was going to die.

See: Punish (Punishment)

See: 2 Corinthians 4:7-12

How does someone set their hope on God?

[1:10]

Paul wrote about setting hope on God. Scholars think Paul was confident that they would not die at this time, but that God would rescue them. That is, Paul had a confident expectation that God would rescue him and those with him.

See: Psalm 34:19; 1 Timothy 4:10

1:12-24

Why did Paul write, “We are proud of this”?

[1:12]

Paul was “proud” of how God’s favor helped these Christians to live in a way that honors God.

See: Boast

See: Psalm 44:8; Jeremiah 9:23-24

What is “conscience”?

[1:12]

See: Conscience

What was “fleshly wisdom”?

[1:12]

Scholars think that “fleshly wisdom” was the same as earthly wisdom, or the wisdom of this world. Paul wanted Christians should make decisions by the wisdom that came from the Holy Spirit.

See: 1 Corinthians 2:13

See: Holy Spirit; Wise (Wisdom, Fool)

What was the “day of our Lord Jesus”?

[1:14]

See: Day of the Lord

Why did Paul write, “that you might receive the benefit of two visits”?

[1:15]

Scholars think the words “that you might receive the benefit of two visits” meant that the church in Corinth would have the chance to visit with Paul and hear him teach a second time.

See: Church

What did “yes,yes” and “no, no” mean?

[1:18]

Jesus told people not to take oaths, but to simply do what they promised (see: Matthew 5:37). Scholars think Paul meant that the answers of “yes” or “no” must be clear. They think Paul wanted the church in Corinth to know that he was not changing his mind about visiting them.

See: James 5:12

See: Swear (Oath); Church

What did it mean that God “annointed” us?

[1:21]

When Paul said that God “annointed”(χρίω/g5548) us, he meant that God chose Paul, and those with him, for a special purpose. That is, God wanted Paul to tell people about Jesus (see: Galatians 1:15-16).

See: Romans 1:1-2; Jeremiah 1:4-5

How was the Spirit a “seal” and a “guarantee of what is to come”?

[1:22]

A “seal” was a mark which meant that something was owned by somebody. God owned Christians in some way. The Spirit was a “guarantee”(ἀρραβών/g0728), for the Christian. The Holy Spirit was a symbol that God would fulfill the things he promised. Christians would be resurrected and inherit the kingdom of God.

See: Seal; Holy Spirit; Symbol; Fulfill (Fulfillment); Resurrect (Resurrection); Inherit (Inheritance, Heir); Kingdom of God

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See: 2 Corinthians 5:5; Ephesians 1:13-14; 4:30

Why did Paul write, “I call God to bear witness for me”?

[1:23]

Some scholars think when Paul said, “I call God to bear witness for me," he was asking God to show the people that what Paul was about to say was true. Other scholars think that when Paul called on “God to bear witness,” it meant that if Paul didn’t lied, God would witness against Paul and punish Paul.

See: 1 Thessalonians 2: 10

See: Witness (Martyr); Punish (Punishment)

What did Paul mean when he said, “that I might spare you”?

[1:23]

If the Corinthians repented, then Paul would not have to discipline and correct them for their sins .

See: 1 Corinthians 4:21; 2 Corinthians 13:2

See: Repent (Repentance); Discipline (To Disciple); Sin

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2 Corinthians 1:1

Paul ... to the church of God that is in Corinth

"I, Paul ... wrote this letter to you, the church of God that is in Corinth" In this book, the word "I" refers to Paul. Also, the word "you" is almost always plural and refers to the believers in Corinth. There are two exceptions to this: 6:2 and 12:9.

Timothy our brother

This indicates that both Paul and the Corinthians knew Timothy and considered him to be their spiritual brother.

Achaia

This is the name of a Roman province in the southern part of modern-day Greece.

2 Corinthians 1:3

May the God and Father of our Lord Jesus Christ be praised

"May we always praise the God and Father of our Lord Jesus Christ". This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

the Father of mercies and the God of all comfort

Both phrases refer to God. Possible meanings are 1) that the words "mercies" and "all comfort" describe the character of "Father" and "God" or 2) that the words "Father" and "God" refer to one who is the source of "mercies" and "all comfort."

2 Corinthians 1:5

For just as the sufferings of Christ abound for our sake

"For just as Christ suffered greatly for our sake"

the sufferings of Christ

Possible meanings are 1) that this refers to the suffering that Paul and Timothy experience because they preach the message about Christ or 2) that this refers to the suffering that Christ experienced on their behalf.

our comfort abounds

Comfort is a major theme of this chapter. The Holy Spirit comforts Christians. The Corinthians probably were afflicted.

2 Corinthians 1:6

But if we are afflicted

"But if people afflict us"

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if we are comforted

"if God comforts us"

Your comfort is working effectively

"You experience effective comfort"

2 Corinthians 1:7

Our hope concerning you is unshaken

"Our hope concerning you is strong" or "We have not stopped having hope for you" or "We continue to confidently expect good for you"

2 Corinthians 1:8

we do not want you to be uninformed

"we want you to know"

We were utterly burdened beyond our strength

"We felt so overwhelmed beyond our strength" or "The troubles we had caused us so much more stress than we could handle"

we despaired even of life

"we could not see any way we could stay alive" or "we were sure we would die"

2 Corinthians 1:9

we had the sentence of death on us

"we were in despair like someone who is condemned to die"

but instead in God

"but instead to put our trust in God"

who raises the dead

"who causes the dead to live again"

2 Corinthians 1:10

He rescued us from such a deadly peril

"He saved us from such a dangerous situation where we could have died"

On him we have set our hope that he will rescue us

"We trust in him to rescue us" or "We confidently expect that he will rescue us"

2 Corinthians 1:11

He will do this as you also help us

"God will rescue us from danger as you, the people of the church of Corinth, also help us"

the favor given to us

"the favor that God has given to us"

2 Corinthians 1:12

Our boast is this

"with integrity and godly sincerity,"

Our conscience testifies

"We know by our conscience"

not relying on fleshly wisdom but on the grace of God

"not relying on human wisdom but on the grace of God"

2 Corinthians 1:13

We write to you nothing that you cannot read and understand

"Everything we write to you is something you can read and understand" or "You can read and understand everything we write to you"

I hope that you will fully understand

"I expect that you will fully understand" or "I trust you will fully understand"

2 Corinthians 1:14

you can boast

The word "boast" here is used in the positive sense of feeling great satisfaction and joy in something.

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2 Corinthians 1:15

Because I was confident about this

Paul explains his sincere expectation with pure motives to come see the believers in Corinth after his first letter. People were criticizing Paul and saying he was not sincere. He refutes them by explaining his motives for what he was doing.

so that you might receive a second favor

"so that you might benefit from me visiting you twice"

2 Corinthians 1:17

was I hesitating?

"I was not hesitating." or "I was confident in my decision."

Do I plan things according to the flesh ... at the same time?

"I do not plan things according to the flesh ... at the same time"

the flesh

"human standards" or "the way most people act"

Do I plan things ... so that I say "Yes, yes" and "No, no" at the same time?

"I do not plan things ... so that I say 'Yes, I will certainly visit' and 'No, I will definitely not visit' at the same time!"

2 Corinthians 1:18

our word to you

"what we say to you"

2 Corinthians 1:19

For the Son of God ... is not "Yes" and "No." Instead, he is always "Yes."

"For the Son of God ... does not say 'Yes' and 'No' concerning God's promises. Instead, he always says 'Yes.'"

the Son of God

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

2 Corinthians 1:20

all the promises of God are "Yes" in him

"all the promises of God are guaranteed in Jesus Christ"

"Yes" in him ... through him we say

The word "him" refers to Jesus Christ.

2 Corinthians 1:21

God who confirms us with you

"God who confirms our relationship with each other because we are in Christ" or "God who confirms both our and your relationship with Christ".

he anointed us

"he sent us to preach the gospel" or "he chose us to be his people".

2 Corinthians 1:22

he set his seal on us

"he has put his mark of ownership on us" or "he has shown that we belong to him"

gave us the Spirit in our hearts

"gave us the Spirit to live within each of us"

the Spirit ... as a guarantee

The Holy Spirit is a personal guarantee that this will happen.

2 Corinthians 1:23

as witness to my soul

"as witness for me" or "to testify for me"

so that I might spare you

"so that I might not cause you more suffering"

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2 Corinthians 1:24

be lords over your faith

"control what your faith should be" or "control what you believe"

we are fellow laborers with you for your joy

"we are working with you so that you may have joy"

stand firm in your faith

"remain firm in your faith"

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Chapter 2

[1] So I decided for my own part that I would not again come to you in sorrow. [2] If I caused you sorrow, who could make me glad but the very one who was made sorrowful by me?

[3] I wrote as I did in order that, when I came to you, I might not be hurt by those who should have made me rejoice. I have confidence about all of you that my joy is the same joy you all have. [4] For I wrote to you from great tribulation, with anguish of heart, and with many tears. I did not write you so that you would be made sorrowful. Instead, I wanted you to know the depth of the love that I have for you.

[5] If anyone has caused sorrow, he has caused sorrow not only to me, but in some measure—not to burden you—to all of you. [6] This punishment of that person by the majority is enough. [7] So now rather than punish him, you should forgive and comfort him. Do this so that he is not overwhelmed by too much sorrow.
[8] So I exhort you to confirm your love for him. [9] This was the reason I wrote, so that I might test you and know whether you are obedient in everything.
[10] If you forgive anyone, I forgive that person as well. What I have forgiven—if I have forgiven anything—it is forgiven for your sake in the presence of Christ. [11] This is so that Satan will not trick us. For we are not ignorant of his schemes.

[12] A door was opened to me by the Lord when I came to the city of Troas to preach the gospel of Christ there. [13] I had no relief in my spirit because I did not find my brother Titus there. So I left them and went on to Macedonia.

[14] But may thanks be to God, who in Christ always leads us in triumph. Through us he reveals the sweet aroma of the knowledge of him everywhere. [15] For we are to God the sweet aroma of Christ, both among those who are saved and among those who are perishing.
[16] To the people who are perishing, it is an aroma from death to death. To the ones being saved, it is an aroma from life to life. Who is worthy of these things? [17] For we are not like so many people who sell the word of God for profit. Instead, with purity of motives, we speak in Christ, as we are sent from God, in the sight of God.

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2 Corinthians 2

2:1-4

Why did Paul not want to go to Corinth in “painful circumstances”?

[2:1, 2:4]

During a previous visit, Paul had to discipline some Christians who were sinning. Some scholars think the Christians in Corinth were saddened because they should have disciplined the sinning Christians.

See: 2 Corinthians 7:8-9

See: Discipline (To Disciple); Sin

2:5-11

How did someone’s sin cause pain to both Paul and the Christians in Corinth?

[2:5]

The sins of certain Chrsitians caused pain for Paul and the other Christians in Corinth. Scholars think that the sinning Christians caused great damage to the whole church.

See: Church; Sin

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Why did Paul write that the punishment “by the majority is enough”?

[2:6]

Scholars think that when Paul said the punishment “by the majority is enough,” he was talking about a decision that most of the Christians in Corinth made. That is, the punishment was just. Scholars think the discipline and punishment was to encourage the sinful Christians to repent.

See: Matthew 18:15-17

See: Discipline (To Disciple); Punish (Punishment); Sin; Repent (Repentance)

Why did Paul write, “overwhelmed by too much sorrow”?

[2:7]

Scholars think that to be “overwhelmed”(καταπίνω/g2666) by too much sorrow meant to experience so much sadness that a person might stop obeying Jesus.

Why did Paul write “that I might test you”?

[2:9]

Paul encouraged the church in Corinth to publicly forgive the sinful man. This was the test about which Paul spoke. Paul wanted to know if the church would obey Paul.

See: Philippians 2: 22; Philemon 21

See: Church; Sin; Test

What was “the presence of Christ”?

[2:10]

Paul wrote about the presence of Christ. Scholars think Paul acted as if he were standing next to Jesus. See: 1 Corinthians 5:3-5

See: Messiah (Christ)

What were Satan’s “plans”?

[2:11]

Scholars think Paul and the Christians knew that Satan always tries to make people follow Satan. Satan has evil plans to cause people to live in the wrong way.

See: 1 Peter 5:8

See: Satan (The Devil)

2:12-13

Why did Paul write, “a door was opened to me by the Lord”?

[2:12]

When Paul said “a door was opened to me by the Lord,” this was a metaphor. Some scholars think the door that was opened referred to God making a way for Paul to preach the gospel in Troas. Other scholars think the door

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that was opened referred to the hearts of the people in Troas. These people were ready to hear and believe the gospel.

See: Door (Metaphor); Preach (Preacher); Gospel; Heart (Metaphor)

See Map: Troas

How did Paul have no relief in his spirit?

[2:13]

Scholars think Paul was hoping to see Titus in order to hear good news about Corinth. Paul loved the Christians in Corinth and worried about them.

See: 2 Corinthians 7:5-6

See: Spirit (Spiritual)

Who was Titus?

[2:13]

Titus was a Christian leader who helped Paul. Paul sent him to encourage the Christians in Corinth.

See: 2 Corinthians Introduction; Titus

See: Gospel

2:14-17

Why did Paul write “leads us in triumph”?

[2:14]

A “triumph” (θριαμβεύω/g2358) was a huge parade through the city of Rome that the government arranged to reward a successful general. Some scholars think that Paul was like the victorious general who rode in the chariot, because God gave him success in his preaching. Other scholars think that the general is God and that Paul was like one of the soldiers, since he obeyed God in all things.

See: Colossians 2:15

See: Preach (Preacher)

What was the “sweet aroma”?

[2:14, 2:15]

When Paul spoke about the “sweet aroma,” he used a metaphor. After a Roman victory in war, there was a parade with special smells. They burned sweet spices and people loved the smell. In the same way, when Paul preached the gospel, those who accepted it experienced delight and peace in a way that was pleasing. However, to those who rejected the gospel did not have peace and they were hopelessness.

See: 1 Corinthians 1:18; Ephesians 5:2

See: Fragrant Offering (Aroma); Metaphor; Preach (Preacher); Gospel

Why did Paul ask, “who is worthy of these things”?

[2:16]

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Paul asked, “who is worthy of these things.” Some scholars think Paul was asking, “is anyone worthy to do the work God gives.” No one is worthy to serve God. However, scholars think that Paul wanted people to know is that God was the one who gave him the power to serve God

(see: 3:5; 1 Corinthians 15:9-10).

How did people “sell the word of God for profit”?

[2:17]

In ancient times, teachers charged money to their students. In the same way, the false teachers in Corinth also demanded money from the people when they taught about the wrong things about God.

See: Acts 20:33-35; 1 Corinthians 9:3-18

See: False Teacher

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2 Corinthians 2:1

I decided for my own part

"I made the decision"

in sorrow

"in a way that would cause you great sadness" or "while I am sorrowful"

2 Corinthians 2:2

If I caused you sorrow, who could make me glad but the very one who was made sorrowful by me?

"If I caused you sorrow, the only ones who could make me glad would be the very one whom I had hurt."

2 Corinthians 2:3

I wrote as I did

"I wrote as I did in my previous letter". Some scholars believe this refers to the letter known as First Corinthians. Other scholars believe this refers to a letter Paul wrote after the letter known as First Corinthians and before this letter.

I might not be hurt by those who should have made me rejoice

"those who should have made me rejoice might not hurt me"

my joy is the same joy you all have

"what gives me joy is what gives you joy, too"

2 Corinthians 2:4

from great tribulation

Here the word "tribulation" refers to emotional pain.

with anguish of heart

"with extreme sorrow"

with many tears

"with much crying"

2 Corinthians 2:5

not to burden you

"not to say this too harshly" or "not to exaggerate"

2 Corinthians 2:6

This punishment of that person by the majority is enough

"The way that the majority has punished that person is sufficient"

2 Corinthians 2:7

he is not overwhelmed by too much sorrow

"too much sorrow does not overwhelm him"

2 Corinthians 2:8

confirm your love for him

"show him that you truly love him"

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2 Corinthians 2:9

you are obedient in everything

"you are obedient to God in everything" or "you are obedient in everything that I have taught you"

2 Corinthians 2:10

it is forgiven for your sake

"I have forgiven it for your sake"

forgiven for your sake

"forgiven out of my love for you" or "forgiven for your benefit"

2 Corinthians 2:11

For we are not ignorant of his schemes

"For we know his schemes well"

2 Corinthians 2:12

A door was opened to me by the Lord ... to preach the gospel

"The Lord opened a door to me ... to preach the gospel" or "The Lord gave me the opportunity ... to preach the gospel"

2 Corinthians 2:13

I had no relief in my spirit

"I was worried"

my brother Titus

Paul speaks of Titus as his spiritual brother.

So I left them

"So I left the people of Troas"

2 Corinthians 2:14

God, who in Christ always leads us in triumph

"God, who leads us as prisoners in Christ's victory parade" or "God, who leads us as victorious soldiers in Christ's triumphal parade"

Through us he reveals the sweet aroma of the knowledge of him everywhere

"He causes the knowledge of Christ to spread to everyone who hears us, just as the sweet smell of burning incense spreads to everyone near it"

everywhere

"everywhere we go"

2 Corinthians 2:15

we are to God the sweet aroma of Christ

Paul speaks of his ministry as if it were an offering or incense that was being burned, creating a pleasant smell to God.

the sweet aroma of Christ

"the sweet aroma which is the knowledge of Christ" or "the sweet aroma that Christ offers".

those who are saved

"those whom God has saved"

2 Corinthians 2:16

it is an aroma

"the knowledge of Christ is an aroma."

an aroma from death to death

Possible meanings are 1) that the word "death" is repeated for emphasis and the phrase means "an aroma that causes death" or 2) "an aroma of death that causes people to die"

the ones being saved

"the ones whom God is saving"

aroma from life to life

"an aroma that gives life" or "an aroma of life that gives people life"

Who is worthy of these things?

'Who is worthy to spread the knowledge of Christ?" or "It is amazing that anyone is worthy of these things!"

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2 Corinthians 2:17

who sell the word of God

"who sell God's message"

purity of motives

"pure motives"

we speak in Christ

"we speak as people who are joined to Christ" or "we speak with the authority of Christ"

as we are sent from God

"as people whom God has sent"

in the sight of God

"speaking in the presence of God"

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Chapter 3

[1] Are we beginning to praise ourselves again? We do not need letters of recommendation to you or from you, like some people, do we? [2] You yourselves are our letter of recommendation, written on our hearts, known and read by all people. [3] You show that you are a letter from Christ, the result of our ministry. It was written not with ink but by the Spirit of the living God. It was not written on tablets of stone, but on tablets of human hearts.

[4] And this is the confidence that we have through Christ before God. [5] We are not competent in ourselves to claim anything as coming from us. Rather, our competence is from God. [6] It is God who made us able to be servants of a new covenant. This is a covenant not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.
[7] Now the ministry of death—engraved in letters on stones—came in such glory that the sons of Israel could not look directly at Moses' face. This is because of the glory of his face, a glory that was fading. [8] How much more glorious will the ministry of the Spirit be?
[9] For if the ministry of condemnation had glory, how much more does the ministry of righteousness abound in glory! [10] For indeed, that which was once made glorious is no longer glorious in this respect, because of the glory that exceeds it. [11] For if that which was passing away had glory, how much more will what is permanent have glory!

[12] Since we have such a hope, we are very bold. [13] We are not like Moses, who put a veil over his face so that the sons of Israel were not able to look directly at the ending of a glory that was passing away.
[14] But their minds were hardened. For to this day, when they read the old covenant, that same veil remains. It has not been removed, because only in Christ is it taken away. [15] But even today, whenever Moses is read, a veil covers their hearts. [16] But when a person turns to the Lord, the veil is taken away.
[17] Now the Lord is the Spirit. Where the Spirit of the Lord is, there is freedom. [18] Now all of us, with unveiled faces, see the glory of the Lord. We are being transformed into the same glorious likeness from one degree of glory into another, just as from the Lord, who is the Spirit.

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2 Corinthians 3

3:1-6

What was a letter or recommendation?

[3:1]

In ancient times, people wrote short letters in order to introduce someone and say nice things about the person who carried the letter.

Why did Paul say, “written on our hearts” mean

[3:2]

When Paul wrote the words, “written on our hearts,”this was a metaphor. Paul wanted to say that he loved the Christians in Corinth and was friends with them. Paul especially loved the Christians in Corinth because he saw how believing in Jesus change them.

See: Heart (Metaphor)

How did the Spirit write on “tablets of human hearts”?

[3:3]

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The Law that God gave to Moses was written on tablets of stone. However, God promised that a day was coming when he would write his laws on the hearts of people (see: Jeremiah 31:33). This was a metaphor. The tablet of the human heart was the place from where people think, feel, and make choices.

See: Law of Moses; Heart (Metaphor)

Why did Paul write, “our competence is from God”?

[3:5]

When Paul said “our competence is from God,” he meant that God caused him and those with him to have power from God. He also wanted to say that God gave them permission to serve God by doing the things they were doing.

What is the new covenant?

[3:6]

See: New Covenant

How did the letter kill and the Spirit give life?

[3:6]

Paul wrote that the letter killed and the Spirit gave life. The letter Paul wrote about the Law of Moses. People needed to perfectly obey the Law of Moses. However, no one did except Jesus. Because of this, everyone was punished for disobeying the Law of Moses. The punishment for not following the Law of Moses was death. On the other hand, the Holy Spirit gave a new type of life and changed people so they can follow Jesus.

See: John 6:63; Romans 7:6, 8:2

See: Holy Spirit; Law of Moses; Punish (Punishment); Born Again (New Life, Regeneration)

3:7-11

Why was it difficult for people to look directly at Moses’ face?

[3:7]

When Moses returned from seeing God, Moses’ face glowed (see: Exodus 33:18–23). Scholars think Moses’ face shone so brightly that it hurt the eyes of the people who tried to look directly at his face.

See: Light and Darkness (Metaphor)

What did “glory” mean?

[3:7, 3:8, 3:9, 3:10, 3:11]

See: Glory (Glorify)

3:12-18

Why did Moses put a veil over his face?

[3:13]

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Moses covered his face with a veil because the people could not bear to look at him. That is, the brightness of God's glory on his face was too much for the people to see. Paul also knew that the glory on Moses' face eventually faded. Paul said that the glory of the gospel was far more glorious and lasted forever.

See: Exodus 34:33-35

See: Light and Darkness (Metaphor); Glory (Glorify); Gospel

How were the Israelites' minds closed?

[3:14]

Paul wrote that the minds of the Israelites were closed. Some scholars think that Satan made the minds of the people of Israel unable to hear the truth about God or that it was God who did great things (see: 2 Corinthians 4:3-4). Other scholars think that God closed the minds of the people of Israel (see: Romans 9:14). Other scholars think that the people themselves closed their minds to the truth about the Messiah.

See: John 12:40

See: Mind

How did a veil covers their hearts?

[3:15]

When Paul spoke about the veil that "covers their hearts," he used a metaphor. Paul said the people were unable to believe the gospel because their hearts and minds were blind to understanding the truth about the Messiah.

See: John 5:39-40

See: Metaphor; Messiah (Christ); Gospel; Heart (Metaphor); Mind

How is the Lord the Spirit"?

[3:17]

Most scholars think the Spirit about which Paul spoke was God. That is, God revealed himself through the Holy Spirit.

See: Holy Spirit; Spirit (Spiritual); Reveal (Revelation)

How were Christians "being transformed"?

[3:18]

Paul wrote that Christians were being changed. Scholars think that God, through the Holy Spirit, was changing the Christians to be made into the "likeness"(εἰκών/g1504) of Jesus (see: Romans 8:29). That is, Chrsitians started thinking, saying, and doing the same way Jesus did.

See: Image of God

What did "one degree of glory into another" mean?

[3:18]

Scholars think various things about the meaning of "one degree of glory into another".

1. Some scholars think the words referred to how Christians change to be more like Jesus. As Christians learned more and more about Jesus, they saw more of his glory (see: 4:16)

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2. Some scholars think Paul was speaking about the resurrection of Christians at Christ's return. Christians experience some glory in this life, but will completely experience when Jesus returns (see: 4:17; Romans 8:18; Philippians 3:21)
3. Some scholars think Paul was comparing covenants. The Old Covenant was glorious, but when someone believed in Jesus, they experienced the greater glory of the New Covenant.

See: Glory (Glorify); Resurrect (Resurrection) ; Jesus' Return to Earth; New Covenant; Covenant;Covenant with Moses (Old Covenant)

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2 Corinthians 3:1

Are we beginning to praise ourselves again?

"We are not beginning to praise ourselves again."

We do not need letters of recommendation to you or from you, like some people, do we?

"We certainly do not need letters of recommendation to you or from you, like some people do."

letters of recommendation

This is a letter that a person writes to introduce and give their approval of someone else.

2 Corinthians 3:2

You yourselves are our letter of recommendation

"You yourselves are like our letter of recommendation"

written on our hearts

"which Christ has written on our hearts". Possible meanings are 1) Paul and his coworkers are sure about the Corinthians being their letter of recommendation or 2) Paul and his coworkers care very deeply for the Corinthians.

known and read by all people

"that all people can know and read"

2 Corinthians 3:3

you are a letter from Christ

"you are a letter that Christ has written"

the result of our ministry

"delivered by us.". Because of the work Paul and his companions had done, the world could look at the Corinthians and see how Christ blesses people in this life.

It was written not with ink ... on tablets of human hearts

Paul clarifies that the Corinthians are like a spiritual letter, not like a letter that humans write with physical objects.

It was written not with ink but by the Spirit of the living God

"It was written not with ink but it was written by the Spirit of the living God" or "It is not a letter that people wrote with ink but a letter that the Spirit of the living God wrote"

It was not written on tablets of stone, but on tablets of human hearts

"It is not a letter that people engraved on stone tablets but a letter that the Spirit of the living God wrote on tablets of human hearts"

tablets of human hearts

Paul alludes to God giving the Ten Commandments on stone tablets. This represents the law of Moses in Exodus 24:12.

2 Corinthians 3:5

competent in ourselves

"qualified in ourselves" or "sufficient in ourselves"

to claim anything as coming from us

"to claim that anything we have done in ministry comes from our own efforts"

our competence is from God

"God gives us our sufficiency"

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2 Corinthians 3:6

a covenant not of the letter

"a covenant not based on commands that men have written"

but of the Spirit

"but a covenant of the Spirit" or "but a covenant based on what the Spirit does"

the letter kills

"the written law leads to death"

2 Corinthians 3:7

Now the ministry of death ... came in such glory

Paul contrasts the fading glory of the old covenant with the superiority and freedom of the new covenant. He contrasts the veil of Moses with the clarity of present revelation.

the ministry of death

"the ministry that causes people to die because it is based on the law"

engraved in letters on stones

"that God carved in letters on stone"

in such glory

"in so much glory"

This is because

"They could not look because"

2 Corinthians 3:8

How much more glorious will the ministry of the Spirit be?

"So the service that the Spirit does must be even more glorious."

the ministry of the Spirit

"the ministry that gives life because it is based on the Spirit"

2 Corinthians 3:9

the ministry of condemnation

"the ministry that condemns people because it is based on the law"

how much more does the ministry of righteousness abound in glory!

"then the ministry of righteousness must abound in so much more glory!"

the ministry of righteousness abound in glory

Paul means that "the ministry of righteousness" is far more glorious than the law, which also had glory.

the ministry of righteousness

"the ministry that makes people righteous because it is based on the Spirit"

2 Corinthians 3:10

that which was once made glorious is no longer glorious ... because of the glory that exceeds it

The Old Testament law no longer appears glorious when compared with the new covenant, which is much more glorious.

that which was once made glorious

"the law which God once made glorious"

in this respect

"in this way"

2 Corinthians 3:11

that which was passing away

"that which was becoming useless"

2 Corinthians 3:12

Since we have such a hope

"Since we confidently expect this" or "Since we confidently wait to receive this glory"

such a hope

"such confidence"

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2 Corinthians 3:13

the ending of a glory that was passing away

"the glory on Moses's face as it faded away completely". (Exodus 34:33-35).

2 Corinthians 3:14

But their minds were hardened

"But the Israelites could not understand what they saw"

For to this day

to the time at which Paul was writing to the Corinthians

when they read the old covenant, that same veil remains

"when they hear someone read the old covenant" Just as the Israelites could not see the glory on Moses's face because he covered his face with a veil, there is a spiritual veil that prevents people from understanding when they read the old covenant.

It has not been removed, because only in Christ is it taken away

"No one removes the veil, because only in Christ does God remove it"

2 Corinthians 3:15

But even today

This phrase refers to the time at which Paul was writing to the Corinthians.

whenever Moses is read

"whenever someone reads the Mosaic law"

a veil covers their hearts

"they are unable to understand what they are hearing"

2 Corinthians 3:16

when a person turns to the Lord

"when a person starts to worship the Lord" or "when a person starts to trust in the Lord"

the veil is taken away

"God lifts the veil away" or "God gives them the ability to understand"

2 Corinthians 3:18

Now all of us

Here the word "us" refers to all believers, including Paul and the Corinthians.

with unveiled faces, see the glory of the Lord

Unlike the Israelites who could not see God's glory reflected on Moses's face because he had covered it with a veil, there is nothing to prevent believers from seeing and understanding God's glory.

We are being transformed into the same glorious likeness

"The Lord is transforming us into his same glorious likeness"

from one degree of glory into another

"from one amount of glory to another amount of glory." This means that the Spirit is constantly increasing the glory of believers.

just as from the Lord

"just as this comes from the Lord"

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Chapter 4

[1] Therefore, because we have this ministry, and just as we have received mercy, we do not become discouraged. [2] Instead, we have rejected secret and shameful ways. We do not walk in craftiness, and we do not mishandle the word of God, but by presenting the truth, we recommend ourselves to everyone's conscience in the sight of God.

[3] But if our gospel is veiled, it is veiled only to those who are perishing. [4] In their case, the god of this world has blinded their unbelieving minds. As a result, they are not able to see the light of the gospel of the glory of Christ, who is the image of God.
[5] For we do not proclaim ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. [6] For God is the one who said, "Light will shine out of darkness." He has shone in our hearts, to give the light of the knowledge of the glory of God in the presence of Jesus Christ.

[7] But we have this treasure in jars of clay, so that it is clear that the exceedingly great power belongs to God and not to us. [8] We are afflicted in every way, but not overwhelmed. We are perplexed but not filled with despair. [9] We are persecuted but not abandoned; struck down but not destroyed; [10] always carrying around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body.
[11] For we who are alive are always being given over to death for Jesus' sake, so that the life of Jesus may be revealed in our mortal flesh. [12] So death is at work in us, but life is at work in you.
[13] But we have the same spirit of faith according to that which was written: "I believed, and so I spoke." We also believe, and so we also speak, [14] because we know that the one who raised the Lord Jesus will also raise us with Jesus and bring us with you into his presence. [15] For everything is for your sake, so that the grace that is reaching more and more people may cause thanksgiving to increase to the glory of God.

[16] So we do not become discouraged. Even though outwardly we are wasting away, inwardly we are being renewed day by day. [17] For this momentary, light affliction is producing for us an eternal burden of glory that exceeds all measurement. [18] For we are not watching for things that are seen, but for things that are unseen. The things that we can see are temporary, but the things that are unseen are eternal.

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2 Corinthians 4

4:1-2

How did people live in secret and shameful ways?

[4:2]

Paul did not want Christians to live in secret and shameful ways. He did not want them to lie or to try to hide things from people.

See: 1 Thessalonians 2:3-6

How does someone mishandle the Word of God?

[4:2]

Paul did not want Christians to mishandle the Word of God. Some scholars think Paul did not want Christians to speak the wrong things about the Bible. Other scholars think Paul wanted Christians to teach people about the Bible so they can understand it.

See: Word of God

What is a conscience?

[4:2]

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See: Conscience

4:3-6

How was the gospel veiled?

[4:3]

Paul wrote about the gospel being veiled. This is a metaphor. Scholars think Paul was writing about people who rejected the gospel. If they understood it, then they would believe it. However, their sin caused them not to be able to understand true things about God. Satan does not want people to know true things about God.

See: 1 Corinthians 1:18; 2 Corinthians 3:14

See: Metaphor; Gospel; Sin; Satan (The Devil)

Who is the “god of this world”?

[4:4]

Scholars think Satan is the “god of this world.” While Satan is not God, God gives Satan permission to rule the world in some way.

See: Acts 26:18; Ephesians 2:2

See: Satan (The Devil); World

How was Christ the “image of God”?

[4:4]

Jesus had divine glory, just as God had when Moses saw him. When people came to Jesus, they realized that he was the “image”(εἰκών/g1504) of God. That is, Jesus showed people what God is like.

See: John 1:14; Colossians 1:15-20; Hebrews 1:3

See: Glory (Glorify); Image of God; Light and Darkness (Metaphor)

4:7-15

What were the jars of clay about which Paul spoke?

[4:7]

When Paul spoke about jars of clay, he used a metaphor. In ancient times, people often had clay jars in different sizes. They used them for many different purposes. Sometimes, people hid valuable things in them. However, they were inexpensive and easily broken. Paul wanted people to know that God would use people to tell other people about the gospel even though people were flawed.

See: Job 10:9; 2 Timothy 2:20-21

See: Metaphor; Gospel

Why did Paul write, “we always carry in our body the death of Jesus”?

[4:10]

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Paul wrote that Christians always carry the death of Jesus in their body. This is a metaphor. Scholars think Paul wanted Christians to know they suffer in the same ways Jesus suffered. Other scholars think Paul was speaking about being persecuted for teaching people about Jesus.

See: Galatians 6:17; Philippians 3:10-11; Colossians 1:24-25

See: Metaphor; Persecute (Persecution)

How will Jesus bring people into his presence?

[4:14]

Paul wrote about Jesus bringing people into his presence. He wanted to say that people will live together with Jesus in heaven forever.

See: Romans 8:11; 1 Thessalonians 4:14-17

See: Heaven

4:16-18

How are people outwardly wasting away?

[4:16]

Paul wrote that people are outwardly wasting away. He wanted people to know that their bodies were slowly dying as they got older.

Why did Paul think his problems were momentary and light?

[4:17]

Paul wrote that the things that caused him problems were momentary and light. This is a metaphor. That is, he thought serving God was greater than any problem. He also thought the promise to live together with God in heaven forever helped him when he was persecuted.

See: Romans 8:18; 1 Peter 1:6-9, 5:10

See: Metaphor; Heaven; Persecute (Persecution)

What is the eternal weight of glory?

[4:17]

Paul wrote about the eternal weight of glory. This is a metaphor. Scholars think Paul was willing to suffer because he knew he would be with God in heaven one day.

See: Romans 8:18; James 1:12

See: Glory (Glorify); Heaven

What were the things unseen?

[4:18]

Paul wrote about things that people could not see. Scholars think he was writing about things that happened in the spiritual world or in heaven. This is a place where angels and demons can be seen.

See: Spirit (Spiritual); Heaven; Angel; Demon

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2 Corinthians 4:1

we have this ministry

Here the word "we" refers to Paul and his coworker, but not to the Corinthians. Paul writes that he is honest in his ministry by preaching Christ, not praising himself.

and just as we have received mercy

"because God has shown us mercy"

2 Corinthians 4:2

we have rejected secret and shameful ways

This means that Paul and his coworkers refuse to do "secret and shameful" things.

secret and shameful ways

"the things that people do secretly because they cause shame"

walk in craftiness

"live by deceiving people"

we do not mishandle the word of God

"we handle God's message correctly" or "we use the word of God properly"

we recommend ourselves to everyone's conscience

This means that they provide enough evidence for each person who hears them to decide whether they are right or wrong.

in the sight of God

"before God" or "with God as witness"

2 Corinthians 4:3

But if our gospel is veiled, it is veiled only to those who are perishing

See 2 Corinthians 3:14. There Paul explained that there is a spiritual veil that prevents people from understanding when they read the old covenant. In the same way, people are not able to understand the gospel.

if our gospel is veiled, it is veiled

"if a veil covers our gospel, that veil covers it"

our gospel

"the gospel that we preach"

2 Corinthians 4:4

the god of this world has blinded their unbelieving minds

"the god of this world has prevented unbelievers from understanding"

the god of this world

"the god who rules this world." This phrase refers to Satan.

they are not able to see the light of the gospel of the glory of Christ

This means that they are unable to understand "the gospel of the glory of Christ"

the light of the gospel

"the light that comes from the gospel"

the gospel of the glory of Christ

"the gospel about Christ's glory"

2 Corinthians 4:5

but Christ Jesus as Lord, and ourselves as your servants

"but we proclaim Christ Jesus as Lord, and we proclaim ourselves as your servants"

for Jesus' sake

"because of Jesus"

2 Corinthians 4:6

Light will shine out of darkness

Paul refers to God creating light, as described in Genesis 1:3.

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He has shone ... to give the light of the knowledge of the glory of God

"He has shone ... to enable us to understand the glory of God"

in our hearts

"in our minds"

the light of the knowledge of the glory of God in the presence

"the light, which is the knowledge of the glory of God, in the presence"

the glory of God in the presence of Jesus Christ

"the glory of God in the face of Jesus Christ." Just as God's glory shone upon Moses's face, it also shines upon Jesus's face. This means that when Paul preaches the gospel, people are able to see and understand the message about God's glory.

2 Corinthians 4:7

But we have

Here the word "we" refers to Paul and his coworkers, but not to the Corinthians.

we have this treasure in jars of clay

This emphasizes that they are of little value compared to the worth of the gospel that they preach.

so that it is clear

"so that people clearly know"

2 Corinthians 4:8

We are afflicted in every way

"People afflict us in every way"

2 Corinthians 4:9

We are persecuted but not abandoned

"People persecute us, but God does not abandon us" or "People persecute us, but God does not stop caring for us"

abandoned; struck down but not destroyed

"abandoned. People strike us down but do not destroy us"

struck down

"hurt badly"

2 Corinthians 4:10

always carrying around in our body the death of Jesus

"often in danger of dying, as Jesus died" or "always suffering in such a way that we experience the death of Jesus"

the life of Jesus may also be revealed in our body

"people can see that we will live in bodies again because Jesus is alive" or "we can show other people in our bodies the spiritual life that Jesus gives."

2 Corinthians 4:11

we who are alive are always being given over to death for Jesus' sake

"God is always leading those of us who are alive to face death because we are joined to Jesus" or "People are always causing us who are alive to be in danger of dying because we are joined to Jesus"

so that the life of Jesus may be revealed in our mortal flesh

"so that God may reveal the life of Jesus in our mortal flesh"

the life of Jesus may be revealed

"God may reveal that Jesus is alive" or "God may reveal the life that Jesus gives to his people"

our mortal flesh

Paul is referring to our physical bodies, which will die someday.

2 Corinthians 4:12

death is at work in us, but life is at work in you

This means that they are always in danger of physical death so that the Corinthians can have spiritual life.

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2 Corinthians 4:13

the same spirit of faith

"the same attitude of faith."

according to that which was written

"as the one who wrote these words"

I believed, and so I spoke

This is a quote from Psalm 116:10.

2 Corinthians 4:14

that the one who raised the Lord Jesus will

"God, who raised the Lord Jesus, will"

2 Corinthians 4:15

For everything is for your sake

Here the word "everything" refers to all of the sufferings that Paul has described in previous verses.

the grace that is reaching more and more people may cause thanksgiving to increase to the glory of God

"God may show his grace to many people, causing more and more people to give thanks, to the glory of God"

2 Corinthians 4:16

So we do not become discouraged

"So we remain confident"

outwardly we are wasting away

"our physical bodies are getting weak and dying"

inwardly we are being renewed day by day

"our spiritual beings are being strengthened day by day" or "God is renewing our inward being more each day"

2 Corinthians 4:17

this momentary, light affliction is producing for us an eternal burden of glory

Paul speaks of his sufferings and the glory that God will give him as if they were objects that can be weighed.

that exceeds all measurement

"that no one can measure"

2 Corinthians 4:18

things that are seen ... things that are unseen ... things that are unseen

"things that we can see ... things that we cannot see ... things that we cannot see"

but for things that are unseen

"but we are watching for things that are unseen"

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Chapter 5

[1] We know that if our earthly house—the tent—is destroyed, we have a building from God. It is a house not made
by human hands, but an eternal house, in heaven. [2] For in this tent we groan, longing to be clothed with our
heavenly residence. [3] We long for this because by putting it on we will not be found to be naked.

[4] For indeed while we are in this tent, we groan, being burdened. We do not want to be unclothed. Instead, we
want to be clothed, so that what is mortal may be swallowed up by life. [5] The one who prepared us for this very
thing is God, who gave us the Spirit as a guarantee of what is to come.
[6] Therefore always be confident, knowing that while we are at home in the body, we are away from the Lord. [7] For
we walk by faith, not by sight. [8] So we have confidence. We would prefer to be away from the body and at home
with the Lord.
[9] So we make it our goal, whether we are at home or away, to please him. [10] For we must all appear before the
judgment seat of Christ, so that each one may receive what is due for the things done in the body, whether for
good or for bad.

[11] Therefore, knowing the fear of the Lord, we persuade people. What we are is clearly seen by God, and I hope
that it is also clear to your conscience. [12] We are not commending ourselves to you again, but we are giving you a
reason to be proud of us, so you may have an answer for those who boast about appearances but not about what
is in the heart.
[13] For if we are out of our minds, it is for God; and if we are in our right minds, it is for your sake. [14] For the love of
Christ controls us, because we have concluded this: That one person died for all, and that therefore all have died.
[15] He died for all, so that those who live should no longer live for themselves but for him who for their sake died
and was raised.
[16] For this reason, from now on we do not regard anyone according to the flesh, even though we once regarded
Christ according to the flesh. But now we no longer regard him that way. [17] Therefore, if anyone is in Christ, he is a
new creation. The old things have passed away. See, they have become new.
[18] All these things are from God. He reconciled us to himself through Christ and has given us the ministry of
reconciliation. [19] That is, in Christ God is reconciling the world to himself, not counting their trespasses against
them. He is entrusting to us the message of reconciliation.

[20] So we are appointed as representatives of Christ, as though God were making his appeal through us. We plead
with you, for the sake of Christ: "Be reconciled to God!" [21] He made him who knew no sin to become sin for us, so
that we might become the righteousness of God in him.

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2 Corinthians 5

5:1-10

What is the earthly dwelling?

[5:1]

When Paul spoke about the “earthly dwelling”(οἰκία/g3614), he used a metaphor. He was speaking about a person’s body. It is a temporary place where a person lives. This body is destroyed when a person dies.

See: Job 19:25-27

See: Metaphor

What was the “building from God” or “house” or “heavenly dwelling”?

[5:1]

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Paul wrote about a “building from God, house, and heavenly dwelling.” This was a metaphor. Paul was writing about a person’s new body after they are resurrected. This will never be destroyed.

See: John 14:2; 1 Corinthians 15:53-54

See: Resurrect (Resurrection) ; Heaven; Metaphor

How was someone naked?

[5:3]

Paul wrote about being naked or unclothed. Scholars think he was using a metaphor. He was speaking about a person who did not have a body. Paul wanted to be resurrected and have his new resurrected body.

See: Metaphor; Resurrect (Resurrection)

Why did Paul write about something being swallowed up by life?

[5:4]

Paul wrote about something being swallowed up by life. He was writing about someone’s body being replaced with a new resurrected body.

See: 1 Corinthians 15:54; Isaiah 25:8

See: Resurrect (Resurrection)

How was the Holy Spirit a “guarantee”?

[5:5]

See: 2 Corinthians 1:22

See: Indwelling of the Holy Spirit; Seal

How is someone at home with the Lord?

[5:8]

When the Christian died, they are separated from their body Then, they go to be with God in heaven. This is the true home of Christians.

See: Philippians 1:21-23

See: Heaven; Citizen

What is the “judgment seat of Christ”?

[5:10]

See: Day of Judgment

5:11-17

How did someone boast about appearances?

[5:12]

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Paul wrote about someone boasting about appearances. He was speaking about boasting about doing certain things that other people saw. This caused other people to think good things about them.

See: 2 Corinthians 1:12-14; Galatians 6:12-14

See: Boast

How was someone out of the mind?

[5:13]

People thought Paul was out of his mind. That is, they thought he was insane or not thinking in the right way. Scholars think people insulted Paul because he had a vision of heaven, because he spoke in tongues, or because of the way Paul spoke.

See: 1 Samuel 21:10-15; Mark 3:21; Acts 26:24-25

See: Mind; Vision; Heaven; Speaking in Tongues

Why did Paul write, “all have died”?

[5:14]

Paul wrote, “all have died.” When people believe in Jesus, he changed them in some way. He gave them a new life. When Paul wrote that all have died, he wanted Christians to know that they were not slaves to sin anymore.

See: Romans 6:1-14; Galatians 2:20; Colossians 3:3

See: Born Again (New Life, Regeneration); Sinful Nature; Serve (Servant, Slave)

What is a new creation?

[5:17] See: Born Again (New Life, Regeneration); Create (Creation, Creature)

What is reconciliation?

[5:18]

Two people fighting against one another are reconciled when they are at peace with one another. Non-Christians were enemies of God and fought against God. However, Christians are at peace with God because Jesus reconciled people to God by dying.

See: Reconcile (Reconciliation); Atone (Atonement)

What are trespasses?

[5:19]

In the Bible, when someone sins, it is spoken about as if it were a trespass against God. This is a metaphor. When someone sins, they sin against God. They will be condemned because of their sins and punished. However, for Christians, Jesus was punished for the sins of Christians. Christians do not need to be condemned and punished.

See: Isaiah 44:22; Romans 3:23-26, 5:8-10,18-19; 1 John 2:1-2

See: Condemn (Condemnation); Punish (Punishment); Sin; Metaphor; Atone (Atonement)

How did Jesus become the sacrifice for sin?

[5:21]

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See: Sin; Atone (Atonement); Sacrifice

2 Corinthians 5:1

if our earthly house—the tent—is destroyed, we have a building from God

"if people destroy our earthly house—the tent—we have" or "if people kill our bodies, we have". Paul emphasizes that the Christian's circumstances in this world are temporary. It gives hope to those who are suffering.

if our earthly house—the tent—is destroyed

"if the tent that is our home on earth is destroyed"

It is a house not made by human hands

"It is a house that humans did not make"

2 Corinthians 5:2

in this tent we groan

Here "this tent" means the same thing as "the earthly dwelling that we live in".

longing to be clothed with our heavenly residence

"the place God will give us to live in." Because of this, Paul is not afraid of being killed for preaching the gospel.

2 Corinthians 5:3

by putting it on

"by putting on our heavenly dwelling"

we will not be found to be naked

"we will not be naked" or "God will not find us naked"

2 Corinthians 5:4

while we are in this tent

Paul speaks of the physical body as if it were a "tent", which refers to "the earthly dwelling that we live in."

being burdened

Paul refers to the difficulties that the physical body experiences as if they were heavy objects that are difficult to carry.

We do not want to be unclothed ... we want to be clothed

Here "to be unclothed" refers to the death of the physical body; "to be clothed" refers to the resurrection body that God will give.

to be unclothed

"to be without clothes" or "to be naked"

so that what is mortal may be swallowed up by life

"so that life may swallow up what is mortal". The physical body that will die will be replaced by a resurrection body that will live forever.

2 Corinthians 5:5

who gave us the Spirit as a guarantee of what is to come

The Spirit is spoken of as if he were a down payment toward eternal life. See 2 Corinthians 1:22.

2 Corinthians 5:6

while we are at home in the body

"while we are living in this earthly body"

we are away from the Lord

"we are not in heaven with the Lord"

2 Corinthians 5:7

we walk by faith, not by sight

"we live according to faith, not according to what we see"

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2 Corinthians 5:8

We would prefer to be away from the body and at home with the Lord

"We would prefer to be away from the physical body and at home with the Lord in heaven, than to remain in the body and away from the Lord"

2 Corinthians 5:9

whether we are at home or away

"whether we are at home in the body or away from it" or "whether we are at home with the Lord or away from him."

to please him

"to please the Lord"

2 Corinthians 5:10

we must all appear before the judgment seat of Christ

"we all must stand in the presence of Christ to be judged" or "Christ will judge all of us"

each one may receive what is due

"each person may receive what he deserves"

the things done in the body

"the things he has done in the physical body"

whether for good or for bad

"whether those things were good or bad"

2 Corinthians 5:11

knowing the fear of the Lord

"knowing what it means to fear the Lord"

we persuade people

"we persuade people of the truth of the gospel" or "we persuade people that we are legitimate apostles."

What we are is clearly seen by God

"God clearly sees what kind of people we are"

I hope that it is also clear to your conscience

"I expect that it is also clear to your conscience" or "I trust that that you are also convinced of it"

2 Corinthians 5:12

We are not commending ourselves to you again

"We are not recommending ourselves to you again" or "We are not trying to show you again that we are worthy"

so you may have an answer for those

"so you may have something to say to those"

those who boast about appearances but not about what is in the heart

"those who praise their own actions, but do not care about what they really are in their inner being"

2 Corinthians 5:13

if we are out of our minds ... if we are in our right minds

"if people think we are crazy ... if people think we are sane"

2 Corinthians 5:14

the love of Christ

"our love for Christ" or "Christ's love for us".

died for all

"died for all people"

2 Corinthians 5:15

him who for their sake died and was raised

"Christ, who died for their sake and whom God raised"

for their sake

Possible meanings are 1) these words refer only to "died" or 2) these words refer to both "died" and "was raised".

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2 Corinthians 5:16

For this reason

This refers to what Paul has just said about living for Christ instead of living for self.

regard anyone

"judge anyone" or "think about anyone"

the flesh

"human standards" or "the way most people do"

2 Corinthians 5:17

he is a new creation

"he is a new person". Paul speaks of the person who believes in Christ as if that person were a new person that God had created. The old and new creation probably refer to how Paul illustrates the old and new self.

The old things have passed away

Here "the old things" refers to the things that characterized a person before he trusted in Christ.

2 Corinthians 5:18

All these things are from God

"God has done all these things."

the ministry of reconciliation

"the ministry of reconciling people to him"

2 Corinthians 5:19

That is, in Christ

"This means that in Christ"

in Christ God is reconciling the world to himself

"in Christ, God is reconciling mankind to himself"

He is entrusting to us the message of reconciliation

God has given Paul the responsibility to spread the message that God is reconciling people to himself.

the message of reconciliation

"the message about reconciliation"

2 Corinthians 5:20

we are appointed as representatives of Christ

"God has appointed us as those who speak for Christ"

Be reconciled to God

"Let God reconcile you to himself"

2 Corinthians 5:21

him who knew no sin to become sin for us

"Christ never sinned, but God made him to become sin for us”

to become sin for us

"to become the sacrifice for which God will forgive our sins"

us, so that

"us. He did this so that"

so that we might become the righteousness of God in him

"so that through Christ we might have the righteousness that God requires"

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Chapter 6

[1] Working together with him, we also urge you not to receive the grace of God in vain. [2] For he says,

"In a favorable time I paid attention to you,
and in the day of salvation I helped you."

Look, now is the favorable time. Look, now is the day of salvation.
[3] We do not place a stumbling block in front of anyone, for we do not wish our ministry to be discredited.
[4] Instead, in every way we commend ourselves as God's servants in much endurance, in affliction, in distress, in hardship, [5] in beatings, in imprisonments, in riots, in hard labor, in sleepless nights, in hunger, [6] in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in sincere love, [7] in the word of truth, in the power of God; with the armor of righteousness for the right hand and the left.
[8] We are God's servants in glory and dishonor, in slander and praise; regarded as deceivers and yet truthful; [9] as unknown, yet well known; as dying, yet, look—we live; as being disciplined, yet not killed; [10] as sorrowful, yet rejoicing; as poor, yet many are enriched; as having nothing, yet possessing all things.

[11] We have spoken the whole truth to you, Corinthians, and our heart is wide open. [12] You are not restrained by us, but you are restrained in your own hearts. [13] Now in fair exchange—I speak as to children—open yourselves wide also.
[14] Do not be yoked together with unbelievers. For what association does righteousness have with lawlessness? For what fellowship does light have with darkness? [15] What agreement can Christ have with Belial? Or what share does a believer have together with an unbeliever? [16] And what agreement is there between the temple of God and idols? For we are the temple of the living God, just as God said:

"I will dwell among them
and walk among them.
I will be their God,
and they will be my people."

[17] Therefore,

"Come out from among them,
and be set apart," says the Lord.
"Touch no unclean thing,
and I will welcome you.
[18] I will be a Father to you,
and you will be my sons and daughters,"
says the Lord Almighty.

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2 Corinthians 6

6:1-10

How could people receive the grace of God in vain?

[6:1]

Paul wanted the Christians in Corinth to do things that honored God. If they did nothing to honor God, he said that they received the grace of God in vain. That is, God was gracious to them and it did not cause them to do good things.

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See: 1 Corinthians 15:10

What are the favorable time and the day of salvation?

[6:2]

Paul wrote about a favorable time and the day of salvation. He was writing about the same time. At this time, God will save his people. Some scholars think Paul was writing about the time from when Jesus was born until the time when Jesus returns to the earth. Other scholars this Paul was writing about the time when Jesus returns.

See: Isaiah 61:1-2; Luke 4:19

See: Save (Salvation, Saved from Sins); Jesus' Return to Earth

What is a stumbling block?

[6:3]

See: Stumble (Stumbling Block)

What is the armor of righteousness?

[6:7]

The armor of righteousness is a metaphor. The weapons and protection that a soldier used in battle were his armor. Paul was writing about God helping Christians to live in a way that honors God.

See: Isaiah 59:17; 2 Corinthians 10:3-6; Ephesians 6:11-17

See: Metaphor; Righteous (Righteousness)

How did someone possess all things?

[6:10]

Paul write about possessing all things. Some scholars think Paul was writing about the blessings God gave to him. God promised certain things to people who believe in Jesus. However, these were not things that made Christians rich.

6:11-12

How was Paul’s heart wide open?

[6:11]

Paul wrote that the heart of Christians is open. This is a metaphor. He was writing about the Christians who were with him. These people loved the Christians in Corinth.

See: Philippians 1:7-8

See: Heart (Metaphor); Metaphor

How did the Christians in Corinth restrain their own hearts?

[6:12]

Paul wrote that the Christians in Corinth were “restrained”(στενοχωρέω/g4729). He wanted to say that they did not love Paul. Perhaps some Christians in Corinth rejected Paul.

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See: 2 Corinthians 7:2

See: Heart (Metaphor)

6:14-18

How were Christians tied together with non-Christians?

[6:14]

Paul spoke about being “tied together with unbelievers.” This was a metaphor. In ancient times, a person would tie two animals together using a yoke, a wooden frame. They were tied together to pull a plow or perhaps a heavy load. The Law of Moses prohibited plowing with two kinds of animals together (see: Leviticus 19:19). Paul did not want Christians and non-Christians to be joined together in some way.

See: 1 Corinthians 5:9-11; 15:33; James 4:4

See: Metaphor

What is fellowship?

[6:14]

See: Fellowship

Why did Paul write about light and darkness? What was meant by the words, “light” and “darkness”?

[6:14]

Paul spoke about light and darkness. These were metaphors. Paul was speaking about two different kingdoms. The kingdom of God is described as light. The kingdom of Satan is described as dark.

See: Isaiah 42:6-7, 16; Acts 26:18; Colossians 1:12-13; 1 Peter 2:9

See: Light and Darkness (Metaphor); Metaphor; Kingdom of God; Satan (The Devil)

Who was Belial?

[6:15]

In ancient Israel, some Jews called Satan Belial.

See: Satan (The Devil)

How are Christians the “temple of the living God”?

[6:16]

Christians are the temple of God because the Holy Spirit lives within them. When Paul wrote about the living God, he was speaking about God. False gods do not exist, and they are spoken about as if they are dead (see: Jeremiah 10:10; Acts 14:15; 1 Thessalonians 1:9).

See: 1 Corinthians 3:16-17; 6:19; Ephesians 2:19-22

See: Temple; Holy Spirit; Indwelling of the Holy Spirit

How are Christians set apart?

[6:17]

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See: Holy (Holiness, Set Apart)

How are Christians to not touch something that is unclean?

[6:17]

In ancient Israel, people worshipped idols. Sometimes this was spoken about as if it were touching something that is unclean. This is a metaphor. Paul did not want Christians to worship idols.

See: Worship; Idolatry (Idol); Clean and Unclean

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2 Corinthians 6:1

Working together with him

"Working together with God"

we also urge you not to receive the grace of God in vain

"we beg you to make use of the grace that you have received from God"

2 Corinthians 6:2

For he says

"For God says in scripture". This introduces a quotation from Isaiah 49:8.

2 Corinthians 6:3

We do not place a stumbling block in front of anyone

"We do not want to do anything that will prevent people from believing our message"

we do not wish our ministry to be discredited

"we do not want anyone to be able to speak badly about our ministry"

2 Corinthians 6:4

in every way we commend ourselves as God's servants

"Because we are God's servants we recommend ourselves to you in every way" or "in every way we show that we are God's servants". Paul likely uses the pronoun "we" to represent at least Timothy and himself. It may also include other people.

in much endurance, in affliction, in distress, in hardship

Paul mentions various difficult situations in which they commend themselves as God's servants.

2 Corinthians 6:5

in beatings, in imprisonments, in riots, in hard labor, in sleepless nights, in hunger

Paul describes some of the difficult circumstances in which he and his companions served God.

2 Corinthians 6:6

in purity ... in sincere love

Paul lists moral virtues that they maintained in difficult situations, commending themselves as God's servants.

2 Corinthians 6:7

in the word of truth

"by speaking God's message about truth" or "by speaking God's true message"

in the power of God

"by showing God's power to people"

with the armor of righteousness for the right hand and the left

Paul speaks of their righteousness as if it were weapons that they use to fight spiritual battles.

the armor of righteousness

"righteousness as our armor" or "righteousness as our weapons"

for the right hand and the left

Possible meanings are 1) that there is a weapon in one hand and a shield in the other or 2) that they are completely equipped for battle, able to fend off attacks from any direction.

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2 Corinthians 6:8

regarded as deceivers

"people regard us as deceivers" or "people say that we are liars"

and yet truthful

"but we are truthful"

2 Corinthians 6:9

as if we were unknown, yet we are well known

"as if people did not know us, and yet people know us well"

as if we were being punished for our actions, yet we are not killed

"as if people were punishing us for our actions, yet they have not killed us"

2 Corinthians 6:11

spoken the whole truth to you

"spoken honestly to you"

our heart is wide open

"we love you very much"

2 Corinthians 6:12

You are not restrained by us

"We have not restrained you" or "We have not given you any reason to stop loving us".

you are restrained in your own hearts

"your own hearts are restraining you" or "you have stopped loving us for your own reasons"

2 Corinthians 6:13

open yourselves wide also

"love us back" or "love us much as we have loved you"

2 Corinthians 6:14

Do not be yoked together with unbelievers

"Only be yoked together with believers"

be yoked together with unbelievers

"team up with" or "have a close relationship with". Paul speaks of working together toward a common purpose as if it were two animals tied together to pull a plow or cart.

For what association does righteousness have with lawlessness?

"For righteousness can have no association with lawlessness."

For what fellowship does light have with darkness?

"Light can have no fellowship with darkness.". The words "light" and "darkness" refer to the moral and spiritual qualities of believers and unbelievers.

2 Corinthians 6:15

What agreement can Christ have with Belial?

"There is no agreement between Christ and the devil."

Or what share does a believer have together with an unbeliever?

"A believer shares nothing in common with an unbeliever."

2 Corinthians 6:16

And what agreement is there between the temple of God and idols?

"There is no agreement between the temple of God and idols." See Exodus 25:8 and 29:45, Leviticus 26:12, Jeremiah 31:1 and Ezekiel 37:27.

we are the temple of the living God

"we are like a temple where the living God dwells"

I will dwell among them and walk among them.

"I will be with them and help them"

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2 Corinthians 6:17	Touch no unclean thing
be set apart "set yourselves apart" or "allow me to set you apart"	"Touch only things that are clean" or "Stay away from things that are unclean"

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Chapter 7

[1] Beloved, since we have these promises, let us cleanse ourselves of all defilement of flesh and spirit. Let us perfect holiness in the fear of God.

[2] Make room for us! We have not wronged anyone. We have not corrupted anyone or taken advantage of anyone.
[3] It is not to condemn you that I say this. For I have already said that you are in our hearts, for us to die together and to live together. [4] I have great confidence in you, and great is my boast about you. I am filled with comfort. I overflow with joy even in all our tribulation.

[5] When we came to Macedonia, our bodies had no rest. Instead, we were troubled in every way by conflicts on the outside and fears on the inside. [6] But God, who comforts the lowly, comforted us by the arrival of Titus. [7] It was not only by his arrival that God comforted us. It was also by the comfort that Titus had received from you. He told us of your great affection, your sorrow, and your zeal for me. So I rejoiced even more.
[8] Even though my letter made you sorrowful, I do not regret it. But I did regret it when I saw that my letter made you sorrowful, though only for a little while. [9] Now I rejoice, not because you were sorrowful, but because your sorrow brought you to repentance. You experienced a godly sorrow, so you suffered no loss because of us. [10] For godly sorrow brings about repentance that accomplishes salvation without regret. Worldly sorrow, however, brings about death.
[11] See what great diligence this godly sorrow produced in you. How great was the determination in you to prove you were innocent. How great was your indignation, your fear, your longing, your zeal, and your desire to see that justice should be done! In everything you have proved yourselves to be innocent in this matter. [12] Although I wrote to you, I did not write for the sake of the wrongdoer, nor for the one who suffered the wrong, but so that your earnestness toward us should be made known to you in the sight of God.
[13] It is by this that we are encouraged.

In addition to our own comfort, we also rejoiced even more because of Titus' joy, because his spirit was refreshed by all of you.

[14] For if I boasted to him about you, I was not put to shame. On the contrary, just as everything we said to you was true, our boasting about you to Titus proved to be true.
[15] His affection for you is even greater as he remembers the obedience of all of you, how you welcomed him with fear and trembling. [16] I rejoice because I have complete confidence in you.

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2 Corinthians 7

7:1

What makes a person unclean in their body and spirit?

[7:1]

Paul wrote about things that make a person unclean in body and spirit. Scholars think Paul was writing about any sin. Every sin makes a person unclean in body and spirit. That is, it makes them completely unclean.

See: 1 Thessalonians 4:7;1 Peter 2:11

See: Sin; Clean and Unclean; Spirit (Spiritual)

How are Christians to pursue holiness in the fear of God?

[7:1]

Paul wanted Christians to live in a way that honors God. He wanted them to try to be holy because they feared God.

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See: Proverbs 1:7, 8:13, 16:6; Matthew 10:28;

See: Fear of God; Holy (Holiness, Set Apart)

7:2-4

How did Paul want these Christians to make room for him?

[7:2]

See: 2 Corinthians 6:13

How did someone take advantage of another person?

[7:2]

When someone took advantage of another person, they cheated this person in some way. Often, they took money from someone (see: 2 Corinthians 12:17-18).

See: Acts 20:33-35;1 Thessalonians 4:6

How did someone boast about people?

[7:4]

See: 2 Corinthians 1:12

7:5-13

Why was Paul in Macedonia?

[7:5]

See: Introduction to 2 Corinthians

See: Paul's Missionary Journeys

See Map: Macedonia

Why did Paul say, “our bodies had no rest”?

[7:5]

Paul said, “our bodies had no rest.” Some scholars think Paul was speaking about their whole person, that is, body, soul, and spirit, when he said “our bodies had no rest.” When he spoke about rest, he was speaking about people being free from troubles and conflicts.

See: 2 Corinthians 4:7-12

See: Soul; Spirit (Spiritual)

What was the letter that made them “sorrowful”?

[7:8]

See: 2 Corinthians 2:1-4

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What were “godly sorrow” and “worldly sorrow”?

[7:9, 7:10]

There were two kinds of sorrow. “Godly” sorrow meant that people felt badly about their sins and later repented before God. “Worldly” sorry meant that people tried to hide their sins by blaming others or making excuses. They did not truly repent.

See: Luke 18:9-13; 2 Timothy 2:22-26

See: Repent (Repentance); Sin; World

How was salvation without regret?

[7:10]

Paul wrote about salvation with regret. “Without regret”(ἀμεταμέλητος/g0278) meant that once the Corinthians repented of their sin and were at peace with God, they could be at peace. That is, it was a salvation that freed them from the judgment of God.

See: Save (Salvation, Saved from Sins); Repent (Repentance); Judge (Judgment)

How were the Corinthians innocent?

[7:11]

Paul wrote that the Corinthians were innocent. Scholars think that though the Corinthians did not immediately to correct someone who sinned. However, they did not sin in this way. Therefore, they were innocent of sinning in this way.

Who was the “wrongdoer”?

[7:12]

See: 2 Corinthians 2:5

7:14-16

How was Titus’ spirit “refreshed”?

[7:13]

Titus went to Corinth in order to tell them to change their ways. The repentance of the Christians encouraged Titus. In this way Titus’ spirit was “refreshed”(ἀναπαύω/g0373).

See: 2 Timothy 1:16; Philemon 20

See: Spirit (Spiritual); Repent (Repentance)

What was “fear and trembling”?

[7:15]

Paul wrote about “fear and trembling.” He wanted people to honor, respect, and submit to Titus. Scholars think Paul was speaking about how the Christians in Corinth welcomed Titus with much honor and respect. That is, they knew Paul sent Titus to them. Because of this, God gave permission to Titus lead the Corinthians.

See: Mark 5:24-34; 1 Corinthians 2:2-5; Philippians 2:12

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See: Fear of God

2 Corinthians 7:1

Beloved

"You whom I love" or "Dear friends"

let us cleanse ourselves of all defilement of flesh and spirit

Here Paul is saying to stay away from any form of sin that would affect one's relationship with God.

of all defilement of flesh and spirit

"of all things in our body and spirit that make us unacceptable to God"

Let us perfect holiness

"Let us do all we can to be perfectly holy"

in the fear of God

"out of deep respect for God" or "because we fear God"

2 Corinthians 7:2

Make room for us

"Make room for us in your hearts" or "Love us and accept us"

2 Corinthians 7:3

It is not to condemn you that I say this

"I do not say this to accuse you of having done wrong." The word "this" refers to what Paul just said about not having wronged anyone.

you are in our hearts

"you are very dear to us"

for us to die together and to live together

"whether we live or whether we die"

for us to die

"us" includes the Corinthian believers.

2 Corinthians 7:4

great is my boast about you

"I am very proud of you"

I am filled with comfort

"You fill me with comfort"

I overflow with joy

"I am extremely joyful"

even in all our tribulation

"even though we suffer greatly"

2 Corinthians 7:5

When we came to Macedonia

Here the word "we" refers to Paul and Timothy but not to the Corinthians or Titus.

our bodies had no rest

"we had no rest" or "we were very tired"

we were troubled in every way

"we experienced trouble in every way"

by conflicts on the outside and fears on the inside

"by conflicts with other people and by fears within ourselves". Possible meanings for "outside" are 1) "outside of our bodies" or 2) "outside of the church." The word "inside" refers to their inward emotions.

2 Corinthians 7:7

by the comfort that Titus had received from you

"by learning about the comfort that Titus had received from you"

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2 Corinthians 7:8

when I saw that my letter

"when I learned that my letter". Paul praises them for their godly sorrow, their zeal to do right, and the joy that it brought him and Titus.

2 Corinthians 7:9

not because you were sorrowful

"not because what I said in my letter made you sorrowful"

sorrowful ... sorrow ... sorrow

or "distressed ... distress ... distress"

so you suffered no loss because of us

"so that we did not harm you in any way"

2 Corinthians 7:10

For godly sorrow brings about repentance that accomplishes salvation

"For godly sorrow produces repentance, and repentance leads to salvation"

without regret

Possible meanings are 1) Paul has no regret that he caused them sorrow because that sorrow led to their repentance and salvation or 2) the Corinthians will not regret experiencing sorrow because it led to their repentance and salvation.

Worldly sorrow, however, brings about death

"Worldly sorrow, however, leads to spiritual death"

2 Corinthians 7:11

See what great diligence

"Look and see for yourselves what great diligence"

How great was the determination in you to prove you were innocent.

"Your determination to prove you were innocent was very great!"

your indignation

"your anger"

that justice should be done

"that someone should carry out justice"

2 Corinthians 7:12

the wrongdoer

"the one who did wrong"

your earnestness toward us should be made known to you in the sight of God

"so that you would know in the sight of God your earnestness toward us"

earnestness

sincere, serious desire for what is good

in the sight of God

"before God" or "with God as witness"

2 Corinthians 7:13

It is by this that we are encouraged

"This is what encourages us"

his spirit was refreshed by all of you

"all of you refreshed his spirit" or "all of you made him stop worrying"

2 Corinthians 7:14

For if I boasted to him about you

"For although I boasted to him about you"

I was not put to shame

"you did not disappoint me"

our boasting about you to Titus proved to be true

"you proved that our boasting about you to Titus was true"

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2 Corinthians 7:15

the obedience of all of you

"how all of you obeyed"

you welcomed him with fear and trembling

"you welcomed him with great reverence"

with fear and trembling

"with great reverence for Titus"

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Chapter 8

[1] We want you to know, brothers, about the grace of God that has been given to the churches of Macedonia. [2] During a great test of tribulation, the abundance of their joy and the extremity of their poverty have produced great riches of generosity.

[3] For I testify that they gave as much as they were able, and even beyond what they were able, and of their own free will [4] they begged us with much earnestness for the privilege of sharing in this service to God's holy people. [5] This did not happen as we had hoped, but they first gave themselves to the Lord and then to us by the will of God.
[6] So we urged Titus, who had already begun this task, to complete among you this act of grace. [7] But you abound in everything—in faith, in speech, in knowledge, in all diligence, and in your love for us. So also make sure that you excel in this act of grace. [1]
[8] I say this not as a command but to test the sincerity of your love by comparing it to the eagerness of other people. [9] For you know the grace of our Lord Jesus Christ. Even though he was rich, for your sakes he became poor, so that through his poverty you might become rich.
[10] In this matter I will give you advice that will help you. One year ago, you not only started to do something, but you desired to do it. [11] Now finish it. Just as there was an eagerness and desire to do it then, may you also bring it to completion, as much as you can. [12] For if you are eager to do this deed, it is a good and acceptable thing. It must be based on what a person has, not on what he does not have.
[13] For this is not to cause relief for others and tribulation for you, but for fairness. [14] Your abundance at the present time will supply what they need. This is also so that their abundance may supply your need, and so that there may be fairness. [15] It is as it is written:

> "The one with much did not have anything left over,
> and the one who had little did not have any lack."

[16] But thanks be to God, who put into Titus' heart the same earnest care that I have for you. [17] For he not only accepted our appeal, but he was also very earnest about it. He came to you of his own free will.
[18] We have sent with him the brother who is praised among all of the churches for his work in proclaiming the gospel. [19] Not only this, but he also was chosen by the churches to be our traveling companion with this act of grace, which is being administered by us for the glory of the Lord himself and our good will.
[20] We are avoiding the possibility that anyone should complain about this act of generosity that we are carrying out. [21] We take care to do what is good, not only before the Lord, but also before people.
[22] We are also sending another brother with them. We have tested him in many ways and found him diligent for many tasks. He is even more eager now because of the great confidence he has in you. [23] As for Titus, he is my partner and fellow worker for you. As for our brothers, they are messengers from the churches. They are a glory to Christ. [24] So show them the proof of your love, and show to the churches the reason for our boasting about you.

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[1] There is evidence that corrections were made to verse 7 by later copyists who were referring to other ancient texts. Most modern translations follow those corrections, and they now read, and in your love for us . But there are some important and ancient Greek copies that read, and in our love for you .

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2 Corinthians 8

8:1-8

How did the Macedonian church give beyond what they were able?

[8:2]

Paul commended the Christians in Macedonia because they not only gave as much as they were able, but many gave even more. That is, they even gave money they needed. Scholars think the Macedonian Christians gave this way and then trusted that God would take care of them.

See: Romans 15:26-27; 1 Corinthians 16:1-4

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See Map: Macedonia

How did people give of their own free will?

[8:3]

People gave of their own free will. The Macedonian Christians decided to help the Christians in Jerusalem. The Macedonian chose to do this and were happy to do it.

See: Exodus 35:29; Acts 11:27-30

How did these Christians first give themselves to the Lord?

[8:5]

When Paul said that the Christians “first gave themselves to the Lord,” he meant that the Christians were completely devoted to God. That is, they were committed to serve God in all ways. Scholars think these Christians, because of their desire to follow God, prepared themselves to give generously to the Christians in Jerusalem.

See: Psalm 116:12-14

See: Lord

What was the act of grace?

[8:6]

Paul wrote about an act of grace. He was writing about the money the Christians sent. They did this graciously.

See: Grace

What was Titus doing in Corinth?

[8:6]

Titus was in Corinth helping the Christians to finish collecting money that were to be sent to the Christians in Jerusalem.

See: Introduction to 2 Corinthians; Titus

How did Christians abound in everything?

[8:7]

Paul wrote about Christians abounding in everything Some scholars think Christians had more than other people and more than they expected to have. God blessed them greatly. However, God did not make them rich. Since God blessed the Corinthian Christians, Paul wanted these Christians to give money to other Christians.

See: 1 Corinthians 1:4-7, 15:58; Colossians 2:6-7

8:9-15

What happened one year ago?

[8:10]

Paul wrote about something that happened one year ago. At this time, the Christians in Corinth promised that they would begin collecting money to give to the Christians in Jerusalem. See: 1 Corinthians 16:1-4

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Why did Paul want these Christians to give in fairness?

[8:13]

Paul wanted these Christians to give in fairness. Paul wanted the Christians in Corinth to give money to the poor Christians in Jerusalem. However, he did want them to give so much that the poor Christians in Corinth suffered.

Why did Paul write the same thing Moses wrote?

[8:15]

Paul wrote the same thing Moses wrote (see: Exodus 16). Some scholars think Moses wrote about how the people gathered manna. Some people gathered much manna and other people did not gather much manna. Then, they shared the manna (see: Exodus 16:14-18). Scholars think Paul wanted Christians to remember how God provides for everyone. He wanted Christians to share with people who needed help.

See: Manna

8:16-24

How did Titus go of his own free will?

[8:17]

Titus went to Corinth of his own free will. That is, he wanted to go to Corinth.

How was someone honorable before people?

[8:21]

Paul wrote about someone being honorable before people. Scholars think Paul was speaking about doing things that honored God and honored other people.

See: Romans 12:16-17; 1 Peter 2:12

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2 Corinthians 8:1

the grace of God that has been given to the churches of Macedonia

"the grace that God has given to the churches of Macedonia"

2 Corinthians 8:2

the abundance of their joy and the extremity of their poverty ... riches of generosity

"because of the people's great joy and extreme poverty, they have become very generous"

extremity of their poverty ... riches of generosity

Paul sends Titus and two other believers to Corinth to encourage the Corinthians to give generously. Paul and the others will carry the money to Jerusalem.

great riches of generosity

"a very great generosity."

2 Corinthians 8:3

of their own free will

"voluntarily"

2 Corinthians 8:4

this service to God's holy people

"this ministry of providing for the believers in Jerusalem"

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2 Corinthians 8:5

This did not happen as we had hoped

"This did not happen merely as we had thought it might" or "But even more than we had expected"

2 Corinthians 8:6

who had already begun this task

"who had encouraged your giving in the first place"

to complete among you this act of grace

"to encourage you to finish collecting and giving your generous gift"

2 Corinthians 8:7

make sure that you excel in this act of grace

"make sure that you are very generous in your giving"

2 Corinthians 8:8

by comparing it to the eagerness of other people

Paul is encouraging the Corinthians to give generously by comparing their generosity with the generosity of the Macedonian churches.

2 Corinthians 8:9

the grace of our Lord

In this context, the word "grace" emphasizes the generosity with which Jesus had blessed the Corinthians.

Even though he was rich, for your sakes he became poor

Paul speaks of Jesus before his incarnation as being rich, and of his becoming human as becoming poor.

through his poverty you might become rich

Paul speaks of the Corinthians becoming spiritually rich as a result of Jesus becoming human.

2 Corinthians 8:11

there was an eagerness and desire to do it

"you were eager and desired to do it"

bring it to completion

"finish it"

2 Corinthians 8:12

a good and acceptable thing

"a very good thing"

It must be based on what a person has

"Giving must be based on what a person has"

2 Corinthians 8:13

For this is not to cause relief for others and tribulation for you

"We are not asking you to give money to relieve others and make yourselves suffer"

but for fairness

"but so that there might be equality between others and you."

2 Corinthians 8:14

This is also so that their abundance may supply your need

"This is also so that in the future their abundance may supply your need"

2 Corinthians 8:15

as it is written

"as Moses wrote". Here Paul quotes from Exodus 16:18.

did not have any lack

"had all he needed"

2 Corinthians 8:16

who put into Titus' heart the same earnest care that I have for you

"who made Titus care for you as much as I do"

same earnest care

"same deep concern"

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2 Corinthians 8:17

For he not only accepted our appeal

"For he not only agreed to our request that he help you with the collection"

2 Corinthians 8:18

with him

"with Titus"

the brother who is praised among all of the churches

"the brother whom believers among all of the churches praise"

2 Corinthians 8:19

Not only this

"Not only do believers among all of the churches praise him"

he also was chosen by the churches

"the churches also chose him"

our traveling companion with this act of grace

"to travel with us as we carry out this act of generosity."

which is being administered by us

"which we are taking care of"

for the glory of the Lord himself and our good will

"so that people will praise the Lord and so that they will see how eager we are to help"

2 Corinthians 8:20

about this act of generosity that we are carrying out

"concerning the way we are handling this generous gift"

2 Corinthians 8:21

We take care to do what is good, not only before the Lord, ... before people.

"We are careful to do not only what the Lord thinks is good but also what people think is good"

before the Lord ... before people

"in the Lord's opinion ... in people's opinion"

2 Corinthians 8:22

with them

The word "them" refers to Titus and the previously mentioned brother.

2 Corinthians 8:23

he is my partner and fellow worker for you

"he is my partner, who works with me to help you"

they are messengers from the churches

"the churches have sent them as their messengers"

They are a glory to Christ

"They will cause people to honor Christ"

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Chapter 9

[1] Concerning the service for God's holy people, it is not necessary for me to write to you. [2] I know about your
desire, which I boasted about to the people of Macedonia. I told them that Achaia has been getting ready since
last year. Your eagerness has motivated most of them to action.

[3] Now I have sent the brothers so that our boasting about you may not be futile, and so that you would be ready,
as I said you would be. [4] Otherwise, if any Macedonians come with me and find you unprepared, we would be
ashamed—I say nothing about you—for being so confident in you. [5] So I thought it was necessary to urge the
brothers to come to you and to make arrangements in advance for the gift you have promised. This is so that it
might be ready as a blessing, and not as something extorted.

[6] The point is this: The one who sows sparingly will also reap sparingly, and the one who sows for the purpose of
a blessing will also reap a blessing. [7] Let each one give as he has planned in his heart, not reluctantly or under
compulsion, for God loves a cheerful giver.
[8] And God is able to make all grace overflow for you, so that always, in all things, you may have all you need. This
will be so that you may multiply every good deed. [9] It is as it is written:

"He has distributed his riches and given them to the poor.
His righteousness lasts forever."

[10] He who supplies seed to the farmer who sows and bread for food will also supply and multiply your seed for
sowing. He will increase the harvest of your righteousness. [11] You will be enriched in every way so you can be
generous. This will bring about thanksgiving to God through us.
[12] For carrying out this service not only meets the needs of God's holy people, but it also is overflowing into many
acts of thanksgiving to God. [13] Because of your being tested and proved by this service, you will also glorify God by
obedience to your confession of the gospel of Christ. You will also glorify God by the generosity of your
contribution to them and to everyone. [14] They long for you, and they are praying for you. They do this because of
the very great grace of God that is on you. [15] May thanks be to God for his inexpressible gift!

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2 Corinthians 9

9:1-5

What was the “ministry for the believers”?

[9:1]

Paul wrote about the “ministry”(διακονία/g1248) for the believers. He was writing about helping poor Christians in Jerusalem.

See: 2 Corinthians 8:1; Acts 11:29

How had Achaia been getting ready?

[9:2]

Paul wrote that the Christians in Achaia had been getting ready to help. The churches in the region of Achaia also planned to help to collect money for the poor Christians in Jerusalem.

See Map: Achaia

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How was something futile?

[9:3]

Something was futile if someone tried to do something, but the thing they tried to do did not happen. Paul spoke well of the church in Corinth collecting money to give to the Christians in Jerusalem. But if they did not collect much money, this would not help these Christians. It would be a waste of time.

How is someone exhorted?

[9:5]

Paul exhorted the Christians in Corinth. That is, he did not make them give money to the Christians in Jerusalem. Instead, he wanted them to give money to these Christians.

See: 2 Corinthians 7:2

9:6-15

Why did Paul write about sowing and reaping?

[9:6]

When Paul used the words “sow” and “reap” he was using metaphors. To “sow”(σπείρω/g4687) seed was plant seeds in the ground. Just as a farmer cast out seed, so Paul wanted the church in Corinth to give generously to those who were poor. If a farmer sowed much seed he could expect to “reap”(θερίζω/g2325) a large harvest. In the same way, if the Christians in Corinth gave generously, they could expect the Christians in Jerusalem to be greatly blessed.

See: Sow (Plant); Metaphor; Bless (Blessing)

How did someone reap sparingly?

[9:6]

When Paul wrote about someone who reaped sparingly, this was a metaphor. A farmer who scattered very little seed could only expect to reap a small harvest. Scholars think Paul was speaking about Christians who gave only a little money to help out those who were poor. They think those Christians will only experience a small portion of God’s blessings (see: Galatians 6:7-10).

See: Proverbs 11:24-25; Luke 6:38; 1 John 3:17

See: Metaphor; Bless (Blessing)

Why did Paul write, “let each one give as he has planned in his heart”?

[9:7]

Paul wrote, “let each one give as he has planned in his heart.” Paul meant that each person think about what he wanted to give and to give that much.

See: 2 Corinthians 8:3; 1 Chronicles 29:9; Acts 11:27-30; Philemon 1:14

See: Heart (Metaphor)

How was someone a cheerful giver?

[9:7]

Paul wanted Christians to give cheerfully. He wanted Christians to give with joy, and to not hesitate when asked to help people (see: Romans 12:8).

See: Acts 20:35

See: Rejoice (Joy, Joyful)

Why did Paul write, “he has distributed his riches”?

[9:9]

Paul wrote the same thing that was written in Psalm 112:9. This psalm was about the righteous man who gives money to the poor. Some scholars think that Paul was writing about Christians who gave generously to poor people. Other scholars think that Paul was speaking about God giving blessings to Christians.

See: Proverbs 11:24-25; 19:17; 22:9; Luke 6:38

See: Righteous (Righteousness); Bless (Blessing)

What was “seed for sowing”?

[9:10]

When Paul wrote about “seed for sowing,” this was a metaphor. God makes plants grow well so that they produced seed for the following year’s crop. Therefore, God supplied the “seed for sowing”. In the same way, God allows Christians to sow “seed.” That is, Christians do good things for other Christians.

See: Isaiah 55:10-11; Hosea 10:12

See: Metaphor; Sow (Plant)

What did Paul write about “the harvest of your righteousness”?

[9:10]

When Paul wrote about the “harvest,” this was a metaphor. The harvest was when the farmer gathered in all fruit from which he had planted. In the same way there was also a harvest of righteousness. That is, when the Chrsitians helped the poor Christians, this was good. When someone helped provide the needs of poor people, they obeyed God.

See: Philippians 4:14-19

See: Harvest; Righteous (Righteousness)

How were the Chrsitians tested and proved?

[9:13]

Paul wrote that these Christians were tested and approved. Some scholars think Paul was saying the God approved of the things the Christians in Corinth did. That is, God wanted them to give to the Christians in Corinth. Other scholars think that Chrsitans in Corinth will honor God because the Christian and Corinth honored God.

See: Test

What was the “confession of the gospel”?

[9:13]

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Paul wrote about the confession of the gospel. He was writing about the Christians completely believing the teachings about Jesus, the messiah. Because they completely believed the gospel, they obeyed the things Jesus taught.

See: Hebrews 10:23

See: Confess (Confession); Gospel; Messiah (Christ)

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2 Corinthians 9:1

the service for God's holy people

"the ministry for the believers in Jerusalem" He wants to make sure that the collection of their offering for the needy believers in Jerusalem takes place before he comes, so it does not seem like he is taking advantage of them.

2 Corinthians 9:2

Achaia has been getting ready

"the people of Achaia have been preparing". Paul is talking about a Roman province located in southern Greece where Corinth is located.

2 Corinthians 9:3

the brothers

This refers to Titus and the two men who accompany him.

our boasting about you may not be futile

Paul does not want people to think the things he had boasted about the Corinthians were false.

2 Corinthians 9:4

find you unprepared

"find you unprepared to give"

2 Corinthians 9:5

the brothers to come to you

"the brothers to go to you"

not as something extorted

"not as something that you gave us because we forced you to give it to us"

2 Corinthians 9:6

the one who sows ... reap a blessing

As a farmer's harvest is based on how much he sows, so will God's blessings be little or much, based on how generously the Corinthians give.

2 Corinthians 9:7

give as he has planned in his heart

"give as he has determined"

not reluctantly or under compulsion

"not because he feels guilty or because someone is forcing him to give"

for God loves a cheerful giver

God wants people to give gladly to help provide for fellow believers.

2 Corinthians 9:8

God is able to make all grace overflow for you

"God is able to give you very much"

grace

This refers here to the earthly blessings that a Christian needs.

so that you may multiply every good deed

"so that you may be able to do more and more good deeds"

2 Corinthians 9:9

It is as it is written

"This is just as it is written" or "This is just as the writer wrote"

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2 Corinthians 9:10

He who supplies

"God who supplies"

bread for food

"food to eat"

will also supply and multiply your seed for sowing

"will also supply and multiply your possessions so that you can sow them by giving them to others"

He will increase the harvest of your righteousness

"God will bless you even more for your righteousness"

the harvest of your righteousness

"the harvest that comes from your righteous actions."

2 Corinthians 9:11

You will be enriched

"God will enrich you"

This will bring about thanksgiving to God through us

"Because of your generosity, those who receive the gifts we bring them will thank God" or "When we give your gifts to those who need them, they will give thanks to God"

2 Corinthians 9:12

For carrying out this service

"For our carrying out this service for the believers in Jerusalem"

but it also is overflowing into many acts of thanksgiving to God

"It also causes people to do many deeds for which people will thank God"

2 Corinthians 9:13

Because of your being tested and proved by this service

"Because this service has tested and proven you"

you will also glorify God by obedience ... by the generosity ... them and to everyone

Paul says that the Corinthians will glorify God both by being faithful to Jesus and by giving generously to other believers who have need.

the generosity of your contribution

"what you have contributed generously".

2 Corinthians 9:15

for his inexpressible gift

Possible meanings are 1) that this gift refers to "the very great grace" that God has given to the Corinthians or 2) that this gift refers to Jesus Christ, whom God gave to all believers.

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Chapter 10

[1] I, Paul, myself urge you, by the humility and gentleness of Christ. I am meek when I am in your presence, but I
am bold toward you when I am away. [2] I beg of you that, when I am present with you, I will not need to be bold
with the confidence that I think I will need to be bold when I oppose those who think that we are walking
according to the flesh.

[3] For even though we walk in the flesh, we do not make war according to the flesh. [4] For the weapons we fight
with are not fleshly. Rather, they have divine power to destroy strongholds. They bring misleading arguments to
nothing.
[5] We also destroy every high thing that rises up against the knowledge of God. We take every thought captive into
obedience to Christ. [6] And we are getting ready to punish every act of disobedience, as soon as your obedience is
complete.
[7] Look at what is clearly in front of you. If anyone is convinced that he is Christ's, let him remind himself that just
as he is Christ's, so also are we. [8] For even if I boast a little too much about our authority, which the Lord gave for
us to build you up and not to destroy you, I will not be ashamed.
[9] I do not want it to appear that I am terrifying you by my letters. [10] For some people say, "His letters are serious
and powerful, but his bodily presence is weak. His words are not worth listening to."
[11] Let such people be aware that what we are in the words of our letters when we are absent is what we will be in
our actions when we are there. [12] We are not so bold as to group ourselves or compare ourselves with those who
praise themselves. But when they measure themselves by one another and compare themselves with each other,
they have no insight.
[13] We, however, will not boast beyond limits. Instead, we will do so only within the limits of what God has
assigned to us, limits that reach even as far as you. [14] For we are not overextending ourselves as though we did
not reach you. We were the first to reach as far as you with the gospel of Christ.
[15] We have not boasted beyond limits about the labors of others. Rather, our hope is that as your faith continues to
grow, our work among you will greatly expand, [16] so that we may preach the gospel even in regions beyond you,
without boasting of work already done in another's area.
[17] "But let the one who boasts, boast in the Lord."
[18] For it is not the one who recommends himself who is approved, but the one whom the Lord recommends.

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2 Corinthians 10

10:1-8

How did someone live according to the flesh?

[10:3]

Paul wrote about people living according to the flesh. Some scholars think Paul was writing about people doing the kinds of things that people who do not believe in God do. Other scholars think Paul was saying that even though he still has a body made of flesh, he did not have to do the sinful things he wanted to do. He did not live in the same way non-Christians live.

See: Romans 8:13

See: Flesh

How did someone wage war against the flesh?

[10:3]

When Paul used the words, “wage war according to the flesh,” this was a metaphor. Paul wanted Christians to obey God. He wanted Christians to fight against Satan and his demons, who tried to get Christians to sin.

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See: Ephesians 6:11-17

See: Flesh; Satan (The Devil); Demon; Sin; Spiritual Warfare

What was a stronghold?

[10:4]

When Paul spoke about a “stronghold,” this was a metaphor. A stronghold was a place with high walls to protect against attack (see: Proverbs 21:22). In the same way, in spiritual warfare there were people and demons who opposed Christians as they tried to teach people about Jesus. These people and demons were stopped by believing in Jesus.

See: Hebrews 11:30

See: Metaphor; Spiritual Warfare; Demon

What was a high thing?

[10:5]

Scholars think that when Paul spoke about a “high thing” he was speaking about people who argued that people shouldn’t believe in Jesus. However, their arguments were not based on truth. Instead, their arguments were meant to deceive people into believing false teachings.

How does someone take every thought captive?

[10:5]

When Paul spoke about taking “every thought captive” he continued his use of the metaphor for warfare. Some scholars think that just like an army captured enemies, so Paul spoke the truth of God to those who were speaking lies. That is, he spoke truth to the crowds listening to the false teachers. Other scholars think Paul was speaking about making sure he thought the right things about the gospel.

See: 1 Corinthians 1:18-19; 3:19

See: Metaphor; Spiritual Warfare; Gospel

How was someone built up?

[10:8]

When Paul used the words, “build you up,” this was a metaphor. Paul was encouraging the Christians to know more about God, to love God more, and to obey God more. Paul wanted Christians to trust God more.

See: Romans 15:1-4; 1 Corinthians 14:12; 1 Thessalonians 5:11

10:9-11

Why did people say that Paul was weak?

[10:10]

Some people thought that Paul was weak. Some scholars think Paul was weak because he was often sick (see: Galatians 4:13-15). Others scholars think the people did not think Paul was a strong leader, and that he was not a powerful speaker (see: 2 Corinthians 11:6; Exodus 4:10).

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10:12-18

Why did Paul write that he and those with him “will not boast beyond limits”?

[10:13]

God gave Paul permission to serve God in places where Paul was the first apostle to tell people about Jesus and begin churches. Since Paul told the Corinthians about Jesus, he lead them. Some scholars think Paul wanted to say that he would not boast about something another apostle did. That is, he would only boast about the things that God used him to do.

See: Romans 15:20

See: Apostle; Church

What were the regions beyond?

[10:16]

Corinth was the farthest west that Paul went to tell people about Jesus. He also wanted to go further west to Rome and Spain.

See: Acts 19:21; Romans 15:23-29

See Map: Rome; Spain

What was “another’s area”?

[10:16]

Paul wrote about another’s area. He did not want to go to place someone else had already told people the gospel.

See: Gospel

How did someone “boast in the Lord”?

[10:17]

See: 2 Corinthians 1:12

Why did Paul write, “one who recommends himself”?

[10:18]

Paul wrote, “one who recommends himself.” He was writing about a person who praised himself for selfish reasons. That is, they told other people how great they were.

See: Proverbs 21:2; 27:2; John 12:42-43

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2 Corinthians 10:1

by the humility and gentleness of Christ

"by Christ, who is humble and gentle"

2 Corinthians 10:2

we are walking

"we are acting"

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according to the flesh

"the way sinful people do". Paul appears to be teaching that we will continue to sin.

2 Corinthians 10:3

we walk in the flesh

"we live our lives in physical bodies"

the flesh

"the way most people do"

we do not make war

Paul speaks of his trying to persuade the Corinthians to believe him and not the false teachers.

make war according to the flesh

"fight against our enemies using physical weapons" or "make war in sinful ways"

2 Corinthians 10:4

the weapons we fight with ... bring misleading arguments to nothing

"the weapons we fight with ... show people that what our enemies say is completely wrong"

are not fleshly

"are not physical" or "are not sinful"

2 Corinthians 10:5

every high thing that rises up

"every false argument that proud people think of to protect themselves"

every high thing

"everything that proud people do"

rises up against the knowledge of God

"people use so they will not have to know who God is"

We take every thought captive into obedience to Christ

"We show how all the false ideas those people have are wrong and teach the people to obey Christ"

2 Corinthians 10:6

punish every act of disobedience

"punish every one of you who disobeys us"

2 Corinthians 10:7

Look at what is clearly in front of you.

"Are you looking at what is clearly in front of you?" or "You seem unable to see what is clearly in front of you."

let him remind himself

"he needs to remember"

that just as he is Christ's, so also are we

"that we belong to Christ just as much as he does"

2 Corinthians 10:8

to build you up and not to destroy you

"to help you become better followers of Christ and not to discourage you so you stop following him"

2 Corinthians 10:9

I am terrifying you

"I am trying to frighten you"

2 Corinthians 10:10

serious and powerful

"demanding and forceful"

his bodily presence is weak

"when he is here physically, he is not impressive"

2 Corinthians 10:11

Let such people be aware

"I want such people to be aware"

what we are in the words of our letters when we are absent is ... our actions when we are there

"we will do the same things when we are there with you that we have written about in our letters while we have been away"

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we ... our

All instances of these words refer to Paul's ministry team but not the Corinthians.

2 Corinthians 10:12

We are not so bold as to group ourselves ... praise themselves

"Bold people would group themselves ... praise themselves, but we are not that bold, so we do not."

to group ourselves or compare ourselves with those

"to say we are as good as those"

they measure themselves by one another

"they look at each other and try to see who is better"

have no insight

"show everyone that they do not know anything"

2 Corinthians 10:13

will not boast beyond limits. Instead

"will not boast about things over which we have no authority. Instead" or "will boast only about things over which we have authority. And"

within the limits of what God

"about things under the authority that God"

limits that reach even as far as you

"and you are within the border of our authority"

2 Corinthians 10:14

we are not overextending ourselves

"we are not claiming to have more authority than we do,"

2 Corinthians 10:15

We have not boasted beyond limits about the labors of others

"We have not boasted about the work of other people, as if it were our work"

our hope is that

"we desire that" or "we trust that"

2 Corinthians 10:16

another's area

"an area God has assigned to someone else"

2 Corinthians 10:17

boast in the Lord

"boast about what the Lord has done"

2 Corinthians 10:18

recommends himself

This means that he provides enough evidence for each person to decide whether he is right or wrong.

who is approved

"whom the Lord approves"

but the one whom the Lord recommends

"but it is the one whom the Lord recommends who is approved"

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Chapter 11

[1] I wish that you could put up with me in some foolishness. But you are indeed putting up with me! [2] For I am
jealous about you. I have a godly jealousy for you, since I promised you in marriage to one husband. I promised
to present you as a pure virgin to Christ.

[3] But I am afraid that somehow, as the serpent deceived Eve by his craftiness, your thoughts might be led astray,
away from a sincere and pure devotion to Christ. [4] For suppose that someone comes and proclaims another Jesus
than the one we preached. Or suppose that you receive a different spirit than what you received. Or suppose that
you receive a different gospel than the one you received. You put up with these things well enough!
[5] For I think that I am not in the least inferior to those so-called super-apostles. [6] But even if I am untrained in
speech, I am not untrained in knowledge. In every way and in all things we have made this known to you.
[7] Did I sin by humbling myself so you might be exalted? For I freely preached the gospel of God to you. [8] I robbed
other churches by accepting support from them so that I could serve you. [9] When I was with you and I was in
need, I did not burden anyone. For my needs were met by the brothers who came from Macedonia. In everything
I have kept myself from being a burden to you, and I will continue to do that.
[10] As the truth of Christ is in me, this boasting of mine will not be silenced in the parts of Achaia. [11] Why? Because I
do not love you? God knows.
[12] And what I do I will keep doing, so that I may cut off the opportunity of those who want an opportunity to be
found to be like us in the things they boast about. [13] For such people are false apostles and deceitful workers. They
disguise themselves as apostles of Christ.
[14] And this is no surprise, for even Satan disguises himself as an angel of light. [15] It is no great surprise if his
servants also disguise themselves as servants of righteousness. Their fate will be what their deeds deserve.

[16] I say again: Let no one think I am a fool. But if you do, receive me as a fool so I may boast a little. [17] What I am
saying with this boastful confidence—I am not talking the way the Lord would—I am saying as a fool. [18] Since
many people boast according to the flesh, I will also boast.
[19] For you gladly put up with fools. You are wise yourselves! [20] For you put up with someone if he enslaves you, if
he devours you, if he takes advantage of you, if he exalts himself, or if he slaps you in the face. [21] I will say to our
shame that we were too weak to do that. Yet if anyone is bold—I am speaking like a fool—I too will be bold.
[22] Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. [23] Are they
servants of Christ? (I speak as though I were insane.) I am more: in harder labor, in more prisons, in beatings
beyond measure, in facing many deadly dangers.
[24] From Jews I received five times the "forty lashes minus one." [25] Three times I was beaten with rods. Once I was
stoned. Three times I was shipwrecked. I have spent a night and a day on the open sea. [26] I have been on frequent
journeys, in danger from rivers, in danger from robbers, in danger from my own people, in danger from the
Gentiles, in danger in the city, in danger in the wilderness, in danger at sea, in danger from false brothers.
[27] I have served in labor and toil, in many sleepless nights, in hunger and thirst, often in fasting, in cold and
nakedness. [28] Apart from everything else, there is the daily pressure of my concern for all the churches. [29] Who is
weak, and I am not weak? Who has been caused to stumble, and I do not burn?
[30] If I must boast, I will boast about what shows my weaknesses. [31] The God and Father of the Lord Jesus, the one
who is blessed forever, knows that I am not lying!

[32] At Damascus, the governor under King Aretas was guarding the city of Damascus to arrest me. [33] But I was
lowered in a basket through a window in the wall, and I escaped from his hands.

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2 Corinthians 11

11:1-15

How did Paul want people to put up with him?

[11:1]

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The words, “put up with me” meant that Paul was asking the Christians to be patient with him as he spoke. That is, that they would tolerate what he was about to say.

What was foolishness?

[11:1]

Paul wrote about foolishness. Scholars think that Paul though it necessary to speak in a silly and lighthearted way about his jealousy toward the Christians in Corinth.

What was “godly jealousy”?

[11:2]

Paul said he had a “godly jealousy” for the Christians in Corinth. Some scholars think he was feeling that same kind of feelings that God has for his children. Other scholars think Paul was expressing his great desire to guard the honor of the Christians in Corinth.

See: Godly (Godliness); Zeal (Zealous, Zealot); Jealous (Jealousy)

Why did Paul write, “I promised you in marriage to one husband”?

[11:2]

When Paul wrote about “marriage to one husband,” he used a metaphor. In ancient Israel, parents often promised their daughter to be married to a man. She might wait a year or more to get married. In the Law of Moses, it was the duty of the father to ensure that his daughter was still a virgin when she got married (see: Deuteronomy 22:13-21). In the same way, Paul was needed to protect the church. He helped the church to do the right things and think the right things about God. He wanted the Christians in Corinth to live in the right way when Jesus returns to the earth.

See: Ephesians 5:25-33

See: Marriage; Metaphor; Law of Moses; Virgin; Church; Jesus' Return to Earth

How could the Corinthians’ thoughts be “led astray”?

[11:3]

Paul wrote about the Christians in Corinth being led astray. Scholars think Paul that false teachers got some people to turn away from hearing the truth. That is, they began to believe the wrong things and separated themselves from being with other Christians.

See: 2 Corinthians 4:4; Revelation 12:9

See: False Teacher

How did someone proclaim another Jesus?

[11:4]

Paul wrote about people proclaiming another Jesus. Scholars do not think Paul was speaking about another person named Jesus. These people were talking about Jesus but they said he taught different things than Jesus taught.

How did someone receive a different spirit?

[11:4]

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Paul wrote about people receiving a different spirit. The word “spirit”(πνεῦμα/g4151) could refer to the Holy Spirit or another type of spirit. Some scholars think Paul was speaking about people receiving a “spirit” that was not from God. Other scholars think the “different spirit” was simply a way of living that was different from what Paul taught.

See: 1 Corinthians 12:3

See: Spirit (Spiritual); Holy Spirit

Who were the “super-apostles”?

[11:5]

Paul wrote about super apostles. Scholars do not think there were super apostles. Paul was using irony. They think Paul was talking about false teachers, those who thought they were better than the apostles. These false teachers thought they were far better than Paul.

See: Irony; Apostle

Why did Paul write that he was “untrained in giving speeches”?

[11:6]

Paul wrote that he was “untrained in giving speeches.”

1. Some scholars think Paul was not trained to speak to large groups of people.
2. Some scholars think Paul was a good speaker, but he spoke in a simple way so that people could understand him (see: 1 Corinthians 2:4-5).
3. Some scholars think Paul was not a good speaker and perhaps he could not speak clearly.

Why did Paul write, “I robbed other churches”?

[11:8]

Paul wrote, “I robbed other churches. ” Some scholars think this is a metaphor. Paul wanted to say that he took money from other church so that he could serve the Christians in Corinth without being paid. Other scholars think that Paul accepted money from other churches that the Corinthian church should have given to him.

See: Philippians 4:15-16

How did Paul keep himself from being a burden to the Christians in Corinth?

[11:9]

Paul kept himself from being a burden to the Christians in Corinth. Paul meant that he did not want to cause problems by taking money from the Corinthians. He wanted to make sure the Corinthians had enough money for their own needs.

See: Acts 20:33-34; 1 Thessalonians 2:9; 2 Thessalonians 3:7-9

How will Paul’s boasting of mine not be silenced?

[11:10]

Paul wrote that his boasting will not be silenced. Some scholars think Paul meant that just as he had received the message of the gospel at no cost, so he would preach the gospel at no charge to others. Other scholars think that Paul could not be stopped from telling others that God faithfully provided for all of his needs in the preaching of the gospel.

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See: 1 Corinthians 9:15-18

See: Gospel; Preach (Preacher)

How did Satan disguise himself as an angel of light?

[11:14]

Satan disguised himself as an angel of light. Scholars scholars think Paul was not writing about what Satan looks like. Rather, the things Satan taught through the false apostles were made to look and sound like the truth.

See: 1 Kings 22:19-23; Galatians 1:8

See: Angel; Satan (The Devil); Light and Darkness (Metaphor); Apostle

What was the “fate” of the false teachers?

[11:15]

God will judge the false teachers. He will condemn them and send them to hell to be punished.

See: Psalm 62:12; Romans 2:6-11; Philippians 3:18-19

See: False Teacher; Judge (Judgment); Condemn (Condemnation); Hell; Punish (Punishment)

11:16-31

What did it mean to “boast according to the flesh”?

[11:18]

To “boast according to the flesh” meant to boast according to human standards. That is, someone wanted to be honored because of the things he said or did. Scholars think Paul spoke in this way because this is the way these people would understand Paul.

See: Boast; Flesh

Why did Paul write, “you put up with someone if he enslaves you”?

[11:20]

When Paul said, “you put up with someone if he enslaves you”, he used a metaphor. Slaves needed to do everything their masters commanded them to do. Paul was speaking about false teachers who were forcing the Corinthians to obey the things they taught and wanted money. However, Paul chose to be a servant to the church and not its master (see: 2 Corinthians 1:24; 4:5). Paul did not want to be served, he served others.

See: Galatians 2:4-5; 5:1

See: Metaphor; Serve; Church

What were slaps in the face?

[11:20]

A slap in the face is when someone hits a person on the side of their face as an insult. However, a slap in the face was also a metaphor. It meant to openly insult another person. Masters were known to slap their slaves. Some scholars think that false teachers literally hit their disciples in Corinth. Other scholars think that they insulted their disciples but they did not physically hit their disciples.

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See: Disciple

What was meant by the words, “forty lashes minus one”?

[11:24]

This was a punishment of hitting someone across the back 39 times with a leather whip. It was considered to be the worst punishment the Jewish leaders used, other than death. This was a very severe punishment.

See: Deuteronomy 25:1-3

See: Law of Moses; Punish (Punishment)

How was someone “beaten with rods”?

[11:25]

The Roman government punished people by hitting people with rods. A rod was a straight stick about 60 centimeters long.

See: Acts 16:22-23

See: Punish (Punishment)

What did it mean to be “stoned”?

[11:25]

This was a type of execution. They killed the guilty person by throwing stones at him. In ancient Israel, only the worst criminals were punished in this way. Paul was thinking about what happened in Lystra during his first missionary journey (see: Acts 14:19).

Advice to translators: An execution is when the government kills someone to punish them for breaking the law.

See: Leviticus 20:2; Deuteronomy 13:10-11; 17:2-7; Acts 7:58-59

See: Paul’s Missionary Journeys

See Map: Lystra

What was the “open sea”?

[11:25]

It is not known when this shipwreck happened. Paul wanted people to know that his ship sank out of sight of land and he survived by floating for a day and a night before being rescued. At a later time, Paul’s ship sank within sight of land (see: Acts 27:41-44).

What was meant by the word “nakedness”?

[11:27]

Someone was naked when they did not have enough clothing to keep warm and covered in the cold weather.

See: 1 Corinthians 4:11

What did “stumble” mean?

[11:29]

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See: Matthew 18:6-7; Revelation 2:14

See: Metaphor; Stumble (Stumbling Block)

What did it mean to “burn”?

[11:29]

When someone burned in this way, they felt a very strong emotion. This was a metaphor. Some scholars think Paul was very angry because false teachers caused his disciples to sin. Other scholars think Paul really wanted to help the Christians in Corinth, because of his loved them.

See: Nehemiah 5:6-13

See: Metaphor; Disciple; Sin

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2 Corinthians 11:1

put up with me in some foolishness

"allow me to act like a fool"

2 Corinthians 11:2

jealous ... jealousy

These words speak of a good, strong desire that the Corinthians be faithful to Christ, and that no one should persuade them to leave him.

I promised you in marriage to one husband. I promised to present you as a pure virgin to Christ

"I was like a father who promised to present his daughter to one husband. I promised to keep you as a pure virgin so I could give you to Christ". Wedding practices change depending on the cultural background. But the idea of helping to present someone as a grown and holy child is explicitly pictured here.

2 Corinthians 11:3

But I am afraid that somehow, as the serpent deceived Eve by his craftiness, your thoughts might be led astray ... devotion to Christ

"But I am afraid that somehow your thoughts might be led astray from a sincere and pure devotion to Christ just as the serpent deceived Eve by his craftiness"

your thoughts might be led astray away

"someone might cause you to believe lies"

2 Corinthians 11:4

For suppose that ... preached. Or suppose that ... received. Or suppose that ... received. You put

"For when ... preached, or when ... received, or when ... received, you put"

a different spirit than what you received. Or suppose that you receive a different gospel than the one you received

"a different spirit than the Holy Spirit, or a different gospel than you received from us"

put up with these things

"deal with these things." See how these words were translated in 2 Corinthians 11:1.

2 Corinthians 11:5

those so-called super-apostles

"those teachers whom some think are better than anyone else"

2 Corinthians 11:6

I am not untrained in knowledge

"I am trained to know what they know"

2 Corinthians 11:7

Did I sin by humbling myself so you might be exalted?

"I think we agree that I did not sin by humbling myself so you might be exalted"

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freely preached the gospel of God to you

"preached the gospel of God to you without expecting anything from you in return"

2 Corinthians 11:8

I robbed other churches

"It was as if I robbed other churches"

I could serve you

"I could serve you at no cost"

2 Corinthians 11:9

In everything I have kept myself from being a burden to you

"I have done all I can to make sure you do not have to spend money so that I can be with you"

the brothers who came

These "brothers" were probably all male.

I will continue to do that

"I never will be a burden to you"

2 Corinthians 11:10

As the truth of Christ is in me, this

"As surely as you know that I truly know and proclaim the truth about Christ, you can know that what I am about to say is true. This"

this boasting of mine will not be silenced

"no one will be able to make me stop boasting and stay silent". See 2 Corinthians 11:7.

parts of Achaia

"regions of Achaia."

2 Corinthians 11:11

Why? Because I do not love you?

"Is it because I do not love you that I do not want to be a burden to you?" or "I will continue to keep you from paying for my needs because this shows others that I love you"

God knows

"God knows I love you"

2 Corinthians 11:12

so that I may cut off the opportunity of those who want an opportunity to be found to be like us in the things they boast about

"so that they have no reason to boast that they are doing the same work that we are doing"

to be found to be like us

"to appear to be doing the same work we are doing"

us in the things they boast about

"us, as they are boasting that they are"

2 Corinthians 11:13

For such people

"I do what I do because of people like them"

deceitful workers

"dishonest workers"

disguise themselves as apostles

"are not apostles, but they try to make themselves look like apostles"

2 Corinthians 11:14

this is no surprise

"we should expect this"

Satan disguises himself as an angel of light

"Satan is not an angel of light, but he tries to make himself look like an angel of light"

an angel of light

"an angel of righteousness"

2 Corinthians 11:15

It is no great surprise if

"We should certainly expect that"

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his servants also disguise themselves as servants of righteousness

"his servants are not servants of righteousness, but they try to make themselves look like servants of righteousness"

2 Corinthians 11:16

receive me as a fool so I may boast a little

"receive me as you would receive a fool: let me talk, and consider my boasting the words of a fool"

2 Corinthians 11:18

many people boast according to the flesh

These people "boast" in the bad sense of claiming to be better people than they really are.

according to the flesh

"about their own human achievements"

I will also boast

See how you translated "boasting" in 2 Corinthians 1:12.

2 Corinthians 11:19

put up with fools

"accept fools."

You are wise yourselves!

"You think you are wise, but you are not!"

2 Corinthians 11:20

enslaves you

"makes you follow rules he has thought of"

he devours you

"he takes all your property"

2 Corinthians 11:21

I will say to our shame that we were too weak to do that

"I shamefully admit that we were not bold enough to treat you like that." or "I am not ashamed to say that we had the power to harm you, but we treated you well"

Yet if anyone is bold ... I too will be bold

"Whatever anyone boasts about ... I will dare to boast about it also."

2 Corinthians 11:22

Are they Hebrews? ... Are they Israelites? ... Are they descendants of Abraham?

"They want you to think they are important and to believe what they say because they are Hebrews and Israelites and descendants of Abraham. Well, so am I."

2 Corinthians 11:23

Are they servants of Christ? (I speak as though I were insane.) I am more

"They say they are servants of Christ—I speak as though I were insane—but I am more"

as though I were insane

"as though I were unable to think well"

I am more

"I am more a servant of Christ than they are"

in harder labor

"I have worked harder than they have"

in more prisons

"I have been in prison more often"

in beatings beyond measure, in facing

"I have been beaten too many times to bother counting, and I have faced"

in facing many deadly dangers

"and I have almost died many times"

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2 Corinthians 11:24

forty lashes minus one

In Jewish law the most they were allowed to whip a person at one time was forty lashes. So they commonly whipped a person thirty-nine times so that they would not be guilty of whipping someone too many times.

2 Corinthians 11:25

I was beaten with rods

"people beat me with wooden rods"

I was stoned

"people threw stones at me until they thought I was dead"

I have spent a night and a day on the open sea

Paul was referring to floating in the water after the ship he was on sank.

2 Corinthians 11:26

in danger from false brothers

"and in danger from people who claimed to be brothers in Christ, but who betrayed us"

2 Corinthians 11:27

I have served in labor

The words "I have served" have been added to shorten the sentence that begins in 2 Corinthians 11:24. You can end 2 Corinthians 11:26 with a comma and begin this verse with the words "in labor."

labor and toil

"extremely hard work"

nakedness

"without enough clothing to keep me warm"

2 Corinthians 11:28

there is the daily pressure of my concern for all the churches

"I am so concerned everyday for all the churches that I feel like I have a heavy object weighing me down"

2 Corinthians 11:29

Who is weak, and I am not weak?

"Whenever anyone is weak, I feel that weakness also." or "I am weak whenever anyone else is weak."

Who has been caused to stumble, and I do not burn?

"Whenever anyone causes a brother to sin, I am angry."

has been caused to stumble

"has been led to sin"

I do not burn

"I am not angry about it"

2 Corinthians 11:30

what shows my weaknesses

"what shows how weak I am"

2 Corinthians 11:31

I am not lying

"I am telling the absolute truth"

2 Corinthians 11:32

the governor under King Aretas was guarding the city

"the governor King Aretas had appointed told men to guard the city"

to arrest me

"so that they might catch and arrest me"

2 Corinthians 11:33

I was lowered in a basket

"some people put me in a basket and lowered me to the ground"

from his hands

"from the governor"

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Chapter 12

[1] I must boast, even if it is unprofitable. But I will go on to visions and revelations from the Lord. [2] I know a man in Christ who fourteen years ago—whether in the body or out of the body, I do not know, God knows—was caught up into the third heaven.

[3] And I know that this man—whether in the body, or out of the body, I do not know, God knows— [4] was caught up into paradise and heard inexpressible words that people are not permitted to speak. [5] On behalf of such a person I will boast. But on behalf of myself I will not boast, except about my weaknesses.
[6] If I should choose to boast, I will not be a fool, because I would be speaking the truth. But I will keep from boasting, so that no one will think more of me than what he sees in me or hears from me. [7] To keep me from exalting myself because of the surpassing greatness of the revelations, a thorn in the flesh was given to me, a messenger from Satan to afflict me—so I would not exalt myself.
[8] Three times I pleaded with the Lord about this, for him to take it away from me. [9] But he said to me, "My grace is enough for you, for power is made perfect in weakness." So I would much rather boast about my weakness, so that the power of Christ might reside on me. [10] Therefore I am content for Christ's sake in weaknesses, in insults, in troubles, in persecutions and distressing situations. For whenever I am weak, then I am strong.

[11] I have become a fool! You forced me to this, for I should have been praised by you. For I was not at all inferior to the so-called super-apostles, even though I am nothing. [12] The true signs of an apostle were performed among you with all perseverance, signs and wonders and miracles. [13] For how were you less important than the rest of the churches, except that I was not a burden to you? Forgive me for this wrong!

[14] Look! I am ready to come to you a third time. I will not be a burden to you, for I do not seek what is yours. I want you. For children should not save up for the parents. Instead, the parents should save up for the children. [15] I will most gladly spend and be spent for your souls. If I love you more, am I to be loved less?
[16] But as it is, I did not burden you. But since I am so crafty, I am the one who caught you by deceit. [17] Did I take advantage of you by anyone I sent to you? [18] I urged Titus to go to you, and I sent the other brother with him. Did Titus take advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps?

[19] Do you think all of this time we have been defending ourselves to you? It is in the sight of God that we speak in Christ, and all for your strengthening, beloved.
[20] For I fear that when I come, I may not find you as I wish. I fear that you might not find me as you wish. I fear that there may be quarreling, jealousy, outbursts of anger, rivalries, slander, gossip, arrogance, and disorder. [21] I fear that when I come back, my God might humble me before you. I fear that I might be grieved by many of those who have sinned before now and who did not repent of the uncleanness and sexual immorality and lustful indulgence that they practiced.

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2 Corinthians 12

12:1-10

Why did Paul write that he must boast, “but nothing is gained by it”?

[12:1]

Scholars think that when Paul said, “but nothing is gained by it,'' he meant that boasting about the things he did would not help other Christians.

Why did Paul say, “I know a man”?

[12:2]

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Scholars think when Paul wrote, “I know a man” he was speaking about himself. He did this so as not to take any credit for the visions and the things God reveal to him.

See: Vision; Reveal (Revelation)

He was someone in the body or out of the body?

[12:2]

When the Jews had visions of heaven, they often said that their bodies travelled to heaven. Paul did not know if his body went to heaven or whether his spirit left his body.

See: Revelation 4:1-2

See: Spirit (Spiritual); Vision; Heaven

How was Paul “caught up”?

[12:2]

When Paul was “caught up”(ἁρπάζω/g0726), he was suddenly picked up and moved.

See: Acts 8:39; 1 Thessalonians 4:17

What was the “third heaven”?

[12:2]

See: Heaven

What was “paradise”?

[12:4]

Some scholars think “paradise”(παράδεισος/g3857) originally meant a garden, and the word was applied by the Jews to the Garden of Eden (see: Genesis 2). Other scholars think that “paradise” is heaven.

See: Luke 23:43; Revelation 2:7

See: Heaven

What were “things too sacred for anyone to say”?

[12:4]

Some scholars think the “things too sacred for anyone to say” were holy things in heaven that were not permitted to be spoken about on earth. Other scholars think the “things too sacred for anyone to say” were things that could not be explained using human language.

See: Revelation 14:3

See: Mystery; Holy (Holiness, Set Apart); Heaven

What was the “thorn in the flesh”?

[12:7]

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When Paul used the words “thorn in the flesh,” he used a metaphor. A “thorn”(σκόλοψ/g4647) was a small piece of plant or a wooden splinter. Scholars think Paul had an ongoing physical problem or illness (see: Galatians 4:13).

See: Metaphor

What was the “messenger from Satan”?

[12:7]

Paul wrote about a “messenger”(ἄγγελος/g0032) from Satan. Some scholars think that it was a demon. Other scholars think it was a person who opposed Paul and served Satan (see: 2 Corinthians 11:13-15).

See: Job 2:7; Luke 13:16

See: Satan (The Devil); Demon

12:11-13

Who were the “super-apostles”?

[12:11]

Paul wrote about “super-apostles.” These were false teachers who said they were greater than Paul (see: 2 Corinthians - Introduction; 11:5). Fewer scholars think Paul was speaking about the greatest apostles, that is, Peter, James, and John.

See: Apostle

What were the “true signs of an apostle”?

[12:12]

Scholars think there were a variety of “signs”(σημεῖον/g4592) that showed a person to be an apostle. They think a true apostle was one who taught the truth about Jesus and the things they taught helped people to live in a way that honors God (see: Acts 2:36-41). These signs also included healings and various miracles (see: Romans 15:17-19).

See: 1 Corinthians 2:4; 4:19-20

See: Apostle; Sign; Miracle

12:14-18

What was the “third time”?

[12:14]

Paul planned to visit Corinth a third time (see: 2 Corinthians - Introduction).

Why did Paul mean by saying he “will not be a burden”?

[12:14]

Paul wrote that he “will not be a burden” to the Christians in Corinth. That is, he would not ask them for money.

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How was someone “crafty” and a man of “deceit”?

[12:16]

Scholars think Paul refuted people who opposed him. These people lied about Paul. They said he was “crafty” and a man of “deceit.” They said Paul lied and tried to trick people. This is irony.

See: 2 Corinthians 4:2; 1 Thessalonians 2:3-5

See: Irony

What was Titus doing?

[12:18]

See 2 Corinthians – Introduction.

Who was the “other brother”?

[12:18]

Paul did not name this man. This man was a Christian, but not someone who often helped Paul.

How did someone “take advantage” of another person?

[12:18]

When someone took advantage of another person, they cheated people and took their money.

See: 2 Corinthians 7:2; Colossians 2:8

12:19-21

What was “in the sight of God”?

[12:19]

Scholars think that “in the sight of God” meant that Paul lived his life as if God was watching him. God knew everything Paul said, thought, and how Paul lived his life.

See: Romans 1:9; Galatians 1:20;1 Thessalonians 2:5, 10

What was “lustful indulgence”?

[12:21]

“Lustful indulgence”(ἀσέλγεια/g0766) was when someone did every sin they wanted to do. They did much sexual immorality. Scholars think that “lustful indulgence” also described a person who was totally selfish and did not care about God or other people.

See: Galatians 5:19; Colossians 3:5; 1 Thessalonians 4:3-7

See: Sexual Immorality

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2 Corinthians 12:1

even if it is unprofitable

"even if boasting does not do any good"

I will go on to

"I will continue talking, but now about"

visions and revelations from the Lord

"secret things that the Lord has let me see with my eyes and other secrets that he has told me about"

2 Corinthians 12:2

I know a man in Christ

Paul is actually speaking of himself as if he were speaking of someone else, so this should be translated literally if possible. Paul defends his authority by telling about a wonderful vision of heaven. Although he speaks in the third person in verses 2-5, verse 7 indicates that he was that person experiencing the vision. It was so great a vision that God gave him a physical handicap to keep him humble.

whether in the body or out of the body, I do not know

"I do not know if this man was in his physical body or in his spiritual body"

the third heaven

Many scholars believe the "third" heaven is the dwelling place of God. This is because Scripture also uses "heaven" to refer to the sky (the "first" heaven) and the universe (the "second" heaven).

2 Corinthians 12:4

was caught up into paradise and heard inexpressible words

"was a man whom God took into paradise and who heard things" or "was a man whom an angel took into paradise and who heard inexpressible words."or "was a man who entered into paradise and heard inexpressible words".

caught up

suddenly and forcefully held and taken

paradise

Possible meanings are 1) heaven or 2) the third heaven or 3) a special place in heaven.

inexpressible words

Possible meanings of "inexpressible" are that 1) Paul means something other than "it is unlawful for people to speak" these words, and so people are unable to communicate the ideas expressed in the words or 2) Paul means the same thing as "it is unlawful for people to speak" these words, emphasizing that God does not permit people to speak the words.

2 Corinthians 12:5

of such a person

"of that person"

I will not boast, except about my weaknesses

"I will boast only of my weaknesses"

2 Corinthians 12:6

no one will think more of me than what he sees in me or hears from me

"no one will give me more credit than what he sees in me or hears from me"

2 Corinthians 12:7

because of the surpassing greatness of the revelations

"because those revelations were so much greater than anything anyone else had ever seen"

a thorn in the flesh was given to me

"God gave me a thorn in the flesh" or "God allowed me to have a thorn in the flesh"

a thorn in the flesh

"an affliction" or "a physical problem". Here Paul's physical problems are compared to a thorn piercing his flesh.

a messenger from Satan

"a servant of Satan"

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2 Corinthians 12:8

Three times

Paul put these words at the beginning of the sentence to emphasize that he had prayed many times about his "thorn" (2 Corinthians 12:7).

Lord about this

"Lord about this thorn in the flesh," or "Lord about this affliction"

2 Corinthians 12:9

My grace is enough for you

"I will be kind to you, and that is all you need"

for power is made perfect in weakness

"for my power works best when you are weak"

the power of Christ might reside on me

"people might see that I have the power of Christ" or "I might truly have the power of Christ". Paul speaks of Christ's power as if it were a tent built over him.

2 Corinthians 12:10

I am content for Christ's sake in weaknesses ... situations

"I am content in weakness ... situations if these things come because I belong to Christ" or "I am content in weakness ... if these things cause more people to know Christ."

in weaknesses

"when I am weak"

in insults

"when people try to make me angry by saying that I am a bad person"

in troubles

"when I am suffering"

distressing situations

"when there is trouble"

For whenever I am weak, then I am strong

Paul is saying that when he is no longer strong enough to do what needs to be done, Christ, who is more powerful than Paul could ever be, will work through Paul to do what needs to be done.

2 Corinthians 12:11

I have become a fool

"I am acting like a fool". Paul reminds the believers in Corinth of the true signs of an apostle and of his humility while before them.

You forced me to this

"You forced me to talk this way"

I should have been praised by you

"it is praise that you should have given me"

praised

"commended"

For I was not at all inferior to

"For I am just as good as"

super-apostles

"those teachers whom some think are better than anyone else" (2 Corinthians 11:5).

2 Corinthians 12:12

The true signs of an apostle were performed

"It is the true signs of an apostle that I performed"

signs ... signs

Use the same word both times.

with all perseverance

"with as much perseverance as we had" or "with great perseverance"

signs and wonders and miracles

These are the "true signs of an apostle" that Paul performed "with complete perseverance."

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2 Corinthians 12:13

how were you less important than the rest of the churches, except that ... you?

"I treated you the same way I treated all the other churches, except that ... you."

I was not a burden to you

"I did not ask you for money or other things I needed"

Forgive me for this wrong!

not asking them for money and other things he needed

2 Corinthians 12:14

I want you

"What I want is that you love and accept me"

2 Corinthians 12:15

I will most gladly spend and be spent

"I will gladly do any work and gladly allow God to permit people to kill me"

for your souls

"for you" or "so you will live well"

If I love you more, am I to be loved less?

"If I love you so much, you should not love me so little." or "If I love you so much, you should love me more than you do."

more

It is not clear what it is that Paul's love is "more" than. It is probably best to use "very much" or "so much" that can be compared to "so little" later in the sentence.

2 Corinthians 12:16

But since I am so crafty, I am the one who caught you by deceit

"But others think I was deceptive and used trickery"

2 Corinthians 12:17

Did I take advantage of you by anyone I sent to you?

"No one that I sent to you has taken advantage of you!"

2 Corinthians 12:18

Did Titus take advantage of you?

"Titus did not take advantage of you."

Did we not walk in the same spirit?

"We all lived in obedience to the same Spirit"

Did we not walk in the same steps?

"We all did things the same way."

2 Corinthians 12:19

Do you think all of this time we have been defending ourselves to you?

"Perhaps you think that all of this time we have been defending ourselves to you."

in the sight of God

"before God" or "with God as witness" or "in the presence of God"

and all for your strengthening

"and we do all this in order to strengthen you" or "and we do all this so that you may know God and obey him better"

2 Corinthians 12:20

I may not find you as I wish

"I may not like what I find" or "I may not like what I see you doing"

you might not find me as you wish

"you might not like what you see in me"

there may be quarreling, jealousy, outbursts of anger, rivalries, slander, gossip, arrogance, and disorder

"some of you will be arguing with us, jealous of us, suddenly becoming very angry with us, trying to take our places as leaders, speaking falsely about us, telling about our private lives, being proud, and opposing us as we try to lead you" or "some of you will be arguing with each other, jealous of each other, suddenly becoming very angry with each other, quarreling with each other over who will be the leader, speaking falsely about each other, telling about each other's private

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lives, being proud, and opposing those whom God has chosen to lead you"

2 Corinthians 12:21

I might be grieved by many of those who have sinned before now and who did not repent ... that they practiced

"I will grieve because many of you have sinned before now and have not repented ... that you have practiced"

did not repent of the uncleanness and sexual immorality and lustful indulgence

"did not stop committing the sexual sins that they practiced"

of the uncleanness

"of secretly thinking about and desiring things that do not please God"

of the ... sexual immorality

"of doing sexually immoral deeds"

of the ... lustful indulgence

"of ... doing things that satisfy immoral sexual desire"

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Chapter 13

[1] This is the third time that I am coming to you. "Every matter must be established by the mouth of two or three witnesses." [2] I have already said to those who sinned before and to all the rest when I was there the second time, and I say it again: When I come again, I will not spare them.

[3] I tell you this because you are looking for proof that Christ is speaking through me. He is not weak toward you. Rather, he is powerful in you. [4] For he was crucified in weakness, but he is alive by God's power. For we also are weak in him, but we will live with him by the power of God among you.
[5] Examine yourselves, to see if you are in the faith. Test yourselves. Do you not realize this about yourselves, that Jesus Christ is in you?—unless, of course, you have failed the test. [6] And I hope that you will recognize that we have not failed the test.
[7] Now we pray to God that you may not do any wrong. I do not pray this so that we may appear to have passed the test. Rather, I pray that you may do what is proper, although we may seem to have failed the test. [8] For we are not able to do anything against the truth, but only for the truth.
[9] For we rejoice when we are weak and you are strong. We also pray that you may be made complete. [10] I write these things while I am away from you so, that when I am with you I do not have to deal harshly with you in the use of my authority—which the Lord gave to me so that I may build you up, and not tear you down.

[11] Finally, brothers, rejoice! Work for restoration, be encouraged, think alike, live in peace. And the God of love and peace will be with you. [12] Greet each other with a holy kiss. All God's holy people greet you. [1]

[13] The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with all of you. [2]

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[1] Some copies number this sentence as verse 13.
[2] Some translations number this sentence as verse 14.

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2 Corinthians 13

13:1-10

What was the “third time”?

[13:1]

Paul planned to visit Corinth a third time (see: 2 Corinthians - Introduction).

See: Paul's Missionary Journeys

Why did Paul speak about “two or three witnesses”?

[13:1]

Paul wrote the same thing Moses wrote (see: Deuteronomy 19:15). This was a part of the Law of Moses. Someone could only be judged if more than one person saw them do something wrong. They needed two or more witnesses.

1. Some scholars think Paul’s third visit was like a third witness.
2. Some scholars think Paul’s visits and epistles were like witnesses. This is a metaphor.
3. Some scholars think Paul would have other people be witnesses to the sins of the Christians in Corinth.
4. Some scholars think Paul, God, and Jesus were witnesses (see: 2 Corinthians 1:23; John 8:17-18).

See: Hebrews 10:28; Matthew 18:16; 1 Timothy 5:19

See: Witness (Martyr); Law of Moses; Metaphor

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What was the “second time”?

[13:2]

When Paul visited the Corinthians a second time, this was the “painful visit” (see: 2 Corinthians - Introduction; 2 Corinthians 2:1-4).

What did it mean to be “alive by God’s power”?

[13:4]

Scholars think to be “alive by God’s power” not only indicated that Jesus was resurrected, but that he continues to live and rules everything because he is God. They think Paul lived by the power of God in his life and that he would go to the church in Corinth in the power of God. That is, God gave Paul permission to lead the Christians in Corinth.

See: Ephesians 1:19-23

See: Resurrect (Resurrection) ; Jesus is God; Church

What was meant by the words, “examine” and “test”?

[13:5]

Paul wanted the Corinthians to examine the things they did and to test the genuineness of their faith. That is, Paul wanted the Christians in Corinth to live according to what they said they believed.

See: Psalm 26:2; Lamentations 3:40; 1 Corinthians 11:28, 31; Galatians 6:3-4

See: Faith (Believe in); Test

Why did Paul say, “we are not able to do anything against the truth”?

[13:8]

Paul said, “we are not able to do anything against the truth.” Some scholars think that the apostles were actually unable to act against the truth. This is something God did. Other scholars think that even if the apostles spoke in a wrong way, it would not change the truth of the gospel.

See: Apostle; Gospel

What was build up or tear down?

[13:10]

To build up meant to encourage the Christians to live in a way that honored Jesus. To tear down was to discourage Christians from living in a way that honored Jesus. Paul always served to “build up”(οἰκοδομή/g3619) the Corinthians. (see: 2 Corinthians 10:8).

13:11-14

What was “restoration”?

[13:11]

Paul encouraged the Christians to work for “restoration”(καταρτίζω/g2675). The Corinthians must allow God’s ways to work in them, that is, to help them to live in a way that honors God. Perhaps Paul’s greatest concern was to see the Christians in Corinth joined together and working together to serve God.

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See: Galatians 6:1

What did it mean to “agree with one another”?

[13:11]

When Paul said he wanted the believers to “agree with one another,” he wanted them to be united in what they thought, did and taught about Jesus.

See: Romans 12:16; 1 Corinthians 1:10; 1 Peter 3:8

See: Mind

What was a “holy kiss”?

[13:12]

In ancient Israel, people usually only kissed their family members. By kissing one another, the Christians signaled that they were members of the family of God. The “holy kiss” was probably a kiss on the cheek.

See: Romans 16:16; 1 Corinthians 16:20; 1 Thessalonians 5:26; 1 Peter 5:14

See: Sign; Family of God

What was the “fellowship of the Holy Spirit”?

[13:14]

Paul wrote about experiencing the “fellowship”(κοινωνία/g2842) of the Holy Spirit. This is doing the things the Holy Spirit wants them to do and to be joined with the Holy Spirit in some way. He wanted Christians to want to do things that honored God, just as the Holy Spirit honors God the Father (see: Philippians 2:1-4).

See: Fellowship; Holy Spirit; God the Father

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2 Corinthians 13:1

Every matter must be established by the mouth of two or three witnesses

"Believe that someone has done something wrong only after two or three people have given the same testimony"

2 Corinthians 13:4

he was crucified

"they crucified him"

but we will live with him by the power of God

God gives us the power and ability to live life in and with him.

2 Corinthians 13:5

Jesus Christ is in you

Possible meanings are 1) living inside each individual or 2) "among you,". The most important member of the group.

you have failed the test

"you have examined and tested yourself and found that you are not in the faith and Jesus Christ is not in you"

2 Corinthians 13:6

I hope that

"I trust that"

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2 Corinthians 13:7

that you may not do any wrong

"that you will not sin at all" or "that you will not refuse to listen to us when we correct you."

to have passed the test

"to be great teachers and live the truth."

2 Corinthians 13:8

we are not able to do anything against the truth

"we are not able to keep people from learning the truth"

truth, but only for the truth

"truth; everything we do will enable people to learn the truth"

2 Corinthians 13:9

may be made complete

"may become spiritually mature"

2 Corinthians 13:10

so that I may build you up, and not tear you down

"to help you become better followers of Christ and not to discourage you so you stop following him"

2 Corinthians 13:11

Work for restoration

"Work toward maturity"

think alike

"agree with one another" or "live in harmony with one another"

2 Corinthians 13:12

with a holy kiss

"with Christian love"

God's holy people

"those whom God has set apart for himself"

Introduction to Galatians

Overview

The apostle Paul wrote this letter to Christians in Galatia. Galatia was in the area of Asia Minor, now called Turkey. Paul started several churches in Galatia. Scholars do not know exactly when Paul wrote this letter. Some scholars think this was the first letter Paul wrote.

See: Apostle; Church See Map: Galatians 6

Who wrote this letter?

Paul wrote this letter (see 1:1; 5:2).

Who did Paul write to?

Paul wrote this letter to Christians in Galatia. These people became Christians because Paul told them about the gospel and showed them how to live in the same way Jesus lived (see 1:11 and 4:13). He became their friend and a leader.

See: Gospel

What did Paul write about in this letter?

In this letter, Paul told Christians what they needed to do to honor God. That is, they needed to obey Jesus' command and do the right things. Paul explained to the Christians in Galatians how God saved them from their

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sins. He also did this in the Book of Romans did. God saved Christians because he loved them (see: John 3:!6). God saves people from their sins when they believe in Jesus (see 4:4-7).

Paul wanted Christians to know that God loves all Christians in the same way. He loves them because they believe in Jesus. God does not have more love for Jewish Christians than he does for Gentile Christians. He does not have more love for men than he does for women. He does not have more love for rich people than he does for poor people. He loves Christians because they are his children (see: 3:28).

See: Save (Salvation, Saved from Sins);Children of God

Why did Paul write this letter?

Paul wrote Galatians to correct wrong thoughts about the gospel. In this way, Galatians is like Second Corinthians. Paul wanted the Galatians to know the truth of the gospel (see 2:5, 2:14). Paul heard that the Christians in Galatia were confused about what a person had to do to be a Christian. They were confused because a group of teachers called Judaizers had come to their churches. These people taught wrong things about God. They taught things that were not the same as what Paul taught when he lived in Galatia. They taught that to be Christians, people who were not Jewish needed to be circumcised and follow other Jewish laws. Their false teachings also confused the Christians in Galatia about other things such as slavery and what women could do in the church.
Paul wrote this letter to Christians in Galatia to get rid of their confusion. Advice to translators: A Judaizer was a person who taught that a person was not saved unless they became a Jew. That is, they said that they had to be circumcised and follow the Jewish Law.

See: Gospel; Judaizer; Circumcise (Circumcision); Law of Moses; Serve (Servant, Slave);Save (Salvation, Saved from Sins)

Outline of Galatians

1. Paul greeted his readers (1:1-9)
2. What Paul taught (1:10-2:21)
3. What Paul wanted the Galatians to know (3:1-5:12)
4. How the Galatians needed to live in the Holy Spirit (5:13-6:10)
5. Final warning (6:11-18)

Galatians

Chapter 1

[1] Paul, an apostle—not an apostle from men nor by human agency, but through Jesus Christ and God the Father, who raised him from the dead— [2] and all the brothers with me, to the churches of Galatia:

[3] Grace to you and peace from God our Father and the Lord Jesus Christ, [4] who gave himself for our sins so that he might deliver us from this present evil age, according to the will of our God and Father: [5] to him be the glory forever and ever. Amen.

[6] I am amazed that you are turning away so quickly from him who called you by the grace of Christ. I am amazed that you are turning to a different gospel, [7] not that there is another gospel, but there are some men who cause you trouble and want to distort the gospel of Christ.
[8] But even if we or an angel from heaven should proclaim to you a gospel other than the one we proclaimed to you, let him be cursed. [9] As we have said before, so now I say again, "If someone proclaims to you a gospel other than the one you received, let him be cursed." [10] For am I now seeking the favor of men or of God? Am I seeking to please men? If I am still trying to please men, I am not a servant of Christ.

[11] For I want you to know, brothers, that the gospel I proclaimed is not man's gospel. [12] I did not receive it from any man, nor was I taught it. Instead, it was by revelation of Jesus Christ to me.

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[13] You have heard about my former life in Judaism, how I was persecuting the church of God beyond measure and
that I was trying to destroy it. [14] I advanced in Judaism beyond many of those who were my own age, from out of
my own people. That is how extremely zealous I was for the traditions of my fathers.
[15] But when God, who had set me apart from my mother's womb, and who called me through his grace, was
pleased [16] to reveal his Son in me, so that I might preach him among the Gentiles, I did not immediately consult
with flesh and blood. [17] I did not go up to Jerusalem to those who had become apostles before me. Instead, I went
to Arabia and then returned to Damascus.

[18] Then after three years I went up to Jerusalem to get to know Cephas and I stayed with him fifteen days. [19] But I
saw none of the other apostles except James, the Lord's brother. [20] In what I write to you, I assure you before God
that I am not lying.
[21] Then I went to the regions of Syria and Cilicia. [22] I was still not known by face to the churches of Judea that are
in Christ. [23] They only heard it being said, "The man who once persecuted us is now proclaiming as good news the
faith he once tried to destroy." [24] So they glorified God because of me.

Galatians 1 Commentary

1:1-5

How did Paul write this letter differently than his other letters?

[1:1]

In Galatians, Paul did not write in the same way he wrote at the beginning of his other letters. While he began this letter with a greeting he did not say that he was thankful for them.

When Paul lived, most letters were written in a specific order. Usually, the writer wrote his name. Then he wrote about the people to whom he wrote. Then he greeted those people. He normally finished the greeting by writing that he was thankful for him. Then he wrote the rest of the letter. Paul followed this pattern for all of his letters, but not Galatians.

How did Paul become an "apostle"?

[1:1]

Paul was an “apostle” because Jesus made him one. Paul lived at the same time as the other apostles. Paul once persecuted the church, but Jesus changed him. He went to Damascus to persecute Christians there. He saw a vision of Jesus risen from the dead. Jesus spoke to him and changed him. Then he told Paul what to do (see Acts 9). He believed in Jesus and became a Christian. Later, he began preaching and teaching as an apostle.

Advice to translators: “Risen from the dead” means that Jesus died and came back to life.

See: Apostle; Persecute (Persecution) ; Vision;Preach (Preacher)

See Map: Damascus

1:4

Why did Paul say the present time was evil?

[1:4]

Some scholars think Paul wrote that the present time is evil because the Jews thought the world was divided into two time periods. The time they lived in was the first period. This thought this was an evil period. The second period was a time to come. That is, the time when the Messiah returned. The Messiah makes everything right and good when he returns because he will remove evil from the world.

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See: Messiah (Christ)

1:6-10

Why did Paul say there was a "different gospel"?

[1:6]

Some Jews called Judaizers taught a “different gospel.” This is because they taught that Gentiles had to be circumcised and follow the Jewish Laws. Only then could they live together with God forever in heaven. These Jews said that Gentiles must live as if they were Jews. Paul taught that only believing in Jesus saved someone from their sins. Nothing else a person does can help people to live with God forever in heaven. Paul was angry because he heard that the Galatians began to believe in this "different gospel."

Paul preached the gospel to the Galatians and started churches in Galatia. Paul taught that someone only has to believe in Jesus in order to be a Christian. Paul told the Galatians that no one earned the ability to live together with God in heaven because of the things they did. This included following the Law of Moses.

See: Save (Salvation, Saved from Sins); Gospel; Gentile;Law of Moses;Judaizer

Why did Paul write that false teachers needed to be "cursed"?

[1:8]

When Paul wrote that the false teachers needed to be "cursed," he wanted to say that God was going to condemn and punish them. He wrote this to say that what the false teachers said was harmful to the true gospel. These things caused Christians to not understand how they were saved from their sins. Paul wanted Christians to know that these things were so bad that the people who taught them needed to go to hell.

Paul also used the word "cursed" in Romans 9:3, 1 Corinthians 12:3, and 1 Corinthians 16:22. Paul wanted his readers to understand that he spoke for God, and God was angry with those who did not follow what Paul told them to do.

See: Curse; Gospel; Hell; Save (Salvation, Saved from Sins)

1:11-17

Why did Paul write these verses?

[1:11]

Paul wrote 1:11-17 so that the Galatians knew that nothing they did made God save them from their sins. Paul used himself as an example. Paul kept all of the Jewish laws. In fact, he followed the Law of Moses very well. He did that because he thought the things he did or did not do pleased God. He was so good that he thought God forgave his sins and accepted him because of what he did.

Paul wanted the Galatians to know keeping the law in this way did not earn him God's favor. God saved Paul from his sins only because he believed in Jesus. God favored Paul because of Jesus, not because of what Paul had done. Paul wanted the Galatians to know that this was the only way for God to favor them.

See: Save (Salvation, Saved from Sins); Law of Moses

Why did Paul tell his readers he did not “consult flesh and blood" or the apostles?

[1:16]

Paul said that he did not get his commands from “flesh and blood” because he wanted Christians to know his commands were directly from God. They were not from another person. He wanted them to know God told him

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to give these commands. Although he spoke with other Christians, such as Ananias, he did not study Christian beliefs with anyone. He did not even talk with any of the first apostles about them. He only spoke with God.

See: Save (Salvation, Saved from Sins); Apostle

Why did Paul say he was going "up" to Jerusalem?

[1:17]

Jerusalem was a higher place on the earth than where Paul was. So when he traveled to Jerusalem, he was going "up" to get there.

1:18-24

Why did Paul write these verses?

Paul wrote these verses again so the Christians in Galatia knew that God gave him everything he taught. He did not go anyplace or talk to anybody to get his thoughts from other people. A few years after he saw Jesus and began to preach the gospel, he spoke with Peter and James. But they did not teach him the things he taught. He did not know anyone from the churches in Judea. God gave him everything he said and wrote.

See: Preach (Preacher); Gospel

What did Paul do for "three years"?

[1:18]

The Bible does not say exactly what Paul did for those three years. Some scholars think Paul lived in the desert of Arabia while Jesus taught him.

Some scholars think Paul wrote about "three years" because he wanted his readers to think about the three years the disciples spent with Jesus while He was on earth. So Paul wanted to say that he had the same kind of training that the other apostles had.

See: Apostle

See Map: Arabia

Who is Cephas?

[1:18]

"Cephas" was one of Jesus' disciples and an apostle. The Bible normally calls him "Peter." Peter is his name in the Greek language. In Aramaic his name was Cephas. Both of the names mean "rock."

Who is James?

[1:19]

James was the half-brother of Jesus (see: Matthew 13:55; Mark 6:3). This is not the disciple who was the brother of John. At first, James, the half-brother of Jesus, did not believe in Jesus (see: John 7:5). But later, he believed in Jesus and became a leader of the church.

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Galatians 1:1

General Information:

Paul, an apostle, writes this letter to the churches in the area of Galatia. Unless noted otherwise, all instances of "you" and "your" in this letter refer to the Galatians.

who raised him

"who caused him to live again"

Galatians 1:2

brothers

"brothers and sisters". Here this means fellow Christians, including both men and women.

Galatians 1:3

God our Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Galatians 1:4

for our sins

"to take the punishment we deserved because of our sins"

that he might deliver us from this present evil age

"that he might rescue us from the evil powers at work in the world today"

our God and Father

This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Galatians 1:6

I am amazed

"I am surprised" or "I am shocked."

you are turning away so quickly from him

"you are so quickly starting to doubt him". Here "turning away ... from him" means to doubt or to stop trusting God.

him who called you

"God, who called you." This means God has appointed or chosen people to be his children, to serve him, and to proclaim his message of salvation through Jesus.

by the grace of Christ

"because of Christ's grace" or "because of Christ's gracious sacrifice"

you are turning to a different gospel

"you are instead starting to believe a different gospel"

Galatians 1:7

some men

"some people"

Galatians 1:8

But even if we or an angel from heaven should proclaim ... let him be cursed

"But even if we or an angel from heaven were to preach ... let him be cursed". Paul said this to show how strongly he felt about anyone who might proclaim a gospel other than the one he had proclaimed.

But even if we or an angel from heaven should proclaim

The word "even" shows that Paul did not believe that he or an angel from heaven would ever proclaim a different gospel.

other than the one

"different from the gospel" or "different from the message"

let him be cursed

"let him be condemned" or "God should punish that person forever."

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Galatians 1:10

For am I now seeking the favor of men or of God? Am I seeking to please men?

"I do not seek the favor of men. I seek the favor of God. I am not seeking to please men."

If I am still trying to please men, I am not a servant of Christ

"If I were still trying to please men, then I would not be a servant of Christ"

Galatians 1:11

the gospel I proclaimed to you is not man's gospel

“the gospel I preached is not a gospel that humans invented” or “the gospel I taught did not come from people”

Galatians 1:12

it was by revelation of Jesus Christ to me

"Jesus Christ himself revealed the gospel to me" or "Jesus Christ showed me the gospel"

Galatians 1:13

former life

"behavior at one time" or "prior life"

Galatians 1:14

I advanced in Judaism beyond many

"I practiced Judaism better than many" or "I followed the Jewish religion better than many

my fathers

"my ancestors"

Galatians 1:15

and who called me through his grace

"and who called me to serve him because he is gracious" or "and who called me by means of his grace."

Galatians 1:16

to reveal his Son in me

"to allow me to know his Son" or "to show the world through me that Jesus is God's Son."

his Son

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

so that I might preach him

"so that I might preach about him" or "so that I might proclaim the good news about God's Son"

I did not immediately consult with flesh and blood

"I did not immediately ask people to help me understand the message"

Galatians 1:17

I did not go up to Jerusalem

"I did not go to Jerusalem." Jerusalem was in a region of high hills.

Galatians 1:19

I saw none of the other apostles except James

"the only other apostle I saw was James"

Galatians 1:20

In what I write to you, I assure you before God that I am not lying

"I tell you in God's presence that I am not lying in what I write to you". Paul knows that God hears what he says and will judge him if he does not tell the truth.

Galatians 1:22

I was still not known by face to the churches of Judea that are in Christ

"The churches of Judea that are in Christ still had not met me" or "The people of the Judean churches in Christ did not know me personally yet"

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Galatians 1:23

They only heard it being said

"They only heard others saying about me"

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Chapter 2

[1] Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. [2] I went up because of a revelation and set before them the gospel that I preach among the Gentiles. I spoke privately to those who seemed to be important, in order to make sure that I was not running—or had not run—in vain.

[3] But not even Titus, who was with me and who was a Greek, was forced to be circumcised. [4] The false brothers came in secretly to spy on the liberty we have in Christ Jesus. They desired to enslave us, [5] but we did not yield in submission to them for a moment, so that the truth of the gospel would remain with you.
[6] But those who seemed to be important (whatever they were does not matter to me; God shows no partiality)—those, I say, who seemed important added nothing to me. [7] On the contrary, they saw that I had been entrusted with the gospel to those who are uncircumcised, just as Peter had been entrusted with the gospel to those who are circumcised. [8] For God, who worked in Peter for the apostleship to those who are circumcised, also worked in me to the Gentiles.
[9] When James, Cephas, and John, who had a reputation as pillars, recognized the grace that had been given to me, they gave the right hand of fellowship to Barnabas and me. They agreed that we should go to the Gentiles and they should go to the circumcised. [10] They requested only that we remember the poor, the very thing that I was eager to do.

[11] But when Cephas came to Antioch, I opposed him to his face because he stood condemned. [12] Before certain men came from James, Cephas was eating with the Gentiles. But when these men came, he stopped and kept away from the Gentiles. He was afraid of those who were demanding circumcision.
[13] Also the rest of the Jews joined in this hypocrisy. Even Barnabas was led astray with them by their hypocrisy. [14] But when I saw that their behavior was not following the truth of the gospel, I said to Cephas in front of all of them, "If you are a Jew but are living like a Gentile and not like a Jew, how can you force the Gentiles to live like Jews?"
[15] We ourselves are Jews by birth and not Gentile sinners; [16] yet we know that no person is justified by the works of the law but through faith in Christ Jesus. So we also have believed in Christ Jesus so that we might be justified by faith in Christ and not by the works of the law. For by the works of the law no flesh will be justified.
[17] But if, while we seek to be justified in Christ, we too were found to be sinners, is Christ then a minister of sin? Absolutely not! [18] For if I rebuild those things I once destroyed, I prove myself to be a transgressor. [19] For through the law I died to the law, so that I might live for God. I have been crucified with Christ. [1]
[20] It is no longer I who live, but Christ lives in me. The life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. [21] I do not set aside the grace of God, for if righteousness could be gained through the law, then Christ died for nothing!

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[1] Some translations include this sentence with verse 20.

Galatians 2

2:1-5

Why did Paul go to Jerusalem after 14 years?

[21:1]

Paul traveled to Jerusalem because that is where James, Peter, and John lived. They were apostles and church leaders. Paul wanted them to know that he preached and taught the truth about Jesus.

Some scholars think this was 14 years was after Paul believed in Jesus (see: Acts 9). Other scholars think it was after his first trip to Jerusalem (see: Acts 11.27-30). Other scholars think this time in Jerusalem when the church leaders met (see: Acts 15.2).

See: Preach (Preacher)

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Who was Barnabas?

[2:1]

Barnabas, also called Joseph, was an apostle (see Acts 14:14) who traveled with Paul on several missionary trips. Barnabas was one of the first people to believe Paul was a Christian (see Acts 9:27). Sometime before he met Paul, Barnabas became a Christian. Some of the first Christians thought Barnabas was a prophet (see Acts 13:1).

His name means “son of comfort.” Barnabas was born in the city of Salamis on the island of Cyprus (see Acts 4:36). Scholars are not sure when he was born. Most scholars believe some non-Christians killed Barnabas because he was a Christian.

See: Acts 4:36 See: Prophet

Who was Titus?

[2:1]

Titus went with Paul on several missionary journeys. He helped Paul in many ways. He carried letters and messages for Paul to some churches. Many scholars think Titus became the leader of the church in Crete. Paul wrote a letter to Titus. This is one of the books in the New Testament.

Titus was born in Antioch at the beginning of the first century. His father was a Greek, and his mother was Jewish. People were not sure if he was Jewish or Gentile. Because of this, Christians asked if he needed to be circumcised in the same way Jewish men were circumcised. Some scholars think that 2:4 indicates Paul made Titus get circumcised. Other scholars say Titus was never circumcised.

See: Gentile; Circumcise (Circumcision)

See Map: Crete

What did Barnabas and Titus do for Paul?

[2:1]

Barnabas and Titus went to Jerusalem with Paul because God told him to go there. Paul told the church leaders there about how he preached and taught the Gentiles. Some scholars believe that Barnabas and Titus also spoke in Jerusalem when the church leaders talked about Gentiles becoming Christians (see: Acts 15).

See: Preach (Preacher); Gentile

Why did Paul worry about the Galatians?

[2:2]

Paul worried that the Galatians no longer followed the gospel he preached to them. He worried that the Galatians followed false teachers who were also called "Judaizers." They did not think that believing in Jesus was enough to make a person a Christian. They thought people also needed to follow the Law of Moses to become a Christian. Paul taught they did not need to follow the Law of Moses. He taught that once they believed in Jesus, they had freedom because of Jesus. That is, they no longer needed to follow the Law of Moses.

See: Gospel; Preach (Preacher);Law of Moses

Why did they want Titus circumcised?

[2:3]

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Some scholars think that some of the Jewish Christians wanted Paul to have Titus circumcised. They were not going to accept Titus as a church leader until he was circumcised. Titus had a Greek father and was not Jewish. Titus was a Christian. However, some Jewish Christian did not accept Titus. They wanted him to be circumcised and follow other Law of Moses before they accepted him.

Paul told the Jewish Christians that Gentile Christians did not need to be circumcised to be Christians or church leaders. Peter, who was the most important church leader, also knew this (see: Acts 10). Paul got the other church leaders to agree that Titus did not have to be circumcised.

See: Circumcise (Circumcision); Law of Moses

2:4-5

What did Paul mean about "slaves" and "submission"?

[2:4, 2:5]

Paul used language about "slaves" and "submission" because he knew that if a person believes in Jesus, that is enough for God to save them from their sins. This makes them a Christian. That is, they are no longer slaves to the Law of Moses because they are free in Christ. So, after he believed in Jesus, he knew that only Jesus saved him from his sins and following the Law of Moses did not. Paul wanted other Christians to understand that the gospel is true. He wanted them to know that being circumcised did not make them Christians. Only believing in Jesus made them Christians. Paul wanted his readers not to listen to anyone who said they were not Christian because they were not Jewish.

See: Submit (Submission); Law of Moses; Gospel; Circumcise (Circumcision); Save (Salvation, Saved from Sins)

2:6-10

Does God want both Jews and Gentiles to be saved?

[2:7]

Paul wanted his readers to know that God wanted both Jews and Gentiles to become Christians. He knew that someone needed to preach the gospel to the Gentiles in the same way as they preached it to the Jews. Paul wrote that God "entrusted" him to be an apostle to the Gentiles in the same way God entrusted Peter to be an apostle to the Jews. God chose both of them to serve in this special way.

When Paul wrote about the "uncircumcised", he spoke about the Gentiles. When Paul wrote "circumcised", he spoke about the Jews.

See: Preach (Preacher);Apostle; Gentile; Circumcise (Circumcision); Save (Salvation, Saved from Sins)

Who were James, Cephas, and John?

[2:9]

James, Cephas (that is the apostle Peter), and John were apostles and leaders of the first Christians (see: Acts 15). Paul used a metaphor of pillars holding up a building to tell others that in the same way a building is held up by pillars, so these men were important in holding up the church during the time of the apostles. That is, the served the church greatly. Paul wanted people to know that these leaders helped him to preach the gospel in the right way.

Scholars do not know which man named James Paul wrote about. Some think he was the half-brother of Jesus (they had the same mother but not the same father). Other scholars think this was James, the son of Zebedee. He was one of the 12 original apostles of Jesus. Whoever he was, the James Paul talked about was the leader of the first Christians in Jerusalem. He may have written the book of James in the New Testament.

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Jesus called Peter to become Jesus' disciple (see Matthew 4:18-22). Peter was also called Cephas. Cephas was with Jesus while Jesus taught people on earth. After Jesus was killed and rose from the dead, Peter preached and taught both Jewish and Gentile people to believe in Jesus. He wrote two books that are in the New Testament (1 Peter and 2 Peter).

John was the disciple whom Jesus called away from working as a fisherman along with his older brother, James (see Matthew 4:21-22). He was called the "beloved disciple" (see: John 13:23). He wrote five books in the New Testament (the Gospel of John, 1 John, 2 John, 3 John, and Revelation). He was one of the leaders of the first Christians.

See: Metaphor;Preach (Preacher); Apostle; Disciple

What was the “right hand of fellowship.”

[2:9]

When Paul was alive, men shook hands or grabbed arms to welcome each other. They did this to show that they honored each other and agreed about important things. Paul used this as a metaphor for friendship. He wanted to say that the leaders of the Christians in Jerusalem thought of him and Barnabas to be friends.

See: Metaphor

Why was Paul to help poor people?

[2:10]

The leaders wanted Paul to help the poor people in order to show that he was following God correctly. Christians have always helped poor people because this honors God. The Bible tells people who believe in God to take care of poor people (see: Deuteronomy 15:7-8, 10-11; Psalm 41:1; Matthew 19:21; Romans 15:26; 2 Corinthians 8; James 2:2-4). In the Middle East, sometimes the crops were bad, or the rains did not come. Sometimes, men were not able to provide food for their families. Because of these difficult times, there were many poor people.

2:11-21

Why did Paul confront Peter?

[2:11]

In these verses, Paul wrote that he had to confront Cephas, who was also called Peter, about not eating with the Gentiles. After the meeting in Jerusalem, Paul returned to Antioch in Syria. Later, Peter also came to Antioch. While he was in Antioch, Peter stopped eating and being friends with Gentile Christians. He also started following the Law of Moses again. He did this because he was afraid of what the Jewish Christians thought about him.

Paul knew that this was wrong, so he confronted Peter about it. Paul wanted Peter and other Christians to know that they did not need to follow the Law of Moses anymore. Christians needed to know that following rules, regulations, or rituals did not save them from their sins. Paul also knew that Jesus did not think Jewish Christians were better than Gentile Christians. So he talked to Peter about this.

Paul also confronted Peter because Peter was not doing the things that he preached. When someone does not do what they say other people are to do, this is called "hypocrisy" (see 2:13). Paul told Peter that Peter was being a hypocrite. He wanted readers to know that they are not to be hypocrites.

Paul also wanted readers to know that he was equal to the other Christian leaders. He did this by describing how he was able to tell other leaders what they were to do.

See: Law of Moses;Preach (Preacher); Hypocrisy (Hypocirte)

See Map: Antioch and Syria

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How are Christians justified?

[2:16]

Paul wrote mainly to the Jewish Christians to tell them that they are “justified” by believing in Jesus. That is, they now are friends with God and can live together with God in heaven forever. This is because God considers them to have done the right things, even though they have done the wrong things. This is called being "justified." Nothing else can justify them. Following the Law of Moses did not justify them. He wanted Jewish Christians and also other Christians to understand that believing in Jesus is the most important thing for them to do.

Paul wrote more about justification in chapters 3-6.

See: Justify (Justification)

What did Paul ask about what Jesus taught?

[2:17]

Paul asked the Jewish Christians in Galatia about what Jesus taught and what he wanted his followers to do and not do (see 5:19-22). This is because some of them believed it was a sin to eat or be friends with Gentiles. That is, they believed that Jews were not to eat or be friends with Gentiles. To them, if the Gentiles were not circumcised, they were not friends with God. And they were not to be friends with them. Paul wanted to say that having Jews and Gentiles eat together or be friends was not a sin because Jesus made them same as Christians. They did not become friends of God by obeying the Law of Moses. Paul also wanted to say that Jewish Christians were not to go back to thinking the law was going to save them.

When Paul asked the Galatian Christians what Jesus taught, he wanted them to think about how Jesus did not want them to sin. Paul did not teach that Jesus wanted people to sin. He knew his readers knew this. So he asked this question to force his readers to think about what they knew Jesus taught. He asked them about what Jesus taught and what he wanted his followers to do and not do (see 5:19-22). He knew his readers would answer his question by rejecting the idea that Jesus told people to sin. He wanted them to know it was not a sin for Jewish Christians and Gentile Christians to be friends. It also meant that Gentile Christians were not to think that they had to follow the Law of Moses.

See: Circumcise (Circumcision); Law of Moses;Save (Salvation, Saved from Sins)

Why did Paul compare following the law to death?

[2:20, 2:21]

Paul used the metaphor of life and death to say that trying to keep the Law of Moses, in order to get to heaven and live together with God, only ended in death and going to hell. Paul wrote that when he tried to keep the Law of Moses, it was like he was killing himself. He did not please God and God did not forgive his sins.

Paul wrote that nobody is saved from their sins because they follow rules or laws. Paul said that no one, not even Paul himself, was able to keep the whole Law of Moses. People cannot be saved from their sins by following rules.

When Paul believed in Jesus, Jesus gave him a new life. Out of love, God forgave Paul's sins. This was because Jesus died and rose from the dead.

Paul wrote that there is no other way to be friends with God. If there was, then Jesus did not have to die for God to forgive people's sins.

See: Metaphor; Law of Moses;Hell; Save (Salvation, Saved from Sins)

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Galatians 2:2

and set before them the gospel that I preach among the Gentiles

"and told them the gospel that I preach to the Gentiles"

I was not running—or had not run—in vain

"I was not working—or had not worked—for nothing" or "my efforts were not useless"

Galatians 2:3

to be circumcised

"to have someone circumcise him"

Galatians 2:4

The false brothers came in secretly

"People who pretended to be Christians came among us"

to spy on the liberty we have in Christ Jesus

"to secretly watch how we live in freedom because of Christ Jesus"

to enslave us

"to make us slaves" or "to make us live like slaves to the law"

Galatians 2:5

we did not yield in submission to them

"we did not surrender to them"

Galatians 2:6

added nothing to me

"added nothing to what I teach" or "did not tell me to add anything to what I teach"

Galatians 2:7

On the contrary

"Instead" or "Rather"

I had been entrusted with the gospel to those

"I had been given the responsibility of preaching the gospel to those"

Galatians 2:8

God, who worked in Peter for the apostleship

"God, who made Peter effective as an apostle"

also worked in me to the Gentiles

"also made me effective as an apostle to the Gentiles"

Galatians 2:9

who had a reputation as pillars

"who were known to be important leaders of the church". Pillars are posts that support a building. Here it refers to important leaders.

recognized the grace that had been given to me

"recognized the grace that God had given to me"

gave the right hand of fellowship to Barnabas and me

"welcomed Barnabas and me as fellow workers" or "welcomed Barnabas and me with honor". Grasping and shaking the right hand was a symbol of fellowship.

Galatians 2:10

remember the poor

"remember to help those who are poor"

Galatians 2:11

I opposed him to his face

"I confronted him in person" or "I challenged his actions in person"

Galatians 2:12

he stopped

"he stopped eating with them"

those who were demanding circumcision

"those who required that men be circumcised”

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Galatians 2:13

the rest of the Jews joined in this hypocrisy

"the rest of the Jews became hypocrites like Peter." When people from the circumcision group came, they pretended that they did not eat with Gentiles.

Even Barnabas was led astray with them by their hypocrisy

"Even Barnabas was persuaded to do wrong because of their hypocrisy"

Galatians 2:14

their behavior was not following the truth of the gospel

"they were not living according to the truth of the gospel"

how can you force the Gentiles to live like Jews?

"you are wrong to force the Gentiles to live like Jews." The word "you" refers to Peter.

Galatians 2:15

not Gentile sinners

"not sinful Gentiles"

Galatians 2:16

no flesh will be justified

"no person will be justified" or "people will not be justified"

Galatians 2:17

to be justified in Christ

"to be justified by our union with Christ" or "to be justified by Christ"

we too were found to be sinners

"we see that we too are sinners"

Absolutely not!

"Of course, that is not true!"

Galatians 2:20

the Son of God

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

Galatians 2:21

I do not set aside the grace of God

"I do not reject the grace of God" or "I do not consider God's grace to be worthless"

if righteousness could be gained through the law,

"if people could become righteous by obeying the law"

then Christ died for nothing

"then Christ would have accomplished nothing by dying"

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Chapter 3

[1] Foolish Galatians! Who has put a spell on you? It was before your eyes that Jesus Christ was publicly displayed as crucified. [2] This is the only thing I want to learn from you: Did you receive the Spirit by the works of the law or by the hearing of faith? [3] Are you so foolish? Having begun by the Spirit, are you now going to be perfected by the flesh?

[4] Have you suffered so many things for nothing—if indeed it was for nothing? [5] Does he who gives the Spirit to you and works miracles among you do so by the works of the law or by the hearing of faith?
[6] Just as Abraham "believed God and it was credited to him as righteousness," [7] in the same way, understand, then, that those of faith are the children of Abraham. [8] The scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "In you all the nations will be blessed." [9] So then, those of faith are blessed along with Abraham, the man of faith.
[10] All who rely on the works of the law are under a curse; and so it is written, "Cursed is everyone who does not abide by all the things written in the book of the law, and do them." [11] Now it is clear that no one is justified before God by the law, because "the righteous will live by faith." [12] But the law is not of faith; rather, "The person who does the works of the law must live by them."
[13] Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who hangs on a tree"— [14] so that the blessing of Abraham might come to the Gentiles in Christ Jesus, so that by faith we might receive the promise of the Spirit.

[15] Brothers, let me speak in human terms. Once a man-made contract is established by law, no one can set it aside or add to it. [16] Now the promises were spoken to Abraham and to his descendant. It does not say, "to descendants," referring to many, but instead to only one, "and to your descendant," who is Christ.
[17] Now what I am saying is this: The law, which came 430 years afterward, does not set aside the covenant previously established by God, to nullify the promise. [18] For if the inheritance comes by the law, then it no longer comes by promise. But God freely gave it to Abraham by a promise.
[19] What, then, was the purpose of the law? It was added because of transgressions until the descendant of Abraham would come to whom the promise had been made. The law was ordained through angels by the hand of an intermediary. [20] Now an intermediary implies more than one person. But God is one.
[21] So is the law against the promises of God? Absolutely not! For if a law had been given that could give life, then righteousness would certainly have come by the law. [22] But the scripture imprisoned everything under sin so that the promise by faith in Jesus Christ might be given to those who believe.

[23] Now before faith came, we were held captive under the law, imprisoned until faith should be revealed. [24] So then the law became our guardian until Christ came, so that we might be justified by faith. [25] But now that faith has come, we are no longer under a guardian. [26] For you are all sons of God through faith in Christ Jesus.
[27] For as many of you who were baptized into Christ have clothed yourselves with Christ. [28] There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. [29] Then if you are Christ's, you are Abraham's descendants, and heirs according to promise.

Galatians 3

3:1-14

Why was Paul upset with the Galatians?

[3:1, 3:2]

Paul was upset with the Galatians because they forgot how God saved them from their sins. He told them that they became Christians by believing in Jesus. This is how the Holy Spirit came to live in them. They did not have to be circumcised and keep the Law of Moses for God to save them from their sins.

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Paul wanted to know that the Galatians knew that they did not depend on keeping the law for God to save them. He wanted them to know that if they try to keep the Jewish Law, they will fail (see: Deuteronomy 27:26). They needed to believe in Jesus and trusting God to be saved from their sins.

See: Indwelling of the Holy Spirit; Circumcise (Circumcision); Law of Moses;Save (Salvation, Saved from Sins)

Why did Paul write about Abraham?

[3:6]

Paul wrote about Abraham because wanted his readers to think about how Abraham completely trusted in God (see: Genesis 15:6). In the same way Abraham completely trusted in God, the Galatian Christians needed to completely trust in God. The Galatians knew the story of Abraham. They knew that Abraham's circumcision came after he believed in God's promises. Paul told the Galatians that Abraham believed in God before God did anything he promised to give Abraham. Also, Abraham lived before God gave the law to the Jewish people. God did not give promises to Abraham or care for Abraham because Abraham followed the law. In the same way, following the law did not cause God to care for the Galatians either.

See: Circumcise (Circumcision); Law of Moses

Why did Paul say that anyone hung on a tree was cursed?

[3:13]

In 3:13, Paul quoted Deuteronomy 21:23 because wanted them to know that Jesus was crucified on a tree so that he could be cursed for people's sins. People sometimes called the cross a "tree" because of it was made from a cut down tree.

Paul wanted his readers to know that Jesus did all that is needed for God to forgive their sins if they believe in him (see: Isaiah 52:13-53:12). When people sin, they deserve a curse. But when Jesus died on the cross, he took that curse for all people. Anyone who believes in Jesus will have this curse taken from them.

See: Crucify (Crucifixion); Curse; Cross

3:15-24

Who are the "descendants" of Abraham?

[3:16]

Paul wanted the Galatians to know that if they believed in Jesus, they were descendants of Abraham. That is, they did the same types of things Abraham did. In Genesis 18:16-18, God told Abraham that he was going to give him a son, a "descendant." God fulfilled this promise by giving Abraham Isaac as a son. God gave Isaac to Abraham and Sarah because they trusted God. God also promised that the Messiah, that is Jesus, was going to be a descendant of Abraham. In the same way Isaac was a physical descendant of Abraham, Jesus is a physical descendant of Abraham. Paul also called Jesus a spiritual descendant of Abraham. That is, anyone who believes and trust in Jesus will also be a spiritual descendant of Abraham. That is, they do the same things Abraham did in the same way a son should do the same good things his father does. Both Abraham and Jesus showed people why they need to believe and trust God.

How are Christians to believe in God the same way Abraham did?

[3:18]

In the same way Abraham completely believed and trusted in God, so are Christians to believe and trust in God. In 3:26 Paul said that God saves people from their sins only because they believe in Jesus. Abraham also trusted

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in God to save him from his sins. So, Paul used the metaphor of saying that Christians are Abraham's descendants because they trust God the in the same way Abraham trusted God.

See: Metaphor; Save (Salvation, Saved from Sins)

What was the purpose of the law?

[3:19]

Paul wrote that the Law of Moses had two purposes. He used metaphors to talk about these two purposes.

Paul said that the law told the Jews how they were not honoring God. That is, it showed them they were sinners. The law told Jews how they were to honor God. But obeying the law perfectly was not possible. That is why Paul said the law showed them they were prisoners. In 3:19-22, Paul wrote that people were prisoners to the law. He does not mean prisoners of other people or of a government. That is, because they tried to keep the law to honor God, but were unable to, they will never be freed from the punishment that comes from not following the law perfectly. In 3:23-25, Paul wrote that the law was a tutor or guardian. That is, in the same way someone teaches and cares for children, so did the law for the Jewish people. Paul wanted readers to think about how children need to be taken care of and taught until they are adults. He wanted to say that God gave the law to people to teach them that they needed to trust in God completely. But, when God sent Jesus to earth, people did not need the law anymore to make them righteous. They only need to believe in Jesus for God to say that they are righteous and to give them peace. When this happens, God adopts them into his family (see: 3:25; Romans 9:4).

See: Metaphor; Law of Moses; Adopt (Adoption)

3:25-29

How did Paul want the Galatians to think about themselves?

[3:28]

In 3:28, Paul told Christians to think of each other as equal to each other. Paul wanted all Christians to know that they are equal because they believe in Christ. It did not matter whether the Galatians were Gentile or Jewish. If they believed in Jesus, God thought of them equally.

Why did Paul call Christians "heirs according to promise"?

[3:29]

Paul called the Galatians "heirs according to promise" in 3:29, because, just like children inherit their parents' things when they die, Christians will inherit the kingdom of God because of Jesus' death and resurrection. Romans gave and received an inheritance from family members. It was a gift. In 3:25-29, Paul wrote about some of the many gifts they received from God. These gifts were inherited because they were now part of God's family. Paul talks about several of these gifts: They no longer needed the law as a "guardian" the way Paul had written about in 3:23-24. God adopted them into his family because they believed in Jesus. They were "baptized into Christ." Paul wanted Christians to know that Jesus joined Christians to himself. Christians are also joined to each other because they all believe in Jesus. Paul used words about a person putting on clothing as a metaphor for this.

Advice to translators: an inheritance is when a parent or other family member dies and leaves their possessions to another person, usually their children.

See: Inherit (Inheritance, Heir), Kingdom of God;Resurrect (Resurrection); Adopt (Adoption); Baptize (Baptism); Metaphor

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Galatians 3:1

Who has put a spell on you?

"You behave as if someone has put a spell on you!"

has put a spell on you

"has done magic on you" or "has done witchcraft on you"

It was before your eyes that Jesus Christ was publicly displayed as crucified

"You yourselves heard the clear teaching about Jesus being crucified"

Galatians 3:2

by the works of the law or by the hearing of faith

"by obeying the law or by believing what you heard"

Galatians 3:3

Are you so foolish?

"Do not be so foolish!"

by the flesh

"by yourself" or "by your own effort" or "by your own work"

Galatians 3:4

Have you suffered so many things for nothing—if indeed it was for nothing?

"You have suffered so many things: Do not let it be for nothing!" or "You suffered so many things from those who opposed your faith in Christ. If you now think that righteousness comes by obeying the law, then your suffering was for nothing!"

for nothing

"without benefit to you"

Galatians 3:5

Does he ... do so by the works of the law or by the hearing of faith?

"He ... does not do it by the works of the law; he does it by the hearing of faith."

by the works of the law

"because you obey the law"

by the hearing of faith

"because you hear with faith" or "because you believe what you heard"

Galatians 3:6

it was credited to him as righteousness

"and God counted Abraham’s faith as righteousness” or “and because of that, God called him righteous"

Galatians 3:7

those of faith

"those who believe"

are the children of Abraham

"are Abraham's descendants" or "are considered to be Abraham's true descendants"

Galatians 3:8

The scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel

"In the scripture, God showed that he would justify the Gentiles by faith, and he presented the gospel"

In you

"Because of you" or "Through you." The word "you" refers to Abraham.

Galatians 3:9

the man of faith

"the man who believed" or "the man who was faithful."

Galatians 3:10

All who rely on ... the law are under a curse

"Those who rely on ... the law are cursed" or "God will punish those who rely on ... the law"

the works of the law

"obeying the law"

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Galatians 3:11

no one is justified before God by the law

"no one is justified before God by obeying the law" or "God does not justify anyone for their obedience to the law"

the righteous will live by faith

"righteous people will live by faith"

Galatians 3:12

must live by them

"must obey them all" or "will be judged by his ability to do what the law demands."

Galatians 3:13

from the curse of the law

"from being cursed because of the law" or "from being cursed for not obeying the law"

by becoming a curse for us

"by being cursed for us"

Galatians 3:14

so that the blessing of Abraham might come to the Gentiles in Christ Jesus

"so that through Christ Jesus, the blessing that God gave to Abraham might come to the Gentiles"

so that by faith we might receive the promise of the Spirit

"so that by believing we might receive the Spirit whom God promised"

Galatians 3:15

Brothers

See how you translated this in Galatians 1:2.

let me speak in human terms

"let me speak of things most people understand"

Galatians 3:16

to your descendant

The word "your" refers to Abraham.

Galatians 3:17

The law, which came 430 years afterward, does not set aside the covenant previously established by God

"When God gave the law 430 years later, he did not set aside the covenant that he had previously established"

set aside

"cancel"

to nullify the promise

"to make the promise worthless" or "to make things as if the promise had never been made"

Galatians 3:18

For if the inheritance comes by the law, then it no longer comes by promise

"If people could receive the inheritance by obeying the law, then it would no longer be true that people receive the inheritance by believing God's promise"

the inheritance

"what God gives to his children"

Galatians 3:19

What, then, was the purpose of the law?

"You might wonder then what the purpose of the law was. I will tell you."

It was added

"God added it" or "God added the law"

The law was ordained through angels

"God ordained the law through angels" or "God gave the law through angels"

by the hand of an intermediary

"by an intermediary" or "by his representative"

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Galatians 3:20

Now an intermediary implies more than one person

“Now if we say that there was an intermediary, that means that there must have been more than one person.”

But God is one

Paul seems to be saying that the promise is superior to the law since God made the promise alone, without an intermediary.

Galatians 3:21

against the promises

"opposed to the promises" or "in conflict with the promises"

if a law had been given that could give life

"if God had given a law that enabled those who kept it to live"

righteousness would certainly have come by the law

"people could have become righteous by obeying that law"

Galatians 3:22

the scripture imprisoned everything under sin

“the scripture says that everyone is controlled by sin”

the promise by faith in Jesus Christ

what God promised to those who have faith in Jesus Christ”

Galatians 3:23

we were held captive under the law, imprisoned

"the law held us captive in prison" or "we were like prisoners, guarded by the law

until faith should be revealed

"until God would reveal faith" or "until God would show that he justifies those who trust in Christ"

Galatians 3:24

guardian

A guardian was someone who watched over a child and enforced the parents’ rules so that the child would obey them.

so that we might be justified

"so that God would declare us to be righteous"

Galatians 3:27

For as many of you who were baptized into Christ

"For all of you who were baptized into Christ"

have clothed yourselves with Christ

"have put Christ on you like a garment." or "have become like Christ." or "have become united with Christ.”

Galatians 3:28

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female

"God sees no difference between Jew and Greek, slave and free, male and female"

Galatians 3:29

and heirs according to the promise

"and those who will receive what God has promised" or "and you will receive what God has promised"

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Chapter 4

[1] I am saying that the heir, for whatever time he is a child, is no different from a slave, though he is owner of the
entire estate. [2] But he is under guardians and managers until the date set by his father.

[3] So also, when we were children, we were enslaved to the elemental principles of the world. [4] But when the
fullness of time had come, God sent out his Son, born of a woman, born under the law [5] so that he might redeem
those under the law, so that we might receive adoption as sons.
[6] And because you are sons, God has sent the Spirit of his Son into our hearts, who cries out, "Abba, Father." [7] So
you are no longer a slave, but a son, and if a son, then you are also an heir through God.

[8] But at that time, when you did not know God, you were made to be slaves to those who are, by their natural
powers, not gods at all. [9] But now that you have come to know God, or rather that you are known by God, how is it
that you are turning back to the weak and worthless elemental principles? Do you want to be enslaved all over
again?
[10] You observe days and new moons and seasons and years! [11] I am afraid for you that somehow my labor with
you may have been for nothing.

[12] I beg you, brothers, become like me, for I also have become like you. You did me no wrong. [13] But you know that
it was because of a disease of the flesh that I proclaimed the gospel to you the first time, [14] and though my physical
condition put you to the test, you did not despise or reject me. Instead, you welcomed me as if I were an angel of
God, as if I were Christ Jesus himself.
[15] Where then is your blessing now? For I testify to you that, if it were possible, you would have torn out your own
eyes and given them to me. [16] So then, have I become your enemy because I am telling you the truth?
[17] They are zealous to win you over, but for no good purpose. They want to shut you out so you may be zealous for
them. [18] It is always good to be zealous for a good purpose, and not only when I am present with you.
[19] My little children, again I am suffering the pains of childbirth for you until Christ is formed in you. [20] I wish I
could be present with you now and change my tone, because I am perplexed about you.

[21] Tell me, you who desire to be under the law, do you not listen to the law? [22] For it is written that Abraham had
two sons, one by the slave girl and one by the free woman. [23] One was born by the slave girl according to the flesh,
but the other was born by the free woman through promise.
[24] These things may be interpreted as an allegory, for these women represent two covenants. One of them is from
Mount Sinai and she bears children into slavery. This is Hagar. [25] Now Hagar represents Mount Sinai in Arabia;
and she represents the present Jerusalem, for she is in slavery with her children.
[26] But the Jerusalem that is above is free, and she is our mother. [27] For it is written,

> "Rejoice, you barren one who does not give birth;
> cry out and shout for joy,
> you who are not suffering the pains of childbirth;
> because the children of the desolate woman are more numerous
> than those of the woman who has a husband."

[28] But you, brothers, like Isaac, are children of promise. [29] At that time the one who was born according to the flesh
persecuted the one born according to the Spirit. It is the same now.
[30] But what does the scripture say? "Send away the slave girl and her son. For the son of the slave girl will not
share in the inheritance with the son of the free woman." [31] Therefore, brothers, we are not children of a slave
girl, but of the free woman.

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Galatians 4

4:1-7

What did Jesus do for Christians when he died on the cross?

[4:5, 4:7]

Paul used three words to tell people what Jesus did for Christians when he died on the cross.

Adoption: Jesus is the Son of God. He was always God's son. No one else is part of God's family in this way. However, when Jesus died on the cross, he made it possible for people to be adopted and become part of God's family. That is, if they believe in Jesus, God adopts them and they are his children in a different way. Heir: The person adopting a child gives rights to their child to inherit certain things and rights. Paul wanted Christians to know that God adopts them into his family when they believe in Jesus. This is better than being a servant or slave. In the same way Jesus has an inheritance from God, Christians receive a part of this inheritance when they go to heaven. Redeem: Paul wrote about Jesus redeeming people. When Paul was alive, people often became slaves to other people because they owed those people a lot of money. They continued to be slaves until they or someone else paid the money they owed. This was called "redemption". The redeemed person belongs to the redeemer (see: 1 Peter 1:17-18, and Matthew 20:28).

So Paul used redemption as a metaphor. He wanted to say that people start their lives in a form of slavery because they disobey God. But Jesus paid the price to redeem them when he died on the cross. This means they are not slaves to sin anymore. Instead, God has adopted them into his family.

See: Adopt (Adoption); Inherit (Inheritance, Heir); Redeem (Redemption); Metaphor

4:8-11

What did Paul mean when he wrote about people or things who are “not gods at all”?

[4:8]

Paul wrote about those who are "not gods at all." He did this to warn Christians about false ideas taught by people who worshiped false gods. These people worshipped carved idols or other things that are not God. People thought and said they were gods, but they were not gods. There is only one God. Some Roman emperors did this. Some scholars think Paul wanted to warn about Jewish ideas along with these other common false teachings.

See: Idolatry (Idol)

What are the "weak and worthless elemental principles"?

[4:9]

When he wrote about "weak and worthless elemental principles," Paul wanted to talk about false ideas the Gentiles had.

They followed false gods, astrology, and rituals for different seasons. These ideas are "weak and worthless" because they are not the truth about God. They could not help people in any way.

See: Astrology; Ritual

What does "days and new moons and seasons and years" mean?

[4:10]

Paul wrote about "days and new moons and seasons and years." This is because both many people followed the calendar to know how to please God. They did different things on different days in the hopes of pleasing the god

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or gods they worshipped. Paul wanted to say that no matter how well someone follows the calendar, this will never save people from their sins. God only saves those who believe in Jesus.

See: Save (Salvation, Saved from Sins)

Why was Paul afraid for the Galatians?

[4:11]

In 4:11, Paul said, “I am afraid for you” because the Galatians no longer followed the gospel.

When Paul was in Galatia, he taught them the gospel. That is, God saved them from their sins when they believed in Jesus. But after Paul left, other teachers taught them they needed to be circumcised and follow the Jewish laws. Unless they did this, God did not save them from their sins. This false teaching was not the gospel, but a false gospel. Paul wanted them to see that this was wrong. He wanted them to know they were in danger if they followed this wrong idea.

See: Gospel; Circumcise (Circumcision); Save (Salvation, Saved from Sins)

4:12-20

Why did Paul tell the Galatians to "become like me"?

[4:12]

Paul told the Galatians to "become like" him because he wanted them to follow his example. In the past, Paul followed all the things the Jewish leaders taught because he thought he could please God that way. But when he believed in Jesus, he found out that he did not need to do these things in order to be saved from his sins. He wanted the Galatians to know that following the Law of Moses or the teachings of the Jewish leaders did not save them either.

See: Law of Moses; Save (Salvation, Saved from Sins)

What "physical illness" did Paul have?

[4:13]

Scholars do not agree about what physical illness. Paul wrote about in 4:12-14. Some scholars think Paul had problems seeing things. Others think he suffered from another disease that always gave him problems. Paul also wrote about a "thorn in the flesh" (see: 2 Corinthians 12:7). This may or may not be the same illness. No scholar is certain on this issue. Paul wrote in 4:13 that this illness caused him to preach to the Galatians when he traveled through that region. That is, God used this illness to get his gospel to the Galatians. Also, the Galatians treated him kindly and took care of him while he was there.

See: Preach (Preacher);Gospel

Why did Paul say he had "pains of childbirth" again?

[4:19]

Paul said he was "in the pains of childbirth" because he wanted the Galatians to know his great love for them. That is, he loved them in the same way a mother loves her children. When a mother gives birth, there are strong pains. But the after the pain, there is joy because the baby is born. When Paul used this metaphor, he wanted to say that he felt pain because the Galatians followed wrong ideas about God. Paul often spoke about those who he served as if they were his children. He wanted the Galatians to know they were children in some way and they were born in love and pain.

See: Metaphor

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4:21-31

Why did Paul write about Sarah and Hagar?

[4:22, 4:23]

Paul talked about how God saved Sarah and Hagar. He did this so that people would know that when God saves someone, it is a free gift. Hagar was a slave woman (see: Genesis 16:1-16), but Sarah was a free woman (see: Genesis 21:8-21). Paul wrote about Hagar and her son Ishmael to make readers think about people who try to please God by following laws. He also wrote about Sarah and her son Isaac to make readers think about how God saves people because of his great love. Paul used the word "promise" to talk about God's great love.

See: Save (Salvation, Saved from Sins)

Why did Paul write that Hagar "gives birth to children who are slaves"?

[4:24]

Paul wrote that Hagar "gives birth to children who are slaves," because the child of a slave woman was also a slave. The child was unable to free himself from slavery. So, Paul wanted to say that people who follow the law to please God couldn't teach other people about God's great love. They are unable to do this because they do not understand God's great love. They can only teach people to follow the law. But this is a form of slavery (see: 4:8-11).

Why did Paul write that Hagar was "from Mount Sinai" and "represents Mount Sinai"?

[4:25]

Paul wrote that Hagar was "from Mount Sinai" because he wanted Christians to think of her in the same way as the Law of Moses. When Paul wrote about "Mount Sinai," he wanted to talk about people who follow rules or laws to try to please God. He did not want to say that Hagar actually came from Mount Sinai. He wanted to say that Mount Sinai was the place where God gave the Law to Moses. This was long after Hagar lived. But Paul wanted readers to think about her slavery and their own slavery to the law.

See: Law of Moses

Why did Paul write about the "present Jerusalem" and "the Jerusalem that is above"?

[4:25, 4:26]

Paul wrote about the "present Jerusalem" to make readers think about following the Law of Moses. He wanted to say that Jerusalem was the city where the Jewish Temple was located. The Temple was the center of Jewish worship. This worship followed the Law of Moses. So, like Hagar, Jerusalem represented wrong ideas about how to please God.

Paul wrote about the "Jerusalem that is above" to make readers think about God and his great power and his great love. In the Bible, this is also called the heavenly Jerusalem (See: Hebrews 12:22; Revelation 21:2; Philippians 3:20). When he said, "she is our mother," he wanted to say that people who believe in Jesus are freed from slavery to the Law of Moses. So, Paul used the Jerusalem to mean right ideas about God and his great love.

See: Law of Moses; Temple

Why did Paul write about Isaac?

[4:28]

When Paul wrote about Isaac, he wanted readers to think about how they are saved from their sins by God's great love. Paul wanted them to remember that Isaac was born because God gave a promise to Abraham and

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Sarah. This was long after they were able to have children normally. So it was clear that Isaac was born because God made it happen. God fulfilled his promise. Paul wanted the Galatians to know they are like Isaac. That is, they were saved from their sins because God made this happen. God fulfilled his promise to save people through Jesus.

See: Genesis 15 See: Save (Salvation, Saved from Sins)

Galatians 4:1

no different from

"the same as"

Galatians 4:2

guardians

people who have legal responsibility for children

managers

people whom others trust to control what is valuable, in this case children

Galatians 4:3

General Information:

The word "we" here refers to all Christians, including the people to whom Paul was writing.

when we were children

"when we were like children"

we were enslaved to the elemental principles of the world

"we were like slaves to the elemental principles of the world" or "we obeyed the elemental principles of the world as if we were slaves"

the elemental principles of the world

These words could refer to 1) the laws or moral principles of the world, or 2) spiritual powers that some people thought control what happens on earth.

Galatians 4:4

his Son

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

Galatians 4:5

redeem

"might buy freedom for" or "might set free"

Galatians 4:6

you are sons

"you are his children". In Paul's culture, inheritance usually passed to male children. He was not excluding female children here.

who cries

The Spirit is the one who cries.

Abba

This is the way a young child would address his father in Paul's home language, but not in the language of the Galatian readers. To keep the sense of a foreign language, translate this as a word that sounds as much like "Abba" as your language allows.

Galatians 4:7

you are also an heir through God

"you also will receive what God promised to give to his children"

Galatians 4:8

those who are

"those things that are" or "those spirits who are"

Galatians 4:9

how is it that you are turning back to ... principles?

"why are you paying attention again to ... principles?" or "you should not be concerned again with ... principles."

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Do you want to be enslaved all over again?

"It seems that you want to be slaves again." or "You behave as though you wanted to be like slaves again."

Galatians 4:10

You observe days and new moons and seasons and years

"You carefully celebrate days and new moons and seasons and years"

Galatians 4:11

may have been for nothing

"may have been useless"

Galatians 4:12

beg

Here this means to ask or urge strongly. In this sentence, it does not mean to ask for food or money.

brothers

See how you translated this in Galatians 1:2.

You did me no wrong

"You did not do anything wrong to me" or "You treated me well"

Galatians 4:13

disease of the flesh

"disease of the body"

Galatians 4:14

and though my physical condition put you to the test

"and though my illness was difficult for you"

you did not despise or reject me

"you did not treat me as worthless or turn me away"

Galatians 4:17

They are zealous to win you over

"They are eager to convince you to join them"

to shut you out

"to keep you away from us" or "to make you stop being loyal to us"

zealous for them

"eager to do what they want"

Galatians 4:19

My little children

"My dear friends"

I am suffering the pains of childbirth for you until Christ is formed in you

"I am in pain as though I were a woman having to give birth to you, and I will continue to be in pain until Christ truly controls you"

Galatians 4:20

change my tone

"change the way I sound" or "change the way I am speaking to you" or "speak to you differently"

Galatians 4:21

Tell me, you who ... law, do you not listen to the law?

"You who ... law, you need to learn what the law really says." or "You who ... law, let me tell you what the law really says."

Galatians 4:24

These things may be interpreted as an allegory

"This story of the women and their sons is like a picture of what I will tell you now"

an allegory

An "allegory" is a story in which the people and things in it represent other things.

One of them is from Mount Sinai

"One of the covenants is from Mount Sinai." Mount Sinai is where God gave made a covenant with the people of Israel and gave the the law.

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she bears children into slavery

"the children she gives birth to become slaves"

Galatians 4:25

she represents

"she is a picture of"

she is in slavery with her children

"she and her children are slaves"

Galatians 4:26

is free

"is not a slave"

Galatians 4:27

Rejoice

"Be glad"

you barren one

"you infertile woman" or "you childless woman"

Galatians 4:28

children of promise

"children born because of God's promise"

Galatians 4:29

the one who was born according to the flesh

"the one who was born by means of human action" or "the one who was born because of what people did"

the one born according to the Spirit

"the one who was born because of what the Spirit did"

Galatians 4:31

we are not children of a slave girl, but of the free woman

"we are not children of a slave girl. We are children of the free woman"

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Chapter 5

[1] For freedom Christ has set us free. Stand firm, therefore, and do not again be subject to a yoke of slavery.

[2] Look, I, Paul, say to you that if you let yourselves be circumcised, Christ will not benefit you in any way.
[3] I testify again to every man who lets himself be circumcised that he is obligated to obey the whole law. [4] You are cut off from Christ, you who would be justified by the law; you no longer experience grace.
[5] For through the Spirit, by faith, we eagerly wait for the hope of righteousness. [6] In Christ Jesus neither circumcision nor uncircumcision has value, but only faith working through love. [7] You were running well. Who prevented you from obeying the truth? [8] This persuasion does not come from him who calls you!
[9] A little yeast leavens the whole batch of dough. [10] I have confidence in the Lord that you will think nothing different. The one who is troubling you will suffer the judgment, whoever he is.
[11] Brothers, if I still proclaim circumcision, why am I still being persecuted? In that case the stumbling block of the cross has been removed. [12] As for those who are disturbing you, I wish they would cut themselves off!

[13] For you were called to freedom, brothers. But do not use your freedom as an opportunity for the flesh; rather, through love serve one another. [14] For the whole law is fulfilled in one word: "You must love your neighbor as yourself." [15] But if you bite and devour one another, watch out that you are not consumed by one another.

[16] But I say, walk by the Spirit and you will not carry out the desires of the flesh. [17] For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh. For these oppose each other, so that you cannot do the things you want. [18] But if you are led by the Spirit, you are not under the law.
[19] Now the works of the flesh are evident: sexual immorality, impurity, sensuality, [20] idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, rivalry, dissension, divisions, [21] envy, drunkenness, drunken celebrations, and things like these. I warn you, as I warned you before, that those who practice such things will not inherit the kingdom of God.
[22] But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, [23] gentleness, and self-control; against such things there is no law. [24] Those who belong to Christ Jesus have crucified the flesh with its passions and desires.

[25] If we live by the Spirit, let us also walk by the Spirit. [26] Let us not become boastful, provoking one another, envying one another.

Galatians 5

5:1-12

Why did Paul tell the Galatians not to go back to slavery to the Law of Moses?

[5:1]

Paul told the Galatians that becoming circumcised and trying to follow the Law of Moses made Jesus's life, death, and resurrection useless to them. Also, Paul told them that Jesus had set them free from all of the Jewish laws. He continued to write about the freedom Christians have because of Jesus. Paul again wrote that they should not get circumcised.

See: Circumcise (Circumcision);Law of Moses

How did Paul talk about the law and "grace"?

[5:4]

Paul reminded Christians in Galatia that if they chose to be circumcised then they "no longer experience grace." Some scholars think Paul said that circumcised Christians lost what God did for them when he saved them. Other

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scholars think Paul said that Christians no longer experience God's power working in them and through them. What is clear is that Paul told the Galatians not to be circumcised because they lost something important.

Also, Paul wanted his readers to know that circumcision was the same as being a slave to the Law of Moses. He used words that talk about a hard choice between the law and God's great love, or "grace." Christians can choose to follow rules and laws to please God. Or they can choose to believe in Jesus and live by this belief. But they do not please God by doing both of these things. So he told them they must not be circumcised and become a slave to the law. He called this a "yoke of slavery" (see: 5:1).

See: Circumcise (Circumcision); Grace; Law of Moses

What does the Holy Spirit do for Christians?

[5:5]

In 5:5 (see also: Romans 8), Paul told Christians that the Holy Spirit gives them faith to "wait for the hope of righteousness"(δικαιοσύνη/g1343). That is, while they are alive, they need to believe in Jesus and do the same types of things that Jesus did while he was on earth. They were to know with confidence that God was going to do these things. The Holy Spirit reminds Christians they are going to heaven. In heaven, God makes them completely righteous.

Why did Paul use the metaphor about yeast and dough?

[5:9]

When Paul wrote about yeast and dough, he used a metaphor to tell the Galatians that even a little false teaching is very bad for the church. He was telling them to completely resist false teachers.

Paul wrote in 5:8 that the false teachers taught ideas that Jesus did not teach. Paul and the other apostles taught people what Jesus taught. The false teachers taught people ideas not from God.

So, in 5:9 Paul quoted a proverb that most people understood (see also: 1 Corinthians 5:6). Bakers use leaven or yeast to make bread rise for baking. It does not take much leaven or yeast to make bread rise. In the same way, it does not take much false teaching to make the Galatians think wrong things about God. Jesus also spoke this proverb (see Mark 8:15).

See: Metaphor; Church; Apostle; Proverb; Yeast (Leaven)

Why did Paul write that certain people needed to "castrate themselves"?

[5:12]

Scholars do not know why Paul wrote that certain people needed to "castrate themselves." He wrote this about the false teachers. Paul did not want them to actually do this. Instead, he did not want the Galatians not even to talk with these false teachers. These scholars think Paul wanted false teachers to be removed from the church, so they no longer mislead the Galatians with their false teaching.

Some scholars do not think Paul was angry. They think he was passionate that the Christians in Galatia continued to know and follow the truth he taught them. It is clear that Paul did not want the Galatian Christians to follow the false teachers in any way.

Advice to translators: When a man castrated himself, he cut off his penis.

5:13-26

How were Christians to live their lives?

[5:13, 5:14, 5:15]

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Paul told Christians how to live their lives.

First, Paul wrote that Christians needed to love each other (see 5:13-14). Jesus taught this and so did the Old Testament. Paul also told readers to not attack each other with words. This caused everyone to be hurt.

Second, Paul wrote that people are able to do things in two ways. All people are able to follow the "sinful nature." This makes them do bad things. Christians choose to do things in the way the Holy Spirit guides them. This will make them do good things. Paul said there was a "conflict" between the sinful nature and the Holy Spirit in a Christian. He wrote this to say how important it is for each Christian to choose to do things in the way the Holy Spirit says to do it. He wanted to say that doing some good things and doing some bad things would not please God.

See: Sinful Nature

What are the "works of the sinful nature"?

[5:19, 5:20, 5:21]

Paul warned Christians not to "practice" or do the "works of the sinful nature." These are things that displease God greatly. Paul listed some things people do that are "works of the sinful nature." Then he wrote "and things like these." That is, he wanted to say that he did not list all the "works of the sinful nature." But he listed enough for readers to think of other things like them.

Some scholars think Paul wanted to say that these are things people do because they do not believe in Jesus. Other scholars think Paul warned Christians that they would not receive rewards if they disobeyed God. When a person believes in Jesus, God gives that person the Holy Spirit to guide them in not doing these things. However, the person still must choose not to do them. So Paul warned Christians about doing the "works of the sinful nature."

See: 1 Corinthians 6:9-10; Ephesians 5:5; and Revelation 22:15

See: Sinful Nature

What did Paul mean by “fruit”?

[5:22]

Paul wrote a metaphor concerning fruit to say that Christians need to be guided by the Holy Spirit. People can see fruit growing on trees. In the same way, people can see what Christians do when the Holy Spirit guides them to do things that are good. (See: Matthew 3:8, and Luke 3:8)

See: Metaphor; Fruit (Metaphor)

What is the purpose of the fruit of the Spirit?

[5:22]

Paul wrote about the Holy Spirit producing “fruit” inside Christians. He used a metaphor in the same way that Jesus used a metaphor to talk about Christians being part of the “vine” (see: John 15). Jesus and Paul both wanted to say that God wants Christians to get their help from God. In the same way that that fruit is fed by the tree that it grows on, Christians are to be “fed” by the Holy Spirit.

Paul also wanted to say that fruit is seen on a tree or vine. In the same way, Christians say and do things that are seen by others when they follow the Holy Spirit. When Christians do the things the Holy Spirit tells them to do, they will do what Jesus did. This shows other people what to do to honor God. This can cause other people to believe in Jesus.

The fruit of the Spirit is the opposite of what Paul wrote about in 5:19-21.

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See: 2 Corinthians 6:6; Ephesians 4:2; 5:9; Colossians l3:12-15

See: Fruit (Metaphor); Metaphor

What are the “Fruits of the Spirit”?

[5:22, 5:23]

The "fruit of the Spirit" is one thing, but several things are part of this one thing. Paul listed the good things that are a part of the fruit of the Spirit. He wanted to say that the Holy Spirit gives Christians all of these things to use, so they can do the things that please God.

Why did Paul tell Christians they "crucified the sinful nature"?

[5:24]

When Paul wrote about Christians crucifying the sinful nature, he used a metaphor about extreme or harsh punishment. Readers understood that crucifixion kills people. So Paul wanted readers to know that they need to have their sins completely removed. This happens when God saves them because they believe in Jesus. But they need to make sure they continue to follow what the Holy Spirit tells them to do.

See: Crucify (Crucifixion); Sinful Nature; Metaphor; Save (Salvation, Saved from Sins)

Galatians 5:1

For freedom Christ has set us free

"Christ has set us free from the old covenant so that we might be free"

Stand firm

"be strong" or "Be determined to stay free"

do not again be subject to a yoke of slavery

"do not become slaves again" or "do not become slaves again to the law"

Galatians 5:2

if you let yourselves be circumcised

"if you become circumcised" or "if you get circumcised in order to become righteous"

Galatians 5:3

he is obligated to obey

"he must obey"

Galatians 5:4

You are cut off from Christ

"You are no longer united with Christ" or "You have ended your relationship with Christ"

you who would be justified by the law

"you who want to become right with God by obeying the law" or "you who want to obey the law so that God will say that you are righteous "

you no longer experience grace

"you have rejected God's kindness"

Galatians 5:5

the hope of righteousness

"the righteousness that we confidently expect to receive"

Galatians 5:6

neither circumcision nor uncircumcision has value

"neither circumcision nor uncircumcision benefits anyone" or "it does not matter whether a person is circumcised or not"

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neither ... has value, but only faith working through love

"neither ... has value; rather, God is concerned with our faith in him, which we show by loving others"

Galatians 5:7

You were running well

"You were making good progress" or "You were following Christ well" or "you were trusting Christ well"

Galatians 5:8

This persuasion

"This influence" or "Their teaching"

him who calls you

"God, the one who invites you to be his people"

Galatians 5:9

A little yeast leavens the whole batch of dough

In this case, a few people who teach something false can harm an entire Christian community.

Galatians 5:10

you will think nothing different

"you will not believe anything different from what I am telling you"

The one who is troubling you will suffer the judgment

"God will punish the one who is troubling you"

is troubling you

"is causing you to be uncertain about what is truth"

Galatians 5:11

Brothers, if I still proclaim circumcision, why am I still being persecuted?

"Brothers, you can see that I am not proclaiming circumcision because I am still being persecuted."

Brothers

See how you translated this in Galatians 1:2.

if I still proclaim circumcision

"if I still proclaim that men have to be circumcised"

why am I still being persecuted

"why are the Jews still persecuting me?"

In that case

"If I were still proclaiming circumcision"

the stumbling block of the cross has been removed

"the cross would no longer cause people to stumble" or "the cross would no longer offend people" or "the cross would no longer lead people to reject the truth"

the cross

"the message about the cross". Here "the cross" refers to the teaching that Jesus died on the cross and is alive again and that God saves people who believe in Christ.

Galatians 5:12

would cut themselves off

"would castrate themselves" or "would cut off their male organs"

Galatians 5:13

you were called to freedom

"Christ has called you to freedom"

an opportunity for the flesh

"an opportunity for you to behave according to your sinful nature"

Galatians 5:14

the whole law is fulfilled in one word

"A person can state the whole law with this one commandment" or "a person obeys the whole law if he obeys this one commandment"

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Galatians 5:16

walk by the Spirit

"conduct your life in the power of the Holy Spirit" or "live your life by depending on the Spirit"

you will not carry out the desires of the flesh

"you will not do what your sinful nature desires" or "you will not do the sinful things that you want to do"

Galatians 5:18

not under the law

"not obligated to obey the law of Moses"

Galatians 5:19

the works of the flesh

"the things people do because of their sinful nature" or "the things people do because they are sinful"

Galatians 5:21

will not inherit the kingdom of God

"will not receive the kingdom of God" or “will not belong to the kingdom of God”

Galatians 5:22

the fruit of the Spirit is love ... faith

"what the Spirit produces is love ... faith" or "the Spirit produces in God's people love ... faith"

Galatians 5:24

have crucified the flesh with its passions and desires

"have crucified their sinful nature with its passions and desires" or "refuse to live according the sinful nature with its passions and desires, as if they killed them on a cross"

the flesh with its passions and desires

"their sinful nature and the things they strongly want to do because of it"

Galatians 5:25

If we live by the Spirit

"Since God's Spirit has caused us to be alive"

walk by the Spirit

"let us also follow the Spirit" or "Let us also allow God's Spirit to guide us"

Galatians 5:26

let us also walk by the Spirit

"we should also walk by the Spirit." See how you translated "walk by the Spirit" in 5 :16

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Chapter 6

[1] Brothers, if someone is caught in any trespass, you who are spiritual should restore him in a spirit of gentleness. Be concerned about yourself, so you also may not be tempted. [2] Carry one another's burdens, and so fulfill the law of Christ.

[3] For if anyone thinks he is something when he is nothing, he deceives himself. [4] Each one should examine his own work, and then his reason to boast will be in himself alone and not in someone else. [5] For each one will carry his own burden.

[6] The one who is taught the word must share all good things with the one who teaches. [7] Do not be deceived. God is not mocked, for whatever a man plants, that he will also reap. [8] For he who plants seed to his own flesh, from the flesh will reap destruction. The one who plants seed to the Spirit, from the Spirit will reap eternal life.
[9] Let us not become weary in doing good, for at the right time we will reap a harvest, if we do not give up. [10] So then, as we have the opportunity, let us do good to all people, especially to those who belong to the household of faith.

[11] See what large letters I write to you with my own hand. [12] Those who want to make a good impression in the flesh are trying to compel you to be circumcised. They do this only to avoid being persecuted for the cross of Christ. [13] For not even those who circumcised themselves keep the law, but they want you to be circumcised so that they may boast about your flesh.
[14] But may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. [15] For neither circumcision counts for anything nor uncircumcision, but what counts is a new creation. [16] To all who walk according to this standard, peace and mercy be upon them, even upon the Israel of God.

[17] From now on let no one trouble me, for I carry on my body the marks of Jesus.

[18] The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Galatians 6

6:1-5

How are Christians to treat other Christians who commit sins?

[6:1]

Paul told the Galatians that when another Christian sins, the Christians who know that person is to "restore him in a spirit of gentleness." Sometimes people sin and need to be corrected (see: Matthew 18). When a Christian sins, they can dishonor God and hurt other people. But other Christians need to help the person know he sinned. They need to help him repent. That is, so God will forgive him of those sins. They need to act kindly, and they need to be ready to forgive the other person. This helps the person to honor God again.

A Christian needs to do this because he knows that he also has sinned and is not better than the other person who sinned. He knows God forgives him when he repents. So, he needs to be humble and to keep thinking about what he does and thinks. Then, he will sin less himself.

See: Repent (Repentance

What was the law of Christ?

[6:2]

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When Paul told the Galatians to "fulfill the law of Christ" (6:3), he wanted to say they are to love each other. Paul wanted his readers to understand that loving one another was far better than the laws that the false teachers told them to follow. When people love each other, it pleases God more than when they just follow laws.

Jesus spoke often about how his followers needed to love other people. He said that the greatest rule is that a person must love God. But the second greatest rule is that a person must love other people. So, Paul called this the "law of Christ."

Sometimes when Jesus talked about love, Jesus quoted from the Old Testament (see: Leviticus 19:18; Deuteronomy 6:5). So Paul may have said "law of Christ" to make his readers think that even in the Old Testament, the Law of Moses, God said he wanted people to love each other.

See: Matthew 5:43, 22:39; Mark 12:30-31

See: Law of Moses

6:6-10

What did Paul teach the Galatians about "planting" and "gathering" or "harvesting"?

[6:7, 6:8, 6:9]

Paul wrote about "planting," "gathering," and "harvesting" to say that Christians need to do good to all people. God will favor them if they are good to others. He wanted his readers to understand that the things they said and affected both them and other people. To explain this, he used the metaphor of planting seeds and waiting for them to grow. He did this to say that Christians who do things that honor God will receive good back from God. This does not always happen right away. But if the Christians keep doing good things, sooner or later God will bring good things to them. In the same way, if they do bad things, sooner or later they receive bad things.

See: Metaphor

6:11-18

Why did Paul talk about writing "large letters"?

[6:11]

Paul talked about writing in "large letters" (6:11) to tell the Galatians that this letter was really from him. He needed to do this because of two things:

First, many scholars think Paul dictated to another person the words for this and other letters he wrote. Paul signed his letters before he sent them to the churches. Second, many scholars think Paul suffered from physical illnesses. These made it hard for him to read and write. This caused him to only write in large letters. His large signature looked very different from the rest of the letter.

So Paul wrote about this to tell his readers that the letter really was from him.

Why did Paul write about circumcision again?

[6:12]

Paul wrote about circumcision again because this message was so great. He wanted his readers to know that circumcision and following the Law of Moses did not honor God. He wrote about this throughout this letter. As he ended the letter, he wrote about circumcision one more time to help readers know how great was this issue.

So, he again warned about these false teachers (6:12). These people wanted to make the Galatian Christians obey the Law of Moses. That is, they wanted them to be circumcised. This disturbed Paul greatly. So he again wrote to the Christians that they did not need to be circumcised.

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Paul also wrote (6:13) that not even the false teachers followed all the laws they wanted the Galatians to follow. Paul accused them of making the Galatians follow the laws because they wanted to boast about making new converts.

See: Circumcise (Circumcision);Law of Moses

What did Paul mean about crucifixion and the cross?

[6:13, 6:14]

When Paul wrote about the cross and crucifixion (6:14), he wanted to say that Jesus was the greatest thing he possessed. Nothing in the world mattered to Paul in the same way believing in, trusting in, and following Jesus mattered to him. So he used the metaphor about the cross to tell his readers how important is Jesus. Paul called the things he did before he believed in Jesus dead. He wanted his readers to know that he thought of his actions in the same way he thought of dead people. That is, they did not do anything for him. He wanted his readers to think about their own past actions in the same way he did his own.

See: 1 Corinthians 1:17, Galatians 5:11, and Philippians 3:18

See: Cross; Crucify (Crucifixion); Metaphor; Atone (Atonement)

Why did Paul write about the "Israel of God"?

[6:16]

Some scholars think Paul wrote about the "Israel of God" to tell the Galatians that Christians are truly God's people. Paul wanted his readers to think about what he wrote in Galatians 3. The false teachers wanted the Galatians to be circumcised. This joined them to "Israel" by following Law of Moses. The false teachers said this pleased God and made them God's people. But Paul taught that when people believe and trust in Jesus and God completely, that pleases God. And this makes them God's people. So anyone who believes in Jesus is the true "Israel of God."

Other scholars think that Paul was giving special greetings to the Jewish Christians. They do not think that Christians become Jews or the “Israel of God.”

See: People of God

What were Paul’s "marks"?

[6:17]

When Paul said that he had "marks of Jesus" on his body (6:17), he wanted readers to think about the scars he possessed from his stoning (see: Acts 14:19), sicknesses (see: 2 Corinthians 12:7-9) and violence (see: Acts 16:22; 2 Corinthians 11:23-29). These were his "marks." When he called them "marks of Jesus," he wanted his readers to think about the marks and scars Jesus got when the Romans beat him and crucified him. In the same way Jesus possessed permanent marks on his body, so did Paul. Paul wanted to say that no matter what happened to him, he followed Jesus.

Some scholars think that the Greek word for “marks” is the same word used for tattoos. Tattoos identified the wearer as a slave, criminal, or prisoner. That is, Paul wanted to say he was a slave to Jesus.

Galatians 6:1

Brothers

See how you translated this in Galatians 1:2.

if someone

"if anyone among you"

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if someone is caught in any trespass

"if someone gives in and sins" or "if someone is discovered in an act of sin"

you who are spiritual

"those of you who are guided by the Spirit"

should restore him

"should correct him" or "should exhort him to return to a correct relationship with God"

in a spirit of gentleness

"with an attitude of gentleness" or "gently" or "in a kind way"

so you also may not be tempted

"so that nothing will tempt you also to sin"

Galatians 6:3

he is something

"he is someone important" or "he is better than others"

he is nothing

"he is not important" or "he is not better than others"

Galatians 6:4

his reason to boast

"his reason to be glad" or "his reason to be pleased"

will be in himself alone and not in someone else

"will be because of what he has done and not because of how he compares himself to someone else" or "will be because of what he has done and not because he is better than someone else"

Galatians 6:5

each one will carry his own burden

"each person will be responsible for his own work only" or "each person will be judged by his own work only"

Galatians 6:6

The one who is taught the word

"The person who hears the message" or "Whoever hears the teaching about God"

Galatians 6:7

for whatever a man plants, that he will also reap

"for whatever a person plants, that is what he will harvest" or "people reap the same thing as what they plant."

Galatians 6:8

plants seed to his own flesh

"plants seed to satisfy his sinful nature" or "does the things he wants to do because of his sinful nature"

from the flesh will reap destruction

"will be destroyed by his sinful nature"

plants seed to the Spirit

"plants seed to please the Spirit" or "does the things God's Spirit wants"

from the Spirit will reap eternal life

"will receive eternal life as a reward from God's Spirit"

Galatians 6:9

Let us not become weary

"Let us not grow tired" or "We must not get discouraged"

if we do not give up

"if we do not quit"

Galatians 6:10

those who belong to the household of faith

"those who are members of God's family through faith in Christ"

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Galatians 6:12

to make a good impression

"to cause others to think well of them" or "to cause others to think that they are good people"

in the flesh

"with visible evidence" or "by their own efforts"

to compel you to be circumcised

"to force you to be circumcised." See how you translated "circumcised" in 2:3.

only to avoid being persecuted for the cross of Christ

"only so that the Jews will not persecute them"

for the cross of Christ

"for saying that the cross of Christ alone is what saves people" or "for believing that God forgives people's sins because Christ died on the cross"

Galatians 6:13

so that they may boast about your flesh

"so that they may be proud about what was done to your body" or "so that they may boast that you were circumcised"

Galatians 6:14

But may I never boast except in the cross

"I do not ever want to boast in anything other than the cross" or "May I boast only in the cross"

the world has been crucified to me

"the world has died to me" or "I think of the things of the world as dead"

and I to the world

"and I have been crucified to the world" or "and the people of the world thinks of me as dead"

Galatians 6:15

neither circumcision counts for anything nor uncircumcision

"neither circumcision nor uncircumcision is important to God" or "it does not matter whether a person is circumcised or not circumcised"

what counts is a new creation

"what counts is becoming a new creation" or "what matters is that people becomes new creatures"

Galatians 6:16

walk according to this standard

"live according to this rule" or "follow this teaching"

peace and mercy be upon them, even upon the Israel of God

"may God give peace and mercy to them, who are the Israel of God" or "may God give peace and mercy to them and to the Israel of God."

Galatians 6:17

for I carry on my body the marks of Jesus

"for the scars on my body show that I serve Jesus.". These marks were scars from people who beat and whipped Paul because they did not like him teaching about Jesus.

Galatians 6:18

The grace of our Lord Jesus Christ be with your spirit

"May our Lord Jesus Christ be kind to you"

Introduction to Ephesians

Why did Paul write Ephesians?

Paul wrote his letter to the Ephesians to give courage and to teach the Christians in and near the city. He taught the Christians about God and his son Jesus. Also, he taught Christians to love each other and to help each other serve and honor God. That is, he taught Christians the things they needed to do to honor other Christians, to honor their families, and to honor those who are not Christians.

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Who wrote this letter?

Paul wrote Ephesians (see: 1:1). Paul was in prison in Rome, and he may have written this letter while there. Paul said that he was an apostle of Jesus Christ. God made him an apostle (see: 1:1; Galatians 1:1). Because God made him an apostle, Christians obey Paul's words in the same way they obey Jesus' words.

See: Apostle

To whom did Paul write?

Paul wrote to Christians in and around the city of Ephesus. Ephesus was in Asia Minor, which is now called the country of Turkey. Rome valued this city because of the boats that came in to sell and buy different things in the Roman Empire. The temple of the their god Artemis was built in this city. Many people went to Ephesus to see this temple and to buy and sell different things. Because of this, many people in Ephesus were rich

Paul went to Ephesus on his second trip to preach the gospel in other countries (see: Acts 18:18-21). Some of the Ephesians became Christians. During his third trip to preach the gospel in other countries, Paul lived in Ephesus for three years (see: Acts 19). Because he went to Ephesus twice, Paul knew the people well. This letter was very personal to him because they were Christians and his friends.

Most scholars think that Paul also wanted Christians around the city of Ephesus to have his letter. John, the author of the Book of Revelation, wrote of seven cities and churches in this area of Asia. So Paul wanted people from Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea to read this letter. Because he wrote to many cities, Paul did not write any specific greetings in the same way he did his other letters.

See Map: Ephesus

See: Temple

What Paul wrote about in Ephesians

Christians are "in Christ" or "in him."

In the first chapter of Ephesians, Paul used the words "in Christ" or "in him" or "in the One he loves" eleven different times. Paul wanted Christians to know how Jesus loved them and how close they are to God because of what Jesus did for them.

See: In Christ

Christian Unity

In 1:10 Paul said that God brings everything together "in Christ." This means God brings all people and things in heaven and on earth together, not just people and things on earth. He brings all things together by Jesus sacrifice on the cross.

Paul said that God planned for all Christians to be united, both the Jews and the Gentiles. During the time of the Old Testament, God worked through the Jewish people. But now that Jesus has been sacrificed for all people, both Jews and Gentiles are brought together for God. This means that God sees all Christian Jews and Gentiles as united and a part of his nation and family. This was God's plan from the creation of the world (see: 3:6-11). Paul said that God gave gifts to his people to teach other Christians about serving God and others. This unites all Christians in faith.

See: Gentile

Love

Paul wrote a lot about how Christians are to "love"(ἀγάπη/g0026) in the same way that Jesus loved all people. In the Greek language, there were four words for different types of love. The type of love Paul talked about in this

letter is a love that only wants good for those who are loved, even when it is hard to do good to them. Also, Paul wrote about God's love for all people and his love for Christians (see: 2:4-5). Christians love each other with this type of love. Christians love Christ when they worship him and care for other people with this love (see: 6:24).

See: In Christ

Why did Paul write this letter?

Paul wrote Ephesians because he needed to tell Christians what to know about God and how to live their lives in a way that honors God.

In the first three chapters of Ephesians, Paul told Christians what they need to know about God.

1. First, Paul told Christians about Jesus sacrifice. He told them how God put his anger on Jesus. This sacrifice stops God's anger on the sin of Christians. That is, those who believe in Jesus are no longer punished for their sins (see:1:7, and 2:1-5). Christ was punished for the sins of Christians. God said that anyone who sinned had to die, physically and spiritually (see rom6:23). Jesus died for Christians so that they did not have to die spiritually. Jesus' death stopped God's anger for sin on those who believe in Jesus' death and resurrection.

2. Second, Paul wrote that Christians are no longer looked at by God in the same way. They were now "in Christ," instead of looking at a Christian's sin, God now looks at Jesus. He took away their sin. Paul used the metaphor "sealed" by the Holy Spirit to tell Christians that they can know how God thinks about them. God makes Christians holy and blameless (1:4). Also, God makes Christians his children. This means that Christians can know that they will be in heaven with Jesus when they die (see: 1:5,13-14; 2:6-7).

In the last three chapters, Paul wrote about how Christians are to honor God by how they live.

1. Paul wrote that Christians must love each other. That is, they want only what is good for each other. He wrote that loving others in this way is the best thing for Christians to do for each other. Paul said that Christians whom God had given the gifts of preaching and teaching were to teach other Christians how to better love and serve each other. Also, Paul spoke about how Christians love in this way in their marriage, family life, and in their actions between masters and slaves.

2. Next, Paul told Christians that they needed to fight against Satan's attacks. Paul used the metaphor of a soldier in 6:10-24 to tell Christians that they need to fight Satan in the the same way a soldier fights his enemies.

See: Redeem (Redemption); Satan (The Devil)

Outline of Ephesians

1. Paul's greeting to the Ephesians (1:1-2)
2. Praises to God and prayer for the church (1:3-23)
3. How God looks at Christians (2:1-3:13)
4. Prayer for Christians (3:14-21)
5. How Christians are to live (4:1-6:9)
6. How Christians are to fight Satan (6:10-20)
7. Conclusion (6:21-24).

Ephesians

Chapter 1

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[1] Paul, an apostle of Christ Jesus through the will of God, to God's holy people in Ephesus, who are faithful in Christ Jesus: [1]

[2] Grace to you and peace from God our Father and the Lord Jesus Christ.

[3] May the God and Father of our Lord Jesus Christ be praised, who has blessed us with every spiritual blessing in the heavenly places in Christ. [4] God chose us in him from the foundation of the world, that we may be holy and blameless in his sight in love.
[5] God predestined us [2] for adoption as sons through Jesus Christ, according to the good pleasure of his will. [6] Our adoption results in the praise of his glorious grace that he has freely given us in the One he loves.
[7] In Jesus Christ we have redemption through his blood and the forgiveness of our trespasses, according to the riches of his grace. [8] He multiplied this grace to us with all wisdom and understanding.
[9] God made known to us the mystery of his will, according to what pleased him, and which he demonstrated in Christ, [10] with a view to a plan for the fullness of time, to bring all things together—all things in heaven and on earth—under one head, even Christ.
[11] In Christ we were given an inheritance, having been predestined according to the plan of him who works out everything according to the purpose of his will. [12] God appointed us as heirs so that we, who are the first to hope in Christ, would be for the praise of his glory.
[13] In Christ, you also—when you had heard the word of truth—the gospel of your salvation, believed in him and were sealed with the promised Holy Spirit, [14] who is the guarantee of our inheritance until the redemption of the possession, to the praise of his glory.

[15] For this reason, ever since I heard about your faith in the Lord Jesus and your love for all God's holy people, [16] I have not stopped thanking God for you as I mention you in my prayers.
[17] I pray that the God of our Lord Jesus Christ, the Father of glory, will give to you a spirit of wisdom and revelation in the knowledge of him. [18] I pray that the eyes of your heart may be enlightened, that you may know the hope to which he has called you and the riches of his glorious inheritance among all God's holy people.
[19] In my prayers I ask that you may know the incomparable greatness of his power toward us who believe, according to the working of the strength of his might. [20] This is the same power that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places. [21] He seated Christ far above all rule and authority and power and dominion, and every name that is named. Christ will rule, not only in this age, but also in the age to come.
[22] God subjected all things under Christ's feet and gave him to the church as head over all things. [23] The church is his body, the fullness of him who fills all in all.

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[1] Some important and ancient Greek copies do not have in Ephesus, but this letter may have been circulated throughout this region to several churches, not just to the church in Ephesus.
[2] Some interpreters place the last phrase of Ephesians 1:4. in love , with verse 5 so that it reads, In love God predestined us .

Ephesians 1 Commentary

1:1-3

Did 1:1 originally contain the words “in Ephesus”?

[1:1]

See: Introduction

Why did Paul say that God wanted him to be an apostle?

[1:1]

Paul was an apostle because God wanted him to be an apostle. Perhaps Paul wanted people to know that God specifically chose him to be an apostle. On perhaps, Paul wanted people to know that he spoke for God. Therefore, when a person rejected Paul, they also rejected God. Both of these things may have been true.

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See: Apostle; Will of God

What did Paul say when he wrote greetings to the church in Ephesus?

[1:2]

Paul greeted the Christians in Ephesus in a way that was similar to other letters. However, it was also different from other letters, because he also prayed that God would give “favor” or “grace”(χάρις/g5485) and peace to the Christians. This greeting is similar to Paul’s other letters (see: Romans 1:7; 1 Corinthians 1:3; Galatians 1:3; Philippians 1:2). Perhaps this reminded the Christians in Ephesus of the favor God showed them. Favor or grace is one of the things that Paul wrote about the most in Ephesians.

See: Grace

When does Paul’s sentence end?

[1:3]

In Greek, the sentence beginning in 1:3 stops at the end of 1:14. However, it is common for translations to break this sentence into many smaller sentences.

How does Paul speak about blessing?

[1:3]

Paul said that God is “blessed,” that is, God should be worshipped and should be honored. Paul then said that God has blessed Christians. This means that God helps Christians in certain ways. Paul explained that the way God helps to Christians is not easily seen or understood. These blessings are not the same as the things that a person is born able to do.

Many scholars believe that the blessings which cannot easily be seen come from the Holy Spirit. However in 1:3, Paul stated that these blessings come from the place where God lives. Paul also stated that these blessings are “in Christ.” Christians receive these blessings because they are in Jesus.

See: Bless (Blessing); In Christ

1:4

How did God choose Christians?

[1:4]

Some scholars think that God “chose”(ἐκλέγομαι/g1586) each Christian before they were born. God helped them to, or made them, believe in Jesus. Other scholars think that God chose the church, that is, all Christians. They think God always planned to create a group of people who believe in Jesus. Other scholars think that “chose” means that God created all Christians to serve him in a certain way. God chose them before he made the world.

See: Elect (Election)

When did God choose Christians?

[1:4]

Paul explains when God “chose”(ἐκλέγομαι/g1586) Christians. Some scholars think that this was at the same time that God created the world. Other scholars think that God did this before he created the world.

See: John 17:24;1 Peter 1:20

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Why did God choose Christians?

[1:4]

God “chose” or “determined”(ἐκλέγομαι/g1586) that Christians are to try to be “holy”(ἅγιος/g0040) or to act like Jesus. They are also to be “without a fault”(ἄμωμος/g0299), that is, people should not be able to say that they do the wrong things. They are to do the same types of things that Jesus did, but not do the evil things that non-Christians did (see: 1 Peter 1:16). The Holy Spirit helps Christians to live in a way that honors God.

Does the phrase “in love” with the sentence in 1:4 and 1:5?

[1:4]

The phrase “in love” could be part of 1:4 or 1:5. If it is part of the sentence in #v4, it would explain that Christians love God. It would be similar to other uses in Ephesians (see: Ephesians 3:17; 4:15-16; 5:2). If “in love” is a part of 1:5, then it would explain the reason why God “chose”(ἐκλέγομαι/g1586) Christians. Paul also used it in this way in Ephesians (see: Ephesians 2:4-5)

1:5-6

How are Christians adopted?

[1:5]

Part of God’s plan was for Christians to be “adopted” into his family. In Scripture, Christians are spoken about as if they were adopted into God’s family. This is because they receive all the legal rights and blessings that a child would receive from a parent. This adoption can only occur through Jesus (see: Romans 8:15; Galatians 4:4-5).

Advice to translators: Children receive an inheritance from their parents. This means that they get receive their parents’ property and money after they die. In this question, the inheritance is called “legal rights,” that is, legal rights as heirs.

See: Adopt (Adoption); Inherit (Inheritance, Heir)

1:7-14

What are some things that God gives to those whom He has chosen?

[1:7, 1:9, 1:11, 1:13]

God blessed Christians in many different ways.

1. Christians have “redemption”(ἀπολύτρωσις/g0629), that is, Christians are freed from their sin enslaving them. This redemption is only found in Jesus (see: Romans 3:23-25; Colossians 1:13-14).
2. Christians are forgiven of their sins. When God forgives somebody, they are pardoned or permanently released from the punishment because of their sin.
3. Christians know more about God’s plans. Parts of God’s plan have previously been hidden. Paul refers to the things hidden as a “mystery” (see: Ephesians 3:4-5, 9).
4. Some scholars think that Christians will receive an inheritance from God. This inheritance is that Christians will live with God in heaven (see: Philippians 3:20-21). However, fewer scholars believe 1:11 indicates that Christians are God’s inheritance, that is, Christians belong to God.
5. The Holy Spirit has “sealed” or “secured”(σφραγίζω/g4972) Christians. Some scholars think Jesus protects Christians so that they will live together with God forever. However, other scholars think Paul taught that Gentiles have become part of the people of God and this is what the Holy Spirit has sealed.

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See: Redeem (Redemption); Inherit (Inheritance, Heir); Seal; People of God

How will God “bring together” all things in Jesus?

[1:10]

God will “bring together”(ἀνακεφαλαιόω/g0346) all things together in Jesus. This includes all things in “heavenly places” or “the universe”(οὐρανός/g3772) and all things on earth. God’s plan was that Jesus would have first place in everything, that is, for everyone and everything to worship Jesus.

1:15-16

Why did Paul appreciate the Christians in Ephesus?

[1:16]

After talking about the Christians in Ephesus, Paul now talked about why he appreciated them. Some scholars think Paul’s appreciated the things that God did for both him and the Ephesians. This is what Paul talked about in 1:3-14. Other scholars think Paul appreciated the Christians in Ephesus because they believed in Jesus and lived in a way that honored God. They did this by loving one another. They think this is what Paul talked about in 1:13-14.

Advice to translators: To “appreciate” someone is to be thankful for them and to tell them this.

1:17-19

What did Paul ask God to give the Christians in Ephesus?

[1:17]

Paul asked God to give several different things to the Christians in Ephesus.

Paul asked God to give Christians the “spirit”(πνεῦμα/g4151) of “wisdom”(σοφία/g4678). This is a certain wisdom that comes from the Holy Spirit or the wisdom to lead a life that honors God.

Paul also asked God to give Christians the Spirit of “understanding”(ἀποκάλυψις/g0602). This meant to learn more about God.

See: Spirit (Spiritual); Wise (Wisdom, Fool); Reveal (Revelation)

Why did Paul want the Christians in Ephesus to know?

[1:19]

Paul wanted the Christians in Ephesus to know something they did not know before.

1. Paul wanted these Christians to know that they would get to live together with God in heaven forever. Therefore, Christians should be confident about this. (see: 1 Peter 1:3-5; Romans 5:1-2)
2. Paul wanted these Christians to know that they have received a great inheritance from God, that is, God gave them certain gifts.
3. Paul wanted these Christians to know that God is very powerful. God uses his power to help Christians.

See: Inherit (Inheritance, Heir); Gifts of the Holy Spirit

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1:20-23

Why is Jesus sitting next to God?

[1:20]

The permission God gives to Jesus to rule is spoken of as if it were his right hand. God gave Jesus the permission to rule with him. Paul talked about God ruling on his throne in heaven while sitting down. Paul wanted to say that Jesus rules alongside of or with God. The ruler was expected to sit on a throne when he made decrees, that is, when he gives rules for others to follow.

Why are Christians to trust that God is able to do these things?

[1:21]

Christians are to trust that God is able to do these things because:

1. God had the power to bring Jesus back to life after Jesus died.
2. God had the power to give Jesus permission to rule alongside of him.
3. God made Jesus greater than many different things and people (see: 1:20). Paul explained that God made Jesus greater than anything or anyone with the power or the permission to rule others. He has more power than any other person in heaven or on earth. (see: Philippians 2:9-11)
4. God made Jesus the leader of the entire church and Jesus has the power to keep it going and to help it to grow.
5. God made Jesus leader over everything. When something is "put under"(ὑποτάσσω/g5293) another person's feet, the person controlled or ruled over that thing.

See: Church

How is Jesus' name greater than any other name?

[1:21]

In the ancient Near East, a person's "name" often symbolized who that person was. In 1:21, Jesus' name refers to Jesus himself. Paul said that Jesus is much greater than every other person. This is true both now and in the future.

Jesus is also greater because all things have been "put under his feet." This means that permission to rule everything has been given to Jesus (see: 1 Corinthians 15:27; 1 Peter 3:22).

Why is the church called Jesus' body?

[1:23]

In Scripture, all Christians are called the church. The church is spoken about as if it were Jesus' body. This is because the church is a single group working together to serve a single purpose. This purpose of to serve God. Jesus is the "head" of this body because he leads it.

Jesus "filled" the church, that is, he gave the church many blessings.

See: 1 Corinthians 12:12-17; Colossians 1:18

See: Church; Body of Christ

Ephesians 1:1

Paul, an apostle ... to God's holy people in Ephesus

"I, Paul, an apostle ... write this letter to you, God's holy people Ephesus". Your language may have a particular way of introducing the author of a letter and its intended audience. Except where noted, all instances of "you" and "your" refers to the Ephesian believers, as well as all believers and so are plural.

who are faithful in Christ Jesus

"In Christ Jesus" expresses the strongest kind of relationship possible between Christ and those who believe in Him.

Ephesians 1:3

May the God and Father of our Lord Jesus Christ be praised

"Let us praise the God and Father of our Lord Jesus Christ". These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

who has blessed us

"for God has blessed us"

every spiritual blessing

"every blessing coming from the Spirit of God"

in the heavenly places

"in the supernatural world." The word "heavenly" refers to the place where God is.

in Christ

"through Christ" or "through what Christ has done" or "by uniting us with Christ" or "because we are united with Christ"

Ephesians 1:4

from the foundation of the world

"from the time he created the world"

holy and blameless

Paul uses two similar words to emphasize moral goodness.

Ephesians 1:5

God predestined us for adoption

"God planned long ago to adopt us". The word "us" refers to Paul, the Ephesian church, and all believers in Christ.

God predestined us

"God chose us ahead of time" or "God chose us long ago"

for adoption as sons

"to be adopted as his children". Here "adoption" refers to becoming part of God's family and the word "sons" refers to males and females.

through Jesus Christ

God brought believers into his family by the work of Jesus Christ.

his will

"God's will"

Ephesians 1:6

he has freely given us in the One he loves

"he has kindly given to us by means of the One he loves". The words "his" and "he" refer to God.

the One he loves

"the One he loves, Jesus Christ" or "his Son, whom he loves"

Ephesians 1:7

riches of his grace

"greatness of God's grace" or "abundance of God's grace"

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Ephesians 1:8

He multiplied this grace to us

"He gave us this great amount of grace" or "He was extremely kind to us"

with all wisdom and understanding

"because he has all wisdom and understanding" or "so that we might have great wisdom and understanding"

Ephesians 1:9

according to what pleased him

"because he wanted to make it known to us" or "which was what he wanted".

which he demonstrated in Christ

"he demonstrated this purpose in Christ"

in Christ

"by means of Christ"

Ephesians 1:10

with a view to a plan

"He did this with a view to a plan" or "He did this, thinking about a plan". A new sentence can be started here. If you start a new sentence here, you will need to end 1:9 with a period instead of a comma.

for the fullness of time

"for the time that he has appointed"

Ephesians 1:11

we were given an inheritance, having been predestined according to the plan of him who works

"God gave us an inheritance, having predestined us according to his plan. For he works"

Ephesians 1:12

so that we, ... Christ, would be for the praise of his glory.

"we, ... Christ, would live in a way that brings glory to God." or "people would praise God because of the glorious grace he showed us who ... Christ." or "so that we, ... Christ, would praise him for his glory as long as we live.". The pronoun "we" refers to Paul and the other Jewish believers, not to the Ephesian believers.

the first to hope in Christ

"the first to trust in Christ"

Ephesians 1:13

the word of truth

"the message about the truth" or "the true message." Paul has been speaking in the previous two verses about himself and the other Jewish believers, but now he begins speaking about the Ephesian believers.

were sealed with the promised Holy Spirit

"God has sealed you with the Holy Spirit that he promised". Wax was placed on a letter and stamped with a symbol representing the person who wrote the letter. Paul uses this custom as a picture to show how God has used the Holy Spirit to assure us that we belong to him.

Ephesians 1:14

the guarantee of our inheritance

"the guarantee that we will receive what God has promised"

the redemption of the possession

"God redeems us as his own people" or "we take possession of our inheritance"

Ephesians 1:16

I have not stopped thanking God

"I continue to thank God". Paul prays for the Ephesian believers and praises God for the power that believers have through Christ.

Ephesians 1:18

that the eyes of your heart may be enlightened

"that you may gain understanding and be enlightened" or "that God may enlighten your heart" or "that God may enlighten your understanding"

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may be enlightened

"may be made to see"

the hope to which he has called you

"what he has called you to confidently expect" or "what he has called you to confidently wait for"

to which he has called you

to which he has invited you

the riches of his glorious inheritance among all God's holy people

"the riches of all the glorious things he has promised to give to all God's holy people"

all God's holy people

"all those whom he has set apart for himself" or "all those who belong completely to him"

Ephesians 1:19

the incomparable greatness of his power

God's power is far beyond all other power.

toward us who believe

"for us who believe"

the working of the strength of his might

"the strength of his might that is at work for us"

the strength of his might

"his very great strength"

Ephesians 1:20

raised him

"made him alive again"

when he raised him from the dead

"when he brought him back to life" or "when he caused him to be alive again"

seated him at his right hand in the heavenly places

"gave him all authority to rule from heaven" or "seated him in the place of honor and authority beside him".

The person who sits "at the right hand" of a king sits at his right side and rules with all the authority of the king.

Ephesians 1:21

far above all rule and authority and power and dominion

"far above all types of supernatural beings". Rulers, authorities, dominions, and powers are different terms for the ranks of supernatural beings, both angelic and demonic.

every name that is named

"every name that man gives" or "every name that God gives"

name

Possible meanings are 1) title or 2) position of authority.

in this age

"at this time"

in the age to come

"in the future"

Ephesians 1:22

subjected all things under Christ's feet

"put all things under Christ's power" or "made all things subject to Christ"

head over all things

"ruler over all things"

Ephesians 1:23

The church is his body

"It is as though the church is his body" or "The church is like a body". Just as with a human body, the head (verse 22) rules all things pertaining to its body, so Christ is the head of the church body.

his body, the fullness of him who fills all in all

Possible meanings are 1) the body is the fullness of Christ. This means Christ fills or gives to the church everything that he has to give or 2) "the fullness" refers back to "him," that is, Christ in 1:22, and "him" in 1:23

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refers to God the Father. This means the full deity of the Father dwells within Christ or 3) the body is the completion of Christ. This means that Christ as the "head" is completed by the church, which is "his body,".

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Chapter 2

[1] And as for you, you were dead in your trespasses and sins, [2] in which you once walked, according to the ways of this world. You were living according to the ruler of the authorities of the air, the spirit that is working in the sons of disobedience. [3] Once we all lived among these people, fulfilling the evil desires of our flesh, and carrying out the desires of the flesh and of the mind. We were by nature children of wrath, like the rest of humanity.

[4] But God is rich in mercy because of his great love with which he loved us. [5] While we were dead in trespasses, he made us alive together in Christ—by grace you have been saved. [6] God raised us up together with Christ, and God made us sit together in the heavenly places in Christ Jesus, [7] so that in the ages to come he might show to us the immeasurably great riches of his grace expressed in his kindness toward us in Christ Jesus.
[8] For by grace you have been saved through faith, and this did not come from you; it is the gift of God, [9] not from works, so that no one may boast. [10] For we are God's workmanship, created in Christ Jesus to do good deeds that God planned long ago for us, so that we would walk in them.

[11] Therefore, remember that once you were Gentiles in the flesh. You are called "uncircumcision" by what is called the "circumcision" in the flesh made by human hands. [12] For at that time you were separated from Christ, foreigners to citizenship in Israel, strangers to the covenants of the promise, having no hope and without God in the world.
[13] But now in Christ Jesus you who once were far away from God have been brought near by the blood of Christ. [14] For he himself is our peace, because he made us both one. By his flesh he broke down the dividing wall of hostility. [15] He set aside the law with its commands and ordinances so that he might create in himself one new man out of two, so making peace. [16] Christ reconciles both peoples into one body to God through the cross, putting to death the hostility.
[17] Jesus came and proclaimed the good news of peace to you who were far away and peace to those who were near. [18] For through Jesus we both have access in one Spirit to the Father.
[19] So then, now you Gentiles are no longer foreigners and strangers. Rather, you are fellow citizens with God's holy people and members of the household of God. [20] You have been built on the foundation of the apostles and prophets, and Christ Jesus himself is the cornerstone. [21] In him the whole building fits together and grows as a holy temple in the Lord. [22] It is in him that you also are being built together as a dwelling place for God in the Spirit.

Ephesians 2

2:1-3

How is a non-Christian dead?

[2:1]

Paul spoke about non-Christians as if they were dead. They are “dead”(νεκρός/g3498) because of their sins. Non-Christians are spoken about as if they are dead because they are separated from God and because they have no hope. Dying is a type of separation. It separates the soul from the body. When a non-Christian dies, his soul is separated from God forever (see: Ephesians 4:18). Non-Christians were also considered to be without hope (2:12), that is, they would not be able to live together with God in heaven. Non-Christians are also considered dead because they inherited sin from their fathers, going all the way back to Adam and sin leads to death (see: Romans 3:23; 5:12; 6:23).

See: Sin; Soul

How do non-Christians live?

[2:2]

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Paul talked about the way that non-Christians generally live. While Paul spoke about non-Christians in general, all non-Christians live in a way that does not honor God. They may dishonor very much or very little.

1. Non-Christians live in the same way that the “world” lives. In Scripture, this is a common metaphor. All sinful people are called the “world.” These people do not live in a way that honors God. This is because the rules of the world oppose all things that honor God (see: John 15:18-19; Colossians 2:8).

2. Non-Christians live in the way Satan wants them to live. In #v2, Satan is described as a ruler of the earth.

3. Paul described three different heavens. In ancient Israel, this was a common Jewish way of describing the universe. There are three heavens: the earth, the universe, and the place where God lives. In 2:2, Paul uses the word “air” as a metaphor for the first heaven, which is the whole earth.

4. Some scholars believe that Satan currently lives in a part of heaven, the place where God lives. This is because these scholars do not think that he has been removed from heaven yet (see: Revelation 12:7-9). In this heaven, he controls some of the angels, who are also called demons.

5. Non-Christians do the things that their “physical body” or “flesh”(σάρξ/g4561) wants to do. In Scripture, the flesh is a metaphor that means that non-Christians sin want to do things that do not honor God (see: Galatians 5:19-21).

6. Non-Christians do the things that their “mind” or “thoughts”(διάνοια/g1271) desires. In Scripture, the mind is a metaphor that means that non-Christians sin by following their sinful thoughts. Yet, they may believe that they are doing a good thing.

7. Non-Christians do not honor God with their actions. They do not need help to do this. This is normal for them.

See: Angel; Demon; World

Why is Satan described as a prince?

[2:2]

God is the ruler over everything. In Scripture, God is the king who rules all kings. Therefore, God is the ruler of the earth. However, Scripture also calls Satan the ruler of the earth. Since God is still ruler over Satan, Satan is called a “prince.” A prince is a person who rules under a king.

See: Satan (The Devil)

How are non-Christians “children of wrath”?

[2:3]

Non-Christians are called children of “wrath” or “God’s anger”(ὀργή/g3709). After becoming a Christian, a person becomes a child of God (see: 1 John 2:29). God created all people, but not all people are his children. Before believing in Jesus, non-Christians are children of the devil (see: 1 John 3:10). God will punish these evil people. God will punish their sin with of his wrath.

2:4-6

Why did God do great things for people who did not honor him?

[2:4]

God did great things for people who did not honor him. This is because God is kind to all people and does not always punish them, even when they deserve to be punished. He does this because he loves everyone, even when they do not honor him.

Fewer scholars think that God only loves non-Christians who will become Christians. They think God hates sinners (see: Psalm 5:5) and this type of kindness is only for those who become Christians.

How does God make Christians alive?

[2:5]

Paul spoke about Christians as if they are alive in a certain way. This is because Paul talked about non-Christians as if they are dead. After believing in Jesus, Christians become "alive." Christians are now able to live in a new way, a way that honors God. They are no longer controlled by their desire to sin, that is, they do not have to do the evil things they want to do.

In 2:6, Paul also used the metaphor of waking up from sleeping. When God makes a Christian "alive," it is as if they have woken up from sleep. This was also a way to describe someone who had risen or come back to life after they died.

See: Colossians 2:13

See: Resurrect (Resurrection); Born Again (New Life, Regeneration)

Why are Christians seated with Jesus in heaven?

[2:6]

Christians are seated with Jesus because believers are "in Jesus." While Christians are not physically with Jesus at this time, heaven is their new "home" (see: Philippians 3:20). This means that they are to act as if they are from heaven, instead of the earth, which Paul said is evil. Some scholars think this refers to a future time when Christians will rule alongside of Jesus (see: 2 Timothy 2:11; Revelation 3:21). Other scholars think that Christians share in the victory over sin and Satan in their life (see: Ephesians 6:10-12; 2 Corinthians 10:3-5).

See: In Christ

2:7

What will God do in the future?

[2:7]

In the end, God's plan is for Christians to honor him. It will display his favor and kindness, which is so great, it cannot be measured. In Scripture, everything serves God's plan, which will one day reach its greatest or highest point. At its greatest point, God's plan will be completed.

2:8-9

Does God give Christians what they deserve?

[2:8]

Paul said that God does not give Christians what they deserve. He gives them better than they deserve. This is because they believed in Jesus. They deserved punishment, but they get to live together with God forever. They cannot do anything to earn this. However, people need to believe in Jesus in order to receive this gift from God.

See: Romans 11:6; 2 Timothy; Titus 3:5

What is the gift of God?

[2:8]

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Some scholars think that God delivering people from the punishment that came as a result of their sin is a gift from God. Other scholars think God's gift is making people believe in Jesus. They believe this because they also think that non-Christians are unable to believe in Jesus, unless God makes them believe in Jesus. 2:10

Why does God save Christians?

[2:10]

Christians are God's "works," that is, God made all people. However, he also remakes all Christians or makes all Christians new when then believe in Jesus. They are now able to honor God in the way that they live. God is the one who does this. The reason that God has done this is so that Christians can do things that honor God.

Christians are not able to be saved by honoring God. Instead, it is because God has saved Christians that they are then able to live in a way that honors God. However, God must first save Christians.

There are specific things that Christians will do in their life that honor God. God knows what these specific things are, even before a Christian does them. Elsewhere, Scripture speaks about these actions as if God did them (see: Philippians 2:13). This is because God helps the Christian to live in a way that honors him.

Advice to translators: In this passage, "save" means to not be punished for their sins. When God saves a Christian, they will live together with God in heaven forever. It does not mean that they are save from some physical danger.

See: 2 Corinthians 5:17; Galatians 6:15

See: Save (Salvation, Saved from Sins); Born Again (New Life, Regeneration); Walk

2:11-12

How were the Gentiles separated from God?

[2:12]

Paul reminded the Gentiles that they used to be separated from God. They were not part of the covenant God made with Abraham. Israel obeyed this covenant by circumcising their male children when they were 8 years old (see: Genesis 17:9-11).

Because they were not part of this, they were not part of the "people of God." The Gentiles were called "uncircumcised." However, this meant more than just "not circumcised." It was a way to insult the Gentiles. The Jews hated the Gentiles because they did not honor God.

Paul talked about the different ways the Gentiles were separated from God. He told them to remember these things about how they used to be separated from God:

1. They did not have anyone to deliver them from difficult circumstances. Perhaps God would not help them.
2. They were not a part of the nation of Israel, God's chosen people.
3. They were not able to inherit the promises God gave to Israel. God called them "strangers" or "foreigners" to God's covenants. This is because they did not get to participate in these covenants or receive the blessings of these covenants.
4. They did not have any hope. Some scholars think they did not have hope that God would help them. Other scholars think that they did not have any hope that their future would be better.
5. They did not know about the God of Israel.
6. They were far away from God. Paul used this metaphor to explain that the Gentiles were not honoring God in anything that they did. Before they could honor God, they first needed to learn about God and learn about God could be honored. Only then could they try to honor God.

See: Covenant; Circumcise (Circumcision); People of God; Inherit (Inheritance, Heir)

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2:13

How have things changed for Gentiles?

[2:13]

After Jesus' death, things between the Gentiles and the God of Israel have changed. Now, God brought the Gentiles, who became Christians, close to him. Paul used this metaphor to explain that the Gentiles could now honor God. Some scholars think that this metaphor was originally used when a Gentile began to obey the Law of Moses. However, Paul used it in a different way because the Jews and Gentiles both became Christians.

See: Isaiah 57:19; Acts 2:39; 22:21

2:14-16

Are Jews and Gentiles equal in the church?

[2:14]

In the Church, Jews and Gentiles were joined together into one group. Because of this, they are considered equal. Before the church began, the Gentiles needed to follow the Jewish religion. They were evil and did not honor God. When Paul wrote, calling someone a Gentile was even considered an insult. Therefore, the Jews believed that they were far better than the Gentiles. In the church, being a Jew is not better than being a Gentile.

See: Church

What was the wall between the Jews and Gentiles?

[2:14]

Paul spoke about the Jews and Gentiles being separated as if it were a wall between them. The Jews and the Gentiles hated each other. This "wall" was a type of barrier between them. Some scholars think that the wall reminded people of the wall that physically separated the Jews and Gentiles in temple. Other scholars think that the wall reminded people of the curtain in the temple that separated the people from God. Still other scholars think that the wall reminded the people that they did not need to obey the Law of Moses.

See: Law of Moses

How did Paul talk about peace in this passage?

[2:15]

Paul uses the word "peace" several times in this passage. Jesus is peace, that is, he brings peace. He brings peace to the Jews and the Gentiles. Before, they hated each other. Jesus made them into one new group. This new group is spoken about as if it were a man because a man cannot be separated into two different people.

2:17-18

To whom did God give peace?

[2:17]

In Israel, it was common to talk about the Jews as if they were close to God. It was also common to talk about the Gentiles as if they were far from God (see: 2:13). God gave made it possible for both Jews and Gentiles to be at peace with him.

In 2:17, God gave peace to those believe in Jesus. In Scripture, non-Christians are described as being at war with God (see: Romans 8:7). By believing in Jesus, they no longer fight against God.

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Can Christians directly approach God?

[2:18]

Both Jews and Gentiles have been given the ability to speak to God without the need for another person who speaks to God for them. In Judaism, a person could not speak to God without a priest. The priest was the only person who could speak to God. The Gentiles needed the Jews, and the Jewish priests, in order to talk to God. After Jesus died, this changed. The curtain in the temple that separated God from man was torn (see: Matthew 27:51). Now, Jesus approaches God for people. No one else is needed for both the Jews and the Gentiles.

See: Priest (Priesthood)

2:19-22

How did Paul describe Christians?

[2:19]

Paul described Christians in different ways in this passage.

1. They are not “strangers” or “outsiders” and “aliens” or “foreigners.” These two words mean almost the same thing. Both of these words use the same metaphor of being a foreigner or outsider. God is not a foreigner to Christians. They now know about God. In addition to this, Christians are visitors or foreigners on the earth (see: Philippians 3:20). When they die, Christians will go to their new home in heaven.

2. They are “fellow citizens” or “citizens of the same nation.” This is the opposite of being strangers and aliens. Paul continued his metaphor and said that all Christians are from the same nation or tribe.

3. They are part of God’s family. This is a common metaphor in Scripture. All Christians are called children of God. In this passage, Paul indicated that the Christians join a group of all those who trust in God. All of these people are united as part of God’s family.

See: Children of God

How does the church resemble a building?

[2:20, 2:21, 2:22]

Paul spoke about the church as if it were building. This building was a temple.

1. The apostles served as the foundation of the building. They are the base upon which everything else is built or are themselves the base. They helped the church to grow.

Some scholars think that Paul walk talking about the apostles and prophets who lived when he lived. These were titles given to certain people. Everything that came after these people built upon the things they had done.

Other scholars think that the prophets could have been the prophets in Israel. They think that Paul wanted to remind people that the church came out of the Jewish religion.

Other scholars think that the church continues to have people who serve God as apostles and prophets. The apostles are people who God sends out to serve him. The prophets are people who God sends out to speak for him. 2. Jesus is the “cornerstone.” When making a building, the cornerstone is the stone that is the most essential part of the building and it is the first stone put in place. This stone guides every other part of the building so that it is the right place. This is what Jesus does for the church. He is also the one who holds the whole building together and helps it to grow. 3. The church is a temple. The church is made of Christians who try to honor God in the way that they live. The temple was a place where God was worshipped. Now, the church is where God is worshipped. He is worshipped when Christians live in a way that honors him (see: Romans 12:1). 4. The church is where the Holy Spirit lives.

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See: Apostle; Prophet; Temple; Gifts of the Holy Spirit; Gifts of the Holy Spirit; Indwelling of the Holy Spirit

Ephesians 2:1

you were dead in your trespasses and sins

This speaks of sinful people being unable to obey God as if they were people who were physically dead.

in your trespasses and sins

"because you had trespassed and sinned"

Ephesians 2:2

in which you once walked

"because you used to live that way". To say that they "walked in" their trespasses and sins is to say that they often trespassed and sinned.

according to the ways of this world

"according to the values of people living in the world" or "following the principles of this present world"

according to the ruler of the authorities of the air

"doing what the ruler of the authorities of the air wants them to do." These words expand upon "according to the age of this world." The "ruler of the authorities of the air" is the devil or Satan.

the spirit that is working in the sons of disobedience

This is another way of speaking of the devil or Satan.

Ephesians 2:3

the desires of the flesh and of the mind

The words "flesh" and "mind" represent the entire person.

flesh

"body"

children of wrath

people with whom God is angry

Ephesians 2:4

God is rich in mercy

"God is abundant in mercy" or "God is very kind to us"

because of his great love with which he loved us

"because he loves us very much"

Ephesians 2:5

by grace you have been saved

"God saved us because of his great kindness toward us"

Ephesians 2:6

God raised us up together with Christ

"God has given us new life because we belong to Christ" or "We can be sure that God will give us life as he has caused Christ to come alive again"

in the heavenly places

"in the supernatural world." The word "heavenly" refers to the place where God is.

in Christ Jesus

"In Christ Jesus" expresses the strongest kind of relationship possible between Christ and those who believe in him.

Ephesians 2:7

in the ages to come

"in the future"

Ephesians 2:8

For by grace you have been saved through faith

"God saved you by grace because of your faith in him". God's kindness to us is the reason he made it possible for us to be saved from judgment if we simply trust in Jesus for forgiveness of our sins.

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this did not

The word "this" refers back to "by grace you have been saved by faith."

Ephesians 2:9

not from works, so that no one may boast

"Salvation does not come from works, so that no one may boast" or "God does not save a person because of what that person does, so no one can boast and say that he earned his salvation"

Ephesians 2:10

we would walk in them

"we would always and continually do those good deeds"

Ephesians 2:11

Gentiles in the flesh

This refers to people who were not born Jewish. Paul reminds these believers that God has now made Gentiles and Jews into one body through Christ and his cross.

uncircumcision

"uncircumcised pagans". Non-Jewish people were not circumcised as babies and thus the Jews considered them people who do not follow any of God's laws.

circumcision

"circumcised people". This was another term for Jewish people because all male infants were circumcised.

what is called the "circumcision" in the flesh made by human hands

"Jews, who are circumcised by humans" or "Jews, who circumcise the physical body"

by what is called

"by what people call" or "by those whom people call"

Ephesians 2:12

separated from Christ

"not knowing Christ" or "not belonging to Christ"

foreigners to citizenship in Israel

"foreigners, not citizens of Israel"

strangers to the covenants of the promise

"not belonging to those with whom God made the covenants of the promise". Paul speaks to the Gentile believers as if they had been foreigners, kept out of the land of God's covenant and promise.

having no hope

"not hoping in God" or "not confidently waiting for eternal life with God". They had no reason to confidently expect anything good to happen. Specifically, they had no hope that God would save them and give them eternal life with him.

Ephesians 2:13

you who once were far away from God have been brought near by the blood of Christ

"you who once did not belong to God now belong to God because of the blood of Christ". Not belonging to God due to sin is spoken of as being far away from God. Belonging to God because of the blood of Christ is spoken of as being brought near to God.

by the blood of Christ

"when Christ died for us"

Ephesians 2:14

he himself is our peace

"he is the one who enables us to live in peace with each other". This emphasizes that Jesus alone is the reason that Jews and Gentiles can worship God as one peaceful community.

he made us both one

"he made the Jews and Gentiles one"

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By his flesh

"By the death of his body on the cross" or "By dying on the cross" or "By his actions as a mortal man"

he broke down the dividing wall of hostility

"he made it possible for Jews and Gentiles not to be hostile to each other anymore". Paul is speaking of Jews and Gentiles being hostile to each other and unable to worship God together as if they were on different sides of a wall. Because Jesus died, Gentiles as well as Jews can now worship God.

Ephesians 2:15

He set aside the law with its commands and ordinances

Jesus's blood satisfied the law of Moses so that both the Jews and Gentiles can live at peace in God.

one new man

a single new people, the people of redeemed humanity.

in himself

It is union with Christ that makes reconciliation possible between Jews and Gentiles.

Ephesians 2:16

Christ reconciles both peoples

"Christ brings the Jews and the Gentiles together in peace"

through the cross

"by means of Christ's death on the cross"

putting to death the hostility

"stopping them from hating one another". By dying on the cross Jesus eliminated the reason for Jews and Gentiles to be hostile toward each other. Neither are now required to live according to the law of Moses.

Ephesians 2:17

proclaimed the good news of peace

"proclaimed the good news that tells that God and people can be at peace with each other" or "proclaimed the good news that is itself the way that people can be at peace with each other". Paul tells the Ephesian believers that present Gentile believers are also now made one with the Jewish apostles and prophets; they are a temple for God in the Spirit.

you who were far away

This refers to the Gentiles or non-Jews.

those who were near

This refers to the Jews.

Ephesians 2:18

For through Jesus we both have access

Here "we both" refers the believing Jews (including Paul) and the believing non-Jews.

in one Spirit

All believers, both Jewish and Gentile, are given the right to enter into the presence of God the Father by the same Holy Spirit.

Ephesians 2:19

foreigners and strangers ... fellow citizens ... and members of the household

Paul is contrasting "foreigners and strangers" with "fellow citizens ... and members." The word "citizens" refers to having political rights, so here "foreigners" probably refers to people living in a country not their own and having no political rights. The word "members" refers to being part of a family.

Ephesians 2:20

You have been built on the foundation

Paul speaks of God's people as if they were a building. Christ is the cornerstone, the apostles are the foundation, and the believers are the structure.

You have been built

"God has built you"

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Ephesians 2:21

the whole building fits together and grows as a holy temple

Paul continues to speak of Christ's family as if it were a building. In the same way a builder fits stones together while building, so Christ is fitting us together.

In him ... in the Lord

"In Christ ... in the Lord Jesus". These words express the strongest kind of relationship possible between Christ and those who believe in him.

Ephesians 2:22

you also are being built together as a dwelling place for God in the Spirit

This describes how believers are being put together to become a place where God will permanently live through the power of the Holy Spirit.

you also are being built together

"God is also building you together"

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Chapter 3

[1] For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles— [2] I assume that you have heard of the stewardship of the grace of God that was given to me for you.

[3] The mystery was made known to me by revelation, as I have written briefly. [4] When you read about this, you will be able to understand my insight into this mystery about Christ. [5] In other generations this mystery was not made known to the sons of men. But now it has been revealed by the Spirit to his holy apostles and prophets.
[6] This hidden truth is that the Gentiles are fellow heirs, and fellow members of the body, and they share the promise in Christ Jesus through the gospel.

[7] For I became a servant of this gospel by the gift of God's grace given to me through the working of his power.
[8] To me—although I am the least of all God's holy people—this grace was given, to preach to the Gentiles the unsearchable riches of Christ [9] and to bring to light for everyone the plan—the mystery hidden for ages in God, who created all things.
[10] This plan was made known through the church so the rulers and authorities in the heavenly places would come to know the many-sided nature of the wisdom of God. [11] This happened according to the eternal plan that he accomplished in Christ Jesus our Lord.
[12] For in Christ we have boldness and access with confidence because of our faith in him. [13] Therefore, I ask you not to be discouraged because of my tribulations for you, which is your glory.

[14] For this reason I bend my knees to the Father, [15] from whom every family in heaven and on earth is named. [16] I pray that he would grant you, according to the riches of his glory, to be strengthened with power through his Spirit, who is in your inner person.
[17] I pray that Christ may live in your hearts through faith and that you may be rooted and founded in his love, [18] in order that you might be able to understand, along with all God's holy people, what is the width, the length, the height, and the depth, [19] and to know the love of Christ, which goes beyond knowledge, so that you may be filled with all the fullness of God.

[20] Now to him who is able to do far beyond all that we ask or think, according to his power that works in us, [21] to him be glory in the church and in Christ Jesus to all generations forever and ever. Amen.

Ephesians 3

3:1-6

Why was Paul in jail?

[3:1]

Paul was in jail because he was a Christian. He did not do anything evil. The Romans believed that their gods brought them favor, made their empire very great, and gave them peace with other nations. When someone rejected their gods, or worshipped another god, he rejected the gods the Romans believe in, who helped their nation. Because of this, they rebelled against the gods and the nation. This caused the Romans to say that Christians were trying to cause problems for their nation. Perhaps this was why Paul was imprisoned.

What is the “mystery of Jesus”?

[3:3]

The “mystery of Jesus” was a certain part of God’s plan. People did not know about this part of God’s plan before Jesus told them about it. After Jesus came to the earth, he talked much about this because God wanted him to tell people more about God’s plans. Before, God hid this “mystery.” Now, Jesus has talked about this mystery and explained it to people.

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Before Jesus came to the earth, people did not believe that the messiah would come to the earth to die for the sins of mankind. However, the Old Testament said that this would happen (see: Isaiah 53). They also did not believe that the Gentiles would be joined together with the Jews. However, Jesus said that this happened. They also did not believe that God would promise certain things to the Gentiles or that God would give them favor. Jesus said that this now happens.

Advice to translators: Translate “mystery” as your local translation does.

See: Galatians 1:11-12; Colossians 1:24-27

See: Messiah (Christ)

How was the “mystery” revealed by God?

[3:5]

God did not tell the prophets who lived during the Old Testament times everything about this “mystery.” Now in the New Testament times, God told the apostles and prophets to tell people more about this mystery. This was always part of God’s plan (see: 3:11).

See: 2:19-22

See: Apostle; Prophet; Gifts of the Holy Spirit

3:7

How did God make Paul someone who would teach others about the gospel?

[3:7]

God made Paul a “minister of” or “someone who would teach others about”(διάκονος/g1249) the gospel. This is how he served God. Paul wanted people to know that it was God’s choice to do this and not his own choice. Paul said that God gave him a gift of favor (see:3:2). Paul also said that God did this by the “working of his power” (see: 1 Corinthians 15:10).

3:8-10

Why did God want Paul to serve him?

[3:8]

Paul told the Christians in Ephesus that God had three reasons why he wanted Paul to serve him.

1. God wanted Paul to “preach” or “proclaim things about God”(εὐαγγελίζω/g2097) to the Gentiles. Part of Paul’s message was to tell the Gentile Christians about the “unfathomable riches” found in Jesus (see: Romans 11:33). Some scholars think that the word “unfathomable” means that Christians cannot know how great God is. Other scholars think that Paul taught about something that came from God and it could not be known without God’s help.

2. God wanted Paul to serve him in order to “shed light” on how God’s previously “hidden purpose”(μυστήριον/g3466) started to happen, that is, God wanted Paul to explain to people what God wanted them to know after the church began. This is also called a “mystery,” which hidden from the beginning of the world, and only God knew it. Perhaps Paul was thinking about the words he said in 1:4.

3. God wanted Paul to serve him by telling people about God’s wisdom. He spoke about God’s wisdom as if it were an object with many different sides, that is, God’s wisdom is complex and cannot be fully understood by man. God wanted the rulers or leaders in the world to know about his wisdom and he wanted Paul to

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tell them about it. God also wanted the “authorities” or “those who rule”(ἐξουσία/g1849) in the “heavenly places”(ἐπουράνιος/g2032) to do this.

See: Wise (Wisdom, Fool); Church; In Christ

Advice to translators: Translate “authorities in heavenly places” as your local translation does. A “being” is a living creature that is not a human being.

Who were the authorities in the heavenly places?

[3:10]

Scholars think that the “authorities or those who rule”(ἐξουσία/g1849) were good and evil beings. These beings did not live in this world, but somewhere in a “heavenly place”(ἐπουράνιος/g2032).

3:11-12

What did Jesus give to Christians?

[3:12]

Christians have many things because of Jesus:

1. Christians have “boldness, confidence, no fear, or no need to hide things from God”(g3954). Christians do not need to fear when they approach God. Christians can speak to God without needing to hide anything from God (John 7:26; 11:14).
2. Christians have “confident access to, confidence in, or trust in”(προσαγωγή/g4318) God (see: Hebrews 4:16; 10:19-22). Christians can go to God without worrying that he will punish them. This is because God said that they can come to him. Christians should trust the things that God says.

3:13

What did Paul want for the Christians in Ephesus?

[3:13]

Paul wanted the Christians in Ephesus not to “lose heart”(ἐγκακέω/g1573), that is, Paul did not want them to struggle because of his “tribulations, trials, or difficult circumstances”(θλῖψις/g2347). He had difficult circumstances for them (see: 3:1; Philippians 2:17). Instead, Paul wanted them to think about all of the things that he just said and all of the great things Jesus gave to them.

Paul also explained to them that he was “honored” to go through these difficult circumstances. This is because he was able to help them.

3:14-15

How did Paul pray?

[3:14]

Paul continues the prayer that he had started in 3:1. He also wanted people to think about what he said in 2:11-22.

Paul said, “I bend my knees to the Father.” Paul wanted to say that God was in control over everything in his life. He also wanted people to know that he was friends with God.

See: Philippians 2:10-11; Isaiah 45:23

Who did Paul pray for?

[3:14, 3;15]

Paul prayer for people all over the world. God created people and God cares for them. Perhaps Paul wanted people to think about how God loves both the Jews and the Gentiles and how God now saves both of them.

See: Save (Salvation, Saved from Sins)

3:16-19

How did Paul ask God for something?

[3:16]

Paul asked God for something because he knew what God is like or how powerful God is. He described God as if God were rich, wealthy, too rich to be counted, perhaps he has much power. Or perhaps he is just very great in many different ways. He is so great, that it cannot be measured or counted

Paul asked God to give power to the Christians in Ephesus. What type of power is this?

[3:16]

Paul wanted God to “strengthen or make strong” the Christians with God’s power. This strength was to be given to the believers through the Holy Spirit. In Scripture, the Holy Spirit is the one who gives Christians power (see: Acts 1:8; 2 Corinthians 2:4; 1 Thessalonians 1:5). Paul wanted Christians to have or use God’s power in the “inner person” (see: Romans 7:22; 2 Corinthians 4:16).

Advice to translators: Each culture will have a way to speak about the inner person. In English, the “heart” is used to describe what happens inside of a person, that is their thoughts.

See: Inner Person

How does God make Christians strong?

[3:16]

Paul speaks about Christians growing and becoming strong as if they were a tree growing deep roots. They are “grounded”(θεμελιόω/g2311) in love, that is, they often love other people and God. They have done this for a long time. This type of love only comes from God.

Some scholars think that Christians are to get better at loving other people and loving God in every possible way. This is what Paul wanted to say when he talked about height, width, and depth. Other scholars think that Paul wanted to say that Christians are to know about God’s power. Still other scholars think that Paul wanted to say that Christians needed to know more and more about how much Jesus loves people.

How are Christians to be filled with God?

[3:19]

Paul often spoke about the Holy Spirit being in Christians, and being “filled” with the Holy Spirit when they obey God. Perhaps here, Paul wanted the Christians to be completely full of the Holy Spirit, that is, completely obedient to God. He wanted the Christians to live in a way that honors God.

See: Filling of the Holy Spirit

3:20-21

How did Paul end his prayer?

[3:20, 3:21]

When Paul said, “Now to Him…,” he is praising God, that is, Paul honored God. He knows that God has done something, he has answered Paul’s prayer. Paul honored God when he said that God is able to or can do more than a Christian could ask him to do. Perhaps Paul said that God can do more than a Christian can even think. While some may think that Christians can think about anything, God can actually do more things than people can even think about. The phrase, “far beyond” means that God can do anything.

Because of this, God deserves to be honored by “everyone” or “all generations”(γενεά/g1074). This was true then, and it is true now, and it will always be true.

Ephesians 3:1

For this reason

"Because God has made you Gentiles members of his household". This refers to chapter 2.

the prisoner of Christ Jesus

"the prisoner for Christ Jesus" or "the prisoner for preaching about Christ Jesus"

Ephesians 3:2

the stewardship of the grace of God that was given to me for you

"the responsibility that God gave me to bring his grace to you"

Ephesians 3:3

The mystery was made known to me by revelation

"I learned about the mystery by revelation" or "God revealed the mystery to me". Paul refers to the church as a "mystery". The role of the church in the plans of God was once not known but God has now revealed it. Part of this mystery involves the Gentiles having equal standing with the Jews in the plans of God.

The mystery

"God's secret plan" or "The hidden truth"

as I have written briefly

Paul refers to another letter he had written to these people.

Ephesians 3:5

In other generations this mystery was not made known to the sons of men

"God did not make this truth known to people in the past"

But now it has been revealed by the Spirit

"But now the Spirit has made it known"

his holy apostles and prophets

"the apostles and prophets whom God set apart to do this work"

Ephesians 3:6

the Gentiles are fellow heirs ... through the gospel

This is the hidden truth Paul began to explain in the previous verse. The Gentiles who receive Christ also receive the same things as the Jewish believers.

fellow members of the body

The church is often referred to as the body of Christ.

through the gospel

Possible meanings are 1) because of the gospel the Gentiles are fellow sharers in the promise or 2) because of the gospel the Gentiles are fellow heirs and members of the body and fellow sharers in the promise.

Ephesians 3:8

unsearchable

unable to be completely known

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riches of Christ

Paul speaks of the truth about Christ and the blessings he brings as if they were material wealth.

Ephesians 3:9

the mystery hidden for ages in God, who created all things

"God, who created all things, kept this plan hidden for long ages in the past"

Ephesians 3:10

This plan was made known through the church

"God made this plan known by means of the church"

rulers and authorities

Paul uses these words together to emphasize that every spiritual being will know God's wisdom.

in the heavenly places

"in the supernatural world." The word "heavenly" refers to the place where God is.

the many-sided nature of the wisdom of God

"the great and complex wisdom of God"

Ephesians 3:11

according to the eternal plan

"in keeping with the eternal plan"

Ephesians 3:12

we have boldness

"we are without fear" or "we have courage"

access with confidence

"access into God's presence with certainty" or "freedom to enter into God's presence with assurance"

Ephesians 3:13

for you, which is your glory

"for you. This is for your benefit" or "for you. You should be proud of this". The Christians in Ephesus should be proud of that Paul is suffering in prison.

Ephesians 3:14

For this reason

"Because God has done all this for you"

I bend my knees to the Father

"I bow down in prayer to the Father" or "I humbly pray to the Father". Bowed knees are a picture of the whole person in an attitude of prayer.

Ephesians 3:15

from whom every family in heaven and on earth is named

"who created and named every family in heaven and on earth"

Ephesians 3:16

I pray that he would grant you, according to the riches of his glory, to be strengthened with power

"I pray that God, because he is so great and powerful, would allow you to become strong with his power."

would grant

"would cause"

in your inner person

"in your heart" or "in your soul"

Ephesians 3:17

I pray that Christ may live in your hearts through faith and that you may be rooted and founded in his love

This is the second item which Paul prays that God will "grant" the Ephesians. The first is that they would "be strengthened" (Ephesians 3:16).

that Christ may live in your hearts through faith

"that Christ may live within you because you trust in him"

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you may be rooted and founded in his love

"that you will be like a firmly rooted tree and a building built on stone because of his love"

Ephesians 3:18

that you might be able to understand

This is the first item which Paul says will be the result of the Christians being rooted and grounded in Christ's love. (Ephesians 3:17)

all God's holy people

"all believers in Christ"

the width, the length, the height, and the depth

"how very wise God is" or "how much Christ loves us"

Ephesians 3:19

to know the love of Christ, which goes beyond knowledge

This is the second item which Paul says will be the result of the Christians being rooted and grounded in Christ's love. (Ephesians 3:17)

that you may be filled with all the fullness of God

This is the third item for which Paul bends his knees and prays (Ephesians 3:14). The first is that they would "be strengthened" (Ephesians 3:16) and the second is that they "can understand" (Ephesians 3:18).

Ephesians 3:20

General Information:

The words "we" and "us" in this book continue to include Paul and all believers.

Now to him who

"Now to God, who". Paul concludes his prayer with a blessing.

to do far beyond all that we ask or think

"to do things that are much greater than all that we ask him for or think about"

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Chapter 4

[1] I, therefore, as the prisoner for the Lord, urge you to walk worthily of the calling by which you were called. [2] I urge you to live with great humility and gentleness and patience, bearing with one another in love. [3] Do your best to keep the unity of the Spirit in the bond of peace.

[4] There is one body and one Spirit, just as also you were called in one hope of your calling. [5] And there is one Lord, one faith, one baptism, [6] and one God and Father of all, who is over all and through all and in all.
[7] To each one of us grace has been given according to the measure of the gift of Christ. [8] It is as scripture says:

"When he ascended on high,
he led the captives into captivity,
and he gave gifts to the people."

[9] What is the meaning of "he ascended," except that he also descended into the lower regions of the earth? [10] He who descended is the same person who also ascended far above all the heavens, that he might fill all things.
[11] Christ gave some to be apostles, some as prophets, some as evangelists, and some as pastors and teachers [12] to equip God's holy people for the work of service, for the building up of the body of Christ, [13] until we all reach the unity of faith and knowledge of the Son of God, so that we become mature and reach the measure of the fullness of Christ.
[14] Christ builds us up so that we should no longer be children who are tossed back and forth by the waves, carried away by every wind of doctrine and by the trickery of people in their deceitful schemes. [15] Instead, speaking the truth in love, we are to grow up in every way into him who is the head, that is, Christ. [16] Christ builds the whole body, and it is joined and held together by every supporting ligament, and when each part works together, that makes the body grow so that it builds itself up in love.

[17] Therefore, I say and insist on this in the Lord, that you must no longer walk as the Gentiles walk, in the futility of their minds. [18] They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardness of their hearts. [19] They have become shameless and have committed themselves to sensuality, and they practice every kind of uncleanness with greed.
[20] But that is not how you learned about Christ. [21] I assume that you have heard about him, and that you were taught in him, as the truth is in Jesus. [22] You were taught to put off what belongs to your former manner of life, to put off the old man. It is the old man that is corrupt because of its deceitful desires.
[23] You were taught to be renewed in the spirit of your minds, [24] and to put on the new man that is created in the image of God—in true righteousness and holiness.

[25] Therefore, get rid of lies, and let each one of you speak truth with his neighbor, because we are members of one another. [26] Be angry and do not sin. Do not let the sun go down on your anger. [27] Do not give an opportunity to the devil.
[28] The one who had been stealing must steal no longer. Instead, he must labor, working at what is good with his hands, so that he may have something to share with those who are in need. [29] Do not let any harmful talk come out of your mouth. Use only words that are good for the edification of those who need it, so that your words give grace to the hearers. [30] And do not grieve the Holy Spirit of God, for it is by him that you were sealed for the day of redemption.
[31] Put away all bitterness, rage, anger, quarreling, and insults, along with every kind of evil. [32] Be kind to each other, tenderhearted, forgiving one another, just as God in Christ forgave you.

Ephesians 4

4:1-3

How does Paul want Christians to live?

[4:1, 4:2, 4:3]

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Paul really wanted all Christians to live in a way that honored God. In Ancient Near East, people expected that a person would live in a way that would bring honor to their leader or someone they followed. Paul wanted to say that when Christians do the right things, they honor God. When a person believes in Jesus, God becomes his leader, so he needs to live the way Paul wrote about. (see: 1:4, 18; Philippians 1:27).

In order to do this, Christians must do these things:

1. They should be humble. A Christian should not think that they are greater than they are. When someone is humble, they are not impressed when other people think that they are great or tell them that they are great. They do not have too much pride.
2. They should be gentle or mild. This does not mean that a Christian is weak. Instead, a Christian controls the way he does something. He does not do things because of some bad feeling. He is not cruel or severe to others.
3. They should be patient. Christians are to wait and expect God to do something because he said he will do it.
4. They should endure. A Christian must keep doing the right things even if bad things are happening to them. They do this because they love other Christians and want to serve them.

Paul wanted Christians to do everything that they could to remain united, joined together, one group in the Spirit. While the Spirit joins all Christians together into one group, Christians need to work to remain friends with other Christians.

See: Ancient Near East; Call (Calling)

4:4-6

How else did Paul speak about Christians being joined together in this passage?

[4:4, 4:5, 4:6]

In these verses, Paul used the word “one” many times. He wanted all Christians to work together to be friends. This is called “unity.”

Paul often wrote about all Christians as if they were part of one “body.” He wrote that all Christians as a group form "one" body, not many bodies. He also used this word to describe how all Christians should have the same purpose and trust in God, even though they are all different as people.

Paul wrote that there is one “spirit” (see: 2:18). This is the Spirit of God, who gathers all Christians into the one body. The Holy Spirit and God the Father work together perfectly. In the same way, Christians are to work together.

Paul said the body of believers have one “hope”(ἐλπίς/g1680) that is, Christians are completely certain that God will do good things He has promised (see: 1:11-12; 1 John 3:2-3; Romans 15:4; Hebrews 10:23; 1 Peter 1:13).

Next, Paul said that Christians are joined together because there is one “Lord” or “master”(κύριος/g2692), Jesus. He is also the ruler over all Christians (see 1:22-23). All Christians serve the same master.

When Paul wrote about one “faith”, he wanted Christians to know that all Christians believe the same thing, Jesus.

Paul also wrote about one baptism. However, Paul did not mean the physical act of water baptism. Paul used the word baptism as a metaphor to mean that in some way God sees the believer as if they had been buried with Christ and also raised to a new life with Jesus. This means that God has given believers an ability to live in a way that pleases God. (see: Romans 6:3-11; Galatians 3:27; Colossians 2:12).

Finally, Paul wrote that there is one God and Father of everyone. Paul used the word "above" to talk about God's great power and the permission he has to rule everything. Paul then said that God works through everyone. Paul wanted his readers to think about how God accomplishes part of His purposes because believers willingly obey

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him (see: 2:10). Paul said that God is in everyone. He meant that the Holy Spirit works in all believers (see: John 14:16-17; 1 John 3:24; 4:13).

See: Baptize (Baptism); Call (Calling); Body of Christ

4:7-10

How does Jesus help all believers to serve God?

[4:7]

Paul wrote that God gives every believer favor or a gift in the amount that Jesus chooses. Jesus gives the gift and he decides how much of the gift each believer will receive (see: Romans 12:3-6). Paul wants his readers to know that God has given each believer a gift so they can perform a serve God in a special way (see: Romans 12:6-8).

What did Paul mean when he wrote about Jesus coming down and going up?

[4:9]

Paul wrote that Jesus "came down" and also "went up." In Scripture, heaven is often described as being "up." When Jesus came from heaven, he went "down" to earth. Then, Jesus went back "up" to heaven. Some scholars think that Paul was speaking about Jesus coming down when he was born. Other scholars think that Paul was speaking about Jesus coming down at Pentecost. At Pentecost, the Spirit of God came "down" upon people and gave them certain gifts (see: Acts 2:1-6).

Paul further wrote that Jesus went "up" so that He might fill all things, that is, when Jesus went up, God gave him permission to rule over the entire world. Therefore, he had the right to give gifts just as he wanted.

See: Pentecost

4:11

What special gifts does Jesus give for His body, all believers?

[4:11]

In this verse, Paul wrote that Jesus gave Christians different gifts to serve him and the church (see: 1 Corinthians 12:4-11, 27-31). Jesus gives these gifts to "build up" other Christians, that is, to serve other Christians and help them to live in a way that honors God.

See: Church; Gifts of the Holy Spirit

4:12-13

Why does God give these particular gifts?

[4:12]

Paul wrote that God calls all Christians to use their gifts people to serve him until all believers become "mature or grown" (τέλειος/g5046). Paul did not want to talk about growing in size. Instead, he wanted to say that Christians grow to become more like Jesus in the way they live.

See: Gifts of the Holy Spirit

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4:14-16

What is the result that Paul wanted readers to think about?

[4:15]

Paul often spoken about people who were not “mature” or “grown”(τέλειος/g5046) as if they were young children. In 4:14, Paul talked about immature believers using the metaphor of a boat. When a boat is being sailed by a person who does not know how to control it, the boat will be moved by the waves and the wind. It will go places that the people in it do not want to go. In the same way, when someone is not mature, they go the wrong places. Perhaps Paul wanted to say that a believer who is not mature can be tricked into accepting the false things that other people teach (see: 5:6-13).

Paul then wrote about how “mature” Christians should act. He wrote about “speaking the truth”(ἀληθεύω/g0226) with love (see: Galatians 4:16). When believers become more mature, they talk and live more like Jesus lived. They help other people to know about the love of Jesus. Like he had written earlier in Ephesians, Paul once again wrote that Christ is the head, meaning where the body is guided from (see: 1:22-23).

Paul then wrote that in Christ the “whole body,” that is, all Christians are “joined”(συναρμολογέω/g4883) and “held together”(συμβιβάζω/g4822) (see: 2:19-22). God brought together all people who believe in Jesus, whether they are Jews or Gentiles (see: 2:13-22). All Christians are joined together because they each serve God and other Christians in a special way.

Advice to translators: Someone who is a “mature” Christian is a Christian who lives in a way that honors God. A Christian who is not mature is “immature.”

See: Gifts of the Holy Spirit

4:17-19

How did Paul describe the way unbelievers act?

[4:17, 4:18, 4:19]

In 4:1-3, Paul wrote that Christians should live in a way that honors God. In these verses, he wrote that Christians must stop living in the way Gentiles lived. Paul wrote about how unbelieving Gentiles behave in several ways.

1. Unbelievers do not know much about God. This means they cannot do things to serve God or do things that will please God (see: Romans 1:21-23).
2. The unbeliever’s hearts are in a spiritual and moral darkness, that is, they do not understand things about God because they cannot see him and they do not understand how to live in a way that honors God. Most scholars think that this darkening of their minds keeps them from being able to know about God.
3. The unbeliever's life is separated from God because of the unbeliever's ignorance. However, they do not just lack information about God. They reject God. Paul spoke about this as if their hearts were becoming hard (see: Romans 1:18-23).
4. Finally, Paul talked about the unbeliever losing all feeling of God and what is right, that is, they choose to make themselves feel good instead of trying to please God. They want to do this. They want to do wrong things and to do evil things.

Advice to translators: Unbelievers are people who do not believe in Jesus, or who reject Jesus.

See: Gentile

4:20-21

How do Christians learn more about Jesus?

[4:20]

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Paul wrote about Christians understanding or learning more about Jesus in a way that is much better than how unbelievers can think or know anything. In the New Testament, only Paul wrote about “learning Jesus” and he only wrote about it here in 4:20. Christians are to know about Jesus in the way you know another person. When a Christian knows Jesus in this way, he wants to live in a way that pleases Jesus.

4:22-24

What did Paul mean when he wrote about the old self and the new self?

[4:22, 4:23, 4:24]

Paul wrote about how believers "learn more about Jesus" using the metaphor of changing clothes. He wrote about the way that Christians used to live as if it were putting off or taking off a piece of clothing called the “old self.” He also wrote about the way Christians are now to live as if they were “putting on”(ἐνδύω/g1746) a new piece of clothing called the “new self.”

Paul also told Christians to be “renewed”(ἀνανεόω/g0365) in the way they think, that is, to think about how they are to live in a new way. Paul wanted them to honor God, not to live how they used to live before they believed in Jesus.

See: Old and New Self

4:25

What change did Paul write that believers should make in how they talk?

[4:25]

Paul wrote that Christians need to change the way they talk to other people. They are to “putting on” the new self and not tell lies or speak falsely in any way. In their old self, Christians used to follow Satan, who is the father of lies (see: John 8:44). However, the Holy Spirit gives Christians the power to follow the Holy Spirit instead of Satan.

See: Old and New Self

4:26-27

What did Paul write to the believers about anger?

[4:26]

Paul quoted from Psalm 4:4 and wrote that in the believer, anger should be not sin. Although a Christian may get angry, he should make sure he does not commit any sin because of that anger.

Paul also wrote that believers must be at peace with other people, even after they are angry with them. Paul wanted to say that when it can hurt a Christian to remain angry with someone.

4:28-30

How are believers taught to speak to one another?

[4:29]

Paul already wrote that Christians should not lie (see: 4:25). Now in these verses, he wrote more strongly that Christians are not to say any “unwholesome” or “corrupt”(σαπρός/g4550) words or ideas.

Christians should speak in a way that “builds up” other people. When a believer speaks like this, they bless or give a great gift to the people who hear them.

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Advice to translators: Some cultures use the metaphor of a wall to talk about the way people speak to one another. The things people say can “build up” a person. They can also “tear down” a person.

How do Christians grieve the Holy Spirit?

[4:30]

Paul wrote that believers must not “grieve”(λυπέω/g3076) the Holy Spirit of God. One way they do this is to speak in a way that was wrong or evil (see: Isaiah 63:10; Acts 5:1-10).

4:31-32

What changes did Paul write that a believer needs in his life?

[4:31, 4:32]

Paul concludes the things that Paul was talking about. Paul wanted Christians to change the way they live. God gave the Holy Spirit to Christians to help them to do this.

Some changes are things the believer needs to put away. That is, a person must let the Holy Spirit remove these things from them. Paul started with the inner attitudes of the believer and ended with his outward actions. The bad things that need to be removed are:

1. “Bitterness”(πικρία/g4088)- This means any attitude of resentment (see: Hebrews 12:14-15).
2. “Anger” (ὀργή/g3709) and “fierce-anger”(θυμός/g2372)- Some scholars think that these two words mean two different things. They think fierce-anger as a sudden, violent action, but anger is inside a person, they think in a certain way. Other scholars think that the two words mean the same thing, one type of anger causes the other type of anger.
3. All “shouting”(κραυγή/g2906) and “abusive speech”(βλασφημία/g0988). Shouting is when a person talks in a way that is very loud. Abusive speech is an evil way of speaking. It includes insults, gossip, lying, and cursing.
4. “Hatred”(κακία/g2549). This is all types of evil actions that toward other people. Some scholars think that all of the things that Paul talked about are all ways a person can show that they hate other people.

However, Paul also talked about how a Christian can live in a way that honors God and be at peace with one another.

1. With “kindness”(χρηστός/g5543)- Kindness means being genuine, pleasant and nice to other people. This is one of the “fruit of the Spirit” (see: Galatians 5:22). Paul also wrote about the kindness God showed to believers (see: 2:7).
2. “Tender-hearted” or “compassionate”(εὔσπλαγχνος/g2155)- Christians to care for other people in both how they think and in the things that they do (see: Colossians 3:12). Jesus did this for Christians (see: Matthew 9:36).
3. “Forgiveness”(χαρίζομαι/g5483). Christians should forgive one another because God forgave them (see: 1:7-12; 2:4-10).

See: Indwelling of the Holy Spirit

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Ephesians 4:1

as the prisoner for the Lord

"as someone who is in prison because of his choice to serve the Lord"

walk worthily of the calling

Walking is a common way to express the idea of living one's life.

Ephesians 4:2

to live with great humility and gentleness and patience

"to always be very humble, gentle, and patient"

Ephesians 4:3

to keep the unity of the Spirit in the bond of peace

"to live peacefully with one another and remain united, as the Spirit made possible". Here Paul speaks of "peace" as if it were a bond that ties people together. Paul considers it very important that the church is united and this is a major chapter theme.

Ephesians 4:4

one body

The church is often referred to as the body of Christ.

one Spirit

"one Holy Spirit"

you were called in one hope of your calling

"God invited you to one hope when he invited you" or "God chose you to hope for one thing when he chose you"

one hope

"one thing to confidently wait for"

Ephesians 4:6

Father of all ... over all ... through all ... and in all

The word "all" means "everything."

Ephesians 4:7

To each one of us grace has been given

"God gave a spiritual gift to each believer" or "a spiritual gift has been given". Spiritual gifts are specific supernatural abilities that the Holy Spirit gives to Christians when they come to believe in Jesus. These spiritual gifts were foundational to developing the church. This is only some of the spiritual gifts.

according to the measure of the gift of Christ

"according to the amount that Christ has given us"

Ephesians 4:8

When he ascended on high

"When he went up to the very high place" (Psalm 68:18)

Ephesians 4:9

he ascended

"he went up"

he also descended

"he also came down"

into the lower regions of the earth

"into the lowest place on earth" or "into the lower regions, the earth"

Ephesians 4:10

that he might fill all things

"so that he might satisfy everywhere in his power"

Ephesians 4:12

to equip God's holy people

"to prepare the people he has set apart" or "to provide the believers with what they need"

for the work of service

"so they can serve others"

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for the building up of the body of Christ

"improvement" or "strengthening". Paul is speaking of people who grow spiritually as if they were doing exercises to increase the strength of their physical bodies.

body of Christ

The "body of Christ" refers to all of the individual members of Christ's Church.

Ephesians 4:13

reach the unity of faith

"become united together in faith"

Son of God

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

become mature

"become mature believers"

mature

"fully developed" or "grown up"

Ephesians 4:14

be children

"be like children"

tossed back and forth ... carried away by every wind of doctrine

This speaks of a believer who has not become mature and follows wrong teaching as if that believer were a boat that the wind is blowing in different directions on the water.

by the trickery of people in their deceitful schemes

"by crafty people who trick believers with clever lies"

Ephesians 4:15

into him who is the head

Paul uses the human body to describe how Christ causes believers to work together in harmony as the head of a body causes the body parts to work together to grow healthy.

Ephesians 4:16

by every supporting ligament

A "ligament" is a strong band that connects bones or holds organs in place in the body.

Ephesians 4:17

Therefore, I say and insist on this in the Lord

"Because what I have just said, I will say something more to strongly encourage you because we all belong to the Lord"

that you must no longer walk as the Gentiles walk, in the futility of their minds

"stop living the way the Gentiles live, with their worthless thoughts"

Ephesians 4:18

They are darkened in their understanding, alienated from the life of God

"They do not understand what is true, and they do not have the life that God gives to people"

because of the ignorance that is in them

"because they refuse to learn what is true"

because of the hardness of their hearts

"because they are stubborn" or "because they refuse to listen to God"

Ephesians 4:19

have committed themselves to sensuality

"only want to satisfy their physical desires"

they practice every kind of uncleanness with greed

"they are continually practicing every kind of sinful act"

Ephesians 4:20

But that is not how you learned about Christ

"But what you learned about Christ was not like that"

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Ephesians 4:21

I assume that you have heard ... and that you were taught

Paul knows that the Ephesians have heard and been taught.

you were taught in him

"Jesus's people have taught you" or "someone has taught you because you are Jesus's people".

as the truth is in Jesus

"as everything about Jesus is true"

Ephesians 4:22

to put off what belongs to your former manner of life

"to stop living according to your former manner of life"

to put off the old man

"to stop living as your former self did". The term "old man" probably refers to the sinful nature with which a person is born. The "new man" is the new nature or new life that God gives a person when they come to believe in Christ.

that is corrupt because of its deceitful desires

Paul speaks of the sinful human nature as if it were a dead body falling apart in its grave.

Ephesians 4:23

to be renewed in the spirit of your minds

"to allow God to change your attitudes and thoughts"

Ephesians 4:24

in true righteousness and holiness

"truly righteous and holy"

Ephesians 4:25

get rid of lies

"stop telling lies"

we are members of one another

"we are members of God's family"

Ephesians 4:26

Be angry and do not sin

"You may get angry, but do not sin" or "If you become angry, do not sin"

Do not let the sun go down on your anger

"Do not let the sun set while you are still angry with someone"

Ephesians 4:27

Do not give an opportunity to the devil

"Do not give the devil an opportunity to lead you into sin"

Ephesians 4:29

harmful talk

This refers to any speech that is cruel or rude.

for the edification of those

"for encouraging those" or "for strengthening those"

give grace to the hearers

"help those who hear you"

Ephesians 4:30

do not grieve

"do not distress" or "do not upset"

for it is by him that you were sealed for the day of redemption

"for he is the seal that assures you that God will redeem you on the day of redemption" or "for he is the one who assures you that God will redeem you on the day when God will free his people from sin"

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Ephesians 4:31

Put away all bitterness, rage, anger

"You must not allow these things to be part of your life: bitterness, rage, anger"

rage

intense anger

Ephesians 4:32

Be kind

"Instead, be kind"

tenderhearted

"gentle and compassionate towards others"

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Chapter 5

[1] Therefore, be imitators of God, as beloved children. [2] And walk in love, as also Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

[3] But sexual immorality or any kind of uncleanness or of greed must not even be named among you, for these are improper for God's holy people. [4] Let there be no filthiness, no foolish talk, and no crude jokes—all of which are improper. Instead, there should be thanksgiving.
[5] For you know and are certain that no sexually immoral, impure, or greedy person—that is, an idolater—has any inheritance in the kingdom of Christ and God. [6] Let no one deceive you with empty words, for because of these things the wrath of God is coming upon the sons of disobedience. [7] Therefore, do not join in with them.
[8] For you were once darkness, but now you are light in the Lord. Walk as children of light [9] (for the fruit of the light consists in all goodness, righteousness, and truth), [10] and test and approve what is pleasing to the Lord. [11] Do not associate with the unfruitful works of darkness, but rather expose them. [12] For it is disgraceful even to mention the things they do in secret.
[13] But when anything is exposed by the light, it becomes visible. [14] For anything that becomes visible is light. Therefore it says,

"Awake, you sleeper,
and arise from the dead,
and Christ will shine on you."

[15] Look carefully how you walk—not as unwise but as wise. [16] Redeem the time because the days are evil. [17] Therefore, do not be foolish, but understand what the will of the Lord is.
[18] And do not get drunk with wine, for that leads to reckless behavior. Instead, be filled with the Holy Spirit, [19] speaking to each other in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, [20] always giving thanks for everything, in the name of our Lord Jesus Christ to God the Father, [21] being subject to one another in reverence for Christ.

[22] Wives, submit to your husbands, as to the Lord. [23] For the husband is the head of the wife as Christ also is the head of the church, himself the Savior of the body. [24] But as the church is subject to Christ, so also wives to their husbands in everything.
[25] Husbands, love your wives, as Christ loved the church and gave himself up for her [26] so that he might sanctify her, having cleansed her by the washing of water with the word, [27] so that he might present the church to himself as glorious, without stain or wrinkle or any such thing, but holy and blameless.
[28] In the same way husbands ought to love their own wives as their own bodies. He who loves his own wife loves himself. [29] For no one ever hated his own flesh, but nourishes and treats it with care, just as Christ nourishes and treats the church with care, [30] because we are members of his body.
[31] "For this reason a man will leave his father and mother and will be joined to his wife, and the two will become one flesh." [32] This hidden truth is great—but I am speaking about Christ and the church. [33] Nevertheless, each of you also must love his own wife as himself, and the wife must respect her husband.

Ephesians 5

5:1-2

Why did Paul tell Christians to imitate God?

[5:1]

Paul wanted Christians to live in a way that honors God (see: 4:17-32). Paul told the Christians that they needed to imitate God. That is, they need to do the things that God does, closely follow God, or do the things that God wants them to do in Scripture. When they do this, they teach other people about what God is like. Also, Paul explained that learning to imitate God is something Christians must always do. Christians must never stop learning to live in the way God wants them to live.

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How did Paul tell Christians to imitate God?

[5:1, 5:2]

Christians imitate God by loving all people. Paul used a Greek word for a certain type of love. When someone loves in this way, they want to do good for the people they love without wanting anything from them. This is how Christians should love one another. Jesus loves all people with this type of love, and he showed it by dying for all people. Christians are to love all people in the same way Jesus loves all people.

See: Atone (Atonement)

Why did Paul tell Christians to love all people?

[5:2]

Paul told Christians to love all people. This is because:

1. Christians must love all people because God made them his children (see: 1:5; 2:19; Matthew 5:44-48; Luke 6:35-36).

2. Christians must love all people because Jesus loves them. Jesus loved other people by serving them and even dying for them. In the same way this made God happy, it will also make God happy when Christians love in the same way Jesus did. (see: 2 Corinthians 5:21; Galatians 3:13; Romans 3:21-26).

See: Adopt (Adoption)

What is fragrant aroma?

[5:2]

See: Fragrant Offering (Aroma)

What warnings did Paul write to Christians?

[5:3, 5:4]

Paul wrote many warnings to Christians. He wrote about the things Christians are not to do or say (see: Colossians 3:5-8; Galatians 5:19-21).

1. Paul said Christians are not to have sex for money, have sex with people of the same gender, have sex with anyone other than their spouse, or have sex with someone in their family (see: 1 Corinthians 5:1; 6:9, 16; Matthew 5:28).

2. Paul also told Christians that “impurity”(ἀκαθαρσία/g0167) of any kind is not to be found in them. That is, they are never to do things that dishonor God. Instead, God wants all Christians to honor him by their actions (see: 1 Thessalonians 4:7-8). He wants Christians to be holy because he is holy (see: 1 Peter 1:16). They are not even to talk about impure things.

3. Paul said that Christians must not talk using “obscenity”(αἰσχρότης/g0151), foolish talking”, or “harmful ridicule”(εὐτραπελία/g2160). Some scholars think this means making jokes about sex in ways that dishonor God or joking about doing anything that dishonors God. Other scholars think that Paul did not want Christians to talk in any way that does not help another person. That is, speech that insults or mocks another person does not honor God. Instead, Paul wrote that Christians need to live a life that gives ‘thanks”(εὐχαριστία/g2169) in the way they talk and what they do. That is, they are thankful to God and live in a way that shows God they are thankful. Paul also wrote about the difference between gratitude and doing what does not honor God in the Book of Romans (see: Romans 1:21).

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5:5

What did Paul say happened to those who did not listen to his warnings in 5:3-4?

[5:5]

Paul told Christians that those who did not follow his warnings can not have an “inheritance” in the kingdom of God. He said there were three types of people who can not have a place in God’s kingdom:

1. The sexually immoral person. That is, a person who has sex with someone whom they are not married to.
2. The impure person. That is, a person who does things that do not honor God.
3. The covetous person. That is, a person who wants things that are not theirs.

Paul wrote that a person who does any of these things worships an idol. That is, they were really worshipping something or someone other than God. Paul wanted his readers to know that people who live their lives in this way cannot have any inheritance in God’s kingdom.

Paul wrote “for you can be sure of this” to make Christians give special attention to what happened to those who did not follow his warnings in 5:3-4. Some scholars think Paul wrote these words because he wanted them to remember what he already told them while he was with them. Other scholars think Paul really was giving a command to these Christians. Paul wanted them to obey what he wrote.

See: Idolatry (Idol); Inherit (Inheritance, Heir); Sexual Immorality; Kingdom of God

5:6-7

Who are “sons of disobedience”?

[5:6]

The “sons of disobedience” are people who disobey God.

What did Paul say about God’s anger on those who did not obey Paul’s warnings?

[5:6]

Paul wrote that God must punish the “sons of disobedience.” That is, people who live in ways that do not honor God. Paul told Christians that God becomes very angry when people do the things Paul wrote about in 5:3-5. Because of his anger for people not honoring him, God will punish these “sons of disobedience.” Some scholars think that God will punish sin in the future. Other scholars think that God is punishing it now and in the future (see: Romans 1:18-32; 2:5-6).

Also, Paul told Christians not to let “empty words” from the sons of disobedience make them sin. People who speak “empty words” are those who make excuses for the bad things they do, and they say that God will not punish them for those things. Paul told Christians that listening to empty words

Paul ended his warning by telling Christians not to do the things that the sons of disobedience do. That is, Christians are not to do things that do not honor God.

What is the command Paul gave believers?

[5:7]

Paul commanded Christians not to allow anyone to deceive them with “empty words.” That is, Paul wanted to write about a person who makes excuses for doing evil things. This person speaks empty words because they are not true and are against what God wants.

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Paul warned Christians that God becomes very angry when people do what Paul wrote about in 5:3-5. Paul called people who persistently behave in these ways the “sons of disobedience.” Some scholars believe that God will show his strong anger sometime in the future. Other scholars believe that God is showing his strong anger now, and will also show it in the future (see: Romans 1:18-32; 2:5-6).

Paul concluded his warning by stating that Christians must not join with the sons of disobedience. This means that Christians must not behave like or associate with people who behave like this.

5:8-14

What did Paul say about the things people thought and did?

[5:8, 5:9, 5:10, 5:11]

Paul used the metaphor of darkness to talk about the things that those who do not believe in Jesus do. In 5:3-6, Paul talked about things a person of darkness does. Now in 5:11-12, Paul wrote that a person of “darkness” does things that do not honor God. Also, because they do not want others to see them doing these things, they only do these things when they are alone.

Paul then talks about Christians as “light in the Lord” and “children of light.” Paul told Christians to think about things and to do things that show others God's light. That is, Christians follow God's commands to show others God’s light. When Christians follow God’s commands, the light of God is shown in their lives in three ways:

1. “Goodness”(ἀγαθωσύνη/g0019)- This means that a believer in Jesus does only what is good, honors God, and they give to others. This is the opposite of non-Christians. That is, people who are sexually immoral, impure, or greedy in other ways are in darkness (see: 5:3).
2. Living in the right way- This means that Christians do the things God wants. This is the opposite of people who do impure or covetous things (see: 5:3 and 5:5).
3. Truth- This means that a believer in Jesus only says what is true, and they do everything God says. Christians are to speak and act in the way God wants them to live. This is the opposite of people who lie and do not do what God wants (5:6).

Paul also said that the believer in Jesus is a person who “find out” the things that the Lord wants. That is, Christians carefully think about the things they do and the things they think about to know if it is what God wants from them. Paul writes about proving in other letters as well (see: Romans 12:1-2; Philippians 1:9-11).

Paul wrote that Christians must not do the things that those who are in darkness do. That is, they must not do things that do not honor God. Also, Paul said that they must “expose” the things that those in darkness do, that is, they make them known. Some scholars think that Christians expose these things by always following God's commands. These scholars think Paul was saying that when non-Christians see the things Christians do and do not do, they see that the things they are doing themselves are wrong. Other scholars think that what Christians say or do not say also exposes the things that those in darkness do. These scholars also think that Paul wanted to talk about Christians who have gone back to doing the things that dishonor God.

See: Metaphor; Sexual Immorality; Light and Darkness (Metaphor)

How does Paul speak about sleeping and death?

[5:14]

In 5:14, some scholars think that Paul used the metaphors of sleep and death to talk about those who did not believe in Jesus. He wanted to say that those who did not believe in Jesus needed to “wake up” from the dead. That is, those who did not believe in Jesus needed to know that the way they thought and the things they did were wrong. They needed to believe in Jesus, change the way they thought, and change the things they did.

Other scholars think Paul used the metaphors of sleep and death to talk about Christians. That is, Christians who do things that do not honor God need to wake up and stop sinning, because sin makes them like dead people (see: 1 Thessalonians 5:4-6).

See: Metaphor; Sleep (Metaphor)

5:15-20

What did Paul tell Christians about wisdom and the Holy Spirit?

[5:15, 5:18]

In 5:15-20, Paul wrote that Christians must do things that are wise. When Christians learn, know, and do the things God wants them to do, they are wise. Paul wanted Christians to not do what was unwise. He already wrote about God giving wisdom to Christians (see 1:7-10, 1:17). Then, he wrote that Christians needed to use the wisdom God gave them to understand what God wanted them to do (see: 5:17).

One way a Christian uses wisdom is by "making the most" of his time. Paul wanted Christians to know that their lives are not long. If they are wise, they will do what honors God while they are alive. Wise Christians will not do deeds of darkness. That is, they will not do things that do not honor God. Paul wrote that the "days are evil" (see: 5:16) That is, the world is filled with evil people. Christians are to be wise and not do the same things that those who are not Christians do.

Paul told Christians not to get drunk because this will make them do things that are unwise. Instead, Christians must always be filled with the Holy Spirit. This will help them to do what honors God. People will be able to know when a person is filled with the Holy Spirit because of the way they talk and the way they worship God. This person will give thanks to God for everything in their life, even the bad things. The person filled with the Holy Spirit knows that all things in life work together for his good (see: Romans 8:28).

Next, Paul wrote commands in 5:19-6:9 for the person filled by the Holy Spirit to follow.

See: Filling of the Holy Spirit

5:21

What did Paul say to Christians about submission?

[5:21]

Paul wrote that Christians need to "submit"(ὑποτάσσω/g5293) to one another. That is, Christians are to willingly obey one another. Also, Paul wanted Christians to know that they all need to obey, worship, and respect Jesus. So, Christians are willing to obey each other because they want to do the things that Jesus told them to do.

See: Submit (Submission) 5:22-24

What did Paul write to wives?

[5:22, 5:23, 5:24]

Paul told wives to "submit"(ὑποτάσσω/g5293) to their own husbands like they submit to Jesus. That is, the wife first submits to Jesus, whom God has made the leader over all believers. This does not mean that a wife is her husband's property (see: Galatians 3:27-28). Instead, God has also designed marriage so that the husband is the leader over his family in the same way that Jesus is the leader over all Christians. Whatever God leads the husband to do, the husband leads his family to do the same. But Jesus is the leader over the husband. In this way, the family is like the church. Because the wife sees the order of God's design for the family, she wants to submit to it.

5:25-33

What did Paul write to husbands?

[5:25]

Paul commanded that husbands need to love their wives. He used a certain Greek word for “love.” This means a husband says and does what will honor his wife. Paul used the metaphor of Jesus living and dying for sinners to talk about the love a husband is to have for his wife (see: 5:2; John 10:11-17; 15:12-13). Jesus willingly sacrificed himself for all Christians because he loves them. In the same way, the husband must be willing to sacrifice the things he wants or needs, even his life, for his wife's good.

In 5:28, the word “should” or “ought”(ὀφείλω/g3784) means the husband has a duty to his wife. So, the husband must have unconditional love for his wife. That is, a husband is to love his wife even if she does not submit to him or does what is not good to him. Because of this love, the husband “nourishes”(ἐκτρέφω/g1625) and “cherishes”(θάλπω/g2282) his wife like Jesus nourishes and cherishes all Christians. Paul wrote these words because he wanted husbands to know that they are to care for their wives like God takes care of his children.

Paul’s final instructions for marriage are found in 5:33. He again commanded husbands to love their wives as much as they love themselves. And in 5:33, he told wives to “respect”(φοβέωg5399) her husband in the same way she does for Jesus.

Some scholars think Paul’s instructions came directly from 5:31-32. That is, Jesus has made Christians a part of his body in the same way that a husband and wife become one person when they marry. A husband is to love his wife in the same way that he loves himself because she is now a part of his own body in the same way Christians are a part of the body of Jesus. And, in the same way that all Christians are to honor Jesus, the head of their Christian body, the wife is to honor her husband, the head of their joined body.

See: Marriage; Body of Christ; Children of God

Why did Jesus sacrifice himself?

[5:25, 5:26, 5:27]

Paul wrote that Jesus sacrificed himself to “sanctify” all believers in Jesus. That is, Jesus’ sacrifice makes Christians acceptable to God and sets them apart for God (see: 5:8-9; Colossians 1:13; Hebrews 10:10).

Also, Jesus cleansed all believers. That is, he made Christians acceptable to God. Jesus served the punishment for their sin. Paul did not say that Christians would not sin anymore during their lives. But because Jesus died, God can see Christians as if they were never sinners.

Paul said that Jesus cleanses and sanctifies all Christians by washing them with the water of the word. That is, when people hear the gospel and believe in it, they are cleansed and set apart for God.

Finally, Paul wrote that Jesus did these things so that all Christians will be with God. Jesus will take them for a great and beautiful gift at the end of the world. God wanted to do this for those who trust in him, even before the beginning of the world (see: 1:4).

See: Gospel; Clean and Unclean; Atone (Atonement)

What did Paul say about marriage in 5:31-32?

[5:31, 5:32]

In 5:31-32, Paul said that God created marriage to be like the love Jesus has for all believers. He also said that in the same way Jesus is joined to all believers, a man and woman join together in marriage.

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When Paul wrote instructions to husbands about marriage he quoted from an Old Testament passage (see: Genesis 2:24). When God created people, God made the first woman from one of Adam's ribs. Then Adam said, "this one is bone of my bones, and flesh of my flesh" (see: Genesis 2:23). He said this because the woman came from a part of his body. Also, he said this because he and the woman are to live their lives together like they are one person instead of two people. The husband and wife will leave their parents homes, and they will become united in a new family.

Paul called this a "mystery." In the Bible, a mystery is something that people did not understand. But, when Jesus came to earth, people began to understand. So, in 5:31-32, Paul wanted Christians to know that marriage should be like the way Jesus loves those who believe in him and how Christians are to love each other.

See: Mystery

Ephesians 5:1

Therefore be imitators of God

"Therefore you should do what God does,"

as beloved children

"because you are his children and he loves you dearly"

Ephesians 5:2

walk in love

"live a life of love"

a fragrant offering and sacrifice to God

"like a sweet-smelling offering and sacrifice to God"

Ephesians 5:3

But sexual immorality or any kind ... must not even be named among you

"Do not do anything that would let anyone think that you are are guilty of sexual immorality or any sinful act or greed"

Ephesians 5:4

Instead there should be thanksgiving

"Instead you should thank God"

Ephesians 5:6

empty words

words that have no truth to them

Ephesians 5:8

For you were once darkness

Just as one cannot see in the dark, so people who love to sin lack spiritual understanding.

but now you are light in the Lord

Just as one can see in the light, so people whom God has saved understand how to please God.

Walk as children of light

"Live as people who understand what the Lord wants them to do"

Ephesians 5:9

the fruit of the light consists in all goodness, righteousness, and truth

"the result of living in the light is good work, right living, and truthful behavior"

Ephesians 5:11

Do not associate with the unfruitful works of darkness

"Do not do useless, sinful things with unbelievers". In this chapter Paul teaches how God's people should live. He uses the image of darkness to represent sin and the image of light to represent righteousness.

unfruitful works

actions that do nothing good, useful, or profitable. Paul is comparing evil actions to an unhealthy tree that produces nothing good.

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expose them

"bring them out into the light" or "show and tell people how wrong these actions are"

Ephesians 5:13

when anything is exposed by the light

"when the light shines on something"

Ephesians 5:14

anything that becomes visible is light

"people can clearly see everything that comes into the light." The Bible often speaks of God's truth as if it were light that could reveal the character of something.

Awake, you sleeper, and arise from the dead

Possible meanings are 1) Paul is addressing unbelievers who need to wake up from being dead spiritually just as a person who has died must come alive again in order to respond, or 2) Paul is addressing the Ephesian believers and using death as a metaphor for their spiritual weakness. (Isaiah 26:19, 51:17 and 52:1)

the dead

This expression describes all dead people together in the underworld. To arise from among them speaks of becoming alive again.

you sleeper ... shine on you

These instances of "you" refer to the "sleeper" and are singular.

Christ will shine on you

Christ will enable an unbeliever to understand how evil his deeds are and how Christ will forgive him and give him new life, just as light shows what is being hid by darkness.

Ephesians 5:15

Look carefully how you walk—not as unwise but as wise

"Therefore you must be careful to live as a wise person rather than a foolish person"

Ephesians 5:16

Redeem the time

"Use time wisely" or "Put time to its best use"

because the days are evil

"because the people around you are doing all kinds of evil things"

Ephesians 5:18

And do not get drunk with wine

"You should not get drunk from drinking wine"

Instead, be filled with the Holy Spirit

"Instead, you should be controlled with the Holy Spirit"

Ephesians 5:19

psalms and hymns and spiritual songs

Possible meanings are 1) "all sorts of songs to praise God" or 2) Paul is listing specific forms of music.

psalms

These are probably songs from the Old Testament book of Psalms that Christians sang.

hymns

These are songs of praise and worship that may have been written specifically for Christians to sing.

spiritual songs

Possible meaning is that these are songs that the Holy Spirit inspires a person to sing right at that moment.

with all your heart

"enthusiastically"

Ephesians 5:20

in the name of our Lord Jesus Christ

"as people who belong to our Lord Jesus Christ"

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Ephesians 5:23

the head of the wife ... the head of the church

The word "head" represents the leader. Scholars are divided over how to understand this passage in its historical and cultural context. Some scholars believe men and women are perfectly equal in all things. Other scholars believe God created men and women to serve in distinctly different roles in marriage and the church. Translators should be careful not to let how they understand this issue affect how they translate this passage.

Ephesians 5:24

Christ, so also wives to their husbands

"Christ. In the same way, wives also must be subject to their husbands"

Ephesians 5:25

love your wives

"unselfishly serve your wives"

gave himself up

"allowed people to kill him"

for her

"for us"

Ephesians 5:26

sanctify her ... cleansed her

"sanctified us ... cleansed us"

having cleansed her by the washing of water with the word

Possible meanings are 1) Paul is referring to God making Christ's people clean by God's word and through water baptism in Christ or 2) Paul speaks of God making us spiritually clean from our sins by the message as if God were making our bodies clean by washing them with water.

Ephesians 5:27

without stain or wrinkle

Paul speaks of the church as though it were a garment that is clean and in good condition and to emphasize the church's purity.

holy and blameless

The word "blameless" means basically the same thing as "holy."

Ephesians 5:28

as their own bodies

"as husbands love their own bodies"

Ephesians 5:29

his own flesh

"his own body"

but nourishes

"but feeds"

Ephesians 5:30

we are members of his body

Here Paul speaks of the close union of believers with Christ as if they were part of his own body, for which he would naturally care.

Ephesians 5:31

For this reason

The words "his" and "himself" refer to a male believer who marries. (Genesis 2:24)

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Chapter 6

[1] Children, obey your parents in the Lord, for this is proper. [2] "Honor your father and mother" (which is the first commandment with promise), [3] "so that it may be well with you and you may live long on the earth."

[4] Fathers, do not provoke your children to anger. Instead, raise them in the discipline and instruction of the Lord.

[5] Slaves, be obedient to your masters according to the flesh with deep respect and trembling, in the honesty of your heart. Be obedient to them as you would be obedient to Christ. [6] Be obedient not only when your masters are watching, in order to please them. Instead, be obedient as slaves of Christ, who do the will of God from your heart. [7] Serve with all your heart, as though you were serving the Lord and not people, [8] because we know that for whatever good deed each person does, he will receive a reward from the Lord, whether he is slave or free.

[9] Masters, treat your slaves in the same way. Do not threaten them. You know that he who is both their Master and yours is in heaven, and there is no partiality with him.

[10] Finally, be strong in the Lord and in the strength of his might. [11] Put on the whole armor of God, so that you may be able to stand against the scheming plans of the devil.
[12] For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers over this present darkness, against the spiritual forces of evil in the heavenly places. [13] Therefore put on the whole armor of God, so that you may be able to stand in the evil day, and after you have done everything, to stand firm.
[14] Stand firm then, with the belt of truth buckled around your waist, and having put on the breastplate of righteousness, [15] and with your feet fitted with the readiness that comes from the gospel of peace. [16] In all circumstances take up the shield of faith, by which you will be able to put out all the flaming arrows of the evil one.
[17] And take the helmet of salvation and the sword of the Spirit, which is the word of God. [18] With every prayer and request, pray at all times in the Spirit. To this end, always be watching with all perseverance as you offer prayers for all God's holy people.
[19] And pray for me, that a message might be given to me when I open my mouth. Pray that I might make known with boldness the hidden truth about the gospel. [20] It is for the gospel that I am an ambassador who is kept in chains, so that I may declare it boldly, as I ought to speak.

[21] Tychicus, the beloved brother and faithful servant in the Lord, will make everything known to you, so that you may know how I am doing. [22] I have sent him to you for this very purpose, so that you may know how we are, and so that he may encourage your hearts.

[23] Peace be to the brothers, and love with faith from God the Father and the Lord Jesus Christ. [24] Grace be to all those who love our Lord Jesus Christ with an incorruptible love.

Ephesians 6

6:1-4

What did Paul tell children?

[6:1, 6:2, 6:3]

Paul told children that they must “obey”(ὑπακούω/g5219) their parents “in the Lord.” That is, they are to honor their parents in the same way they honor God. They are to do this by obeying their parents. Paul wanted them to know that what God told Christians to do is right because God said to do those things (see: Exodus 20:12).

Paul repeated the Old Testament command that children must honor their father and mother (see: Exodus 20:12; Deuteronomy 5:16). Also, Paul wrote that this command came with a promise from God (see: Matthew 22:37-40). Jesus taught that Christians must love and respect all people. He said that this is the second greatest command.

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Paul wanted Christians when they honored their father and mother, they learned to respect all people. Paul told Christians that God blesses those who follow this command. Also, it will help them to live a long life on the earth.

See: Hope

What did Paul tell fathers?

[6:4]

Paul told Christian fathers to remember that the Holy Spirit fills them (see: 5:18). He told fathers that the Holy Spirit helped them teach their children about God and how to do what honors him (see: Colossians l3:20-21; 2 Timothy 3:16-17; Deuteronomy 6:6-7).

See: Filling of the Holy Spirit

6:5-9

What did Paul tell slaves?

[6:5, 6:6, 6:7]

Paul commanded slaves to obey their masters (see: Colossians 3:22-25). He said that slaves needed to serve their masters in three ways:

1. Slaves needed to honor their masters. This verse used the same word for “submit” used in 5:21. That is, slaves were to submit to their masters in the same way they submit to other Christians.
2. Slaves needed to do their work well.
3. Slaves needed to serve their masters in the same way they served Jesus. Paul wrote to slaves who were Christians. Non-Christians do not serve Jesus.

Paul told slaves to work with “enthusiasm”(εὔνοια/g2133) because their work was for Jesus. Slaves must not do their work to “attract attention”(ὀφθαλμοδουλία/g3787) or to “impress people”(ἀνθρωπάρεσκος/g441). Paul told Christians that God will bless all of his servants who do their work well.

When Paul was alive, many people were slaves. Some of these slaves became Christians. Paul wanted Christian slaves to think about how to please God while they were slaves. Paul did not say that slavery was good. But he wanted all Christians to know that doing what honors God is the most important thing for them to do.

What did Paul tell masters?

[6:9]

Paul wrote that masters must be fair, honest, and respectful to their slaves (see: Colossians 4:1). If they obey Paul’s command, masters do not need to threaten slaves to make their slaves obey them.

Paul wanted Christian masters to remember that God is the master of everyone. God does not show “favoritism.” That is, God all people, even slaves and masters, in the same way (see: Galatians 3:28; Colossians 3:10-11).

6:10-17

How did Paul tell Christians to be strong?

[6:10]

Paul commanded Christians to be strong. Because he knew the enemies of God attack Christians, Paul commanded Christians to be ready for these attacks.

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Paul told Christians to “put on the whole armor of God.” Paul used the metaphor of a soldier wearing his armor to talk about how Christians prepared for attacks from their enemies. By wearing the “whole armor of God,” Christians get ready to fight against the enemies of God in the same way soldiers get ready to fight their enemies (see: 6:11).

Paul also commanded Christians to “stand firm.” That is, Paul wanted Christians to know that the enemy cannot cause Christians to sin against God (see: 4:27).

Paul told Christians that their strength came from God. This means Christians must not think they can fight against the devil by themselves. Instead, Christians must get their strength from the Holy Spirit to fight the devil.

Paul wrote that Christians must use all of the armor of God. This allows Christians to win against the enemies of God. Paul wanted Christians to know that they must always be prepared for all types of spiritual battles. That is, battles they know about and those battles that they do not know about.

Some scholars think that the “time of evil” in 6:13 is talking about a time in the future. A time when God allows a lot of evil on the earth before Jesus comes back to earth. Other scholars think that Paul wanted to talk about the entire Christian life. That is, a Christian’s life from the time he believed in Jesus until he died. Other scholars think Paul wanted to say that spiritual attacks come at different times and at different strengths in a Christian’s life.

See: Metaphor; Spiritual Warfare

6:12

What causes spiritual battles?

[6:12]

Paul wrote that Christians do not fight against people. Instead, they fight against the spiritual world. That is, Paul wanted Christians to know they fought Satan and against beings that cannot be seen. Paul wrote that Christians fought against three things:

1. Beings who ruled and “authorities”(ἐξουσία/g1849)- Paul wanted Christians to know that there are some beings, which cannot be seen, who fight against Jesus and have some permission to do things that affect people on earth (see: Colossians 1:13; 2 Corinthians 4:3-4).

2. “Powers”(κοσμοκράτωρ/g2888) over this present darkness- Again, Paul spoke of about beings who were not from the earth. They do the things that Satan wants them to do. They exist to do only evil things to people. Paul used the metaphor of darkness in 6:12 to tell Christians what Satan wanted to do in the world. He wanted to say that Satan affected people in an evil way because God allowed him to.

3. “Spiritual forces”(πνευματικός/g4152) of evil in the heavenly places- Paul wrote that all beings, even those in heaven, must fight against evil. Spiritual battles happen everywhere, not just on earth. Paul used the word “wickedness” to say that they try to get others to do what is evil. That is, doing things that do not honor God and his commands.

See: Spirit (Spiritual); Metaphor; Satan (The Devil);Light and Darkness (Metaphor)

6:13-17

What is the armor of God?

[6:13, 6:14, 6:15, 6:16, 6:17]

Paul used the metaphor “armor of God” to tell Christians that they needed to wear protection. In the same way armor protects soldiers in battle, the armor of God protects Christians against the enemy’s attacks.

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Paul wrote that different pieces make the armor of God. Paul wanted Christians to know that they must wear all of these pieces everyday. Without this armor, they cannot fight against the enemy, that is, Satan. Paul wrote about six pieces of armor that the Christian must wear:

1. The “belt of truth”- Paul used the metaphor of a belt to tell Christians that they must always “wrap” themselves in truth. That is, they must always speak truthfully. The belt of a Roman soldier held all the pieces of their armor together at their waist. In the same way the soldiers belt held their armor together, the belt of truth holds the Christian together. That is, Christians must know and speak things that are truth. God’s word is true. The Bible is God's word. When Jesus prayed to the God the Father he said, “your word is truth” (see: John 17:17). Christians must read and study the Bible. This allows them to learn the truth and be changed by the truth (see: Romans 12:2). Also, when Christians know the true things taught in the Bible, they know what is true and what are lies.

2. The “breastplate of righteousness”- In the days of Jesus, Roman soldiers wore a hard piece of armor over their chest called a breastplate. This piece of armor protected their most important part of the body against attack from the enemy. Paul used the metaphor of a soldier’s breastplate to tell Christians that in the same way this piece of armor protects the soldier's heart, God protects the spiritual heart of Christians. That is, it keeps them from believing in the enemy’s lies.

3. “Shoes for your feet, put on the readiness”- Paul used the metaphor of shoes to tell Christians to stand strong in Jesus. That is, Christians are to keep doing the things that God wants them to do. The shoes of a Roman soldier had long spikes on the bottom to keep their feet from slipping. In the same way these shoes kept soldiers from being moved, the shoes of readiness keep the Christian from moved away from God and the things that he taught. By standing strong in Jesus, Christians have peace. In order to stand strong in Jesus, Christians must never forget the truth of the gospel.

4. The “shield of faith”- A Roman soldier's shield provided complete protection for the soldier against enemy arrows and swords. In the same way, believing in Jesus completely protects Christians. This protects Christians against the devil’s evil plans (see: 1 Peter 5:8-9). Paul used the words “flaming arrows” to tell Christians about the different ways the devil attacks. In the same way the soldier’s shield protects them against their enemy’s arrows, so the shield of faith protects Christians against the devil’s arrows. Believing in Jesus keeps the enemies attacks from hurting Christians.

5. The “helmet of salvation”- The helmet protected the soldier’s head from attack. In the same way the helmet protected the soldier’s head, so does the helmet of salvation protect the Christian. God saves all Christians. Perhaps this helmet protects Christians from the lies that the enemy tells Christians about how God saves them (see: 2:5; Isaiah 59:17).

6. The “sword of the spirit”- The Roman soldiers used their swords to attack their enemy and to block the enemies sword. Paul wanted to say that the “word of God” is a spiritual sword given to Christians by the Holy Spirit. Believers use the Bible to defend themselves against wrong ideas about God and replace these wrong ideas with the truth. Jesus used the word of God. During Jesus’ temptation by Satan, Jesus used the word of God to both defend and attack (see: Luke 4:1-13).

See: Save (Salvation, Saved from Sins) ; Metaphor; Gospel; Heart (Metaphor); Word of God

6:18-20

How did Paul tell Christians to pray?

[6:18, 6:19]

Paul told Christians to pray all of the time and in all kinds of ways. They are to pray with other people and by themselves. They are to pray in front of other people and by themselves. Paul wrote that Christians pray in the Spirit. That is, Christians pray with the power of the Holy Spirit and can talk with God directly (see: Romans 8:26-27).

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Some scholars think Paul wanted to say that the armor of God can only be put on by prayer. Fewer scholars think that wearing the helmet and carrying the sword needed prayer because Paul had just written about those pieces. Fewer scholars think Paul wanted Christians to pray before using the entire armor of God. This allows them to do the things God wants them to do.

Paul wrote that Christians must always be alert or ready (see: Luke 21:34-36). This allows them to always be ready for spiritual battles. That is, they are ready to battle against Satan and the enemies of God whom they cannot see. In order to be ready for spiritual battle, Christians must continue to pray at all times.

Also, Paul wrote Christians must pray for one another as well as for Paul himself (see: 1 Peter 5:8-9). So, he asked the believers in and around Ephesus to pray for him. Paul knew he needed God's help to do what God wanted him to do. So he asked the Christians to pray that he continue to tell others people about the gospel bravely and clearly.

See: Gospel

6:21-22

How did Paul let the believers know about his circumstances?

[6:21]

Paul sent Tychicus to Ephesus with this letter. Paul was in prison in a house near Rome. Paul was unable to leave because he was being guarded. However, Tychicus was not in prison. He followed Paul. So, Tychicus went to Ephesus with the letter. Tychicus also told Christians in Ephesus about Paul's imprisonment. Most scholars think that Tychicus also took the other letter Paul wrote to the Colossians.

6:23-24

How is the ending of this letter similar to Paul's other letters?

[6:23, 6:24]

In the Ancient Near East, it was common to end a letter with a blessing. Paul did this in many of his letters. These blessings included peace (see: Philippians 4:9; 1 Thessalonians 5:23; 2 Thessalonians 3:16; 2 Corinthians 13:11). Paul prayed for God to love the people reading this letter (see: 1 Corinthians 16:24; 2 Corinthians 13:14) and for God to increase their trust in Jesus (see: Romans 16:20; 1 Corinthians 16:23). Finally, Paul said that God blessed those who love Jesus.

See: Ancient Near East; Bless (Blessing)

Ephesians 6:1

Children, obey your parents in the Lord

"Children, as followers of the Lord, obey your parents"

Ephesians 6:2

Honor your father and mother

Here Paul quotes Moses from Exodus 20:12 and Deuteronomy 5:16. Moses was talking to the people of Israel as though they were one person, so "your" is singular. You may need to translate it as plural.

Ephesians 6:4

do not provoke your children to anger

"do not cause your children to be angry"

raise them in the discipline and instruction of the Lord

"teach them to become adults by making sure that they know and do what the Lord wants them to do"

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Ephesians 6:5

be obedient to

"obey." This is a command. Paul does not write in this chapter about whether slavery is good or bad. Paul teaches about working to please God whether as a slave or as a master. What Paul teaches here about slavery would have been surprising. In his time, masters were not expected to treat their slaves with respect and not threaten them.

your masters according to the flesh

"your human masters"

deep respect and trembling

The phrase "deep respect and trembling" uses two similar ideas to emphasize the importance of slaves honoring their masters.

and trembling

"and fear"

in the honesty of your heart

"with sincerity"

Ephesians 6:6

as slaves of Christ

Serve your earthly master as though your earthly master were Christ himself.

from your heart

"with sincerity" or "enthusiastically"

Ephesians 6:7

Serve with all your heart

"Serve with all of your being" or "Be completely dedicated when you serve"

Ephesians 6:9

treat your slaves in the same way

"you also must treat your slaves well" or "just as slaves must do good to their masters, you also must do good to your slaves" (Ephesians 6:5).

You know that he who is both their Master and yours is in heaven

"You know that Christ is the Master of both slaves and their masters, and that he is in heaven"

there is no partiality with him

"he judges everyone the same way"

Ephesians 6:10

the strength of his might

"his great power."

Ephesians 6:11

Put on the whole armor of God, so ... to stand against the scheming plans of the devil

Christians should use all the resources God gives to stand firmly against the devil just as a soldier puts on armor to protect himself from enemy attacks.

the scheming plans

"the tricky plans"

Ephesians 6:12

flesh and blood

This expression refers to people, not spirits who do not have human bodies.

against the powers over this present darkness

"against the powerful spiritual beings that rule over people during this present evil time"

Ephesians 6:13

so that you may be able to stand ... to stand firm

"so that you may be able to resist evil ... to remain strong"

in the evil day

"at the evil time" or "when people do evil deeds"

Ephesians 6:14

Stand firm

"Resist evil"

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the belt of truth

Truth holds everything together for a believer just as a belt holds the clothing of a soldier together.

truth ... righteousness

We are to know the truth and act in ways that please God.

the breastplate of righteousness

Possible meanings are 1) the gift of righteousness covers a believer's heart just as a breastplate protects the chest of a soldier or 2) our living as God wants us gives us a clear conscience that protects our hearts the way a breastplate protects a soldier's chest.

Ephesians 6:15

and, with your feet fitted with the readiness that comes from the gospel of peace

Just as a soldier wears shoes to give him solid footing, the believer must have solid knowledge of the gospel of peace in order to be ready to proclaim it.

Ephesians 6:16

In all circumstances take up the shield of faith

The believer must use the faith that God gives for protection when the devil attacks just as a soldier uses a shield to protect him from enemy attacks.

the flaming arrows of the evil one

The attacks of the devil against a believer are like flaming arrows shot at a soldier by an enemy.

Ephesians 6:17

take the helmet of salvation

Salvation given by God protects the believer's mind just as a helmet protects the head of a soldier.

the sword of the Spirit, which is the word of God

The writer speaks of God's instructions to his people as if they were a sword that his people could use to fight an enemy,

Ephesians 6:18

With every prayer and request, pray at all times in the Spirit

"Pray at all times in the Spirit as you pray and make specific requests"

To this end

"For this reason"

be watching with all perseverance as you offer prayers for all God's holy people

"be watching, and even when it is difficult, keep praying for all the believers"

Ephesians 6:19

that a message might be given to me

"that God might give me the word" or "God might give me the message"

when I open my mouth. Pray that I might make known with boldness

"when I speak. Pray that I boldly explain"

Ephesians 6:20

It is for the gospel that I am an ambassador who is kept in chains

"I am now in prison because I am a representative of the gospel"

so that I may declare it boldly, as I ought to speak

"so pray that whenever I teach the gospel, I will speak it as boldly as I should"

Ephesians 6:21

Tychicus

Tychicus was one of several men who served with Paul.

the beloved brother

"my beloved brother"

make everything known

"will tell you everything about me"

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Ephesians 6:22	Ephesians 6:23
so that he may encourage your hearts	Peace to the brothers
"so that he may encourage you"	Paul closes his letter to the Ephesian believers with a blessing of peace and grace on all believers who love Christ.

Introduction to Philippians

Overview

When Paul wrote this letter, he was in prison because he had preached about Jesus. However, he wrote about how happy he was. He was happy because he had peace with God. He also helped the Christians to know that they could have peace with God only if they trusted in Jesus Christ. If they thought that God would save them if they obeyed the Law of Moses, they would never have peace with God.

If anyone has peace with God, he can endure any suffering.

Paul loved the church in Philippi. He had helped start it when he was traveling through that part of Greece.

See: Law of Moses

Who wrote this letter?

This letter begins with the words “Paul and Timothy.” However, Paul and Timothy did not write this letter together. The apostle Paul wrote this letter while he was in prison in Rome. He wrote this letter when Timothy was with him. Perhaps Timothy wrote down the words that Paul spoke. This is how most people at that time wrote their letters.

See: 1:1, 1:7

Who did Paul write it to?

Paul wrote this letter to the Christians in Philippi. There were many more Gentiles in that church than Jewish believers. The city of Philippi did not even have ten Jewish men, which was the smallest number of Jews who could make a synagogue.

In this letter, Paul did not even repeat any verses from the Old Testament. This is because Gentile Christians in Philippi probably did not know much about the Old Testament.

Philippi was a city in the region of Macedonia, north of Greece. The city was a Roman city. This meant that the citizens of Philippi were also citizens of the Roman Empire. The people of Philippi were proud that they were citizens of Rome. However, Paul told the believers that they were citizens of heaven, that is, their true home was with God in heaven (see: 3:20).

Advice to translators:; A citizen is a person who lived in a city. He was free, that is, he was not a servant. Also, he could vote in elections and become a leader in the city.

See: Synagogue; Citizen

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What Paul wrote about in this letter

Paul rejoiced

Paul wrote much that he had “joy.” He also spoke much about rejoicing. Paul wanted to write about this because he had much joy even though he was in prison for teaching others about the gospel. He wanted the Philippian Christians to also have this same joy.

In his letter to the church in Philippi, Paul often spoke about joy and rejoicing. He wanted Christians to be happy like he was happy, even though he suffered while he wrote this letter. Paul was in prison when he wrote this letter, even though he did not do anything wrong. Despite this, he was still able to rejoice in the Lord.

See: Rejoice (Joy, Joyful); Suffer

Christians should have peace with each other

Paul wanted the Christians in Philippi to be at peace with one another. Some of them were quarreling with one another (see: 2:3-4). Perhaps some of them thought that they were better than the others. Paul even wrote the names of two of these people. He told them to be at peace with one another (see: 4:2)

Why did Paul write this letter?

Paul wrote this letter because he wanted to do several things.

(1) Paul wanted to thank the Philippian Christians for giving him money to help him.

(2) Paul wanted to tell them about how he was doing while he was in prison in Rome.

(3) Paul wanted to tell them not to believe false teachers, those who said they must obey the Law of Moses (see: 3:2-16).

(4) Paul wanted them to be happy because they were at peace with God, even if they were suffering hardships.

(5) Paul wanted to give them news about Epaphroditis. This man had come to help Paul. While he with Paul, he became very ill. Epaphroditis was returning to Philippi, so Paul sent a letter with him.

Outline of Philippians

1. Greeting, thanksgiving and prayer (1:1-11)
2. Paul's report on his ministry (1:12-26)
3. Instructions
    1. To be steadfast (1:27-30)
    2. To be united (2:1-2)
    3. To be humble (2:3-11)
    4. To work out our salvation, and God working in you (2:12-13)
    5. To be innocent and light (2:14-18)
4. Timothy and Epaphroditus (2:19-30)
5. Warning about false teachers (3:1-4:1)
6. Personal instruction (4:2-5)
7. Rejoice and do not be anxious (4:4-6)
8. Final remarks
    1. Values (4:8-9)
    2. Contentment (4:10-20)

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Philippians

Chapter 1

[1] Paul and Timothy, servants of Christ Jesus, to all God's holy people in Christ Jesus who are at Philippi, with the overseers and deacons:

[2] May grace be to you and peace from God our Father and the Lord Jesus Christ.

[3] I thank my God every time I remember you, [4] always, in every prayer of mine for all of you, making my prayer with joy [5] because of your partnership in the gospel from the first day until now. [6] I am confident of this very thing, that he who began a good work in you will continue to complete it until the day of Christ Jesus.
[7] It is proper for me to feel this way about all of you because I have you in my heart. You all have been my partners in grace both in my imprisonment and in my defense and confirmation of the gospel. [8] For God is my witness, how I long for all of you with the compassion of Christ Jesus.
[9] So this is my prayer: that your love may abound more and more in knowledge and all understanding [10] so that you may approve what is excellent, and so you may be sincere and blameless until the day of Christ, [11] filled with the fruit of righteousness that comes through Jesus Christ to the glory and praise of God.

[12] Now I want you to know, brothers, that what has happened to me has really served to advance the gospel. [13] As a result, my chains in Christ came to light throughout the whole palace guard and to everyone else. [14] Most of the brothers have far more confidence in the Lord because of my chains, and they have courage to fearlessly speak the word.
[15] Some indeed even proclaim Christ out of envy and strife, and also others out of good will. [16] The latter do it out of love, knowing that I am put here for the defense of the gospel. [17] But the former proclaim Christ out of selfish ambition, not sincerely. They think they will cause me distress while I am in chains.
[18] What then? Only that in every way—whether from false motives or from true—Christ is proclaimed, and in this I rejoice. Yes, and I will rejoice, [19] for I know that this will result in my deliverance through your prayers and the help of the Spirit of Jesus Christ.
[20] It is my eager expectation and hope that I will in no way be ashamed, but with all boldness, now as always, Christ will be exalted in my body, whether by life or by death. [21] For to me to live is Christ and to die is gain.
[22] But if I am to live in the flesh, that means fruitful labor for me. Yet which to choose? I do not know. [23] For I am hard pressed between the two. My desire is to depart and be with Christ, which is far better, [24] yet to remain in the flesh is more necessary for your sake.
[25] Being convinced of this, I know that I will remain and continue with you all, for your progress and joy in the faith, [26] so that in me you may have increasing reasons to boast in Christ Jesus when I come to you again. [27] Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come to see you or am absent, I may hear about you, that you are standing firm in one spirit, with one mind striving together for the faith of the gospel.
[28] Do not be frightened in any respect by those who are your opponents. This is a sign to them of their destruction, but of your salvation—and this from God. [29] For it has been freely given to you for the sake of Christ not only to believe in him, but also to suffer for his sake, [30] having the same conflict which you saw in me, and now you hear in me.

Philippians 1 Commentary

1:1-2

Why did Paul say that Timothy also wrote this letter?

[1:1]

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This letter begins with Paul and Timothy's names. However, only Paul wrote this letter. Perhaps Paul wrote Timothy's name here because he was with Paul at this time. Or perhaps Timothy also wrote down the words of the letter as Paul spoke them to him.

See: Romans 16:22; 1 Corinthians 16:21; 2 Thessalonians 3:17

Paul said that he and Timothy were servants of God. What did he want to say when he said this?

Paul said that he and Timothy were "servants (δοῦλος/g1401) of Christ Jesus." The New Testament often says that Christians are God's servants. Paul and Timothy did not do what they wanted to do. Instead, they did what Christ had wanted them to do. They did this because they wanted to honor God.

Some scholars think that Paul wanted to say that he and Timothy belonged to Jesus. That is, they served Jesus. They did what Jesus wanted them to do.

Other scholars think that Paul wanted to say that he and Timothy were messengers of God. This is because writers often wrote the Greek word "servant" in the ancient Greek translation of the Old Testament to talk about people such as Moses, Joshua, and other prophets (see: 2 Kings 8:12; Psalms 104:26; Joshua 24:29; Nehemiah 1:6; Ezekiel 34:23).

See: Serve (Servant, Slave)

Who were the people to whom Paul wrote?

[1:1]

Anyone who believes in Jesus is a "holy one," that is, he is "set apart." God has separated him from the other people. He belongs to God. He does things for God. God wants Christians to be different from the rest of the people in the world. Christians should live in this way, because they want to honor him. Paul said that they are "in Christ.'

See: Holy Ones; In Christ

Why was Philippi an important city?

[1:1]

The people in the city of Philippi were proud to be citizens of the Roman Empire. The Romans allowed them to do things that other people could not do. There were not very many citizens in the places that Rome ruled.

See: Holy Ones; Citizen

Who were the overseers and deacons?

[1:1]

Paul wrote to the Christians in Philippi as well as to their leaders. These are two different types of leaders. Elsewhere, Paul wrote that "overseers" must be able to teach others. However, he did not write the same thing about "deacons" (see: 1 Timothy 3 and Titus 1).

See: Overseer;Deacon

How did Christians greet one another?

[1:2]

The first Christians often greeted each other by saying, "Grace (χάρις/g5485) be to you and peace." Perhaps this was because God was kind to Christians, and because he gives them peace.

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See: Grace

Why is God called “our father”?

[1:2]

See: God the Father

1:3-11

How were the Philippians joined together with Paul in the gospel?

[1:5]

Paul thanked the Christians for their “fellowship (κοινωνία/g2842) in the gospel.” They were partners or joined together with Paul because God was kind to both the Philippians and to Paul. This made the Philippians able to do several things:

1. The Philippians believed the same gospel Paul believed. In this way, they joined together with Paul. They also joined together because they both told others about the gospel.
2. The Philippians helped Paul several times with money and other needs that he had (see: 4:14-18). They were also his partners because they helped Paul tell others about the good news. Paul could not do the things that he did without the Philippians helping him.
3. The Philippians honored God because they lived in the right way. Paul also did this. This was how all people should live, if they believe the gospel. This shows everyone that God has changed their lives because they believed in Jesus.
4. The Philippians suffered because they believed in Jesus. They suffered as Paul suffered because he preached the gospel.

See: Fellowship;Gospel

What is the day of the Lord?

[1:6]

See: Day of the Lord

How did Paul defend and confirm of the gospel?

[1:7]

Paul was in prison because he taught people about Jesus and the gospel. He defended (ἀπολογία/g627), that is, explained the gospel when they asked him. He also confirmed (βεβαίωσις/g951) the gospel came from God. Paul did not only tell people about Jesus. He also encouraged them to believe in Jesus and to live in a way that honors God.

See: Gospel

What did Paul pray that God would do?

[1:9, 1:10, 1:11]

Paul prayed three things for the Christians in Philippi:

1. He prayed that they would love other people and they would love other people more and more.

2. Paul prayed that they would learn more about how God wanted them to live. They should do this in

3. Paul prayed that the Philippian believers would be full of “the fruit of righteousness.” The phra

See: Galatians 5:22-23

See: Fruit (Metaphor)

Why did Paul pray?

[1:9, 1:10, 1:11]

Paul prayed this prayer for three reasons:

1. He wanted the Christians in Philippi to live rightly because they loved God and each other.

2. Paul wanted them to be sincere(εἰλικρινής/g1506) or honest. He also wanted them to be “without o

3. What Paul wanted most was that everyone would honor God as God deserved. Christians should honor

See: Day of the Lord

1:12-18

Paul was in prison. How did this help him serve Jesus?

[1:12, 1:13]

Paul was in prison when he wrote this letter. However, he still rejoiced. He wrote that he was able to teach more people about Jesus because he was in prison than when he had been free. Paul was able to teach the other prisoners and the guards about Jesus. Also, Paul continued to teach without fearing anyone. This is why other Christians had courage to teach people about Jesus. So many people heard about Jesus because Paul was in prison.

See: Rejoice (Joy, Joyful)

Why did some people preach Jesus from envy and rivalry?

[1:15, 1:17]

In many ways, the Jews lived differently than the Greeks, Romans, and other non-Jews. Many of the Jews who believed in Jesus thought that non-Jews had to live like Jews if they wanted to believe in Jesus, too. They thought that these new Christians had to be circumcised and had to obey the Law of Moses.

Almost all of the first Christians were Jews. Most of them thought that Jesus died for the Jews and for anyone else who became a Jew. That is why these Jews were shocked when Paul taught non-Jews that they could believe in Jesus and follow him without becoming Jews. Some of these Jewish Christians taught that Paul was teaching people wrong things. Also, Paul persuaded many non-Jews to believe in Jesus. This made those Jewish Christians angry, because they did not think Paul was teaching the truth about Jesus.

But they were not able to trouble Paul. Paul rejoiced because they were teaching other people about Jesus.

See: Judaizer

1:19-26

What deliverance did Paul speak about?

[1:19]

Perhaps Paul wanted to say that God would set him free from prison. Or perhaps he wanted to say that God would not punish him for his sins, even if he would die in prison. Perhaps Paul was thinking about both of these things. This is because he said that he might die in prison (see: 1:20-21). Even if he died there, he was certain that he would be with the Christians in Philippi again in heaven (see: 1:25-26).

See: Job 13:13-18

See: Heaven

Why was Paul confident that he would not be disappointed?

[1:20]

Paul hoped that he would never be afraid to tell others about Jesus or to praise Jesus. He would be "ashamed" if that happened.

This is because Paul wanted to live rightly so that others would praise Jesus. He knew that he could still do this, even if he was in prison (see: 1:20).

It did not matter if he continued to live or if he died. If he continued to live, Paul would continue to work for Jesus. He would continue to teach others about Jesus and teach other Christians how to honor God (see: 1:22 and 1:25). If Paul died, he would be with Jesus and worship him in heaven (see: 1:23).

See: Psalms 34:3-5 and Psalms 35:26-27

See: Shame (Ashamed); Hope

Why does Paul speak about producing fruit?

[1:22]

When Christians do good things that honor God, Scripture often describes them as "producing fruit." When the things Paul did helped other Christians to do good things, he spoke about this as his "fruit of labor."

See: Fruit (Metaphor)

1:27-30

How were the Christians to conduct themselves in a way that was worthy of the gospel?

[1:27]

Paul told the Philippian believers to "conduct themselves in a manner worthy (ἀξίως/g516) of the gospel of Jesus," that is, he wanted them to live in a way that honored God. Paul used the Greek word "live as a citizen (πολιτεύομαι/g4176)," which usually meant for a free person in a city to do everything he should do.

However, Paul wanted to say that Christians are citizens of heaven (see: 3:20). That is, their true home is in heaven. That is where they belong. Others will honor them because of that. Even better, God approves of them, and he approves of what they do that shows they belong to him.

Paul wrote about two things that they should do because they were citizens of heaven: (1) they should be united together, at peace with one another, and (2) they should obey Jesus, their king, even if other people tried to stop them from obeying him.

See: Gospel; Citizen

How were the Philippians to stand firm in one spirit and to struggle together with one mind?

[1:27]

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Paul told the Philippian believers to “stand firm (στήκω/g4739) in one spirit (πνεῦμα/g4151)” and to working hard together with one “mind (ψυχή/g5590).” When someone “stands firm,” he is working hard to do something. He does not give up, even if people try to stop him. The Christians were to keep teaching others about Jesus, even if other people tried to stop them.

Paul wanted Christians to work hard together in order to honor Jesus. The Christians in Philippi were to do these things in “one spirit” and in “one mind.” In other words, they were to be united or at peace with one another and to work together to accomplish the same task. Paul wanted for the Philippian believers to act more like Jesus did. He wanted them to live rightly so they could honor him. He wanted them to work together so they could honor him.

See: Spirit (Spiritual); Mind

What was the sign of destruction and salvation?

[1:28]

Paul wrote that the believers should work hard and work together. He knew that other people would try to stop them. However, Paul said that when the Christians do these things, they were a “sign,” that is they showed or proved that God would destroy the unbelievers and save the believers.

See: Sign

How is suffering a gift?

[1:29]

Paul wrote that Christians in Philippi suffered for God. This was a “gift” that God gave to them. In other words, God allowed them to suffer for him because he loved them.

However, Paul did not want to say that it is good to suffer hardship or pain if nothing good happens after that. Scholars think that if God makes his children suffer, he does something good for them. This is because a person who is suffering usually allows God to help him more than if he were not suffering. He becomes closer to God (see: 1:7 and 1:12-14). In other words, he loves God more.

God helps Christians more because they believe in him. When God allows them to suffer for him, and when he helps him, this shows that he is doing things for them.

See: Grace

Philippians 1:1

Paul and Timothy, servants of Christ Jesus

Paul and Timothy wrote this letter to the church at Philippi. Because Paul writes later in the letter saying "I," it is generally assumed that he is the author and that Timothy, who is with him, writes as Paul speaks. All instances of "you" and "your" in the letter refer to the believers in the Philippian church and are plural. The word "our" probably refers to all believers in Christ, including Paul, Timothy, and the Philippian believers.

all God's holy people in Christ Jesus

"all God's people in Christ Jesus" or "all those who belong to God because they are united with Christ"

the overseers and deacons

"the leaders of the church"

Philippians 1:3

every time I remember you

"every time I think of you"

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Philippians 1:5

because of your partnership in the gospel

"because you are helping me proclaim the gospel"

Philippians 1:6

I am confident

"I am sure"

he who began ... you

"God, who began ... you"

Philippians 1:7

It is proper for me

"It is right for me"

I have you in my heart

"I love you very much"

have been my partners in grace

"have been partakers of grace with me" or "have shared in grace with me"

Philippians 1:8

God is my witness,

"God knows" or "God understands"

with the compassion of Christ Jesus

"and I love you as Christ Jesus dearly loves us all"

Philippians 1:9

may abound

"may increase". Paul prays for the believers in Philippi and talks about the joy there is in suffering for the Lord.

in knowledge and all understanding

"as you learn and understand more about what pleases God"

Philippians 1:10

approve

"test and choose"

what is excellent

"what is most pleasing to God"

sincere and blameless

"completely blameless"

Philippians 1:11

filled with the fruit of righteousness that comes through Jesus Christ

"habitually doing what is righteous because Jesus Christ enables you"

to the glory and praise of God

"Then other people will see how you honor God" or "Then people will praise and give honor to God because of the good things they see you do." These alternate translations would require a new sentence.

Philippians 1:12

brothers

This means fellow Christians, including both men and women.

what has happened to me

"what I suffered because I was put into prison for preaching about Jesus". Paul says that two things have happened: many people inside and outside the palace have found out why he is in prison, and other Christians are no longer afraid to proclaim the good news.

has really served to advance the gospel

"has caused more people to hear the gospel"

Philippians 1:13

my chains in Christ came to light

"It became known that I am in prison for the sake of Christ"

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my chains in Christ came to light throughout the whole palace guard and to everyone else

"the palace guards and many other people in Rome know that I am in chains for the sake of Christ"

my chains in Christ

"my chains for the sake of Christ" or "my chains because I teach people about Christ"

palace guard

This was a group of soldiers that helped protect the Roman emperor.

Philippians 1:14

Most of the brothers have far more confidence in the Lord

"Most of the brothers in the Lord have far more confidence."

fearlessly speak the word

"fearlessly speak God's message"

Philippians 1:15

Some indeed even proclaim Christ

"Some people preach the good news about Christ"

out of envy and strife

"because they do not want people listening to me, and they want to cause trouble"

and also others out of good will

"but other people do it because they are kind and they want to help"

Philippians 1:16

The latter

"Those who proclaim Christ out of good will"

I am put here for the defense of the gospel

"God chose me to defend the gospel" or "I am in prison because I defend the gospel."

for the defense of the gospel

"to teach everyone that the message of Jesus is true"

Philippians 1:17

But the former

"But the ones who proclaim Christ out of envy and strife"

while I am in chains

"while I am imprisoned" or "while I am in prison"

Philippians 1:18

What then?

"What then shall I think about this?"

Only that in every way—whether from false motives or from true—Christ is proclaimed

"As long as people preach about Christ, it does not matter if they do it for good reasons or for bad reasons"

in this I rejoice

"I am happy because people are preaching about Jesus"

I will rejoice

"I will celebrate" or "I will be glad"

Philippians 1:19

this will result in my deliverance

"because people proclaim Christ, God will deliver me"

in my deliverance

"in my being brought to a safe place" or "in God bringing me to a safe place"

through your prayers and the help of the Spirit of Jesus Christ

"because you are praying and the Spirit of Jesus Christ is helping me"

Spirit of Jesus Christ

"Holy Spirit"

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Philippians 1:20

It is my eager expectation and hope

"I eagerly and confidently hope"

with all boldness

"because I act with all boldness" or "after I have acted boldly"

Christ will be exalted in my body

"I will honor Christ no matter what happens to my body" or "people will praise Christ no matter what I do or what others do to me"

whether by life or by death

"whether I live or die" or "if I go on living or if I die"

Philippians 1:21

For to me

These words indicate that this is Paul's personal experience.

to live is Christ

"to go on living is an opportunity to please Christ"

to die is gain

Possible meanings for "gain" are 1) Paul's death will help spread the message of the gospel or 2) Paul will be in a better situation.

Philippians 1:22

But if I am to live in the flesh

"But if I am to remain alive in my body"

that means fruitful labor for me

"that means I will be able to do work that produces good results"

Yet which to choose?

"But which should I choose?"

Philippians 1:23

For I am hard pressed between the two

"I am under tension. I do not know if I should choose to live or to die"

My desire is to depart and be with Christ

"I would like to die because I would go to be with Christ"

Philippians 1:25

Being convinced of this

"Since I am sure that it is better for you that I stay alive"

I know that I will remain

"I know that I will continue to live"

Philippians 1:26

so that in me

"so that because of what I do"

Philippians 1:27

that you are standing firm in one spirit, with one mind striving together for the faith of the gospel

The phrases "standing firm in one spirit" and "with one mind striving together" emphasize the importance of unity.

with one mind striving together

"agreeing with one another and working hard together"

for the faith of the gospel

"to spread the faith that is based on the gospel" or "to believe and live as the gospel teaches us"

Philippians 1:28

Do not be frightened in any respect

This is a command to the Philippian believers. If your language has a plural command form, use it here.

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This is a sign to them of their destruction, but of your salvation—and this from God

"Your courage will show them that God will destroy them. It will also show you that God will save you"

and this from God

"and this is from God." Possible meanings are: 1) the believers' courage or 2) the sign or 3) destruction and salvation.

Philippians 1:30

having the same conflict which you saw in me, and now you hear in me

"suffering in the same way that you saw me suffer, and that you hear I am still suffering"

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Chapter 2

[1] If there is any encouragement in Christ, if there is any comfort provided by love, if there is any fellowship in the
Spirit, if there are any tender mercies and compassions, [2] then make my joy full by being of the same mind,
having the same love, being united in spirit, and having one purpose.

[3] Do nothing out of ambition or empty conceit. Instead, with humility consider others better than yourselves. [4] Let
each of you look out not only for his own interests, but also for the interests of others.
[5] Have this mind in yourselves which also was in Christ Jesus,

[6] who, though he existed in the form of God,
did not consider his equality with God as something to hold on to.
[7] Rather, he emptied himself,
taking the form of a servant,
and he was born in the likeness of men.
And being found in the form of a man,
[8] he humbled himself
and became obedient to the point of death,
even death on a cross!
[9] Therefore also God highly exalted him
and gave him the name that is above every name,
[10] so that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,
[11] and every tongue confess that Jesus Christ is Lord,
to the glory of God the Father.

[12] So then, my beloved, as you always obey, not only in my presence but now much more in my absence, work out
your own salvation with fear and trembling. [13] For it is God who is working in you both to will and to work for his
good pleasure.
[14] Do all things without complaining or arguing [15] so that you may become blameless and pure, children of God
without blemish in the middle of a crooked and depraved generation, in which you shine as lights in the world. [16]
Hold on to the word of life so that on the day of Christ I may boast that I did not run in vain or labor in vain.
[17] But even if I am being poured out as an offering on the sacrifice and service of your faith, I am glad and rejoice
with you all. [18] In the same manner, you also should be glad and rejoice with me.

[19] But I hope in the Lord Jesus to send Timothy to you soon, so that I may also be encouraged when I know the
things about you. [20] For I have no one else like him, who is truly concerned for you. [21] For they all seek their own
interests, not the things of Jesus Christ.
[22] But you know his proven worth, because as a son with his father, so he served with me in the gospel. [23] So I hope
to send him as soon as I see how things will go with me. [24] But I am confident in the Lord that I myself will also
come soon.
[25] But I think it is necessary to send Epaphroditus back to you. He is my brother and fellow worker and fellow
soldier, and your messenger and servant for my needs. [26] For he was very distressed, and he longed to be with you
all, because you heard that he was sick. [27] For indeed he was so sick that he almost died. But God had mercy on
him, and not on him only, but also on me, so that I might not have sorrow upon sorrow.
[28] So it is all the more eagerly that I am sending him, so that when you see him again you may rejoice, and I can
have less sorrow. [29] Therefore, welcome him in the Lord with all joy. Honor people like him. [30] For it was for the
work of Christ that he came near death. He risked his life so that he could bring to completion what was lacking
in your service to me.

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Philippians 2

2:1-11

Why did Paul say “if”?

[2:1]

Paul wanted to tell the Christians what they would do if they were at peace with each other. This is why he wrote the word “if.” If they were at peace, they would do these things:

1. They would encourage one another.
2. They would love each other, so they would comfort each other. Or perhaps, Paul wanted to say that God would comfort them.
3. They would all try to do the things that God wants them to do. Or perhaps Paul wanted to say that they all would have the Holy Spirit come to live in them when they believed in Jesus.
4. They would love and forgive one another, since God loved them and forgave them.

See: Forgive (Forgiveness, Pardon)

Why did Paul say that the Philippians gave him joy?

[2:2]

Paul spoke as if the Christians in Philippi could make his joy full or complete. This was a way of telling them what he wanted very much, that is, he wanted them to be at peace with one another and to all do what God wanted them to do.

See: Rejoice (Joy, Joyful)

How did Paul say he wanted the Philippians to serve others?

[2:3, 2:4]

Paul made a very strong statement to the Philippian Christians that he wanted them to serve God by serving other people. In (2:3) Paul first wrote what he did not want them to do, and then what he did want them to do. He wrote again in this way in (see: 2:4).

Advice to translators: In this passage, Jesus and God the Son can be used in the same way. In English, it is common to call Jesus, “Jesus” after he came to the earth and call him “God the Son” before he came to the earth. However, you may translate Jesus as “Jesus” or ‘God the Son” in this note.

How was Jesus in the form of God?

[2:6]

In 2:6, Paul said that Jesus was in the “form (μορφή/g3444)” of God. Some scholars think that Paul wanted to say that Jesus did not have a physical body in the same way that God the Father does not have a physical body. More scholars think that Paul wanted to say that Jesus was like God in every way before he came to earth. When Jesus came to the earth, he did not “hold on to” or “keep” this form. Instead, he came to the earth as a human being with a body. When he lived on the earth, he was not like God in every way. When he returned to heaven, he was like God in every way again. This is why Paul wrote that Christ Jesus “emptied (κενόω/g2758)” himself.

Advice to translators: It is important to say that Jesus (God the Son) remained God when he was on earth. He stopped being like God in certain ways, but he was still fully or completely God.

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See: Jesus is God); God the Father

What is the name that is above every name?

[2:9]

Jesus was the greatest person who ever lived. This is what Paul wanted to say when he wrote this Jesus' name was above every other name.

See: Name

What did Paul want to say when he said every knee will bend?

[2:10]

When someone kneels or bows, it means that he is submitting to a king or someone like a king. In 2:10, Paul prophesied about a time when Jesus will return. When Jesus returns, all people will know that he is God. They will all submit to him, because he is God and the king of all kings.

See: Submit (Submission)

2:12-13

How does someone work out their salvation?

[2:12]

Paul said that when someone is saved, this person must "work out (κατεργάζομαι/g2716)" something. When he said this, he wanted to say that Christian must continue to do something until the day they when they be with God in heaven. He did not want to say that Christians can save themselves. However, scholars do not agree about what else Paul wanted to say.

Some scholars think Paul wanted to say that God had saved the Christians, so they should know that God wanted them to obey him. However, other scholars think that Paul was telling the Christians to obey God so they could save themselves from this world.

Paul wrote that the Christians must do this with fear and shaking because they were afraid. However, Paul did not want them to be so scared of God that they were shaking. Perhaps Paul wanted to say that Christians should try hard to live rightly. If they do this, this can help them know that they will one day live with God.

However, some people think that Christians cannot "work out" that they were saved if God does not help them. Still other people think that Paul told the Christians to honor God. If they honor God, they will want to obey him.

See: Isaiah 19:16

See: Fear of God; Save (Salvation, Saved from Sins)

How does God work in you?

[2:13]

In 2:13, Paul said that God was working in the Christians. God does this through the Holy Spirit. The Holy Spirit helps the Christian to live in a way that honors God. So Christians must obey God. God is pleased with Christians when they do this.

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2:14-18

How is someone blameless, honest, and without blemish?

[2:15]

Paul wanted the Christians to be “blameless (ἄμεμπτος/g273),” “honest or innocent”(ἀκέραιος/g185),” and “without blemish” (ἄμωμος/g299). They were to do this by being at peace with one another.

These things were the opposite of how the rest of the world lived. Paul said the rest of the world lived in a crooked way. He said that they lived in a way that was perverse, that is, not how God wanted them to live. In Scripture, writers often say this world is dark, because the people in this world sin. In Scripture, those who honor God are living in the light. This is because Jesus is the light of the world (see: John 8:12)

See: World; Light and Darkness (Metaphor)

How are Christians children of God?

[2:15]

All Christians are children of God. However, God did not give birth to give birth to them as a mother gives birth to her children. Instead, God has caused Christians to be born a second time. John wrote about this more than Paul. John wrote that they are born “of” or “from” God (see: 1 John 2:29). When John wrote about God, he showed that a person must be born a second time (see: John 3). If a person is not born a second time, that person is a child of the devil (see: 1 John 3:10). But if God causes a person to be born a second time, that person is at peace with God. He is a friend of God.

See: Family of God ; Children of God; Born Again (New Life, Regeneration)

What is the word of life?

[2:16]

The “word of life,” that is, the message about life, is the gospel. This is because it is the message that says that those who believe in Jesus will live forever. Not only do Christians live forever with God, but they also live in a new way.

How was Paul poured out as an offering?

[2:17]

Paul said that his life could be “poured out” like a drink offering. In the Law of Moses, the drink offering was said to make a smell that God liked (see: Numbers 15:7). By saying this, Paul was really saying that if he died serving the Lord, then the Lord would be happy because Paul had obeyed him.

See: Law of Moses; Offer (Offering)

How are Christians running?

[2:16]

Paul often said that Christians should try hard to obey God. He wrote about Christians as if they were running a race. That is why he wrote that he was running.

See: Metaphor

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2:19-24

How does Paul speak About Timothy?

[2:19, 2:20]

Paul trained Timothy, that is, he taught him to serve God and be a leader in the church. Because Paul could not visit the Christians in Philippi, he sent Timothy instead. He was sure that Timothy would serve Jesus well.

In this passage, Paul wrote many things about Timothy so that the Christians in Philippi would trust and Timothy and obey him.

2:25-30

Who was Epaphroditus?

[2:25]

Paul wrote about this man only here and in 4:18. People today do not know very much about Epaphroditus. This man did help Paul, and Paul loved him. He almost died while serving God. Perhaps this was when he was bringing to Paul the gift that the Philippians had sent to Paul. Paul even said that Epaphroditus did this for the Philippians, who could not do it themselves. Because of this, Paul wanted the Philippians to treat him well when he came with Timothy.

Philippians 2:1

If there is any encouragement in Christ

"If Christ has encouraged you" or "If you are encouraged because of Christ"

if there is any comfort provided by love

"if his love for you has comforted you in any way"

if there is any fellowship in the Spirit

"if you have fellowship with the Spirit"

if there are any tender mercies and compassions

"if you have experienced many of God's acts of tender mercy and compassion"

Philippians 2:2

make my joy full

"cause me to rejoice greatly"

Philippians 2:3

Do nothing out of ambition or empty conceit

"Do not serve yourselves out of selfish ambition or think of yourselves as better than others"

Philippians 2:4

Let each of you look out not only for his own interests, but also for the interests of others

"Do not care only about what you need and desire, but also about what others need and desire"

Philippians 2:5

Have this mind in yourselves which also was in Christ Jesus

"Think about one another the way Christ Jesus thought of people"

Philippians 2:6

he existed in the form of God

"everything that is true of God was true of him"

did not consider his equality with God as something to hold on to

"did not think that he had to have the same status as God". Holding onto equality with God represents demanding that he continue to be honored as God is honored. Christ did not do that. Though he did not cease to be God, he ceased to act as God.

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Philippians 2:7

he emptied himself

Paul speaks of Christ as if he were a container in order to say that Christ refused to act with his divine powers during his ministry on earth.

he was born in the likeness of men

"he was born a human being"

Philippians 2:8

became obedient to the point of death

Possible meanings of "to the point of death" are 1) Christ went all the way to death or 2) Christ was obedient even until the time that he died.

death, even death on a cross

"death, that is, death on a cross”

Philippians 2:9

the name that is above every name

"the rank that is above any other rank" or "the honor that is above any other honor"

Philippians 2:10

at the name of Jesus every knee should bow

"at the name of Jesus everyone will bow to worship him"

under the earth

Possible meanings are 1) the place where people go when they die or 2) the place where demons dwell.

Philippians 2:11

every tongue

"every person" or "every being"

to the glory of God the Father

"with the result that they will praise God the Father"

Philippians 2:12

my beloved

"my dear fellow believers"

in my presence

"when I am there with you"

in my absence

"when I am not there with you"

work out your own salvation

"work in a way that is appropriate because you have been saved" or "work hard to do the good things that show that God has saved you"

salvation with fear and trembling

"salvation with deep reverence”

Philippians 2:13

both to will and to work for his good pleasure

"so that you will want to do what pleases him and will be able to do what pleases him"

Philippians 2:15

blameless and pure

"completely innocent"

in the middle of a crooked and depraved generation

"among very sinful people"

in which you shine as lights in the world

"among whom your righteous lives are like lights in the world"

Philippians 2:16

Hold on to the word of life

"Continue to firmly believe the word of life"

the word of life

"the message that brings life" or "the message that shows how to live the way God wants you to"

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on the day of Christ

"when Christ returns"

I did not run in vain or labor in vain

"I did not work so hard for nothing"

run

The scriptures often use the image of walking to represent conducting one's life. Running is living life intensely.

Philippians 2:17

But even if I am being poured out as an offering on the sacrifice and service of your faith, I am glad and rejoice with you all

"But, even if the Romans kill me and it is as if my blood pours out as an offering, I will be glad and rejoice with you all if my death will make your faith and obedience more pleasing to God"

Philippians 2:19

But I hope in the Lord Jesus to send Timothy to you soon

"But if it is the will of the Lord Jesus, I expect to send Timothy to you soon"

Philippians 2:20

For I have no one else like him, who

"No one else here loves you as much as he does: he"

Philippians 2:21

For they all

This refers to a group of people Paul does not feel he can trust to send to Philippi. Paul is expressing his displeasure with those who should have been able to go but Paul does not trust them to fulfill their mission.

Philippians 2:22

as a son with his father, so he served with me

Fathers and sons love each other and work together. Timothy was not really Paul's son, but he worked with Paul as a son works with his father.

in the gospel

"in telling people about the gospel"

Philippians 2:23

I hope to send him as soon as I see how things will go with me

"I hope to send him immediately after I see how things will go with me"

I hope to send him

"I plan to send him" or "I expect to send him"

I see how things will go with me

"I find out what happens concerning me" or "I learn what will happen to me"

Philippians 2:24

I am confident in the Lord that I myself will also come soon

"I am sure, if it is the Lord's will, that I will also come soon"

Philippians 2:25

Epaphroditus

This is the name of a man sent by the Philippian church to minister to Paul in prison.

fellow worker and fellow soldier

"fellow believer who works and struggles along with us". Here Paul is speaking of Epaphroditus as if he were a soldier. He means that Epaphroditus is trained and is dedicated to serving God, no matter how great the hardship he must suffer.

your messenger and servant for my needs

"who brings your messages to me and helps me when I am in need"

Philippians 2:26

he was very distressed, and he longed to be with you all

"he was very worried and wanted to be with you all"

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Philippians 2:27

sorrow upon sorrow

"the sorrow of losing him added to the sorrow I already have from being in prison"

Philippians 2:28

I can have less sorrow

"I will not be as sad as I have been"

Philippians 2:29

welcome him

"gladly receive Epaphroditus"

in the Lord with all joy

"with the great joy we have because the Lord Jesus loves us"

Philippians 2:30

he came near death

"he almost died." Paul speaks of dying as if death were a place that people could go to.

so that he could bring to completion what was lacking in your service to me

"so that he could complete what you could not do in serving me"

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Chapter 3

[1] Finally, my brothers, rejoice in the Lord. For me to write these same things again to you is no trouble for me, and it keeps you safe. [2] Watch out for the dogs. Watch out for those evil workers. Watch out for the mutilation. [3] For it is we who are the circumcision—the ones who worship by the Spirit of God, and take pride in Christ Jesus, and have no confidence in the flesh.

[4] Even so, I myself could have confidence in the flesh. If anyone thinks he has confidence in the flesh, I could have even more. [5] I was circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; with regard to the law, a Pharisee.
[6] As for zeal, I persecuted the church; as for righteousness under the law, I was blameless. [7] But whatever things were a profit for me, I have considered them as loss because of Christ.
[8] In fact, now I count all things to be loss because of the surpassing value of the knowledge of Christ Jesus my Lord. For him I have given up all things—and I consider them rubbish—so that I may gain Christ [9] and be found in him, not having a righteousness of my own from the law, but that which is through faith in Christ—the righteousness from God that is by faith. [10] So now I want to know him and the power of his resurrection and the fellowship of his sufferings, becoming like him in his death, [11] so somehow I may experience the resurrection from the dead.
[12] Not that I have already obtained these things, or am already perfect, but I press on to take hold of that for which I was taken hold of by Christ Jesus. [13] Brothers, I do not think that I myself have yet taken hold of it. But one thing I do: Forgetting what is behind and straining forward to what is ahead, [14] I press on toward the goal with a view to the prize of the upward call of God in Christ Jesus.
[15] All of us who are mature, let us think this way; and if you think differently about anything, God will also reveal that to you. [16] Nevertheless, let us live up to what we have already attained.

[17] Be imitators of me, brothers. Closely watch those who are walking by the example that you have in us. [18] Many are walking—those about whom I have often told you, and now I am telling you with tears—as enemies of the cross of Christ. [19] Their end is destruction. For their god is their stomach, and their glory is in their shame. They think about earthly things.
[20] But our citizenship is in heaven, from where we also wait for a Savior, the Lord Jesus Christ. [21] He will transform our lowly bodies into bodies formed like his glorious body, formed by the might of his power to subject all things to himself.

Philippians 3

3:1-6

How did Paul keep the Philippian Christians safe?

[3:1]

Paul wrote the same things that he had written earlier in the letter. However, he now wrote them again in a shorter way. Paul wanted to write these things again so the Christians in Philippi would remember what he wrote and to do the things that he wanted them to do. In this way, he kept them “safe,” that is, he helped them know how to trust God and live rightly.

Who were the dogs Paul talked About?

[3:2]

Paul warned the Philippian Christians about certain false teachers. He called those teachers dogs. Paul was talking about wild dogs. The Jews hated the Gentiles and called them “dogs.” The Jews thought that God would not approve of either Gentiles or dogs.

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See: False Teacher;Gentile

What is circumcision?

[3:3, 3:5]

When someone was circumcised, some of the skin at the end of his penis was cut off. Jewish men were circumcised to show that they belonged to God's people, that is Israel, and that they obeyed the Law of Moses.

However, Paul said that it was the Christians who truly worshiped God. They did so by the power of the Holy Spirit, and because they honored Jesus. They knew that Jesus had saved them. They knew this because they trusted in him. Being circumcised could not help them.

This is why Paul said that Christians who became circumcised were mutilating or cutting into pieces their own body, that is, they were injuring themselves for nothing.

Christians who are not circumcised can still obey God and have peace with him. This is because they honor Jesus.

Many Jews and Jewish Christians were shocked because Paul taught this. They thought that he was insulting God, because it was God who had given the law to Israel.

See: Genesis 18

See: Circumcise (Circumcision); People of God;Israel; Law of Moses; Holy Spirit; Save (Salvation, Saved from Sins);Mutilate;

How does someone have peace with God?

Many Jews believed that God was pleased with them because they were born Jews and because they tried to obey the Law of Moses. But Paul showed them that they were wrong. He himself had tried as much as he could to keep the law.

1. He was circumcised when he was eight days old. His parents obeyed the Law of Moses (see: Leviticus 12:3). He came from a family that honored God.
2. Paul belonged to the nation of Israel, that is, he was born to Jews. He may have lived in Israel when he was young.
3. He was from the tribe of Benjamin. Paul was not just from the nation of Israel, he was Jewish. He was from one of Israel's two tribes of the southern kingdom of Judah that continued to honor God instead of rebelling against him.
4. He was a "Hebrew of Hebrews." All of Paul's ancestors had been Jewish.
5. He was a Pharisee. The Pharisees were religious leaders during the time when Paul lived. They taught people and helped them to obey the Law of Moses. The Pharisees were the great religious leaders.
6. Paul persecuted the church. He thought he was a good Jew. Because of this, Paul worked hard to stop the Christians. However, the Jews were not supposed to work hard to stop the Christians. At this time, Paul and the Jews believed that the Christians were false teachers who needed to stop teaching.
7. He obeyed the Law of Moses. He did this as well as anyone could.

Paul said he was all of these things, but he was never at peace with God because of them.

See: Law of Moses;Circumcise (Circumcision); Israel; Tribes of Israell;Judah (Southerm Kingdom); Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Pharisees; Persecute (Persecution)

See: Deuteronomy 33:12

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3:7-11

Why does someone need to believe in Jesus?

If being a Jew could have saved Paul, then he would live together with God in heaven forever. However, it could not save Paul. Therefore, Paul knew that it was better to believe in Jesus than to follow the Law of Moses or to have people think that he was a very good Jew. Paul said that everything was worthless if he did not believe in Jesus. He was willing to lose everything if he could "gain" Jesus, that is, so that Jesus would save him.

In this passage, Paul wrote many different metaphors in order to tell people that he wanted people to believe in Jesus more than anything else.

See: Save (Salvation, Saved from Sins);Metaphor

What is righteousness?

[3:9]

When a person has "righteousness (δικαιοσύνη/g1343), "he is at peace with God and friends with God. Paul wanted to say that this could not happen by trying to obey the Law of Moses. He also wanted to say that a person can only be at peace with God and friends with God by believing in Jesus. When someone believes in Jesus, it is God who does these things for that person.

See: Righteous (Righteousness)); Law of Moses

How does someone know Jesus?

[3:10]

He wanted to know Jesus through the "power of Jesus' resurrection." Paul was speaking about the power with which God raised Jesus from the dead. Perhaps that is also the power that God gives to Christians so that they can obey him.

Paul wanted to know Jesus through the "fellowship (κοινωνία/g2842)" of suffering, that is, sharing of Jesus' suffering. In ancient Israel, many people believed that God caused people to suffer when they disobeyed him. Therefore, if someone suffered, this showed that God was displeased with him. This is what people thought.

Paul also wanted to know Jesus by "transformed (συμμορφίζω/g4833)" to be like Jesus, when Jesus died. Perhaps Paul wanted unbelievers to kill him because he believed in Jesus. Or perhaps he wanted only the things that Jesus wanted.

See: Resurrect (Resurrection); Fellowship;Suffer

Do the dead come back to life?

[3:11]

Paul spoke about a time when he would rise from the dead, that is, come from being dead to being alive. Perhaps Paul was thinking of when he would die and go to Jesus in heaven. Some scholars think this. But other scholars think that Paul was writing about when Jesus returns to the earth. At that time, the believers will rise to live forever with Jesus (See 1 Thessalonians 4:16 and Revelation 20:1-9). This is when Jesus will reward the Christians for how well they obeyed God and honored Jesus.

Resurrect (Resurrection);Heaven; Jesus' Return to Earth; Reward

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3:12-16

What is the goal and prize?

[3:14]

Paul compared a Christian's life to a race. In this race, people work for a prize. Paul taught that:

1. He had not yet received his prize. The prize will be life together with God forever in heaven. This will be a gift from God. However, Paul knew he would have to struggle to always honor God and obey him, and to always trust in Jesus.
2. No one can reach the goal while they are here on the earth. This is because Christians will never be as perfect as Jesus is perfect until they reach heaven.
3. Jesus saved all Christians so that they could all work towards the goal of honoring God in the way that they live. This is also the same goal that Paul talked about in 3:16. They were to keep doing the same thing that he had already taught them.
4. Paul did not want to compare himself to other people. He only wanted to compare himself to Jesus.

See: Metaphor; Heaven;Save (Salvation, Saved from Sins)

3:17-21

How did Paul speak about living as a Christian?

[3:17]

Paul wrote the metaphor of walking to talk about the way a Christian should live. Many people lived in the wrong way, that is, they disobey Jesus. This made Paul very sad.

See: Metaphor

Who were the enemies of Jesus?

[3:18]

Paul did not say who the enemies of Jesus were. However, he said some things:

1. They opposed Jesus and his death. Perhaps they were these same false teachers who tried to force Christians to obey the Law of Moses. If this is true, they did not understand why Jesus died. Jesus died so that Christians could live forever with God in heaven. Therefore, these false teachers did not believe that Jesus died for everyone.
2. God will punish all enemies of Jesus. They will die and be apart from him forever.
3. They want nothing except to sin, to do what they themselves want to do.
4. They think that people will honor them because they sin, but people will shame them instead.
5. They do evil things. In Scripture, the writers often say that the world is evil, that is, the people in the world.

See: False Teacher; Law of Moses; Atone (Atonement); Hell; Sin (Ashamed); World

How are Christians citizens of heaven?

[3:20]

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Paul told the Philippian believers to live in a way that was “worthy of (ἀξίως/g516)” the gospel of Jesus (see: 1:27). Paul used the Greek word “live as a citizen (πολιτεύομαι/g4176),” which usually meant for a free person in a city to do everything he should do.

However, Paul wanted to say that Christians are citizens of heaven. That is, their true home is in heaven. That is where they belong. Others will honor them because of that. Even better, God approves of them, and he approves of what they do that shows they belong to him.

Paul wrote about two things that they should do because they were citizens of heaven: (1) they should be united together, at peace with one another, and (2) they should obey Jesus, their king, even if other people tried to stop them from obeying him.

See: Gospel;Citizen; Heaven

How is Jesus savior?

[3:20]

In 3:20, Paul called Jesus “savior.” Paul knew that Jesus died to save people from their sins. Because Jesus died, God does not punish Christians for having sinned. Jesus also saves or rescues Christians from the power of sin. That is, Christians are able to do what God wants them to do.

See: Savior; Save (Salvation, Saved from Sins)

Philippians 3:1

Finally, my brothers

"Now moving along, my brothers" or "Concerning other matters, my brothers"

brothers

This means fellow Christians, including both men and women, because all believers in Christ are members of one spiritual family, with God as their heavenly Father.

rejoice in the Lord

"be happy because of all the Lord has done"

For me to write these same things again to you is no trouble for me

"It is no trouble for me to write these things again to you"

and it keeps you safe

"doing this keeps you safe because these teachings will protect you from those who teach what is not true"

Philippians 3:2

Watch out for

"Beware of" or "Be on guard against"

the dogs ... those evil workers ... the mutilation

These are three different ways of describing the same group of false teachers and Paul is using strong expressions to show how he feel about these Jewish teachers who claim to be Christians.

dogs

The word "dogs" was used by the Jews to refer to those who were not Jews. They were considered unclean. Paul speaks of the false teachers as though they were dogs, to insult them. If you have a different animal in your culture that is considered unclean or whose name is used as an insult, you could use this animal instead.

the mutilation

"those who mutilate the body". This exaggeration plays on the idea of circumcision. Paul speaks of those who wanted to trim off the foreskin as if they were totally mutilating the body.

Philippians 3:3

For it is we who are

Paul uses "we" to refer to himself and all true believers in Christ, including the Philippian believers.

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the circumcision

"the truly circumcised ones" or "truly God's people". Paul continues warning the Philippians against people who say that Christians have to obey the Jewish ceremonial law. Paul uses this phrase to refer to believers in Christ who are not physically circumcised but are spiritually circumcised, which means they have received the Holy Spirit through faith.

have no confidence in the flesh

"do not trust in anything about ourselves to make us right with God". To have no confidence in the flesh means to understand that those things cannot make a person right with God.

Philippians 3:4

Even so, I myself could have confidence in the flesh. If anyone thinks he has confidence in the flesh, I could have even more

"However, I could trust in something about myself to make me right with God. If anyone thinks he can trust in anything about himself, I could trust in myself even more". To have confidence in the flesh means to believe that those things can make a person right with God.

I myself

"certainly I"

Philippians 3:5

I was circumcised

"A priest circumcised me"

on the eighth day

"seven days after I was born"

a Hebrew of Hebrews

"a Hebrew son with Hebrew parents" or "the purest Hebrew".

with regard to the law, a Pharisee

"as a Pharisee, I was committed to obeying all of the law"

Philippians 3:6

As for zeal, I persecuted the church

"I had so much zeal for God that I attacked Christians" or "Because I wanted so much to honor God, I persecuted the church"

as for righteousness under the law, I was blameless

"I was so righteous by obeying the law that I was blameless"

Philippians 3:7

whatever things were a profit for me

"anything that other Jews praised me for". Paul is referring here to the praise he received for being an eager Pharisee. He speaks of this praise as if he had viewed it in the past as a businessman's profit.

profit ... loss

If many people in your culture do not understand formal business terms, you could translate these terms as "things that made my life better" and "things that made my life worse".

I have considered them as loss

Paul speaks of that praise as if he were now viewing it as a business loss instead of a profit. In other words, Paul says that all his religious acts of righteousness are worthless before Christ.

Philippians 3:8

In fact

"Really" or "Truly"

now I count

"now that I have trusted in Christ, I count"

I count all things to be loss

"I consider everything to be worthless"

because of the surpassing value of the knowledge of Christ Jesus my Lord

"because knowing Christ Jesus my Lord is worth so much more"

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so that I may gain Christ

"so that I may have only Christ"

Philippians 3:9

be found in him

"be truly united with Christ"

not having a righteousness of my own from the law

Paul knows that he cannot become righteous by obeying the law.

but that which is through faith in Christ

"but having the righteousness that comes by believing in Christ". The word "that" refers to righteousness. Paul knows that he can become righteous only by believing in Christ.

Philippians 3:10

the power of his resurrection

"his power that gives us life"

the fellowship of his sufferings

"what it is like to suffer as he suffered" or "what it is like to participate in suffering with him"

becoming like him in his death

Possible meanings are 1) Paul wants to be like Christ by dying as Christ died or 2) Paul wants his desire to sin to become as dead as Jesus was before he was raised.

Philippians 3:11

so somehow I may experience the resurrection from the dead

"so that no matter what happens to me now, I will come back to life after I die"

Philippians 3:12

obtained these things

These include knowing Christ, knowing the power of his resurrection, sharing in Christ's suffering, and being united with Christ in his death and resurrection. Paul urges the believers at Philippi to follow his present example because of heaven and the new bodies that wait for believers. He speaks, knowing that God will allow him to live forever in heaven, as if he were a runner racing for the finish line.

or am already perfect

"so I am not yet perfect" or "so I am not yet mature"

but I press on

"but I keep trying"

to take hold of that for which I was taken hold of by Christ Jesus

"to receive these things for which Jesus claimed me as his own". Receiving spiritual things from Christ is spoken of as if Paul could grasp them with his hands, and Jesus choosing Paul to belong to him is spoken of as if Jesus grasped Paul with his hands.

Philippians 3:13

I myself have yet taken hold of it

"all these things belong to me yet"

Forgetting what is behind and straining forward to what is ahead,

"I do not care what I have done in the past; I only work as hard as I can on what is ahead.". Like a runner in a race is no longer concerned about what is completed but on what is ahead; Paul speaks of setting aside his religious works of righteousness and only focusing on the race of life that Christ has set before him to complete.

Philippians 3:14

I press on toward the goal with a view to the prize of the upward call of God in Christ Jesus

"I do all I can to be like Christ, like a runner racing to the finish line, so that I may belong to him, and God may call me to himself after I die"

the upward call

Possible meanings are that Paul speaks as if God were to call Paul to ascend 1) to heaven as Jesus did or 2) meeting God face to face and receiving eternal life.

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Philippians 3:15

All of us who are mature, let us think this way

"I encourage all of us believers who are strong in the faith to think the same way"

God will also reveal that to you

"God will also make it clear to you" or "God will make sure you know it"

Philippians 3:16

Nevertheless, let us live up to what we have already attained.

"However, let us keep living by the same standard we have achieved."

Nevertheless

"No matter what else is true"

Philippians 3:17

Be imitators of me

"Do what I do" or "Live as I live"

those who are walking by the example that you have in us

"those who already are living as we live" or "those who already are doing what we do"

Philippians 3:18

Many are walking

"Many are conducting their lives"

those about whom I have often told you, and now I am telling you with tears

Paul interrupts his main thought with these words that describe the "many." You can move them to the beginning or end of the verse if you need to.

I have often told you

"I have told you many times"

am telling you with tears

"am telling you with great sadness"

as enemies of the cross of Christ

"in a way that shows they are actually against Jesus, who was willing to suffer and die on a cross". Here "the cross of Christ" refers to Christ's suffering and death. The enemies are those who say they believe in Jesus but are not willing to suffer or die like Jesus did.

Philippians 3:19

Their end is destruction

"Someday God will destroy them."

their god is their stomach

"they desire food and other physical pleasures more than they desire to obey God"

their glory is in their shame

"they are proud of the things that should cause them shame"

They think about earthly things

"All they think about is what will please themselves rather than what will please God"

Philippians 3:20

our citizenship is in heaven

"we are citizens of heaven" or "our homeland is heaven" or "our true home is heaven." By Paul's use of "our" and "we", he includes himself and the believers in Philippi.

Philippians 3:21

He will transform our lowly bodies

"He will change our weak, earthly bodies"

into bodies formed like his glorious body

"into bodies like his glorious body"

body, formed by the might of his power to subject all things to himself

"body. He will change our bodies with the same power he uses to control all things"

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Chapter 4

[1] Therefore, my beloved brothers whom I long for, my joy and crown, in this way stand firm in the Lord, beloved friends.

[2] I am pleading with Euodia, and I am pleading with Syntyche, be of the same mind in the Lord. [3] Yes, I ask you, my true companion, to help these women who labored with me in spreading the gospel, along with Clement and the rest of my fellow workers, whose names are in the Book of Life.

[4] Rejoice in the Lord always. Again I will say, rejoice. [5] Let your gentleness be known to all people. The Lord is near. [6] Do not be anxious about anything. Instead, in everything by prayer and earnest appeal with thanksgiving, let your requests be known to God, [7] and the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.

[8] Finally, brothers, whatever things are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is anything excellent, if there is anything to be praised, think about these things. [9] The things that you have learned and received and heard and seen in me, do these things, and the God of peace will be with you.

[10] I greatly rejoice in the Lord because now at last you have renewed your concern for me. You had indeed been concerned for me before, but there was no opportunity for you to help. [11] I am not saying this because I am in need. For I have learned to be content in all circumstances. [12] I know what it is to be poor, and I also know what it is to have plenty. In every way and in all things I have learned the secret of how to be well fed or to be hungry, and how to have an abundance or to be in need. [13] I can do all things through him who strengthens me.
[14] However, you did well to share with me in my difficulties. [15] You Philippians know that in the beginning of the gospel, when I left Macedonia, no church supported me in the matter of giving and receiving except you alone. [16] Even when I was in Thessalonica, you sent help for my needs more than once. [17] It is not that I seek the gift. Instead, I seek the fruit that increases to your credit.
[18] I have received everything in full, and even more. I have been well supplied now that I have received from Epaphroditus the things you sent. They are a sweet-smelling aroma, a sacrifice acceptable and pleasing to God. [19] My God will meet all your needs according to his riches in glory in Christ Jesus. [20] Now to our God and Father be the glory forever and ever. Amen.

[21] Greet all God's holy people in Christ Jesus. The brothers who are with me greet you. [22] All God's holy people who are here greet you, especially those of Caesar's household.

[23] The grace of the Lord Jesus Christ be with your spirit. [1]

[1] Some ancient and important Greek copies add Amen , and there are some ancient Greek copies that have that word at the end of every New Testament book. There are also many important and ancient Greek copies that do not have the final Amen .

Philippians 4

4:1-9

What are Paul’s joy and crown?

[4:1]

When the Christians in Philippi obeyed God, it made Paul happy or proud. He compared them to wreath of leaves that athletes won in sport contests. Paul was happy because he had taught them to obey God and honor him.

See: Crown; Metaphor

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How do Christians stand firm?

[4:1]

Paul talked about standing firm “in” or “for” Jesus, that is, he wanted to encourage the Philippian Christians to work hard to obey Jesus. He spoke the metaphor of “standing,” because he wanted to say that they should never “run away” from Jesus, that is, they should not sin.

See: In Christ;Metaphor; Sin

Who are Euodia and Syntyche?

[4:2]

Euodia and Syntyche were two Christian women in Philippi who argued with one another. Paul wrote nothing else about them except what he wrote here. Paul cared about these women because they had helped him. He wanted them to live at peace with one another.

What is the book of life?

[4:3]

In the Ancient Near East, people in cities often wrote down the names of all their citizens, that is, of the men who owned property in the city. In the same way, Paul wanted to say that God had written down the names of all the people who belonged to him. Paul called this the “book of life.”

How is the Lord near?

[4:5]

When Paul said that the lord is “near,” he was talking about Jesus. Jesus was not on the earth. Paul wanted to say that Jesus would come back to the earth soon. Because of this, he wanted Christians in Philippi to live as if they would see Jesus very soon. He knew that Jesus would ask them why they did what they did on earth.

See: Jesus' Return to Earth

How does peace surpass all understanding?

[4:7]

Paul spoke about peace that surpasses or is greater than anything that can be known.” Perhaps Paul wanted to say that God is wiser than anyone else. Or perhaps Paul wanted to say that people cannot fully understand how great the peace that God give is.

How does someone guard their hearts and thoughts?

[4:7]

Paul wanted to say that the peace that God gives to Christians would help them not to be anxious.

See: Heart (Metaphor)

How does Paul use the words “In Christ”?

[4:7]

See: In Christ

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How did Paul say for Christians to think about these things?

[4:8]

Paul wrote down many different things beginning with the words “whatever is” or “everything that is.” Paul wanted the Christians in Philippi to “dwell (λογίζομαι/g3049)” on these things, that is, to think about these things a lot. After they thought about these things, Paul wanted them to do these things. If they did these things, then God would give them peace.

4:10-23

Why were the Philippians Christians concerned again about Paul?

[4:10]

In the past, the Philippians sent Paul a gift of money to help him. They did not send him money again, but that was because they were not able to do so. Paul was not angry with the Philippians. Instead, he was happy that they wanted to help him again. So he thanked them for helping him in the past.

Paul also wanted to teach the Philippians. He knew that God would give him what he needed to live. He did not need anything more than this because he had peace with God. He also wanted to say that God made him able to obey him in every way that God wanted.

Paul told the Philippians that their gift was not only for him. Their gift was also a way for them to worship God. He compared their gift to a sacrifice of food. Both of these things, Paul said, produce smells that made God happy. That is, God accepted both as sacrifices to himself.

See: Sacrifice

How are Christians to be happy?

[4:11, 4:12]

Paul talked about being “content.” When someone is content, he is happy, even if he is suffering hardship. Paul was like this himself. He was happy, even though he was in prison because he had preached about Jesus. In 4:13, he said that he could be happy any time because God gave him the strength to endure any hardship.

How did Paul end this letter?

In 4:20-23, Paul ended this letter as other people ended letters in his time. He gave honor to God and prayed that God would be kind to the Christians in Philippi.

See: Ancient Letters; Pray (Prayer)

Who are Caesar’s household?

[4:22]

Paul greeted the believers in Philippi for the people who were with him. He called some of the people with him “people from Caesar's house.” Caesar was the title of the emperor, the leader of the whole Roman Empire. Some scholars think that his house was a way of talking about people who were in Caesar's family. However, more scholars think that it was a way of talking about people who served Caesar in his palace. Perhaps they were servants or soldiers.

See: Rome (Roman Empire, Caesar)

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What is your spirit?

[4:23]

When Paul talked about a person's "spirit (πνεῦμα/g4151)," he was not talking about the Holy Spirit. Instead, he was talking about the believers' minds and hearts.

See: Spirit (Spiritual); Mind; Heart (Metaphor)

Philippians 4:1

Therefore, my beloved brothers whom I long for

"So, my fellow believers whom I love and greatly desire to see"

my joy and crown

"You give me joy because you have believed in Jesus, and you are my reward and honor for my work". Paul uses the word "joy" to mean that the Philippian church is the cause of his happiness and the word "crown" means the Philippian church brought honor to Paul before God.

in this way stand firm in the Lord, beloved friends

"continue living for the Lord in the way that I have taught you, dear friends"

Philippians 4:2

I am pleading with Euodia, and I am pleading with Syntyche

"I beg Euodia, and I beg Syntyche". These are women who were believers and helped Paul in the church at Philippi. Apparently these two women disagreed with each other. Paul was encouraging them to agree.

be of the same mind in the Lord

"agree with each other because you both believe in the same Lord"

Philippians 4:3

Yes, I ask you, my true companion

Here "you" refers to the "true fellow worker" and is singular. Paul does not say the name of the person. He calls him that to show he worked with Paul to spread the gospel.

along with Clement

Clement was a man who was a believer and worker in the church at Philippi.

whose names are in the Book of Life

"whose names God has written in the Book of Life"

Philippians 4:4

Rejoice in the Lord

"Be happy because of all the Lord has done."

Philippians 4:5

The Lord is near

Possible meanings are 1) The Lord Jesus is near to the believers in spirit or 2) the day the Lord Jesus will return to the earth is near.

Philippians 4:6

in everything by prayer and earnest appeal with thanksgiving, let your requests be known to God

"whatever happens to you, ask God for everything you need with prayer and thanks"

Philippians 4:7

the peace of God

"the peace that God gives"

which surpasses all understanding

"which is more than we can understand"

will guard your hearts and your thoughts in Christ

"will be like a soldier and guard your emotions and thoughts in Christ"

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your thoughts

The word translated "thoughts" can also be translated "minds," referring to the part of the person that thinks.

Philippians 4:8

whatever things are lovely

"whatever things are pleasing"

whatever things are of good report

"whatever things people admire" or "whatever things people respect"

if there is anything excellent

"if they are morally good"

if there is anything to be praised

"and if they are things that people praise"

Philippians 4:9

that you have learned and received and heard and seen in me

"that I have taught and shown you"

Philippians 4:11

to be content

"to be satisfied" or "to be happy"

in all circumstances

"no matter what my situation is"

Philippians 4:12

I know what it is to be poor ... to have plenty

Paul knows how to live happily having either no possessions or many possessions.

how to be well fed or to be hungry, and how to have an abundance or to be in need

Paul uses these two phrases to emphasize that he has learned how to be content in any situation.

Philippians 4:13

I can do all things through him who strengthens me

"I can do all things because Christ gives me strength"

Philippians 4:14

in my difficulties

"when things became difficult"

Philippians 4:15

the beginning of the gospel

"as I began to preach the gospel"

no church supported me in the matter of giving and receiving except you alone

"the only church that supported me in the matter of giving and receiving was you" or "you were the only church that sent me money or helped me"

Philippians 4:17

It is not that I seek the gift

"My reason for writing this is not that I want you to give me more"

I seek the fruit that increases to your credit

"Rather I want God to bless you more because of the good deeds that you do"

Philippians 4:18

even more

"even more than necessary"

They are a sweet-smelling aroma, a sacrifice acceptable and pleasing to God

"I assure you these gifts are very pleasing to God, like an acceptable sacrifice". Paul speaks of the gift from the Philippian church as if it were a sacrifice offered to God on an altar. Paul implies that the church's gift is very pleasing to God, like the sacrifices that the priests burned, which had a smell that pleased God.

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Philippians 4:19

will meet all your needs

This phrase translates the same word that is translated "have been well supplied" in verse 18.

according to his riches in glory in Christ Jesus

"from his glorious riches that he gives through Christ Jesus"

Philippians 4:21

The brothers

This refers to those people who were either ministering with or to Paul.

all God's holy people

"every holy person"

Philippians 4:22

especially those of Caesar's household

"especially the fellow believers who work in the palace of Caesar"

Philippians 4:23

with your spirit

"with you"

Introduction to Colossians

Overview

Paul wrote many letters to churches in Asia. Colossians is one of those letters. In these letters, Paul often wrote to help each church with a certain problem they were having. However, local churches also had the same types of problems. So, these churches passed Paul's letters to the other churches near them. Also, they made certain to keep these letters and often made copies of these letters.

In this letter, Paul taught things about Jesus that Christians really need to know. He taught about how God can save people from their sins and about how Christians can live in a way that honors God. Paul also encouraged the Christians in Colossae to trust in Jesus and to ignore false teachers.

Paul wrote other letters that can help readers to understand this letter. In Romans, he explained more about how God saves people from their sins. Many scholars think what Paul wrote in Romans is what he taught people in each of the churches he founded. In Acts, Luke wrote down several speeches Paul gave. These speeches can also help readers to understand what he wrote in this letter. In Ephesians, Paul wrote about many of the same things he wrote about in Colossians. Scholars think Paul wrote Ephesians and Colossians at the same time.

See: Church; Save (Salvation, Saved from Sins); Atone (Atonement)
See Map: Asia; Colossae

Who wrote this letter?

Paul of Tarsus wrote the letter to the Colossians. Timothy helped Paul write it (see: 1:1).

Scholars think Paul wrote this letter about 25 years after Jesus died. Some scholars think he wrote when he was in Ephesus. Some other scholars think Paul wrote the letter near the time of a major earthquake which devastated Colossae and several other cities near it. Scholars think this earthquake happened about 30 years after Jesus died.

See: Paul's Missionary Journeys
See Map: Tarsus; Ephesus; Colossae

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Who was Paul?

Paul was an apostle. He started many churches. Acts records many things about Paul's life and how he served God (see: Acts 7:54-28:31). His letters provide more information about him. Thirteen of the letters he wrote are in the Bible: 1 Thessalonians, 1 Corinthians, Philippians, Philemon, 2 Corinthians, Galatians, Romans, 2 Thessalonians, Colossians, Ephesians, 1 and 2 Timothy, and Titus.

Paul was born in Tarsus (see: Acts 22:3). This was an area where Gentiles live. However, Paul was a Jew. Many of the earliest Christians were Jewish. He was from the tribe of Benjamin (see: Philippians 3:5-6). He was a Pharisee (see: Acts 22:3; Galatians 1:14; Philippians 3:5-6). Pharisees believed they could earn God's favor by obeying the Law of Moses and the rules of certain Jewish teachers. Gamaliel taught Paul (see: Acts 22:3; 5:34). Gamaliel was a Jewish teacher and people thought he was the best teacher. Paul was also taught by Gentile teachers (see: Acts 26:4). Paul was zealous (see: Galatians 1:14; Acts 22:3). That is, he worked very hard to please God. He persecuted Christians (see: Acts 7:58-8:3; 9:1-2) until he met and believed in Jesus (see: Acts 9:3-19). After this, he became a great Christian teacher.

See: Apostle; Pharisees; Tribes of Israel; Gentile; Law of Moses; Persecute (Persecution)
See Map: Tarsus

Who was Timothy?

Timothy was a man who worked with Paul. He was younger than Paul. Paul said Timothy helped him to write Colossians (see: 1:1). He also helped Paul write many other letters.

Timothy was from Lystra. Lystra is a city located roughly midway between Tarsus and Colossae. Lystra was a place where many Roman soldiers lived. They guarded this city for the Roman Empire. His father was a Gentile. His mother and grandmother were Jewish and Christians (see: Acts 16:1-5; 2 Timothy 1:5).

Paul met Timothy in Lystra on his second missionary journey. Timothy was already a Christian. Paul asked Timothy to travel with him (see: Acts 16:1-5). The two men became very close friends (see: 1 Corinthians 4:17; 1 Thessalonians 3:2). Timothy led the church Paul founded in Ephesus (see: 1 Timothy 1:3). Paul wrote 1 Timothy and 2 Timothy to him during that time.

See: Gentile; Paul's Missionary Journeys
See Map: Lystra; Ephesus

Who did Paul write this letter to?

Paul wrote this letter to the Christians in Colossae.

See Map: Colossae

What were some important things about Colossae?

Many people in Colossae had a lot of money. Many soldiers lived in Colossae. They guarded the city because many people went to Colossae to trade with one another. People came to Colossae from many places. Large numbers of Greeks, Romans, and Jews lived there. People in Colossae worshipped gods from many different places around the world.

See: False gods

What was the history of the church there?

Scholars think Epaphras started the Colossian church. He believed in Jesus because of what Paul taught (see: Colossians 1:7-8; 4:12-13; Philemon 23). They think this happened while Paul was at Ephesus. Paul taught in Ephesus for several years (see: Acts 18:19-21, 19:1-41, 20:31). Epaphras then went back to his hometown of Colossae, as well as Laodicea and Hierapolis. He taught people there about Jesus. Scholars do not think Paul went

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to Colossae (see: Colossians 2:1, 2:5). He heard from other people about how the Colossian Christians believed in Jesus (see: 1:4, 1:9). Epaphras was one person who told Paul about this (see: Colossians 1:8).

See Map: Colossae; Ephesus; Laodicea; Hierapolis

What did Paul write about in this letter?

Paul wrote this letter to tell Christians several important things.

He wrote to tell Christians not to believe what certain false teachers said. He wrote about what Christians should think about Jesus. Jesus is God. He wanted everyone to know true things about God. He wrote about how people can be saved from their sins. He wrote that God saves people from their sins when they believe in Jesus. He wanted Christians to live in a way that honors God.

See: Save (Salvation, Saved from Sins); False Teacher; Jesus is God); Atone (Atonement)

Why did Paul write this letter?

Paul wrote this letter to tell people not to believe some things that false teachers were teaching in Colossae. Paul did not want people to stop trusting in Jesus because of the things these false teachers said.

Paul taught that Jesus is more powerful than anyone, except for God the Father. This was true when Jesus lived on the earth. Jesus created all things and all things are subject to him (see: 1:15-17). He also leads the church. He made peace between God and humans when he was crucified.

See: Crucify (Crucifixion); Resurrect (Resurrection)

Outline of Colossians

1. Paul greeted the Colossian Christians (1:1-2)
2. Paul prayed for the Christians in Colossae (1:3-14)
3. Jesus Christ is the Greatest (1:15-23)
4. How Paul Taught the Gentiles (1:24-2:7)
5. How Christians Should Think (2:8-3:4)
6. How Christians Should Live (3:5-4:6)
7. People Who Worked with Paul (4:7-17)
8. Paul said goodbye (4:18)

Colossians

Chapter 1

[1] Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother,

[2] to God's holy people and faithful brothers in Christ who are at Colossae: May grace be to you, and peace from God our Father. [1]

[3] We give thanks to God, the Father of our Lord Jesus Christ, and we always pray for you.
[4] We have heard of your faith in Christ Jesus and of the love that you have for all God's holy people, [5] because of the hope reserved for you in heaven, which you heard about in the word of truth, the gospel [6] which has come to you. In the same way, this gospel is bearing fruit and is growing in all the world—just as it has been doing among you since the day you heard it and understood the grace of God in truth.
[7] This is the gospel as you learned it from Epaphras, our beloved fellow servant, who is a faithful servant of Christ on our behalf. [2] [8] Epaphras has made known to us your love in the Spirit.

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[9] Because of this love, from the day we heard this we have not stopped praying for you. We pray that you will be filled with the knowledge of his will in all wisdom and spiritual understanding, [10] so that you will walk in a manner that is worthy of the Lord and that pleases him in every way: by bearing fruit in every good work and growing in the knowledge of God;
[11] by being strengthened with all power, according to his glorious might, so that you may have great endurance and patience; and by joyfully [12] giving thanks to the Father, who made you able [3] to have a share in the inheritance of God's holy people in light.
[13] He has rescued us from the dominion of darkness and transferred us to the kingdom of his beloved Son, [14] in whom we have redemption, the forgiveness of sins. [4]
[15] He is the image of the invisible God, the firstborn of all creation. [16] For in him all things were created: those in the heavens and those on the earth, the visible and the invisible things. Whether thrones or dominions or governments or authorities, all things were created through him and for him. [17] He himself is before all things, and in him all things hold together.
[18] He is the head of the body, the church. He is the beginning, the firstborn from among the dead, so he has first place among all things. [19] For God was pleased to have all his fullness dwell in the Son, [20] and through the Son to reconcile all things to himself, having made peace through the blood of his cross, whether things on earth or things in heaven.
[21] At one time you also were alienated and hostile in mind and in evil deeds. [22] But now he has reconciled you by his physical body through death to present you holy, blameless, and above accusation before him, [23] if indeed you continue in the faith, established and firm, not moved away from the hope of the gospel that you heard, which was proclaimed to every person created under heaven. This is the gospel of which I, Paul, became a servant.

[24] Now I rejoice in my sufferings for you, and I fill up in my flesh what is lacking of the afflictions of Christ for the sake of his body, which is the church. [25] It is of this church that I am a servant, according to the stewardship from God that was given to me for you, to fulfill the word of God. [26] This is the mystery that was hidden for ages and for generations but now has been revealed to God's holy people. [27] It is to them that God wanted to make known the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.
[28] We proclaim him, warning every person and teaching every person with all wisdom, so that we may present every person mature in Christ.
[29] For this I labor and strive according to his energy that is at work in me in power.

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[1] Some important and ancient Greek copies add and the Lord Jesus Christ .
[3] Some important and ancient Greek copies read, on your behalf .
[3] Some ancient Greek copies read who made us able .
[4] Some ancient Greek copies read, in whom we have redemption through his blood, the forgiveness of sins ; it may be a reference to Ephesians 1:7.

Colossians 1 Commentary

1:1-2

Who was Paul?

[1:1]

Paul wrote this letter. (See: Introduction to Colossians).

What is an "apostle"?

[1:1]

See: Apostle

Who was Timothy?

[1:1]

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Timothy was a young man who worked with Paul. He helped Paul write this letter. (See: Introduction to Colossians).

Who are God’s holy people?

[1:2]

See: Holy Ones

What did Paul write in verse 2?

[1:2]

Some ancient copies of the New Testament have the words “the Lord Jesus Christ.” More and older copies of the New Testament do not have these words. Scholars do not think Paul wrote these words. Who were the "faithful brothers”?

When Paul wrote "faithful brothers," he was writing about the Christians in Colossae. He called them this because they believed in Jesus. Because of this, they were God's children. So, they were also Paul's brothers and sisters in some way. When Paul used the word “brothers,” he was speaking about both men and women.

See: Family of God See Map: Colossae

What is "grace"?

[1:2]

In ancient times, people often greeted each other by saying “grace.” Greek people and people who spoke Greek used it. They wanted people to get favor. Paul always wrote this in his letters. This was because many of his readers were Greek. He also wanted the Christians to remember that God gave favor to them. God forgives the sins of all people who believe in Jesus (See: Romans 3:24, 4:16).

See: Grace

What is "peace"?

[1:2]

In ancient times, Jews often greeted one another by saying “peace” (See: Genesis 43:23).

1:3-8

Why did Paul call God the father of Jesus?

[1:3]

Paul called God the father of Jesus. Paul wanted people to know that God is the father of Jesus and that Jesus is God. He wrote more about this in the rest of this letter. Scholars think the some Christians in Colossae did not believe that Jesus is God. Paul wrote this letter to help them to know true things about Jesus. Paul wanted people to know that Jesus is greater than everyone except God the Father.

See: God the Father; Trinity; Jesus is God

What is the "certain hope reserved for you in heaven"?

[1:5]

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When Paul wrote "certain hope reserved for you in heaven", he wanted his readers to know that the "hope" he wrote about is a promise from God. God promises that people who believe in Jesus will live with him forever in heaven. Christians can be certain God has "reserved" places in heaven for them.

See: Hope; Heaven

What is the "gospel"?

[1:5]

See: Gospel

Why did Paul write "bearing fruit"?

[1:6]

Paul wrote "bearing fruit" to speak about how the Colossians lived. "Bearing fruit" is a metaphor for the way the Jesus changed the people who believed in him. The Colossians traded fruits for other goods. They understood the value of a tree that made a lot of fruit. Paul wrote "bearing fruit" to get them to think that they were valuable to God because of the things they did to serve and honor God.

See: Metaphor; Fruit (Metaphor); Gospel

What did Paul write in verse 7?

[1:7]

Some ancient copies of the New Testament have the words “on our behalf.” More and older copies of the New Testament have the words “on your behalf.” Scholars think Paul wrote “on our behalf.” Who was Epaphras?

Epaphras was the person who started the church at Colossae. Scholars think Paul told Epaphras about Jesus. After Epaphras believed in Jesus, Paul trained him so he could lead a church. Scholars believe Epaphras came from Colossae (see: 4:12).

See: Church

Why did Paul write "love in the Spirit"?

[1:8]

Paul wrote "love in the Spirit" to tell the Christians in Colossae that he knew how much they cared about him. He knew this because of what Epaphras told him.

Scholars disagree about why Paul wrote "in the Spirit." Some scholars think he wanted to speak about the Holy Spirit. That is to say, in some way, the Holy Spirit caused the Colossian Christians to love Paul. Other scholars think that Paul spoke about their human spirits. That is, God helped them to love Paul.

See: Love; Holy Spirit; Spirit (Spiritual)

1:9-14

Why did Paul write "knowledge of his will in all wisdom and spiritual understanding"?

[1:9]

Paul wrote "knowledge of his will in all wisdom and spiritual understanding" to tell the Christians in Colossae something special. Paul prayed that God would give the Colossian Christians "full knowledge" of God's will, with

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"wisdom"and "understanding" (σύνεσις/g4907). He wanted them to know the will of God and how to live in a way that honors God. Knowing this was greater than anything the false teachers taught.

See: Will of God; False Teacher

Why did Paul ask God to "fill" the Colossians with all these things?

[1:9]

When Paul asked God to "fill" the Christians in Colossae with these things, it was a metaphor. He spoke about God "filling" them to get them to think about all they thought and all they did. He wanted them to live in a way that would honor God even more. Therefore, he asked God to help them know more of God's will. He asked God to give them a certain type of wisdom and understanding. He did not want them to ask to know more about things that would make them rich. He wanted to say that if God "filled" them with the things, then they would know what God wanted them to do.

See: Metaphor; Filling of the Holy Spirit; Will of God

Why did Paul write "walk worthily of the Lord"?

[1:10]

When Paul wrote "walk worthily of the Lord," this was a metaphor. He wanted people to think about living in ways that honor God. He used the metaphor of "walk" to write about the things they did.

See: Walk (Metaphor)

What is "glory"?

[1:11]

See: Glory (Glorify)

Why did Paul call God "father"?

[1:12]

See: God the Father; Trinity

What did Paul write in verse 12?

[1:12]

Some ancient copies of the New Testament have the words “who made us able.” More and older copies of the New Testament have the words “who made you able.” Scholars think Paul wrote “who made you able.” What is an "inheritance"?

See: Inherit (Inheritance, Heir)

Who is "the Son"?

[1:13]

The "Son" is Jesus.

See: Son of God; Trinity

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What did Paul write in verse 14?

[1:14]

Some ancient copies of the New Testament have the words “in whom we have redemption through his blood, the forgiveness of sins.” More and older copies of the New Testament have the words “in whom we have redemption, the forgiveness of sins.” Scholars think Paul wrote “in whom we have redemption, the forgiveness of sins.” What is the "dominion of darkness"?

When Paul wrote "dominion of darkness", he wanted readers to think about Satan. He also wanted them to think about how they used to sin before they did believed in Jesus. A "dominion" is an area controlled by a ruler. Paul wanted to say that before they believe in Jesus, people serve Satan. Satan encourages them to sin.

Scholars also think that Paul wrote about "darkness" because he wanted the Colossian Christians to reject the things the false teachers taught. Scholars think they taught about light and darkness. They believed that a person could move from darkness into light by learning certain things. Paul wanted to say that they really were still in darkness because they thought this way. So the Colossian Christians should not listen to them.

See: Satan (The Devil); Light and Darkness (Metaphor); False Teacher

What is "redemption"?

[1:14]

See: Colossians 1:22; John 3:16; Romans 5:10

See: Redeem (Redemption)

1:15-23

What is an image?

[1:15]

An image is something that is like a person, an animal, or another thing in some way. Jesus is God’s perfect image. That is, Jesus is like God the Father in every way, but he is not God the Father. People know about God the Father because of the things Jesus said and did.

See: Image; God the Father; Jesus is God

Why did Paul call Jesus the firstborn (1:15)?

[1:15, 1:18]

Paul called Jesus the "firstborn" to say he has special honor. A first born child is the first child that was born in a family. In ancient times, the firstborn was greater than the family’s other children in some way.

The firstborn had a different inheritance than their brothers and sisters. If the firstborn child’s parents were a king or a queen, they became the king or queen when their parents died. Paul said Jesus was the first born. This as a metaphor. Jesus deserves to be honored more than any other person. Also, Jesus was the first to come back to life after he died. Because of this, Jesus is the older brother of everyone else who becomes a child of God (see: Romans 8:29). Jesus was alive before God created the universe. Jesus will rule over everyone and everything forever. He deserves to be greatly honored.

See: Metaphor; Inherit (Inheritance, Heir); Resurrect (Resurrection); Family of God; Son of God; Children of God

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Who made the universe (1:16)?

[1:16]

God made the universe. That is to say, he made everything. However, Paul wrote that God did this by Jesus and through Jesus (See: Proverbs 8:22-31, John 1:3, 1 Corinthians 8:6, and Hebrews 1:2). Scholars do not know how God did this.

See: God the Father; Son of God; Trinity

Why did Paul write "thrones or dominions or governments or authorities"?

[1:16]

Paul wrote about "thrones or dominions or governments or authorities." He wanted his readers to know nothing could happen unless God gave permission for it to happen. Because of this, no one can say they are as great as or greater than God.

Why did Paul write that in Jesus all things "hold together"?

[1:17]

Paul wrote that in Jesus all things "hold together" so his readers would know that Jesus makes the universe stay together. If he did not do this, there would be nothing in the universe (see: Hebrews 1:3).

How is Jesus "head of" the church?

[1:18]

When Paul wrote that Jesus is "head of" the church, he wanted readers to know that Jesus is the leader of all Christians everywhere.

See: Church

Why did Paul write "all his fullness"?

[1:19]

When Paul wrote "all his fullness," he wanted readers to know that Jesus is God. That is, Jesus is completely God. There is nothing God has that Jesus does not have. Also, there is nothing of Jesus that is not God.

See: Trinity; Jesus is God)

What is "to reconcile" and "made peace"?

[1:20]

Paul wrote about God reconciling things. When someone is reconciled to someone else, they are brought together after they fought against each other in some way. When Paul wrote this, he wanted people to think about how everyone sins. Because of this, they fight against God in some way. However, God sent Jesus to "reconcile" or "make peace" between God and people. When Jesus died, he made it possible for God to forgive the sins of people who believe in Jesus. These people are at peace with God. God did what was needed so that people could be at peace with him.

See: Save (Salvation, Saved from Sins); Sin; Atone (Atonement); Reconcile (Reconciliation)

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What is "holy, blameless, and above reproach"?

[1:22]

When Paul wrote "holy, blameless, and above reproach," he wanted readers to think about how Christians should live in a way that honors God. He said that Jesus made it possible for people who believe in him to serve him completely. He also said that these people do not have to sin any longer. And he also said that other people do not think they do evil things.

See: Holy (Holiness, Set Apart)

What is "the faith"?

[1:23]

When Paul wrote "the faith", he wanted to tell readers that they must continue to trust in Jesus. He wanted them to keep trusting Jesus.

See: Faith (Believe in)

What is the gospel?

[1:23]

See: Gospel

1:24-29

Why did Paul write "I fill up in my flesh" (1:24)?

[1:24]

When Paul wrote "I fill up in my flesh," he wanted his readers to think about how he suffered. He wrote "fill up" as a metaphor to say he accepted whatever happened to him while he preached the gospel.

In another letter, Paul listed the ways he suffered while he traveled to preach and teach (see: 2 Corinthians 11:23-29). In ancient times, it was difficult to travel a long distance. Paul suffered when he traveled to serve God and other Christians. Once he arrived, sometimes people beat him or imprisoned him because they did not like the things he said (see: Acts 16:19-24). Paul wrote this letter while he was in prison (See: Introduction to Colossians).

Paul wrote this so his readers would know that Paul was willing to suffer because he believed in Jesus. He did not try to avoid suffering. He thought it was more important to do what God wanted him to do.

See: Metaphor; Preach (Preacher); Gospel; Suffer

Why did Paul write "what is lacking of the afflictions of Christ"?

[1:24]

When Paul wrote "what is lacking of the afflictions of Christ," he wanted people to think that what Paul did was because of what Jesus did. "Afflictions" is another word for suffering.

Paul taught that Jesus died to completely atone for peoples' sins. Paul did not write that he suffered to atone for peoples' sins. Instead, Paul wrote that he suffered so that other people could learn about Jesus. Then they too could believe in Jesus.

See: Atone (Atonement); Suffer; Sin

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What is "his body"?

[1:24]

When Paul wrote "his body", he used a metaphor. He was writing about the church. In other letters, Paul explained this metaphor (see: Romans 12; 1 Corinthians 12). When he wrote the church, he wanted readers to think about all Christians everywhere.

See: Church; Body of Christ

Why did Paul write "secret truth"?

[1:26]

When Paul wrote "secret truth," he wanted to speak about something that people can learn about. It is something that was once a secret (see: Ephesians 3:9, Romans 16:25). Now God has revealed it. So it is not a secret now. Instead it is "truth" that people need to know.

See: Colossians 2:2; 4:3; Ephesians 3:3 See: Reveal (Revelation); Mystery

What specific "secret truth" did Paul reveal?

[1:26, 1:27]

Some scholars think the "secret truth" Paul revealed was that Gentiles could also become part of the people of God. First, God made the people of Israel his people. Now, anyone who believed in Jesus could also be part of God's people. Other scholars think the “secret truth” Paul wrote about was that Gentiles could be at peace with God. Before, Gentiles needed to do the things the Jews did so they could be at peace with God. Now anyone can be at peace with God because they believe in Jesus.

God had hidden this plan from people for a long time (see: Ephesians 3:9, Romans 16:25). Now, God revealed it to Paul (see: Ephesians 3:3). He wanted Paul to reveal it to Gentiles and other Christians.

See: Romans 11:25, Ephesians 3:6, Acts 22:21, and Acts 28:28. See: Reveal (Revelation); People of God; Gentile

What are the "riches" that Paul wrote about?

[1:27]

Paul wrote about "riches." This was a metaphor. He wanted to write that God highly values people who believe in Jesus. That is, God thinks about them the way a rich person thinks about their money. So, when Paul wrote about the "secret truth among the Gentiles," he really wanted the Gentiles to know about Jesus. Paul served God by telling Gentiles about Jesus. This is what God wanted Paul to do.

See: Metaphor; Gentile

Why did Paul write "Christ in you"?

[1:27]

When Paul wrote "Christ in you", he wanted people to think that when they believed in Jesus, Jesus became part of them in some way. Paul did not want to say that Jesus is physically inside of Christians. Some scholars think that "Christ in you" is the Holy Spirit. Other scholars think that a person who believes in Jesus can in some way make themselves like Jesus. That is, they can live in a way that honors God.

See: Indwelling of the Holy Spirit

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What is the "hope of glory"?

[1:27]

The hope of glory is something Christians know. They know that they will be with God in heaven. They will be near God who is glorious.

See: Hope; Glory (Glorify)

How did Paul present people mature in Christ?

[1:28]

Paul wrote about presenting people mature in Christ. This was a metaphor. He was speaking about making an offering to God of the people who they taught. They wanted to give them to God to show God how they helped these people serve God. Paul wanted to help these people to live in a way that honors God. He did this to honor God.

Colossians 1:1

an apostle of Christ Jesus through the will of God

"whom God chose to be an apostle of Christ Jesus". Though this letter is from Paul and Timothy to the Colossian believers, Paul makes it clear that he is the writer. Most likely Timothy was with him and wrote the words down as Paul spoke. Throughout this letter the words "we," "our," and "ours" include the Colossians unless noted otherwise. The words "you," "your," and "yours" refer to the Colossian believers and so are plural unless noted otherwise.

Colossians 1:3

We give ... our Lord ... we always

These words do not include the Colossians.

Colossians 1:4

We have heard

Paul is excluding his audience.

your faith in Christ Jesus

"your belief in Christ Jesus"

Colossians 1:5

because of the hope reserved for you in heaven

"because you are confident that God, who is in heaven, will do the many good things that he has promised you". Here "hope" stands for what the believer can confidently expect, that is, the things that God has promised to do for all believers.

the word of truth, the gospel

"the message about the truth, the gospel" or "the true message, the gospel."

Colossians 1:6

this gospel is bearing fruit and is growing

"This gospel is having good results, more and more" or "This gospel is having increasing results"

in all the world

"throughout the world"

the grace of God in truth

"the true grace of God"

Colossians 1:7

our beloved ... our behalf

The word "our" does not include the Colossians.

gospel as you learned it from Epaphras, our beloved fellow servant, who

"gospel. It is exactly what Epaphras, our beloved fellow servant, taught you. He"

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Epaphras, our beloved fellow servant, who is a faithful servant of Christ on our behalf

Here "on our behalf" means that Epaphras was doing work for Christ that Paul himself would have done if he were not in prison.

Epaphras

the man who preached the gospel to the people in Colossae

Colossians 1:8

to us

The word "us" does not include the Colossians.

your love in the Spirit

"how the Holy Spirit has enabled you to love believers".

Colossians 1:9

Because of this love

"Because the Holy Spirit has enabled you to love other believers"

we heard ... we have not stopped ... We pray

The word "we" does not include the Colossians.

from the day we heard this

"from the day Epaphras told us these things"

that you will be filled with the knowledge of his will

"that God will fill you with what you need to know so that you can do his will"

in all wisdom and spiritual understanding

"so that the Holy Spirit will make you wise and able to understand what God wants you to do"

Colossians 1:10

that you will walk in a manner that is worthy of the Lord and that pleases him

"that you will live as God expects you to and so please him"

by bearing fruit in every good work and growing

"by making sure that all of your good works please God and people and growing". Paul is speaking of the Colossian believers as if they were trees or plants that grow and bear fruit.

growing in the knowledge of God

"always learning more about God"

Colossians 1:12

made you able to have a share

"allowed you to share"

made you able

Here Paul is focusing on his readers as receivers of God's blessings. But he does not mean that he himself has no share in those blessings.

inheritance

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

in light

"in the glory of his presence". This idea is opposite to the idea of the dominion of darkness in the next verse.

Colossians 1:13

He has rescued us

"God has rescued us"

the dominion of darkness

"the evil forces that controlled us"

his beloved Son

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

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Colossians 1:15

He is the image of the invisible God

"His Son is the image of the invisible God." By knowing the Son, we learn what God the Father is like. This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

the firstborn of all creation

"God's Son, the most important one over all creation". The expression "firstborn" does not refer to when Jesus was born. Instead, it refers to his position as the eternal Son of God the Father. This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

of all creation

"over all that God created"

Colossians 1:16

For in him all things were created

"For in Jesus God created all things"

all things were created through him and for him

"God created all things through Jesus and for Jesus"

Colossians 1:17

He himself is before all things

"It is Jesus who existed before all things"

in him all things hold together

"Jesus holds everything together"

Colossians 1:18

He is the head

"Jesus Christ, the Son of God, is the head". It is best to translate "Son" with the same word that your language uses to refer to a human son.

He is the head of the body, the church

Paul speaks of Jesus's position over the church as if he were the head on the human body. As the head rules the body, so does Jesus rule the church.

the beginning

"the originating authority."

firstborn from among the dead

Jesus is the first person to die and come back to life, never to die again.

Colossians 1:20

through the blood of his cross

"by means of the blood Jesus shed on the cross"

the blood of his cross

Here "blood" stands for the death of Christ on the cross.

whether things on earth or things in heaven

This phrase explains what "all things" means. Some languages might prefer to put it closer to "all things."

Colossians 1:21

At one time you also

"There was a time when you Colossian believers also"

were alienated

were no longer living in loving relationship with God

Colossians 1:22

blameless, and above accusation

"holy and perfect". Paul uses these two concepts to emphasize the idea of perfection.

before him

"in God's view" or "in God's mind"

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Colossians 1:23

not moved away from the hope of the gospel that you heard

"continuing in the hope of the gospel that you heard" or "continuing to confidently expect what is promised in the gospel".

which was proclaimed

"which believers proclaimed"

to every person created under heaven

"to every person in the world". God created everyone.

the gospel of which I, Paul, became a servant

"the gospel that I, Paul, serve God by proclaiming". Paul was a servant of God.

Colossians 1:24

I fill up in my flesh what is lacking of the afflictions of Christ

Paul may be acknowledging here that there is much suffering that he and all other Christians must endure before Christ comes again, and that Christ in a spiritual sense joins with them in experiencing these hardships. Paul certainly does not mean that Christ's sufferings alone were not enough to provide salvation for the believers.

I fill up in my flesh

Paul speaks of his body as if it were a container that could hold suffering.

for the sake of his body, which is the church

Paul often speaks of the church, the group of all Christian believers, as if it were Christ's body.

Colossians 1:25

to fulfill the word of God

"to be obedient to what God has instructed". This means to bring about the purpose of God's gospel message, which is that it be preached and believed.

Colossians 1:26

This is the mystery that was hidden

"This is the mystery that God had hidden"

for ages and for generations

The words "ages" and "generations" refer to the time period from the creation of the world until the time when the gospel was preached.

now has been revealed to God's holy people

"now God has revealed it to his holy people"

Colossians 1:27

the riches of the glory of this mystery

"the greatness of the glory of this mystery". Paul speaks as if it were a treasure of material wealth.

which is Christ in you

"which is that Christ is in you" or "which is that Christ is united to you". This is one of Paul's ways of expressing the union of the believers with Christ.

the hope of glory

"so you can confidently expect to share in God's glory" or "so you can confidently wait for God's glory".

Colossians 1:28

We proclaim ... we may present

These instances of "we" include Paul and his companions but do not include the Colossians.

so that we may present every person

"so that we may present to God every person"

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Chapter 2

[1] For I want you to know how great a struggle I have had for you, for those at Laodicea, and for as many as have not seen my face in the flesh. [2] I work so that their hearts may be encouraged by being brought together in love and into all the riches of full assurance of understanding, into the knowledge of the mystery of God, that is, Christ. [3] In him all the treasures of wisdom and knowledge are hidden.

[4] I say this so that no one may trick you with persuasive speech. [5] Although I am not with you in the flesh, yet I am with you in spirit. I rejoice to see your good order and the strength of your faith in Christ.

[6] As you received Christ Jesus the Lord, walk in him. [7] Be rooted in him, be built on him, be established in faith just as you were taught, and abound in thanksgiving.

[8] See that no one captures you through philosophy and empty deceit, according to the tradition of men, conforming to the elemental spirits of the world, and not conforming to Christ. [9] For in him all the fullness of God lives in bodily form.
[10] You have been filled in him, who is the head over every ruler and authority. [11] In him you were also circumcised with a circumcision not done by humans in the removal of the body of flesh, but in the circumcision of Christ. [12] You were buried with him in baptism, and in him you were raised up through faith in the power of God, who raised him from the dead.
[13] When you were dead in your trespasses and in the uncircumcision of your flesh, he made you alive together with him and forgave us all of our trespasses. [1] [14] He blotted out the written record of debts that was hostile to us with its regulations. He took it away by nailing it to the cross. [15] He disarmed the rulers and authorities and made a public spectacle of them, triumphing over them by the cross.

[16] So then, let no one judge you in eating or in drinking, or about a festival or a new moon, or about Sabbath days.
[17] These are a shadow of the things to come, but the substance is Christ.
[18] Let no one who wants humility and the worship of angels judge you out of your prize. Such a person enters into the things he has seen and becomes puffed up for no reason by his fleshly thinking. [19] He does not hold on to the head. It is from the head that the whole body throughout its joints and ligaments is supplied and held together; it grows with the growth given by God.

[20] If you died together with Christ to the elemental spirits of the world, why do you live as obligated to the world:
[21] "Do not handle, nor taste, nor touch"? [22] All these things will perish with use, according to the commandments and teachings of men. [23] These rules have the appearance of wisdom, with their self-made religion and humility and severe treatment of the body. But they have no value against the indulgence of the flesh.

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[1] Some ancient Greek copies read, and forgave you all of your trespasses .

Colossians 2

2:1-5

What was Paul's struggle?

[2:1]

When Paul wrote about his struggle, he wanted people to know how he prayed for them very often. He was in prison. Therefore, he could not be with them. This made him very sad. Scholars also think he wanted them to think that he was in some way wrestling with God. That is, he was fighting with God in some way when he was asking God to help them.

Where was Laodicea?

[2:1]

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Laodicea was about 16 kilometers west of Colossae. Christians in the two cities knew each other. Christian leaders sent letters to both of them. They usually shared those letters with each other. Paul prayer for both those churches.

See Map: Colossae; Laodicea

Why did Paul write "have not seen my face in the flesh"?

[2:1]

When Paul wrote "have not seen my face in the flesh," he was writing about people who had not seen Paul. Paul did not start the church in Colossae. Therefore, many people were part of that church who had not met him. He still loved them.

See: Church

Why did Paul write "hearts"?

[2:2]

See: Heart (Metaphor)

What is the "secret truth of God"?

[2:2]

The "secret truth of God" is that Jesus is the Messiah.

See: Colossians 1:26

Why did Paul write "hidden"?

[2:3]

Paul wrote "hidden" to make his people think about God. He wrote that Jesus is God. God is very great, and he can do anything. However, Jesus was also a person. This meant that other people could not see everything he could do because he was God but he was also a man. Therefore, Paul wrote that some of the things Jesus could do were "hidden." That is, people could not see them.

See: Jesus is God

Why did Paul write "with you in spirit"?

[2:5]

Paul wrote "with you in spirit" to tell people that he knew they believed in Jesus. They believed in Jesus the same way he did. They prayed for the same things (see: Colossians 1:3,9).

Paul also knew that they heard the gospel he taught. He knew this because Epaphras started the church in Colossae. Paul trained Epaphras. So Epaphras taught them what Paul taught Epaphras. Paul wanted to say that in some way it was as if he taught them himself.

See:Gospel, Church

Why did Paul write "faith"?

[2:5]

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See: Faith (Believe in)

2:6-15

Why did Paul write "received Christ the Lord"?

[2:6]

When Paul wrote "received Christ the Lord", he wanted people to think about when they believed in Jesus, who is the Messiah. He used the metaphor of receiving a gift. This is because when a person believes in Jesus and God saves them from their sins, it is a great gift from God.

See: Metaphor, Messiah (Christ)

Why did Paul write "walk in him"?

[2:6]

See: Walk

Why did Paul write "be rooted in him"?

[2:7]

When Paul wrote "be rooted in him", he used a metaphor to speak about how Christians should follow Jesus. He wanted people to think about how a plant is rooted in the ground. The ground keeps the plant strong. It keeps the plant growing. In some way, when a person believes in Jesus, God keeps that person strong and helps them to live in a way that honors God.

See: Metaphor

Why did Paul write "be built on him"?

[2:7]

When Paul wrote "be built on him", he used a different metaphor to speak about Christians should obey Jesus. He wanted people to think about how a building is built on a foundation. The foundation keeps the building from falling down. In some way, Jesus keeps Christians from falling away from God.

See: Metaphor

Why did Paul write "captures you"?

[2:8]

When Paul wrote "captures you", he warned people not to start believing the wrong things. He used the metaphor of a soldier being captured by an enemy in war. That soldier became the slave of the enemy. Paul wanted to say that it is in some way like this if a Christian starts to believe wrong ideas about God or Jesus. That person does the wrong things and they cannot stop doing the wrong things because they believe the wrong things.

See: Metaphor

What is "philosophy and empty deceit"?

[2:8]

Paul wrote "philosophy and empty deceit" to warn people not to believe something other than the gospel.

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"Philosophy" is a word for ways of thinking. Paul used it to speak about ideas that people make up. That is to say, they are things people teach that are not from God.

When Paul wrote "empty deceit", he wanted people to know that these ideas are worthless. If people believed them, they did not help them. Also, he wanted them to know that these ideas are lies. That is, other people tell them these things to deceive them.

Advice to translators: An idea is something someone thinks.

See: Gospel

What are the "elements of the world"?

[2:8]

Scholars disagree about what "elements of the world" are. Some scholars think when Paul wrote "elements of the world," he wanted people to think about spirits that are not from God. These spirits are demons. Other scholars think he wrote this to get people to think about things the world. The ancient Greeks thought that everything in the world was composed of the "elements" of earth, air, fire, and water. Other scholars think Paul wrote about ways the false teachers spoke. These false teachers would speak about ideas as if they were people.

Advice to translators: An idea is something someone thinks.

See: Spirit (Spiritual); Demon

What is the "fullness of God"?

[2:9]

When Paul wrote "fullness of God," he wanted people to know that Jesus is God. That is, Jesus is completely God. There is nothing God has that Jesus does not have. Also, there is nothing of Jesus that is not God.

See: Trinity; Jesus is God

Why did Paul write "filled in him"?

[2:10]

When Paul wrote "filled in him," he wanted people to know that Jesus in some way completed or perfected them.

See: Colossians 1:9

What is the "circumcision of Christ"?

[2:11]

See: Circumcise (Circumcision)

Why did Paul write "you were buried with him in baptism"?

[2:12]

When Paul wrote "you were buried", he used the metaphor of death and burial to speak about what happens when someone believes in Jesus. When a person dies, their body is buried in the ground. That is, people no longer see it. When a person is baptised, it is a symbol of that they no longer have to do the things they used to do. They do not have to sin. They begin a new life. That is, they begin obeying Jesus instead of sinning.

Paul wrote "with him" to make people know that Jesus changes people who believe in him. When a person is baptised, it is also a symbol that the person in some way is joining in Jesus' resurrection.

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See: Metaphor; Symbol; Sin; Baptize (Baptism); Resurrect (Resurrection); Born Again (New Life, Regeneration)

How are people "raised up" in Christ?

[2:12]

Paul wrote that Christians are "raised up" in Christ. In some way, God gives Christians the benefit of Jesus' resurrection. That is, Christians will be resurrected. However. Paul said that in some way, Christians are changed when they believe in Jesus. In some way, this is like being resurrected, or being given a new life.

Scholars think this was part of the metaphor of baptism. That is, when a person comes up from the water when they are baptised, it is a symbol of their new life. This new life is because of Jesus. Baptize (Baptism) See: Resurrect (Resurrection); Symbol; Baptize (Baptism); Born Again (New Life, Regeneration)

What was Paul writing about being "dead in your trespasses" and "alive together with" Christ?

[2:13]

Paul wrote about being "dead in your trespasses" but now "alive together with" Jesus to get readers to think about how different their lives were before and after they believed in Jesus. Before they believed in Jesus, they sinned against God. In the Bible, people often used the metaphor of being dead to speak about this (see: Romans 5:12-21). But when a person believes in Jesus, God saves them from their sins. Paul wanted people to know that in some way, this is like getting a new life. They now live in some way "with" Jesus, who is the Messiah. Paul said that this new life is in some way like the new life Jesus got when he was resurrected.

See: Sin; Metaphor; Save (Salvation, Saved from Sins); Resurrect (Resurrection); Die (Death); Born Again (New Life, Regeneration); Messiah (Christ)

Why did Paul write "nailing it to the cross"?

[2:14]

When Paul wrote about peoples' sins being "nailed to the cross", he wanted to say that God cancelled their sins completely. God will no longer judge them or punish them for their sins. Nailing to the cross is a metaphor or symbol for completely ending something.

See: Metaphor; Cross; Sin; Atone (Atonement)

What was Paul saying in 2:15?

[2:15]

In 2:15, Paul was saying that when Jesus died on the cross and was resurrected, he defeated forever all "powers and authorities" that are opposed to God (see: 1:16, 2:10). That is to say, they still exist on earth. But they never can defeat God. Paul used the metaphor of "disarming" them to speak about this. Then he wrote that Jesus "made a public spectacle of them". That is to say, he defeated them in a way that all people can know about it. Also, it was a way that shames them. People may still follow the "powers and authorities". But if they do, they are foolish.

These “powers and authorities” included Satan and demons.

See: Metaphor; Cross; Atone (Atonement); Satan (The Devil); Demon

2:16-23

Why did Paul write "a shadow of the things to come"?

[2:17]

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When Paul wrote "a shadow of the things to come," he wanted people to know that any religious rules or laws are less important than eternal life.

Some teachers wanted the Christians in Colossae to go back to obeying the Law of Moses. They taught that people are saved from their sins by following the Law of Moses.

However, Paul said these things were only a "shadow." That is they were not as great as something that happened later. He wanted people to believe in Jesus and obey the things Jesus taught. This is how people are at peace with God.

See: Eternal Life; Law of Moses; Save (Salvation, Saved from Sins)

What is "humility"?

[2:18]

In 2:18, Paul used the word "humility" differently than he did in the rest of the New Testament. He used it to speak about certain things people did to please God. These were things such as fasting, that a person did to make other people think he was serving God. This is different than other places the word "humility" is used in the New Testament (see: 3:12; Acts 20:19; Ephesians 4:2; Philipppians 2:3). In those places, it is written to say that a person knows they are not greater than God or other people. The person is not proud.

See: Humble (Humility)

What is "the worship of angels"?

[2:18]

Scholars disagree over "the worship of angels." Some scholars think he was speaking about people worshipping angels instead of worshipping God. Other scholars think he was speaking about people worshipping God the way the angels worship God.

Paul wanted his readers to reject both of these things. He wanted them to worship God through Jesus, who is the Messiah.

See: Worship; Angel; Messiah (Christ)

What is "fleshly thinking"?

[2:18]

"Fleshly thinking" is when a person thinks too much about their body and what they feel. Paul warned his people that this way of thinking was not what God wants. God wants people to think about other things. He wanted them to think about serving God and helping other people.

What is the "head"?

[2:19]

When Paul wrote about the "head", he used a metaphor to speak about Jesus. Paul wanted people to know that Jesus is the leader of all Christians. The head is the part of a person that determines what the body will do. That is to say, in some way the head leads the body.

See: Metaphor; Body of Christ; Church

What is the "body" that Paul wrote about?

[2:19]

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The "body" that Paul wrote about is a metaphor for the church.

See: Body of Christ; Church

What did Paul write about in 2:20-23?

In 2:20-23, Paul wrote again that a person should not think that they will be saved from their sins if they follow certain rules. Paul said that these are part of "the world", that is to say of things that are opposed to God. These rules were part of the wrong things that false teachers taught in Colossae. Paul said that Christians need to believe in Jesus and obey the things Jesus taught.

See: Save (Salvation, Saved from Sins); Law of Moses;World

How can a person "die together with Christ"?

[2:20]

When Paul wrote that a person "die together with Christ," he used the metaphor of dying to speak about a person believing in Jesus and being saved from their sins.

See: Colossians 2:13, 15 See: Metaphor; Save (Salvation, Saved from Sins); Die (Death)

Colossians 2:1

how great a struggle I have had for you

Paul has exerted much effort in developing their purity and their understanding of the gospel and continues to encourage the believers in Colossae and Laodicea to understand that Christ is God and that he lives in believers.

Laodicea

This was a city very close to Colossae where there was another church for which Paul was praying.

as many as have not seen my face in the flesh

"all those who have never seen me personally" or "all those whom I have never met face to face"

Colossians 2:2

so that their hearts

"so that their hearts and yours"

brought together

This means brought together in a close relationship.

all the riches of full assurance of understanding

Paul speaks of a person who is completely sure that the good news is true as though that person were rich in physical things.

the mystery of God

This is knowledge that can be revealed only by God.

that is, Christ

Jesus Christ is the mystery revealed by God.

Colossians 2:3

In him all the treasures of wisdom and knowledge are hidden

"God has hidden all the treasures of wisdom and knowledge in Christ". Only Christ can reveal God's true wisdom and knowledge.

the treasures of wisdom and knowledge

"the very precious wisdom and knowledge". Paul speaks as if they were material wealth.

Colossians 2:4

trick

To cause someone to believe something that is not true, so he acts on that belief, and suffers harm as a result.

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persuasive speech

speech that will make people change what they believe

Colossians 2:5

not with you in the flesh

"not physically present with you"

I am with you in spirit

"I continually think about you"

good order

the proper way of doing things

the strength of your faith

"how nothing and no one can cause you to stop believing"

Colossians 2:6

walk in him

"live so that people can see that you belong to Christ". Walking on a path refers to how a person lives his life. The words "in him" refer to being in close relationship with Christ.

Colossians 2:7

Be rooted ... be built ... be established ... abound

These words explain what it means to "walk in him." Paul speaks of a person with true faith in Christ as if that person were a tree growing in solid ground with deep roots.

be built on him

Paul speaks of a person with true faith in Christ as if that person were a building that has a strong foundation.

be established in faith

"trust in Jesus for everything"

just as you were taught

"just as you learned" or "just as they taught you"

abound in thanksgiving

"be very thankful to God"

Colossians 2:8

See that

"Make sure that"

captures you

Paul speaks of the way a person can believe false teachings as if someone had physically caught and held that person by force.

philosophy

religious doctrines and beliefs that are not from God's word but are based on man's thoughts about God and life

empty deceit

Paul speaks of false ideas that produce nothing as though they are containers with nothing in them.

the tradition of men ... the elemental spirits of the world

The "tradition of men" may refer to Jewish traditions, while "the elemental spirits of the world" refers to pagan (Gentile) belief systems. Both of these are worthless.

the elemental spirits of the world

Possible meanings are 1) spiritual powers that some people thought control what happens on earth, or 2) the laws or moral principles of the world.

Colossians 2:9

in him all the fullness of God lives in bodily form

"God's total nature lives in physical form in Christ"

Colossians 2:10

You have been filled in him

"You are made complete in Christ"

who is the head over every ruler and authority

Christ is the ruler over every other ruler

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Colossians 2:11

In him you were also circumcised

"When you joined the church in baptism, God circumcised you"

a circumcision not done by humans

Paul says that God has made Christian believers acceptable to himself in a way that reminded him of circumcision, the ceremony through which Hebrew male babies were added to the community of Israel.

Colossians 2:12

You were buried with him in baptism

"God buried you with Christ when you joined the church in baptism"

in him you were raised up

"because you have joined yourself to Christ, God raised you up". Paul speaks of the new spiritual life of believers that God made possible by making Christ come alive again.

you were raised up

"God caused you to live again"

Colossians 2:13

When you were dead ... he made you alive

"When you Colossian believers were unable to respond to God". Paul speaks of unresponsiveness to God as if it were death, while he also speaks of coming into new spiritual life as if it were coming back to life physically.

dead in your trespasses and in the uncircumcision of your flesh

You were dead on two accounts: 1) you were spiritually dead, living a life of sin against Christ and 2) you were not circumcised according to the law of Moses.

forgave us all of our trespasses

"he forgave us, both us Jews and you Gentiles, of all our trespasses"

Colossians 2:14

He blotted out the written record of debts that was hostile to us

Paul speaks of God forgiving our sins as if God were forgiving a debt that we owe him.

blotted out the written record

When someone blots out words, they cover the words with ink so that no one can read them.

that was hostile to us

"that was opposed to us"

Colossians 2:15

made a public spectacle of them

In Roman times, it was common practice for the Roman armies to have a victory parade when they returned home, displaying all the prisoners they had captured and goods they had obtained. God was victorious over the evil powers and authorities.

by the cross

Here "the cross" stands for Christ's death on the cross.

Colossians 2:16

in eating or in drinking

"for what you eat or what you drink". The law of Moses included what one could eat and drink.

about a festival or a new moon, or about Sabbath days

"for the way you celebrate festivals or new moons or the Sabbath". The law of Moses specified the days to celebrate, to worship, and to offer sacrifice.

Colossians 2:17

These are a shadow of the things to come, but the substance is Christ

"These are like a shadow of what would happen, but the reality is Christ" or "These are like a shadow of the savior who would come, but the savior is Christ". A shadow shows the shape of an object, but it is not the object itself. In a similar way, the festivals, celebrations, and Sabbaths show us something about how God would

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save people, but those things do not save people. The savior is Christ.

Colossians 2:18

Let no one ... judge you out of your prize

"Let no one ... disqualify you from winning a prize". Here Paul refers to false teachers as if they were corrupt judges at an athletic contest who would unjustly disqualify the believers from winning the prizes they deserve, and he speaks of Christ saving a person as if Christ were giving a prize to the winner.

who wants humility

"who wants you to do things to show that you are humble"

enters into the things he has seen

Here Paul speaks about people who claim to have dreams and visions from God and who talk proudly about them.

becomes puffed up for no reason by his fleshly thinking

"puffs himself up for no reason by means of the sinful thoughts he naturally thinks".

Colossians 2:19

He does not hold on to the head

"He does not firmly grasp Christ, who is like the head of a body" or "He does not cling to Christ, who is like the head of a body"

It is from the head that the whole body throughout its joints and ligaments is supplied and held together

"It is from the head that God supplies the whole body throughout its joints and ligaments and holds it together"

Colossians 2:20

If you died together with Christ to the elemental spirits of the world

A believer is spiritually united with Christ. As Christ died, the believer has died to the elemental spirits of the world. The believer is no longer controlled by them.

the elemental spirits of the world

Possible meanings are 1) spiritual powers that some people thought control what happens on earth, or 2) the laws or moral principles of the world.

live as obligated to the world

"think you must obey the desires of the world"

the world

the thoughts, desires, and assumptions of the sinful majority of the world's people

Colossians 2:21

"Do not handle, nor taste, nor touch"

"why do you believe them when they say, 'Do not handle, nor taste, nor touch'?"

Colossians 2:23

These rules have the appearance of wisdom, ... humility and severe treatment of the body

"These rules seem wise to unbelieving people because they allow those who follow them to appear humble because they hurt their own bodies"

have no value against the indulgence of the flesh

"do not help you stop following your human desires"

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Chapter 3

[1] If then God has raised you with Christ, seek the things above, where Christ is sitting at the right hand of God. [2] Think about the things above, not about the things on earth. [3] For you have died, and your life is hidden with Christ in God. [4] When Christ appears, who is your life, then you will also appear with him in glory. [1]

[5] Put to death, then, the members that are on earth—sexual immorality, uncleanness, passion, evil desire, and greed, which is idolatry. [6] It is for these things that the wrath of God is coming on the sons of disobedience. [2] [7] It is in these things that you also once walked when you lived in them. [8] But now you must get rid of all these things—wrath, anger, evil intentions, slander, and obscene speech from your mouth.
[9] Do not lie to one another, since you have taken off the old man with its practices, [10] and you have put on the new man that is being made new in knowledge according to the image of the one who created it, [11] where there is no Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, slave, freeman, but Christ is all, and is in all.

[12] Therefore, as God's chosen ones, holy and beloved, put on a heart of mercy, kindness, humility, gentleness, and patience. [13] Bear with one another. Be gracious to each other. If someone has a complaint against someone else, forgive in the same way that the Lord has forgiven you. [14] Above all these things, have love, which is the bond of perfection.
[15] Let the peace of Christ rule in your hearts. It was for this peace that you were called in one body. And be thankful. [16] Let the word of Christ live in you richly, teaching and instructing one another with all wisdom, singing psalms and hymns and spiritual songs with thankfulness in your hearts to God. [17] Whatever you do, in word or in deed, do all in the name of the Lord Jesus. Give thanks to God the Father through him.

[18] Wives, submit to your husbands, as it is appropriate in the Lord. [19] Husbands, love your wives, and do not be bitter against them. [20] Children, obey your parents in all things, for this is pleasing in the Lord. [21] Fathers, do not provoke your children, so that they will not be discouraged.
[22] Slaves, obey your masters according to the flesh in all things, not with eye-service, as people-pleasers, but with a sincere heart. Fear the Lord. [23] Whatever you do, work from the soul as to the Lord and not as to people. [24] You know that you will receive from the Lord the reward of the inheritance. It is the Lord Christ whom you serve. [25] For anyone who does unrighteousness will receive the penalty for the unrighteousness that he did, and there is no partiality.

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[1] Some ancient Greek copies and some ancient translations read, When Christ appears, who is our life, then you will also appear with him in glory .
[2] Some ancient Greek copies read, It is for these things that the wrath of God is coming .

Colossians 3

3:1-4

How are people "raised with Christ"?

[3:1]

See: Colossians 2:12, 2:13 See: Resurrect (Resurrection); Messiah (Christ)

What are "things above"?

[3:1]

"Things above" are things about heaven. When Paul wrote this, he wanted people to think about the kingdom of God. He did not want them to keep thinking about things on earth. He wanted them to think about serving God.

See: Heaven; Kingdom of God

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Why did Paul write "you have died"?

[3:3]

Paul wrote "you have died." This is a metaphor (see: Colossians 2:13, 20). He wanted them to repent of their sins completely.

See: Metaphor; Repent (Repentance);Sin Offering

Why did Paul write "your life is hidden with Christ"?

[3:3]

When Paul wrote "your life is hidden with Christ", he wanted people to think about the way God changed them when they believed in Jesus. He used the metaphor of hiding. He wanted them to know that because they believed in Jesus, they could honor and serve God. And because they honored and served God, they did not serve other gods. It was as if they were hidden from the gods they used to worship.

See: Messiah (Christ);Metaphor; False gods

When will Christ "appear"?

[3:4]

Nobody knows when the messiah will "appear" again. That is, no one knows when Jesus will return to the earth. Paul wrote this so his readers would think about Jesus returning to the earth.

See: Jesus' Return to Earth; Messiah (Christ)

Why did Paul write "you will also appear with him in glory"?

[3:4]

Paul wrote "you will also appear with him in glory" because he wanted people to think about eternal life with God.

See: Eternal Life; Glory (Glorify)

3:5-17

Why did Paul write "put to death"?

[3:5]

When Paul wrote "put to death," it was a metaphor. He wanted Christians to completely removing certain things from their lives. That is, he wanted them to completely stop doing these evil things. When a person dies, he cannot affect the people who know him any more. In the same way, when a Christian completely stops doing certain things, those things no longer affect him any more.

See: Metaphor

Why did Paul write "members"?

[3:5]

Paul wrote "members." This was a metaphor. He was writing about anything a person desires that is wrong.

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Who are the "sons of disobedience"?

[3:6]

The "sons of disobedience" are people who do not honor God. They do wrong things. They do not follow what Paul and Epaphras taught the Christians in Colossae.

Why did Paul write "walked"?

[3:7]

See: Metaphor;Walk

Who is the "old man with its practices"?

[3:9]

The "old man with its practices" is a way of speaking about how people are before they believe in Jesus. That is, how they live before they become Christians. Paul often wrote about believing in Jesus as if it is the beginning of a new life. So, he also wrote about a person before they believe in Jesus as the "old man".

See: Born Again (New Life, Regeneration)

Who is the "new man"?

[3:10]

The "new man" is a way of speaking about people after they believe in Jesus. Paul often wrote this way as a metaphor. That is, he wrote about believing in Jesus as if it is the beginning of a new life. That is, as if the person becomes a "new man" when they believe in Jesus. He is different than he was before he believed in Jesus.

See: Metaphor; Born Again (New Life, Regeneration)

How does a person "put on the new man"?

[3:10]

When Paul wrote that a person should "put on the new man." It was a metaphor. He wrote about putting on clothes. That is, a person chooses to put clothes on. Sometimes, the person chooses which clothes to put on. So Paul wrote this to get people to think that a Christian needs to choose to live a certain way. That is, Christians are to live in a way that honors God.

See: Metaphor

What is the "image of the one who created it"?

[3:10]

When Paul wrote the "image of the one who created it," he spoke about God. He wanted people to remember that they were created in God's image (see: Genesis 1:26-27). He also wanted people to think about how God forgives their sins when they believe in Jesus. When God does this, it is as if he creates them as new people (see: Colossians 3:10).

See: Image; Sin; Atone (Atonement); Born Again (New Life, Regeneration)

What did Paul want readers to think when he wrote 3:11?

[3:11]

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When Paul wrote 3:11, he wanted to say that God cares whether someone believes in Jesus. God will forgive the sins of anyone who believes in Jesus. However, God does not care where someone was born. He does not care if someone is rich or poor. He does not care who someone worshipped before they believed in Jesus. God wants people to believe in Jesus.

See: John 3:16-17; Ephesians 2:11-22 See: Messiah (Christ); Sin; Atone (Atonement)

What is to "put on a heart"?

[3:12]

When someone "put on a heart," they choose to live in a certain way. Paul continued to use the metaphor of a person putting on clothes (see: Colossians 3:10). He did this to tell people that they should choose to live in a way that honors God. He wanted to say that Christians need to choose this every day.

See: Metaphor

What is "bear with"?

[3:13]

When someone "bear with" someone, they are patient. That is, they do not get angry or upset with someone else.

Why did Paul write "bond of perfection"?

[3:14]

Paul wrote "bond of perfection" to get people to think that if they love each other, God will keep them together. "Bond" is a metaphor for joining things together forever. So Paul wrote this to write about God joining people together who are different. God does this because they all believe in Jesus. So, they love each other. The bond "of perfection" was a way of saying that this is the best way for people to live.

See: Metaphor

What is "peace" ?

[3:15]

"Peace" is when someone is calm does not often get upset.

Why did Paul write "let the peace of Christ rule in your hearts"?

Paul wrote "let the peace of Christ rule in your hearts" to tell people to keep obeying Jesus. He used the metaphor of a person ruling other people. He wanted to say that Christians need to remember that Jesus is their king. That is, they need to do things he said to do.

If they do this, then God will give them peace that is better than any peace they can have without Jesus. That is why Paul wrote peace "of Christ."

See: Metaphor; Messiah (Christ)

What is to be "called in one body"?

[3:15]

Paul wrote about all Christians when he wrote "called in one body." In the Bible, the church is spoken about as if it is a body. Paul wanted people to think that God called them to be part of his church. That is, God did certain things so they could believe in Jesus. When they do this, it makes them part of the church.

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See: Body of Christ; Church; Call (Calling)

What is the "word of Christ"?

[3:16]

The "word of Christ" is the gospel about Jesus. It is also all the things that Jesus taught while he was on the earth.

See: Gospel

How can the word of Christ "live in you richly"?

[3:16]

When Paul wrote about the word of Christ living in you richly, he wanted people to keep learning about Jesus and thinking about what Jesus taught people to do. If someone does this, they will do things that honor God. This will help other people to know that this person believes in Jesus.

See: Messiah (Christ)

3:18-25

Why did Paul write "masters according to the flesh"?

[3:22]

Paul wrote "masters according to the flesh" to get people to think about people who owned slaves. He wrote "according to the flesh" to say that a person was only a slave while they were living on earth. That is, people were not slaves because God wanted them to be slaves. It was only because of what other people did.

What is "eyeservice"?

[3:22]

"Eyeservice" was when a slave obeyed his master only when the master watched him. Paul told people that this was wrong. They should obey all the time.

What are "people pleasers"?

[3:22]

"People pleasers" are men or women who do things just to get other people to think they were good people. Paul told people that this was wrong. They should think about pleasing God.

What is working "as to the Lord and not as to people"?

[3:23]

Working "as to the Lord and not as to people" is another way of saying what Paul wrote in 3:22. That is, he wanted people to always do things that honor God. He wanted people not to do things because of what other people will think.

What is "the inheritance"?

[3:24]

See: Colossians 1:9 See: Inherit (Inheritance, Heir)

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What is "favoritism"?

[3:25]

"Favoritism" is when one person or group of people receives a gift or favor just because of who they are. That is, it is not because they have done something to deserve the gift. Paul told people that God does not do this. He loves all people (see: John 3:16). He forgives the sins of everyone who believes in Jesus.

See: Sin;Atone(Atonement)

Colossians 3:1

God has raised you with Christ

"God has given you new life because you belong to Christ" or "you can be sure that God will give you life as he has caused Christ to come alive again"

things above

"things in heaven"

where Christ is sitting at the right hand of God

"where Christ is sitting in the place of honor at God's right side"

Colossians 3:3

For you have died

As Christ actually died, so God counts the Colossian believers as having died with Christ.

your life is hidden with Christ in God

"it is as though God has taken your life and concealed it with Christ in God's presence" or "only God knows what your true life really is, and he will reveal it when he reveals Christ"

Colossians 3:4

Christ appears ... you will also appear

"God reveals Christ ... he will also reveal you"

who is your life

Christ is the one who gives spiritual life to the believer.

Colossians 3:5

the members that are on earth

"the earthly parts of your nature" or "the parts of your nature that are worldly". The rest of the verse is a list of sinful "members" or behaviors.

uncleanness

"impure behavior"

passion

"lust" or "extremely strong desires"

greed, which is idolatry

"greed, which is the same thing as idolatry" or "do not be greedy because that is the same as worshiping idols"

Colossians 3:6

wrath of God

God's anger against those who do evil as shown by what he does to punish them.

the sons of disobedience

"people who disobey him"

Colossians 3:7

It is in these things that you also once walked

"These are the things you used to do"

when you lived in them

"when you practiced these things" or "when you lived among the people who disobey God"

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Colossians 3:8

evil intentions

"desire to do wicked deeds"

slander

speech used to hurt others by saying untrue things about them

obscene speech

vulgar words that do not belong in polite conversation

from your mouth

"in your talk"

Colossians 3:9

you have taken off the old man with its practices

Here Paul is speaking of a Christian's rejecting his old sinful life as if it were an old garment that he takes off in order to put on a new garment. The old and new self mean the same as the old and new man. The term "old man" probably refers to the sinful nature with which a person is born. The "new man" is the new nature or new life that God gives a person after they come to believe in Christ.

Colossians 3:10

and you have put on the new man

see verse 9

the image

This refers to Jesus Christ.

Colossians 3:11

there is no Greek or Jew, circumcision or uncircumcision, barbarian, Scythian, slave, freeman

"race, religion, culture, and social status do not matter". These terms are examples of the categories of people that Paul says do not matter for God. God sees every person alike, not by race, religion, nationality, or social status.

barbarian

a foreigner who does not know local customs

Scythian

This is someone from the land of Scythia, which was outside the Roman Empire. Greeks and Romans used this word for someone who grew up in a place where everyone did wicked things all the time.

Christ is all, and is in all

"Christ is all important and lives in all his people"

Colossians 3:12

as God's chosen ones, holy and beloved

"as those whom God has chosen for himself, whom he desires to see live for him alone, and whom he loves"

put on a heart of mercy, kindness, humility, gentleness, and patience

"have a merciful, kind, humble, gentle, and patient heart" or "be merciful, kind, humble, gentle, and patient"

Colossians 3:13

Bear with one another

"Be patient with one another" or "Accept each other even when you disappoint each other"

Be gracious to each other

"Treat others better than they deserve to have you to treat them"

has a complaint against

"has a reason to complain against"

Colossians 3:14

have love, which is the bond of perfection

"love one another because doing so will unite you perfectly together"

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Colossians 3:15

Let the peace of Christ rule in your hearts

"Do everything so that you can have peaceful relationships with each other" or "Allow God to give you peace in your heart".

in your hearts

"in your minds" or "inside of you"

Colossians 3:16

Let the word of Christ live in you richly

"Be obedient to the instructions of Christ" or "Always trust Christ's promises"

singing psalms and hymns and spiritual songs

"singing all sorts of songs to praise God."

psalms

These are probably songs from the Old Testament book of Psalms that Christians sang.

with thankfulness in your hearts

"with thankfulness in your minds" or "being thankful"

Colossians 3:17

in word or in deed

"in speaking or in acting"

in the name of the Lord Jesus

"to honor the Lord Jesus" or "so that others will know you belong to the Lord Jesus and will think well of him" or "as if the Lord Jesus himself were doing it"

through him

Possible meanings are 1) because he has done great deeds or 2) because he has made it possible for people to speak to God and so give him thanks.

Colossians 3:18

Wives, submit to

"Wives, obey"

it is appropriate

"it is proper" or "it is right"

Colossians 3:19

do not be bitter against

"do not be harsh with" or "do not be angry at"

Colossians 3:21

do not provoke your children

"do not needlessly make your children angry"

Colossians 3:22

obey your masters according to the flesh

"obey your human masters"

things, not with eye-service, as people-pleasers, but with a sincere heart

"things. Do not obey only when your master is watching, as though you need only to please people, but be sincere"

with a sincere heart

"with all honest intentions"

Colossians 3:23

as to the Lord

"as you would work for the Lord"

Colossians 3:24

the reward of the inheritance

"the inheritance as your reward"

inheritance

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a family member.

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Colossians 3:25

anyone who does unrighteousness will receive the penalty

"God will punish anyone who does what is unrighteous"

who does unrighteousness

who actively does wrong of any kind

there is no partiality

"God does not favor anyone" or "God judges everyone by the same standard"

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Chapter 4

[1] Masters, give to slaves what is right and fair, knowing you also have a Master in heaven.

[2] Continue steadfastly in prayer, staying alert in it in thanksgiving, [3] praying together for us also, that God would open a door to us for the word, to speak the mystery of Christ, for which also I have been in chains. [4] Pray that I may make it clear, as I ought to speak.
[5] Walk in wisdom toward those outside, and redeem the time. [6] Let your words always be with grace. Let them be seasoned with salt, so that you may know how you should answer each person.

[7] As for all the things concerning me, Tychicus will make them known to you. He is a beloved brother, faithful servant, and fellow slave in the Lord. [8] I have sent him to you for this, that you might know the matters about us, and so that he may encourage your hearts. [1] [9] I have sent him together with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you everything that has happened here.

[10] Aristarchus, my fellow prisoner, greets you, as well as Mark, the cousin of Barnabas (about whom you received orders; if he comes to you, receive him), [11] and also Jesus who is called Justus. These alone of the circumcision are my fellow workers for the kingdom of God. They have been a comfort to me.
[12] Epaphras greets you. He is one of you and a slave of Christ Jesus. He always strives for you in prayer, so that you may stand complete and fully assured in all the will of God. [13] For I can testify that he works hard for you, for those in Laodicea, and for those in Hierapolis. [14] Luke the beloved physician and Demas greet you.
[15] Greet the brothers in Laodicea, and Nympha, and the church that is in her house. [16] When this letter has been read among you, have it read also in the church of the Laodiceans, and see that you also read the letter from Laodicea. [17] Say to Archippus, "Look to the ministry that you have received in the Lord, that you should fulfill it."

[18] This greeting is with my own hand—Paul. Remember my chains. May grace be with you.

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[1] There are some important and ancient Greek copies, along with some ancient translations of the Greek, that read, I sent him to you for this, that he might know the matters about you, and that he may encourage your hearts .

Colossians 4

4:1-6

Who is the "master in heaven"?

[4:1]

When Paul wrote "master in heaven," he wanted people to think about Jesus. Jesus is the master who all Christians serve. He is in heaven now. That is, he went to heaven after he was resurrected. He will be in heaven until he returns to earth.

See: Heaven; Resurrect (Resurrection); Jesus' Return to Earth

What is "thanksgiving"?

[4:2]

See: Thanksgiving

Why did Paul write "open a door for the word"?

[4:3]

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Paul wrote "open a door." This was a metaphor. He was writing about being able to tell other people about Jesus. Opening a door allows a person go into another room. So Paul wanted people to know that he asked God to allow him in some way to tell people around him about Jesus.

Paul wrote "the word" because he wanted people to think about the gospel.

See: Metaphor; Door (Metaphor);Gospel

What is the "mystery of Christ"?

[4:3]

See: Mystery

Why was Paul "chained up"?

[4:3]

Paul was "chained up" because the Romans had arrested him. He was a Roman citizen. Because of this, he wanted the Roman emperor to judge him (see: Acts 25). While he waited to see the emperor, the Romans kept him chained up so he could not escape.

See: Citizen

Why did Paul write "seasoned with salt"?

[4:6]

Paul wrote "seasoned with salt." This is a metaphor about the gospel. Salt makes food taste better. That is, salt makes the food seem better to people. In some way, Paul wanted readers to explain the gospel to people so that it would seem better to them.

Jesus also used the metaphor of salt to speak about how Christians should speak to other people and live (see: Matthew 5:13).

See: Metaphor; Gospel

4:7-9

What were the "things concerning me" and "matters about us"?

[4:7]

When Paul wrote "things concerning me" and "matters about us," he wanted people to think about what they heard was happening to him. They heard about him from the people who brought this letter to them.

Who was Tychicus?

[4:7]

Tychicus was a man who traveled with Paul. He went with Paul to Jerusalem (see: Acts 20:4). He was with Paul in Rome. He took this letter to the Christians in Colossae.

See Map: Jerusalem; Rome

Who was Onesimus?

[4:9]

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Onesimus was a man who met Paul when Paul went to Rome. Before this, Onesimus was a slave. In fact, he was a slave in Colossae. He believed in Jesus, so he was a Christian.

Onesimus became a Christian after he escaped from slavery. Paul wrote a letter to Onesimus's owner (see: Philemon). In that letter, Paul asked Philemon not to punish Onesimus. Instead, Paul wanted Philemon to treat Onesimus in the same way he treated other Christians.

Now, Onesimus was with Paul while Paul was in prison at Rome. Paul sent him to Colossae with Tychicus. He wanted the Christians in Colossae to know that Onesimus was also a Christian. That is, he wrote about Onesimus so the Christians in Colossae would treat Onesimus in the same way they treated each other.

See: Serve (Servant, Slave) See Map: Rome; Jerusalem

4:10-18

Who was Aristarchus?

[4:10]

Aristarchus was a man who traveled with Paul (see: Acts 20:1-6). He came from Thessalonica.

Scholars disagree about why Paul wrote that Aristarchus was Paul's "fellow prisoner." Some scholars think the Romans kept him in prison with Paul. That is, they arrested Aristarchus for being a Christian. Other scholars think Paul used "prisoner" as a metaphor. He was writing about Aristarchus being a fellow Christian who was there to help Paul while in prison.

See Map: Thessalonica

Who was Mark?

[4:10]

Mark was a man who traveled with Paul (see: Acts 12:12, 12:25, 15:37-39, 2 Timothy 4:11). He was also called John Mark. He wrote the gospel of Mark.

See: Gospel

Who was Barnabas?

[4:10]

Barnabas was a man who traveled with Paul (see: Acts 11-15).

Who was "Jesus called Justus"?

[4:11]

"Jesus called Justus" was a man who traveled with Paul. He is not Jesus who is the messiah. Scholars do not know much about this man. He was a Jew who believed in Jesus the messiah, so he became a Christian. Some scholars think he worked with Christians who were born Jews and also Christians who were born Gentiles. They think this because "Jesus" is a Jewish name, but "Justus" is a Latin name.

See: Messiah (Christ); Gentile

Why did Paul write "of the circumcision"?

[4:11]

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When Paul wrote "of the circumcision," he wanted people to know that three of the men he wrote about were Jewish. Jewish people circumcised their boys when they were 8 days old. At this time, the Gentiles did not do this. Therefore, people knew a man was Jewish if he was circumcised.

See: Circumcise (Circumcision)

Who was Epaphras?

[4:12]

See Colossians 1:7-8

Why did Paul write "slave of Christ Jesus"?

[4:12]

Paul wrote "slave of Christ Jesus." This is a metaphor. Some scholars think he was writing about someone who believes in Jesus and obeys Jesus. That is, he obeys Jesus in the same way a slave obeys his master. (See: Colossians 3:11, 3:22).

Other scholars think Paul wrote about someone who chose to serve Jesus. Christians choose to serve Jesus. They did this because they love him.

See: Serve (Servant, Slave); Metaphor

Why did Paul write "strives for you in prayer" ?

[4:12]

Paul wrote "strives for you in prayer" to speak about how hard Epaphras prayed for the Christians in Colossae. When someone strives for something, they work very hard to do it. Therefore, Paul wanted to say that Epaphras prayed especially hard for the Colossian Christians.

Where was Laodicea?

[4:13]

See: Colossians 2:1.

Where was Hierapolis?

4:13]

See Map: Hierapolis

Who was "Luke the beloved physician"?

[4:14]

He was a "physician." A "physician" was someone who healed people who were sick or injured.

Paul said Luke was "beloved" because they were close friends. He loved Luke. Also, many other Christians knew and loved Luke.

See: Gentile; Gospel; New Testament

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Who was Demas?

[4:14]

Demas was a man who traveled with Paul. However, scholars believe he stopped working with Paul (see: 2 Timothy 4:10). Some scholars think this is because he stopped believing in Jesus. Other scholars do not think this is why he stopped working with Paul

Who was Nympha?

[4:15]

Nympha was a Christian who lived near Colossae. Scholars do not know if Nympha was a man or a woman. More scholars think Nympha was a woman.

Why did Paul write "the church that meets in her house"?

[4:15]

Paul wrote "the church that meets in her house." He was writing about Christians who met at Nympha's house. That is, they worshipped God together in Nympha’s house. Scholars think they did this because they were too far from Colossae to meet with the Christians in the city. Nympha's house may have been in Laodicea. Or it may have been somewhere in between Colossae and Laodicea.

See Map: Colossae; Laodicea

Who was Archippus?

[4:17]

Archippus was a Christian man in Colossae. Scholars think he was a leader in the church there. However, they do not know what he did in the church. Scholars think he could have been part of Philemon's family (see: Philemon 2). Perhaps he was Philemon's son.

Scholars disagree about why Paul wrote "Look to the ministry that you have received in the Lord, that you should fulfill it." Some scholars think Paul said this to encourage Archippus. That is, Paul wanted Archippus to keep doing the things he was doing. Other scholars think Paul said this because Archippus was no longer serving the church for some reason. So Paul wrote it to warn Archippus to go back to serving God in this way.

See: Church

Why did Paul write "this greeting is with my own hand"?

[4:18]

When Paul wrote "this greeting is with my own hand," he wanted people to know that he really sent the letter. Often Paul spoke words and one of his companions wrote them down as a letter. But he wrote these last words himself. This way, readers could see that the handwriting was his own. Therefore, they would know the things in this letter were what Paul taught.

See: Ancient Letters

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Colossians 4:1

right and fair

These words are used to emphasize the things that are morally correct.

you also have a Master in heaven

"you also have a Master, who is God in heaven". Paul implies that God, as the Master in heaven, will give his servants what is right and fair, so this could be blessing for the earthly master who treats his servants kindly.

Colossians 4:2

Continue steadfastly in prayer

"Keep praying faithfully"

Colossians 4:3

God would open a door to us for the word

"God would provide opportunities for us to preach his message"

the mystery of Christ

This refers to the gospel of Jesus Christ, which was not understood before Christ came.

for which also I have been in chains

"It is for proclaiming the message of Jesus Christ that I am now in prison"

Colossians 4:4

Pray that I may make it clear

"Pray that I might be able to speak the message of Jesus Christ clearly"

Colossians 4:5

Walk in wisdom toward those outside

"Live in such a way that those who are not believers will see that you are wise"

redeem the time

"do the best things you can with your time" or "put the time to its best use". Time is spoken of as something that can be restored and used to serve God.

Colossians 4:6

Let your words always be with grace. Let them be seasoned with salt

"Let your conversation always be gracious and attractive"

so that you may know how you should answer

"so that you may know how to answer questions from anyone about Jesus Christ" or "so that you may be able to treat every person well"

Colossians 4:7

all the things concerning me

"everything that has been happening to me"

fellow slave

"fellow servant." Though Paul is a free man, he sees himself as a servant of Christ and sees Tychicus as a fellow servant.

Colossians 4:8

about us

These words do not include the Colossians.

may encourage your hearts

"may encourage you"

Colossians 4:9

the faithful and beloved brother

Paul calls Onesimus a fellow Christian and servant of Christ. He was a slave of Philemon in Colossae and had stolen money from Philemon and run away to Rome where he became a Christian through the ministry of Paul. Now Tychicus and Onesimus are the ones bringing Paul's letter to Colossae along with a letter from Paul to Philemon asking him to send Onesimus back to Paul.

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They will make known

"Tychicus and Onesimus will make known"

everything that has happened here

Tradition says Paul was in Rome under house arrest or in prison at this time.

Colossians 4:10

Aristarchus

He was in prison with Paul in Ephesus when Paul wrote this letter.

if he comes

"if Mark comes"

Colossians 4:11

Jesus who is called Justus

This is a man who also worked with Paul.

These alone of the circumcision are my fellow workers for the kingdom of God

"These three men are the only Jewish believers working with me to proclaim God as king through Christ Jesus". Paul uses "circumcision" here to refer to Jews because, under the Old Testament law, all male Jews had to be circumcised.

These alone of the circumcision

"These men—Aristarchus, Mark, and Justus—alone of the circumcision"

Colossians 4:12

Epaphras

Epaphras was the man who had preached the good news to the people in Colossae.

one of you

"from your city" or "your fellow townsman"

a slave of Christ Jesus

"a committed disciple of Christ Jesus"

always strives for you in prayer

"earnestly prays for you"

you may stand complete and fully assured

"you may stand mature and confident"

Colossians 4:14

Demas

He was one of Paul's co-workers.

Colossians 4:15

brothers

This means fellow Christians, including both men and women.

in Laodicea

a city very close to Colossae where there was also a church. Hierapolis was also a town close to Colossae.

Nympha, and the church that is in her house

"Nympha and the group of believers that meets in her house"

Colossians 4:17

Say to Archippus, "Look to the ministry that you have received in the Lord, that you should fulfill it

Paul reminds Archippus of the task God had given him and that he, Archippus, was under obligation to the Lord to fulfill it.

Colossians 4:18

Remember my chains

"Remember me and pray for me while I am in prison". Paul closes his letter with a greeting written in his own handwriting.

May grace be with you

"I pray that our Lord Jesus Christ would continue to act graciously toward you all"

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Introduction to 1 Thessalonians

Overview

The apostle Paul wrote two letters to the Christians in Thessalonica. Scholars think these letters are some of the first letters that Paul wrote to other Christians. Thessalonica was the Roman capital of Macedonia. Thessalonica was a large city. The church in Thessalonica included both Jewish Christian and Gentile Christians. Paul started the church in Thessalonica. Therefore, he knew the Christians in Thessalonica well. He wrote to them the way someone writes to a friend. Paul wrote about several things. He wanted to help the Christians in Thessalonica to know about the second coming of Jesus. So Paul spoke about this at the end of every chapter of this letter. Paul also wanted to encourage the Thessalonian Christians. He also wanted them to do the things that honored God.

See: Apostle; Church; Gentile; Jesus' Return to Earth See Map: Thessalonica; Macedonia

Who wrote this letter?

Paul, the apostle, wrote this letter. He said that he wrote this letter when he was with Silvanus and Timothy (1:1). Also, many early Christian leaders wrote that he was the author. Some people have wondered why Paul did not say he was an apostle. Paul wrote that he was an apostle in most of his letters. Many scholars say that Paul did not have to say he was an apostle in this letter because the readers knew him. Some scholars think Paul did not write about his title because Paul felt great affection for these readers. So he did not speak using his formal title.

See: Apostle

Who did Paul write to?

Paul wrote this letter to the Christians in Thessalonica. He met them when he was in Thessalonica (see: Acts 17). He wrote this letter to them between AD 49 - 54 while he was in Corinth. Paul wrote about several things in this letter:

1. He wrote to teach new Christians things that are true so they would believe them. Paul wanted the Thessalonian Christians not to listen to people who taught the wrong things. He wanted them to remember what he taught them when he was in Thessalonica. He also wanted them not to worry when they suffered for being Christians.

2. He wrote to remind readers about the gospel. Paul wanted them to remember that Jesus saved them from their sins. He did not want them to worry about what they might hear from other teachers.

3. He wrote to answer false things that other people said about him. People told Paul about what the people who taught falsely were telling the Thessalonians. So he wrote this letter to tell them what was true about how he taught and lived.

4. He wrote to encourage the Christians in Thessalonica to do the things that honor God. He wanted them to believe in Jesus. He also wanted them to help other people to believe in Jesus because of the things they did to honor God.

5. He wrote to help Christians know what to think about what happens after someone dies. Paul wanted his readers to know that when people who believe in Jesus die, they will be different than the people who do not believe in Jesus. (See: 2 Thessalonians; 1 Corinthians 15.)

See: Gospel See Map: Thessalonica; Corinth

Why did Paul write this letter?

Paul wrote this letter to encourage his readers. He wrote to teach them the things they needed to do. He wrote say something about the false things other people said about him. He wrote to make known what he taught when he was in Thessalonica. He wrote to teach what happens to a Christian after death.

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Outline of 1 Thessalonians

1. Thanking God for the Christians in Thessalonica (1:1-10)
2. What Paul taught and how he lived (2:1-3:10)
3. Prayer for holiness (3:11-13)
4. The things Christians needed to do (4:1-12)
5. Jesus' Return to Earth (4:13-5:11)
6. What Christians should do always (5:12-22)
7. Final prayer and greetings (5:23-28)

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1 Thessalonians

Chapter 1

[1] Paul, Silvanus, and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: May grace and peace be to you. [1]

[2] We always give thanks to God for all of you as we mention you continually in our prayers. [3] We remember before our God and Father your work of faith, labor of love, and patient endurance of hope in our Lord Jesus Christ.
[4] Brothers loved by God, we know he has chosen you, [5] because our gospel came to you not in word only, but also in power, in the Holy Spirit, and in much assurance. In the same way, you also know what kind of men we were among you for your sake.
[6] You became imitators of us and of the Lord when you received the word in much tribulation with joy from the Holy Spirit. [7] As a result, you became an example to all in Macedonia and Achaia who believe.
[8] For from you the word of the Lord has rung out, and not only in Macedonia and Achaia, but your faith in God has gone out everywhere. Therefore we do not need to say anything about it. [9] For they themselves report concerning us what kind of reception we had among you, and how you turned to God from the idols to serve the living and true God, [10] and to wait for his Son from heaven, whom he raised from the dead—Jesus, who rescues us from the wrath to come.

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[1] Some important and ancient Greek copies read, May grace and peace be to you from God our Father and the Lord Jesus Christ .

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1 Thessalonians 1 Commentary

1:1

Was this book written as a letter?

[1:]

See: Ancient Letters

Why did Paul write about Silvanus and Timothy?

[1:1]

1. Paul wrote about Silvanus and Timothy when he greeted the Christians at Thessalonica for several reasons:

2. He reminded the Christians in Thessalonica that Silvanus and Timothy were with him when he started the church at Thessalonica.

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3. He wanted the Christians in Thessalonica to know that Silvanus and Timothy returned to Paul. They were safe. That is, they were not hurt or put into prison. He wanted the Christians in Thessalonica to be happy to hear about this.
4. He wanted the Christians in Thessalonica to know that he had heard about them from people they could trust.
5. Paul wanted people to know that he who wrote his letters. Sometimes people said that Paul did not really write a letter. But the Thessalonian Christians knew Silvanus and Timothy worked with him. So, he wrote about Silvanus and Timothy so the Thessalonians would know that he really wrote this letter.

See: Church

See Map: Thessalonica

1:3

Why did Paul write "we remember" you?

[1:3]

When Paul wrote "we remember" you, he wanted the Christians in Thessalonica to know that he often prayed for them. He gave thanks to God for the way they believed in Jesus. He gave thanks to God for how they did things for God. He also thanked God because they continued to trust God. All of this honored God. So Paul wanted the Thessalonian Christians to know that he honored them when he prayed.

See: Thanksgiving; Faith (Believe in); Hope

Why did Paul write "our God and Father"?

[1:3]

When Paul wrote "our God and Father", he wanted his readers to think about God. He was not writing about two separate people or beings. Instead, he wanted to say that the Father is God.

See: Trinity;God the Father

1:4

Why did Paul write that God "chose" them?

[1:4]

When Paul wrote that God "chose" the Christians in Thessalonica, he wanted the Christians in Thessalonica to know that God planned in some way that they would believe in him. God planned for people everywhere to believe in him before he created the world.

Some scholars believe that God chose certain people to be Christians. Other scholars believe that God knew which people would believe in him before the person chose to believe.

See: Elect (Election)

1:5

Why did Paul write "our gospel"?

[1:5]

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When Paul wrote "our gospel," he wanted the Thessalonian Christians to remember what he taught them. He taught them about Jesus when Paul lived in Thessalonica. He taught them right things about Jesus. He wanted them to remember these things and to not think about the wrong things that other people said.

See: Gospel; False Teacher

1:6

Why did Paul write "imitators of us and of the Lord"?

[1:6]

Paul wrote that the Thessalonians were "imitators of us and of the Lord," He said this to say that the Christians in Thessalonica honored God. They did good things. They did the things they saw Paul do. When Paul lived in Thessalonica, they saw him do good things that honored God. They also heard him teach about Jesus. So they knew about the good things that Jesus did. Because they did things in the same way that Paul and Jesus did things, they honored God.

Why did Paul write "received the word with much joy"?

[1:6]

When Paul wrote that the Thessalonian Christians "received the word with much", he wrote about how they learned from him. When he was in Thessalonica, he taught them the "word,"; that is, the gospel about Jesus. They had "much joy." That is, they were very happy because of Jesus. Scholars believe that some people in Thessalonica persecuted the Christians there. However, Paul told them that their joy was greater than this persecution.

See: Gospel; Persecute (Persecution) ; Rejoice (Joy, Joyful)

See: Map: Thessalonica; Corinth; Macedonia; Achaia

1:8-10

What did Paul want to say in 1:8-10?

{1:8, 1:9, 1:10]

In 1:8-10, Paul wanted to tell the Christians in Thessalonica that many people knew how they believed in God. People in other places knew the Thessalonians worshipped idols in the past. Those people heard that the Thessalonian Christians stopped worshipping idols. So those people knew that now the Thessalonian Christians worshipped the true God.

See: Worship

Why did Paul write "has rung out" in 1:8?

[1:8]

When Paul wrote that "from you the word of the Lord has rung out," he said that he knew the Christians in Thessalonica talked about Jesus to other people. He used the metaphor of a bell. A bell "rings out" so it is heard far away. People far away heard about the way the Thessalonian Christians talked about Jesus.

See: Metaphor; Gospel

Why did Paul write "waiting for his Son from heaven" in 1:10?

[1:10]

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Paul wrote "waiting for his Son from heaven" because he wanted the Thessalonian Christians to know that Jesus will come to earth again. After he was killed and was made alive again, he returned to heaven. He will come back someday. However, only God the Father knows exactly when he will return (see: Acts 1:9- 11). Paul also said Christians should "wait" patiently until Jesus returns.

See: Son of God; Heaven; God the Father

Why did Paul write about "wrath" in 1:10?

[1:10]

Paul wrote about "wrath" to get his readers to think about how God will judge people because they sin. When someone has "wrath," they are very angry. God is very angry about people doing wrong things. So, someday he will judge and punish people who have sinned. However, Paul also wrote that Jesus "frees us from the wrath to come." He wanted his readers to remember that if they believe in Jesus, he will protect them from God's judgement. Some scholars think Paul also wanted people to know Jesus helps people who believe in him not to do wrong things that make God angry. Some scholars think Paul wanted to say that the antichrist will not affect people who believe in Jesus.

See: Wrath; Antichrist

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1 Thessalonians 1:1

May grace and peace be to you

"May God be kind to you and give you peace"

peace be to you

The word "you" refers to the Thessalonian believers.

1 Thessalonians 1:2

We always give thanks to God

The words "we" and "us" refer to Paul, Silvanus, and Timothy, unless otherwise noted. Here "always" suggests that when Paul prays to God, he consistently presents the Thessalonians to God in his prayers.

we mention you continually in our prayers

"we continually pray for you"

1 Thessalonians 1:3

your work of faith, labor of love, and patient endurance of hope in our Lord Jesus Christ

"what you have done because you have faith in God, the hard work you have done because you love others, and how you always continued to hope in our Lord Jesus Christ"

patient endurance of hope in our Lord Jesus Christ

"continual trust in our Lord Jesus Christ"

1 Thessalonians 1:4

Brothers

Here this means fellow Christians, including both men and women.

1 Thessalonians 1:5

not in word only

"not only in what we said"

but also in power, in the Holy Spirit

Possible meanings are 1) the Holy Spirit gave Paul and his companions the ability to preach the gospel powerfully or 2) the Holy Spirit made the preaching of the gospel have a powerful effect among the Thessalonian believers or 3) the Holy Spirit demonstrated the truth of the gospel preaching by means of miracles, signs, and wonders.

power, in the Holy Spirit, and in much assurance

"power and in the Holy Spirit, and God made you sure that it was true"

what kind of men

"how we conducted ourselves when"

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1 Thessalonians 1:6

received the word

"welcomed the message" or "accepted what we had to say"

in much tribulation

"during a time of great suffering" or "in much persecution"

1 Thessalonians 1:7

Achaia

This is an ancient district in what is present-day Greece.

1 Thessalonians 1:8

the word of the Lord has rung out

"the Lord's teachings have rung out"

has rung out

Here Paul speaks of the Christian witness as if it were a bell that was rung or a musical instrument that was being played.

1 Thessalonians 1:9

For they themselves

Paul is referring to the churches that already existed in the surrounding regions, who have heard about the Thessalonian believers.

what kind of reception we had among you

"how warmly you welcomed us"

you turned to God from the idols to serve the living and true God

"you stopped worshiping idols and started serving the living and true God"

1 Thessalonians 1:10

whom he raised from the dead

"whom God caused to live again so that he was no longer dead."

who rescues us

Here Paul includes the Thessalonian believers.

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Chapter 2

[1] For you yourselves know, brothers, that our coming to you was not useless. [2] Rather, as you know, though we previously suffered and were shamefully treated at Philippi, we were bold in our God to speak to you the gospel of God in much struggling.

[3] For our exhortation was not from error, nor from uncleanness, nor from deceit. [4] Instead, just as we have been approved by God to be trusted with the gospel, so we speak, not to please men, but God. He is the one who examines our hearts.
[5] For we never came with words of flattery, as you know, nor with a pretext to cover up greed—God is our witness. [6] Nor did we seek glory from people, either from you or from others.
[7] We could have claimed privileges as apostles of Christ. [1] Instead, we were as gentle among you as a mother comforting her own children. [2] [8] In this way we had affection for you. We were pleased to share with you not only the gospel of God but also our own lives. For you had become very dear to us. [9] For you remember, brothers, our labor and toil. Night and day we were working so that we might not be a burden to any of you as we preached to you the gospel of God.
[10] You are witnesses, and God also, how holy, righteous, and blameless was our behavior toward you who believe.
[11] In the same way you know how we were with each one of you, as a father with his own children, [12] exhorting you and comforting you and urging you to walk in a manner that is worthy of God, who calls you into his own kingdom and glory.

[13] For this reason we also thank God constantly, that when you received God's message that you heard from us, you accepted it not as the word of man, but just as it truly is, the word of God, which is also at work in you who believe.
[14] For you, brothers, became imitators of the churches of God that are in Judea in Christ Jesus. For you also suffered the same things from your own countrymen, as they did from the Jews [15] who killed both the Lord Jesus and the prophets, and who drove us out. They do not please God. Instead, they are hostile to all people. [16] They forbid us to speak to the Gentiles for them to be saved. The result is that they always fill up their sins to the limit. But wrath will overtake them in the end.

[17] But we, brothers, were separated from you for a short time, in person not in heart. We were especially eager, with great desire, to see your faces. [18] For we wished to come to you—indeed I, Paul, once and again—but Satan stopped us.
[19] For what is our hope, or joy, or crown of pride in front of our Lord Jesus at his coming? Is it not you? [20] For you are our glory and joy.

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[1] Many copies include this sentence in verse 6.
[2] Some important and ancient Greek copies read, Instead, we were like babies among you, as when a mother comforts her own children .

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1 Thessalonians 2

2:1-12

What did Paul write to his readers in 2:1-12?

In 2:1-12, Paul wrote to his readers and told them to do things in the same way that Paul, and those who worked with him, did things. While he lived in Thessalonica, Paul told people that they needed to honor God and he taught them how to honor God. Paul did the things that honored God. So he told the Thessalonians to do the things that honored God also. In the same way a father tells his children the things to do, so Paul told the Thessalonians what to do to honor God.

See: Acts 16:19-24, 35-39

See: Metaphor

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Why did Paul write 2:3-7?

Paul wanted his readers to know the differences between what he taught and what other people taught about Jesus. So Paul wrote about how he taught and the things that he did. He did not write about the false teachers. However, he wanted his readers to think about the things that he did differently than the things that the false teachers did.

Paul used the metaphor of a parent who loves his child. He taught the Thessalonian Christians in the same way a parent teaches their child. So he wanted them to treat each other in the same way that he treated them.

See: Metaphor

Why did Paul write that God examines "the heart"?

[2:4]

Paul wrote that God looks into "the heart." He wanted his readers to know that God knows everything that people think and feel. He was not writing about the actual, physical heart in our body. Instead, the word heart is often used to talk about how a person feels and thinks. Paul wanted the Thessalonian Christians to know that God completely knows them. God knows about even things that a person thinks but does not talk about (See: Hebrews 4:12-13).

See: Heart (Metaphor)

Why did Paul write about "flattery"?

[2:5]

Paul wrote about "flattery." This is when someone says something to someone to gain favor with them. They may not believe the things they say. Paul said this because he wanted to talk about people who said good things about other people that were not true. They did this to make other people feel honored. They did this so those people might do something for the them. People often used flattery to try to get things from other people.

Paul wanted his readers to know that he did not flatter them. He was different than people who used flattery. He spoke truth because he wanted to honor God. Saying false things about other people did not honor God even if it was good things. Who did Paul write about in 2:6?

In 2:6, Paul wrote about himself. He wanted the Thessalonian Christians to know that he did not want to be honored. The Jewish religious leaders and the false teachers wanted to be honored because of the things they taught. He wanted Christians to know that people who "seek glory" do not honor God. Paul wanted people to know that he did not want to be honored.

See: Glory (Glorify)

Why did Paul write "walk in a manner worthy of God"?

[2:12]

Paul used a metaphor when he wrote that Christians needed to "walk in a manner worthy of God." He wanted Christians to know that they needed to honor God by the things that they did, said, and thought.

See: Walk

2:13-16

Why did Paul write “for this reason"?

[2:13]

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When Paul wrote “for this reason,” he wanted his readers to know that what he wrote in 2:3-12 was why he wrote 2:13-16. In 2:3-12, he wrote about how he loved the Thessalonian Christians. So, in 2:13-16, he wrote that he thanked God because they did the things that honored God in the way he taught them to honor God.

What was the difference between the "word of man" and the "word of God"?

[2:13]

Paul talked about the "word of man.” When people taught “word of man,” they can be wrong. Paul taught the “word of God.” The things he taught are true and they come from God.

Paul wanted the Thessalonian Christians to know there was a difference between what he taught and what the false teachers taught. Paul wanted them to know that God gave him the words to say. It was as true as though God spoke it himself. (See: 1 Corinthians 14:37).

Why did Paul write about the Jews killing Jesus?

[2:15]

When Paul wrote about "the Jews" killing Jesus, he wanted his readers to know that some Jewish leaders wanted Jesus to die and helped the Roman government kill him. They planned with the Romans to have the Romans kill Jesus. They did this because they did not believe that Jesus was the Messiah (See: John 11:45-53).

Some Jewish leaders did not want people to do the things Paul taught. They did not believe he taught things from God. So, they treated him the way they treated Jesus.

See: Acts 17:5, Matthew 23:31-36

See: Messiah (Christ)

What were the Jewish leaders trying to prevent?

[2:15, 2:16]

The Jewish leaders tried to prevent Paul from preaching and teaching about Jesus. They did not want him to preach to other Jews. They also did not want him to preach to Gentiles. They were afraid that this would weaken the Jewish religion. So, these leaders tried to stop Paul from preaching.

See: Preach (Preacher); Gentile

Why did Paul write “they always fill up their own sins”?

[2:16]

When Paul wrote that "they always fill up their own sins," he wanted to talk about how the Jewish leaders did very bad things. They did not want other people to hear about Jesus. So they tried to stop Paul and others from teaching the gospel. Paul wanted his readers to know that this was the worst thing these people could do against God.

See: Metaphor; Gospel

2:17-20

What did Paul want his readers to know about Satan?

[2:18}

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Paul wanted his readers to know that Satan is a real (See: Romans 16:20; 1 Corinthians 7:5; 2 Corinthians 2:11, 11:13-15). He also wanted them to know that Satan wants to stop people from hearing about Jesus. Paul taught people about Jesus, so Satan did things to try to stop him.

See: Satan (The Devil)

Why did Paul write about Jesus "at his coming"?

[2:19]

When Paul wrote about Jesus "at his coming," he wanted his readers to know that Jesus will come to earth again. Scholars call this the "second coming" of Jesus.

See: Jesus' Return to Earth

Why did Paul write that the Thessalonians were his “glory and joy"?

[2:20]

When Paul wrote that the Thessalonian Christians were his "glory and joy," he wanted them to know he was very proud of them. He had lived with them. He taught them about Jesus. He knew they believed in Jesus. He knew they worked to serve God. All these things made Paul proud of them. They made him very happy.

See: Glory (Glorify)

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1 Thessalonians 2:1

you yourselves

These words refer to the Thessalonian believers.

was not useless

"was very worthwhile"

1 Thessalonians 2:2

previously suffered and were shamefully treated

"were mistreated and insulted"

in much struggling

"while struggling under great opposition"

1 Thessalonians 2:3

was not from error, nor from uncleanness, nor from deceit

"was truthful, pure, and honest"

1 Thessalonians 2:4

approved by God to be trusted

Paul was tested and proven trustworthy by God.

we speak

Paul is referring to preaching the gospel message.

who examines our hearts

"who knows our desires and thoughts"

1 Thessalonians 2:5

we never came with words of flattery

"we never spoke to you with false praise"

1 Thessalonians 2:6

Nor did we seek glory from people

"And we did not try to make people praise us"

1 Thessalonians 2:7

as a mother comforting her own children

Just as a mother gently comforts her children, so Paul, Silvanus, and Timothy spoke gently.

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1 Thessalonians 2:8

In this way we had affection for you

"This is how we demonstrated our love for you"

We were pleased to share with you not only the gospel of God but also our own lives

"We were pleased not only to tell you the gospel of God but also to spend time with you and to help you"

you had become very dear to us

"we cared for you deeply"

1 Thessalonians 2:9

our labor and toil

"how hard we worked"

Night and day we were working so that we might not be a burden to any of you

"We worked hard to make our own living so you would not need to support us"

1 Thessalonians 2:11

as a father with his own children

Paul compares how he encouraged the Thessalonians to a father gently teaching his children how to behave.

1 Thessalonians 2:12

exhorting you and comforting you and urging you

"strongly exhorted you"

into his own kingdom and glory

"into his own glorious kingdom"

to walk in a manner that is worthy of God

"to live so that people will think well of God"

1 Thessalonians 2:13

not as the word of man

"not a message that is made up by a man"

the word of God

"the message that comes from God"

which is also at work in you who believe

"which those of you who believe are listening to and beginning to obey"

1 Thessalonians 2:14

became imitators of the churches

"became like the churches"

from your own countrymen

"from other Thessalonians"

1 Thessalonians 2:16

They forbid us to speak

"They try to make us stop speaking"

wrath will overtake them in the end

This refers to God finally judging and punishing people for their sins.

1 Thessalonians 2:17

in person not in heart

"in person, but we continued to think about you"

to see your faces

"to see you" or "to be with you"

1 Thessalonians 2:19

For what is our hope, or joy, or crown of pride in ... our Lord Jesus at his coming? Is it not you?

"For you are our hope, our joy, and our crown of pride in front of our Lord Jesus at his coming" or "For what is the reason that we can be hopeful or joyful? What is our crown of pride in front of our Lord Jesus at his coming? Is it not you?"

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Chapter 3

[1] Therefore, when we could no longer bear it, we thought it was good to be left behind at Athens alone. [2] We sent Timothy, our brother and fellow worker for God in the gospel of Christ, to strengthen and comfort you regarding your faith, [1] [3] so that no one would be shaken by these tribulations. For you yourselves know that for this we have been appointed.

[4] Truly, when we were with you, we told you in advance that we were about to suffer affliction, and it happened just so, as you know. [5] For this reason, when I could no longer endure it, I sent that I might know about your faith. Perhaps the tempter had somehow tempted you, and our labor was in vain.
[6] But Timothy came to us from you and brought us the good news of your faith and love. He told us that you always have good memories of us, and that you long to see us just as we also long to see you. [7] Because of this, brothers, we were comforted by you because of your faith, in all our distress and affliction.
[8] For now we live, if you stand firm in the Lord. [9] For what thanks can we give to God for you, for all the joy that we have before our God over you? [10] Night and day we pray very hard that we may see your face and provide what is lacking in your faith.

[11] May our God and Father himself, and our Lord Jesus, direct our way to you. [12] May the Lord make you increase and abound in love one for another and toward all people, as we also do for you. [13] May he strengthen your hearts so that they will be blameless in holiness before our God and Father at the coming of our Lord Jesus with all his holy people.

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[1] Some important and ancient Greek copies read, We sent Timothy, our brother and God's servant in the gospel of Christ .

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1 Thessalonians 3

3:1-5

Why did Paul write 3:1-5?

Paul wrote 3:1-5 because he was worried about the Christians in Thessalonica. They were being persecuted. So he wanted to know more about what was happening to the Thessalonian Christians. He also wanted to comfort them and wanted them to be ready if they were persecuted again in the future.

See: Persecute (Persecution))

Why did Paul write that "it was good to be left behind"?

[3:1]

Paul wrote that "it was good to be left behind" to say two things: He needed to stay in Athens to serve God there. This was good. He was "left behind" when he sent Timothy to Thessalonica (3:2). He did this so that Timothy could discover what happened to the Thessalonian Christians. Therefore, Timothy could encourage them. This was also good.

Why did Paul write that he was "appointed" for "sufferings" and that he "suffered afflictions"?

[3:3, 3:4]

Paul wrote that he was "appointed" for "sufferings" and that he "suffered afflictions" because he wanted his readers to know that they might be persecuted. Jesus said people would persecute his followers (see: Mark 13:9-11). Therefore, Paul wrote that he was appointed for sufferings, or chosen to suffer, because he followed Jesus.

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Some scholars think Paul wanted his readers to think that Christians suffered to fulfill prophecies. The first Christians thought Jesus was coming to earth again very soon. They also thought Christians would have to suffer before this happened. So Paul wrote about being "appointed" so his readers would think about these prophecies.

See: Prophecy (Prophesy) ; Jesus' Return to Earth; Persecute (Persecution)

Why did Paul write "perhaps the tempter had somehow tempted you"?

[3:5]

Paul wrote "perhaps the tempter had somehow tempted you" so his readers would think about Satan. One of the things Satan does is to try to tempt Christians to stop believing in Jesus. He can do this when people persecute Christians. Satan can try to make them think that if they stop believing in Jesus, they will not suffer any longer. So Paul was afraid that the Thessalonian Christians might stop believing in Jesus.

See: Tempt (Temptation); Satan (The Devil); Persecute (Persecution)

3:6-10

What did Paul want to write in 3:6-10?

In 3:6-10, Paul wanted to write that Timothy returned to him. Timothy told Paul that the Thessalonian Christians continued to follow Jesus. This encouraged Paul and comforted him.

Why did Paul write "for now we live"?

[3:8]

Paul wrote "for now we live" to tell the Thessalonian Christians that he was encouraged by what Timothy told him. He wrote "for" so they would know that this was because of what he wrote before this. He wrote "now we live" to say that he was very strongly encouraged. He used a metaphor of life and death to write about how much he cared for the Thessalonian Christians.

See: Metaphor

Why did Paul write "stand firm"?

[3:8]

Paul wrote "stand firm" to tell the Thessalonian Christians to keep believing in Jesus. He did not want to write that people should stop moving physically. Instead, he used a metaphor to write about following Jesus. He wanted to be sure the Thessalonian Christians did not stop believing in Jesus because they suffered. He wanted to know they did not follow people who taught the wrong things. He wanted his readers to know they could endure any sufferings.

See: Metaphor

Why did Paul write "provide what is lacking in your faith"?

[3:10]

Paul wrote that he would "provide what is lacking in your faith" to write the Thessalonian Christians that he wanted to continue to teach them about God. Some scholars think he wrote about "what is lacking" to write that they still needed to learn more about God. Just before this, he wrote that he wanted to return to Thessalonica. Then, Paul could teach them more.

Other scholars think that Paul wanted to say what they believed about Jesus was not complete. That is, they needed to learn more about how to follow Jesus.

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3:11-13

Why did Paul write "direct our way to you"?

[3:11]

Paul wrote "direct our way to you" to say that he prayed for God to make it possible for him to return to Thessalonica.

Why did Paul write "blameless in holiness"?

[3:13]

Paul wrote "blameless in holiness" to make the Thessalonian Christians know that they needed to follow Jesus completely. The word "blameless" means that nobody can say that a person did something wrong. That is, they cannot do things perfectly. Paul wrote "in holiness" to write that doing the right things should be because a person is following Jesus. That is, Christians should be "blameless" because they know they belong to God. So, they do no sin.

See: Sin

Why did Paul write "at the coming of our Lord Jesus"?

[3:13]

Paul wrote "at the coming of our Lord Jesus" so his readers would think about when Jesus returns.

See: Jesus' Return to Earth

Why did Paul write "with all his holy people"?

[3:13]

Paul wrote "with all his holy people" to write that Jesus would not return alone. Scholars think different things about who are these “saints”: Some scholars think the "holy people" in 3:13 are angels (see: Zechariah 14:5, 2 Thessalonians 1:7). Other scholars think Paul wrote about Christians (see: Romans 8:19). Some of these scholars think they are Christians who died. Other scholars think they are Christians that God will take to heaven before they die. Fewer scholars think Paul wrote "with all his holy people" to write that he prayed for God to "strengthen" the Thessalonian Christians the way he strengthens all Christians.

See: Holy Ones; Heaven; Angel

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1 Thessalonians 3:1

we could no longer bear it

"we could no longer endure worrying about you"

good to be left behind at Athens alone

"good for Silvanus and me to stay behind in Athens". Athens was a city in the the Roman province of Achaia

it was good

"it was proper"

1 Thessalonians 3:3

no one would be shaken

"no one would be frightened away from trusting in Christ"

we have been appointed

"God has appointed us"

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1 Thessalonians 3:4

Truly

"Moreover"

to suffer affliction

"to be mistreated by others"

1 Thessalonians 3:5

I could no longer endure it

"I could not continue to wait patiently"

I sent

"I sent Timothy"

our labor

"our hard work among you" or "our teaching among you"

in vain

"useless"

1 Thessalonians 3:6

came to us

The word "us" refers to Paul and Silvanus.

the good news of your faith

"a good report of your faith"

you always have good memories

When they think of Paul, they always have good thoughts about him.

you long to see us

"you desire to see us"

1 Thessalonians 3:7

because of your faith

"because of your faith in Christ"

in all our distress and affliction

"in all our distress caused by our afflictions"

1 Thessalonians 3:8

we live

"we are very encouraged"

if you stand firm in the Lord

"if you continue to trust in the Lord"

1 Thessalonians 3:9

For what thanks can we give to God for you, for all the joy that we have before our God over you?

"We cannot thank God enough for what he has done for you! We greatly rejoice over you when we pray to our God"

1 Thessalonians 3:10

very hard

"fervently"

see your face

"visit you"

1 Thessalonians 3:11

May our God

"We pray that our God"

direct our way to you

Paul speaks as if he wants God to show him and his companions the route to take to visit the Thessalonian Christians.The word "our" refers to Paul, Silvanus, and Timothy but not the Thessalonian believers.

Father himself

Here "himself" refers back to "Father" for emphasis.

1 Thessalonians 3:13

strengthen your hearts so that they will be

"strengthen you so that you will be"

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at the coming of our Lord Jesus	with all his holy people
"when Jesus comes back to earth"	"with all those who belong to him"

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Chapter 4

[1] Finally, brothers, we earnestly appeal to you and exhort you in the Lord Jesus. As you received instructions from us about how you must walk and please God, also in this way walk, so that you do so even more. [2] For you know what instructions we gave you through the Lord Jesus.

[3] For this is the will of God, your sanctification, that you avoid sexual immorality, [4] that each of you knows how to possess his own vessel in holiness and honor, [5] not in the passion of lust (as the Gentiles who do not know God). [6] Let no man transgress and wrong his brother in this matter. For the Lord is an avenger in all these things, just as we forewarned you and testified.
[7] For God did not call us to uncleanness, but to holiness. [8] Therefore, he who rejects this rejects not people, but God, who gives his Holy Spirit to you.

[9] Regarding brotherly love, you have no need for anyone to write to you, for you yourselves are taught by God to love one another. [10] Indeed, you do this for all the brothers who are in all Macedonia. But we exhort you, brothers, to do this even more. [11] We also exhort you to aspire to live quietly, take care of your own responsibilities, and labor with your hands, just as we commanded you, [12] so that you may walk properly before outsiders and not be in any need.

[13] We do not want you to be uninformed, brothers, about those who sleep, so that you do not grieve like the rest, who do not have hope. [14] For if we believe that Jesus died and rose again, even so God will bring with Jesus those who have fallen asleep in him. [15] For this we say to you by the word of the Lord, that we who are alive, who are left at the coming of the Lord, will surely not go before those who have fallen asleep.
[16] For the Lord himself will descend from heaven. He will come with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ will rise first. [17] Then we who are alive, who are left, will together with them be caught up in the clouds to meet the Lord in the air. In this way we will always be with the Lord. [18] Therefore, comfort one another with these words.

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1 Thessalonians 4

4:1-8

Why did Paul write that the Thessalonian Christians must "walk and please God"?

[4:1]

When Paul wrote that the Thessalonian Christians must "walk and please God," he used a metaphor. He used this metaphor to speak about the things they needed to do. He wanted them to do the things that honored God.

Paul taught them to do these things when he lived in Thessalonica. He did not want them to stop doing these things because of false teachers.

See: Metaphor; Walk

Why did Paul write about teaching people "through the Lord Jesus"?

[4:2]

When Paul wrote about teaching people "through the Lord Jesus," he wanted the Thessalonian Christians to know that the things he taught them came from the Lord himself. Paul did not invent them. Nor did other humans invent them.

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What did Paul want to write the Thessalonian Christians in verses 4:3-8?

In 4:3-8, Paul wanted to write the Thessalonian Christians that when a person believes in Jesus, it will cause them to do things differently in their lives. He did not want them to do the same things that those who do not believe in Jesus do. They also needed to do sexual things differently. Because they believed in Jesus, they needed to be sexually pure.

See: Spirit (Spiritual); Sexual Immorality

Why did Paul write "your sanctification"?

[4:3]

When Paul wrote "your sanctification," he wanted to write that God wants Christians to be holy people (see: Romans 1:7, 1 Peter 1:16). That is, he wanted them to do things that honor God. Paul did not want to tell readers that they can make themselves holy. Instead, he wanted them to ask God to make them holy. God can help them to want to do things that honor him.

Some scholars think that God sanctifies Christians during a long period of time. Other scholars think that God can sanctify Christians completely at one time when those Christians give themselves completely to Jesus. Still other scholars think that both of these things are true.

See: Sanctify (Sanctification); Holy (Holiness, Set Apart)

Why did Paul write "possess his own vessel"?

[4:4]

Paul used a metaphor when he wrote "possess his own vessel." This metaphor was used to tell the Thessalonian Christians that they needed to control the things that they did. He wrote "vessel" to get them to think about their bodies. He wrote "possess" to say that God wants Christians to choose to do the things that honor God.

Paul wanted the Thessalonian Christians to control certain things. He did not want them to sin sexually. He especially wanted the men not to do this.

Advice to translators: The word “vessel” can be translated as wife or male organ. Some scholars think that Paul wanted to say that Christian men need to marry a wife. More scholars think Paul wrote about people controlling the things that they did as well as the things they did sexually.

See: Metaphor; Sexual Immorality

Why did Paul write that “the Lord is an avenger in all these things”?

[4:6]

Paul wrote that "the Lord is an avenger in all these things." He wanted to write the Thessalonian Christians so they would know how important were the things he wrote in 4:1-5. If a person were to harm another Christian in some way, Paul wrote them that God sees these things and will avenge the wrong thing that was done (see: Psalm 94:1). This is because Christians are also God's family members. This was most important for how Christians act sexually.

See: Family of God; Sexual Immorality

Why did Paul write "holiness"?

[4:7]

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Paul wrote "holiness" so the Thessalonian Christians would think about God. God is holy. God wants Christians to become holy. God can make Christians holy. This is the opposite of "uncleanness".

See: Holy (Holiness, Set Apart);Clean and Unclean

4:9-12

Who were "all the brothers who are in all Macedonia"?

[4:10]

The "brothers who are in all Macedonia" were Christians who lived north of Greece. Macedonia is a place north of Greece. The Christians who lived there were very poor. The Thessalonian Christians sent them money to help them.

See: Family of God

See Map: Greece and surrounding regions

Why did Paul write that Christians should "walk properly before outsiders"?

[4:12]

Paul used a metaphor when he wrote that the Thessalonian Christians must "walk properly before outsiders." He used this to tell them that they needed to do the things that honor God, especially when non-Christians see them. He wanted them to do these things so that those who do not believe in Jesus would know about the things that they did. Then those people would think about God. They might believe in Jesus and change the things that they did.

See: Metaphor; Walk

4:13-18

Why did Paul write “those who sleep” and "those who have fallen asleep"?

[4:13, 4:14, 4:15]

Paul wrote "those who sleep" (4:13) and "those who have fallen asleep" (4:14,15) This was a metaphor. It was used to talk about people who had died. He wrote "sleep" and "fallen asleep" to write that Christians who die will be resurrected. God will resurrect them in the same way Jesus was resurrected. He did not want the Thessalonian Christians to worry about people they loved who died.

See: Metaphor;Sleep (Metaphor) ; Resurrect (Resurrection)

Why did Paul write "the rest who do not have hope"?

[4:13]

Paul wanted to write about people who did not believe in Jesus when he wrote "the rest who do not have hope." Paul wanted the Thessalonian Christians to remember that they could know that God would resurrect them. Then they would be with God in heaven forever. This was because Jesus was resurrected, and they believed in him. People who do not believe in Jesus will not live with God forever.

See: Hope; Resurrect (Resurrection); Heaven

Why did Paul write "by the word of the Lord"?

[4:15]

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When Paul wrote "by the word of the Lord," he wanted to write that he wrote what God told him to write. It was not his own thoughts. He wrote this so the Thessalonian Christians would know what he was saying was very important. Why did Paul write "at the coming of the Lord" (4:15)?

See: Jesus' Return to Earth

What is an "archangel"?

[4:16]

An "archangel" is a special kind of angel.

See: Angel

Why did Paul write "the dead in Christ"?

[4:16] Paul wrote "the dead in Christ" to write about Christians who died. He wrote "in Christ" to say that these people believed in Jesus before they died.

See: In Christ

Why did Paul write that the dead in Christ "will rise first" (4:16) and “be caught up in the clouds to meet the Lord in the air”?

[4:17]

When Paul wrote that the dead in Christ "will rise first" (4:16) and "be caught up in the clouds to meet the Lord in the air" (4:17), he wanted readers to think about how Jesus will return to earth. Some scholars think Paul wrote about things that will actually happen when Jesus returns. Scholars call this "the rapture." Other scholars think Paul used metaphors. They think he was not able to actually write about what would happen. This is because it will not be similar to anything that has happened in the past.

See: Jesus' Return to Earth;RaptureKingdom of God; Metaphor

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1 Thessalonians 4:1

we earnestly appeal to you and exhort you

"we strongly exhort you". Paul uses these words to emphasize how strongly they exhort the believers.

you received instructions from us

"we taught you"

you must walk

"you ought to live”

1 Thessalonians 4:2

through the Lord Jesus

Paul speaks of his instructions as if they were given by Jesus himself.

1 Thessalonians 4:3

you avoid sexual immorality

"you stay away from sexually immoral acts"

1 Thessalonians 4:4

knows how to possess his own vessel

"know how to control his own body"

1 Thessalonians 4:5

in the passion of lust

"with wrongful sexual desire"

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1 Thessalonians 4:6

no man

"no person"

transgress and wrong his brother

"do very wrong things to his brother" or "do what God had forbidden and wrong his brother”

the Lord is an avenger

"the Lord will punish the one who transgressed and will defend the one who was wronged"

forewarned you and testified

"told you beforehand and strongly warned against"

1 Thessalonians 4:7

God did not call us to uncleanness, but to holiness

"God called us to cleanness and holiness"

God did not call us

The word "us" refers to all believers.

1 Thessalonians 4:8

he who rejects this

"whoever ignores this teaching"

rejects not people, but God

Paul stresses that this teaching is not from man, but from God.

1 Thessalonians 4:10

you do this for all the brothers who are in all Macedonia

"you show love to the believers throughout Macedonia"

1 Thessalonians 4:11

to aspire

"to try to"

live quietly

"live in a calm and orderly way". Paul uses the word "quietly" to describe living at peace and not causing strife.

take care of your own responsibilities

"do your own work" or "take care of the things that you are responsible for". This may also imply that we should not gossip and interfere in other people's concerns.

labor with your hands

"work at your own jobs to earn what you need to live"

1 Thessalonians 4:12

walk properly

"behave properly"

properly

in a way that shows respect to others and earns their respect

before outsiders

"in the sight of those who do not believe in Christ". Paul speaks of those who do not believe in Christ as if they are outside, in a place away from the believers.

1 Thessalonians 4:13

We do not want you to be uninformed

"We want you to be informed" or "We want you to know"

those who sleep

"those who have died"

so that you do not grieve like the rest

"because we do not want you to mourn like the rest"

like the rest, who do not have hope

"like people who do not have confidence in the future promise" or "like the people who are not sure that they will rise from the dead"

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1 Thessalonians 4:14

rose again

"rose to live again"

1 Thessalonians 4:15

by the word of the Lord

"by means of understanding the teachings of the Lord"

at the coming of the Lord

"when the Lord returns"

1 Thessalonians 4:16

the Lord himself will descend

"the Lord himself will come down"

the archangel

"the chief angel"

the dead in Christ will rise first

"those who believe in Jesus Christ, but who have already died, will rise first"

1 Thessalonians 4:17

with them

The word "them" refers to the dead believers who were made alive again.

be caught up in the clouds to meet the Lord in the air

"meet the Lord Jesus in the sky"

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Chapter 5

[1] Now concerning the times and seasons, brothers, you have no need that anything be written to you. [2] For you yourselves know perfectly well that the day of the Lord is coming like a thief in the night. [3] When they say, "Peace and safety," then sudden destruction will come on them. It will be like birth pains in a pregnant woman. They will in no way escape.

[4] But you, brothers, are not in darkness so that the day would overtake you like a thief. [5] For you are all sons of the light and sons of the day. We are not sons of the night or the darkness. [6] So then, let us not sleep as the rest do. Instead, let us keep watch and be sober. [7] For those who sleep do so at night, and those who get drunk do so at night.
[8] But since we belong to the day, we must stay sober and put on faith and love as a breastplate, and the hope of salvation for our helmet. [9] For God did not appoint us for wrath, but to obtain salvation through our Lord Jesus Christ, [10] who died for us so that, whether we are awake or asleep, we may live together with him. [11] Therefore comfort one another and build each other up, just as you are already doing.

[12] We earnestly appeal to you, brothers, to acknowledge those who labor among you and who rule over you in the Lord and who instruct you, [13] and to esteem them highly in love because of their work. Be at peace among yourselves. [14] We exhort you, brothers: Warn those who are lazy, encourage the discouraged, help the weak, and be patient toward all.
[15] See that no one pays back evil for evil to anyone. Instead, pursue what is good for one another and for all. [16] Rejoice always. [17] Pray without ceasing. [18] In everything give thanks. For this is the will of God in Christ Jesus for you.
[19] Do not quench the Spirit. [20] Do not despise prophecies. [21] Test all things. Hold firmly to what is good. [22] Keep away from every kind of evil.

[23] May the God of peace sanctify you completely. May your whole spirit, soul, and body be preserved blameless for the coming of our Lord Jesus Christ. [24] Faithful is he who calls you, the one who will also do it.

[25] Brothers, pray also for us.

[26] Greet all the brothers with a holy kiss. [27] I command you by the Lord to have this letter read to all the brothers.

[28] The grace of our Lord Jesus Christ be with you.

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1 Thessalonians 5

5:1-11

Why did Paul write "times and seasons"?

[5:1]

When Paul wrote "times and seasons," he wanted his readers to think about when the end of the world would come. This was a common way of saying 'some time in the future.'

See: 1 Thessalonians 5

See: Jesus' Return to Earth

Why did Paul write "the day of the Lord is coming like a thief in the night"?

[5:2]

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When Paul wrote "the day of the Lord," he wanted his readers to think about the end of the world. That is, he wrote about when Jesus would return to earth at the end of the world.

Paul used the metaphor "coming like a thief in the night" to write that no one but God knows the exact time when this will happen. Thieves come so quietly that no one sees them. So Paul wanted to write that Jesus would return quietly. Nobody will know in advance when he is coming.

See: Jesus' Return to Earth;Day of the Lord; RaptureKingdom of God

What did Paul want his readers to know in 5:3?

[5:3]

In 5:3, Paul wanted his readers to know that the end of the world will come suddenly, without anyone knowing that it is coming. Everyone will see God's power. Paul used the metaphor of a pregnant woman ready to have her baby. She will have pain when the baby is born. She does not know when the pains will start. The day of the Lord will be similar to this. No one knows when this will happen. There will be pain. Also, when it starts, people will not be able to get away from it.

See: Metaphor; Last Days;Day of the Lord

Who were the "sons of the light and sons of the day"?

[5:5]

"Sons of the light and sons of the day" are people who do the things that God wants them to do. They believe in God. They follow God's will. Light and day are two metaphors. They are for believing in God and doing the things that honor God.

See: Light and Darkness (Metaphor); Will of God

Who were the "sons of the of night or the darkness"?

[5:5]

"Sons of the night or the darkness" are people who do evil things. They do not believe in God. Often, evil happens at night or in the darkness. So Paul wrote about night and darkness as two metaphors for people doing evil.

See: Light and Darkness (Metaphor)

Why did Paul write "let us not sleep as the rest do"?

[5:6]

Paul wrote the metaphor "let us not sleep" to write about people who are not looking for Jesus' return. He wanted readers to think about non-Christians who do not care about God. He wanted readers not to be like those people.

Advice to translators: This is a metaphor using the word "sleep." But it is a different metaphor than Paul used in 4:13-15. In those verses, he wrote "sleep" to speak about death. In 5:6, he wrote "sleep" to speak about people not seeing or understanding something that is happening.

See: Metaphor; Sleep (Metaphor)

Why did Paul write "we belong to the day"?

[5:8]

Paul wrote "we belong to the day." This was the same metaphor as in 5:5.

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Why did Paul write about a "breastplate" and "helmet"?

[5:8]

Paul used the metaphors "breastplate" and "helmet" to talk about how Christians need to defend themselves from Satan. A breastplate was a piece of heavy metal armor that soldiers wore so their chest and stomach would not be harmed during battle. A helmet was a metal covering that was placed on top of the head. It stopped the head from being harmed during a battle. So Paul wanted readers to keep believing in Jesus to defend themselves against wrong thoughts or false teaching. He also wanted them to keep trusting God in order to defend themselves.

See: Metaphor; Satan (The Devil)

Why did Paul write about people "appointed to...wrath"?

[5:9]

Paul wanted readers to think about people who refuse to believe in Jesus when he wrote about people "appointed to...wrath." God does not save these people from their sins. This is because they do not believe in him. That is, he will treat them with "wrath" or punish them. This will happen when God judges all people.

Some scholars think that Paul wanted to write that God chose which people he would save and which he would not save before he created the world when he wrote "appointed." Other scholars think he wanted to write that God decided that he would save all people who believe in Jesus. But these scholars do not think God chose the specific people who would or would not believe in Jesus. Still other scholars think that God decides to save people when they choose to believe in Jesus. But these scholars do not think that God chose those people before he created the world.

See: Elect (Election); Judge (Judgment); Wrath; Save (Salvation, Saved from Sins);Sin

5:12-28

What did Paul write about in 5:12-28?

In 5:12-28, Paul wrote about the things Christians need to do. Paul often ended his letters by telling Christians what they needed to do. Who did Paul write about in 5:12-13? In 5:12-13, Paul wrote about church leaders. He told readers to honor their church leaders.

Why did Paul write that Christians should "not quench the Spirit"?

[5:19]

Paul wanted Christians to know that they could disappoint God when he wrote that Christians should "not quench the Spirit." They do this by disobeying God and not doing the things he has commanded. Paul did not want anyone to stop the work of the Spirit in Thessalonica.

He also wanted them to know that there are false teachers. The Spirit could also be quenched if Christians believed what the false teachers taught.

See: Holy Spirit

Why did Paul write?

[5:21]

In 5:21, Paul wrote "test all things." He wanted to write the Thessalonian Christians that they needed to know what is true or false. Christians needed to read Scripture to know whether or not the things people tell them are

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true or not. If not, the Christian needed to not listen to what they heard. Paul wrote "hold onto what is good" to write that Christians needed to always do the things that are in the Bible.

5:23

Who is the "God of peace"?

[5:23]

The "God of peace" is God. Paul wrote "God of peace" to tell readers that God wants them not to be worried. Paul was not writing about a different God.

Why did Paul write "make you completely holy"?

[5:23]

Paul wanted his readers to know that God will completely sanctify Christians when he wrote "make you completely holy." Some scholars think Paul wrote about God doing this after the Christian dies. God will make Christians holy so they can live together with God forever in heaven. Other scholars think Paul wrote about God doing this while the person is alive. This happens when Christian try to completely serve God. Then the Christian will not want to sin. They will also be holy so they can live together with God in heaven forever.

See: Sanctify (Sanctification); Holy (Holiness, Set Apart); Heaven

Why did Paul write "be preserved without blame"?

[5:23] Paul wanted readers not to sin when he wrote "be preserved without blame." Sin brings "blame" and guilt. But God wants Christians to continue to be blameless. They do this by not sinning. They do this by honoring God instead of sinning.

See: Sin

What is "the coming of our Lord Jesus Christ"?

[5:23]

"The coming of our Lord Jesus Christ" is the time when Jesus will return to earth.

See: Jesus' Return to Earth

What was a "holy kiss"?

[5:26]

A "holy kiss" was the way Christians often greeted each other when Paul was alive. Many people would greet family members or close friends with a light kiss on the mouth. Christians often did this to greet other Christians. This was not the same way a husband and wife kiss.

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1 Thessalonians 5:1

General Information:

The words "we" and "us" refer to Paul, Silvanus, and Timothy, unless otherwise noted. Also, the word "you" is plural and refers to the believers at the church of Thessalonica

concerning the times and seasons

"the exact time that the Lord will return."

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1 Thessalonians 5:2

perfectly well

"accurately"

like a thief in the night

"unexpectedly". Just as one does not know which night a thief may come, we do not know when the day of the Lord will come.

1 Thessalonians 5:3

When they say

"When the people say"

then sudden destruction

"then unexpected destruction"

like birth pains in a pregnant woman

Just as a pregnant woman's birth pains come suddenly, the destruction will come, and people will not escape.

1 Thessalonians 5:4

are not in darkness

"you are not unknowing, like people who live in the dark"

so that the day would overtake you like a thief

The Lord will come on a day when believers will not expect him to come, but it will not "overtake" them—God will not destroy them on that day—because they will be ready for Jesus to return.

1 Thessalonians 5:5

For you are all sons of the light and sons of the day

"For you know the truth, like people who live in the light, like people during the day". Paul speaks of the truth as if it were light and day.

We are not sons of the night or the darkness

"We are not unknowing, like people who live in the darkness, like people at night"

1 Thessalonians 5:6

let us not sleep as the rest do

"let us not be like others who are not aware that Jesus is coming back"

keep watch and be sober

Paul describes spiritual awareness as the opposite of sleep and drunkenness.

1 Thessalonians 5:7

For those who sleep do so at night

Just as when people sleep, so the people of this world do not know that Christ will return.

those who get drunk do so at night

Paul is stating that it is at night when people become drunk, so when people are unaware of Christ's return they do not live a self-controlled life.

1 Thessalonians 5:8

we belong to the day

"we know the truth" or "we have received the light of truth”

we must stay sober

"let us exercise self-control”

put on faith and love as a breastplate

"protect ourselves with faith and love" or "protect ourselves by trusting Christ and loving him".

the hope of salvation for our helmet

"protect ourselves by being certain that Christ will save us”

1 Thessalonians 5:10

whether we are awake or asleep

"whether we are alive or dead"

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1 Thessalonians 5:11

build each other up

"encourage each other"

1 Thessalonians 5:12

to acknowledge those who labor

"to esteem and appreciate those who are involved in leading"

who rule over you in the Lord

This refers to people God appointed to serve as leaders of the local group of believers.

1 Thessalonians 5:16

Rejoice always

Paul is telling the believers to maintain a spiritual attitude of rejoicing in all things.

1 Thessalonians 5:18

In everything give thanks

Paul is exhorting the believers to express thankfulness in all things.

For this is the will of God

Paul is referring to the behavior he just mentioned as being God's will for the believers.

1 Thessalonians 5:19

Do not quench the Spirit

"Do not stop the Holy Spirit from working among you"

1 Thessalonians 5:20

Do not despise prophecies

"Do not hate anything the Holy Spirit tells someone"

1 Thessalonians 5:21

Test all things

"Make sure that all messages that seem to come from God truly come from him"

Hold firmly to what is good

Paul speaks of messages from the Holy Spirit as if they were objects that one could grasp in his hands.

1 Thessalonians 5:23

sanctify you completely

This refers to God making a person sinless and perfect in his sight.

May your whole spirit, soul, and body be preserved blameless

"May God make your whole life without sin" or "May God keep you completely blameless”

1 Thessalonians 5:24

Faithful is he who calls you

"He is faithful who calls you"

the one who will also do it

"he will be helping you"

1 Thessalonians 5:27

I command you by the Lord to have this letter read

"With the authority of the Lord, I direct you to read this letter"

Introduction to 2 Thessalonians

Overview

The apostle Paul wrote two letters to the Christians in Thessalonica. Scholars think these letters are some of the first letters that Paul wrote to other Christians.

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Thessalonica was the Roman capital of Macedonia. Thessalonica was a large place of business. The church in Thessalonica was made of both Christian Jews and Christian Gentiles.

Paul started the church in Thessalonica. So he knew the Christians in Thessalonica. He wrote to them the way a friend writes.

Paul wrote Second Thessalonians shortly after First Thessalonians. Scholars think Paul wrote Second Thessalonians to answer questions that readers had about what he wrote in First Thessalonians. Timothy told Paul about these questions. So Paul wrote the second letter to explain these things.

See: Gentile; Israel; Church

See Map: Thessalonica; Macedonia

Who wrote this letter?

The apostle Paul wrote this letter.

Scholars do not know why Paul did not write that he was an apostle. Paul wrote that he was an Apostle in his letters. Some scholars think Paul did not have to write he was an apostle in this letter because the readers knew him. Other scholars think Paul did not write this because Paul wanted to speak in a certain way to the Thessalian Christians. He wanted to write to them as a brother, not as a leader commanding them what to do.

See: Apostle

Who did Paul write to?

Paul wrote this letter to the Christians in Thessalonica. He met them when he was in Thessalonica (see: Acts 17). He wrote this letter while he was in Corinth.

Paul wrote this second letter to the Thessalonian church after Timothy returned to Paul in Corinth. Timothy gave the first letter to the Christians in Thessalonica. Then he returned to Paul in Corinth. Then Paul wrote the second letter to say more about what he wrote in the first letter.

See Map: Paul’s missionary journeys

See: Paul's Missionary Journeys

What did Paul write about in this letter?

Paul wrote about several things in this letter:

1. He wrote to teach new Christians things that are true about Jesus. Paul wanted the Thessalonian Christians not to listen to people who taught the wrong things about Jesus. He wanted them to remember what he taught them when he was in Thessalonica. That is, he wrote more in Second Thessalonians what he wrote in First Thessalonians.
2. He wrote to encourage the Christians in Thessalonica to do the things that honor God. He wanted them to trust in Jesus. He did not want them only to believe what was true about Jesus. He also wanted them to do the things both did and taught about how to honor God. Paul also taught them these things.
3. He wrote to help Christians know what to think about death. Paul wanted his readers to know that when people who believe in Jesus die, they will be different than the people who do not believe in Jesus. He wrote about this in First Thessalonians. He wrote more about it in Second Thessalonians
4. He wrote to tell Christians that God will judge all people. Some of the Christians in Thessalonica were confused about who God will judge. So Paul wrote more about this.
5. He wrote to tell Christians about Jesus' return to earth. Some people said that Jesus had already returned. So some of the Christians in Thessalonica worried that they had missed Jesus’ return. Paul wrote them that Jesus had not yet returned. So they had not missed it.

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6. He wrote to teach about Satan. He heard that some Christians in Thessalonica were confused about what Satan did on earth.
7. He wrote to tell Christians to work. Some Christians in Thessalonica thought they did not need to work. They thought this because they believed Jesus would return very soon. Paul taught them this is wrong.
8. He wrote to remind his readers that God loves them. God gives them strength. Even when they are persecuted, God is there. They need to continue doing things that honor God even if they are suffering.

See: Jesus' Return to Earth; Satan (The Devil); Resurrect (Resurrection)

Why did Paul write this letter?

Paul wrote this letter to encourage the Thessalonian Chrsitians. He wrote to teach them the things they needed to do. He wrote to say something about the wrong things other people said about him. He wrote to say more about what he taught when he was in Thessalonica. He wanted them to be brave when people persecuted them. He wrote to teach what happens to a Christian after he or she dies.

See: Persecute (Persecution)

Outline of 2 Thessalonians

1. Thanking God for the Christians in Thessalonica (1:1-12)
2. Jesus' Return to Earth (2:1-17)
3. Asking for Prayer (3:1-5)
4. How Christians Need to Work (3:6-15)
5. Final Prayer and Greetings (3:16-18)

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2 Thessalonians

Chapter 1

[1] Paul, Silvanus, and Timothy, to the church of the Thessalonians in God our Father and the Lord Jesus Christ:

[2] Grace to you and peace from God our Father and the Lord Jesus Christ.

[3] We should always give thanks to God for you, brothers, as is appropriate, because your faith is growing more and more, and the love each of you has for one another increases. [4] So we ourselves boast about you in the churches of God for your patience and faith in all your persecutions, and in the tribulations that you are enduring. [5] This is evidence of God's righteous judgment, so that you will be considered worthy of the kingdom of God, for which you are also suffering.
[6] For indeed, it is righteous for God to return affliction to those who afflict you, [7] and relief to you who are afflicted and to us as well, when the Lord Jesus is revealed from heaven with his mighty angels [8] in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus.
[9] They will suffer the punishment of eternal destruction away from the presence of the Lord and from the glory of his power. [10] He will do this when he comes on that day to be glorified in his holy people and to be marveled at by all those who believed, because our testimony to you was believed.
[11] Because of this we also pray continually for you, that our God may consider you worthy of your calling and with his power he may fulfill every good purpose and every work of faith. [12] We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

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2 Thessalonians 1 Commentary

1:1-2

Who were Silvanus (Silas) and Timothy?

[1:1]

Silvanus and Timothy traveled with Paul often. Silvanus was also known as Silas. Silas often wrote the things Paul said in letters to be sent to the churches. Paul taught Timothy and they were good friends.

See: Church; Disciple

See Map: Thessalonica and Greece

1:3-10

Why did Paul write that he and the people travelling with him “should always give thanks"?

[1:3]

Paul wrote that he and the people travelling with him "should always give thanks" for the Thessalonian Christians. He wrote this for several reasons:

1. Paul was thankful all the time for love and gifts that the church in Thessalonica sent to him. He thanked God that they loved God more and more. He thanked God that they loved each other more and more.
2. Paul also wanted them to give thanks even when other people persecuted them.
3. People told Paul good news about the things being done by the Thessalonian Christians. So Paul was very happy when he wrote this. He wanted to encourage them to continue to do good things.
4. Paul usually started his letters by giving thanks to God. He wanted to start this letter that way also.

See: Church; Persecute (Persecution)

What are "persecutions" and "afflictions"?

[1:4]

"Persecutions" and "afflictions" are two words that mean to harm someone in some way for believing in certain things. Paul told his readers that they will be persecuted and will suffer because they believed in Jesus. However, he wanted them to know that God would bless them because they were persecuted and suffered because they obeyed God (see: 1:5, 1:7; 1 Peter 1:7, 2:20).

See: Persecute (Persecution); Bless (Blessing)

What is "the appearing of the Lord Jesus from heaven"?

[1:7]

Paul wrote "the appearing of the Lord Jesus from heaven" because he wanted his readers to think about when Jesus will return to earth.

See: Heaven; Jesus' Return to Earth

What are "the angels of his power"?

[1:7]

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Paul wrote "the angels of his power" because he wanted his readers to think about Jesus, who is the king of the universe (see: Philippians 2:11; Revelation 1:5-8). He has angels serving him because he is the king of the universe. They will come with him when he returns to earth.

See: Angel; Kingdom of God; Jesus' Return to Earth

Who did Paul write about in 1:8-9?

[1:8, 1:9]

In 1:8-9, Paul wrote about the people who persecuted Christians (1:6). Paul wrote the Thessalonian Christians that God knew what happened to them and will severely punish the people who persecuted them.

See: Persecute (Persecution)

Why did Paul write "glory" and "glorified"?

[1:9, 1:10]

See: Glory (Glorify)

1:11-12

Why did Paul write about "calling"?

[1:11]

Paul wrote about "calling" to write about what God wanted for the Thessalonian Christians. Paul wanted them to do the things that honored God. He wanted them to do these things because God saved them. God did this because they believed in Jesus. All of this is how God called the Thessalonian Christians to himself. He also calls all Christians this way.

See: Call (Calling); Save (Salvation, Saved from Sins)

Why did Paul write “glorified"?

[1:12]

In 1:12, Paul wrote the word "glorified" to say two things:

1. He wanted Christians to honor Jesus by doing the right things.
2. He wanted to say that Jesus will share his love and righteousness with Christians. He does this because of how God loves Christians. Most scholars think Paul wanted to write about Jesus doing this after he returns to earth. Some scholars think that Jesus also shares these things with Christians before then.

See: Glory (Glorify); Righteous (Righteousness); Jesus' Return to Earth

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2 Thessalonians 1:1

General Information:

Paul is the author of this letter, but he includes Silvanus and Timothy as senders of the letter. The words "we" and "us" refer to Paul, Silvanus, and Timothy, unless otherwise noted. Also, the word "you" is plural and refers to the believers at the church of Thessalonica.

Silvanus

This is the Latin form of "Silas." He is the same person listed in the book of Acts as Paul's fellow traveler.

2 Thessalonians 1:2

Grace to you

Paul commonly uses this greeting in his letters.

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2 Thessalonians 1:3

We should always give thanks to God

"We should often give thanks to God". This emphasizes the greatness of what God is doing in the lives of the Thessalonian believers.

brothers

"brothers and sisters"

the love each of you has for one another increases

"you sincerely love one another"

one another

Here "one another" means fellow Christians.

2 Thessalonians 1:4

we ourselves

Here "ourselves" is used to emphasize Paul's boasting.

2 Thessalonians 1:5

you will be considered worthy of the kingdom of God

"God will consider you worthy to be part of his kingdom"

2 Thessalonians 1:6

it is righteous for God

"God is just"

for God to return affliction to those who afflict you

"for God to afflict those who afflict you"

2 Thessalonians 1:7

and relief to you

"and to relieve you". This continues the description of what God is right "to return" to people (verse 6).

relief to you

"for God to provide relief to you"

2 Thessalonians 1:8

in flaming fire, inflicting vengeance on ... do not know God and on those who

"punishing with blazing fire those who do not know God and those who"

2 Thessalonians 1:10

when he comes on that day

Here "that day" is the day when Jesus will return to the world.

to be glorified in his holy people and to be marveled at by all those who believed

"so that his people will glorify him and all those who believed will stand in awe of him"

2 Thessalonians 1:11

we also pray continually for you

"we also pray regularly for you"

calling

This refers to God appointing or choosing people to be his children and servants and to proclaim his message of salvation through Jesus.

fulfill every good purpose

"make you able to do good in every way that you desire"

2 Thessalonians 1:12

that the name of our Lord Jesus may be glorified in you

"that you may glorify the name of our Lord Jesus"

and you in him

"and Jesus will glorify you"

according to the grace of our God and the Lord Jesus Christ

"because God and the Lord Jesus Christ have given grace to you"

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Chapter 2

[1] Now about the coming of our Lord Jesus Christ and our being gathered together to be with him, we earnestly
appeal to you, brothers, [2] that you not be easily disturbed or troubled, either by a spirit or by a message, or by a
letter that seems to be coming from us, to the effect that the day of the Lord has already come.

[3] Let no one deceive you in any way. For it will not come until after the falling away comes and the man of
lawlessness is revealed, the son of destruction. [1] [4] This is he who opposes and exalts himself against all that is
called God or that is worshiped. As a result, he sits in the temple of God and exhibits himself as God.
[5] Do you not remember that when I was with you I told you these things? [6] Now you know what restrains him, so
that he will be revealed only at the right time. [7] For the mystery of lawlessness is already working, only there is
someone who restrains him now until he is taken out of the way.
[8] Then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring him
to nothing by the revelation of his coming. [9] The coming of the lawless one will be due to the work of Satan with
all power, signs, and false wonders, [10] and with every kind of evil that deceives those who are perishing, because
they refused to love the truth and so be saved.
[11] For this reason God is sending them a powerful delusion so that they will believe a lie [12] and so that they all may
be condemned who did not believe the truth but instead took pleasure in unrighteousness.

[13] But we should always give thanks to God for you, brothers loved by the Lord, because God chose you as the
firstfruits to be saved through the sanctification by the Spirit and belief in the truth. [2] [14] He called you to this
through our gospel, so that you might obtain the glory of our Lord Jesus Christ. [15] So then, brothers, stand firm
and hold tightly to the traditions that you were taught, whether by word or by our letter.

[16] Now may our Lord Jesus Christ himself and God our Father, who loved us and gave us eternal comfort and good
hope through grace, [17] comfort and strengthen your hearts in every good work and word.

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[1] Some important and ancient Greek copies read, and the man of sin is revealed .
[2] Some important and ancient Greek copies read, For God chose you from the first for salvation .

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2 Thessalonians 2

2:1-3a

Why did Paul write "coming of our Lord Jesus Christ"?

[2:1]

See: Jesus' Return to Earth

Why did Paul write the Christians in Thessalonica not to be "disturbed" and "troubled"?

[2:2]

Paul wrote the Christians in Thessalonica not to be "disturbed" and "troubled" because he did not want them to be afraid. To be disturbed or troubled is to worry and fear in some way. Paul heard that the Thessalonian Christians feared that Jesus had returned already and did not take them with him. They did not understand because some people taught them the wrong things. So Paul wrote them that Jesus had not yet returned. So they did not need to fear.

It was not strange that they were disturbed and troubled. Many difficult things were happening to them. These things seemed to be the things in which Jesus talked about would happen at the end of the world. However, these things were not the end of the world. So Paul did not want the Thessalonians to fear or doubt Jesus' return.

See: Jesus' Return to Earth

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2:3b-6

Why did Paul write "the falling away"?

[2:3]

Some scholars think Paul wrote "the falling away" because he wanted his readers not to stop believing in Jesus. Scholars call it "apostasy" when someone stops believing in Jesus. Other scholars think Paul was speaking about people who stopped obeying God. Paul used the metaphor of falling to talk about this. He wanted his readers to think about believing in Jesus or obeying Jesus as if they had reached a high place. It would be as if they fell from that high place to a lower place if they stopped believing in or obeying Jesus.

Still other scholars think that Paul was speaking about a time when most people would do evil things. They rejected God by rejecting all of the people God gave permission to rule over them (see: Romans 13:1-7).

See: Metaphor; Fall (Fall Away, Stand)

Who was the person Paul told the Thessalonians to avoid?

[2:3, 2:4, 2:5, 2:6]

Paul told the Thessalonians to avoid “the man of lawlessness” (2:3) (see: Revelation 13; Daniel 7). This is a person who will try to make Christians stop believing in Jesus and will do many evil things. Many people will try to make Christians stop believing in or obeying Jesus. However, this is someone who is more powerful than other people. Paul also called him "the son of destruction" or "the man of sin" (2:3).

Scholars disagree about who is this person. Some scholars think Paul wanted his readers to think about the "antichrist." John wrote about the antichrist (see: 1 John 2, 2 John). Other scholars think Paul wanted his readers to think about the Roman emperor. Some Roman emperors called themselves gods. They wanted Christians to believe in them instead of Jesus. Other scholars think that Paul wrote about a bad person who is written about in Jewish history. Still other scholars think Paul wanted to use a metaphor of a person to talk about a way of thinking in wrong ways.

Advice to translators: When there is lawlessness, people live as if there are no rules about what to do and what not to do. They do whatever they want to do. This is evil because there are certain things that God tells people not to do.

See: Antichrist; Metaphor

2:7-12

What was "the mystery of lawlessness"?

[2:7]

Paul wrote "the mystery of lawlessness" because he wanted to write about evil in the world. He wrote "lawlessness" so his readers would think about sin. He also wanted them to think about rebellion against God. Many people in the world sin and rebel against God.

Paul wrote "mystery" to speak about things that are hard to understand. But Christians can understand these things because they believe in Jesus. He did not write "mystery" to speak about something secret or hidden.

So Paul wrote about people sinning and rebelling against God for reasons that they did not understand when he wrote about “the mystery of lawlessness.” However, Christians could understand them.

Some scholars think Paul also wanted to write about the "man of lawlessness" (see: 2:3). These scholars think that this man caused people to sin and rebel against God. That is, he caused the "lawlessness." These scholars think Paul wrote "mystery" to say that Christians could understand that this man caused the lawlessness.

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Advice to translators: When there is lawlessness, people live as if there are no rules about what to do and what not to do. They do whatever they want to do. This is evil because there are certain things that God tells people not to do.

See: Sin; Mystery

Who was "someone who restrains him"?

[2:7]

Paul wrote "someone who restrains him" so his readers would know that "lawlessness" did not completely control the world. This is because a powerful person or thing stopped this.

Scholars disagree about who was this person or thing. Some scholars think it was the Holy Spirit. That is, it was God. Some scholars think it was people preaching the gospel about Jesus (see: Mark 13:10). Some scholars think Paul wanted readers to think about the different leaders who helped to rule parts of the world (see: Romans 13:1-7). Some scholars think Paul spoke about angels who serve God.

Advice to translators: When there is lawlessness, people live as if there are no rules about what to do and what not to do. They do whatever they want to do. This is evil because there are certain things that God tells people not to do.

See: Preach (Preacher); Gospel; Angel

Why did Paul write "until he is taken out of the way"?

[2:7]

Paul wrote "until he is taken out of the way" to write that at some period of time the "lawlessness" will end. Jesus will end it (see: 2:8-9).

Advice to translators: When there is lawlessness, people live as if there are no rules about what to do and what not to do. They do whatever they want to do. This is evil because there are certain things that God tells people not to do.

Who is "the lawless one"?

[2:8]

Paul wrote "the lawless one" because he wanted to write about a person who did things for Satan on earth (see: 2:9). This person will deceive other people. He will do things that are against God. Some scholars think this is the same person as the "man of lawlessness" (see: 2:3-6), that is, the antichrist. Other scholars think it is a different person doing things for Satan.

Advice to translators: When there is lawlessness, people live as if there are no rules about what to do and what not to do. They do whatever they want to do. This is evil because there are certain things that God tells people not to do.

See: Satan (The Devil); Antichrist

Why did Paul write "kill him" and "bring him to nothing"?

[2:8]

Paul taught that when Jesus returns to earth, he will kill the lawless one. He will also destroy the power the lawless one uses.

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Scholars do not agree how Jesus will kill the lawless one. Some scholars say Jesus will kill the lawless one by the "breath of his mouth." That is, he will kill him by speaking a word. Other scholars think "breath of his mouth" is a metaphor for God's power. These scholars think Paul wanted to write that God's power is much greater than Satan's power. It is so much greater that Jesus can kill this man as easily as a person breathes.

Paul wrote that Jesus will destroy the power the lawless one uses by "the revelation of his coming." That is, Jesus will bring with him all of God's power and glory when he returns to earth. This will be so great that nobody can fight against it. Even Satan cannot fight against it. So Jesus will defeat Satan and people who served Satan.

Advice to translators: When there is lawlessness, people live as if there are no rules about what to do and what not to do. They do whatever they want to do. This is evil because there are certain things that God tells people not to do.

See: Antichrist; Metaphor; Jesus' Return to Earth; Satan (The Devil)); Glory (Glorify)

Why did Paul write "revelation of his coming"?

[2:8]

Paul wrote "revelation of his coming" to make his readers think about Jesus' return to earth. The "revelation" is that everyone will see Jesus when he comes back to earth. Everyone will know that he is rules everything.

See: Reveal (Revelation); Jesus' Return to Earth

Who are "those who are perishing"?

[2:10]

"Those who are perishing" are people who do not believe in Jesus. These people will "perish" or die because they "did not receive the love of the truth for them to be saved." That is, they hear the truth about Jesus, but they do not believe in him. Instead, they continue to do wrong things (see: 2:12). God will not save these people from their sins because they do not believe in Jesus (see: 2:12).

See: Save (Salvation, Saved from Sins)

What did Paul want his readers to think when they read 2:11?

[2:11]

Paul wrote 2:11 because he wanted his readers to think about how God will punish people who rebel against him. That is, God will not punish them because he hates them. Instead, he will punish them because they rebel against him. They also rebel against him by doing wrong things and not believing in Jesus (see: 2:12).

2:13-17

Who did Paul write about in 2:13?

[2:13]

Scholars disagree about who Paul wrote about in 2:13. Some scholars think he wrote about the Christians in Thessalonica. He wanted to write that they were the first Christians in Macedonia. Other scholars think he wrote about all the people who believed in Jesus while Paul was alive. So they were the first Christians of all people who have become Christians.

See: Map: Greece and Macedonia

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Why did Paul write "firstfruits for salvation in sanctification of the Spirit and belief in the truth"?

[2:13]

Paul wrote "firstfruits for salvation in sanctification of the Spirit and belief in the truth" to write to his readers how much God cared for them.

He wrote "firstfruits" to say that God chose them. Firstfruits were the first harvest of grain or fruit each year. People thought of the firstfruits as the very best. Firstfruits were special. So people wanted to choose them to eat. Often they would use firstfruits as offerings to God. So, Paul wrote about firstfruits in this verse to say that God thinks about Christians as special people. This is because they believe in Jesus.

Paul wrote "for salvation" to write that God chose to save people from their sins. He did this by sending Jesus (see: John 3:16-17). God saves someone from their sins when they believe in Jesus.

Paul wrote "in sanctification of the Spirit and belief in the truth" to write that the Holy Spirit helped them not to sin. He also saved them because they believed in Jesus. They did this when they heard the gospel.

Advice to translators: "in sanctification of the Spirit and belief in the truth" can also be translated "through sanctification of the Spirit and belief in the truth". Use the word in your language that you would use to say that the two things that follow (sanctification and belief) are the methods that God used to do the thing that precedes (salvation).

See: Fruit (Metaphor); Save (Salvation, Saved from Sins); Sanctify (Sanctification); Offer (Offering); Gospel; Holy Spirit; Indwelling of the Holy Spirit

What did Paul want to write when he wrote his readers to “stand firm” and “hold tightly”?

[2:15]

Paul used a metaphor when he wrote that his readers should "stand firm" and "hold tightly." He wanted them to keep trusting God and the things he taught them. He told them about Jesus. He taught them the gospel. He taught them other things about God. Now he wrote to teach them more things about Jesus. He used the metaphor of a soldier who stays where he is supposed to stay. The soldier stands in that place and holds onto his weapon. In the same way, Christians need to keep trusting in Jesus and what the Bible says about God.

See: Metaphor; Gospel

What were the "traditions" that Paul wrote about in 2:15?

[2:15]

Scholars disagree about what were the "traditions" that Paul wrote about (2:15). Some scholars think he wanted to speak about what he taught in Thessalonica and other churches. Some scholars think he wanted readers to think about what the things the apostles taught.

It is clear that there were teachings about which the Thessalonians knew. Paul wanted them to continue to believe them and follow them.

See: Apostle

Why did Paul write "every good work and word"?

[2:17]

Paul wrote "every good work and word" because he wanted Christians to do things and say things in ways that honor God. He wrote "every good work" to write about doing the things that other people can see. He wrote "and word" to write about what Christians speak that other people can hear.

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2 Thessalonians 2:1

brothers

"brothers and sisters"

2 Thessalonians 2:2

that you not be easily disturbed or troubled, either by a spirit or by a message

"that no spirit or person easily disturb or trouble you, either by a message"

by a message, or by a letter that seems to be coming from us

"by spoken word or by written letter that pretends to be coming from us"

to the effect that

"saying that"

the day of the Lord

This refers to the time when Jesus will come back to the earth for all believers.

2 Thessalonians 2:3

it will not come

"the day of the Lord will not come"

the falling away

This refers to a future time when many people will turn away from God.

the man of lawlessness is revealed

"God reveals the man of lawlessness". This is the same as "son of destruction" and "lawless one" in this chapter. Paul associates him with Satan, who is actively working in the world.

the son of destruction

"the one who destroys everything he can". Paul speaks of destruction as a person who bore a son whose goal is to totally destroy everything.

2 Thessalonians 2:4

all that is called God or that is worshiped

"everything that people consider to be God or everything that people worship"

exhibits himself as God

"shows himself as God"

2 Thessalonians 2:5

Do you not remember ... these things?

"I am sure you remember ... these things"

these things

This refers to the return of Jesus, the day of the Lord, and the man of lawlessness.

2 Thessalonians 2:6

what restrains him

"what keeps him from doing what he wants to do"

he will be revealed only at the right time

"God will reveal the man of lawlessness when the time is right"

2 Thessalonians 2:7

mystery of lawlessness

This refers to a sacred secret that only God knows.

who restrains him

To restrain someone is to hold him back or to keep him from doing what he wants to do.

2 Thessalonians 2:8

Then the lawless one will be revealed

"Then God will allow the lawless one to show himself"

with the breath of his mouth

"by the power of his spoken word"

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bring him to nothing by the revelation of his coming

When Jesus returns to earth and shows himself, he will defeat the lawless one.

2 Thessalonians 2:9

with all power, signs, and false wonders

"with all kinds of power, signs, and false wonders"

2 Thessalonians 2:10

with every kind of evil that deceives those who are perishing

This man who is given power by Satan will deceive everyone who does not believe in Jesus.

who are perishing

Here "perishing" has the concept of everlasting or eternal destruction.

they refused to love the truth

Here this speaks of these people as if someone had offered them a physical object, like good food, and they had refused to accept or receive it.

2 Thessalonians 2:11

For this reason

"Because the people do not love the truth"

God is sending them a powerful delusion so that they will believe a lie

"God is sending the man of lawlessness to delude them"

a powerful delusion

A lie that sounds so true that many people believe it.

2 Thessalonians 2:12

they all may be condemned

"God will judge all of them"

who did not believe the truth but instead took pleasure in unrighteousness

"who enjoyed doing evil deeds because they did not believe the truth"

2 Thessalonians 2:13

we should always give thanks

"we should continually give thanks"

we should

Here "we" refers to Paul, Silvanus, and Timothy.

brothers loved by the Lord

"for the Lord loves you, brothers"

as the firstfruits to be saved through the sanctification by the Spirit and belief in the truth

"to be among the first people who believe what is true, whom God has saved and set apart for himself by his Spirit"

2 Thessalonians 2:15

So then, brothers, stand firm

Paul exhorts the believers to hold fast to their faith in Jesus.

hold tightly to the traditions

"believe the truths"

you were taught

"we have taught you"

whether by word or by our letter

"whether by what we taught you in person or by what we wrote to you in a letter"

2 Thessalonians 2:16

Lord Jesus Christ himself

Here "himself" gives additional emphasis to the phrase "Lord Jesus Christ."

may our Lord ... who loved us and gave us

The words "our" and "us" refer to all believers.

gave us eternal comfort and good hope through grace

"caused us to have unceasing encouragement and good hope through grace"

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good hope through grace

"certainty that we will receive good things from him because of his kindness"

2 Thessalonians 2:17

comfort and strengthen your hearts in

"comfort you and strengthen you for"

every good work and word

"every good thing you do and say"

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Chapter 3

[1] Now, brothers, pray for us, that the word of the Lord may rush and be glorified, as it also is with you, [2] and that we may be delivered from unrighteous and evil people, for not all have faith. [3] But the Lord is faithful, who will strengthen you and guard you from the evil one.

[4] We have confidence in the Lord about you, that you both do and will continue to do the things that we command. [5] May the Lord direct your hearts to the love of God and to the endurance of Christ.

[6] Now we command you, brothers, in the name of our Lord Jesus Christ, that you avoid every brother who is idle and does not live according to the traditions you received from us. [7] For you yourselves know it is proper for you to imitate us, because we were not idle when we were with you. [8] We did not eat anyone's bread without paying for it, but we worked night and day in labor and toil, so we might not be a burden to any of you. [9] We did this not because we have no authority, but we did this in order to be an example to you, so that you may imitate us.
[10] For when we were with you, we commanded you, "The one who is unwilling to labor must not eat." [11] For we hear that some among you are idle, not busy at labor, but busybodies. [12] Now such ones we command and exhort in the Lord Jesus Christ, that they should labor with quietness and eat their own bread.
[13] But you, brothers, do not become tired of doing well. [14] And if anyone does not obey our word in this letter, take note of him and have no association with him, so that he may be ashamed. [15] Yet do not consider him as an enemy, but warn him as a brother.

[16] Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with you all. [17] I, Paul, write this with my own hand, which is the mark on every letter I write. [18] The grace of our Lord Jesus Christ be with you all. Amen.

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2 Thessalonians 3

3:1-5

Who is the "evil one"?

[3:3]

The "evil one" is Satan.

See: John 8:44, 2 Corinthians 4:3-4

See: Satan (The Devil)

3:6-12

Why did Paul write "lazy life"?

[3:6]

Paul wrote "lazy life" to make his readers think of people who cause fights in the church or do things that do not honor God.

Advice to translators: The Greek word can be translated as "lazy" or "idle." However, Paul was writing about more than just a person who does not work. He wrote about a person who causes trouble. They can cause trouble because they are not doing good things such as working.

See: Church

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What were the "traditions" Paul wrote about in 3:6?

[3:6]

Paul wrote about "traditions" in 3:6 because he reminded his readers that he taught them the things Christians needed to do to honor God. He taught them about working. He taught them to serve other people. He taught them to avoid wrong actions. When Paul was in Thessalonica, he lived this way himself (See: 3:7). He set an example for the Christians there (see: 3:9). These traditions are part of the "traditions" he wrote about in 2:15.

Why did Paul write "not because we have no authority" (3:9)? Paul wrote "not because we have no authority" because he wanted to be sure his readers knew God gave him permission to tell them about the things he wrote to them. He heard that some people said God did not give him permission to say these things. However, God gave him permission as an apostle (see: 1 Corinthians 1:1, Galatians 1:1, Ephesians 1:1). So, he told his readers that the people who said he did not have authority were wrong.

See: Apostle

Why did Paul write "walk idly"?

[3:11]

Paul wrote "walk idly" because he wanted his readers to think about people who cause trouble or rebel against people who ruled over them. It is similar to what Paul wrote in 3:6.

Why did Paul write "eat their own food"?

[3:12]

Paul wrote "eat their own food" because he wanted to write about people who work to feed themselves. This can be by raising their own food on a farm. Or it can be by working to earn money to buy food. Either way, Paul wanted Christians to work so they could eat. If they were able to work, he wanted them to work. 3:13-15

Why did Paul write "take note of him"?

[3:14]

Paul wrote "take note of him" because he wanted his readers to look for people in their churches like those he wrote about in 3:6-12. If they found people like this, Paul wanted them to not speak to them or do anything with them.

However, Paul did not want his readers to judge too harshly when they did this. So he wrote "do not consider him as an enemy" (3:15). In fact, he wanted readers to "warn him as a brother" (3:15).

See: Ephesians 4:15

See: Church

3:16-18

Why did Paul write "with my own hand"?

[3:17]

Paul wrote "with my own hand" because he wanted his readers to know that he really wrote and sent this letter. Often Paul spoke words that someone else wrote down for him. However, he wrote the last words himself. He did this so that readers could see that the handwriting was his own.

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2 Thessalonians 3:1

brothers

"brothers and sisters"

that the word of the Lord may rush and be glorified, as it also is with you

"that more and more people will soon hear our message about our Lord Jesus and honor it, as happened with you"

2 Thessalonians 3:2

that we may be delivered

"that God may rescue us"

for not all have faith

"for many people do not believe in Jesus"

2 Thessalonians 3:3

the evil one

"Satan"

2 Thessalonians 3:4

We have confidence

"We have faith"

2 Thessalonians 3:5

direct your hearts to

"cause you to understand"

the love of God and to the endurance of Christ

"how much God loves you and how much Christ has endured for you"

2 Thessalonians 3:6

in the name of our Lord Jesus Christ

"as if our Lord Jesus Christ himself were speaking"

our Lord

Here "our" refers to all believers.

is idle

"does not do what is right"

2 Thessalonians 3:7

to imitate us

"to act the way that my fellow workers and I act"

we were not idle

"we lived disciplined lives"

2 Thessalonians 3:8

anyone's bread

"anyone's food"

we worked night and day

"we worked all the time"

in labor and toil

"in very difficult circumstances"

2 Thessalonians 3:9

We did this not because we have no authority, but we did this

"Even though we have authority, we did this"

2 Thessalonians 3:10

The one who is unwilling to labor must not eat

"Only people who are willing to work should eat"

2 Thessalonians 3:11

you are idle

"live a lazy life"

but busybodies

Busybodies are people who interfere in the affairs of others without being asked to help.

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2 Thessalonians 3:12

with quietness

"in a quiet, peaceful, and mild manner." Paul exhorts the meddlers to stop getting involved in other people's affairs.

eat their own bread

"eat their own food"

2 Thessalonians 3:13

But

Paul uses this word to contrast the lazy believers with the hardworking believers.

you, brothers

The word "you" refers to all the Thessalonian believers.

2 Thessalonians 3:14

if anyone does not obey our word

"if anyone does not obey our instructions"

take note of him

"publicly identify that person"

2 Thessalonians 3:16

may the Lord of peace himself give you

"I pray that the Lord of peace himself gives you"

the Lord of peace himself

Here "himself" emphasizes that the Lord will personally give peace to believers.

2 Thessalonians 3:17

I, Paul, write this with my own hand

Paul makes it clear that this letter is from him and not a forgery.

Introduction to 1 Timothy

Overview

Paul wrote Timothy to help him correct the church at Ephesus. Many false teachers were in this church. They caused a lot of problems. Paul knew this would happen. He also told others it would happen when he met with the leaders in the Ephesian church. Paul wrote to Timothy to encourage him to correct the false teachers. He also wrote him to give Timothy an example of how to do the things that honor God. The main purpose of 1 Timothy was to help Timothy to teach and care for the churches.

See Map: Ephesus

Who wrote 1 Timothy?

Paul wrote that he was the author of 1 Timothy. He wrote about how he used to persecute the church. Also, he wrote about how the story of how he started to believe in Jesus was an example of God's grace toward people (1:12-16). He called himself an "apostle" (see: 1:1, 2:7), a "herald," and a teacher of the gentiles (see: 2:7).

See: Persecute (Persecution); Grace; Apostle; Gentile; Herald

When did Paul write 1 Timothy?

1. Some scholars think Paul wrote First Timothy during his third missionary journey. He left Ephesus and went to Macedonia (see: Acts 20:1). Timothy joined him later (see: 20:4).
2. Some scholars think that Paul was released from his Roman imprisonment (see: Acts 28:30-31) and then wrote this letter before a second imprisonment in Rome.

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See: Paul's Missionary Journeys

See Map: Macedonia; Rome

To whom did Paul write First Timothy?

Paul mainly wrote this letter to Timothy. However, he also wrote this letter to the church of which Timothy lead. He did this so they would know that Paul wanted Timothy to lead this church. Paul had Timothy join him while on Paul's second missionary journey (see: Acts 16:1-3). Later, when Paul going into Macedonia, he asked Timothy to stay in Ephesus to help the church there with problems it was having (see: 1:3).

See: Church; Paul's Missionary Journeys

See Map: Macedonia

Why did Paul write First Timothy?

Paul wrote the letter to give Timothy instructions about helping the church at Ephesus. They needed this help because false teachers had taught the wrong things and caused many Christians to sin. People thought the church in Ephesus did evil things. Paul wanted Timothy to make people to think good things about this church because it did good things. He wanted Timothy to do this by teaching Christians the right things about God. In particular, he wanted families to live in an orderly and godly way (see: 3:4-5, 3:12, 5:4-8, 13-14; 6:1-2).

See: Church; Sin

What did the false teachers teach other people?

The false teachers taught a different type of Judaism. Teachers in that day used much time arguing about tiny details of the Old Testament (see: 1:3-8; 6:4-5; 6:20). Some of the teachers believed that Gentiles could not be saved (see: 2:4-7). They thought that some things in the world were unclean, such as certain foods and marriage (4:3-5). Some teachers taught that there would not be a future resurrection of Christians (see: 2 Timothy 2:18). They also did sinful things and love to have a lot of money (see: 4:2; 6:5- 9). Paul taught that Satan tries to get people to believe the wrong thing and to do things that do not honor God (see: 4:1; 5:15).

See: Satan (The Devil); Gentile; Save (Salvation, Saved from Sins); Clean and Unclean; Marriage; Resurrect (Resurrection)

Outline of 1 Timothy

1. Paul greeted Timothy (1:1-2)
2. Timothy needed to stop false teaching in Ephesus (1:3-20)
3. The Christians in Ephesus must all do the things that Christians should do (2:1-15)
4. Timothy must appoint good leaders for the church (3:1-13)
5. Timothy must be a good leader (3:14-4:16)
6. The Christians in Ephesus must all do the things that Christians should do, continued (5:1-6:2)
7. Timothy must warn against false teaching and against greed (6:3-19)
8. Conclusion (6:20-21)

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1 Timothy

Chapter 1

[1] Paul, an apostle of Christ Jesus according to the commandment of God our Savior and Christ Jesus our hope,

[2] to Timothy, a true son in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

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[3] As I urged you to do when I was leaving for Macedonia, remain in Ephesus so that you can command certain
people not to teach a different doctrine. [4] Neither should they pay attention to stories and endless genealogies.
These promote arguments rather than the plan of God, which is by faith.
[5] Now the goal of the commandment is love from a pure heart, from a good conscience, and from a sincere faith. [6]
Some people have gone astray from these things and have turned to worthless talk. [7] They want to be teachers of
the law, but they do not understand what they are saying or what they so confidently affirm. [8] But we know that
the law is good if one uses it lawfully.
[9] We know this: that law is not set in place for a righteous man, but for lawless and rebellious people, for ungodly
people and sinners, and for those who are unholy and profane, for those who kill their fathers and mothers, for
murderers, [10] for sexually immoral people, for those who practice homosexuality, for those who kidnap people for
slaves, for liars, for false witnesses, and for whatever else is opposed to truthful teaching. [11] This instruction is
according to the glorious gospel of the blessed God with which I have been entrusted.

[12] I thank Christ Jesus our Lord. He strengthened me, for he considered me faithful, and he appointed me to
service. [13] I was a blasphemer, a persecutor, and a violent man. But I received mercy because I acted ignorantly in
unbelief. [14] And the grace of our Lord overflowed with the faith and the love that is in Christ Jesus.
[15] This message is reliable and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of
whom I am chief. [16] But for this reason I was given mercy, so that in me, the chief, Christ Jesus might demonstrate
all patience. He did this as an example for those who would believe in him for eternal life. [17] Now to the king of
the ages, the immortal, invisible, the only God, be honor and glory forever and ever. Amen.

[18] I am placing this command before you, Timothy, my child, in accordance with the prophecies previously made
about you, that you might fight the good fight, [19] holding faith and a good conscience. By rejecting this, some have
shipwrecked their faith. [20] Such are Hymenaeus and Alexander, whom I delivered over to Satan so that they may
be taught not to blaspheme.

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1 TIMOTHY 1 Commentary

1:1-2

How is “Christ Jesus our hope”?

[1:1]

Christians have hope because of Jesus. That is, they are confident about something because of Jesus. He gives them this now and in the future. Because Jesus died on the cross and was made alive again, anyone who believes in Jesus can have peace with God now and in the future (see: Romans 5:1-2; Colossians 1:19- 22). They will live forever with him in heaven after they die (see: 1 John 3:2-3) Jesus also gives confidence to Christians because he sent the Holy Spirit. The Holy Spirit lives inside of Christians. He gives them power, and he caused them to be sanctified. (see: Romans 8:29; Ephesians 1:4-6).

See: Atone(Atonement); Holy Spirit; Indwelling of the Holy Spirit; Sanctify (Sanctification)

Why did Paul call Timothy his “true son in the faith”?

[1:2]

Paul wrote that Timothy was his “true son in the faith.” This is a metaphor. He wanted to write he was Timothy’s spiritual father. That is, he taught Timothy about how to do the things that honor God in the same way a father teaches his child something. Therefore, Paul knew Timothy did the same types of things that Paul did. These things were because they believed in Jesus.

See: Metaphor; Spirit (Spiritual)

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Why did Paul greet the Christians with“grace, mercy, and peace”?

[1:2]

See: Ancient Letters

1:3-7

Why did Paul leave Timothy in Ephesus?

[1:3]

Paul left Timothy in Ephesus to teach people. He also “commanded”(παραγγέλλω/g3853) false teachers not to teach. False teacher taught things that Paul and the other Apostles did not teach. Paul wanted Timothy to stop people from teaching things that he did not teach.

See Map: Ephesus

What were “endless genealogies”?

[1:4]

Some false teachers wanted other people to know their genealogies. That is, they wanted people to know their ancestors were greatly honored. They thought having honored ancestors was better than the gospel (see: Titus 3:9). Scholars think these teachers wanted other people to know that their ancestors were in honored the Old Testament.

See: 6:3-5; 2nd Timothy 2:16-18

See: Ancient Letters; Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Gospel

What was “the commandment” about which Paul wrote?

[1:5]

Some scholars think Paul told Timothy to “command”(παραγγελία/g3852) false teachers to stop teaching things Paul did not teach. Other scholars think Paul told Timothy to teach the gospel with love. This fulfilled all of God’s law (see: Romans 13:10).

See: Law of Moses

What did in mean to have a “pure heart”?

[1:5]

A person with a pure heart does things and thinks things that honor God (see: 2 Timothy 2:22).

How did a person have a “good conscience”?

[1:5]

A person has a good conscience by believing in the gospel and doing the things that Jesus said to do (see: 3:9). They also do not think about things that do not honor God (see: Titus 1:15).

See: Conscience; Gospel

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What was “sincere faith”?

[1:5]

A person with “sincere faith” completely trusts in God. Paul wrote that teachers with sincere faith did the things that honor God, and they do not do the things that honor themselves.

See: 1 Thessalonians 2:3-12

See: Gospel

Why did Paul write “miss the mark”?

[1:6]

Scholars think Paul spoke about people those who believed in the gospel then later did not believe in the gospel (see 6:20-21; 2 Timothy 4:4).

What was “foolish talk”?

[1:6]

Some scholars think “foolish talk” is something said that has no meaning. That is, someone said things that did not help Christians honor God.

1:8-11

Why did Paul write, “the law is good”?

[1:8]

Paul wrote that the law is good because God tells people what he wants them to do through the law of Moses(see: Psalm 19:7; Romans 7:12). God made people know their sin and their need to be saved from it through the law of Moses.

See: Law of Moses

Why did Paul write that the, “law is not made for the righteous man”?

[1:9]

Some scholars think Paul wanted to write that the law of Moses was made so that those who were sinning will know that the things they did were wrong. They think it was not made for the people who already do the things that honor God. Other scholars think Paul wrote to the people who did good things, but they did not do them to honor God. Instead, they did these good things so other people would think they were righteous, but they were not righteous. They think Paul wanted them to know that the law of Moses was not given to make people righteous, but it was given so that people would know that the things they were doing did not honor God (see: 1:9-11; 1 Corinthians 6:9-10).

See: 2 Timothy 3:1-5

See: Righteous (Righteousness)

How were people “godless and profane” in the days of Paul?

[1:9]

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A “godless” person did not want to honor God in any way. A profane person knew what God wanted them to do, but they continued to sin anyway because they wanted to sin more than they wanted to honor God.

See: Sin

What was “faithful instruction”?

[1:10]

Faithful instruction taught the things God wanted people to do to honor him with their lives. It taught them what they needed to know about God the Father and Jesus the Son and the Holy Spirit. Faithful instruction helped Christians to do more things that honor God.

See: Titus 1:9

See: God the Father; Holy Spirit

What was the “glorious gospel” about which Paul spoke?

[1:11]

Some scholars think the “glorious gospel” was when people told the story of the glory of the “blessed God.” That is, God is “blessed” because he is perfect. He lives in perfect joy. He is the one who gives all blessings.

See: Glory (Glorify); Gospel; Bless (Blessing); Rejoice (Joy, Joyful)

1:12-17

Why was Paul considered to be “faithful”?

[1:12]

Some scholars think Jesus did not choose Paul to be an apostle because he was already a “faithful”(πιστός/g4103) man. They think Jesus chose Paul because he knew Paul would be faithful in the future (see: Acts 9:1-16). Other scholars think Christ considered Paul to be faithful because of what God graciously did in Paul’s life. That is, his grace allowed Paul to repent from sinning and allowed Paul to do the things that honored and served God.

See: Apostle; Grace; Repent (Repentance

What was a “blasphemer” and “persecutor”?

[1:13]

Paul wrote he used to be a “blasphemer” and a “persecutor.” A blasphemer was a person who insulted God by saying things that were not true about God. They spoke evil about Jesus. They even cursed him. Paul also wrote he used to be a “persecutor”(διώκτης/g1376). He harmed Christians (see: Acts 8:3; 22:4).

See: Repent (Repentance; Persecute (Persecution); Curse

How did Paul “act ignorantly in unbelief”?

[1:13]

Paul wrote he was ignorant in unbelief. Paul persecuted Christians. But he did not know this was wrong. He thought this was right. Paul believed in God. But, he did not believe that Jesus was the messiah. Paul thought he honored God when he persecuted Christians.

See: Messiah (Christ); Persecute (Persecution)

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What was the “faith and love” about which Paul spoke?

[1:14]

See: Faith (Believe in); Love

How was what Paul taught “reliable and worthy of all acceptance”?

[1:15]

Paul knew what he taught was “reliable”(πιστός/g4103) and true. He knew all people needed to trust the things he taught. What he wrote was spoken by Jesus himself (see: Matthew 9:13; Luke 19:9-10).

Why did Paul write, “I am the worst” of sinners?

[1:15]

Paul wrote he was the worst of sinners. He persecuted Christians. He knew he sinned against God himself. Paul knew God forgave him, but this did not make him forget his sinning.

See: Persecute (Persecution); Sin

Why did Paul write, “demonstrate all patience”?

[1:16]

Jesus demonstrated with all patience by using Paul as an example. Paul was an example of how God has great patience for sinners. God wanted people to know that he forgives even the greatest sinner if the sinner repents (see: 2 Peter 3:9). Advice to translators: Someone who waits for something when they should wait, they are patient. They are only patient if they are peace with waiting.

See: Repent (Repentance; Forgive (Forgiveness, Pardon)

1:18-20

What were the “prophecies previously made” about Timothy?

[1:18]

Many scholars think Paul wrote about a time when the church leaders prayed for Timothy. They trusted him to always serve the church in the way God wanted him to serve (see: 4:14-16).

See: Prophecy (Prophesy) ; Church

Why did Paul say, “some have shipwrecked their faith”?

[1:19]

Paul used a metaphor. In the same way a ship can be damaged too badly to be used anymore, so can false teachers damage a Christian. That is, these Christians do not know the truth and do not trust God.

See: Church

What is “blasphemy”?

[1:20]

See: Blaspheme (Blasphemy)

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1 Timothy 1:1

Paul, an apostle

"I, Paul, wrote this letter. I am an apostle." Your language may have a particular way of introducing the author of a letter. In this book, unless otherwise noted, the word "our" refers to Paul and Timothy (the one to whom this letter is written), as well as to all believers.

according to the commandment of

"by the authority of"

God our Savior

"God who saves us"

Christ Jesus our hope

"Christ Jesus, who is the one in whom we have confidence" or "Christ Jesus, whom we trust"

1 Timothy 1:2

true son in the faith

"who is truly like a son to me". Paul speaks of his close relationship to Timothy as though they were father and son. This shows Paul's sincere love and approval of Timothy. It is also likely that Timothy was converted to Christ by Paul, and so this is why Paul considers him like his own child

Grace, mercy, and peace

"May grace, mercy, and peace be yours," or "May you experience kindness, mercy, and peace"

God the Father and

"God, who is our Father, and.". This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Christ Jesus our Lord

"Christ Jesus, who is our Lord".

1 Timothy 1:3

As I urged you

"As I pleaded with you" or "As I asked you very strongly". The word "you" in this letter is singular and refers to Timothy.

remain in Ephesus

"wait for me there in the city of Ephesus"

a different doctrine

"a different doctrine from what we teach"

1 Timothy 1:4

Neither should they pay attention

"And I also want you to command them not to pay attention"

to stories

These may have been stories about their ancestors.

endless genealogies

With the word "endless", Paul uses this to emphasize that the genealogies are very long. "Genealogies" refer to the written or verbal record of a person's parents and ancestors

These promote arguments

"These make people angrily disagree."

rather than the plan of God, which is by faith

"rather than helping people to understand God's plan to save us, which we learn by faith" or "rather than helping us to do God's work, which we do by faith."

1 Timothy 1:5

the commandment

Here this does not mean the Old Testament or the Ten Commandments but rather the instructions that Paul gives in 1 Timothy 1:3 and 1 Timothy 1:4.

is love

"is to love God" or "is to love people."

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from a pure heart

"from a mind that is honest"

good conscience

"a conscience that chooses right instead wrong"

sincere faith

"genuine faith" or "a faith without hypocrisy"

1 Timothy 1:6

have gone astray from these things

"no longer try to do these things"

turned to worthless talk

"begun to have useless discussions"

1 Timothy 1:7

teachers of the law

Here "law" refers to the law of Moses.

but they do not understand

"even though they do not understand"

what they so confidently affirm

"what they so confidently state is true"

1 Timothy 1:8

we know that the law is good

"we understand that the law is useful" or "we understand that the law is beneficial"

if one uses it lawfully

"if a person uses it the way God intended"

1 Timothy 1:9

We know this

"Because we realize this"

that law is not set in place for a righteous man

"that God did not set the law in place for the righteous man"

a righteous man

"a righteous person" or "a good person"

1 Timothy 1:10

sexually immoral people

This refers to anyone who sleeps with someone to whom they are not married.

homosexuality

"sexual activity with other members of the same sex."

those who kidnap people for slaves

"those who kidnap people to sell as slaves" or "those who take people to sell as slaves"

whatever else is opposed to truthful teaching

"whatever other things people do that we teach is wrong"

1 Timothy 1:11

the glorious gospel of the blessed God

"the gospel about the glory that belongs to the blessed God" or "the gospel of the glorious and blessed God"

with which I have been entrusted

"which God has given me and made me responsible for"

1 Timothy 1:12

he considered me faithful

"he considered me trustworthy"

he appointed me to service

"he assigned me to serve him" or "he appointed me as his servant"

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1 Timothy 1:13

I was a blasphemer

"I was a person who spoke evil against Christ." Paul is referring to his character before he was a Christian.

a persecutor

"a person who persecuted those who believed in Christ"

a violent man

"a person who was cruel to other people" or "a person who believed I had the right to hurt others"

But I received mercy because I acted ignorantly in unbelief

"But because I did not believe in Jesus, and I did not know what I was doing, I received mercy from Jesus"

I received mercy

"Jesus showed me mercy"

1 Timothy 1:14

the grace of our Lord overflowed

"God showed me much grace"

overflowed with the faith and the love that is in Christ Jesus

"overflowed, which caused me to trust in Christ Jesus and love him"

that is in Christ Jesus

"that Christ Jesus enables me to give to God because I am united to him"

1 Timothy 1:15

This message is reliable

"This statement is true"

worthy of all acceptance

"we should receive it without any doubt"

sinners, of whom I am chief

"sinners, of whom I am the chief sinner" or "sinners, of whom I am the worst." Paul is saying that he has sinned more than any other sinner, not that he has been the leader of a group of sinners.

1 Timothy 1:16

I was given mercy

"God showed me mercy" or "I obtained mercy from God"

the chief

"the chief sinner" or "the worst sinner."

1 Timothy 1:17

the king of the ages

"the eternal king"

Now to the king of the ages, the immortal, invisible, the only God, be honor and glory forever and ever

"Now may people forever honor and glorify the king of the ages, who is immortal, invisible, and the only God"

1 Timothy 1:18

I am placing this command before you

"I am entrusting you with this command"

my child

"who is truly like my child"

in accordance with the prophecies previously made about you

"in agreement with what other believers prophesied about you"

fight the good fight

"continue to work hard for the Lord"

1 Timothy 1:19

a good conscience

"a conscience that chooses right instead wrong."

some have shipwrecked their faith

Paul means that they have ruined their faith and no longer believe in Jesus.

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1 Timothy 1:20

Hymenaeus ... Alexander

These are names of men.

whom I delivered over to Satan

Paul has cast the men out of the community, so Satan now has power over them and can harm them.

they may be taught

"God may teach them"

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Chapter 2

[1] Therefore, first of all, I urge that humble requests, prayers, petitions, and thanksgivings be made for all people, [2] for kings and all who are in authority, in order that we may live a peaceful and quiet life in all godliness and dignity. [3] This is good and acceptable before God our Savior. [4] He desires all people to be saved and to come to the knowledge of the truth.

[5] For there is one God, and there is one mediator for God and man, the man Christ Jesus. [6] He gave himself as a ransom for all, as the testimony at the right time. [7] For this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a teacher of the Gentiles in faith and truth.

[8] Therefore, I want men in every place to pray and to lift up holy hands without anger or arguing. [9] In the same way, the women are to dress with proper clothing, with modesty and self-control, not with braided hair or gold or pearls or expensive clothing, [10] but with what is proper for women who proclaim godliness through good works.
[11] A woman should learn in silence and with all submission. [12] I do not permit a woman to teach or to exercise authority over a man, but to live in quietness.
[13] For Adam was formed first, then Eve. [14] Adam was not deceived, but the woman was deceived and became a transgressor. [15] However, she will be saved through bearing children, if they continue in faith and love and sanctification with self-control.

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1 Timothy 2

2:1-4

What was an “intercession”?

[2:1]

An intercession was a prayer. This was a prayer made to God for a specific person or was asking God to help because a specific thing that was happening to a person.

How did a person live a “peaceful and quiet” life?

[2:2]

Scholars think someone had a “peaceful” life when they were at peace. They were at peace with themselves or had peace inside of themselves. These scholars think someone had a “quiet” life when they were at peace with others. The government did not cause them problems.

What was godliness?

[2:2]

See: Godly (Godliness)

How did a person live with “dignity”?

[2:2]

A person lived with “dignity”(σεμνότης/g4587) when they lived in a way that others respected. That is, Christians and non-Christians thought the things they did were good for everyone.

Why did Paul write that he “desires all people to be saved”?

[2:4]

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Many people in Ephesus thought that only the Jewish people were saved from sinning. Certain people taught only the most spiritual people could be saved from sinning. This is not true. Paul wanted Timothy to know God did not save only certain groups of people. God wants all people to be saved from sinning. However, not every person wants to be saved from sinning.

See: Spirit (Spiritual)

How did a person “come to the knowledge of the truth”?

[2:4]

The truth about which Paul wrote was the gospel. People who “came to the knowledge of the truth” were people who believed in the gospel.

See: Gospel

2:5-7

Why did Paul write, “there is one God”?

[2:5]

People thought there were many gods when Paul lived. However, in the Bible there is only “one God.” The Israelites knew there was only one God (see: Deuteronomy 6:4-5).

How is Jesus the “one mediator” between God and humans?

[2:5]

Jesus is the mediator between God and humans because he died for people’s sinning. A “mediator”(μεσίτης/g3316) was a person who helped people with a conflict to be at peace with one another. Because of man’s sinning, God and man were separated. Jesus’ death and resurrection allowed for man to not be separated from God. Jesus was both God and human. This made him the perfect mediator between God and humans.

See: Mediator; Resurrect (Resurrection); Sin; Atone(Atonement)

What did Paul mean that “Jesus...gave himself as a ransom for all”?

[2:6]

Jesus gave himself as a ransom to God to be able to free people from the punishment of sinning (see: Romans 5:12-21). A “ransom”(ἀντίλυτρον/g0487) was a price paid to free someone from slavery. All humans are slaves to sin. That is, they cannot choose not to do the things that do not honor God. God must punish all sin. The price that needed to be paid for sinning was death (see: Romans 6:23). Therefore, Jesus paid this price of sin for every human when he died on the cross.

Why did Paul write, “a testimony at the right time”?

[2:6]

The death, burial, and resurrection of Jesus served as a “testimony” that God’s word was true. That is, it proved that what Jesus said about himself was true. Paul said this testimony was given “at the right time.” That meant God made a specific time for the gospel to be made known (see: Galatians 4:4-7).

See: Resurrect (Resurrection); Gospel

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What was a “herald”?

[2:7]

Often, a ruler used someone to speak for him. This person was a herald. The herod told things to the ruler’s people. Paul wrote that God made Paul speak for God. He told all people the gospel.

What was an “apostle”?

[2:7]

See: Apostle

Who were the “Gentiles”?

[2:7]

See: Gentile

Why did Paul write, “in faith and truth”?

[2:7]

Paul wrote “in faith and truth.” Scholars think Paul meant he taught the Gentiles about the faith and the truth. That is, he taught the Gentiles what they needed to know about Jesus and what was true.

2:8-10

What did it mean to “lift up holy hands without anger or arguing”?

[2:8]

Paul said, “lift up holy hands without anger or arguing.” Some scholars think Christians prayed standing with their arms and hands lifted up in front of them. The Jewish people also did this in the synagogues. These scholars think lifting “holy”(ὅσιος/g3741) hands meant Christians’ prayers were committed to God. They think this also meant that Christians were committed to doing the things that honor God. That is, this made their hands holy. Christians also prayed without “anger or arguing.” They did not want to have arguments and thoughts that did not honor God. They wanted to live a holy life. That is, they only wanted to do the things that honored God.

See: Synagogue

What was “proper clothing”?

[2:9]

Proper clothing meant that a woman wore clothes that were “modest”(αἰδώς/g0127). Paul did not want women to dress in a way that others would be looking at their clothes. For a women to wear modest clothes meant that she wore things that did not upset other people. Also she wore things that did not make men look at her in a sexual way. A woman using self-control in the things that she wore wanted to do the things that honored God instead of worrying about the things that other people thought about her. Advice to translators: When a man looks at a woman in a sexual way, he thinks about having sex with her and wants to have sex with her.

See: Self-Control

How did a woman clothe herself with “good works”?

[2:9, 2:10]

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Paul used a metaphor. In the same way clothing is seen by other people, so good works are seen by other people also. Paul wanted women to worry about the things they did for God not about the things that they wore.

See: Metaphor

2:11-15

Why did Paul write for women to, “learn in silence”?

[2:11]

Some scholars think Paul did not allow women to speak when Christians gathered together to worship God. Other scholars think Paul taught women to be quiet while the Bible was being taught. This was so they could listen and learn what was being taught. These scholars think Paul used the word “silence”(ἡσυχία/g2271) in the same way that he used it when he spoke about praying for leaders. That is, so they might live a quiet and peaceful life (see: 2:2).

See: Worship

How did a woman learn “with all submission”?

[2:11]

Paul wanted women to submit to the teaching elders. These elders taught the truth of the Bible and corrected errors being taught.

See: Submit (Submission); Elder

Why was a woman not allowed to “teach or to exercise authority over a man”?

[2:12]

Some scholars think Paul did not allow women to teach men about what the Bible taught while Christians were gathered together. These scholars also think Paul did not allow women to teach men about the things they needed to do to honor God while Christians gathered together. Other scholars think Paul allowed women to teach when Christians gathered together only if they did not try “exercise authority”(αὐθεντέω/g0831) over the men in the gathering. That is, the women did not need to tell the men how to know the scriptures. They did not need to take control of the elders in a gathering.

See: Elder

Why did Paul write women “will be saved through bearing children”?

[2:15]

Some scholars think Paul wrote about a promise made in Genesis. This was the promise that the a descendant of the woman would defeat Satan (see: Genesis 3:15). This promise was a prophecy of Jesus. Other scholars think the words meant that women, in general, would not die during childbirth. Other scholars think Paul wrote that women preserve humans by having more children.

See: Satan (The Devil); Prophecy (Prophesy)

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1 Timothy 2:1

first of all

"before anything else"

I urge that humble requests, prayers, petitions, and thanksgivings be made

"I plead with all believers to make requests, prayers, intercessions, and thanksgiving to God"

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1 Timothy 2:2

a peaceful and quiet life

Paul wants all believers to be able to live calm lives without trouble from the authorities.

in all godliness and dignity

"that honors God and that other people will respect"

1 Timothy 2:4

He desires all people to be saved and to come to the knowledge of the truth

"God desires to save all people and for them to come to the knowledge of the truth"

to come to the knowledge of the truth

"to know and accept what is true"

1 Timothy 2:5

one mediator for God and man

A mediator is a person who helps negotiate a peaceful settlement between two parties who disagree with each other. Here Jesus helps sinners enter into a saving relationship with God.

1 Timothy 2:6

gave himself

"died willingly"

as a ransom

"as a payment to obtain freedom"

as the testimony at the right time

"as the proof at the right time that God wants to save all people"

1 Timothy 2:7

For this purpose

"For this reason"

I was appointed a herald and an apostle

"Christ made me an official messenger and an apostle"

I am telling the truth, I am not lying

With these two comments Paul emphasizes that he is telling the truth when he says that he was appointed to be a herald, an apostle, and a teacher. Some translators may prefer to put these comments at the end of the verse.

in faith and truth

"about the message of faith and truth" or "about the true faith"

1 Timothy 2:8

I want men in every place to pray and to lift up holy hands

"I want holy men in every place to lift up their hands and pray"

men in every place

"the males in all places" or "the males everywhere." Here the word "men" refers specifically to males.

lift up holy hands

It was a normal posture for people to raise their hands while praying.

1 Timothy 2:9

with modesty and self-control

Paul is emphasizing that women should wear clothes that are appropriate and do not attract improper attention from men.

not with braided hair

"not having elaborate hairstyles that attract attention"

pearls

These are beautiful and valuable white balls that people use as jewelry.

1 Timothy 2:10

General Information:

Possible meanings of this verse are 1) the words "through good works" tell how the women Paul is talking about "proclaim godliness" or 2) those words tell how women are to "dress," or "but with good works,

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as is proper for women who proclaim godliness" (1 Timothy 2:9).

who proclaim godliness through good works

"who want to show that they honor God by doing good deeds"

1 Timothy 2:11

in silence

"in quietness"

and with all submission

"and submit to what is taught"

1 Timothy 2:12

I do not permit a woman

"I do not allow a woman". Some scholars believe men and women are perfectly equal in all things. Other scholars believe God created men and women to serve in distinctly different roles in marriage and the church. Translators should be careful not to let how they understand this issue affect how they translate this passage.

1 Timothy 2:13

Adam was formed first

"God created Adam first"

then Eve

"and then God created Eve"

1 Timothy 2:14

Adam was not deceived

"And Adam was not the one whom the serpent deceived"

but the woman was deceived and became a transgressor

"but it was the woman who disobeyed God when the serpent deceived her"

1 Timothy 2:15

she will be saved through bearing children

Possible meaning is that God will keep women physically safe as they give birth to children.

if they continue

"if they remain" or "if they continue living." Here "they" refers to women.

in faith and love and sanctification

"in trusting Jesus and loving others and living a holy life"

with self-control

"with good judgment" or "with modesty"

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Chapter 3

[1] This saying is trustworthy: If someone desires to be an overseer, he desires a good work. [2] Therefore the overseer must have a good reputation. He must be a husband of one wife. He must be moderate, sensible, orderly, and hospitable. He must be able to teach. [3] He must not be addicted to wine, not a brawler but instead gentle, peaceful. He must not be a lover of money.

[4] He should manage his own household well, and he should make sure his children obey and respect him in every way. [5] For if a man does not know how to manage his own household, how will he care for a church of God?
[6] He should not be a new convert, so that he does not swell with pride and fall into condemnation as the devil. [7] He must also have a good reputation with those outside, so that he does not fall into disgrace and the trap of the devil.
[8] In the same way, deacons should be dignified, not double-talkers. They should not drink too much wine or be greedy. [9] They should keep the mystery of the faith with a clean conscience. [10] They should also be approved first, and then they should serve because they are blameless.
[11] In the same way, their wives should be dignified, not slanderers, but sober and faithful in all things. [12] Deacons must be husbands of one wife. They must manage well their children and household. [13] For those who have served well acquire for themselves a good standing and great confidence in the faith that is in Christ Jesus.

[14] As I write these things to you, I hope to come to you soon. [15] But if I delay, I am writing so that you may know how to conduct yourself in the household of God, which is the church of the living God, the pillar and support of the truth.
[16] We all agree that the mystery of godliness is great:
"He was revealed in the flesh,
was vindicated by the Spirit,
was seen by angels,
was proclaimed among nations,
was believed on in the world,
and was taken up in glory."

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1 TIMOTHY 3

3:1-7

What did the word “desires” mean?

[3:1]

Paul used the word “desires”(ὀρέγω/g3713) in two different ways in this passage. First, someone desired to do certain things so that other people would know they wanted to serve God. He also used the word “desires”(ἐπιθυμέω/g1937) when talking about a man wanting to serve God by serving God’s church

What was an “overseer”?

[3:1]

Christians called leaders of the church “overseers”(ἐπίσκοπος/g1985). People use many different English words to translate this Greek word. The word “elder” and overseer mean the same thing (see: 5:17, 19; Titus 1:5-9). The leaders were men who guided the church. They taught Christians about God. They showed Christian how to live in a way that honors God.

See: Overseer; Elder

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What did it mean to be “above reproach”?

[3:2]

A person who was “above reproach” was not accused of doing any wrong things. Christians and non- Christians respected them.

See: Blameless

Why did Paul write, “husband of one wife”?

[3:2]

The words “husband of one wife” can also be translated as “a one-woman man.” Some scholars think Paul wrote that an overseer must be a married man. Other scholars think Paul wrote that an overseer must have only one wife. Other scholars think Paul meant that an overseer must not commit adultery. That is, he will be faithful in his marriage. Advice to Translators: in English, a person cannot “do” adultery. They “commit” adultery.

See: Overseer; Elder; Adultery

What did the word “moderate” mean?

[3:2]

Paul wrote that an overseer must be a “moderate”(νηφάλιος/g3524) man. That is, he must be a man who controlled the things that he did and the things that he said.

See: Titus 2:2

How was a man “sensible”?

[3:2]

A sensible man was a man who thought about spiritual matters in life. That is, he thought about how to honor and obey God. It was a man who acted calmly and orderly in every situation.

See: Spirit (Spiritual)

How was a man “orderly”?

[3:2]

Someone was orderly when they did things he wanted to do and did not do the things he did not want to do. Other christians respected an orderly person.

What did it mean to be “hospitable”?

[3:2]

Paul wrote that an overseer must also be hospitable. That is, he must be willing to have people in his home, whether they were travelling Christians or people going to a church meeting.

See: Hospitable (Hospitality)

How was an overseer supposed to “be able to teach”?

[3:2]

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Paul wrote that an overseer must be “able to teach”(διδακτικός/g1317) That is, someone must be able to teach others about the Bible. Also, they must be able to teach in a way that was easy for people to understand. Some scholars think Paul wrote about a person who was already teaching the Bible before becoming an overseer. The overseer had to be able to know when someone did not teach the Bible in the right way. He was then able to correct those teaching the wrong thing by speaking the truth.

See: Overseer; Elder

What was meant by the words, “addicted to wine”?

[3:3]

Most scholars think Paul wrote that an overseer must not be a man who often drank wine to become drunk (see: Titus 1:7). They do not think Paul told people not to drink wine. He wrote that an overseer should not drink too much.

See: Overseer; Elder; Wine (Winepress)

How was a man a “brawler”?

[3:3]

A “brawler” was someone who often caused arguments and fights. Some scholars think a “brawler“ was a person who started physical fights. Other scholars think the fights were more often people arguing and yelling at other people.

What was a “lover of money”?

[3:3]

A “lover of money” was someone who was only interested in getting as much money as they could get. Paul said an overseer must not be a man who is a lover of money (see: Hebrews 13:5; 2 Timothy 3:1-2).

See: Overseer; Elder

Why did Paul write that he needed to, “manage his own household”?

[3:4]

Paul said that an overseer must “manage his own household.” Paul meant that an overseer must be a man that leads his family to do the things that honor God.

See: Overseer; Elder

Why did Paul write that an overseer must not be a “new convert”?

[3:6]

A new convert was a person who had only been a Christian for a short period of time. Paul did not want new Christians to lead other Christians because he did not want them to be filled with pride.

See: Pride

What did Paul mean with the words, “condemnation as the devil”?

[3:6]

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Some scholars think Paul wrote about God judging Satan. It was God who judged the devil because he was prideful and deceived others. The people Paul talked about think that in a similar way. God judged overseers who were prideful and deceive others because they lead other Christians.

See: Satan (The Devil); Pride

How did a man have a “good reputation with those outside”?

[3:7]

Paul wrote that an overseer must have a “good reputation with those outside.” He wanted to write that non-Christians must think an overseer is honest and does the right types of things. He was a man who was respected, even by those that did not believe in Jesus.

3:8-13

What was a deacon?

[3:8]

Certain people in the church were “deacons”(διάκονος/g1249). They served and helped other Christians (see: 3:10, 13).

See: Philippians 1:1

See: Deacon

What did it mean to be “dignified”?

[3:8]

People respected a “dignified”(σεμνός/g4586) man. He was respected because of the things he did. This meant that he was wise, did not get angry easily, and did the things that honored God.

What was a “double-talker”?

[3:8]

A “double-talker” was a man who said something to one person and then said something different to another person. They also said things and then did things that were different than what they said. That is, they said good things but then did bad things. A “double-talker” knows the truth, but he says what is not true.

What was the “revealed truth of the faith”?

[3:9]

Paul wrote about the “revealed truth of the faith.” This was the truth about Jesus. The apostles told people about this truth so they could know it (see: Ephesians 3:1-13). They told Christians the things they needed to believe about Christ. They also told them how to do the things that honored God.

See: Faith (Believe in); Apostle

How could someone be “blameless”?

[3:10]

See: 1 Timothy 3:2

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Who were the women about whom Paul wrote?

[3:11]

In the Greek language, the word for “women”(γυνή/g1135) can also mean wives. Because of this, some scholars think Paul wrote about the wives of the deacons. That is, they too must live in a way that honors God. Other scholars think Paul wrote about women who served as deaconesses.

See: Deacon

What did it mean to be “dignified”?

[3:11]

People respected a “dignified”(σεμνός/g4586) woman. People respected her because of the good things that she did. This meant that she was wise, did not get angry easily, and did the things that honored God.

What was a “slanderer”?

[3:11]

Someone who talked about other people in a hurtful way was a “slanderer.” A slanderer did not care whether or not the things they spoke were true.

3:14-16

What was the “household of God”?

[3:15]

The “household of God” was a metaphor. Paul was talking about a group of Christians. Paul was not writing about a building (see: Galatians 6:10; Ephesians 2:19; Hebrews 3:6).

See: Metaphor

How was the church the “pillar of support of the truth”?

[3:15]

Paul wrote about the church being a “pillar of support of the truth.” This was a metaphor. In the same way a foundation and pillars supported a building, so Christians support the gospel. Paul wrote in other letters that the apostles were like a foundation. Some of the apostles were even called “pillars” in the church (see: Galatians 2:9; Ephesians 2:19-20).

See: Church; Metaphor; Gospel; Apostle

What was the “revealed truth of godliness”?

[3:16]

Paul wrote about the “revealed truth of godliness.” This is this gospel. God revealed this to His people. It was the truth about how people can be at peace with God and doing the things that honored God.

See: Gospel

Why did Paul say God “appeared in the flesh”?

[3:16]

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Paul wrote that God “appeared in the flesh.” Paul meant that God came to earth as a human being (see: John 1:1-4, 14-15; 14:8-13). He did this in Jesus.

How was Christ “justified by the Spirit”?

[3:16]

The Holy Spirit made it clear that Jesus was the Son of God. Jesus also said this (see: Romans 1:3-5).

See: Holy Spirit; Son of God

How was Jesus “taken up in glory”?

[3:16]

After Jesus suffered on the cross, was crucified, buried, and then made alive again, he returned to heaven (see:Acts 1:9-11).

See: Crucify (Crucifixion); Resurrect (Resurrection); Heaven;Glory (Glorify)

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1 Timothy 3:1

a good work

"an honorable task"

1 Timothy 3:2

husband of one wife

An overseer must have only one wife. It is unclear if this excludes men who have been previously widowed or divorced, or never married. The church has used different titles for church leaders. Some titles include elder, pastor, and bishop. The word “overseer” reflects the meaning of the original language in verses 1-2. Paul writes about "deacons" in verses 8 and 12 as another kind of church leader.

He must be moderate, sensible, orderly, and hospitable

"He must not do anything to excess, must be reasonable and behave well, and must be friendly to strangers"

1 Timothy 3:3

He must not be addicted to wine, not a brawler, but instead, gentle, peaceful

"He must neither drink too much alcohol nor like to fight and argue, but instead he must be gentle and peaceful"

a lover of money

"greedy for money"

1 Timothy 3:4

He should manage

"He should take care of"

he should make sure his children obey and respect him in every way

Possible meanings are 1) the overseer's children should obey and show respect to their father or 2) the overseer's children should show respect to everyone or 3) the overseer should show respect to those in his household as he leads them.

1 Timothy 3:5

For if a man does not know how to manage

"For when a man cannot manage"

how will he care for a church of God?

"he cannot take care of a church of God." or "he will not be able to lead a church of God."

a church of God

"the believers over whom he is in charge"

1 Timothy 3:6

He should not be a new convert

"He should not be a new believer"

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fall into condemnation as the devil

"have God condemn him as he condemned the devil"

1 Timothy 3:7

those outside

"those who are not Christians"

he does not fall into disgrace and the trap of the devil

"nothing causes him shame before the unbelievers and so that the devil does not cause him to sin"

1 Timothy 3:8

In the same way, deacons

"Deacons, like overseers". Paul gives some special instructions on how the deacons of the church and their wives should act and be.

should be dignified, not double-talkers

"should act properly and mean what they say"

1 Timothy 3:9

They should keep the mystery of the faith with a clean conscience

"They must continue to believe, with a clean conscience, the true message God has revealed to us"

the mystery of the faith

"the truth of the faith that God revealed"

faith with a clean conscience

"faith, knowing they have tried their hardest to do what is right"

1 Timothy 3:10

They should also be approved first

"Other believers should approve of them first"

be approved

This means other believers should evaluate those who want to be a deacon and determine if they are fit to serve in the church.

1 Timothy 3:11

In the same way, their wives

Possible meaning is the wives of deacons.

be dignified

"act properly" or "be worthy of respect"

should be dignified, not slanderers, but sober and faithful

"should be dignified; they should not speak evil about other people, and they should not do anything to excess; rather, they should be faithful"

sober

"moderate." See how you translated "moderate" in 1 Timothy 3:2.

1 Timothy 3:12

manage well their children and household

"properly take care of and lead their children and others who live in their homes"

1 Timothy 3:13

For those

"For those deacons"

acquire for themselves

"receive for themselves"

a good standing

"a good reputation among other believers"

great confidence in the faith that is in Christ Jesus

Possible meanings are 1) they will trust in Jesus with even more confidence or 2) they will speak confidently to other people about their faith in Jesus.

1 Timothy 3:14

I hope to come to you soon

"I expect to come to you soon"

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1 Timothy 3:15

But if I delay

"But in case I cannot go there soon" or "But if something prevents me for being there soon"

so that you may know how to conduct yourself in the household of God

"so that you all may know how to conduct yourselves as members of God's family"

household of God, which is the church of the living God

"household of God. Those who belong to the family of God are the community of believers in the living God"

which is the church of the living God, the pillar and support of the truth

"which is the church of the living God. And, by keeping and teaching God's truth, these members of the church support the truth just as a pillar and base support a building"

1 Timothy 3:16

We all agree

"No one can deny"

that the mystery of godliness is great

"that the truth that God has revealed is great"

He was revealed ... up in glory

This is most likely a song or poem that Paul is quoting. If your language has a way of indicating that this is poetry you could use it here. Some modern translations read, "God was revealed" or "God appeared." If Paul is quoting a song or poem, the word "he" refers to Jesus Christ. If he is not quoting, the word "he" could refer to either God or Jesus Christ.

in the flesh

"as a true human being"

was vindicated by the Spirit

"the Holy Spirit confirmed that he was who he said he was"

was seen by angels

"the angels saw him"

was proclaimed among nations

"people in many nations told others about him"

was believed on in the world

"people in many parts of the world believed in him"

was taken up in glory

"God the Father took him up to heaven in glory". This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father. This means he received power from God the Father and he is worthy of honor.

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Chapter 4

[1] Now the Spirit clearly says that in later times some people will leave the faith and pay attention to deceitful
spirits and the teachings of demons [2] by the hypocrisy of liars, their own consciences having been seared.

[3] They will forbid people to marry and require them to abstain from foods that God created to be received with
thanksgiving by those who believe and know the truth. [4] For every creation of God is good, and nothing received
with thanksgiving is to be rejected. [5] For it is sanctified by the word of God and prayer.

[6] If you place these things before the brothers, you will be a good servant of Jesus Christ. For you are being
nourished by the words of faith and by the good teaching that you have followed. [7] But reject profane stories
loved by old women. Instead, train yourself in godliness. [8] For bodily training is a little useful, but godliness is
useful for all things. It holds promise for this life now and the life to come.
[9] This message is trustworthy and worthy of full acceptance. [10] For it is for this that we labor and struggle. For we
hope in the living God, who is the Savior of all people, but especially of believers.
[11] Instruct the people and teach these things. [12] Let no one despise your youth, but be an example for the believers
in speech, conduct, love, faithfulness, and purity. [13] Until I come, attend to the reading, to the exhortation, and to
the teaching.
[14] Do not neglect the gift that is in you, which was given to you through prophecy, with the laying on of the hands
of the elders. [15] Care for these things. Be in them, so that your progress may be evident to all people. [16] Give careful
attention to yourself and to the teaching. Continue in these things. For by doing so, you will save yourself and
those who listen to you.

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1 TIMOTHY 4

4:1-5

Why did Paul write, “the Spirit clearly says”?

[4:1]

Paul wrote, “the Spirit clearly says.” Some scholars think God gave Paul a prophecy about the future. Other scholars think Paul warned Timothy (see: Acts 20:29-30). Other scholars think Paul wrote about Jesus. This was about the last days (see: Mark 13:5-6, 21-22).

See: 2 Thessalonians 2:1-3

See: Holy Spirit; Prophecy (Prophesy); Last Days

What did “in later times” mean?

[4:1]

The words “in later times” are similar to the words “in the last days” (see: 2 Timothy 3:1).

1. Some scholars think Paul was writing about sometime after Paul wrote the letter to Timothy.
2. Other scholars Paul wanted to say that Jesus is about to return to the earth.
3. Other scholars think Paul wanted to say that the church has been in the last days since Jesus was born.
4. And it will stay in the last days until Jesus returns (see: Acts 2:16-17).

See: 2 Timothy 3:1-9

See: Last Days; Church

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What did it mean “to leave the faith”?

[4:1]

Paul wrote about leaving the faith. Some people who said they were Christians no longer believed in Jesus. They now followed the teachings of demons (see: 2 Corinthians 11:13-15). Someone who “left”(ἀφίστημι/0868) rebelled against God or rejected God. It was a frequent Jewish and Christian teaching that in the last days many people would reject God.

See: Matthew 24:4-6, 10-12; 2 Peter 2:1-22; 1 John 2:18-19

See: Church; Last Days

Why did Paul write “their own consciences will be branded”?

[4:2]

Paul wrote about false teachers. They taught the wrong things. When Paul wrote about this, he said that it was as if their consciences were burned. This was a metaphor. He wanted to say that they could not tell if they were teaching the right things or the wrong things. Some scholars think Satan “branded”(καυστηριάζω/g2743) these teachers. That is, he marked them as his slaves. Other scholars think that Satan “burned” their consciences, leaving them unable to know what God wanted them to do (see: 1:19).

See: Metaphor; Conscience; Serve (Servant, Slave)

What did these false teachers teach?

[4:3]

False teachers taught that people needed to be unmarried to be at peace with God. These teachers also taught that Christians needed to stop eating certain foods. Paul taught someone could be at peace with God if they are married and no matter what they eat. Some scholars think the false teachers taught that the everything on the earth is evil. Therefore, they did not want to touch certain things in the world (see: Colossians 2:16-23). Other scholars think the false teachers taught that Christians were already resurrected and living in a place of peace (see: 2 Timothy 2:18). Therefore, they thought should live as Adam and Eve did, without sex and eating no meat. However, Paul taught that everything God created was good. Nothing God created should be rejected if people thanked God for it.

See: Romans 14:1-15:7

See: Resurrect (Resurrection)

4:6-10

Why did Paul write, “place these things before the brothers”?

[4:6]

Paul told Timothy to “place these things before”(ὑποτίθημι/g5294) the people of the church. That is Timothy was to teach the church. Some scholars think “these things” meant everything that Paul wrote and said to Timothy (see: 2 Timothy 2:1-2).

See: Church

Why did Paul write to be “nourished by the words of faith”?

[4:6]

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Paul used the word “nourished”(ἐντρέφω/g1789). This was a metaphor. He wanted Timothy to to know the things God said. He wanted him to learn them by studying them. This would train Timothy. Studying the Bible taught Paul to do the things that honored God and how to teach others to do the same.

See: Metaphor

What were “worldly stories loved by old women”?

[4:7]

Some scholars think Paul used the words “worldly stories” (βέβηλος/g0952) to write about stories that did not need to be told. These stories did not honor God. And they did not teach other people to honor God either.

Advice to Translators: Stories “loved by old women”(γραώδης/g1126) in 4:7 was a common insult when Paul was alive. However, today it could insult women and the elderly. The translator should find a way of writing this idea without needlessly insulting other people.

See: World

Why did Paul write that “bodily training is a little useful”?

[4:8]

Paul wanted to write that someone training their body benefited them, but only useful while living on earth. However, training to do things that honor God benefited people would last forever.

Advice to translators: Someone who trains does something many times in the same way for a reason. It benefits them. That is, it helps them to be better in some way.

How is God the Savior of all people, but especially of Christians?

[4:10]

Scholars think many different things about what Paul wrote to Timothy about God. people, for example, gentiles.

1. Some scholars think Paul meant that God does not save every individual. He saves all kinds of

1. Some scholars think Paul was not writing of eternal salvation. But, God gives daily blessings to all people in the world. They think Paul wrote about God’s common grace to all people. This was a temporary grace. However, for those who believe in Jesus, God is their Savior. This is eternal grace.
2. Other scholars think God offers to save everyone, but only saves those who have believe in Jesus.

4:11-16

Why did Paul write Timothy, “let no one despise your youth”?

[4:12]

In ancient times, people respected people older person. They did not think younger people did many things, therefore they did not know as much as older people. Timothy was about 30 years old when Paul wrote this letter. However, because Timothy spent many years with Paul, he did many different things and learned how to teach others about God and the gospel. Because of this, Paul gave Timothy permission to teach and wanted other CHristians to do the types of things that Timothy did.

See: Gospel

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How was Timothy to “attend to the reading, to the exhortation, and to the teaching”?

[4:13]

Paul wanted Timothy “attend to the reading, to the exhortation, and to the teaching.” Paul meant that Timothy was to read the scriptures to those who believed in Jesus when they gathered together. He encouraged Christians by reading the Bible. Paul also wrote Timothy to carefully “teach” the truth to the church. That is, he wanted him to teach so the church would know the Bible well.

How did God prepare Timothy to serve him?

[4:14]

God gave Timothy a spiritual “gift”(χάρισμα/g5486). That is, he gave him a special ability to serve God. Timothy served God using the gift God gave him. However, he also worked to get better as serving God using gift. The group of “elders”(πρεσβυτέριον/g4244) earlier laid their hands on him. God gave a prophecy about how he wanted Timothy to serve him.

See: 1:18;; 2 Timothy 1:6

See: Gifts of the Holy Spirit; Elder; Laying on of Hands ; Prophecy (Prophesy)

Why did Paul write, “you will save yourself and those who listen to you”?

[4:16]

Paul wrote, “you will save yourself and those who listen to you.” Some scholars think Paul wrote Timothy that as he continued to be a faithful teacher he would see more people believe in Jesus. Also, he himself would know a closer, know Jesus better. Fewer scholars think Paul wrote about God saving Christians and resurrecting their bodies.

See: 1 Corinthians 15:35-54

See: Resurrect (Resurrection)

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1 Timothy 4:1

in later times

These words could refer to 1) a time after Paul dies or 2) a later time in Paul's own life.

leave the faith

"stop trusting in Jesus"

and pay attention

"and give attention"

deceitful spirits and the teachings of demons

"spirits who trick people and the things that demons teach"

1 Timothy 4:2

by the hypocrisy of liars

"They will learn these things by the hypocrisy of liars"

their own consciences having been seared

Possible meanings are 1) Paul is speaking of people who can no longer tell that they are doing wrong as if their minds were skin that someone had burned with a hot iron. or 2) Paul is speaking of these people as if Satan had put a mark on them with a hot iron to indicate that they belong to him.

1 Timothy 4:3

They will

"These people will"

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forbid people to marry

"forbid believers to marry"

require them to abstain from foods

"they will not allow people to eat certain foods"

1 Timothy 4:4

For every creation of God is good

"everything that God has created is good"

nothing received with thanksgiving is to be rejected

"we should not refuse anything for which we give thanks to God"

1 Timothy 4:5

it is sanctified by the word of God and prayer

"it is dedicated for God's use by praying in agreement with his word"

it is sanctified

"we have set it apart"

1 Timothy 4:6

If you place these things before the brothers

"If you help the believers remember these things"

these things

This refers to the teaching that started in 1 Timothy 3:16.

you are being nourished by the words of faith and by the good teaching that you have followed

"the words of faith and the good teaching that you have followed are causing you to trust more strongly in Christ"

words of faith

"words that cause people to believe"

1 Timothy 4:7

profane stories loved by old women

"ungodly stories and old wives' tales." "Profane" here refers to stories that purposely dishonor God.

loved by old women

"silly" or "absurd." Paul is not purposely insulting women in his reference to "old women." Instead, he and his audience knew that there are more women than men whose minds have become feeble due to old age.

train yourself in godliness

"train yourself to act in ways that please God"

1 Timothy 4:8

bodily training

"physical exercise"

holds promise for this life

"is beneficial to this life"

1 Timothy 4:9

worthy of full acceptance

"worthy of your complete belief"

1 Timothy 4:10

For it is for this

"This is the reason"

labor and struggle

The word "labor" here refers to working very hard.

For we hope in the living God ... believers

"For we confidently expect that the living God... believers, will do what he promised to do" or "For we fully trust in the living God ... believers"

the living God

"the God who is alive," or "God, who acts," or "God, who gives life to all living beings."

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but especially of believers

"but he is especially the Savior of those people who believe"

1 Timothy 4:11

Instruct the people and teach these things

"Instruct and teach these things I just mentioned"

1 Timothy 4:12

Let no one despise your youth

"Do not let anyone consider you less important because you are young"

in speech, conduct, love, faithfulness, and purity

"by speaking and doing what is right, by loving others, and by being faithful and pure"

1 Timothy 4:13

attend to the reading, to the exhortation, and to the teaching

"continue reading the scripture to the people, exhorting the people, and teaching the people"

1 Timothy 4:14

Do not neglect the gift that is in you

"Do not neglect your spiritual gift"

Do not neglect

"Be sure to use"

which was given to you through prophecy

"which you received when leaders of the church spoke God's word"

laying on of the hands of the elders

This was a ceremony in which the church leaders put their hands on Timothy and prayed that God would enable him to do the work he had commanded him to do.

1 Timothy 4:15

Care for these things. Be in them

"Do all these things and live according to them"

so that your progress may be evident to all people

"so other people will know that you are serving God better and better"

1 Timothy 4:16

Give careful attention to yourself and to the teaching

"Conduct yourself carefully and give attention to the teaching"

Continue in these things

"Continue to do these things"

you will save yourself and those who listen to you

Possible meanings are 1) Timothy will save himself and those who hear him from God's judgment or 2) Timothy will save himself and those who hear him from the influence of false teachers.

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Chapter 5

[1] Do not rebuke an older man. Instead, exhort him as if he were a father. Exhort younger men as brothers, [2] older women as mothers, and younger women as sisters, in all purity.

[3] Honor widows, the real widows. [4] But if a widow has children or grandchildren, let them first learn to show honor in their own household. Let them repay their parents, because this is pleasing to God.
[5] But she who is a real widow, who is left all alone, has set her hope in God and continues in offering earnest appeals and prayers night and day, [6] but the woman who lives for pleasure is dead even while she lives.
[7] Instruct them in these things as well, so that they may be blameless. [8] But if someone does not provide for his own relatives, especially for those of his own household, he has denied the faith and is worse than an unbeliever.
[9] Let a woman be enrolled as a widow who is not younger than sixty years old, a wife of one husband. [10] She must have a reputation for doing good deeds, whether it is that she has cared for children, or has been hospitable to strangers, or has washed the feet of God's holy people, or has relieved the afflicted, or has been devoted to every good work.
[11] But as for younger widows, refuse to enroll them in the list. For when they give in to bodily desires against Christ, they want to marry. [12] In this way they incur condemnation because they set aside their first commitment.
[13] At the same time, they also learn to be lazy and they go around from house to house. They not only become lazy, but they also talk nonsense and are busybodies, saying things they should not say.
[14] I therefore want younger widows to marry, to bear children, to manage the household, and to give no opportunity for the enemy to slander us. [15] For some have already turned aside after Satan. [16] If any believing woman has widows, let her help them, so that the church will not be burdened, so that it might help the real widows.

[17] Let the elders who rule well be considered worthy of double honor, especially those who labor with the word and in teaching. [18] For the scripture says, "You must not put a muzzle on an ox while it threshes the grain" and "The laborer is worthy of his wages."
[19] Do not receive an accusation against an elder unless there are two or three witnesses. [20] Correct sinners before all so that the rest may be afraid.
[21] I solemnly command you, before God and Christ Jesus and the chosen angels, to keep these commands without partiality, and to do nothing out of favoritism. [22] Place hands hastily on no one. Do not share in the sins of another person. You should keep yourself pure.
[23] You should no longer drink water. Instead, you should take a little wine for the stomach and your frequent sicknesses. [24] The sins of some people are openly known, and they go before them into judgment. But some sins follow later. [25] In the same way, some good works are openly known, but even the others cannot be hidden.

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1 TIMOTHY 5

5:1-2

How was Timothy to treat older people?

[5:1, 5:2]

Paul told Timothy to respect older men and women in the same way he would respect a father or mother. Paul wrote Timothy not to “scold” an older man. That is, Timothy was not to speak harshly or disrespect an older man.

See: Leviticus 19:32

How was Timothy to treat younger people?

[5;1, 5:2]

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Paul told Timothy to treat younger people in the same way he treated his own brothers and sister. Particularly, Paul told Timothy to encourage younger women with all “purity.” That is, Timothy was to honor and to protect younger women. Also, Timothy was treat younger women with moral purity. That is, he was not to commit sexual immorality, by thinking or doing the wrong things.

Advice to Translator: in English, a person cannot do sexual immorality, they “commit” sexual immorality.

See: Sexual Immorality

5:3-16

What was a “real widow”?

[5:3]

Any woman whose husband died was a “widow.” However, Paul was writing about a widow who did not have anyone to care for her and not a widow whose family was able to help her (see: 5:16). The church was to help only widows who had no one and nothing to help them.

See: Deuteronomy 10:18, 14:29, 24:17-22; Isaiah 1:17; James 1:27

See: Church

Advice to Translators: Since every woman who has lost a husband is a widow, the translator needs to make a way to say that this is a “widow who is in need of someone to care for her.”

Why did Paul write that families need to care for a widowed mother or grandmother?

[5:4]

Paul wrote that children and grandchildren need to “honor” the widows in their family. Also, they needed to she had food and a place to live. If Christians cared for widows in their family, this was “pleasing to God”.

Advice to translators: A woman whose husband died was “widowed.”

Why did Paul write, “puts her certain hope in God”?

[5:5]

Paul wrote that a widow “puts her certain hope in God.” Some scholars think Paul wrote about a widow who placed her trust in God’s promises. She trusted God, not only for the promise to live with him in heaven forever, but also that God would help her during her life. Other scholars think Paul described a widow as someone who completely depended on God for her needs. For these reasons, a real widow prayed constantly for God to give her what she needed.

See: 1 Timothy 4:10; Isaiah 40:31; Romans 5:5

Why did Paul write, “dead, even though she is still alive”?

[5:6]

Paul wrote about certain widows as women who lived simply for their own “pleasure.” That is, they had a lot of money and did what they thought would make them happy. He said they were “dead, even though they were still alive.” That is, though they had life physically, they did not have spiritual life. That is, they did not worship God or depend on Him for their needs.

See: Ephesians 2:3; James 5:5;

See: Die (Death); Spirit (Spiritual); Born Again (New Life, Regeneration)

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Why did Paul write, “denied the faith”?

[5:8]

Paul wrote that people “denied the faith.” Scholars think Paul wrote to “deny” the faith to write about people that said they believed in Jesus but they did not do the things that honor God.

See: Faith (Believe in)

What did the word, “enrolled” mean?

[5:9]

The word “enrolled”(καταλέγω/g2639) was used to talk about making someone a part of a group. Scholars think two different things about why widows were enrolled in the church.

1. Some scholars think the church made a list of widows (and perhaps also some women who never married). These women did special things for the church.
2. Other scholars think that the list was simply the widows the church supported. These women did not do anything special for the church.

See: Church

Why did Paul write “wife of one husband”?

[5:9]

Paul wrote “wife of one husband.” This can also be written “a husband of one wife” (see: 3:2), “a woman of one man” or “of one husband.” Some scholars think Paul wrote about a woman who married only once. Other scholars think Paul wrote about women who remained faithful to their husbands during their marriage.

How did a widow wash the feet of the saints?

[5:10]

In the ancient world, people washed the feet of people who came to their home. This honored the people who came to their home. Usually, slaves or women did this (see: Genesis 18:4; 1 Samuel 25:41; John 13:4- 12). Some scholars think Paul wrote about a woman who washed other Christian’s feet. Other scholars think this was a metaphor. They think it was a woman who served other Christians in a humble way.

See: Metaphor

Why did Paul write not to enroll younger widows on the list?

[5:11]

Paul wrote not to put the names of younger widows on the lits. Some scholars think Paul did not want to help younger widows for a long time. However, they think Paul did want to help younger widows in some way. Fewer scholars think Paul wrote not to give younger widows any help from the church.

Why did Paul write for widows to “revoke their first commitment”?

[5:12]

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Paul wrote for widows to “revoke their first commitment.” To “revoke” was used to talk about someone not doing the things they said they would do. “Commitment”(πίστις/g4102) can also be translated as “faith.” Scholars do not agree on why Paul wrote these words.

1. Some scholars think that a widow dishonored her dead husband if she wanted to marry another man.
2. Some scholars think that she had made a “commitment” to the church to remain single so she could serve the church more, but then later did not do this.
3. Some scholars think that she had taken a “vow” of to not have sex again or get married again. Then, she could serve the church greatly.
4. Some scholars think that she no longer served Jesus because she married a man who did not believe in Jesus. In ancient times, a man could decide what god or gods his family worshipped.

See: Church; Vow

What was a “busybody”?

[5:13]

A “busybody” was a person who wanted to know things about other people. These were things they did not need to know about these other people (see: 2 Thessalonians 3:11). This was a sin. It hurt the church.

See: 1 Thessalonians 4:11-12

See: Sin; Church

Why did Paul write, “some have already turned aside to Satan”?

[5:15]

Someone “turned aside”(ἐκτρέπω/g1624) by no longer doing the things that honored God. Satan always tried to get Christians to do the things he wanted them to do (see: 4:1; 2 Timothy 2:26).

1. Some scholars think Paul wrote about widows who lived in a way that dishonors God or married someone who did not believe in Jesus.
2. Others scholars think some widows were doing things with magic.
3. Other scholars think some widows began to do the things demons wanted them to do (see: 4:1)

See: Genesis 3:1, 13; Acts 5:3; 2 Corinthians 11:14-15

See: Satan (The Devil); Demon

5:17-25

What was an elder?

[5:17]

See: 3:1-7

See: Elder

Why did Paul write, “you shall not muzzle an ox”?

[5:18]

Paul said the same things as Deuteronomy 25:4. On a farm, an ox walked around in a circle to crush grain. It was allowed to eat some of that grain. Paul wrote that an ox is fed with the grain on which he works. Therefore, it is

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also right to give the elders of the church things so they can live because they serve other Christians in a special way (see: 1 Corinthians 9:7-11).

See: Church; Grain (Grain Offering); Elder

Where did someone write, “The laborer is worthy of his wages”?

[5:18]

See: Matthew 10:10; Luke 10:7

Why did Paul write about “two or three witnesses”?

[5:19]

Paul said the same thing as Deuteronomy 19:15. This verse spoke about evil things such as murder. In order to punish a person, at least two or three people needed to see the person who did the evil thing. In the same way, saying that an elder sinned is a serious thing. It must be seen by people who have seen the sin.

See: Matthew 18:16; 2 Corinthians 13:1

See: Elder; Sin

Who were the “chosen angels”?

[5:21]

Paul wrote about the “chosen angels.” Some scholars think the “chosen angels” were those angels God made to care for the church. They think Paul wrote about God, Jesus, and the angels so they would know that the command Paul gave Timothy was serious. Other scholars think Paul wrote about certain angels who are near God in heaven.

See: Revelation 4-5

See: Angel; Elect (Election); Church; Heaven

What did Paul write to Timothy to “keep these commands without partiality”?

[5:21]

Paul wrote Timothy not to give “partiality’ when judging something. That is, when he judged something for the elders. Paul wrote Timothy to treat every elder in the same way. In the same way, Timothy was not to favor a certain elder for any reason.

Advice to translators: Timothy helped the elders to know what to do when they did not know what to do. This is how he judged something.

See: Galatians 2:6; James 2:1-13

See: Elder

Why did Paul warn Timothy not to lay hands on anyone too “hastily”?

[5:22] When the church made someone a new leader, the current elders laid their hands on them and prayed with them. Paul wanted Timothy to know for sure whether or not someone needed to be a leader before he made them into one. He did not need to make people into leaders too quickly.

See: 4:14; 2 Timothy 1:6

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See: Elder; Laying on of Hands

Why did Paul write “share in the sins of another person”?

[5:22]

Paul wanted Timothy to know that Timothy would be guilty if he made someone a leader in the church too quickly. That is, if he made someone a leader that did not need to be one. Perhaps Paul wrote about a leader who continues to sin.

See: Sin

Why did Paul write Timothy to “take a little wine”?

[5:23]

Paul told Timothy to “take a little wine.” Paul was not writing Timothy to stop drink water. Instead, he wrote him not to drink only water. Paul wrote Timothy to “take a little wine” as well as to drink water. Some scholars think Paul wrote this to Timothy because Timothy had an illnesses. Some people thought this could make someone feel better when they were ill. Other scholars think Paul wrote this to Timothy to because sometimes the water was not good to drink where Timothy was.

What were sins that went before a person “into judgment”?

[5:24]

Paul wrote about sins that went before a person “into judgment.” Some of the people they thought could be church leaders had sinned in a certain way. They sinned in a way where everyone knew they sinned. Because everyone knew about their sins, Timothy and the other leaders judged that they could not serve in this way. However, Paul wrote that there were people who sinned secretly. These sins were sometimes found out at a later time. Therefore, Timothy had to be careful when he chose new leaders for the church.

See: Psalm 90:8; Jeremiah 16:17

See: Sin; Church

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1 Timothy 5:1

Do not rebuke an older man

"Do not speak harshly to an older man"

Instead, exhort him

"Instead, encourage him"

as if he were a father ... as brothers

Paul tells Timothy that he should treat fellow believers with sincere love and respect.

1 Timothy 5:2

older women ... younger women

"exhort older women ... exhort younger women" or "encourage older women ... encourage younger women"

in all purity

"with pure thoughts and actions"

1 Timothy 5:3

Honor widows

"Respect and provide for widows"

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the real widows

"widows with no one to provide for them"

1 Timothy 5:4

let them first learn

"let them make it a priority to learn"

in their own household

"to their own family" or "to those living in their homes"

Let them repay their parents

"Let them do good to their parents in return for the good things their parents have given them"

1 Timothy 5:5

But she who is a real widow, who is left all alone

"But one who is truly a widow, who has no family"

has set her hope in God

"confidently expects that God will do what he promised to do"

continues in offering earnest appeals and prayers

"continues to make requests and prayers"

1 Timothy 5:6

is dead

"is like a dead person; she does not respond to God"

1 Timothy 5:7

Instruct them in these things

"Teach them these things, too"

so that they may be blameless

"so that no one can find fault with them"

1 Timothy 5:8

does not provide for his own relatives, especially for those of his own household

"does not help with his relatives' needs, especially for those family members living in his home"

he has denied the faith

"he has acted contrary to the truth we believe"

is worse than an unbeliever

"is worse than those who do not believe in Jesus."

1 Timothy 5:9

be enrolled as a widow

There seems to have been a list, written or not, of widows. The church members met these women's needs for shelter, clothing, and food, and these women were expected to devote their lives to serving the Christian community.

a wife of one husband

Possible meanings are 1) she was always faithful to her husband or 2) she had not divorced her husband and then married another man.

1 Timothy 5:10

She must have a reputation for doing good deeds

"People must be able to tell others about her good deeds"

has been hospitable to strangers

"has welcomed strangers into her home"

has washed the feet of God's holy people

"has done common work to help other believers"

has relieved the afflicted

"has helped those who are suffering"

has been devoted to every good work

"has given herself to doing all kinds of good deeds"

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1 Timothy 5:11

But as for younger widows, refuse to enroll them in the list

"But do not include younger widows in the list"

For when they give in to bodily desires against Christ, they want to marry

"For when they prefer to fulfill their sensual desires and get married, they go against their promise to serve Christ as widows"

1 Timothy 5:12

set aside their first commitment

"do not do what they promised before to do"

1 Timothy 5:13

learn to be lazy

"get into the habit of doing nothing"

talk nonsense and are busybodies, saying things they should not say

These people should not be looking into other people's private lives and telling about them to others who are no better off after hearing.

1 Timothy 5:14

to manage the household

"to take care of everyone in her house"

the enemy

These words could refer to Satan or unbelievers who are hostile to Christians.

1 Timothy 5:15

turned aside after Satan

"decided to obey Satan instead of Christ"

1 Timothy 5:16

any believing woman

"any woman who believes in Christ"

has widows

"has widows among her relatives"

so that the church will not be burdened

"so that the Christian community will not have to help widows whose families could provide for them"

real widows

"those women who have no one to provide for them"

1 Timothy 5:17

Let the elders who rule well be considered worthy

"All believers should think of the elders who are good leaders as worthy"

double honor

"respect and payment" or "more respect than others receive"

those who labor with the word and in teaching

"those who work hard preaching and those who teach God's word"

1 Timothy 5:18

For the scripture says

"For we read in the scriptures that"

is worthy of

"deserves"

1 Timothy 5:19

Do not receive an accusation

"Do not accept as true any accusation that someone speaks"

two or three

"two or more"

1 Timothy 5:20

before all

"where everyone can see"

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so that the rest may be afraid

"so that others will be afraid to sin"

1 Timothy 5:21

the chosen angels

This means the angels whom God and Jesus have chosen to serve them in a special way.

to keep these commands without partiality, and to do nothing out of favoritism

"to keep these rules without being partial or showing favor to anyone"

1 Timothy 5:22

Do not share in the sins of another person

"do not join in another person's sin"

1 Timothy 5:23

You should no longer drink water

Paul is telling Timothy to use wine as medicine. The water in that area often caused sickness.

for the stomach and your frequent sicknesses

"to help your stomach and to stop your frequent illnesses"

1 Timothy 5:24

The sins of some people are openly known

"The sins of some people are very obvious"

they go before them into judgment

"their sins go before those people into judgment."

But some sins follow later

"But some sins follow people later."

1 Timothy 5:25

some good works are openly known

"some good works are obvious"

good works

The works are considered "good" because they fit with God's character, purposes, and will.

but even the others cannot be hidden

"but people will later find out about even the good deeds that are not obvious"

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Chapter 6

[1] Let all who are under the yoke as slaves regard their own masters as worthy of all honor. They should do this so
that the name of God and the teaching might not be blasphemed. [2] The slaves who have believing masters should
not show them disrespect because they are brothers. Instead, they should serve them all the more. For those who
receive the benefit are believers and beloved. Teach and declare these things.

[3] If anyone teaches false doctrine and does not agree with the truthful words of our Lord Jesus Christ and with
godly teaching, [4] he is proud and understands nothing. He has an unhealthy interest in controversies and
arguments about words that result in envy, strife, insults, evil suspicions, [5] and constant conflict between people
who have morally corrupt minds. They have lost the truth and they think that godliness is a way to get more
money. [1]
[6] Now godliness with contentment is great gain, [7] for we brought nothing into the world, and we can take nothing
out of it. [8] Instead, let us be satisfied with food and clothing.
[9] Now those who desire to become wealthy fall into temptation, into a trap. They fall into many foolish and
harmful desires, and into whatever else sinks people into ruin and destruction. [10] For the love of money is a root
of all kinds of evil. Some people who desire it have been misled away from the faith and have pierced themselves
with much grief.

[11] But you, man of God, flee from these things. Pursue righteousness, godliness, faithfulness, love, endurance, and
gentleness. [12] Fight the good fight of faith. Take hold of the everlasting life to which you were called, and about
which you gave the good confession before many witnesses.
[13] I give these orders to you before God, who gives life to all things, and before Christ Jesus, who testified before
Pontius Pilate and made the good confession, [14] to keep the command without spot or blame until the appearance
of our Lord Jesus Christ.
[15] God will reveal Christ's appearing at the right time—God, the blessed and only Sovereign, the King who reigns
and the Lord who rules. [16] Only he has immortality and dwells in inapproachable light. No man sees him or is
able to view him. To him be honor and eternal dominion. Amen.

[17] Instruct the rich in this world not to be proud and not to hope in riches, which are uncertain. Instead, they
should hope in God. He offers to us all the true riches to enjoy. [18] Tell them to do good, to be rich in good works,
and to be generous and willing to share. [19] In that way they will store up for themselves a good foundation for
what is to come, so that they will take hold of real life.

[20] Timothy, protect what was given to you. Avoid the profane and empty talk and the conflicting ideas of what is
falsely called knowledge. [21] Some men proclaim these things and so they have gone astray from the faith. May
grace be with you.

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[1] Some old copies add the exhortation, Stay away from such things. But the best ancient copies do not.

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1 TIMOTHY 6

6:1-2

What was a slave?

[6:1]

A “slave”(δοῦλος/g1401) was a person owned by another person. The slave worked for the owner. A slave was not paid for the work they did. However, a “slave” was taken care of by his owner. The owner gave them food to eat, clothes to wear, and a place to live.

See: Ephesians 6:5-8; Colossians 3:22-25;

See: Serve (Servant, Slave)

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What did it mean to be “under the yoke”?

[6:1]

A yoke (ζυγός/g2218) was a piece of wood that was placed around the necks of two large animals to join them together. This allowed them to pull heavy loads. To be “under the yoke” was a metaphor. That is, it was used to talk about how slaves were owned by a master and made to do work.

See: Metaphor

Why did Paul write, “worthy of all honor”?

[6:1]

Paul wanted Christian slaves to respect their master by obeying him.

How might the “name of God” be blasphemed?

[6:1]

The word “blaspheme” was used to say that someone said something bad about God or another person in some way. Some scholars think Paul wrote about God being spoken against when he wrote Christians not to do things to blaspheme. That is, If slaves were disobedient, it gave reason for non-Christians to speak bad things about God and the things Christians taught.

See: Romans 2:24; Titus 2:9-10

See: Blaspheme (Blasphemy)

6:3-10

What was teaching that did “not agree” with Paul’s message?

[6:3]

Throughout the book of 1st Timothy, Paul wrote Timothy about how the church was to work together. Paul wanted Timothy to know that anything someone taught that did “not agree”(ἑτεροδιδασκαλέω/g2085) with the things Paul wrote in this letter was false teaching.

See: Galatians 1:6-9

See: Church

What were “controversies and arguments about words”?

[6:4]

Paul wrote again what he had already written about false teachers. They taught about things that did not matter much. They also taught wrong things about the Old Testament (see: 1:4, 6-7; 4:7). These things caused arguments about things which were not things about which they needed to worry. Paul warned Timothy that false teachers harmed the church.

See: Proverbs 20:3; Titus 3:9

See: Church

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What was a “depraved” person?

[6:5]

Some scholars think a “depraved” person was someone who did not know the truth or they no longer believed the things that were true. Other scholars think a “depraved” person does not know the difference between right and wrong.

Why did Paul write the word “contentment”?

[6:6]

“Contentment” was used to talk about a person who had enough of the things he needed to live. He had no need for help from other people. Also, it was used to talk about a person who did not want anything more in their life. In Paul’s letters, Christians were content because they knew God provided their needs.

See: Matthew 6:25-26; Philippians 4:11-13

See: Greed (Covet)

How were godliness and contentment “great gain”?

[6:6]

Paul wrote that godliness and contentment were “great gain” because doing the things that honored God were good for a person both now and forever.

See: Godly (Godliness)

Why did Paul write “the world”?

[6:7]

In the same way that newborn babies have nothing in this world, people cannot take anything from this world with them when they die.

See: Job 1:21; Matthew 6:33-34

See: World

What was “the love of money”?

A person with “love of money” only wanted to have much money and things they could buy with it.

How was the love of money “a root of all kinds of evil”?

[6:10]

Paul used the metaphor of a “root.” That is, the love of money causes much evil in the same way a root causes a plant to grow.

See: Ecclesiastes 5:10; Luke 16:13-15

See: Metaphor

How did people who loved money “pierce themselves with much grief”?

[6:10]

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When a person pierced or stabbed themselves with a knife or other sharp thing, it caused pain. Paul used that idea to say that people who have a love for money often times cause themselves to have pain, such as the loss of friendships.

6:11-21

What was a “man of God”?

[6:11]

Some scholars think Paul wrote about Timothy as a man of God because Timothy was a Christian. Also, Timothy wanted to do the things that honored God. Other scholars think Paul wrote “man of God” to write that Timothy was similar to a prophet. In the Old Testament, the words “man of God” were often used to write about Moses, Samuel and Elijah.

See: 2 Timothy 3:17; Deuteronomy 33:1; 1 Kings 17:18

See: Prophet

Why did Paul write Timothy to “flee these things”?

[6:11]

Paul told Timothy to “flee” certain things. He wrote this to tell Timothy not do the things that trap people who do these things because they love money. However, Paul wrote Timothy to “pursue” other things. He told him to do the things that make him to live in a way that honors God.

See: 2 Timothy 2:22

What was the “good fight of faith”?

[6:12]

Paul wanted Timothy to know that a Christian will be persecuted by people who do not believe in Jesus.

See: Persecute (Persecution)

What was the “good confession” made by Timothy?

[6:12, 6:13]

Some scholars think the “good confession” about which Paul wrote was when Timothy told others that he believed in Jesus. Other scholars think Timothy made the “good confession” when he began preaching the gospel (see: 2 Timothy 1:14).

See: Romans 10:9-10

See: Confess (Confession); Preach (Preacher); Gospel

Why did Paul write Timothy to “keep the commandment without spot or blame”?

[6:14]

Paul wrote Timothy to obey God’s commandment “without spot.” That is, he needed to obey God perfectly. To be “without blame” meant Timothy was to do things in such a way that no one could accuse him of doing the wrong things.

See: 4:11-16; 2 Peter 3:14

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Why did Paul write “reveal Christ’s appearing”?

[6:14]

Paul wrote “reveal Christ’s appearing” to write that God decided when Christ will return. God will cause it to happen (see: Acts 1:6-7). “Appearing”(ἐπιφάνεια/g2015) was one of the words used to talk about when Jesus came to earth the first time (see: 2 Timothy 1:10). The same Greek word for “appearing” is also used for the second time Jesus will come in the future (see: 2 Thessalonians 2:8; 2 Timothy 4:1, 8; Titus 2:13).

See: Matthew 16:27; 24:30; Colossians 3:4

See: Reveal (Revelation); Jesus' Return to Earth; Glory (Glorify)

What was “immortality”?

[6:16]

God has “immortality.” That is, only God has always lived and will live forever and never dies (see: 1:17). God promised Christians that they will live forever with God also (1 Corinthians 15:53-54).

See: Immortal (Immortality)

What was “unapproachable light”?

[6:16]

God’s presence is so bright that people cannot be physically close to him. This was the light of God’s glory at Mount Sinai (see: Exodus 24:16-17).

See: Psalm 104:1-2

See: Light and Darkness (Metaphor); Presence of God; Glory (Glorify))

See Map: Mount Sinai

How was someone “rich in good works”?

[6:18]

When Paul wrote to Timothy about people being “rich in good works,” he wanted people to do many good things.

See: Acts 9:36; Titus 3:8;

What was a “good foundation”?

[6:19]

Paul wrote about a “good foundation.” This was a metaphor. In the same way cement and large rocks made a foundation to build a solid house, so the things taught in the Bible is the foundation for a Christian to live.

See: Matthew 6:19-21

See: Metaphor

Why did Paul write to Timothy to“protect” what was given to him?

[6:20]

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Paul told Timothy the truth, and Timothy needed to “protect”(φυλάσσω/g5442) it. Also, Timothy needed to teach Christians the truth in the same way that Paul taught Timothy. Some scholars think that this was all the things Christians taught. Other scholars think that it was only the things Paul wrote Timothy in this letter.

See: 1:11, 18; 2 Timothy 1:14

Why did Paul write some men “missed the faith”?

[6:21]

Some scholars think Paul wrote the words “miss”(ἀστοχέω/g0795) the faith to write about people who did not fully understand the message about believing in Jesus. Therefore, they began to teach false things about what was faith. Fewer scholars think Paul used the words to “miss” the faith to write about people who no longer believed the message of faith.

See: 1:6, 19; 2 Timothy 2:18

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1 Timothy 6:1

Let all who are under the yoke as slaves

"Let all who are believers working as slaves". Paul does not write in this chapter about whether slavery is good or bad. Paul teaches about honoring, respecting, and diligently serving masters. Paul teaches all believers to be godly and content in every situation.

the name of God and the teaching might not be blasphemed

"the unbelievers might always speak respectfully about the character of God and the teaching"

the teaching

"the gospel"

1 Timothy 6:2

The slaves who have believing masters should not show them disrespect because they are brothers

Possible meanings are 1) it is because the believing masters are fellow believers that their slaves should not show them disrespect or 2) slaves should not think that because their masters are believers they can therefore show them disrespect.

those who receive the benefit

"the masters whom the slaves help with their good work"

and beloved

"and the slaves should love them" or "whom God loves"

1 Timothy 6:3

truthful words

"trustworthy words"

1 Timothy 6:4

understands nothing

"understands nothing about God's truth"

He has an unhealthy interest in controversies and arguments

"All he wants to do is argue"

controversies and arguments about words that result in envy

"controversies and arguments about the meanings of words, and these controversies and arguments result in envy"

1 Timothy 6:5

morally corrupt minds

"wicked minds"

They have lost the truth

"They have forgotten the truth"

1 Timothy 6:6

Now

"Of course"

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godliness with contentment is great gain

"it provides great benefits for people to do what is godly and to be content with what they have"

1 Timothy 6:7

we brought nothing into the world

"we brought nothing into the world when we were born"

we can take nothing out of it

"we can take nothing out of the world when we die"

1 Timothy 6:9

to become wealthy fall into temptation, into a trap

"to become wealthy will encounter more temptation than they can resist, and they will be like an animal in a trap"

They fall into many foolish and harmful desires, and into whatever else sinks

"They desire many foolish and harmful things and then do things that sink"

into whatever else sinks people into ruin and destruction

"into other kinds of evil that ruin and destroy people"

1 Timothy 6:10

For the love of money is a root of all kinds of evil

"This happens because loving money is a cause of all kinds of evil"

who desire it

"who desire money"

have been misled away from the faith

"have let their desires lead them away from the truth"

have pierced themselves with much grief

"have caused themselves to be very sorrowful"

1 Timothy 6:11

man of God

"person who belongs to God"

flee from these things

"completely avoid these things"

Pursue righteousness

"Seek to gain" or "Do your best to act in"

1 Timothy 6:12

Fight the good fight of faith

"Try your hardest to obey Christ's teachings with as much energy as an athlete uses in a contest"

Take hold of the everlasting life

"Take eternal life as your reward as a victorious athlete takes his prize"

to which you were called

"to which God has called you"

you gave the good confession

"you confessed the truth"

1 Timothy 6:13

I give these orders to you

"This is what I command you"

before God, who gives life to all things

"with God, who causes all things to live, as my witness"

and before Christ Jesus, who testified before Pontius Pilate

"in the presence of Christ Jesus, who spoke ... Pilate" or "with Christ Jesus, who spoke ... Pilate, as my witness"

1 Timothy 6:14

without spot or blame

Possible meanings are 1) Jesus will not find fault with Timothy or blame him for doing wrong or 2) other

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people will not find fault with Timothy or blame him for doing wrong.

until the appearance of our Lord Jesus Christ

"until our Lord Jesus Christ comes again"

1 Timothy 6:15

God will reveal Christ's appearing

"God will reveal Jesus"

the blessed and only Sovereign

"the One worthy of praise who rules over the world"

1 Timothy 6:16

Only he has immortality

"Only he has the power to live forever"

dwells in inapproachable light

"dwells in a light so bright that no one can approach him"

1 Timothy 6:17

Instruct the rich in this world

"Solemnly charge those who are rich in this world"

not to hope in riches, which are uncertain

"not to confidently expect that they will always have what they need, because it is uncertain how long they may have their many possession"

they should hope in God

"they should confidently expect that God will do what he has promised to do"

all the true riches

"all the things that will make us truly happy."

1 Timothy 6:18

be rich in good works

"serve and help others in many ways"

1 Timothy 6:19

they will store up for themselves a good foundation for what is to come

"it will be as though they were storing up for themselves many things that God will give them"

1 Timothy 6:20

protect what was given to you

"faithfully proclaim the true message that Jesus has given to you"

Avoid the profane and empty talk

"Do not pay attention to the ungodly and useless talk"

of what is falsely called knowledge

"of what some people falsely call knowledge”

1 Timothy 6:21

they have gone astray from the faith

"they have stopped believing the truth"

May grace be with you

"May God give grace to all of you"

Introduction to 2 Timothy

Overview

Timothy helped during Paul’s second missionary journey. Timothy later worked in Ephesus. In Ephesus, Timothy spoke against false teachers and helped the church to honor God (see: 1 Timothy 1:3). Paul wrote his first letter to Timothy while Timothy was in Ephesus. Paul was a prisoner, probably in Rome, when he wrote this second letter to Timothy. He told Timothy that Timothy needed to serve Jesus in the same way Paul did. That is, he needed to preach the gospel in the right way. Timothy needed to teach the true gospel, reject false teachings, and always be brave and to work hard. Also, he told Timothy that Timothy might have to face persecution for being a Christian

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in the same way Paul did. Paul said that all of Paul's friends either abandoned him or had left to spread the gospel in other places. He was about to die as a criminal. Paul asked Timothy to leave what he was doing and to join him.

See: Paul's Missionary Journeys; Church; Church; Gospel; Persecute (Persecution)

See Map: Ephesus; Rome

Who wrote 2 Timothy?

The apostle Paul wrote this letter (see: 1:1, 1:11, 4:17).

See: Apostle

When did Paul write Second Timothy?

Scholars think Paul wrote Second Timothy when he was about to die. Therefore, Paul wrote this letter at the end of his life.

To whom did Paul write 2 Timothy?

Paul wrote this letter to Timothy. Timothy was a good friend of Paul's. He was also preached the gospel with Paul. However, Paul wrote that he wanted all the Christians in Ephesus to hear it read his letter. Scholars think Paul wanted the church to know that when Timothy spoke it was as if Paul spoke to them.

See: Preach (Preacher); Gospel

See Map: Ephesus

Why did Paul write Second Timothy?

Paul wrote about false teachers who were harming the church in Ephesus. Paul wrote to instruct Timothy to train new teachers. These teachers then needed to teach the same things Paul taught and to train other teachers. Paul really wanted Timothy to serve and obey Jesus in the same way Paul did. He needed to teach the true gospel, to be brave, to work hard, and to be willing to suffer for the gospel. In this letter, Paul also wanted Timothy to join him in Rome before he Paul died.

See: Church; Gospel

See Map: Ephesus; Rome

What was the false teaching about which Paul wrote?

Paul wrote about "false teachers" who fought about words. He also wrote what types of things are evil. Paul also wrote about Hymenaeus and Philetus who taught "that the resurrection had already happened" (see comments on 2 Timothy 2:18).

See: False Teacher; Resurrect (Resurrection)

Outline of 2 Timothy

1. Paul greeted Timothy (1:1-2)
2. Timothy must serve the gospel in the same way Paul did (1:3-2:13)
3. Timothy must fight against false teaching (2:14-3:9)
4. The Scriptures are the foundation for true teaching (3:10-4:5)
5. Paul wrote about his situation in prison (4:6-18)
6. Final Greetings (4:19-22)

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2 Timothy

Chapter 1

[1] Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life that is in Christ Jesus,

[2] to Timothy, beloved child: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

[3] I thank God, whom I serve from my forefathers, with a clean conscience, as I constantly remember you in my prayers night and day. [4] As I remember your tears, I long to see you, that I may be filled with joy. [5] I have been reminded of your genuine faith, which lived first in your grandmother Lois and your mother Eunice, and I am convinced that it lives in you also.
[6] This is the reason I am reminding you to rekindle the gift of God which is in you through the laying on of my hands. [7] For God did not give us a spirit of fear, but of power and love and discipline.
[8] So do not be ashamed of the testimony about our Lord, nor of me, Paul, his prisoner. Instead, share in suffering for the gospel according to the power of God, [9] who saved us and called us with a holy calling. He did this, not according to our works, but according to his own plan and grace, which he gave us in Christ Jesus before times ever began. [10] But now God's salvation has been revealed by the appearing of our Savior Christ Jesus, who put an end to death and brought life and immortality to light through the gospel. [11] Because of this, I was appointed a herald, an apostle, and a teacher. [1]
[12] For this cause I also suffer these things. But I am not ashamed, for I know him whom I have believed. I am convinced that he is able to keep that which I have entrusted to him until that day. [13] Keep the example of the truthful words that you heard from me, with the faith and love that are in Christ Jesus. [14] The good thing that God committed to you, guard it through the Holy Spirit, who lives in us.

[15] You know this, that all who live in Asia turned away from me. In this group are Phygelus and Hermogenes. [16] May the Lord grant mercy to the household of Onesiphorus, for he often refreshed me and was not ashamed of my chain. [17] Instead, when he was in Rome, he sought me diligently, and he found me. [18] May the Lord grant to him to find mercy from him on that day. All the ways he served me in Ephesus you know very well.

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[1] Some important and ancient Greek copies add to the Gentiles .

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2 Timothy 1 Commentary

1:1-2

How was Paul an apostle by “the will of God”?

[1:1]

Paul was an apostle “through the will of God.” He wanted people to know that God chose to make Paul an apostle (see: Galatians 1:15-16). Paul did not choose this for himself.

See: 1 Corinthians 1:1; Ephesians 1:1

See: Apostle; Will of God

Advice to Translators: Another way of saying this is, “God decided to make me an apostle”.

What was the “promise of the life”?

[1:1]

God promised to give Christians life. Some scholars think Paul wrote about the things Christians do while they are living (see: 1 Timothy 4:8). Others scholars think Paul wrote about the life Christians will have after they die and go to heaven (see: 1 Timothy 1:16, 6:19).

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See: Born Again (New Life, Regeneration); Eternal Life; Heaven

1:3-5

How did Paul serve God from his “forefathers”?

[1:3]

In the same way Paul’s “forefathers” or ancestors served God, Paul also served the God of Israel. Scholars think Paul spoke about his ancestors from many generations in the past serving the God of Israel. They served God by obeying the Law of Moses (see: Luke 2:37; Acts 27:23).

See: Acts 24:14

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Law of Moses

Advice to Translators: Forefathers refers to many generations of ancestors.

What “tears” did Paul remember?

[1:4]

Paul remembered seeing Timothy weep in sadness when they separated from one another. Some scholars think this was just before Paul went to prison.

See: Acts 20:36-38

Why did Paul say, “I long to see you”?

[1:4]

Paul “longed” to see Timothy again. That is, he really wanted to see Timothy again.

See: 2 Corinthians 9:14; Philippians 1:8, 2:26; 1 Thessalonians 3:6

What did it mean that faith “lived first” in Lois and Eunice”?

[1:5]

“Live in”(ἐνοικέω/g1774) was a word Paul often used to speak of God living in a Christian (see: Romans 8:11; 2 Timothy 1:14). Timothy’s mother and grandmother had faith in God before Timothy did; his father was not a Christian (see: Acts 16:1, 3). Some scholars think Paul wanted to write that Lois and Eunice were Jewish and Christians. Other scholars think Paul wanted to write they were Jewish but not Christians.

See: Faith (Believe in)); Indwelling of the Holy Spirit

1:6-14

What did it mean for Timothy to “rekindle the gift of God”?

[1:6]

Timothy rekindled the gift of God. The word “rekindle”(was used to talk about a fire burning brightly again. Here Paul used a metaphor to write to Timothy to remember the spiritual gift God gave him and to use his gift completely.

See: Romans 12:6-8; 1 Timothy 4:14; 1 Peter 4:10-11

See: Gifts of the Holy Spirit; Metaphor

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What was the “laying on of hands”?

[1:6]

The “laying on of hands” meant that Paul put his hands on Timothy’s head or shoulders and prayed for him. Some scholars think that this happened when Timothy became a Christian. Others scholars think it was when Paul appointed Timothy to preach the gospel.

See: Acts 13:3; 1 Timothy 4:14

See: Laying on of Hands ; Preach (Preacher); Gospel

What was a “spirit of fear”?

[1:7]

Paul wrote about a “spirit of fear.” Some scholars think God gave Timothy the special ability to be a leader in the church. However, Timothy was afraid to do the work of a leader. Other scholars think Paul made a distinction between the spirit of man and the Holy Spirit. The spirit of man can fear things, but the Spirit of God helps Christians live like God wants them to without fear.

See: 28:31; Romans 8:15; 1 Corinthians 16:10;

See: Spirit (Spiritual); Holy Spirit

Why did Paul tell Timothy not to be “ashamed”?

[1:8]

Even though Paul was put into prison for preaching the gospel, he didn’t want Timothy to be ashamed of the things Paul preached. That is, Paul did not want Timothy to stop learning about Jesus. Paul also did not want Timothy to stop telling other people about Jesus. As well, Paul did not want Timothy to be ashamed of knowing Paul (see: 1:12; 2:15).

See: Psalm 25:2-3; Mark 8:38; Romans 1:16,

See: Preach (Preacher); Gospel

Advice to Translators: For the word “ashamed” choose a word that is similar to fear of being rejected by other people, not a feeling of embarrassment

What was a “holy calling”?

[1:9]

Some scholars think the words “holy calling”were used to write about a calling from God by which a person became a Christian. Other scholars think Paul was writing that because God saved Christians, they must live a life that is holy.

See: Romans 8:30; Ephesians 1:18; 1 Timothy 6:12

See: Call (Calling); Holy (Holiness, Set Apart)

What did Paul mean with the words, “not according to our works”?

[1:9]

God did not call people to be Christians, because they did good “works” or good things. Instead, he called them because of his own plan and will.

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See: Romans 8:29-30; 9:11-12; Ephesians 1:4, 2:8-9; Titus 3:5

See: Call (Calling); Will of God

What did “before times ever began” mean?

[1:9]

When Paul spoke about “before times ever began,” he was speaking about the time before God created the world (see: Genesis 1:1).

See: John 1:1-2, 17:24; Titus 1:2;

Why did Paul write about the “appearing of our Savior”?

[1:10]

When Paul wrote about the “appearing” of our Savior, he wrote about the birth of Jesus. Jesus appeared on the earth exactly how God planned it and at the exact time that God planned. Jesus appeared to save people.

See: Isaiah 7:14

See: Incarnation; Savior; Save (Salvation, Saved from Sins)

How did Jesus “put an end to death”?

[1:10]

When Jesus was made alive again he “put an end” to death. That is, he stopped the power of death. This is a metaphor. Christians still die, but they live in heaven after they die. Christians will also be made alive again with a new body when Jesus returns a second time.

See: Isaiah 25:8; 1 Corinthians 15:25-26;

See: Metaphor; Resurrect (Resurrection); Heaven; Jesus' Return to Earth

What was “life that never ends”?

[1:10]

God will resurrect all those who believe in Jesus so that they will have a life that “never ends.” They will live together with God in heaven forever.

See: Daniel 12:2-3; John 5:28-29; 1 Corinthians 15:42

See: Resurrect (Resurrection); Heaven; Eternal Life

How was God able to “keep” that which Paul entrusted to God?

[1:12]

Paul wrote that God was able to “keep”(φυλάσσω/g5442) that which Paul had entrusted to God. That is, God would guard the gospel from being harmed. Paul was appointed to preach the gospel, and he trusted God to give him the wisdom to preach about the gospel. Paul himself was careful to “keep” God’s word in the scriptures, and he taught Timothy to do the same (see: 1 Timothy 6:20).

See: Preach (Preacher); Gospel; Wise (Wisdom, Fool); Word of God

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What was “that day” written by Paul in 1:12 and 1:18?

[1:12, 1:18]

Some scholars think Paul spoke about the Day of the Lord. This is a specific time when Jesus will return to judge all people (see: Joel 2:31; 1 Thessalonians 5:2). Other scholars think Paul simply spoke about the second coming of Jesus.

See: 4:8; Romans 2:16; 2 Thessalonians 2:3

See: Day of the Lord; Day of the Lord

1:15-18

Who were “all who live in Asia”?

[1:15]

Paul wrote about “all who live in Asia.” When Paul wrote that “all” people abandoned him, he meant to say that all kinds of people abandoned him. This did not mean that everyone had abandoned him. For example, Onesiphorus remained faithful to Paul.

See Map: Asia

What did Paul mean when he said people “turned away” from him?

[1:15]

People “turned away”(ἀποστρέφω/g3654) from following Paul. This was a metaphor. Some scholars think Paul spoke about people no longer wanting him to be a leader. Other scholars think Paul wrote about those who stopped listening to the gospel (see: 4:4).

See: Metaphor; Gospel

How was Paul “refreshed” by Onesiphorus?

[1:16]

People in prison needed food and clothing and other help. In ancient times, prisoners were not given food or clothing. Some scholars think Paul wrote about Onesiphorus providing his food and clothing needs while he was in prison.

What were Paul’s “chains”?

[1:16]

During his imprisonment, Paul was chained to his guards. “Chain” was used as a metaphor to say that someone was in prison.

See: Acts 28:20; Ephesians 6:20

See: Metaphor

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2 Timothy 1:1

through the will of God

"because of God's will"

according to

"for the purpose of" or "in keeping with"

of the life that is in Christ Jesus

"of the life that we receive as a result of belonging to Christ Jesus"

2 Timothy 1:2

beloved child

"who is like my beloved child"

Grace, mercy, and peace from

"May grace, mercy, and peace be yours from"

God the Father and

"God, who is our Father, and.". This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

Christ Jesus our Lord

"Christ Jesus, who is our Lord"

2 Timothy 1:3

whom I serve from my forefathers

"whom I serve as my ancestors did"

with a clean conscience

"knowing I have tried my hardest to do what is right"

as I constantly remember you

"when I remember you continually"

night and day

"always" or "constantly"

2 Timothy 1:4

I long to see you

"I want very much to see you"

I may be filled with joy

"I may be full of joy"

I remember your tears

"I remember how you cried for me"

2 Timothy 1:5

I have been reminded of your

"I also recall your"

your genuine faith

"your faith that is real"

faith, which lived first in your grandmother Lois and your mother Eunice, and I am convinced that it lives in you also

"faith. Lois, your grandmother, and Eunice, your mother, first had genuine faith, and I am confident that you have genuine faith as well"

2 Timothy 1:6

This is the reason I am

"Because of your sincere faith in Jesus, I am"

to rekindle the gift

"to start using again the gift"

the gift of God which is in you through the laying on of my hands

"the gift of God that you received when I laid my hands on you."

2 Timothy 1:7

God did not give us a spirit of fear, but of power and love and discipline

"God's Holy Spirit does not cause us to be afraid. He causes us to have power and love and discipline" or "God does not cause us to be afraid but to have power and love and discipline"

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discipline

The power to control ourselves or the power to correct other people who are doing wrong.

2 Timothy 1:8

of the testimony

"of telling others"

his prisoner

"a prisoner because I testify about the Lord"

share in suffering for the gospel

"suffer with me for the gospel"

gospel according to the power of God

"gospel, allowing God to make you strong"

2 Timothy 1:9

with a holy calling

"with a calling that set us apart as his people"

He did this

"He saved and called us"

not according to our works

"not because we did anything to deserve it"

but according to his own plan and grace

"but because he planned to show us kindness"

in Christ Jesus

"through our relationship to Christ Jesus"

before times ever began

"before time began"

2 Timothy 1:10

God's salvation has been revealed by the appearing of our Savior Christ Jesus

"God has shown how he will save us by sending our Savior Christ Jesus"

who put an end to death

"who made it possible for people not to remain dead forever"

brought life and immortality to light through the gospel

"taught what life that never ends is by preaching the gospel"

2 Timothy 1:11

I was appointed a herald

"God chose me to be a herald"

a herald

a person who proclaims important or official messages

2 Timothy 1:12

For this cause

"Because I am an apostle"

I also suffer these things

Paul is referring to being a prisoner.

to keep that which I have entrusted to him

Paul is trusting Jesus to help him remain faithful, or Paul is trusting that Jesus will ensure that people continue spreading the gospel message.

I am convinced

"I am certain"

that day

This refers to the day when God judges all people.

2 Timothy 1:13

Keep the example of the truthful words that you heard from me

"Keep teaching the correct ideas I have taught you"

truthful words

"trustworthy words"

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with the faith and love that are in Christ Jesus

"as you trust in Jesus Christ and love him"

2 Timothy 1:14

The good thing

This refers to the work of proclaiming the gospel correctly.

guard it

Timothy needs to be alert because people will oppose his work, try to make him stop, and distort what he says.

through the Holy Spirit

"with the power of the Holy Spirit"

2 Timothy 1:15

turned away from me

"have stopped helping me"

Phygelus and Hermogenes

These are names of men.

2 Timothy 1:16

Onesiphorus

This is the name of a man.

to the household

"to the family"

was not ashamed of my chain

"was not ashamed that I was in prison"

2 Timothy 1:18

May the Lord grant to him to find mercy from him

"May Onesiphorus receive mercy from the Lord"

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Chapter 2

[1] You therefore, my child, be strengthened in the grace that is in Christ Jesus. [2] The things you heard from me among many witnesses, entrust them to faithful people who will be able to teach others also.

[3] Suffer hardship with me as a good soldier of Christ Jesus. [4] No soldier serves while entangled in the affairs of this life, so that he may please his superior officer. [5] Also, if someone competes as an athlete, he is not crowned unless he competes by the rules.
[6] It is necessary that the hard-working farmer receive his share of the crops first. [7] Think about what I am saying, for the Lord will give you understanding in everything.
[8] Remember Jesus Christ, a descendant of David, who was raised from the dead. This is according to my gospel message, [9] for which I am suffering to the point of being bound with chains as a criminal. But the word of God is not bound. [10] Therefore I endure all things for those who are chosen, so that they also may obtain the salvation that is in Christ Jesus, with eternal glory.
[11] This is a trustworthy saying:
"If we have died with him, we will also live with him.
[12] If we endure, we will also reign with him.
If we deny him, he also will deny us.
[13] If we are unfaithful, he remains faithful,
for he cannot deny himself."

[14] Keep reminding them of these things. Command them before God not to quarrel about words; it is of no value and only ruins those who listen. [1] [15] Do your best to present yourself to God as one approved, a laborer who has no reason to be ashamed, who accurately teaches the word of truth.
[16] Avoid profane and empty talk, which leads to more and more godlessness. [17] Their talk will spread like cancer. Among them are Hymenaeus and Philetus, [18] who have gone astray from the truth. They say that the resurrection has already happened, and they destroy the faith of some.
[19] However, the firm foundation of God stands. It has this inscription: "The Lord knows those who are his" and "Everyone who names the name of the Lord must depart from unrighteousness." [20] In a wealthy home there are not only containers of gold and silver. There are also containers of wood and clay. Some of these are for honorable use, and some for dishonorable. [21] If someone cleans himself from dishonorable use, he is an honorable container. He is set apart, useful to the Master, and prepared for every good work.
[22] Flee youthful lusts. Pursue righteousness, faith, love, and peace with those who call on the Lord out of a clean heart. [23] But refuse foolish and ignorant questions. You know that they give birth to quarrels.
[24] The Lord's servant must not quarrel. Instead he must be gentle toward all, able to teach, and patient, [25] correcting his opponents with gentleness. Perhaps God may give them repentance for the knowledge of the truth.
[26] They may become sober again and leave the devil's trap, after they have been captured by him for his will.

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[1] Some important and ancient Greek copies read, Warn them before the Lord .

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2 Timothy 2

2:1-13

How was Timothy to “be strengthened”?

[2:1]

Paul did not write about physical strength. Paul was encouraging Timothy to trust God. This would make him strong in some way. Paul wanted Timothy to let God strengthen him that he might be courageous and even endure suffering.

See: 2 Corinthians 12:9; Ephesians 6:10; 2 Timothy 1:7

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Who were the “many witnesses”?

[2:2]

A “witness” was a person who saw or heard something. They could then tell other people about what they saw or heard. These were people who heard Paul teaching at the same time that Timothy heard Paul. They confirmed what Paul said.

See: 1 Thessalonians 2:10; 1 Timothy 6:12

See: Witness (Martyr)

What did it mean to “entrust”?

[2:2]

In the ancient world, people “entrusted” their valuable things with a friend so that they could care for them. Paul and others entrusted the things they taught to Timothy (see: 1:13-14; 3:10). He was to teach the same things. He was to teach other people the teachings of Paul so that those people could teach others also.

What did it mean to be “entangled in the affairs of this life”?

[2:4]

Paul used the metaphor of a soldier. He did this to speak about how Timothy must do all things to honor God. Roman soldiers were not allowed to be “entangled” in the things of this life. That is, they were only supposed to do the things that their leaders told them tell them to do. In the same way, Timothy was not to do any other work except serve God as a leader of the church.

See: Metaphor

How was an athlete “crowned” in Paul’s day?

[2:5]

Paul spoke about a certain crown. This was not the same type of crown that a king wore. When an athlete won something, they were given a crown. That is, a circle made of flowers was put on the head of the person who won something. A crown was the same as a prize or a reward.

See: 1 Corinthians 9:24-25; 2 Timothy 4:7-8; Revelation 2:10

See: Crown

Why did Paul use the words, “competes by the rules”?

[2:5]

Paul used the metaphor of an athlete who competed “by the rules.” This made Timothy know that the person who served God did the things God wanted him to do. That is, he obeyed God’s commands.

See: 1 Corinthians 9:24-27

See: Metaphor

What was David’s “seed”?

[2:8]

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Paul wrote about David's "seed." That is, Jesus was a descendent of David. This was especially significant because the Jews knew that the Messiah was going to be someone who was a descendent of David.

See: Matthew 1:1; 22:42; Romans 1:3-4; Revelation 5:5; 22:16

See: Messiah (Christ); Son of David

What did it mean to be "bound with chains as a criminal"?

[2:9]

People in prison had their hands and feet put in a large chain. Paul was chained in prison because he preached the gospel. However, the gospel was not "bound." That is, the message of the gospel could not be stopped. People would continue to tell other people about the gospel.

See: Acts 28:20; Ephesians 6:18-20

See: Preach (Preacher); Gospel

Who were the "chosen"?

[2:10]

Paul wrote about the people God "chose"(ἐκλεκτός/g1588). These are the people God chose to be his own people.

See: 1 Peter 2:9

See: Elect (Election); People of God

How did Christians die with Christ?

[2:11]

Paul wrote about Christians dying with Christ. This was a metaphor. Some scholars think Paul wrote that a person who "died"with Jesus stopped doing the bad things they did before they became a Christian. Instead, followed Jesus. Other scholars think Paul wrote about people who actually "died." In the Bible, dying is being separated from something. When non-Christians die, they die a second time (see: Romans 6:3-5). This is when they are separated from God forever. If those people believed in Jesus, they will live again when Jesus returns at his second coming.

See: Metaphor; Metaphor; Baptize (Baptism); Jesus' Return to Earth

Why did Paul tell Timothy to "endure"?

[2:11]

The word "endure"(ὑπομένω/g5278) is used to talk about continuing to do something even when it is hard to do it. Christians must continue to do things that honor God throughout their whole lives even if they suffered because of it.

See: Mark 13:13; 2 Thessalonians 1:4; 2 Timothy 4:5;

Why did Paul write that people will "reign" with Christ?

[2:12]

Paul wrote about an event that will happen in the future. Jesus will reign over all creation and Christians will reign with him. People "reign"(συμβασιλεύω/g4821) with Jesus by ruling with him in the kingdom of God.

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See: Matthew 19:28; 1 Corinthians 6:2-3; Revelation 20:4-6

See: Kingdom of God

How did someone “deny” Jesus?

[2:12]

When someone denied Jesus, they said that they did not know Jesus and were not his followers. They rejected Jesus. If people deny Jesus, then Jesus will deny them on judgment day or the day of final judgment (see: 2 Timothy 4:1).

See: Matthew 10:33; Mark 8:38

See: Day of Judgment

How was someone “unfaithful”?

[2:13]

Scholars think different things about 2:13.

1. Some scholars think Paul wanted people to know that some Christians stop obeying the teachings of Jesus in some way. That is they continue to sin.
2. Some scholars think Paul wanted people to know that if a person does not does not have any faith, they will not be saved.
3. Other scholars think Paul wrote about people who stopped believing in the things Jesus taught.

See: Romans 3:3; 1 Corinthians 1:9; 2 Thessalonians 3:3

See: Faithful; Sin; Save (Salvation, Saved from Sins)

2:14-18

Why did Paul write not to “quarrel about words”?

[2:14]

Some scholars think Paul reminded Timothy to tell Christians not to be friends with people who only want to argue about words and their meanings (see: 1 Timothy 6:4). Other scholars think Paul wrote about certain false teachers who argued about old stories and who their ancestors were (see: 1 Timothy 1:4-7; 4:7). Still other scholars think Paul wrote Timothy to tell Christians to not have discussions that were not taught by Jesus or in the Bible.

See: Proverbs 20:3; 1 Timothy 6:20

Why did Paul tell Timothy to “present yourself to God”?

[2:15]

Some scholars think Paul wanted Timothy to “present” himself to God every day. That is, Timothy needed to serve God every day. Other scholars think Paul wrote about Timothy standing in front of God at the time of judgment; Therefore, Timothy must continue to serve God.

See: 1 Thessalonians 2:4; 1 Timothy 5:21; 6:13-16

See: Day of Judgment

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Why was Timothy not “to be ashamed”?

[1:15]

Paul wanted Timothy to know there was no shame in teaching the gospel because God chose Timothy to do this.

See: Psalm 25:2-3; Romans 1:16

See: Shame (Ashamed); Gospel

How was Timothy to teach the truth “accurately”?

[2:15]

Paul told Timothy to teach the word of truth “accurately”(ὀρθοτομέω/g3718). That is, Timothy needed to teach the gospel correctly.

See: Ephesians 4:11-15; 1 Timothy 6:3

See: Gospel

How did talk “spread like cancer”?

[2:17]

Cancer is a disease that is dangerous and moves quickly throughout the body. Paul used the word “cancer” as a metaphor to write that false teaching was dangerous, and it could spread quickly if it was not corrected.

See: 2 Timothy 4:3

See: Metaphor

Why did people say “the resurrection has already happened”?

[2:18]

Paul wrote about people who said that “the resurrection has already happened.” This was an example of false teaching. Those people taught that the resurrection happened when people believed in Jesus. They believed it was a type of metaphor. In the church at Corinth, there were people who taught there is no resurrection (see: 1 Corinthians 15:12).

See: Acts 23:8;

See: Resurrect (Resurrection)

See Map: Corinth

2:19-26

What was the “firm foundation of God”?

[2:19]

A foundation is something on which a building is built. It is the first layer of the building. That is, the first part built on the very bottom. Some scholars think Paul used the word foundation as a metaphor to write about the church (see: 1 Timothy 3:15). Other scholars think Paul wrote about God, Jesus, or maybe the gospel (see: 1 Corinthians 3:11; Ephesians 2:19-20). Foundations sometimes had an “inscription.” That is, something written on the stones so other people would know who owned the building. In the same way, God has marked his church. This allows other people to know who truly belongs to God (see: Numbers 16:5).

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See: Isaiah 28:16

See: Metaphor; Gospel; Church

What were the “containers” about which Paul spoke?

[2:20]

A container is something used to store things. They were also used for cooking or serving food (see: Romans 9:21). Paul used the word “containers” as a metaphor to write about people who served God.

See: Metaphor

Why did Paul write about “honorable” and “dishonorable” uses?

[2:20]

Some scholars think Paul used the words “honorable” and “dishonorable” to write about two types of people in the church. Honorable containers in a home were generally made of gold or silver and were only used for special things. In the same way, God thought of those who believe in Jesus as honorable. That is, they were for a special purpose. However, there were also people who did not believe in Jesus. These, God thought of as dishonorable. Paul wrote that people needed to become honorable people. That is, they needed to believe in Jesus and do the things that honored God.

See: 1 Peter 1:22; 1 John 3:3

See: Church; Purify (Pure)

What were “youthful lusts”?

[2:22]

Paul wrote about “youthful lusts.” Some scholars think Paul wrote about the kinds of things younger people want to do. Other scholars think Paul wrote about people who were young in their faith. That is, they had not been Chrsitians for a long time and they still really wanted to do things that did not honor God. Paul was not writing only about sexual things when he wrote the word “lusts.” Paul also wrote about people wanting money and power. Timothy also needed to not want or do these things.

See: 1 Peter 2:11

What did it mean to “pursue righteousness”?

[2:22]

To “pursue” righteousness was to go toward it. This is, everything Timothy did needed to honor God. Timothy needed to want to do things that honor God.

See: 1 Peter 3:11

See: Righteous (Righteousness)

What did it mean to “give birth” to arguments?

[2:23]

Paul wrote Timothy that foolish questions “give birth” to arguments. This was a metaphor. That is, foolish questions make arguments happen.

Why did Paul write to “become sober”?

[2:26]

Paul wrote to become sober. That is, he wanted people to think clearly and correctly about spiritual things.

See: 2 Timothy 4:5; 1 Peter 4:7

See: Spirit (Spiritual)

What was the “devil’s trap”?

[2:26]

Paul wrote about the “devil’s trap.” Some scholars think “the devil’s trap” was the same as the devil’s lies (see: Genesis 3:4-6; John 8:44).

See: 1 Timothy 6:9-10; Revelation 12:9

See: Satan (The Devil)

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2 Timothy 2:1

my child

"who is like my child"

be strengthened in the grace that is in Christ Jesus

"let God use the grace he gave you through your relationship to Christ Jesus to make you strong"

2 Timothy 2:2

among many witnesses

"with many witnesses there to agree that what I said is true"

entrust them to faithful people

"commit them"

2 Timothy 2:3

Suffer hardship with me

"Endure suffering as I do"

as a good soldier of Christ Jesus

Paul compares suffering for Christ Jesus to the suffering that a good soldier endures.

2 Timothy 2:4

No soldier serves while entangled in the affairs of this life

"When soldiers are serving, they do not get distracted by the ordinary things that people do."

his superior officer

"his leader" or "the one who commands him"

2 Timothy 2:5

he is not crowned unless he competes by the rules

"they will crown him as winner only if he competes by the rules"

he is not crowned

"he does not win the prize." Athletes in Paul's time were crowned with wreaths made from the leaves of plants when they won competitions.

competes by the rules

"competes according to the rules"

2 Timothy 2:6

It is necessary that the hard-working farmer receive his share of the crops first

The reader should understand that Christ's servants need to work hard.

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2 Timothy 2:7

in everything

"about everything"

2 Timothy 2:8

who was raised from the dead

"whom God caused to live again"

according to my gospel message

"according to the gospel message that I preach"

2 Timothy 2:9

to the point of being bound with chains as a criminal

"to the point of wearing chains as a criminal in prison"

the word of God is not bound

"no one can stop the word of God"

2 Timothy 2:10

for those who are chosen

"for the people whom God has chosen"

may obtain the salvation that is in Christ Jesus

"will receive salvation from Christ Jesus"

with eternal glory

"and that they will be forever with him in the glorious place where he is"

2 Timothy 2:11

This is a trustworthy saying

"These are words you can trust"

If we have died with him, we will also live with him

This is most likely the beginning of a song or poem that Paul is quoting. If your language has a way of indicating that this is poetry, you could use it here. If not, you could translate this as regular prose rather than poetry.

died with him

Paul uses this expression to mean that people share in Christ's death when they trust in Jesus, deny their own wants, and obey him.

2 Timothy 2:13

if we are unfaithful ... he cannot deny himself

This is most likely the end of a song or poem that Paul is quoting.

if we are unfaithful

"even if we fail God" or "even if we do not do what we believe God wants us to do"

he cannot deny himself

"he must always act according to his character"

2 Timothy 2:14

before God

"in God's presence" or "with God as your witness"

not to quarrel about words

"not to argue about foolish things that people say"

it is of no value

"this does not benefit anyone"

2 Timothy 2:15

to present yourself to God as one approved, a laborer who has no reason to be ashamed

"to present yourself to God as a person who has proven to be worthy and has no cause for shame"

a laborer

"like a workman"

accurately teaches the word of truth

"explains the true message correctly."

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2 Timothy 2:16

Avoid profane and empty talk

"Do not pay attention to ungodly and useless talk"

which leads to more and more godlessness

"which causes people to become more and more ungodly"

2 Timothy 2:17

Their talk will spread like cancer

"What they say will spread like an infectious disease" or "Their talk will spread quickly and cause destruction like cancer"

Hymenaeus and Philetus

These are names of men.

2 Timothy 2:18

who have gone astray from the truth

"who have started saying things that are not true"

the resurrection has already happened

"God has already raised dead believers to eternal life"

they destroy the faith of some

"they cause some people to stop believing"

2 Timothy 2:19

the firm foundation of God stands

"God's truth is like a firm foundation" or "God has established his people like a building on a firm foundation" or "God's faithfulness is like a firm foundation."

this inscription

Possible meanings of "inscription" are 1) words written into stone with a chisel or 2) words impressed in wax by a king's ring.

who names the name of the Lord

"who calls on the Lord" or "who says he is a believer in Christ"

depart from unrighteousness

"stop being evil"

2 Timothy 2:20

containers of gold and silver ... containers of wood and clay

Here "containers" is a general word for bowls, plates, and pots. If your language does not have a general word, use the word for "bowls" or "pots."

honorable use ... dishonorable

"special occasions ... ordinary times" or "the kinds of activities people do in public ... the kinds of activities people do in private"

2 Timothy 2:21

cleans himself from dishonorable use

"separates himself from dishonorable people" or "makes himself pure"

He is set apart, useful to the Master, and prepared for every good work

"The Master sets him apart, and he is ready for the Master to use him for every good work"

2 Timothy 2:22

Flee youthful lusts

"Completely avoid youthful lusts"

Pursue righteousness

"Seek after righteousness"

with those

Possible meanings are 1) Paul wants Timothy to join with other believers in pursuing righteousness, faith, love, and peace, or 2) Paul wants Timothy to be at peace and not argue with other believers.

those who call on the Lord

"those who worship the Lord"

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out of a clean heart

"with a sincere mind" or "with sincerity"

2 Timothy 2:23

refuse foolish and ignorant questions

"refuse to answer foolish and ignorant questions." or "refuse to answer the questions that foolish people who do not want to know the truth ask"

they give birth to quarrels

"they cause arguments"

2 Timothy 2:25

correcting his opponents with gentleness

"gently correcting those who oppose him"

his opponents

"people who say that what he teaches is not true"

Perhaps God may give them repentance

"God may give them the opportunity to repent"

for the knowledge of the truth

"so that they will know the truth"

2 Timothy 2:26

They may become sober again

"They may think correctly again"

leave the devil's trap

"stop doing what the devil wants"

after they have been captured by him for his will

"after he has deceived them into obeying his will"

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Chapter 3

[1] But know this: In the last days there will be difficult times. [2] For people will be lovers of themselves, lovers of money, boastful, proud, blasphemers, disobedient to parents, ungrateful, and unholy. [3] They will be without natural affection, unable to reconcile, slanderers, without self-control, violent, not lovers of good. [4] They will be betrayers, reckless, prideful, lovers of pleasure rather than lovers of God.

[5] They will have a shape of godliness, but they will deny its power. Turn away from these people. [6] For some of them are men who enter into households and captivate foolish women. These are women who are loaded up with sins and are led away by various desires. [7] These women are always learning, but they are never able to come to the knowledge of the truth.
[8] In the same way that Jannes and Jambres stood against Moses, these false teachers also stand against the truth. They are men corrupt in mind, and with regard to the faith they are rejected. [9] But they will not advance very far. For their foolishness will be obvious to all, just like that of those men.
[10] But as for you, you have followed my teaching, conduct, purpose, faith, longsuffering, love, patience, [11] persecutions, sufferings, and what happened to me at Antioch, at Iconium, and at Lystra. I endured persecutions. Out of them all, the Lord rescued me. [12] All those who want to live in a godly manner in Christ Jesus will be persecuted. [13] Evil people and impostors will go from bad to worse, leading others astray and being led astray.
[14] But as for you, remain in the things that you have learned and have firmly believed. You know from whom you have learned. [15] You know that from childhood you have known the sacred writings. These are able to make you wise for salvation through faith in Christ Jesus.
[16] All scripture has been inspired by God. It is profitable for doctrine, for conviction, for correction, and for training in righteousness. [17] This is so that the man of God may be competent, equipped for every good work.

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2 Timothy 3

3:1-9

What were the “last days”?

[3:1]

See: Last Days

How were people “lovers of themselves”?

[3:2]

Paul wrote about people who did not love God when he wrote about people who were “lovers of themselves.” They did not love other people either. People who only loved themselves only cared about himself and did not care for the needs of other people. They loved money. That is, they really wanted to have money because they could use it to get what they wanted (see: Psalm 10:3; Philippians 2:21).

What were “blasphemers”?

[3:2]

A “blasphemer” was someone who spoke blasphemy. They spoke evil things. Some scholars think Paul spoke about people insulting other people (see: Ephesians 4:31). Other scholars think Paul spoke about speaking evil things about God (see: Acts 6:11).

See: 1 Timothy 1: 6:4

See: Blaspheme (Blasphemy)

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What did it mean to be “without natural affection”?

[3:3]

A person who was “without natural affection” was a person who was unwilling to be peaceful with anyone. Some scholars think they did not even have love to their own families.

Advice to Translators: Seek a word for “affection” that has to do with emotions, not with sexual attraction

See: Titus 3:3

What did it mean to have a “shape of godliness”?

[3:5]

Paul spoke about people who had a “shape of godliness.” This was a metaphor. Scholars think when Paul wrote about people who did certain things to make other people think they worshipped God. However, they did not believe in Jesus. They only appeared to honor God. They wanted other people to honor them because of the things they did.

See: Isaiah 29:13; Matthew 23:27-28; 2 Corinthians 11:14-15; Titus 1:16

See: Godly (Godliness)

What did Paul mean when he wrote Timothy to “turn away” from certain people?

[3:5]

Paul told Timothy to “turn away”(ἀποτρέπω/g0665) from certain people. Paul wanted Timothy to avoid certain types of people. He did not want Timothy to be friends with these people or to argue with them.

See: 2:23; Titus 3:10; 2 John 10-11

How did false teachers “enter into households”?

[3:6]

Paul wrote about false teachers entering into people’s households. Some scholars think that false teachers got people to trust them. These people then let the false teachers into their homes. In Paul’s day, it was common for a Chrsitians to gather together in someone’s home.

See: Titus 1:10-11; Jude 3-4

See: False Teacher

How did some men “captivate foolish women”?

[3:6]

Paul said that some men “captivate foolish women.” Some scholars think Paul wrote about certain women who did not know many things taught by the apostles and in the Bible. They would listen to false teachers. They would do whatever the false teachers told them to do. Some scholars think these women stopped thinking for themselves. They believed everything the false teachers told them.

Advice to Translators: This should be translated so people will know that only some women believed false teachers.

See: Titus 2:3-5

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See: Apostle; False Teacher

Why were those women “never able to come to the knowledge of the truth”?

[3:7]

Paul said that these women were “never able to come to the knowledge of the truth.” Scholars think that even though those women heard some of the truth, they also heard many lies. They heard so many lies that they were not able to know what was true and what was a lie (see: 2 Timothy 4:3-4).

Who were Jannes and Jambres?

[3:8]

The book of Exodus told how certain Egyptians tried to do the miracles that Moses did (see: Exodus 7-9). Eventually, they were not able to do the same miracles as Moses (see: Exodus 8:7; 9:11). The Jews taught that these Egyptians were named Jannes and Jambres. The Bible does not record their names. Paul said that these false teachers were like these Egyptians. They were the enemies of God even though they seemed to worship God.

Paul wrote that the false teachers did not “advance very far” to write that their teachings would eventually fail in the same way that the Egyptian false teachers failed.

Advice to Translators: In a dynamic translation, this might be rendered “Jannes and Jambres the Egyptian magicians who stood against Moses.”

See: Exodus 7-9; 2 Thessalonians 2:9

See: Miracle

3:10-17

Where were the cities of Antioch, Iconium, and Lystra?

[3:11]

See Map: Antioch; Iconium; Lystra

What was an “imposter”?

[3:13]

An “imposter” was a person who acted like they were someone else. They did this to deceive others. Jannes and Jambres were also imposters. In this epistle, an imposter was a teacher who only pretended to serve God.

What did Paul consider to be “childhood” for Timothy?

[3:15]

Paul used the word “childhood”(βρέφος/g1025) to talk about when Timothy was a young child. The Jews thought that a child needed to learn about the Bible after age five.

See: Psalm 71:17; Proverbs 22:6; 2 Timothy 1:5

What were the “sacred writings”?

[3:15]

The books of the Old Testament were called the “sacred writings”.

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See: Luke 24:27; Romans 1:2

See: Old Testament (Law and Prophets); Holy (Holiness, Set Apart)

What did it mean that “all scripture has been inspired by God”?

[3:16]

When Paul said that all scripture was “inspired” by God, he said that God put his words into the minds of men so that they could write the Bible. Therefore, it was as if God wrote the Bible

See: 2 Peter 1:19-21

See: Inspired

How was scripture “profitable”?

[3:16]

Scripture is “profitable.” That is, Scripture gives knowledge to someone who studied and obeyed it. It helped them and gave them something worth having.

See: Psalm 19:7-11; Romans 15:4

Advice to Translators: “Profitable” can sometimes mean a source of money. It is better to use a word that means helpful.

How were God’s servants “equipped” by the scriptures?

[3:17]

The scriptures “equipped”(ἐξαρτίζω/g1822) Christian by teaching them about what God is like. God’s will and plan for the church were in the scriptures. SStudying the scriptures helped Christian to know how to lead the church and to encourage people who believe in Jesus (see: Ephesians 4:11-13).

See: Will of God; Church

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2 Timothy 3:1

In the last days

"during this period of time before Jesus returns"

difficult times

These will be days, months, or even years when Christians will endure suffering and danger.

2 Timothy 3:2

lovers of themselves

"self-centered"

2 Timothy 3:3

without natural affection

"unloving even to their own families"

unable to reconcile

"unwilling to live peacefully with others"

not lovers of good

"haters of good"

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2 Timothy 3:5

They will have a shape of godliness, but they will deny its power

"They will appear to honor God, but they way they act will show that they do not really believe in God's power"

have a shape of godliness

"appear to honor God"

Turn away from these people

"Avoid these people"

2 Timothy 3:6

enter into households and captivate

"enter into houses and greatly influence"

foolish women

"women who are spiritually weak."

who are loaded up with sins

"who sin often" or "who feel terrible guilt because they continue to sin.". The idea is that these men can easily influence these women because the women are unable to stop sinning.

are led away by various desires

"they desire to sin in various ways rather than obey Christ"

2 Timothy 3:8

Jannes and Jambres

These are names of men.

stood against

"opposed" (Exodus 7:11)

stand against the truth

"oppose the gospel of Jesus"

They are men corrupt in mind

"Their minds are corrupt" or "They cannot think rightly"

and with regard to the faith they are rejected

"and they have shown that their faith is not sincere" or "and, according to the true teachings of the Christian faith, God has rejected them"

2 Timothy 3:9

they will not advance very far

"they will not have much success"

obvious to all

"easily seen by all"

2 Timothy 3:10

you have followed my teaching

"you have paid close attention to my teaching"

my teaching

"what I have taught you to do"

longsuffering

"perseverance"

2 Timothy 3:11

Out of them all, the Lord rescued me

Paul speaks of God having stopped him from suffering these hardships and dangers as if God had carried him out of a physical location.

2 Timothy 3:12

to live in a godly manner in Christ Jesus

"to live godly lives as followers of Jesus"

will be persecuted

"will certainly have to endure persecution"

2 Timothy 3:13

impostors

An imposter is a person who wants other people to think he is someone other, usually more important, than who he is.

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will go from bad to worse

"will become even more evil"

leading others astray and being led astray

"deceiving and being deceived" or "teaching lies and believing lies"

2 Timothy 3:14

remain in the things that you have learned

"do not forget what you learned" or "continue doing what you have learned"

2 Timothy 3:15

the sacred writings. These are able to make you wise for salvation through faith in Christ Jesus

"what is in the sacred writings. When you read the word of God, you can become wise so as to receive salvation from Christ Jesus by faith"

2 Timothy 3:16

All scripture has been inspired by God

"All scripture is God-breathed" or "God has spoken all scripture by his Spirit"

It is profitable

"It is useful" or "It is beneficial"

for conviction

"for pointing out errors"

for correction

"for fixing errors"

for training in righteousness

"for training people to be righteous"

2 Timothy 3:17

the man of God

"all believers"

may be competent, equipped

"may be completely prepared"

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Chapter 4

[1] I give this solemn command before God and Christ Jesus, who will judge the living and the dead, and because of
his appearing and his kingdom: [2] Preach the word; be ready when it is convenient and when it is not. Reprove,
rebuke, exhort, with all patience and teaching.

[3] For the time will come when people will not endure sound teaching. Instead, they will heap up for themselves
teachers according to their own desires, who say what their itching ears want to hear. [4] They will turn their
hearing away from the truth, and they will turn aside to myths. [5] But you, be sober-minded in all things. Suffer
hardship; do the work of an evangelist; fulfill your ministry.
[6] For I am already being poured out. The time of my departure has come. [7] I have fought the good fight; I have
finished the race; I have kept the faith. [8] The crown of righteousness has been reserved for me, which the Lord,
the righteous judge, will give to me on that day, and not to me only, but also to all those who have loved his
appearing.

[9] Do your best to come to me quickly. [10] For Demas has left me. He loves this present world and has gone to
Thessalonica. Crescens went to Galatia, and Titus went to Dalmatia.
[11] Only Luke is with me. Get Mark and bring him with you because he is useful to me in the service. [12] Tychicus I
sent to Ephesus. [13] The cloak that I left at Troas with Carpus, bring it when you come, and the books, especially the
parchments.
[14] Alexander the coppersmith displayed many evil deeds against me. The Lord will repay him according to his
deeds. [15] You also should guard yourself against him, because he greatly opposed our words. [16] At my first defense,
no one stood with me. Instead, everyone left me. May it not be counted against them.
[17] But the Lord stood by me and strengthened me so that, through me, the proclamation of the message might be
fully accomplished, and that all the Gentiles might hear it. And I was rescued out of the lion's mouth. [18] The Lord
will rescue me from every evil deed and will save me for his heavenly kingdom. To him be the glory forever and
ever. Amen.

[19] Greet Priscilla, Aquila, and the house of Onesiphorus. [20] Erastus remained at Corinth, but Trophimus I left sick at
Miletus. [21] Do your best to come before winter. Eubulus greets you, also Pudens, Linus, Claudia, and all the
brothers.

[22] May the Lord be with your spirit. May grace be with you.

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2 Timothy 4

4:1-8

What was a “solemn command before God and Jesus”?

[4:1]

Paul spoke about a “solemn command before God and Jesus.” Scholars think Paul gave Timothy this “command” to warn Timothy about making a promise in the presence of God and Jesus. If someone made this type of promise, they really needed to do what they promised. He wanted Timothy to know that God and Jesus watched him at every moment.

See: Numbers 30:2; 6:13-14

See: Command (Commandment)

Why did Paul write that Jesus will “judge the living and the dead”?

[4:1]

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Paul wrote that Jesus will “judge the living and the dead.” Scholars think Paul wrote about Jesus judging people when he returned to the earth. At this time, Jesus will “judge” every person. The living will be judged. That is, those who are alive when Jesus returns to earth. The dead are all those people who died before Jesus returned to earth.

See: Matthew 16:27; Acts 10:422 Corinthians 5:10; 1 Peter 4:3-5

See: Jesus' Return to Earth; Day of Judgment

Why did Paul write “his appearing and his kingdom”?

[4:1]

In the New Testament, the word “appearing” was the word used to write about the second coming of Christ (see: 1 Timothy 6:14; 2 Timothy 4:1). That is, the time would Jesus would again appear on the earth. Scholars think Paul not only wrote about judgement at Jesus’ second coming, but also his kingdom when he will rule all people in the world.

See: Jesus' Return to Earth; Kingdom of God

Why did Paul write “convenient”?

[4:2]

Paul wrote about preaching the gospel when it was convenient and when it was not convenient. Some scholars think Paul was writing Timothy to preach the gospel whether people wanted to listen to it or not. Other scholars think Paul wrote Timothy to preach the gospel whether he wanted to do it or not. Still other scholars think Paul wrote Timothy to preach the gospel message even if people rejected it.

See: 1 Timothy 4:11-16

See: Preach (Preacher); Gospel

What was “sound teaching”?

[4:3]

“Sound” teaching was all the things the apostles taught and accepted (see: Titus 1:9, 2:1).

See: 1 Timothy 6:3; 2 Timothy 1:13

See: Apostle

How did people “heap up for themselves teachers according to their own desires”?

[4:3]

Paul said that people “heap up for themselves teachers according to their own desires.” The words “heap up” were used to talk about being around many different kinds of teachers (see: Acts 17:18-21). Paul wanted Timothy to know that people will continue to search for teachers who teach the things they want to hear and do.

Why did Paul write “itching ears”?

[4:3]

Paul used the words “itching ears” as a metaphor. It was used to write about people who always wanted to hear new ideas. Scholars think these people only wanted to hear what sounded good to them.

See: Acts 17:21

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What were “myths”?

[4:4]

“Myths” were stories about events that did not really happen. Some scholars think Paul wrote about things people believed that went against the things the apostles taught.

See: 1 Timothy 1:4; 4:7; 6:3-5; Titus 3:9; 2 Peter 1:16

See: Apostle

Advice to Translators: Seek a word for “myth” that is not just a story, but a story which all people know but would be bad to actually believe to have happened.

What was the “work of an evangelist”?

[4:5]

An “evangelist”(εὐαγγελιστής/g2099) was a person who told other people about Jesus. They also told people that they needed to believe in Jesus.

See: Acts 21:8; Ephesians 4:11

See: Gifts of the Holy Spirit

Why did Paul write “I am already being poured out”?

[4:6]

According to the Law of Moses, people often poured wine over an offering just before it was burned up. Paul used the idea of “being poured out” as a metaphor to say that he had offered his life to Jesus. That is, he served Jesus in everything he did. He was now close to finishing his work because he thought he would die soon.

See: Number 15:4-10; Philippians 2:17

See: Law of Moses; Offer (Offering); Metaphor

What was Paul’s “departure”?

[4:6]

Paul wrote that the end of his life would be soon when he wrote that the time of his “departure” was soon. This is the time when he would leave the earth and go to live with God in heaven forever.

See: Philippians 1:21-24; 2 Peter 1:14-15

See: Heaven

How did Paul compete in the “good contest” and “finished the race”?

[4:7]

Many times an athlete had difficulties to reach his goal. However, they continued to work hard and never quit. Paul used this idea as a metaphor to write about his work to tell other people about the gospel. Paul, too, faced many difficult times. However, he continued to serve God with everything he had. He worked hard to finish the work God gave him to do (see: 1 Corinthians 9:24-27).

See: Acts 20:24; 1 Timothy 6:12

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See: Metaphor; Gospel

What was the “crown of righteousness”?

[4:8]

Athletes who won an athletic event received a prize. Often times that prize was a crown of leaves and branches. Here again, Paul used a metaphor to write that God has a crown waiting for Paul in heaven. Some scholars think Paul thought of the crown as a reward for those who did many things that honored God. Other scholars think Paul wrote about a different crown, which someone received when they were at peace with God.

See: 1 Corinthians 9:25; 2 Timothy 2:5; James 1:12; 1 Peter 5:4; Revelation 2:10

See: Crown; Heaven; Reward

4:9-22

How did Demas love “this present world”?

[4:10]

Demas left Paul. Paul wrote that Demas loved the “present” world. That is, he loved the world, which sinned against God. Demas wanted to do the things he wanted to do more than he wanted to do the things that honored God.

See: 1 John 2:15-17

See: World; Sin

What was Paul’s “cloak”?

[4:13]

A cloak was an outer garment, a piece of clothing someone wore outside of their other clothes. It was round, with a hole in the middle for the head. It was made of heavy fabric and was used to keep warm. Paul wanted his cloak since winter was coming (see: 4:21).

Advice to translators: A cloak was a type of coat. However, it did not look like the coats that people wear today.

What were Paul’s “books” and “parchments”?

[4:13]

Paul wrote about books and parchments. These were notebooks or scrolls or books. Some scholars think the parchments were Paul’s own writings, perhaps unfinished letters that were not yet sent out to other people.

See: Scroll

Why did Paul write “the Lord will repay” Alexander?

[4:14]

Alexander did many wrong things against Paul. Instead of taking revenge, Paul wrote that the Lord will “repay” Alexander. That is, he will give Alexander what he deserves. Paul wrote specifically about the punishment Alexander would receive on the day of judgment when God judges the world.

See: Matthew 16:27; Romans 2:6, 12:19; Revelation 22:12

See: Day of Judgment

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What was Paul’s “first defense”?

[4:16]

Paul wrote about his “first defense.” Some scholars think Pual wrote about his defending himself during his first imprisonment in Rome (see: Introduction to 2 Timothy). Other scholars think it was used to write about the first part of his trial. That is, the defense he gave at that time.

See: Acts 22:1; 24:10; 25:16

What was the “lion’s mouth”?

[4:17]

The Roman government in Paul’s day sometimes punished people by putting them in a den with lions. The lions attacked and killed the person being punished. Paul used this idea as a metaphor to write that he was about to be punished himself, but the Lord saved him from dying.

Advice to translators: A den is an area with many lions in it. It is close so that no one or no lion can escape.

See: 2 Corinthians 1:8-10

See: Rome (Roman Empire, Caesar); Metaphor

What was the Lord’s “heavenly kingdom”?

[4:18]

See: Heaven; Kingdom of God

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2 Timothy 4:1

this solemn command before God and Christ Jesus

"this serious command in the presence of God and Christ Jesus" or "this solemn command, having as my witnesses God and Christ Jesus"

the dead, and because of his appearing and his kingdom

"the dead when he returns to rule as king"

2 Timothy 4:2

the word

"the message about Christ"

Reprove

tell someone he is guilty of doing wrong

exhort, with all patience and teaching

"exhort, and teach the people, and always be patient with them"

2 Timothy 4:3

For the time will come when

"Because at some time in the future"

people

The context indicates that these will be people who are a part of the community of believers.

will not endure sound teaching

"will no longer want to listen to true teaching"

they will heap up for themselves teachers according to their own desires

"they will listen to many teachers who assure them that there is nothing wrong with their sinful desires"

who say what their itching ears want to hear

"who say only what they want so much to hear"

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2 Timothy 4:4

They will turn their hearing away from the truth

"They will no longer pay attention to the truth"

they will turn aside to myths

"they will pay attention to teachings that are not true"

2 Timothy 4:5

be sober-minded

"think clearly"

2 Timothy 4:6

I am already being poured out

Paul speaks of his readiness to die as if he were a cup of wine being poured out as a sacrifice to God.

The time of my departure has come

"Soon I will die and leave this world"

2 Timothy 4:7

I have fought the good fight

"I have done my best"

I have kept the faith

"I have been faithful in doing my ministry" or "I have kept the teachings about what we believe from any error"

2 Timothy 4:8

The crown of righteousness has been reserved for me

"God has reserved the crown of righteousness for me"

crown of righteousness

Just as the judge of a race gives a crown to the winner, when Paul finishes his life, God will declare that Paul is righteous.

on that day

"on the day when the Lord comes again" or "on the day when God judges people"

but also to all those who have loved his appearing

"but also he will give it to those who are eagerly waiting for him to return"

2 Timothy 4:10

Demas ... Crescens ... Titus

These are names of men.

He loves this present world

Possible meanings are 1) he loves the temporary comforts of this world or 2) he is afraid he will die if he remains with Paul.

Crescens went ... and Titus went

These two men had left Paul, but Paul is not saying that they also "love this present world" like Demas.

Dalmatia

This is the name of a land region.

2 Timothy 4:11

he is useful to me in the service

"he can help me in the ministry"

2 Timothy 4:13

Carpus

This is the name of a man.

the books

This refers to scrolls. A scroll was a type of book made of one long sheet of papyrus or leather.

especially the parchments

"especially those made from animal skins"

2 Timothy 4:14

Alexander the coppersmith displayed

"Alexander, who works with metal, displayed"

displayed many evil deeds against me

"did many evil things to me"

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The Lord will repay him according to his deeds

"The Lord will punish him for what he has done"

2 Timothy 4:15

opposed our words

"opposed the message that we teach"

2 Timothy 4:16

At my first defense

"When I first appeared in court and explained my actions"

no one stood with me

"no one stayed with me and helped me"

May it not be counted against them

"May God not count it against them" or "I pray that God does not punish those believers for leaving me"

2 Timothy 4:17

the Lord stood by me

"the Lord helped me"

so that, through me, the proclamation of the message might be fully accomplished ... the Gentiles might hear

"so that I was able to speak all of the Lord's message ... the Gentiles heard"

I was rescued out of the lion's mouth

"I was rescued from great danger"

2 Timothy 4:19

house of Onesiphorus

"family of Onesiphorus"

Priscilla

This is the name of a woman.

Aquila

This is the name of a man.

Onesiphorus

This is the name of a man.

2 Timothy 4:20

Erastus ... Trophimus

These are names of men.

Miletus

This is the name of a city to the south of Ephesus.

2 Timothy 4:21

Eubulus ... Pudens, Linus

These are all names of men.

Do your best to come

"Try hard to come"

greets you, also Pudens, Linus, Claudia, and all the brothers

"greets you. Pudens, Linus, Claudia, and all the brothers also greet you"

Claudia

This is a female name.

2 Timothy 4:22

May the Lord be with your spirit

"I pray that the Lord makes your spirit strong." (Timothy)

May grace be with you

"I pray that the Lord shows his grace to all of you there." Here "you" is plural and refers to all the believers with Timothy.

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Introduction to Titus

Overview

Paul wrote this letter to Titus. Titus worked with Paul. Titus led churches on the island of Crete. Paul told Titus how to select and train church leaders. His letter also talked about how church leaders should live. Church leaders must live in a way that honors God.

Who wrote this letter?

The apostle Paul wrote this book (See: 1:1). This letter contains many of the same words and phrases that Paul used in his other letters.

Who did he write it to?

Paul wrote to Titus. Titus lived on the island of Crete in the Mediterranean Sea. Crete was a large island near Greece. Titus was Greek. He was not circumcised (see: Galatians 2:3). He lived in Antioch and Paul taught him about Jesus before he believed in Jesus (see: 1:4). Titus also traveled with Paul (see: 2 Corinthians 8:23). Titus also helped churches in other cities (see: 2 Corinthians 2:12-13).

The church where Titus served had many new Christians. Many of the things Paul talked about are the things that new Christians should believe and do. They did not have many Christians who really knew how to honor God. Because of this, Timothy needed to help people to honor God and become leaders in the church.

See: Circumcise (Circumcision)

What did Paul write about in this letter?

Church Leaders

Paul told Titus how to appoint or to choose people to serve as leaders in the church. A church leader needs to be a Christian who honors God. Since the people in this church had not been Christians for a long time, Paul wanted Titus to help the people to become leaders in the church. The people needed to live differently than they had before becoming Christians.

Living in a way that honors God

Christians are to live in a way that honors God. They are to help each other to do this. Paul talked much about the church helping people to become Christians who honor God. Then, they will be able to become leaders in the church. These leaders will help others to live in a way that honors God.

Why Paul wanted to write this letter?

There are many reasons why Paul wrote to Titus:

1. Paul wanted to encourage Titus.
2. Paul wanted to tell Titus what Titus needed to do (see: 1:4).
3. Paul wanted to teach Timothy how to lead the church where he served.
4. Paul wanted Titus to send Zenas and Apollos to Paul.

Outline of Titus

1. Paul told Titus to appoint godly leaders (1:1-16)
2. Paul told Titus to help people to live in a way that honors God (2:1-3:11)
3. Paul talked about his plans and sent greetings to different Christians in Crete (3:12-15)

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Titus

Chapter 1

[1] Paul, a servant of God and an apostle of Jesus Christ for the faith of God's chosen people and the knowledge of the truth that agrees with godliness, [2] with the hope of everlasting life that God, who does not lie, promised before all the ages of time. [3] At the right time he revealed his word through the preaching with which I have been entrusted according to the command of God our Savior.

[4] To Titus, a true son in our common faith: Grace and peace from God the Father and Christ Jesus our Savior.

[5] For this purpose I left you in Crete, that you might set in order things not yet complete and ordain elders in every city as I directed you.
[6] An elder must be blameless, the husband of one wife, with faithful children not accused of being reckless or disobedient. [7] It is necessary for the overseer, as a manager of the household of God, to be blameless. He must not be arrogant, not be easily angered, not addicted to wine, not a brawler, and not a greedy man.
[8] Instead, he should be hospitable, loving goodness, sensible, upright, holy, and self-controlled. [9] He should hold tightly to the trustworthy message that was taught, so that he may be able to encourage others with truthful teaching and correct those who oppose him.

[10] For there are many rebellious people, empty talkers and deceivers, especially those of the circumcision. [11] It is necessary to stop them. They are upsetting whole families by teaching for disgraceful profit what they should not teach.
[12] One of their own prophets has said, "Cretans are always liars, evil beasts, lazy gluttons." [13] This testimony is true. Therefore, correct them severely, so that they may be truthful in the faith, [14] not paying any attention to Jewish myths or to the commands of people who turn away from the truth.
[15] To those who are pure, all things are pure. But to those who are corrupt and unbelieving, nothing is pure, but both their minds and their consciences have been corrupted. [16] They profess to know God, but they deny him by their actions. They are detestable, disobedient, and worthless for any good work.

Titus 1 Commentary

1:1-4

What is the purpose of 1:1-4?

[1:1, 1:2, 1:3, 1:4]

Titus 1:1-4 is a type of greeting. In the letters of the ancient Near East, this type of greeting was common.

Who are God’s Chosen?

[1:1]

See: Elect (Election)

What time was Paul talking about?

[1:3]

Paul talked about “before all the ages of time,” that is, a time before something happened. Some scholars think Paul was talking about the time when the events of the Old Testament occurred. Other scholars think that Paul was talking about the time before he created the earth.

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Advice to translators: Some translations may talk about a time that was a long time ago. Other translations may choose to translate this same phrase as “before time began,” that is, before God created anything.

What does it mean when Paul calls Titus his true son?

[1:4]

Paul called Titus his “true” son because he taught Titus about Jesus. In Scripture, Christians who teach other Christians and helped them to live in a way that honors God are called “fathers.” They were often older than the people they taught. Those who are taught by other Christians are called “sons.” Paul called Titus a true son because Titus obeyed God.

1:5-9

Who are the elders?

[1:5]

Leaders in the church were called “elders (πρεσβύτερος/g4245)” and “overseers (ἐπίσκοπος/g1985).” They were responsible for leading and guiding the church. In order for a Christian to become an elder or an overseer, he must live in a way that honors God.

Advice to translators: Churches in different places use different names for people who lead the church. Use the name for church leaders that the local church uses.

See: 1 Timothy 3

See: Elder; Overseer

What is the Jewish and Cretan background of Paul’s teaching?

[1:5]

Paul described a mature Christian who honored God in the way that they live. Perhaps the way Paul described them was based on the things the Jews believed and in the Law of Moses.

Some scholars also think that Paul used commonly accepted standards or qualifications for a person to be considered honorable or for a person to be worth following.

What is a “one-woman man”?

[1:6]

Paul said that an elder (πρεσβύτερος/g4245) must be a “one-woman man” or “the husband on one wife.” This is because Paul assumed that all elders would be men. In ancient Israel, only men could serve as religious leaders. Some scholars think that an elder must be a man who has never been married or only married once. Other scholars think that the elder must be a man who is only married to one woman at a time. Other scholars think that, today, an elder can be a man or woman who is not married to more than one person.

Advice to translators: This is a potential point of great debate, that is, different groups of Christians have different and often strong opinions about what this means. Because of this, this question could be adapted to meet the needs of the local church.

How does Paul use “without Blame?

[1:6]

In general, a person who is “without blame (ἀνέγκλητος/g410)” was, in general, innocent and did not do much wrong. The blameless person did not need to be corrected or rebuked. This is because they knew when they did the wrong thing, they would make things right, and they would learn from their mistakes.

What is a child who believes?

[1:6]

Paul said that elders needed to have children who believe something. Many scholars think that Paul taught that elders should have children who believe in Jesus. Other scholars think that Paul taught that elders should have children who obey God.

See: Elder

Advice to translators: Some translations will use the word faithful, while other believing, when talking about the children of elders.

Does a leader in the church have to be all of the things Paul talked about?

[1:6, 1:7, 1:8, 1:9]

Some scholars think that Paul gave general instructions describing a church leader who honors God. They believe that candidates do not need to meet all of these qualifications. Other scholars think that Paul gave Timothy a list of qualifications. That is, someone who wants to be an elder must consistently meet every item on this list

See: Elder

What is the difference between elder and overseer?

[1:7]

The words elder and overseer do not mean the same thing, but their meaning is similar. Some scholars think “elders” and “overseers” were leaders who serve the church in the same way.

Other scholars think that the elder and overseer serve the church in different ways. An elder is a church leader who leads other Christians. They also believe that overseer are church leaders who lead other church leaders.

See: Elder; Overseer

1:10-16

Who were the people who promoted circumcision?

[1:10]

The “circumcision,” that is, people who wanted people to be circumcised were probably a group of Jewish-Christians who wanted the non-Jewish people who believed in Jesus to follow the Law of Moses. This was common in the early church, but it was clearly rejected by Paul.

See: Judaizer; Law of Moses; Circumcise (Circumcision)

Advice to translators: “Those of the circumcision” were people who wanted Christians to be circumcised and follow the Law of Moses. They are often called “Judaizers.”

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Titus 1:1

for the faith of

"to strengthen the faith of"

that agrees with godliness

"that is suitable for honoring God"

Titus 1:2

with the hope of everlasting life

"with the confidence of receiving everlasting life"

before all the ages of time

"before time began"

Titus 1:3

At the right time he revealed his word

"At the proper time he caused people to understand his message"

with which I have been entrusted

"that he trusted me to deliver"

God our Savior

"God, who saves us"

Titus 1:4

a true son

"you who are like a son to me"

our common faith

"the teachings that we both believe"

Grace and peace

"May you experience kindness and peace within"

Christ Jesus our Savior

"Christ Jesus who is our Savior"

Titus 1:5

For this purpose I left you in Crete, that you might set

"This is the reason I left you in Crete: I wanted you to set"

I left you in Crete

"I told you to stay in Crete"

set in order things not yet complete

"finish arranging things that needed to be done"

ordain elders

"appoint elders"

elders

In the early Christian churches, Christian elders gave spiritual leadership to the assemblies of believers.

Titus 1:6

An elder must be blameless, the husband

"An elder must not have a bad reputation and must be the husband"

the husband of one wife

"a man who has only one woman" or "a man who is faithful to his wife". This means that he has only one wife, that is, he does not have any other wives or concubines. It may also imply that he does not commit adultery and that he has not divorced a previous wife.

faithful children

Possible meanings are 1) children who believe in Jesus or 2) children who are trustworthy.

Titus 1:7

overseer

This is another name for the same position of spiritual leadership that Paul referred to as "elder" in 1:6.

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a manager of the household of God

Paul speaks of the church as if it were God's household and the overseer as if he were a servant in charge of managing the household.

not addicted to wine

"not an alcoholic" or "not one who drinks much wine"

not a brawler

"not one who likes to fight"

Titus 1:8

Instead

Paul is changing his argument from what an elder should not be, to what an elder is to be.

Titus 1:9

hold tightly to

"be devoted to" or "know well". Paul speaks of devotion to the Christian faith as if it were grasping the faith with one's hands.

truthful teaching

"trustworthy words"

Titus 1:10

rebellious people

These are rebellious people who oppose Paul's gospel message.

empty talkers and deceivers

"people who say useless things and deceive others"

those of the circumcision

This refers to the Christian Jews who taught that men must be circumcised in order to follow Christ.

Titus 1:11

It is necessary to stop them

"They must be stopped from influencing others by their words"

are upsetting whole families

"are ruining whole families"

for disgraceful profit

This refers to profit that people make by doing things that are not honorable.

what they should not teach

These are things that are not proper to teach regarding Christ and the Law because they are not true.

Titus 1:12

One of their own prophets

"A prophet from Crete itself" or "A Cretan that they themselves consider to be a prophet"

Cretans are always liars

"Cretans lie all the time"

Titus 1:13

Therefore, correct them severely

"You must use strong language that the Cretans will understand when you correct them"

Titus 1:14

Jewish myths

This refers to the false teaching of the Jews.

turn away from the truth

"reject the truth"

Titus 1:15

To those who are pure, all things are pure

"If people are pure on the inside, everything they do will be pure"

To those who are pure

"To those who are acceptable to God"

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to those who are corrupt and unbelieving, nothing is pure

"if people are morally defiled and do not believe, they cannot do anything pure"

Titus 1:16

they deny him by their actions

"how they live proves that they do not know him"

They are detestable

"They are disgusting"

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Chapter 2

[1] But you, speak what fits with truthful instruction. [2] Teach older men to be temperate, dignified, sensible, and sound in faith, in love, and in perseverance.

[3] In the same way, teach older women to be reverent in behavior, not slanderers or being slaves to much wine, but to be teachers of what is good, [4] and so train the younger women to love their husbands and to love their children, [5] to be sensible, pure, good housekeepers, and to be obedient to their own husbands, so that God's word may not be spoken of as evil.
[6] In the same way, encourage the younger men to use good sense. [7] In all ways present yourself as an example of good works. In your teaching, show integrity, dignity, [8] and a truthful message that is above criticism, so that anyone who opposes you may be ashamed because they have nothing bad to say about us.
[9] Slaves are to be submissive to their masters in everything, to please them and not argue with them, [10] to not steal from them, but instead to demonstrate all good faith, so that in every way they may bring credit to the teaching about God our Savior.
[11] For the grace of God has appeared for the salvation of all people. [12] It trains us to reject godlessness and worldly desires, and to live self-controlled, upright, and godly lives in this age, [13] while we look forward to receiving our blessed hope, the appearance of the glory of our great God and Savior Jesus Christ.
[14] Jesus gave himself for us in order to redeem us from all lawlessness and to make pure for himself a special people who are eager to do good works.

[15] Speak of these things, encourage people to do them, and give correction with all authority. Let no one disregard you.

Titus 2

2:1-5

How can someone teach the right things about God?

[2:1]

Paul often selected and trained leaders when he went to a church. He said that church leaders must teach correct or right things about God. This means that they teach things that were the same as everything else taught in Scripture. The things that they teach must be true and not contain any errors.

Why did Paul speak about older men and women?

[2:2, 2:3]

It is possible that Paul spoke to older men and women. However, Paul was probably not addressing these people because of their age. Instead, he was talking about more mature Christians as if they were older men and women. This is because “mature” Christians grow to act more like Jesus.

How did Paul teach these Christians to live?

[2:2, 2:3, 2:4, 2:5]

Paul taught all of the Christians to live in a way that honors God. However, Paul taught different groups of people to act in different ways. The older men were supposed to help the younger men and the older women were supposed to help the younger women.

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Are women able to work outside the home?

[2:5]

In ancient Israel, a woman needed to take care of their home and their children. Scholars now disagree about whether this remains true today.

Advice to translators: The role of women in society, and in the home, is different between different groups of people. Often, this topic can be very controversial. Remember that this question and response can be adapted to meet the needs of the local church, or it can be omitted.

2:6-10

What Paul say about people having slaves?

[2:9]

In 2:9, Paul did not say whether slavery was good or bad. Instead, he taught about how Christians are to live, whether they were slaves or masters. Christian slaves are to honor God by serving their masters as best as they can. Christians serve God in the way they live regardless of their circumstances.

See: Serve (Servant, Slave)

Advice to translators: In different groups of people, there are many different types of servants and slaves. Here, some translation will use the word “servants” while other translations will us the word “slaves.”

2:11-15

Who did Paul mean by “all people”?

[2:11]

God saves all men. Some scholars think that God made it so that anyone could live with him in heaven forever. Other scholars think that Paul said that God saves people from every different people group.

How does Paul speak about “in this age”?

[2:12]

In 2:12, Paul told the Christians how to live in this age, that is, while they are alive. Paul often spoke about the present time as evil and corrupt. They are supposed to live in a way that is different than the rest of the world. They should also live with the confidence that, one day, God will deliver this world. He will deliver everything from the curse of sin, that is, the bad things sin caused. This Paul calls the “blessed (μακάριος/g3107) hope or confidence (ἐλπίς/g1680).”

Titus 2:1

But you, speak what fits

"But you, Titus, in contrast with the false teachers, be sure to say those things that fit"

Titus 2:2

to be temperate

"to be sober-minded”

temperate, dignified, sensible

"temperate and dignified, to control their desires"

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and sound in faith, in love, and in perseverance

"and they must firmly believe the true teachings about God, truly love others, and continually serve God even when things are difficult"

Titus 2:3

slanderers

This word refers to people who say bad things about other people whether they are true or not.

or being slaves to much wine

"and not drinking too much wine"

Titus 2:5

so that God's word may not be spoken of as evil

"so that no one insults God's word"

Titus 2:6

In the same way, encourage

"Also be sure to encourage"

Titus 2:7

present yourself as an example of good works

"show yourself to be an example of one who does right and proper things"

Titus 2:8

a truthful message

"trustworthy words"

Titus 2:9

their masters

"their own masters"

in everything

"in every situation"

please them

"satisfy their masters"

Titus 2:10

demonstrate all good faith

"show that they are worthy of their masters' trust"

in every way

"in everything they do"

they may bring credit to the teaching about God our Savior

"they may cause people to understand that the teaching about God our Savior is good"

God our Savior

"our God who saves us"

Titus 2:11

the grace of God has appeared

Paul speaks of the grace of God as if it were a person who goes to other people.

Titus 2:12

trains us

Paul speaks of the grace of God (Titus 2:11) as if it were a person who goes to other people and trains them to live holy lives.

trains us to reject godlessness

"teaches us not to dishonor God"

worldly desires

"strong desires for the things of this world" or "strong desires for sinful pleasures"

in this age

"as we live in this world"

Titus 2:13

we look forward to receiving

"we eagerly wait to receive"

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our blessed hope, the appearance of the glory of our great God and Savior Jesus Christ

"the good thing for which we confidently wait, that is, the glorious appearance of our great God and Savior Jesus Christ"

Titus 2:14

gave himself for us

"gave himself to die for us"

to redeem us from all lawlessness

Paul speaks of Jesus as if he were setting slaves free from their evil master.

a special people

A group of people that he treasures.

are eager

"have a strong desire"

Titus 2:15

give correction with all authority

"correct with all authority those people who do not do these things"

Let no one

"Do not allow anyone to"

disregard you

"refuse to listen to your words"

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Chapter 3

[1] Remind them to submit to rulers and authorities, to obey them, to be ready for every good work, [2] to insult no
one, to not be eager to fight, and to be gentle, showing all humility toward everyone.

[3] For once we ourselves were thoughtless and disobedient. We were led astray and enslaved by various desires
and pleasures. We lived in evil and envy. We were detestable and hated one another.
[4] But when the kindness of God our Savior and his love for mankind appeared, [5] it was not by works of
righteousness that we did, but by his mercy that he saved us, through the washing of new birth and renewal by
the Holy Spirit,
[6] whom God richly poured on us through our Savior Jesus Christ, [7] so that having been justified by his grace, we
might become heirs having the hope of eternal life.
[8] This message is trustworthy. I want you to insist on these things, so that those who have believed in God may be
careful to engage themselves in good works. These things are good and useful for everyone.
[9] But avoid foolish debates and genealogies and strife and conflict about the law. Those things are unprofitable
and worthless. [10] Reject anyone who is causing divisions among you, after one or two warnings, [11] knowing that
such a person has turned from the right way and is sinning and condemns himself.

[12] When I send Artemas or Tychicus to you, hurry and come to me at Nicopolis, where I have decided to spend the
winter. [13] Do everything you can to send on their way Zenas the lawyer and Apollos, so that they lack nothing.
[14] Our people must learn to engage themselves in good works that provide for urgent needs, and so not be
unfruitful.

[15] All those who are with me greet you. Greet those who love us in faith. Grace be with all of you.

Titus 3

3:1-11

When are Christians to obey non-Christians leaders?

[3:1]

Paul told Christians to obey leaders in the government, even if they were not Christians. Christians must obey these leaders because they God made them leaders. They serve God, even if they are not aware of it. However, there are times when a Christian must not obey a leader. For example, when a leader tries to get a Christian to do something that is God says not to do in Scripture or would not honor God, then they must not obey these leaders.

Paul does not say when a Christian can disobey a leader in the government. Some scholars think that a Christians must obey leaders in the government, even if it costs them their life. Others scholars think that a Christian can disobey a leader in the government if their life is in danger. Other scholars think that a Christian can disobey a leader in the government if the government does not protect or care for its people.

See: Romans 13:1-7

What did Paul reminding the Cretans about?

[3:3]

In 3:3, Paul told Titus to remind the Cretans about what they were like before they came to believe in Jesus. By remember these things, the Cretans would better understand those who were not Christians and be patient with other people. It also helped them to remember to live in a way that it was different than they used to live.

See: Cretans

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What is the “washing of new birth”?

[3:5]

In general, Paul speaks about baptism as if it is a type of washing. In this passage, Paul talked about a type of washing or baptism. This washing happened when a person believes in Jesus. Because, most scholars think that Paul was talking about spirit baptism and not water baptism.

See: Born Again (New Life, Regeneration); Baptize (Baptism)

How are Christians heirs of eternal life?

[3:7]

Christians are called “heirs with the certain hope eternal life.” Usually, an heir is a person who receives money or land when another person died. The Jews were also heirs of the land promised to Abraham. Because of this, scholars think that Paul was talking about the way God blesses people. This means that God blesses Christians by giving them the confidence that they will one day get to live with him forever. This is what they are to inherit.

See: Inherit (Inheritance, Heir); Canaan (Promised Land)

Advice to translators: Christians will live together with God in heaven. In Scripture, this is spoken about as if it were a thing called “eternal life.” Translate “eternal life” in the way that your local translation does.

How did Paul speak about the Law of Moses?

[3:9]

Paul often spoke about the Law of Moses. However, he did not speak to Titus about whether a Christian needed to obey the Law of Moses. Instead, Paul rejected the common ways teachers used the Law of Moses. In ancient Israel, it was common for people to argue the meaning of the Law of Moses. Most of these arguments were not worth talking about. Some Jewish teachers even believed that knowing their ancestors helped them to know on how to please God.

See: Law of Moses

3:12-15

How can Christians be “unfruitful" or not productive (ἄκαρπος/#g0175)?

[3:14]

See: Fruit (Metaphor)

Titus 3:1

submit to rulers and authorities, to obey them

"do as the political rulers and government authorities say by obeying them"

rulers and authorities

These words have similar meanings and are used together to include everyone who holds authority in the government.

be ready for every good work

"be ready to do good whenever there is opportunity"

Titus 3:2

to insult no one

"to speak evil of no one"

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Titus 3:3

For once we ourselves

"This is because we ourselves were once"

once

"formerly" or "previously"

we ourselves

"even we" or "we also"

were thoughtless

"were foolish" or "were unwise"

We were led astray and enslaved by various desires and pleasures

"Various desires and pleasures had lied to us and so led us astray" or "We had allowed ourselves to believe the lie that various desires and pleasures could make us happy, and then we were unable to control our feelings or stop doing things we thought would give us pleasure"

We lived in evil and envy

"We were always doing evil things and not wanting others to have good things"

We were detestable

"We caused others to hate us"

Titus 3:4

when the kindness of God our Savior and his love for mankind appeared

Paul speaks of God's kindness and love as if they were people that came into our sight.

Titus 3:5

by his mercy

"because he had mercy on us"

washing of new birth

Paul is probably speaking of God's forgiveness for sinners as if God were physically washing them and he is also speaking of sinners who become responsive to God as if they had been born again.

Titus 3:6

whom God richly poured on us

"whom God gave to us generously". It is common for New Testament writers to speak of the Holy Spirit as a liquid that God can pour out in large amounts.

through our Savior Jesus Christ

"when Jesus Christ saved us"

Titus 3:7

having been justified

"since God has declared us to be without sin"

we might become heirs having the hope of eternal life

"we might become like God's heirs, confidently waiting to inherit eternal life" or "we might have the confident expectation that God will cause us to live forever". The people to whom God has made promises are spoken of as if they were heirs, inheriting property and wealth from a family member.

Titus 3:8

may be careful to engage themselves in good works

"may seek to do good works"

Titus 3:9

But avoid foolish debates

"So avoid arguments concerning unimportant matters"

genealogies

This is the study of family kinship relationships.

strife

arguments

the law

"the law of Moses"

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Titus 3:10

Reject anyone

"Have everyone stay away from anyone"

after one or two warnings

"after you have warned that person once or twice"

Titus 3:11

such a person

"a person like that"

has turned from the right way

Paul speaks of someone who has rejected the truth as if he had left the correct path on which he had been walking.

condemns himself

"brings judgment on himself"

Titus 3:12

When I send

"After I send"

Artemas ... Tychicus

These are men's names.

spend the winter

"stay until winter has ended"

Titus 3:13

Zenas ... Apollos

These are men's names.

Titus 3:14

Our people

Paul is referring to the believers in Crete.

that provide for urgent needs

"that help people who need important things immediately"

needs, and so not be unfruitful

"needs; in this way they will be fruitful" or "needs, and so they will do good works". Paul speaks of people doing good works as if they were trees bearing good fruit.

Titus 3:15

All those

"All the people"

those who love us in faith

"the believers who love us" or "the believers who love us because we share the same belief"

Grace be with all of you

"May God's grace be with you"

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Introduction to Philemon

Who wrote this letter?

Paul wrote the letter to Philemon himself. The letter said Paul is the writer of the letter (see: 1:1,9,19). It is one of the letters Paul wrote while he was in prison. Paul also wrote the books of Ephesians, Colossians, and Philippians while in prison. In many of Paul's letters he called himself an apostle or an apostle and a servant. However, in Philemon, Paul does not call himself an apostle or servant. This is his only letter that does not say he was an apostle or servant.

See: Apostle

To Whom did Paul write?

Paul wrote this letter to Philemon. The letter also said that Paul wanted to say some things to Philemon's family and the church that came together in his home. Philemon was a Christian. Perhaps he became a Christian after hearing the gospel and listening to the teachings of Paul. Scholars think Philemon and Paul met in Ephesus. They also think Philemon was a wealthy man. This is because he owned a home large enough for a church to gather inside, and there was at least one slave in his household.

See: Gospel

What did Paul write about in the Book of Philemon?

Paul wrote that Philemon needed to forgive Onesimus. Onesimus was Philemon's slave, but Onesimus left Philemon and went to Rome. While in Rome, Onesimus met Paul. Soon he became a follower of Jesus because of Paul's teaching. Onesimus stayed in Rome and served Paul while Paul was in prison. Paul knew he needed to return Onesimus to Philemon. It was against the law for a slave to leave his master. Because Onesimus became a Christian, Paul asked Philemon to take Onesimus back into his home, showing mercy to Onesimus. Paul meant for Philemon to take Onesimus back, not only as a slave, but also to welcome him as if he were a brother. This is because scripture speaks about all Christians as if they are brothers and sisters in Christ. Paul told Philemon that Onesimus helped him in the service of the gospel. Also, he wanted to keep Onesimus with him. However, Paul did not want to do anything without Philemon's permission, because Philemon still owned Onesimus.

See: Mercy; Gospel; Family of God

Outline of Philemon

1. Paul's greeting to Philemon (1-3)
2. Paul's words of thanksgiving and encouragement (4-7)
3. Paul's request of Philemon on behalf of Onesimus (8-21)
4. Paul's hope to visit Philemon (21-22)
5. Paul's closing greetings (23-25)

Philemon

Chapter 1

[1] Paul, a prisoner of Christ Jesus, and the brother Timothy, to Philemon, our dear friend and fellow worker, [2] and to Apphia our sister, and to Archippus our fellow soldier, and to the church that meets in your home:

[3] May grace be to you and peace from God our Father and the Lord Jesus Christ.

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[4] I always thank my God when I mention you in my prayers, [5] because I hear about the faith that you have toward the Lord Jesus and the love you have for all his holy people. [6] I pray that the sharing of your faith may be effective, so you will have a full understanding of every good thing we have in Christ. [7] For I have had much joy and comfort because of your love, because the hearts of God's holy people have been refreshed by you, brother.

[8] Therefore, although I have all the boldness in Christ to command you to do what you should do, [9] yet because of love, I appeal to you instead—I, Paul, an old man, and now a prisoner for Christ Jesus.
[10] I am appealing to you concerning my child Onesimus, whom I have fathered in my chains. [11] For he once was useless to you, but now he is useful both to you and to me.
[12] I have sent him back to you, he who is my very heart. [13] I wish I could have kept him with me so he could serve me for you while I am in chains for the sake of the gospel.
[14] But I did not want to do anything without your consent. I did not want your good deed to be from necessity but from good will.
[15] Perhaps for this he was separated from you for a time, so that you might have him back forever. [16] No longer would he be a slave, but better than a slave, a beloved brother. He is beloved especially to me, and much more so to you, in both the flesh and in the Lord.
[17] So if you have me as a partner, receive him as me. [18] If he has wronged you or owes you anything, charge that to me. [19] I, Paul, write this with my own hand. I myself will pay it back—not to mention that you owe me your own self! [20] Yes, brother, let me benefit from you in the Lord; refresh my heart in Christ.

[21] Confident about your obedience, I am writing to you. I know that you will do even more than I ask. [22] At the same time, prepare a guest room for me, for I hope that through your prayers I will be returned to you.

[23] Epaphras, my fellow prisoner in Christ Jesus, greets you. [24] So do Mark, Aristarchus, Demas, and Luke, my fellow workers.

[25] The grace of our Lord Jesus Christ be with your spirit. Amen.

Philemon 1 Commentary

1:1-3

Why did Paul say he was a prisoner of Christ Jesus?

[1:1]

When Paul said he was a prisoner of Jesus Christ, he wanted to say that he was servant of Jesus. Paul was often locked in prison for speaking publicly about Jesus. Many scholars think Caesar, the ruler of Rome, arrested Paul and placed him in a house to be guarded. However, Paul thought of himself as primarily the prisoner of Christ (see: Acts 28:16-31). He knew that he was in prison as a way to serve Jesus.

How did Paul greet Philemon?

[1:1, 1:2, 1:3]

Paul greeted Philemon, his household, and the “church”(ἐκκλησία/g1577) that gathered in his house. This was how Paul often began his letters. Paul greeted them in the form of a prayer that begins with God’s “favor”(χάρις/g5485). God’s favor speaks about all the gifts God gives his children. That is, he gives favor to all those who believe in him. Paul also greeted Philemon and the church with “peace.” Many scholars think that peace comes from God’s favor. This peace makes God and man friends.

See: Church

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1:4-7

How did Paul pray for Philemon?

[1:4, 1:6]

Paul told Philemon that he thanked God for him. Paul told Philemon that he thanked God for the “love”(ἀγάπη/g0026) Philemon had for others, the love he had for God, and for the “faith’(πίστις/g4102) he had in God.. Others people saw that Philemon had these things.

Paul also prayed that people would serve Jesus because of Philemon’s “participation”(κοινωνία/g2842) in the faith. Some scholars think Paul prayed for Philemon to be effective in his participation, or sharing, about the faith. That is, others were able to understand how to believe in Jesus. Other scholars think Paul prayed for Philemon’s “faith”(πίστις/g4102) to be effective. That is, Paul wanted Philemon to know and use all the good things God gives to Christians for them to follow Jesus.

When he ended his prayer, Paul told Philemon he had much “joy”(χαρά/g5479) because Philemon showed love to the “people who belong to God”(ἅγιος/g0040). Some scholars think Philemon’s love encouraged Paul because he saw Philemon’s faith when he loved others and God. Because of this, Philemon “refreshed”(ἀναπαύω/g0373) the hearts of the Christians. That is, he encouraged them and helped them to want to love other people. It is good for Christians to give new energy, joy, and peace to other Christians in the same way as Philemon.

1:8-11

Why did Paul command Philemon to obey him?

[1:8, 1:9]

Jesus made Paul an apostle and gave him permission to tell Christians what they needed to do to follow Jesus’ commands. Jesus commanded apostles to rule and to teach Christians. For this reason, Paul commanded Philemon.

See: Apostle

Why did Paul appeal to Philemon?

[1:9]

When Paul made an “appeal”(παρακαλέω/g3870), he made a serious request of Philemon. Paul spoke to Philemon as a brother and not as someone he ruled. Paul wanted Philemon to respond to his request because Philemon loved Paul. For this reason, Paul appealed to Philemon as a trusted brother instead of commanding him.

See: Family of God

How did Paul talk about himself to Philemon?

[1:9]

Paul said he was an old man locked in prison for Christ Jesus. Some scholars think Paul did not speak about his age in years. They think this was a type of metaphor. He spoke about his experience of living for Christ for a long period of time.

See: Metaphor

How was Paul the father of Onesimus?

[1:10]

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Paul said that while he was a prisoner, he became a father to Onesimus. At the time in which Paul wrote, people called spiritual leaders or teachers a father. Onesimus became Paul's student. Paul taught him about how to live as a Christian.

See: Family of God

What does the name Onesimus mean?

[1:10]

The name Onesimus is the Greek word for "useful" (Ὀνήσιμος/g3682). Some scholars said that many people in ancient times named their slaves Onesimus. Some scholars think Paul told Philemon that Onesimus was not useful in the work of the gospel when he first met him. But after becoming a Christian he became very useful to both Paul and Philemon. He was useful because he now helped in the work of the gospel.

See: Gospel

1:12-16

Why did Paul say he was sending his own heart?

[1:12]

Paul told Philemon he was sending his very "heart"(σπλάγχνον/g4698). That is, Paul called Onesimus his heart because he became a close, personal friend and helper while Paul was in prison. Paul's love for Onesimus came from deep within his soul and spirit. Paul decided to send Onesimus back to Philemon. But, he told Philemon he wanted to keep Onesimus with him. That is, he wanted his help in sharing the gospel. But, Paul did not want to do anything without Philemon agreeing with it. Paul did not want to force Philemon to allow Onesimus to help him. Paul wanted Philemon to "willingly" (ἑκούσιος/g1595) allow Onesimus to serve him because Philemon felt it was good for both Paul and Onesimus.

See: Soul; Spirit (Spiritual); Gospel

What reason does Paul suggest for Onesimus' separation from Philemon?

[1:15]

Some scholars think Paul said that God wanted Onesimus to run away from Philemon. That is, God wanted Onesimus to become a Christian. These scholars think God worked in the same way in the Old Testament with Joseph (see: Genesis 50:20). Paul also said to Philemon that God wanted to give him Onesimus back "forever"(αἰώνιος/g0166). Most scholars think Paul said that Philemon and Onesimus were now brothers in the Lord forever.

See: Family of God

What did Paul mean by stating "no longer as a slave"?

[1:16]

Paul told Philemon that Onesimus was "no longer a slave" but now a "beloved"(ἀγαπητός/g0027) brother. That is, Philemon needed to accept Onesimus in the same way he accepts a brother. Most scholars think Paul told Philemon that Onesimus was now much more than simply a "slave"(δοῦλος/g1401). They do not think Paul told Philemon to free Onesimus from being his slave. Paul spoke about slaves and masters in other books he wrote (see: Colossians 3:22-4:1; 1 Corinthians 7:22).

See: Family of God

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Why did Paul say that Onesimus was a beloved brother in the flesh and in the Lord?

[1:16]

Paul told Philemon that Onesimus was beloved brother “in the flesh.” That is, Onesimus was now a better servant to Philemon. Paul spoke about Onesimus now being a more responsible servant. While Paul was in prison, Onesimus helped him with the work of the gospel. So, Paul told Philemon to receive Onesimus as a beloved brother in the Lord too.

See: Gospel;Flesh; Family of God

1:17-21

How were Paul and Philemon partners?

[1:17]

Paul and Philemon were “partners”(κοινωνός/g2844) because of their work together for the gospel. Paul spoke of Philemon as a fellow worker with him. Also, he spoke of him in the same way as his brother (see: 1:7). A “church”(ἐκκλησία/g1577) met in Philemon’s house. Because Onesimus became a partner with Paul in the work of the gospel, Paul asked Philemon to welcome Onesimus back to his home with love and respect. That is, take him back into his house in the same way he took Paul into his home.

See: Gospel;Family of God

Why was Paul willing to pay to Philemon whatever Onesimus owed Philemon?

[1:18]

Paul was willing to pay Onesimus’ debt to Philemon because he loved and respected both men. They were his friends and brothers in Christ. Some scholars think Philemon owed a debt to Paul, to work in the service of the gospel with him. But, Onesimus served in the place of Philemon (see: 13). They think Paul said that for this reason he now payed any debt Onesimus might owe to Philemon.

Advice to Translators: A debt is an amount of money that someone owes to another person.

See: Family of God

Why did Paul state that he wrote this letter with his own hand?

[1:19]

Some scholars think Paul wrote this letter himself because it was personal. In some of his letters, Paul only wrote the greetings with his own hands. Someone else wrote the rest of the letter while Paul told them what to write. Other scholars think Paul said that he wrote this letter with his own hand because it made a legal promise to Philemon to repay any debt Onesimus owed Philemon.

Advice to Translators: A debt is an amount of money that someone owes to another person.

Why did Paul say Philemon owed Paul?

[1:19]

Perhaps Philemon owes Paul his very life because Philemon believed in Jesus after he heard Paul teaching about Jesus. Philemon was unable to pay this debt with money. Instead, Paul knew Philemon continued to be a faithful partner in the work of the gospel.

Advice to Translators: A debt is an amount of money that someone owes to another person.

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See: Gospel

In what way did Philemon refresh Paul's heart?

[1:20]

In the same way Paul gave thanks to Philemon for "refreshing"(ἀναπαύω/g0373) other believers, he asked Philemon to refresh his heart (see: 1:7). Paul said that Philemon was going to refresh Paul's heart by taking Onesimus back into his home. And, Paul wanted Philemon to take Onesimus back not only as a valuable servant, but as a brother in the Lord.

See: Family of God

1:21-22

In what way was Paul confident of Philemon's obedience?

[1:21]

Some scholars think Paul said he was confident Philemon was going to be "obedient"(ὑπακοή/g5218) to what he told Philemon to do. That is, he knew Philemon was going to take Onesimus back as a valued servant and a brother in the Lord. These scholars think Paul also knew that any of Onesimus' debt to Philemon was going to be transferred to Paul's account. Other scholars think that Paul was confident in Philemon that Philemon would obey God and that he believed in in the gospel (see: Romans 1:5; 16:26). These scholars think Paul spoke good things of Philemon and because of Philemon's faith in the gospel, Paul knows he will do more than what Paul requested. Paul was to be released from prison soon, so he also asked Philemon to make a room for him to stay in (see: Philippians 2:19-24). In stating that he hoped to soon be "given"(χαρίζομαι/g5483) to Philemon, Paul was expressing his confidence in the favor of God to release him from prison.

Advice to Translators: A debt is an amount of money that someone owes to another person.

See: Gospel; Family of God

1:23-25

In what way was Epaphras Paul's fellow prisoner?

[1:23]

Many scholars think that Epaphras was a prisoner in the same way Paul was a prisoner. That is, he was arrested and placed in prison. However, scholars do not know if Epaphras was in prison at the time Paul wrote the letter to Philemon. Although Mark, Aristarchus, Demas, and Luke were called fellow workers, Aristarchus was also called a fellow prisoner in Christ along with Paul (see: Colossians 4:10).

How does Paul end his letter to Philemon?

[1:25]

When Paul ended his letter, he asked God to "favor"(χάρις/g5485) Philemon. He asked that this favor be with Philemon's "spirit"(πνεῦμα/g4151). Most scholars think Paul spoke about the human spirit of Philemon. Paul prayed that Philemon experienced the Lord's favor within himself, his household, and with all the Christians in his home.

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Philemon 1:1

Paul, a prisoner of Christ Jesus, and the brother Timothy, to Philemon

"I, Paul, a prisoner of Christ Jesus, and Timothy, our brother, are writing this letter to Philemon". Your language may have a particular way of introducing the authors of a letter. Three times Paul identifies himself as the author of this letter. Evidently Timothy was with him and probably wrote the words down as Paul said them. People opposing Paul's preaching had punished him by putting him into prison.

brother

Here this means a fellow Christian.

our dear friend

The word "our" here refers to Paul and those with him but not to the reader.

and fellow worker

"who, like us, works to spread the gospel"

Philemon 1:2

Apphia our sister

"Apphia our fellow believer" or "Apphia our spiritual sister"

Archippus our fellow soldier

"Archippus, who also fights the spiritual battle with us"

Philemon 1:3

May grace be to you and peace from God our Father and the Lord Jesus Christ

"May God our Father and the Lord Jesus Christ give you grace and peace."

God our Father

The word "our" here refers to Paul, those with him, and the reader.

Philemon 1:6

the sharing of your faith may be effective

"the way you tell others what you believe may cause them to believe also"

be effective, so you will have a full understanding of every good thing we have

"have a good result, and you will completely understand all the good things we have"

in Christ

"because of Christ"

Philemon 1:7

the hearts of God's holy people have been refreshed by you

"you have encouraged believers"

you, brother

"you, dear friend"

Philemon 1:8

all the boldness in Christ

"courage because Christ has given me authority"

Philemon 1:9

yet because of love

"because I love you"

Philemon 1:10

my child Onesimus

"my spiritual son Onesimus"

Onesimus

The name "Onesimus" means "profitable" or "useful". He was apparently Philemon's slave and had stolen something and run away.

whom I have fathered in my chains

"who became my spiritual son when I taught him about Christ and he received new life while I was in my

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chains" or "who became like a son to me while I was in my chains"

in my chains

"while I was in prison"

Philemon 1:12

I have sent him back to you

Paul was probably sending Onesimus with another believer who carried this letter.

who is my very heart

"whom I love dearly"

Philemon 1:13

so he could serve me for you

"so that, since you cannot be here, he might help me" or "so that he could help me in your place"

while I am in chains

"while I am in prison"

for the sake of the gospel

"because I preach the gospel". Paul was in prison because he preached the gospel publicly.

Philemon 1:14

But I did not want to do anything without your consent

"But I wanted to make sure that you approved of everything I did"

I did not want your good deed to be from necessity but from good will

"I did not want you to do this good deed because I commanded you to do it, but because you wanted to do it" or "but because you freely chose to do the right thing"

Philemon 1:15

Perhaps for this he was separated from you for a time, so that

"Perhaps the reason God took Onesimus away from you during this time was so that"

Philemon 1:16

better than a slave

"more valuable than a slave"

a beloved brother

"a precious brother in Christ"

much more so to you

"he means even more to you"

in both the flesh

"both as a man." Paul is referring to Onesimus' being a trustworthy servant.

in the Lord

"as a brother in the Lord"

Philemon 1:17

if you have me as a partner

"if you think of me as a fellow worker for Christ"

Philemon 1:18

charge that to me

"say that I am the one who owes you"

Philemon 1:19

I, Paul, write this with my own hand

"I, Paul, write this myself." Paul wrote this part with his own hand so that Philemon would know that the words were really from Paul.

not to mention

"I do not need to remind you" or "You already know".

you owe me your own self

"you owe me your own life." or "you owe me much because I saved your life"

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Philemon 1:20

refresh my heart in Christ

"encourage me in Christ" or "refresh my heart in Christ by accepting Onesimus kindly"

Philemon 1:21

Confident about your obedience

"Because I am sure that you will do what I ask"

Philemon 1:22

At the same time

"Also"

prepare a guest room for me

"make a room in your house ready for me."

for I hope that through your prayers I will be returned to you

"for I confidently expect that God will answer your prayers and send me back to you"

your ... you

These words are plural and refer to Philemon, Apphia, Archippus, and the other Christians that meet in their home.

Philemon 1:23

Epaphras

This man is a fellow believer and prisoner with Paul.

my fellow prisoner in Christ Jesus

"who is in prison with me because he serves Christ Jesus"

Philemon 1:24

So do Mark, Aristarchus, Demas, and Luke, my fellow workers

"Mark, Aristarchus, Demas, and Luke, my fellow workers, also greet you"

my fellow workers

"the men who work with me"

Philemon 1:25

The grace of our Lord Jesus Christ be with your spirit

"May our Lord Jesus Christ be kind to all of you"

Introduction to Hebrews

Overview

There is nothing in the New Testament that is like this book. In many ways, it is like a letter. However, it does not have the typical greeting that most New Testament letters have. The author wrote powerfully about why Jesus, who is the Messiah, is the Lord and ruler of all things. The author also wrote about how followers of Jesus need to think and behave in ways that honor God. They need to do this all the time because they are Christians.

See: Messiah (Christ)

Who wrote this book?

No one knows who wrote this book. Some scholars think the apostle Paul wrote it. More scholars do not think Paul wrote it.

To whom did the author write?

The author wrote to people who were Jewish Christians. They were discouraged because other people were persecuting them. They were tempted to return to their former beliefs and following the Law of Moses.

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See: Persecute (Persecution) ; Tempt (Temptation); Law of Moses

What the author wrote about in this letter

The author wrote strongly that Jesus is greater than everyone and everything. He did this by comparing Jesus to angels, prophets, and priests. He showed that Jesus is greater than all of them. This is why God made Jesus ruler over all things, especially the better world that God will create in the future.

The author wrote that Jesus changed everything and people should not try to obey the Law of Moses. Jesus taught a new way of thinking and living. Jesus gave Christians a special confidence for how the future will be. So, Christians need to think the way Jesus taught them to think. They need to live in a way that they know God will create this special future world for them.

See: Angel; Prophet; Priest (Priesthood)

Why did the author write this letter?

Scholars think the author seemed to know the people to whom he wrote. He was comfortable in challenging them and warning them to live in a way that honors God.

Outline of Hebrews

1. Jesus is greater than God's prophets and angels (1:1-4:13)
2. Jesus is greater than the priests who serve in the temple in Jerusalem (4:14-7:28)
3. Jesus' service and what Jesus taught is greater than the covenant that God made with Moses (8:1-10:39)
4. What faith is like (11:1-40)
5. Encouragement to believe God and follow him (12:1-29)
6. Concluding encouragements and greetings (13:1-25)

See: Prophet; Angel; Priest (Priesthood) ; Temple; Covenant with Moses (Old Covenant); Faith (Believe in)

Hebrews

Chapter 1

[1] Long ago God spoke to our ancestors through the prophets at many times and in many ways. [2] But in these last
days, he has spoken to us through a Son, whom he appointed to be the heir of all things. It is through him that
God also made the universe. [3] He is the brightness of God's glory, the exact representation of his being. He even
holds everything together by the word of his power. After he had made cleansing for sins, he sat down at the
right hand of the Majesty on high.

[4] He has become just as superior to the angels as the name he has inherited is more excellent than their name. [5]
For to which of the angels did God ever say,

"You are my Son,
today I have become your Father"?

Or to which of the angels did God ever say,

"I will be a Father to him,
and he will be a Son to me"?

[6] But again, when God brings the firstborn into the world, he says,

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"All God's angels must worship him."

7 About the angels he says,
"He is the one who makes his angels spirits,
and his servants flames of fire."

8 But to the Son he says,
"Your throne, God, is forever and ever.
The scepter of justice is the scepter of your kingdom.
9 You have loved righteousness and hated lawlessness.
Therefore God, your God, has anointed you
with the oil of joy more than your companions."
10 "In the beginning, Lord, you laid the earth's foundation.
The heavens are the work of your hands.
11 They will perish, but you will continue.
They will all wear out like a piece of clothing.
12 You will roll them up like a cloak,
and they will be changed like a piece of clothing.
But you are the same,
and your years do not end."

13 But to which of the angels has God said at any time,
"Sit at my right hand
until I make your enemies a footstool for your feet"?

14 Are not all angels spirits who serve, and who are sent to care for those who will inherit salvation?

Hebrews 1 Commentary

1:1-4

How did God change the way he spoke to people?

[1:1, 1:2]

The author wrote about God and the things God wanted to do as if God was speaking to mankind. Normally, people cannot see or hear God. They could only see God when Jesus came to the earth. However, God sometimes sent messages to prophets using visions, dreams, spoken prophecies, written prophecies, and in many other ways. The prophets told people the things God wanted them to know. However, people did not completely understand when the prophets told them these messages from God.

Therefore, God changed the way he spoke to people by sending his son, Jesus. God came to earth as the man Jesus. He came to tell all people clearly and completely who God is and the things that God wanted them to do. People can now know more about God because of what Jesus said and did. He walked and talked the way other people do. He spoke truth about God in ways that people could understand. He did miracles and healed many people. This showed people that he cared about them.

Then, Jesus died so that people could have peace with God and live together with God in heaven forever. In this way, he saved everyone who will believe in him. This is a type of gift from God. It showed how much God loves all people.

See: Prophecy (Prophesy) ; Prophet; Vision; Miracle; Son of God

What are the last days?

[1:2]

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See: Last Days

How did the author explain why Jesus could speak for God to mankind?

[1:2, 1:3, 1:4]

The author wrote about seven things that showed people that Jesus is the Son of God. This means Jesus could speak for God because he is God. The seven things are:

1. God appointed Jesus heir of all things (See: Psalm 2:7-8). This means that in the end, he will possess and rule the whole world without anyone fighting against him.
2. Jesus created the universe. (See: John 1:3 and Colossians 1:16)
3. The author wrote about Jesus as if he was special light that comes from God. This means that God shows people his power through Jesus.
4. Jesus is the “representation" (χαρακτήρ/g5481) of God’s "essence" (ὑπόστασις/g5287). Jesus is God. So, when he came to earth, he showed people who God is. He did not just do the things that God did. He is God.
5. Jesus keeps everything in the world going. Jesus spoke and created the world and everything in it. By his speaking, he enables all things to accomplish his purpose. (See: Colossians 1:17)
6. Jesus made “payment" (καθαρισμός/g2512) for people’s sins. This is something the book of Hebrews talks about many times. In the Bible, when someone sins, it makes unclean, that is, they cannot please God. However, Jesus can make people clean, that is, take away their sin. Nobody else could pay for everyone's sins. Only God could do this.
7. The author wrote about Jesus sitting at the right hand of God, that is, on the right side of God in heaven. The people who wrote the Bible often used the metaphor of sitting when they wanted to say someone was ruling like a king or leader rules. Also, they wrote about the right hand when they wanted to talk about using power or giving power. God the Father gave Jesus permission to rule with him. Some scholars also believe that Jesus is seated because he finished doing the things that he wanted to do. He is now resting while he reigns over his new kingdom. (See: Luke 22:69, 1 Corinthians 15:24, and Psalm 110:1)

See: Son of God; Jesus is God); Clean and Unclean; Kingdom of God; Inherit (Inheritance, Heir)

How did the author say that Jesus can speak for God?

[1:1, 1:4]

The author wrote that Jesus could speak for God. He did this by comparing Jesus to others who spoke for God in the past. He could also speak for God because he is God.

How did the author begin to compare Jesus to others?

[1:4]

The author used the word “better" (κρείττων/g2909) many times in this book to compare Jesus to other people. The author said Jesus is better than all other people or creatures. In verses 1-2, the author wanted to say that Jesus was better than any ancestor of the Jews or any prophet. In the rest of Hebrews 1 and 2, the author explained how Jesus is better than the angels.

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Prophet; Angel

1:5-14

How is Jesus better than angels?

[1:5, 1:6, 1:7]

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God sent angels to give messages to people. The author talked about five things that proved Jesus is better than angels.

1. Jesus is better than the angels because God says Jesus is his Son. The author wanted to say that God never called any angels his son. However, many times in Hebrews, the author wrote about Jesus, the son of God. In verse 5, the author asked, “When did God ever say angels were God’s sons?” (See: Psalm 2:7 and 2 Samuel 7:14). This question expects an answer of “not one angel.” The author expected that people reading to know these Scripture verses and understand that he wanted to say that God had never done this.
2. The author wrote that God was talking about Jesus when he said, “Let all the angels of God worship Him” (see: Deuteronomy 32:43). Jesus is God and deserves to be worshipped. The angels do not deserve to be worshipped. Therefore, Jesus is better than the angels. The lesser being worships the greater one. The angels worship the Son. Therefore, Jesus is greater than angels.
3. The author wrote that angels were created to serve God. This makes them like any other thing created by God. Jesus was not created. Instead, he has always existed. Therefore, Jesus is better than the angels (See: Psalm 104:4).
4. God honored Jesus in special ways. The author wrote in verses 8-9 that God spoke to Jesus directly. God said that Jesus rules forever in a way that honors God (see: Psalm 45:6-7).
5. Jesus created the world. The world he created includes the angels. The angels are a part of creation and may change, but Jesus will never change (see: Psalm 102:25-27).

At the end of this section, the author wrote another question contained in Scripture. This question was, “Did God ever ask angels to watch while God defeated their enemies?” (see: Psalm 110:1). This question expects an answer, “not one angel.” Instead, God did for Jesus, the messiah.

See: Angel; Messiah (Christ)

Hebrews 1:2

in these last days

"in these final days." (Deuteronomy 4:30). This phrase refers to the time when Jesus began his ministry, extending until God establishes his complete rule in his creation.

through a Son

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

to be the heir of all things

"to possess all things"

It is through him that God also made the universe

"It is through the Son that God also made all things"

Hebrews 1:3

the brightness of God's glory, the exact representation of his being

"glory and is just like God" or "glory, and what is true about God is true about the Son"

the word of his power

"his powerful command"

After he had made cleansing for sins

"After he had finished making us clean from sins" or "he had made it possible for God to forgive our sins"

he sat down at the right hand of the Majesty on high

"he sat down at the place of honor and authority beside God Most High"

Hebrews 1:4

He has become

"The Son has become"

as the name he has inherited is more excellent than their name

"as the honor and authority he has received is superior to their honor and authority"

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Hebrews 1:5

For to which of the angels did God ever say, "You are my Son ... a Son to me"?

"For God never said to any of the angels, 'You are my Son ... a Son to me.'" (Psalm 2:7).

Hebrews 1:6

the firstborn

"his honored Son, his only Son" (Psalm 97:7). The author refers to Jesus as the "firstborn" to emphasize the Son's importance and authority over everyone else. It does not imply that there was a time before Jesus existed or that God the Father has other sons like Jesus. These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

he says

"God says"

Hebrews 1:7

He is the one who makes his angels spirits, and his servants flames of fire

Possible meanings are: 1) "God has made his angels to be spirits who serve him with power like flames of fire" (Psalm 104:4) or 2) God makes the wind and flames of fire his messengers and servants. In the original language the word for "angel" is the same as "messenger," and the word for "spirits" is the same as "wind." The point is that the angels serve the Son because he is superior.

Hebrews 1:8

But to the Son he says

"But God says this to the Son"

Your throne, God, is forever and ever

"You are God, and your reign will last forever and ever" (Psalm 45:6).

The scepter of justice is the scepter of your kingdom

"And you will rule over your kingdom with justice" or "And you will rule over the people of your kingdom justly"

Hebrews 1:9

has anointed you with the oil of joy more than your companions

"has honored you and made you more joyful than anyone else". Here "oil of joy" refers to the joy that the Son felt when God honored him.

Hebrews 1:10

In the beginning

"Before anything existed"

you laid the earth's foundation

"you created the earth". The author speaks of God creating the earth as if he built a building on a foundation. (Psalm 102:25)

The heavens are the work of your hands

"You made the heavens"

Hebrews 1:11

They will perish

"The heavens and earth will no longer exist"

wear out like a piece of clothing

The author speaks of the heavens and earth as if they were a piece of clothing that will get old and eventually become useless.

Hebrews 1:12

roll them up like a cloak, they will be changed like a piece of clothing

The author speaks of the heavens and earth as if they were a robe or another kind of outer garment, that could also be exchanged for other clothing.

your years do not end

"your life will never end"

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Hebrews 1:13

But to which of the angels has God said at any time ... feet"?

"But God has never said to an angel at any time ... feet.'"

Sit at my right hand

"Sit in the place of honor beside me" (Psalm 110:1).

until I make your enemies a footstool for your feet

This image represents defeat and dishonor for his enemies.

Hebrews 1:14

Are not all angels spirits ... inherit salvation?

"All angels are spirits who ... inherit salvation."

for those who will inherit salvation

"for those whom God will save"

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Chapter 2

[1] Therefore, we must give far more attention to what we have heard, so that we do not drift away from it.

[2] For if the message that was spoken through the angels proved to be so reliable, and every transgression and disobedience receives just repayment, [3] how then can we escape if we ignore so great a salvation? This is salvation that was first announced by the Lord and confirmed to us by those who heard it. [4] At the same time God testified to it by signs, wonders, and various miracles, and by distributing the gifts of the Holy Spirit according to his will.

[5] For it was not to the angels that God subjected the world to come, about which we are speaking. [6] But someone has somewhere testified, saying,

"What is man, that you are mindful of him?
Or a son of man, that you care for him?
[7] You made man a little lower than the angels;
you crowned him with glory and honor. [1]
[8] You put everything in subjection under his feet."

For it was to him that God has subjected all things. He did not leave anything not subjected to him. But now we do not yet see everything subjected to him.

[9] But we see him who was made lower than the angels for a little while, Jesus, crowned with glory and honor because of his suffering and death, so that by God's grace he might taste death for everyone. [10] For it was proper for God, because everything exists for him and through him, to bring many sons to glory. It was proper for him to make the founder of their salvation complete through his sufferings.
[11] For both the one who sanctifies and those who are sanctified have one source. So he is not ashamed to call them brothers. [12] He says,

"I will proclaim your name to my brothers,
I will sing about you from inside the assembly."

[13] And again,

"I will trust in him."

And again,

"See, here am I and the children whom God has given me."

[14] Therefore, since the children share in flesh and blood, he shared in those things in the same way, so that through death he might destroy the one who has the power of death, that is, the devil. [15] This was so that he would free all those who through fear of death lived all their lives subject to slavery.
[16] For surely it is not the angels he helps, but Abraham's descendants. [17] So it was necessary for him to become like his brothers in all ways, so that he could be a merciful and faithful high priest in relation to the things of God, and so that he could make atonement for the sins of the people. [18] Because Jesus himself has suffered and was tempted, he is able to help those who are tempted.

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[1] Some important and ancient Greek copies add and you have put him over the works of your hands .

Hebrews 2

2:1-4

Why do Christians need to “give more attention”?

[2:1]

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The author told Christians to "give more attention" (προσεχω/g4337) to what Jesus said. Jesus was greater than any other messenger from God. So what he said was greater than what any other messenger from God had said before. If people believed in what the other messengers of God said, but not in what Jesus said, God will punish them more.

1. Some scholars think that the author wrote that Christians were going to have a greater punishment if they stopped believing in Jesus and started following the Law of Moses again. Because they knew about Jesus the messiah, they would be punished more that people who did not know about Jesus and just disobeyed the law of Moses. They think that these Christians would no longer be at peace with God.
2. Other scholars think that the author wanted to say that people who might "drift away" (παραῥῥνέω/g3901) from believing in God never really believed in God. If they believed in God and were at peace with him, then they would not “drift way.”
3. Other scholars think Christians might "drift away" from obeying God. If they did this, they would not be punished. Instead, God would not reward them.

The author wanted readers to remember how God had severely punished people who disobeyed the laws given through angels. Also, He wanted readers to know that God will punish people who ignore the things Jesus said to them.

Advice to Translators: A messenger is someone who is sent by someone else. They tell people the things the person who sent them want to tell them.

See: Law of Moses; Messiah (Christ); Punish (Punishment); Reward

Why is Jesus’ message better than the angel’s message?

[2:2, 2:3]

The author said that Jesus was better than angels. Several things make the things Jesus said better than the what the angels said.

1. Jesus said these things while he was on earth.
2. People who heard the things Jesus said told other people about the things Jesus said.
3. People told the author of this letter about the things Jesus said. These people heard it when Jesus said these things. They also told the people who read this letter about the things Jesus said.
4. God "testified" (σνϋεπιμάρτυρέω/g4901) while all of this was happening. God proved the things Jesus said were true. He also gave special gifts through the Holy Spirit. God did all of these things. He did not just send people to say things. They also did things and served Jesus and served other people.

See: Angel; Sign; Testify (Testimony)

2:5-18

What is God's plan for the world?

[2:5]

The author wrote about the "world to come." That is, God will end the world people live in now and create a new one that is perfect. That is, this new world will not have any suffering and nothing will die. Some scholars think God started this new world when he raised Jesus from the dead and gave him permission to rule over all things. This will continue until God makes the earth and heaven “new” (see Revelation 21). This “new heaven and new earth” will last forever. Other scholars think John was only talking about the “new heaven and new earth.” God has not yet begun to make the world new. Other scholars think John was talking about the world when Jesus would rule for 1000 years (see: Revelation 20:1-7).

Angels will not rule the world to come. Jesus will rule. God the Father has given him permission to rule the world to come.

See: Kingdom of God; Angel; God the Father

What did Jesus do after he went back to heaven?

[2:7]

After Jesus died and came back to living, he went back to heaven. When he did this, God gave him great honor. He was honored more than anything or anyone else. God's plan for Jesus did not end when Jesus died and rose from the dead. When Jesus suffered and died on the cross, he was made lower than angels. This is a metaphor. He wanted to say that Jesus was humiliated by dying on the cross. However, after Jesus rose from the dead and went back to heaven, God gave him glory and honor above all things and all people. Jesus will never stop ruling over all things. He will rule all things when God creates the new heaven and earth. He will always be the king of all kings.

See: Heaven; Resurrect (Resurrection); Cross; Metaphor; Glory (Glorify)

How did Jesus save people who believe in him from their sins?

[2:10]

Jesus is able to save people who believe in him from their sins because he is different from every other person. Jesus and people are the same because Jesus was human in the same way that people are human. Also, Jesus and people are different because Jesus is also God. People are not God. This difference is what made Jesus able to save people who believe in him from their sins.

The author used Psalm 8:4-6 to tell how God first planned for people to rule the earth. When God created the world, he gave Adam and Eve permission to rule over the earth. God gave these two people nearly the same power and honor as the angels. They ruled over all things on earth. However, they did not do what honored God. This was the first sin. Because they did not honor God, God said that they will suffer and die. Also, their descendants will suffer and die. That is, all mankind. Adam and Eve lost their special permission from God to rule. They were no longer just a little lower than the angels, but a lot lower. This is because they did not honor God.

When people do not trust God and they do not do what honors him, this is a very bad thing. God must punish those who do not honor him. This punishment is “death” (see: Romans 6:23). The author wrote that Jesus died so that people did not have to die. That is, he was punished for them. Like Adam, Jesus was a man. Unlike every other person, Jesus did not sin once. That is, Jesus always did what honored God. Also, Jesus is God, and he is holy. When he came to earth, Jesus the Son did everything God the Father wanted him to do. Because Jesus always honored God, he was always holy. Because of this, he could die for those who did sin. Jesus did not die because of sins he committed. Jesus chose to honor God and die to be punished for everyone who believes in him.

See: Save (Salvation, Saved from Sins); Jesus is God; Angel; Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Punish (Punishment); Die (Death); Atone (Atonement); Holy (Holiness, Set Apart); God the Father

What does God do for those who believe in Jesus?

[2:11, 2:12]

God makes those who believe in Jesus “children of God.” Before believing in Jesus, people fight against God in some way. But after they believe in Jesus, they are God’s children. Jesus calls Christians his brothers and sisters. Jesus was a person in the same way they are people. He was born, he suffered, and he died. He lived in the same way as people, but he did not sin. Because of this, he had the power to save other people. That is, he could bring them to God and make them at peace with God. In the same way the high priest of the Old Testament brought sacrifices so that God would forgive them, Jesus brought his own sacrifice to God so that God would forgive people. That is, because Jesus died, God forgives people because Jesus was punished for them. Jesus is the greatest high priest. In the same way the high priest brought people to God, Jesus brings people to God. He is still there to help those who suffer and are tempted to sin. He helps them. Jesus also saves people from the power of the devil.

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The devil wants to make people slaves to do the things he wants them to do, things that do not honor God. However, Jesus makes them free this when someone believes in him.

See: Family of God; Children of God; Sin; Save (Salvation, Saved from Sins); High Priest; Old Testament (Law and Prophets); Sacrifice; Tempt (Temptation); Tempt (Temptation); Serve (Servant, Slave); Free (Freedom)

Will Christians be greater than angels?

[2:16]

Jesus has made it so that people can live with God in heaven. Men and women are children of God. God honors his children more than angels. People will rule with Jesus in the world to come. Angels will serve them and help them. Jesus died to save men and women, not angels.

See: Heaven; Children of God; Angel; Atone (Atonement)

Hebrews 2:1

we must

Here "we" refers to the author and includes his audience.

so that we do not drift away from it

"so that we do not stop believing it" or "so that we do not stop obeying it"

Hebrews 2:2

For if the message that was spoken through the angels

"Because the message that God spoke through the angels". The Jews believed that God spoke his law to Moses through angels.

every transgression and disobedience receives just repayment

"every person who sins and disobeys will receive just repayment"

repayment

"punishment"

Hebrews 2:3

how then can we escape if we ignore so great a salvation?

"then God will certainly punish us if we do not pay attention to his message about how God will save us!"

ignore

"pay no attention to" or "consider unimportant"

This is salvation that was first announced by the Lord and confirmed to us by those who heard it

"The Lord himself first announced the message about how God will save us and then those who heard the message confirmed it to us"

Hebrews 2:4

according to his will

"in just the way he wanted to do it"

Hebrews 2:5

For it was not to the angels that God subjected

"For God did not make the angels rulers over"

the world to come

"the people who will live in the new world". The writer reminds these Hebrew believers that the earth will one day be under the rule of the Lord Jesus.

Hebrews 2:6

What is man, that you are mindful of him?

"Humans are insignificant, and yet you are mindful of them!" (Psalm 8:4).

Or a son of man, that you care for him?

"Human beings are of little importance, and yet you care for them!" (Psalm 144:3).

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Hebrews 2:7

a little lower than the angels

"less important than the angels" (Psalm 8:5)

made man ... crowned him

"made humans ... crowned them"

you crowned him with glory and honor

"you have given them great glory and honor"

Hebrews 2:8

his feet ... to him

"their feet ... to them"

You put everything in subjection under his feet

"You have given them control over everything" (Psalm 8:6)

He did not leave anything not subjected to him

"God made everything subject to him"

we do not yet see everything subjected to him

"we know that humans are not in control of everything yet"

Hebrews 2:9

we see him

"we know there is one"

who was made

"whom God made"

lower than the angels ... crowned with glory and honor

See how you translated these words in Hebrews 2:7. The writer reminds these Hebrew believers that Christ became lower than the angels when he came to earth to suffer death for forgiveness of sins, and that he became a merciful high priest to believers.

he might taste death

"he might die"

Hebrews 2:10

bring many sons to glory

"save many believers". The gift of glory is spoken of, as if it were a place to which people could be brought.

the founder of their salvation

"the one who makes their salvation possible" or "the one who leads people to salvation"

complete

Becoming mature and completely trained is spoken of as if a person were made complete, perhaps complete in all his body parts.

Hebrews 2:11

the one who sanctifies

"the one who makes others holy" or "the one who makes others pure from sin"

those who are sanctified

"those whom he makes holy" or "those whom he makes pure from sin"

have one source

"have one source, God himself"

he is not ashamed

"Jesus is not ashamed"

is not ashamed to call them brothers

"is pleased to call them fellow believers"

Hebrews 2:12

I will proclaim your name to my brothers

"I will proclaim to my brothers the great things you have done" (Psalm 22:22)

from inside the assembly

"when believers come together to worship God"

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Hebrews 2:13

And again,

"And a prophet wrote in another scripture passage what Christ said about God:" (Isaiah 8:17)

the children

"those who are like my children" (Isaiah 8:18)

Hebrews 2:14

the children

"those who are like his children"

share in flesh and blood

"are all human beings"

he shared in those things in the same way

"Jesus in the same way shared in flesh and blood"

through death

"by dying"

has the power of death

"has the power to cause people to die"

Hebrews 2:15

This was so that he would free all those who through fear of death lived all their lives subject to slavery

"This was so he might free all people. For we lived like slaves because we were afraid of dying"

Hebrews 2:17

it was necessary for him

"it was necessary for Jesus"

like his brothers

"like human beings"

he could make atonement for the sins of the people

"he could make it possible for God to forgive people's sins"

Hebrews 2:18

was tempted

"Satan tempted him"

who are tempted

"whom Satan is tempting"

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Chapter 3

[1] Therefore, holy brothers, you share in a heavenly calling. Think about Jesus, the apostle and high priest of our confession. [2] He was faithful to God, who appointed him, just as Moses was also faithful in all the house of God. [3] For Jesus has been considered worthy of greater glory than Moses, because the one who builds a house has more honor than the house itself. [4] For every house is built by someone, but the one who built everything is God.

[5] For Moses was faithful as a servant in God's entire house, bearing witness about the things that were to be spoken of in the future. [6] But Christ is faithful as a Son who is in charge of the house of God. We are his house if we hold firmly to our courage and the hope of which we boast.
[7] Therefore, it is just as the Holy Spirit says:
"Today, if you hear his voice
[8] do not harden your hearts
as in the rebellion,
in the time of testing in the wilderness.
[9] This was when your ancestors rebelled by testing me,
after they had seen my deeds for forty years.
[10] Therefore I was angry with that generation.
I said, 'They have always gone astray in their hearts.
They have not known my ways.'
[11] It is just as I swore in my wrath:
'They will never enter my rest.'"

[12] Be careful, brothers, that none of you has an evil heart of unbelief, a heart that turns away from the living God.
[13] But encourage one another daily, as long as it is called "today," so that no one among you will be hardened by the deceitfulness of sin.
[14] For we have become partners of Christ if we firmly hold to our confidence in him from the beginning to the end. [15] About this it has been said,

"Today, if you hear his voice,
do not harden your hearts,
as in the rebellion."

[16] Who was it who heard God and rebelled? Was it not all those who came out of Egypt through Moses? [17] With whom was he angry for forty years? Was it not with those who sinned, whose dead bodies fell in the wilderness?
[18] To whom did he swear that they would not enter his rest, if it was not to those who disobeyed him? [19] We see that they were not able to enter his rest because of unbelief.

Hebrews 3

3:1-6

How is Jesus a high priest?

[3:1]

The author called Jesus a high priest. That is, he does the same things the high priest in the Old Testament did. Jesus helps people to be at peace with God. He helps Christians. He talks to God for Christians. However, Jesus does these things better than the high priest because he is God’s son. He is perfect, so he can go to God all the time. The high priest was unable to do this because they were sinners in the same way other people were sinners.

See: High Priest

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Why is Jesus greater than Moses?

[3:3]

The author said that Jesus was greater than Moses because he was the son of God. He wrote this letter to people who were Jewish. Jewish people thought Moses was the most important prophet in their history. God chose Moses to be a great leader. Moses trusted God and did what God wanted. He spoke what God told him to speak. He spoke about things coming in the future. He was completely obeyed God. So, God greatly honored God.

However, Jesus came after Moses. Jesus deserves greater honor than Moses. Jesus is the messiah. This makes him greater than even the greatest leader and prophet. Jesus perfectly trusted and honored God. He did everything God wanted him to do. Jesus obeyed God more than Moses. So, Jesus deserves even greater honor than Moses.

The author used the metaphor of a house to tell how Jesus was greater than Moses (see: Numbers 12:7). He wrote that Moses was to obey God in the same way an honored “servant”(θεράπων/g2324) did in God’s house. However, Jesus is God's son. God chose his son, Jesus, to rule over God’s house, that is, all Christians. So, Jesus is much more than a faithful servant. In fact, Jesus actually created God's house, the temple, in which Moses served. In all these ways, Jesus was even more faithful than Moses.

The author called Jesus "apostle" and "high priest" of God. He called Jesus an apostle because God sent Jesus to tell people about the gospel. Jesus was able to speak for God better than other apostles or prophets. This is because he is God’s son, not just a prophet. He is God.

Advice to translators: The word "faithful" is used throughout this chapter. The desired meaning is what is described in the last paragraph above. Use a word or phrase that has that meaning, in each place that "faithful" occurs in the commentary.

See: Son of God; Prophet; Messiah (Christ); Metaphor; Apostle; Jesus is God

3:7-19

Why must Christians obey God?

[3:12, 3:15, 3:18]

The author wrote that Christians must obey God. If they are not, God will punish them. He wanted readers to know how God will think if they stop believing and trusting in him. He called this having an "evil heart of unbelief" (see: 3:12). That is, Christians need to always keep believing the things God said. If they did this, then they will do the things that honor him.

The author used Israel’s history to talk about obeying God. He said the same thing as Psalm 95 (see: Psalm 95:1-7). The writer of this psalm wrote about when the Israelites left Egypt and followed Moses into the wilderness. God chose Moses as their leader. Moses told them what God wanted them to do. But the people did not do what Moses told them to do. When they disobeyed Moses, they disobeyed God. Because they did this, God punished them.

The author of Hebrews told them that the Holy Spirit spoke the words in the psalm. That is, God spoke these words. The author wanted his readers to know God said to them “do not harden your hearts, as in the rebellion” (see: 3:15). That is, what happened to the Israelites can happen to Christians if they do not obey God.

In 3:16-19, the author wrote three questions so that his readers might better know what Psalm 95 was talking about:

1. All the Israelites who Moses led disobeyed God. That is, the people who God took out of Egypt disobeyed God.
2. God was angry with all the people of Israel, except Moses, because they sinned. They forgot how God helped them to leave Egypt, and they did not honor him. He punished them by letting them die in the desert.

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3. God made a promise to the people who rejected him. He said that they will never enter his "rest." That is, he did not reward them, but he punished them. He punished them by keeping them from going into the promised land. Also, some scholars think the author wanted his readers to think about heaven when he wrote about God's "rest." So, God kept the Israelites from going into the promised land because they stopped believing in him. They committed sins and did not do what God wanted. The author wanted his readers to know God will also punish them if they do not do what he wants them to do.

See: Holy Spirit; Holy Spirit; Psalm; Sin; Punish (Punishment); Reward; Canaan (Promised Land)

Hebrews 3:1

holy brothers

"holy brothers and sisters"

you share in a heavenly calling

"God has called us together"

the apostle and high priest

"the one whom God sent and is the high priest". The word "apostle" means someone who has been sent. In this passage, it does not refer to any of the twelve apostles.

of our confession

"whom we confess" or "in whom we believe"

Hebrews 3:2

in all the house of God

"to all of God's people"

Hebrews 3:3

Jesus has been considered

"God has considered Jesus"

Hebrews 3:4

the one who built everything

God's acts of creating the world are spoken of as if they were the actions of building a house.

every house is built by someone

"every house has someone who built it"

Hebrews 3:5

in God's entire house

See how you translated this in Hebrews 3:2.

house, bearing witness about the things

"house. Moses's life and work pointed to the things"

were to be spoken of in the future

"God would speak about in the future"

Hebrews 3:6

Son

This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

who is in charge of the house of God

"who rules over God's people"

if we hold firmly to our courage and the hope of which we boast

"if we continue to be courageous and joyfully expect God to do what he has promised"

Hebrews 3:7

if you hear his voice

"when you hear God speak" (Psalm 95:7)

Hebrews 3:8

do not harden your hearts

"do not be stubborn" or "do not refuse to listen"

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as in the rebellion, in the time of testing in the wilderness

"as when your ancestors rebelled against God and tested him in the wilderness"

Hebrews 3:9

your ancestors

Here "your" is plural and refers to the people of Israel.

by testing me

Here "me" refers to God. (Psalm 95:9)

Hebrews 3:10

I was angry

"I was greatly unhappy" (Psalm 95:10)

They have always gone astray in their hearts

"They have always rejected me" or "They have always refused to obey me"

They have not known my ways

"They have not understood how I want them to conduct their lives"

Hebrews 3:11

They will never enter my rest

"They will never enter the place of rest" or "I will never allow them to experience my blessings of rest"

Hebrews 3:12

that none of you has an evil heart of unbelief, a heart that turns away from the living God

"that none of you refuses to believe the truth and stops obeying the living God"

the living God

"the true God who is really alive"

Hebrews 3:13

as long as it is called "today,"

"while there is still opportunity,"

no one among you will be hardened by the deceitfulness of sin

"no one among you will be deceived by sin and become stubborn" or "you do not sin, deceiving yourselves so that you become stubborn"

Hebrews 3:14

For we have become

Here "we" refers to both the writer and the readers.

if we firmly hold to our confidence in him

"if we continue to confidently trust in him"

from the beginning

"from when we first began to believe in him"

to the end

"until we die"

Hebrews 3:15

it has been said

"the writer wrote"

if you hear his voice

"if you hear God speak" (Psalm 95:7)

as in the rebellion

"as when your ancestors rebelled against God"

Hebrews 3:16

Who was it who heard God and rebelled? Was it not all those who came out of Egypt through Moses?

"All those who came out of Egypt with Moses heard God, yet they still rebelled."

Hebrews 3:17

With whom was he angry for forty years? Was it not with those who sinned, whose dead bodies fell in the wilderness?

"For forty years, God was angry with those who sinned, and he let them die in the wilderness."

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Hebrews 3:18

To whom did he swear that they would not enter his rest, if it was not to those who disobeyed him?

"And it was to those who disobeyed that he swore they would not enter his rest."

they would not enter his rest

"they would not enter the place of rest" or "they would not experience his blessings of rest". The word "they" refers to the disobedient Israelites.

Hebrews 3:19

because of unbelief

"because they did not believe him"

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Chapter 4

[1] Therefore, since the promise of entering his rest is still allowed to stand, let us fear, so that none of you may seem to have fallen short of it. [2] For we were told the good news just as they were. But that message did not benefit those who did not unite in faith with those who obeyed. [1]

[3] For we who have believed enter that rest, just as he said,

"As I swore in my wrath,
They will never enter my rest."

Even so, his works were finished from the foundation of the world.

[4] For he has somewhere spoken about the seventh day:
"And God rested on the seventh day from all his works."
[5] And again in this same passage he said,
"They will never enter my rest."

[6] Therefore, it remains for some to enter that rest, and those who previously had the good news proclaimed to them did not go in because of their disobedience. [7] So God again appointed a certain day, calling it "Today," when he spoke through David much later in words already quoted:

"Today if you hear his voice,
do not harden your hearts."

[8] For if Joshua had given them rest, God would not have spoken about another day. [9] So there remains a Sabbath rest reserved for God's people. [10] For he who enters into God's rest has himself also rested from his deeds, just as God did from his. [11] Therefore let us be eager to enter that rest, so that no one will fall into the kind of disobedience that they did.
[12] For the word of God is living and active and sharper than any two-edged sword. It pierces even to the dividing of soul and spirit, of joints and marrow, and is able to discern the thoughts and intentions of the heart. [13] No thing that has been created is hidden before God, but everything is bare and open to the eyes of the one to whom we must give an account.

[14] Therefore, since we have a great high priest who has passed through the heavens, Jesus the Son of God, let us firmly hold to our confession. [15] For we do not have a high priest who cannot feel sympathy for our weaknesses. Rather, we have someone who has in all ways been tempted as we are, except that he is without sin. [16] Let us then go with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

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[1] Some important and ancient copies read, But that message did not benefit those who heard it without joining faith to it .

Hebrews 4

4:1-13

What is "God's rest"?

[4:1]

When the author wrote about God's "rest," some scholars think he wanted readers to think about living together with God in heaven. This is because people in the Old Testament time period spoke of heaven in this way. (see: Exodus 33:14; Psalm 95:11; Isaiah 55:11). That is, heaven is a place of rest. Other scholars think he wrote about this because the Old Testament writers sometimes wrote about "rest" when they wanted to talk about Israel going into the promised land of Canaan. So that was "God's rest" because God promised peace to the people of Israel.

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Other scholars think the author wanted to say that God himself rested. And people will join him in his rest. The rest of God began when God stopped creating the world. People who enter God's rest will rest from their good works in the same way God rested (see: Genesis 2:2-3).

See: Heaven; Old Testament (Law and Prophets); Israel; Canaan (Promised Land)

Who can enter into the promised "rest" of God?

[4:3]

People who believe in Jesus can enter "God's rest." This is because God invites them. When the author wrote about people "entering" God's rest, he wanted to say they will be with God forever in heaven.

When they were in the wilderness, God promised the people of Israel that if they did all he told them to do they will enter into his rest when they came into the promised land. But the people who fled slavery in Egypt disobeyed God. They did not believe the things God promised to them. They did not trust God. They did not keep the commands of God. So, God did not let them enter into the promised land. So, they missed the rest of God.

The author also wrote that the people of God did not enter his rest when the next generation went into the promised land. This was when Joshua led them. This was because they also disobeyed and did not trust God. Many years after the time of Joshua, David wrote many Psalms. In Psalms, David still told the people of Israel to obey God instead of disbelieving or disobeying. So the author wanted his readers to know that Israel never entered God's rest because they kept disobeying God.

However, the author wrote that God did not forget his promise and his promise did not stop. He still tells people who believe in and follow Jesus to enter this rest. This rest will continue forever.

See: Heaven; Wilderness; Canaan (Promised Land); Command (Commandment); People of God; Generation; Israel

What did the author write about the "word of God"?

[4:12, 4:13]

When the author wrote about the "word of God," he wanted readers to think about God's power to see and judge everything people do. Some scholars think that when the author wrote about the "word of God," he wanted to say all of Scripture. Some of these scholars also think that he also wanted to talk about all the different ways God talks to people. Other scholars think that when the author wrote about the "word of God," he wanted people to think about Jesus (see: John 1).

The author wanted readers to think about the word of God. Great things can happen when someone obeys the word of God. No one and nothing can hide from God when he uses the scriptures to change things. God will use it to judge everyone. So nobody will enter God's rest unless they say and do the things that the word of God says to say and do.

See: Word of God; Judge (Judgment)

4:14-16

How can human beings approach God?

[4:16]

The author stated that Christians can approach God because Jesus is their "high priest." The author wanted his readers to think about the Jewish high priest from the Old Testament. He talked to God for the people of Israel. The Jewish high priest went into the most inside part of the tabernacle or the temple to talk to God. Only the high priest entered this part of the temple because anyone else would die. He had to go through certain washings and made sacrifices to be able to cleans himself before entering this part of the Temple.

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Christians do not have high priests like the ones in the Old Testament. But the author wrote that Jesus talks to God the Father for us. So in that same way he is similar to those high priests. Because Jesus is the high priest, all Christians can go directly to God. That is, Jesus will speak for them to God the Father so they will not die.

The author wrote that Christians can trust Jesus. Jesus is the Son of God. That is, he is God. But he is also human. He was born and lived on earth in the same way humans are born and live. So, Jesus knows what it is like to be human. The world tempted him in all the same ways it tempts other people. But he was different from other people in one way. He did not sin. So, Jesus was able to enter heaven and he is there now. So, he can talk directly to God for them. That is, he can talk to God the Father directly because he is God the Son, and because he died on the cross so that Christians can come to God the Father without there being a separation between them and God.

If people keep believing in Jesus and following him, they can talk directly to God the Father. This is what the author wanted to say when he wrote about going to the "throne of grace." We do not need to be afraid to talk to God about anything. Because Jesus is also talking to God for us, we can know that God listens. God will hear and answer.

Advice to translators: When someone talks to another person directly, they talk to them without anyone else helping them. When someone does not talk directly to someone, they talk to someone else first who then talks to the person they want to talk to.

See: High Priest; Old Testament (Law and Prophets); Tabernacle; Temple; Sacrifice; Clean and Unclean; God the Father; Son of God; Jesus is God; Tempt (Temptation); Throne; Grace

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Hebrews 4:1

Therefore

"Because what I have just said is true" or "Since God will certainly punish those who do not obey"

let us fear

"we must be very careful"

entering his rest

"to experience God's blessings of rest"

none of you may seem to have fallen short of it

"none of you fail to enter into God's rest, which he promised to us" or "God allows you all to enter into his rest as he promised us"

Hebrews 4:2

For we were told the good news just as they were

"For we heard the good news just as they did" Here "they" refers to the Hebrews' ancestors who were alive during the time of Moses.

But that message did not benefit those who did not unite in faith with those who obeyed

"But that message benefited only those who believed and obeyed it". (See Deuteronomy 1:32)

unite

join

Hebrews 4:3

we who have believed enter that rest

"we who have believed will enter the place of rest" or "we who have believed will experience God's blessings of rest" (Psalm 95:11)

just as he said

"just as God said"

As I swore in my wrath

"As I swore when I was very angry"

They will never enter my rest

"They will never enter the place of rest" or "They will never experience my blessings of rest"

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his works were finished

"he finished his works of creation"

from the foundation of the world

"at the beginning of the world" or "from the time he created the world". The author speaks of the world as if it were a building set on a foundation.

Hebrews 4:4

the seventh day

The word "seventh" is the ordinal number for "seven." The quotation, "God rested on ... works," is from Genesis 2:2 and Exodus 31:17.

Hebrews 4:6

it remains for some to enter that rest

"God still allows some people to enter his place of rest" or "God still allows some people to experience his blessings of rest"

Hebrews 4:7

if you hear his voice

"if you hear God speaking". God's commands to Israel are spoken of as if he had given them in an audible voice. See how you translated this in Hebrews 3:7.

do not harden your hearts

"do not be stubborn" or "do not refuse to listen"

Hebrews 4:8

if Joshua had given them rest

"if Joshua had been able to cause the people to rest" or "if the Israelites during the time of Joshua had experienced God's blessings of rest". (see Joshua 11:23)

Hebrews 4:10

he who enters into God's rest

"the person who enters into God's place of rest" or "the person who experiences God's blessings of rest"

Hebrews 4:11

let us be eager to enter that rest

"we should also do everything we can to rest with God where he is"

will fall into the kind of disobedience that they did

"will disobey in the same way as they did"

that they did

Here "they" refers to the Hebrews' ancestors during the time of Moses.

Hebrews 4:12

the word of God is living and active ... It pierces ... is able

"the words of God are living ... They pierce ... are able". This speaks about God's word as if it were alive. It means when God speaks, it is powerful and effective.

sharper than any two-edged sword

A two-edged sword can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts. The sword has a blade that is sharp on both edges.

It pierces even to the dividing of soul and spirit, of joints and marrow

The sword is so sharp that it can cut through and divide parts of the human that are very difficult or even impossible to divide. This means that there is nothing inside us that we can hide from God. The "soul" is what causes a person to be alive. The "spirit" is the part of a person that causes him to be able to know and believe in God. The "joint" is what holds two bones together. The "marrow" is the center part of the bone.

is able to discern

"exposes"

the thoughts and intentions of the heart

"what a person is thinking and intends to do"

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Hebrews 4:13

No thing that has been created is hidden before God

"Nothing that God has created can hide from him"

everything is bare and open

"everything is completely exposed"

to the eyes of the one to whom we must give an account

"to God, who will judge how we have lived". God is spoken of as if he had eyes.

Hebrews 4:14

who has passed through the heavens

"who has entered where God is"

let us firmly hold to our confession

"let us continue to believe confidently in him, as we say that we do"

Hebrews 4:15

we do not have a high priest who cannot feel sympathy ... Rather, we have

"we have a high priest who can feel sympathy ... Rather, we have"

who has in all ways been tempted as we are

"who has endured temptation in every way that we have" or "whom the devil has tempted in every way that he tempts us"

he is without sin

"he did not sin"

Hebrews 4:16

to the throne of grace

"to where our gracious God is sitting on his throne"

we may receive mercy and find grace to help in time of need

"God may be merciful and gracious and help us in time of need"

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Chapter 5

[1] For every high priest, chosen from among people, is appointed to act on the behalf of people in the things
concerning God, so that he may offer both gifts and sacrifices for sins. [2] He can deal gently with those who are
ignorant and who have been deceived, because he himself is subject to weakness. [3] Because of this, he also is
required to offer sacrifices for his own sins, just as he does for the people's sins.

[4] No one takes this honor for himself. Rather, he is called by God, just as Aaron was. [5] In the same way, neither did
Christ glorify himself by making himself high priest. Instead, the one speaking to him said,

"You are my Son;
today I have become your Father."

[6] It is just as he also says in another place,

"You are a priest forever
after the manner of Melchizedek."

[7] During the days of his flesh, Christ offered up both prayers and requests with loud cries and tears to God, the
one able to save him from death, and he was heard because of his godly life. [8] Even though he was a Son, he
learned obedience from what he suffered.
[9] He was made perfect and became, for everyone who obeys him, the cause of eternal salvation. [10] He was
designated by God as high priest after the manner of Melchizedek.

[11] We have much to say about Jesus, but it is hard to explain since you have become dull in hearing.
[12] For though by this time you should be teachers, you still have need for someone to teach you the elementary
principles of God's messages. You need milk, not solid food! [13] For anyone who only takes milk is inexperienced
with the message of righteousness, because he is still a little child. [14] But solid food is for the mature. These are
those who, because of their maturity, have their understanding trained for distinguishing good from evil.

Hebrews 5

5:1-4

What did the author want people to think about the Jewish high priest?

[5;1, 5:2, 5;3]

The author wanted people to think about how the Jewish high priests could do only certain things. They did only certain things because they were only men. That is, they could serve God and lead people, however, Jesus could do much more.

See: High Priest

What were “gifts and sacrifices for sins"?

[5:3]

The Jewish people offered "gifts and sacrifices for sins" to God (see: 5:1). They did this to atone for sins they committed. That is, they did this so God would forgive their sins and bless them in some way. The high priest made these sacrifices for the people. God told the people how to make these sacrifices in the Law of Moses.

See: Leviticus

See: Atone (Atonement); Sacrifice; Sin; Law of Moses; Bless (Blessing); High Priest

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Why did the author write “he is called by God, just as Aaron was”?

[5:4]

When the author wrote "he is called by God, just as Aaron was", he wanted people to know that God decided who would be the high priest. God wanted Israel to have a high priest, so he gave them a high priest. He gave permission to someone to be the high priest and God said what the high priest would do.

God "called" Aaron. That is, God chose Aaron to be the high priest. This was when Moses led the Jewish people.

See: High Priest; Call (Calling)

5:5-10

Why did the author write, “You are my Son; today I have become your Father.”?

[5:5]

When the author wrote "You are my Son; today I have become your Father," he wanted readers to know that Jesus is God. Jesus is the Son of God and a high priest. He is greater than any other high priests. When Jesus was baptized, God the Father said, "You are my beloved Son, in whom I am well pleased" (see: Matthew 3:17; Luke 3:22). This is very much like the words the author wrote here (see: Psalms 2:7). People who are not Jesus cannot be God's child in this way. This makes Jesus a unique and special high priest.

See: God the Father; Son of God; Trinity; Jesus is God; Baptize (Baptism); High Priest

Who was Melchizedek?

[5:6]

The author wrote about Melchizedek. In ancient times, Melchizedek was a king of Salem (see: Genesis 14:18-20). Melchizedek worshipped God. He worshipped God so well that people called him a high priest. His name means "king of righteousness." Abraham knew and respected Melchizedek. So the Jewish people also respected Melchizedek. This is why the author speaks about a priest "after the manner of Melchizedek".

Because of all these things, the author spoke about Melchizedek to tell people that Jesus is an even better high priest. He is righteous like Melchizedek. Melchizedek was human, so he had to die. However, Jesus lives forever. In fact, Jesus became the way that people can be forgiven of their sins. That is, he is the "cause of eternal salvation" (5:9). This is more than Melchizedek could do.

See: Worship; Righteous (Righteousness); High Priest; Priest (Priesthood) ; Forgive (Forgiveness, Pardon); Sin; Save (Salvation, Saved from Sins)

See Map: Salem

Why did the author write “During the days of his flesh”?

[5:7]

The author wrote "during the days of his flesh." He was writing about when Jesus was alive on the earth. This is called the incarnation. He wrote it this way so people would think about how Jesus has always existed. This is because he is God. But at a certain time, he was born as a human being. He lived a human life. Then he was crucified and resurrected.

The author wrote in this way to be sure people would understand that Jesus was both fully God and fully human. Some false teachers taught that Jesus was not fully God. Other false teachers taught that Jesus was not fully human. The author wanted people to know that all these people were wrong about Jesus.

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See: Incarnation; Crucify (Crucifixion); Resurrect (Resurrection); Jesus is God)

How was God the Son “made perfect”?

[5:8]

Jesus is God the Son. He was "made perfect" because he completed the work God the Father gave him to do on earth. To do this, he completely obeyed everything that God the Father told him to do. This included dying on the cross so God will forgive people of their sins.

The author did not write this to speak about sins. Jesus did not commit any sins. However, some scholars think God the Father made Jesus "perfect" or complete when Jesus obeyed him completely. He did this when he was crucified.

See: Son of God; God the Father; Cross; Atone (Atonement); Sin; Crucify (Crucifixion)

How did Jesus become "the cause of eternal salvation"?

[5:9]

Jesus became "the cause of eternal salvation" when he died on the cross. He did this so God the Father would save from their sins anyone who believes in Jesus. That is, Jesus atoned for peoples' sins. This was so that people who believe in him can live forever with God in heaven forever.

See: Cross; God the Father; Save (Salvation, Saved from Sins); Crucify (Crucifixion); Atone (Atonement); Heaven

5:11-14

Why did the author write "dull in hearing"?

[5:11]

The author wrote "dull in hearing" to speak about people who did not know as much about God and Jesus as they should. He used the metaphor of someone who is not able to hear well. He used this metaphor to remind people they had been taught about Jesus. However, they were not showing they understood. They were not living in the way Christians should live. They were not doing what Jesus and the apostles taught. In fact, they were not even doing the most basic things they were taught. So in this way, it was as if they had not heard the things they were taught.

See: Metaphor; Apostle

Why did the author write "You need milk, not solid food!"?

[5:12]

The author wrote "you need milk, not solid food!" This is a metaphor. He wanted people to know that they did not understand as much about God and Jesus as they should. This metaphor spoke about infants who cannot eat solid food. They can eat only milk. The author wrote about food to speak about the things of God and Jesus they were taught. In this way, he told them they needed to be more mature as Christians. That is, they needed to live in a way that honors God.

The author continued to use this metaphor in 5:13-14.

See: Grow in Faith

Why did the author write "inexperienced with"?

[5:13]

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The author wrote "inexperienced with" to tell people that they behaved wrongly. They heard the gospel. They believed in Jesus. But they did not do the right things. They did not live in a way that honored God.

Gospel

Why did the author write “message of righteousness”?

[5:13]

Scholars disagree about why the author wrote "message of righteousness." Some scholars think he spoke about the gospel. That is, the message of righteousness was the good news about Jesus. Other scholars think he spoke about people knowing the difference between right and wrong. That is, the message of righteousness was about how a person must live in a way that honors God.

See: Righteous (Righteousness); Gospel

Hebrews 5:1

chosen from among people

"whom God chooses from among the people"

is appointed

"God appoints"

to act on the behalf of people

"to represent the people"

so that he may offer

The word "he" refers to a high priest. The writer describes the sinfulness of the Old Testament priests, and then he shows that Christ has a better kind of priesthood, one not based on Aaron's priesthood but on the priesthood of Melchizedek.

Hebrews 5:2

He can deal gently

"The high priest can deal gently"

those ... who have been deceived

"those ... whom others have deceived" or "those ... who believe false things and so behave badly"

is subject to weakness

"is spiritually weak" or "is weak to the desire to sin"

Hebrews 5:3

he also is required

"God also requires him"

Hebrews 5:4

takes this honor

The "honor" or praise and respect that people gave to the high priest stand for his task.

he is called by God, just as Aaron was

"God calls him, just as he called Aaron"

Hebrews 5:5

the one speaking to him said

"God said to him"

You are my Son; today I have become your Father

These two phrases mean essentially the same thing. See how you translated them in Hebrews 1:5. These are important titles that describe the relationship God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

Hebrews 5:6

he also says

"he also says to Christ"

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in another place

"in another place in the scriptures"

after the manner of Melchizedek

"in the same way that Melchizedek was a priest" (Psalm 110:4)

Hebrews 5:7

During the days of his flesh

"While Jesus lived on earth"

the one able to save him from death

"God was able to save Christ after Christ's death by making him alive again".

he was heard

"God heard him"

Hebrews 5:9

He was made perfect

"God made him perfect". Here this means being made mature, able to honor God in all aspects of life.

became, for everyone who obeys him, the cause of eternal salvation

"now he saves all who obey him and causes them to live forever"

Hebrews 5:10

He was designated by God

"God designated him" or "God appointed him"

as high priest after the manner of Melchizedek

"to be the sort of high priest that Melchizedek was"

Hebrews 5:11

We have much to say

"I have much to say"

you have become dull in hearing

"you have trouble understanding it"

Hebrews 5:12

elementary principles of God's messages

"basic truths of God's messages" or "beginning lessons of God's word"

You need milk

"You have become like babies and can drink only milk"

milk, not solid food

"milk instead of solid food that adults can eat"

Hebrews 5:13

takes milk because he is still a little child

"drinks milk because he is still a spiritual infant"

Hebrews 5:14

who because of their maturity have their understanding trained for distinguishing good from evil

"who are mature and can distinguish between good and evil"

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Chapter 6

[1] So then, let us leave the beginning of the message of Christ and move forward to maturity. Let us not lay again
the foundation of repentance from dead works and of faith in God, [2] nor the foundation of teaching about
baptisms, laying on of hands, the resurrection of the dead, and eternal judgment. [3] We will also do this if God
permits.

[4] For it is impossible for those who were once enlightened, who tasted the heavenly gift, who were sharers of the
Holy Spirit, [5] and who tasted God's good word and the powers of the age to come, [6] but who then fell away—it is
impossible to restore them again to repentance. This is because they crucify the Son of God for themselves again,
and publicly shame him.
[7] For the land that drinks in the rain that often comes on it, and that gives birth to the plants useful to those for
whom the land was worked—this is the land that receives a blessing from God. [8] But if it bears thorns and thistles,
it is worthless and is near to a curse. Its end is in burning.

[9] But we are convinced about better things concerning you, beloved ones—things that concern salvation—even
though we speak like this. [10] For God is not unjust. He will not forget your work and the love you showed for his
name, because you served his holy people, and you are still serving them.
[11] We greatly desire that each of you may show the same diligence to the end, in order to make your hope certain.
[12] This is so that you will not become lazy, but imitators of those who by faith and patience inherit the promises.

[13] For when God made his promise to Abraham, he swore by himself, since he could not swear by anyone greater.
[14] He said, "I will certainly bless you and give you many descendants." [15] In this way, Abraham obtained what was
promised after he had patiently waited.
[16] For people swear by someone greater than themselves. At the end of each of their disputes, an oath serves as
confirmation. [17] When God decided to show more clearly to the heirs of the promise the unchangeable quality of
his purpose, he guaranteed it with an oath. [18] He did this so that by two unchangeable things—with which it is
impossible for God to lie—we, who have fled for refuge, will have a strong encouragement to hold firmly to the
hope set before us.
[19] We have this as a secure and reliable anchor for the soul, a hope that enters into the inner place behind the
curtain, [20] where Jesus, who went before us, has entered into that place on our behalf. He has become a high
priest forever after the order of Melchizedek.

Hebrews 6

6:1-3

What was the “message of Christ"?

[6:1]

The author wrote about the message of Christ. Some scholars think the “message of Christ” was everything Jesus and the apostles taught when they were alive. Other scholars think it was the gospel.

See: Messiah (Christ); Apostle; Gospel

Why did the author speak about "maturity"?

[6:1]

The author spoke about "maturity." He wanted to make readers think they need to know God very well and always do things that honor God. The "maturity" he spoke about is spiritual. That is, he did not speak about physical growth. Nor did he speak about how many years a person has lived.

See: Spirit (Spiritual); Grow in Faith

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What is laying a "foundation"?

[6:1]

When the author wrote about laying a "foundation", he used a metaphor to speak about the most important things a Christian learns about God. A "foundation" is the firm base for a building. Laying a foundation is when a builder creates this base. Sometimes foundations are made of very large stones. These will not move. They can support the rest of the building. This helps keep the building from falling down.

The most important things a Christian learns about God will keep them trusting in Jesus. In verse 2, the author wrote about other important things a Christian needs to know. The Christian who really learns these things will not stop trusting in Jesus. They will not do things that dishonor God.

See: Metaphor; Spirit (Spiritual)

Why did the author write "let us not lay again" the foundation?

[6:1]

When the author wrote "let us not lay again" the foundation, he continued to use the metaphor about the important things Christians learn about God. He wanted to tell Christians that they need to always remember these important things. Then they can do things that honor God. This is because they know what those things are.

See: Metaphor

What are "dead works”?

[6:1]

When the author wrote about "dead works", he wanted people to think about ways that people who are not Christians try to live in the right way. That is, he wanted Christians to know that these things do not serve God. He wanted them to know it was useless to do these things.

Scholars disagree about what the "dead works" are. Some scholars think the author spoke about Jewish people trying to do righteous things to please God. Perhaps the author was thinking about certain things the Jews did to follow the Law of Moses. Other scholars think the author spoke about people who worship idols. Other scholars think the author spoke about people who do things that cause them to die.

See: Metaphor; Law of Moses; Idolatry (Idol)

What is "repentance from" dead works?

[6:1]

When the author wrote about "repentance from" dead works, he wanted people to remember when they believed in Jesus. When they believed in Jesus, they stopped trying to do the right things without serving God. That is, they "repented from" doing things without wanting to honor God. The author wanted people to know that if they keep trusting in Jesus, they do not need to repent this way over and over.

See: Repent (Repentance)

6:4-6

What was the “heavenly gift”?

[6:4]

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When the author wrote about the "heavenly gift", he spoke about when God saves a person from his sins. Some scholars think the author was also thinking about the Holy Spirit. God gave the Holy Spirit to live in Christians. This is a gift.

See: Save (Salvation, Saved from Sins); Holy Spirit; Indwelling of the Holy Spirit

How can a person "taste" the heavenly gift?

[6:4]

When the author wrote about a person "tasting" the heavenly gift, he used the metaphor of eating food. He did this to speak about God really saving that person. He wanted to say that the person is completely saved from their sins when God does this. That is, he did not want people to think about the "taste" as just a small sample.

See: Metaphor; Save (Salvation, Saved from Sins)

What are "sharers of the Holy Spirit"?

[6:4]

Christians are “sharers of the Holy Spirit" are Christians. When a person believes in Jesus, the Holy Spirit begins to live with them. That is to say, the Holy Spirit shares himself with all Christians.

See: Holy Spirit; Indwelling of the Holy Spirit

What was “God’s good word”?

[6:5]

"God's good word" is the gospel about Jesus.

See: Gospel

What are “powers of the age to come”?

[6:5]

Scholars disagree about what the "powers of the age to come" are. Some scholars think the author wanted people to know that they will see God's power more completely in the future. Other scholars think the author wanted people to think about angels. Other scholars think the author wrote about people who lead the church.

See: Angel

Why did the author write "then fall away"?

[6:6]

See: Fall (Fall Away, Stand)

6:7-8

What are the "land", "plants", and "thorns and thistles" the author writes about?

[6:7]

When the author wrote about "land", "plants", and "thorns and thistles", he used the metaphor of plants growing. When the author wrote "useful" plants, he wanted people to think of Christians. When the author wrote "thorns and thistles" he spoke about people who are not Christians. Scholars think the "thorns and thistles" are also

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Christians who fall away. The rain is the gospel. So the author wanted to say that the gospel makes Christians grow in some way like rain makes plants grow.

See: Matthew 13:3-23; Mark 4:1-20; Luke 8:4-15

See: Metaphor; Gospel; Grow in Faith

6:9-12

What is "hope"?

[6:11]

See: Hope

How does a Christian "make your hope certain"?

[6:11]

Scholars disagree about why the author wrote "make your hope certain." Some scholars think he spoke about the time when God will reward Christians who live in a way that honors him. That is, these scholars think the "certain" hope is because God will certainly do this. Other scholars think the author spoke about Christians having complete assurance that God will end this world and create a new, perfect world (see: Revelation 21). In that world, all people who believe in Jesus will have eternal life with him. That is, these scholars think the "certain" hope is when each Christian keeps on trusting in Jesus (see: Colossians 2:2, 1 Thessalonians 1:5).

See: Hope; Reward; Faith (Believe in); Eternal Life; Heaven

6:13-18

Why did a person “swear by someone greater than themselves”?

[6:13]

A person would “swear" (ὀμνύω/g3660) by someone more powerful than they were. To swear meant to confirm that something a person said was true. To swear "by someone greater" was to tell people the oath was stronger than even the person making it. In this passage, the author said people swore by God (see: Deuteronomy 6:13). God is the strongest and most powerful. That is, there is nobody stronger by whom God can swear. So, God swore by himself.

See: Swear (Oath)

Why did God tell Abraham he would "increase you"?

[6:14]

God told Abraham he would "increase" Abraham to say he would give Abraham many descendants (see: 11:12; Genesis 22:17).

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

Why did people speak an “oath”?

[6:17]

People spoke an “oath" (ὅρκος/g3727) to say they would do things exactly as they promised. When this happened, people stopped arguing among themselves.

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See: Swear (Oath)

Who were the "heirs of the promise"?

[6:17]

The "heirs of the promise" were people who received the benefits of God's promise after Abraham was dead. That is, God blessed other people because of Abraham. Scholars disagree about who these people are. Some scholars think the author spoke about the Jewish people. Christians do not inherit these promises. Other scholars think the author spoke about Christians. Christians inherit God's promise because of what Jesus did. Other scholars think the author spoke about both the Jewish people and Christians.

See: Inherit (Inheritance, Heir); Bless (Blessing);Covenant with Abraham

What was the “unchangeable quality” of God’s purpose?

[6:18]

When the author wrote about the “unchangeable quality” of God’s purpose, he wanted people to know that God will never change his mind. That is, God will never break the promise he made to Abraham. God also meant this promise for Christians through Abraham and Jesus.

See: Covenant with Abraham

Why did the author write that people “fled for refuge”?

[6:18]

The author wrote that people "fled for refuge." This was a metaphor to speak about Christians. The author wanted people to think about someone trying to escape danger. When a person believes in Jesus, in some way he escapes from the danger of sin. Some scholars think that the people who “fled for refuge” were people who believed the message about Jesus, and escaped the sinful ways of the world. That is, they stopped living in sinful ways and started living in ways that honor God.

See: Colossians 1:13

See: Metaphor; Sin

How does a person have “strong encouragement”?

[6:18]

A person has “strong encouragement” because he trusts that God keeps his promises. That is, he knows that God does what God says he will do.

6:19-20

What is a “secure and reliable anchor for the soul”?

[6:19]

When the writer said that Christians have a "secure and reliable anchor (ἄγκυρα/g0045) for the soul," he wanted Christians to know God strongly supports Christians. He used the metaphor of an anchor that holds a boat in place. When a person believes in Jesus, God begins to help him. God makes him braver. God makes him able to resist temptation. The author wanted people to think that this is like a ship's anchor. It is something that will never go away.

See: Metaphor; Tempt (Temptation)

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What was the “inner place behind the curtain”?

[6:19]

The “inner place behind the curtain” was the most special place in the tabernacle and temple. For the ancient Jewish people, it is where God dwelled on earth. It is called the "Holy of Holies" in the Old Testament.

See: Most Holy Place (Holy of Holies); Temple; Temple; Old Testament (Law and Prophets)

How did Jesus enter “behind the curtain?”

[6:20]

When the writer to the Hebrews said that Jesus entered "behind the curtain", this was a metaphor. The high priest in the days of Israel entered behind the curtain of the holy of holies once a year to carry the blood of the atoning sacrifice for the sins of Israel. The author wanted to say that in some way, when Jesus was crucified, it was as if he did what the high priest did.

However, when Jesus shed his blood on the cross, he atoned for the sins of every person who believes in him. That is, he himself was the sacrifice. Jesus’ sacrifice was made once and it atoned for sins for all time (see: 10:11-14). So it did not have to be repeated. This is why the author wrote that Jesus is a high priest "forever".

See: Metaphor; Most Holy Place (Holy of Holies); Crucify (Crucifixion); High Priest; Atone (Atonement); Sin; Sacrifice

What was a high priest?

[6:20]

See: High Priest

Why did the author write "after the order of Melchizedek"?

[6:20]

Long after Melchizedek lived, God declared that all priests would be descendants of Levi. God did this starting with Aaron. So people called them priests after the "order of Aaron".

Jesus did not come from the tribe of Levi, so he was not of the order of Aaron. He was a descendant of Judah. Because of this, Jesus could be the king of Israel and the messiah. Jesus was the high priest of God, in the same way that Melchizedek was the priest of God.

See: Hebrews 5:6

See: High Priest; Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Messiah (Christ); Messiah (Christ)

Hebrews 6:1

let us leave the beginning of the message of Christ and move forward to maturity

"let us stop only discussing what we first learned and start understanding more mature teachings as well"

Let us not lay again the foundation

"Let us not repeat the basic teachings"

dead works

Sinful deeds are spoken of as if they belonged to the world of the dead.

Hebrews 6:2

nor the foundation of teaching

"nor the basic teachings"

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laying on of hands

This practice was done to set someone apart for special service or position.

Hebrews 6:4

those who were once enlightened

"those who once understood the message about Christ"

who tasted the heavenly gift

"who experienced God's saving power"

who were sharers of the Holy Spirit

"who received the Holy Spirit"

Hebrews 6:5

who tasted God's good word

"who learned about God's good message"

the powers of the age to come

"how God will work powerfully in the future"

Hebrews 6:6

it is impossible to restore them again to repentance

"it is impossible to bring them back to repent again"

they crucify the Son of God for themselves again

"it is like they crucify for themselves the very Son of God again"

Hebrews 6:7

the land that drinks in the rain

"the land that absorbs the rain"

that gives birth to the plants

"that produces plants"

the land that receives a blessing from God

Rain and crops are seen as proof that God has helped the farmland. The farmland is spoken of as if it were a person who could receive God's blessing.

Hebrews 6:8

is near to a curse

"is in danger of God cursing it"

Its end is in burning

The farmer will burn everything in the field.

Hebrews 6:9

we are convinced

"I am convinced" or "I am certain"

about better things concerning you

"that you are doing better things than what I have mentioned"

things that concern salvation

"things that concern God saving you"

Hebrews 6:10

For God is not unjust. He will not forget

"For God is just. He will certainly remember"

for his name

"for God's name"

Hebrews 6:11

We greatly desire

"I greatly desire"

diligence

careful, hard work

to the end

"to the end of your lives"

in order to make your hope certain

"in order to have complete certainty that you will receive what God has promised you"

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Hebrews 6:12

imitators

An "imitator" is someone who copies the behavior of someone else.

inherit the promises

"receive what God promised them"

Hebrews 6:15

what was promised

"what God promised Abraham". In the covenant that God made with Abraham, God promised to make Abraham's descendants into a great nation. He also promised to protect Abraham's descendants and to give them land of their own.

Hebrews 6:17

to the heirs of the promise

"to those who would receive what God promised"

the unchangeable quality of his purpose

"that God would always do what He said He would do"

Hebrews 6:18

we, who have fled for refuge

"we, who have trusted God"

will have a strong encouragement to hold firmly to the hope set before us

"will continue to trust in God just has He has placed before us to do"

Hebrews 6:19

as a secure and reliable anchor for the soul

"that causes us to live completely secure in God's presence"

hope that enters into the inner place behind the curtain

Confidence is spoken of as if it were a person who could go into the most holy place of the temple. It was thought to be the place where God was most intensely present among his people. In this passage, this place stands for heaven and God's throne room.

Hebrews 6:20

after the order of Melchizedek

"in the same way that Melchizedek was a priest"

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Chapter 7

[1] It was this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter
of the kings and blessed him. [2] It was to him that Abraham gave a tenth of everything. First, the translation of his
name means "king of righteousness"; then he is also "king of Salem," that is, "king of peace." [3] He is without father,
without mother, without ancestors, with neither beginning of days nor end of life. And resembling the Son of
God, he remains a priest forever.

[4] See how great this man was to whom the patriarch Abraham gave a tenth of the things that he had taken in
battle. [5] The descendants of Levi who receive the priestly office have a command according to the law to collect
tithes from the people, that is, from their brothers, even though they, too, are descended from Abraham. [6] But
Melchizedek, whose descent was not traced from them, received tithes from Abraham, and blessed him, the one
who had the promises.
[7] There is no denying that the lesser person is blessed by the greater person. [8] In this case, mortal men receive
tithes, but in that case, it is testified that he lives on. [9] And, in a manner of speaking, Levi, who received tithes,
also paid tithes through Abraham, [10] because Levi was in the body of his ancestor when Melchizedek met
Abraham.

[11] Now if perfection were possible through the Levitical priesthood (for under it the people received the law),
what further need would there have been for another priest to arise after the manner of Melchizedek, and not be
considered to be after the manner of Aaron?
[12] For when the priesthood is changed, the law must also be changed.
[13] For the one about whom these things are said belongs to another tribe, from which no one has ever served at
the altar. [14] Now clearly it is from Judah that our Lord was born, a tribe that Moses never mentioned concerning
priests.
[15] What we say is even clearer when another priest arises in the likeness of Melchizedek. [16] This one became a
priest, not based on a law of physical requirement, but by the power of an everlasting life. [17] For scripture
witnesses about him:

"You are a priest forever
according to the order of Melchizedek."

[18] For not only has the former command been set aside because it is weak and useless— [19] for the law made
nothing perfect—but also a better hope is introduced, through which we come near to God.
[20] And it was not without an oath! Others became priests without any oath, [21] but he became a priest with an oath
by the one who said to him,

"The Lord has sworn and he will not change his mind:
'You are a priest forever.'"

[22] By this also Jesus has given the guarantee of a better covenant. [23] The former priests were many in number,
since death prevented them from continuing in office. [24] But because Jesus continues to live forever, he has a
permanent priesthood.
[25] Therefore he is also able to save completely those who approach God through him, because he always lives to
intercede for them. [26] For it was indeed fitting that we should have such a high priest, who is holy, innocent, pure,
separated from sinners, and exalted above the heavens.
[27] He does not need, unlike the high priests, to offer up daily sacrifices, first for his own sins, and then for the sins
of the people. He did this once for all when he offered himself. [28] For the law appoints as high priests men who
have weaknesses. But the word of the oath, which came after the law, appointed a Son, who has been made
perfect forever.

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Hebrews 7

7:1-3

Who was Melchizedek?

[7:1]

See: Hebrews 5:6; 6:20

Why did the author write that Melchizedek was the “king of Salem”?

[7:1]

Scholars disagree about why the author wrote that Melchizedek was the "king of Salem." Some scholars think Melchizedek was the king of Jerusalem. Salem was an older name for Jerusalem. Other scholars think he was the king of the city of Salem that John wrote about (see: John 3:23). Still other scholars think the author wanted readers to think that Melchizedek was the king of peace. This is because Salem can be translated “peace.”

Why did the author write that Melchizedek was “without father, without mother, without ancestors”?

[7:3]

The author wrote that Melchizedek was “without father, without mother, without ancestors.” Some scholars think he did not want to say that Melchizedek did not have physical parents or ancestors. They think that no one knows who his parents or ancestors are. Moses wrote about Melchizedek but he did not write about these things. Fewer scholars think Melchizedek may have been a kind of angel. He was not human. So he did not have parents. These scholars think this because the author wrote that Melchizedek had "neither beginning of days nor end of life". They think the author wanted to say that Melchizedek was not born and did not die.

See: Genesis 14:18-20

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Angel

7:4-10

Why did the author call Abraham a “patriarch”?

[7:4]

The author called Abraham a “patriarch” because he started a nation, that is Israel. That is to say, the author used the metaphor of being a father to speak about this. However, the Bible also says that Abraham is the father of all people who believe in Jesus (see: Romans 4:11-17).

See: Metaphor; Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

Why did Abraham give Melchizedek a “tenth” of the things he took from battle?

[7:4]

Abraham gave to Melchizedek a tenth of the things he took from battle. He did this because he thought Melchizedek was greater than he was. In ancient times, when people defeated another group of people when they fought in a war, they took things from the people they defeated.

Why did the Law of Moses command the people to give a tithe to the sons of Levi?

[7:5]

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The Law of Moses commanded the people to give a tithe to the tribe of Levi. The tribe of Levi served as priests for the nation of Israel. God said they did not have the right to own land. They needed to devote their time to helping people worship God. Therefore God provided for the priests. He did this by commanding the other eleven tribes to contribute tithes to the tribe of Levi.

See: Law of Moses; Tithe; Worship; Priest (Priesthood)

How was Melchizedek greater than Abraham?

[7:7]

The author wrote that Melchizedek was greater than Abraham because he was a priest of God. So, he was able to give Abraham a blessing from God. That is why the author wrote “the lesser person is blessed by the greater person.” The author did not want to say that Melchizedek obeyed God more than Abraham.

See: Priest (Priesthood); Bless (Blessing)

How did Levi "pay tithes through Abraham"?

[7:9]

Scholars disagree about how Levi could "pay tithes through Abraham." Some scholars think that when Abraham paid tithes to Melchizedek, he did it for all his future family. This included Levi. Other scholars think Abraham subjected himself to the priesthood of Melchizedek. Therefore Abraham’s ancestors were also subject to Melchizedek.

See: Tithe; Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

7:11-21

Why did the author write the word “perfection”?

[7:11]

The author wrote the word “perfection" (τελείωσις/g5050) to get people to think of doing no sin and living in a right way. This can happen only when the person is reconciled to God, that is when God saves them from their sins. This happens only when the person believes in Jesus. So the author told people that these priests could not save anyone (see: 7:11).

See: Priest (Priesthood); Reconcile (Reconciliation); Save (Salvation, Saved from Sins); Sin

What was the “manner of Melchizedek”?

[7:11]

See: Hebrews 6:20

Why did the author write “the law must also be changed”?

[7:12]

The author wrote "the law must also be changed" so people know that God does not save people because of the Law of Moses. God changed things and people did not need to try to obey the Law of Moses (see: Galatians 2:16-21, Galatians 3:19-26)

The priesthood of Aaron was established by the Law of Moses. The priests offered sacrifices to atone for peoples' sins. That is to say, so God would forgive their sins. But when Jesus came to earth, this changed. Jesus atoned for all sins when he died on the cross. Now, God forgives sins when someone believes in Jesus.

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See: Save (Salvation, Saved from Sins); Law of Moses; Priest (Priesthood); Atone (Atonement); Sin; Cross

Who was the one who belonged “to another tribe”?

[7:13]

Jesus was the one who belonged "to another tribe." Jesus belonged to the tribe of Judah. He did not belong to the tribe of Levi. There was never a priest before who was from the tribe of Judah. So the author wrote this to say that Jesus did not come under the priesthood of Aaron.

See: Priest (Priesthood); Tribes of Israel

Why did the author write "served at the altar"?

[7:13]

The author wrote "served at the altar" to speak about when the priests led the people of Israel in worship. When they did this, they made sacrifices and offerings to God at the altar.

See: Altar; Priest (Priesthood); Worship; Sacrifice; Offer (Offering)

Why did the author write that Jesus was a priest “based on the power of an everlasting life”?

[7:16]

Scholars disagree about why the author wrote that Jesus was a priest "based on the power of an everlasting life.” Some scholars think that the priesthood of Aaron was based only on the Law of Moses. However, the priesthood of Jesus was based on the promise of God. Jesus demonstrated the “power of an everlasting life” when he rose from the dead. Other scholars simply say that the priesthood of Aaron was limited. It came to an end because the priests died. However, Jesus lives forever, so his priesthood will never end.

See: Priest (Priesthood); Law of Moses; Eternal Life; Resurrect (Resurrection)

What was the "former regulation"?

[7:18]

The "former regulation" was the Law of Moses.

See: Law of Moses

How was the former regulation “weak and useless”?

[7:18]

The former regulation, that is to say the Law of Moses, is "weak and useless." This is because it could not save a person from their sins. It could not change a person and give them new life. It could not make someone part of God's family. It could not make a person righteous. Only when a person believes in Jesus can these things happen to them.

See: Law of Moses; Save (Salvation, Saved from Sins); Sin; Spirit (Spiritual); Righteous (Righteousness); Born Again (New Life, Regeneration); Family of God

What was the “better hope”?

[7:19]

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The “better hope” was Jesus. The author wrote that Jesus established a different priesthood (see: 7:4-17). This new priesthood allowed people to truly draw near to God. Some scholars think the “better hope” accomplished what the Law of Moses could not. That is, the new hope lets everyone who believes in Jesus talk to God without needing a priest.

See: Hope; Priest (Priesthood)

What is to “come near to God”?

[7:19]

To “come near" (ἐγγίζω/g1448) meant to approach God. Jesus made it possible for everyone who believes in him to do this. The priesthood of Jesus allows all Christians to “come near to God”. This is because the sacrifice of Jesus was perfect. It completely atoned for peoples' sins. So, it gave Christians direct access to God.

This is different than the old way. The priesthood of Aaron was designed to keep people at a distance from God. Only the high priest, once a year, could come close to God.

See: Atone (Atonement); Priest (Priesthood); High Priest

7:22-28

What is the “guarantee of a better covenant”?

[7:22]

The "guarantee of a better covenant" is Jesus. The "guarantee of a covenant" is a way of making certain that people fulfill the covenant. That is, another person may promise to fulfill the covenant if one of the people fails to fulfill it. Jesus, who is the Son of God, guaranteed a "better" covenant. He did this when he died. This new covenant if "better" because it lasts forever. It is also "better" because it will never be broken. God will never break his promise. Also, Christians now have Jesus as their "guarantee." That is, when they sin, God accepts Jesus' sacrifice to fulfill the new covenant. So, God forgives them of their sins. He does not think that a Christian ends the covenant by sinning.

See: Covenant; Son of God; Crucify (Crucifixion); Fulfill (Fulfillment); Atone (Atonement); New Covenant; Sin; Sacrifice

How was Jesus “able to save completely” those who came to God through him?

[7:25]

Jesus was able to "save completely" everyone who believes in him. This is because he fulfilled all of God’s requirements for people to be saved from their sins. He did this when he died. Scholars think that Jesus was the perfect sacrifice. So, there was nothing else needed for people to be saved from their sins.

See: Save (Salvation, Saved from Sins); Crucify (Crucifixion); Fulfill (Fulfillment); Sin; Atone (Atonement)

Why did the author write that Jesus “lives to intercede” for his people?

[7:25]

The author wrote that Jesus "lives to intercede" for his people. To intercede is to defend a person when they do something wrong. So the author wanted to say that when Christians sin, Jesus defends them from God's judgement. Because Jesus lives forever, he is always able to do this for Christians.

See: Judge (Judgment); Sin

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How was Jesus “sinless" and "blameless”?

[7:26]

The author wrote that Jesus was "sinless" and "blameless" because Jesus never committed a sin.

See: Sin; Blameless

How was Jesus “pure”?

[7:26]

See: Purify (Pure)

How was Jesus “separated from sinners”?

[7:26]

Jesus was "separated from sinners" because he never committed a sin. That is, God the Father never had a reason to say that Jesus was a sinner. So Jesus is "separated" or different than every other person.

See: Sin; God the Father

How is Jesus “higher than the heavens”?

[7:26]

The author wrote that Jesus is "higher than the heavens" to say that he is in some way not in the world any longer. Some scholars think that Jesus now exists "higher," that is, he is somewhere outside of everything he created. He is the Son of God. He talks to God the Father directly. Other scholars think the words “higher than the heavens” mean that Jesus is now at the right hand of God (see: Philippians 2:11). He is in the most honored place next to God.

See: Heaven; Son of God

How was the sacrifice of Jesus a “once for all” sacrifice?

[7:27]

The sacrifice of Jesus was "once for all" because it never needs to be repeated. That is to say, Jesus died once. When he died, he atoned for the sins of all people (see: John 3:16). He does not need to do this over and over.

In ancient Israel, priests made sacrifices for the people. However, the priests also committed sins. They needed to offer sacrifices for their own sins as well as for the sins of the people. Jesus is different. He never sinned and is the Son of God. So he did not have to offer a sacrifice for himself. Instead, he offered himself as the sacrifice for everyone else. It was the final, perfect sacrifice which atoned for the sins of everyone who believes in Jesus.

See: Sacrifice; Atone (Atonement); Sin; Priest (Priesthood); Son of God

How was Jesus “made perfect forever”?

[7:28]

See: Hebrews 5:9

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Hebrews 7:1

Salem

This is the name of a city.

Abraham returning from the slaughter of the kings

This refers to when Abraham and his men went and defeated the armies of four kings in order to rescue his nephew, Lot, and his family.

Hebrews 7:2

It was to him

"It was to Melchizedek"

king of righteousness ... king of peace

"righteous king ... peaceful king"

Hebrews 7:3

He is without father, without mother, without ancestors, with neither beginning of days nor end of life

It is possible to think from this passage that Melchizedek was neither born nor did he die. However, it is likely that the writer means the Scriptures provides no information about Melchizedek's ancestry, birth, or death.

Hebrews 7:4

this man was

"Melchizedek was"

Hebrews 7:5

The descendants of Levi who receive the priestly office

"the descendants of Levi who become priests"

from the people

"from the people of Israel"

from their brothers

"from their relatives"

Hebrews 7:6

whose descent was not traced from them

"who was not a descendant of Levi"

the one who had the promises

"the one to whom God had spoken his promises"

Hebrews 7:7

the lesser person is blessed by the greater person

"the more important person blesses the less important person"

Hebrews 7:8

In this case ... in that case

These phrases are used to compare the Levite priests with Melchizedek. Your language may have a way to emphasize that the author is making a comparison.

is testified that he lives on

"scripture shows that he lives on"

Hebrews 7:9

Levi, who received tithes, also paid tithes through Abraham

Since Levi had not been born yet, the author speaks of him as still being in Abraham's body. In this way, the author argues that Levi paid tithes to Melchizedek through Abraham.

Hebrews 7:11

Now

This does not mean "at this moment," but is used to draw attention to the important point that follows.

what further need would there have been for another priest to arise after the manner of Melchizedek, and not be considered to be after the manner of Aaron?

"no one would have needed another priest, one who was like Melchizedek and not like Aaron, to arise."

to arise

"to come" or "to appear"

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after the manner of Melchizedek

"in the same way that Melchizedek was a priest"

not be considered to be after the manner of Aaron

"not be after the manner of Aaron" or "who is not a priest like Aaron"

Hebrews 7:12

For when the priesthood is changed, the law must also be changed

"For when God changed the priesthood, he also had to change the law"

Hebrews 7:13

For the one

This refers to Jesus.

about whom these things are said

"about whom I am speaking"

Hebrews 7:14

it is from Judah that our Lord was born

The words "our Lord" refer to Jesus.

from Judah

"from the tribe of Judah"

Hebrews 7:15

when another priest arises

"when another priest comes"

in the likeness of Melchizedek

"in the same way that Melchizedek was a priest"

Hebrews 7:16

This one became a priest

The words "This one" refer to the one who became priest in the likeness of Melchizedek.

not based on a law of physical requirement

"a law of human descent" or "a law that required priests to be descendants of priests".

Hebrews 7:17

For scripture witnesses about him

"For God witnesses about him through the scriptures" or "For this is what was written about him in the scripture"

according to the order of Melchizedek

"according to the priesthood of Melchizedek" (Psalm 110:4)

Hebrews 7:18

has the former command been set aside

"has God made the commandment invalid"

Hebrews 7:19

the law made nothing perfect

"no one could become perfect by obeying the law"

a better hope is introduced

"God has introduced a better hope" or "God has given us reason for a more confident hope"

through which we come near to God

"and because of this hope we approach God" or "and because of this hope we worship God"

Hebrews 7:20

And it was not without an oath!

"And God did not choose this new priest without swearing an oath!" or "And God showed how important it was by swearing an oath!"

Hebrews 7:22

Jesus has given the guarantee of a better covenant

"Jesus has told us that we can be sure that there will be a better covenant"

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Hebrews 7:24

he has a permanent priesthood

"he is a priest permanently"

Hebrews 7:25

Therefore he

"Because Christ is our high priest who lives forever, he"

those who approach God through him

"those who come to God because of what Jesus has done"

Hebrews 7:26

exalted above the heavens

"whom God has given more honor and power than anyone else"

Hebrews 7:28

the law appoints as high priests men who have weaknesses

"according to the law, men appoint as high priests men who are spiritually weak" or "for according to the law, men who are weak against sin are appointed as high priests"

the word of the oath, which came after the law, appointed a Son

"God appointed a Son by his oath, which he made after he gave the law, a Son" or "after he had given the law, God swore an oath and appointed his Son". These are important titles that describe the relationship between God and Jesus. It is best to translate “Father” and “Son” with the same words that your language uses to refer to a human father and a human son.

who has been made perfect

"who has completely obeyed God and become mature"

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Chapter 8

[1] Now the point of what we are saying is this: We have a high priest who has sat down at the right hand of the
throne of the Majesty in the heavens. [2] He is a servant in the holy place, the true tabernacle that the Lord, not a
man, set up.

[3] For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary to have something
to offer. [4] Now if Christ were on earth, he would not be a priest at all, since there are those who offer the gifts
according to the law. [5] They serve a copy and shadow of the heavenly things. It is just as Moses was warned by
God when he was about to construct the tabernacle: God said, "See that you make everything according to the
pattern that was shown to you on the mountain."
[6] But now Christ has received a much better ministry, just as he is also the mediator of a better covenant, which is
based on better promises. [7] For if that first covenant had been faultless, no occasion for a second would have been
sought.
[8] For when God found fault with the people, he said,

"See, the days are coming—says the Lord—
when I will make a new covenant
with the house of Israel
and with the house of Judah.
[9] It will not be like the covenant
that I made with their ancestors
on the day that I took them by their hand
to lead them out of the land of Egypt.
For they did not carefully obey my covenant,
and I disregarded them—
says the Lord.
[10] This is the covenant that I will make with the house of Israel
after those days, says the Lord.
I will put my laws into their minds,
and I will also write them on their hearts.
I will be their God,
and they will be my people.
[11] They will not teach each one his fellow citizen
and each one his brother, saying, 'Know the Lord.'
For they will all know me,
from the least of them to the greatest.
[12] For I will be merciful toward their evil deeds,
and their sins I will not remember any longer."

[13] By calling this covenant "new," he declared the first covenant to be obsolete, and what has become obsolete and
old will soon disappear.

Hebrews 8

8:1-6

Who is the "high priest" the author writes about?

[8:1]

The author wrote about a "high priest." He was writing about Jesus.

See: Hebrews 7

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Why did the author write that Jesus “sat down at the right hand” of the Majesty?

[8:1]

The author wrote that Jesus "sat down at the right hand" of the majesty to say that in some way, God the Father gave Jesus the highest possible honor. In ancient times, rulers invited someone to sit "at their right hand", that is to say their right side. They did this when they wanted to greatly honor that person. So the author used this as a metaphor for how God honored Jesus.

See: God the Father; Son of God; Metaphor

Who is “the Majesty in the heavens?”

[8:1]

The “Majesty in the heavens” is God. It was a name that told people that God has great honor. That is, there is no one greater than God. Why did the author write that Jesus “is a servant in the holy place?”

When the author wrote that Jesus “is a servant in the holy place”. He wrote that Jesus is a "servant" so people would know that Jesus still does things to help people. He does this to serve God the Father. The author wrote that Jesus is a servant "in the holy place" to speak about where God is. That is to say, heaven.

The author did not write "the holy place" to speak about the Holy of Holies in the temple or tabernacle.

See: God the Father; Heaven; Most Holy Place (Holy of Holies); Temple; Tabernacle

What is the “true tabernacle”?

[8:2]

The “true tabernacle” (8:2) is the original, or real tabernacle. The “true tabernacle” is eternal and was created in some way by God. It is in heaven. The Israelites built a tabernacle on earth. God gave them instructions on how to build this temple. In some way, it was a copy of the tabernacle in heaven.

The author did not write "true" tabernacle to say that the earthly tabernacle of the Old Testament was false. Instead, he wanted people to know that it was temporary. He wrote that it was a "copy and shadow" of the real one (see: Hebrews 8:5). But there is another tabernacle that lasts forever.

See: Tabernacle; Heaven

What were the “gifts and sacrifices” about which the writer spoke?

[8:3]

See: Hebrews 5:1

If Jesus was here on earth, why would he “not be a priest at all”?

The author wrote that if Jesus was still on earth, he would "not be a priest at all." He wrote this to say again that Jesus is greater than human priests. Some scholars think that Jesus could not be a priest on the earth because he was not a descendant of Levi (see: Hebrews 7:13-14). He could not be a priest according to the Law of Moses. Other scholars think that Jesus is a priest in heaven. That is to say, he does not replace priests on earth. Instead, he is a different kind of priest. He is a priest in heaven. Heaven has no other priests.

See: Priest (Priesthood); Law of Moses; Heaven

Why did the author write that the earthly tabernacle was a “copy and shadow of the heavenly things”?

[8:5]

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The author wrote that the earthly tabernacle was a "copy and shadow of the heavenly things." He wrote this so people would think only about God and where God is. That is, he wanted them to stop worshipping things on earth. God designed the earthly tabernacle to be only a copy of the real tabernacle (see: Hebrews 8:2). That is, it was a pattern of what God showed Moses (see: Exodus 25:9, 40; 26:30; 27:8). When the author wrote that it was a “shadow”(σκιά/g4639), he used a metaphor. He wanted people to know that the earthly tabernacle was much less than the true tabernacle in heaven. A shadow is a thing people can see. But it is not the real thing, that is, the thing which casts the shadow. In the same way, the earthly tabernacle was a thing people can see, but it was not the real tabernacle.

See: Tabernacle; Heaven; Metaphor

What did a “mediator” do?

[8:6]

A “mediator”(μεσίτης/g3316) was a person who helped other people to solve a disagreement. The author used this metaphor to speak about how Jesus helps people with God. He speaks to God for people. When people disobey God, Jesus helps them to reconcile with God.

See: Mediator; Metaphor; Reconcile (Reconciliation)

What is the “better covenant, which is based on better promises”?

[8:6]

When the author wrote about the "better covenant, which is based on better promises," he wanted people to think about Jesus. He wanted people to know that Jesus started a new covenant between God and people. Under this new covenant, God blesses everyone who believes in Jesus. This is not like the old covenant God made with Moses. The old covenant required people to follow the Law of Moses. Only if a person kept the Law of Moses perfectly would God bless him. However, nobody could do this. So, the new covenant is better because people can be blessed if they believe in Jesus. God "writes it on the hearts of his people" (see: 8:10). This is a metaphor to say that God fulfills the covenant for Christians. This promise is better because people’s sins are completely forgiven.

See: New Covenant; Covenant with Moses (Old Covenant); Law of Moses; Metaphor

8:7-13

How did God put his laws into the “minds” of Christians?

[8:10]

The author wrote that God promised to put his laws into the “minds” of Christians. That is, he used a metaphor to say that people would understand what God wanted them to do. The Law of Moses was written on stones. People could not perfectly obey the Law of Moses. This is because of sin. However, now God helps his people to know what he wants. He helps them do this using the Holy Spirit. He helps them do this when they read the Bible. He also gives them the ability to live in a way that honors God.

See: Metaphor; Law of Moses; Holy Spirit

How did God write his laws on the “hearts” of Christians?

[8:10]

The author wrote that God promised to write his laws on the "hearts" of Christians. That is, he used a metaphor to say that people would want to obey God. That is, Christians want to live in a way that honors God. They want this because God changes them. He changes them when they believe in Jesus.

See: Heart (Metaphor); Born Again (New Life, Regeneration)

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Why did the author write that the old covenant would “soon disappear”?

[8:13]

Scholars disagree about why the author wrote that the old covenant would "soon disappear." Some scholars think the author wanted people to think that the old covenant was fading. That is, it had not disappeared yet but would soon disappear. The old covenant would stop. These scholars think this because God spoke about a new covenant to the prophet Jeremiah (see: Jeremiah 31:31-34). They think that ever since Jeremiah lived, the old covenant had been fading and would soon disappear. Other scholars think that when God established the new covenant, it made the old covenant of no value. That is, the promises and conditions of the old covenant disappeared when Jesus came to earth.

See: Covenant; Prophet; Covenant with Moses (Old Covenant)

Hebrews 8:1

we are saying

"I am saying" or "I am writing"

We have a high priest

The author is including the readers here, so the word "we" is inclusive.

sat down at the right hand of the throne of the Majesty

"sat down at the place of honor and authority beside the throne of the Majesty"

Hebrews 8:2

the true tabernacle that the Lord, not a man, set up

People built the earthly tabernacle out of animal skins fastened to a wooden framework, setting it up in the manner of a tent. Here "true tabernacle" means the heavenly tabernacle that God created.

Hebrews 8:3

For every high priest is appointed

"For God appoints every priest"

Hebrews 8:4

according to the law

"as God requires in the law"

Hebrews 8:5

They serve a copy and shadow of the heavenly things

"They serve what is a vague image of the heavenly things" or "They serve what is only similar to the heavenly things". The words "copy" and "shadow" emphasize that the priesthood and the earthly temple were images of Christ, the true high priest, and the heavenly temple.

It is just as Moses was warned by God when he was about to construct the tabernacle

"It is just as God warned Moses when Moses was about to command the people to construct the tabernacle"

See that

"Make sure that"

to the pattern

"to the design"

that was shown to you

"that I showed you"

on the mountain

"on Mount Sinai"

Hebrews 8:6

Christ has received

"God has given Christ"

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mediator of a better covenant

Christ, as mediator, made it possible for a better covenant between God and humans to exist.

covenant, which is based on better promises

"covenant. It was this covenant that God made based on better promises" or "covenant. God promised better things when he made this covenant"

Hebrews 8:7

first ... second

"old covenant ... new covenant"

had been faultless

"had been perfect"

no occasion for a second would have been sought

"no one would have sought a way to establish a second covenant" or "there would have been no reason to establish a second covenant"

Hebrews 8:8

with the people

"with the people of Israel"

See

"Pay attention to what I am about to tell you"

the house of Israel and with the house of Judah

"the people of Israel and with the people of Judah" (Jeremiah 31:31)

Hebrews 8:9

I took them by their hand to lead them out of the land of Egypt

"I led them out of Egypt like a father leads his young child"

Hebrews 8:10

the house of Israel

"the people of Israel"

after those days

"after that time"

I will put my laws into their minds and I will also write them on their hearts

"I will enable them to understand my laws and I will also enable them to obey my law"

I will be their God, and they will be my people

"I will be the God they worship, and they will be the people for whom I care" (Jeremiah 31:33)

Hebrews 8:11

They will not teach each one his fellow citizen and each one his brother, saying, 'Know the Lord.'

"They will not need to teach their neighbors or brothers to know me" (Jeremiah 31:34)

citizen ... brother

Both of these refer to a fellow Israelite.

Know the Lord ... will all know me

"Know" here stands for acknowledge.

Hebrews 8:12

toward their evil deeds

"to those who did evil deeds"

their sins I will not remember any longer

Here "remember" stands for "think about"

Hebrews 8:13

he declared the first covenant to be obsolete

"he declared that the first covenant was no longer useful"

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Chapter 9

[1] Now even the first covenant had regulations for worship and an earthly sanctuary. [2] For a tabernacle was prepared. The first room, in which were the lampstand, the table, and the bread of the presence, was called the holy place.

[3] Behind the second curtain was another room in the tabernacle, called the most holy place. [4] It had a golden altar for incense. It also had the ark of the covenant, which was completely overlaid with gold. Inside it was a golden jar that held the manna, Aaron's rod that budded, and the tablets of the covenant. [5] Above the ark of the covenant, glorious cherubim overshadowed the atonement lid, which we cannot now talk about in detail.
[6] After these things were prepared, the priests always entered the outer room of the tabernacle to perform their services. [7] But only the high priest entered the second room, once each year, and not without blood that he offered for himself and for the people's unintentional sins.
[8] The Holy Spirit showed that as long as the first tabernacle was still standing, the way into the most holy place had not yet appeared. [9] This was an illustration for the present time. Both the gifts and sacrifices that are now being offered are not able to perfect the worshiper's conscience. [10] They are only concerned with food and drink and various ceremonial washings, regulations for the body until the time of the new order.

[11] Christ came as a high priest of the good things that have come. He went through the greater and more perfect tabernacle that was not made by human hands, one not belonging to this created world. [1] [12] It was not by the blood of goats and calves, but by his own blood that he entered into the most holy place once for all and secured our eternal redemption.
[13] For if the blood of goats and bulls and the sprinkling of a heifer's ashes on those who have been defiled sanctifies them for the cleansing of their flesh, [14] how much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our conscience from dead works to serve the living God? [15] For this reason, he is the mediator of a new covenant. This is so that, since a death has taken place to redeem those under the first covenant from their transgressions, those who are called will receive the promise of an eternal inheritance.
[16] For where there is a will, the death of the person who made it must be proven. [17] For a will is only valid when there has been a death, because it has no force while the one who made it is still alive.
[18] So not even the first covenant was established without blood. [19] For when Moses had given every command in the law to all the people, he took the blood of the calves and the goats, with water, red wool, and hyssop, and sprinkled both the scroll itself and all the people. [20] Then he said, "This is the blood of the covenant that God has commanded for you."
[21] In the same manner, he sprinkled the blood on the tabernacle and all the containers used in the ministry. [22] According to the law, almost everything is cleansed with blood. Without the shedding of blood there is no forgiveness.

[23] Therefore it was necessary that the copies of the things in heaven should be cleansed with these animal sacrifices. However, the heavenly things themselves had to be cleansed with much better sacrifices. [24] For Christ did not enter into the most holy place made with hands, which is only a copy of the true one. Rather, he entered into heaven itself, to appear now in God's presence for us.
[25] He did not go there in order to offer himself many times, as does the high priest, who enters the most holy place year by year with the blood of another. [26] If that had been the case, then he would have had to suffer many times since the foundation of the world. But now he has appeared at the end of the ages to do away with sin by the sacrifice of himself.
[27] Just as man is appointed to die once, and after that comes judgment, [28] so also, Christ was offered once to take away the sins of many, and will appear a second time, not to deal with sin, but for the salvation of those who are waiting for him.

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[1] Some important and ancient Greek copies read, Christ came as a high priest of the good things that are to come .

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Hebrews 9

9:1-5

What was the “earthly sanctuary”?

[9:1]

The “earthly sanctuary” was the tabernacle that the people of Israel built. The earthly sanctuary was a place where people worshipped God. This was the temple in Jerusalem. It was destroyed about 40 years after Jesus died.

See: Tabernacle; Temple

What was the “lampstand”?

[9:2]

The “lampstand” was something in the temple. It was made of gold. It had six branches connected to the main stem. The main stem and each branch had a candle holder. Therefore, it held seven candles in all.

See: Exodus 25:31-39

See: Temple

What was the “bread of the presence”?

[9:2]

The "bread of the presence" was special bread that in some way was dedicated to God. It was used in the temple in Jerusalem. Some scholars think the “bread of the presence” was bread that in some way was offered to God. Other scholars think the bread was twelve loaves, baked with very fine flour. The loaves were placed on the table each Sabbath day. The loaves were for the priests to eat. The priests had to eat the loaves in the temple.

See: Exodus 24:5-9

See: Temple; Sabbath; Holy Place; Offer (Offering); Sacrifice; Priest (Priesthood)

What was the “second curtain”?

[9:3]

There were two curtains in the tabernacle. The first curtain was a linen screen. This first curtain was the entrance into the holy place. The second curtain was made of very fine linen. The high priest, once a year, entered through the second curtain to offer a special sacrifice.

See: Tabernacle; Temple; Holy Place; High Priest; Sacrifice; Offer (Offering)

What was the “most holy place”?

[9:3]

The “most holy place” was the place where the glory of the Lord dwelled. It was located behind the second curtain in the temple. Only the high priest entered into the most holy place, and he only did this only once every year.

See: Glory (Glorify); Temple; Presence of God; High Priest

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What was the “golden altar for incense”?

[9:4]

Scholars think the “golden altar for incense” was an altar that held burning coals. The priest took coals from the altar and placed the coals in a pan, called a censer. He sprinkled incense into the pan. He did this so that the coals would burn the incense. This produced an aroma. Scholars think the “golden altar for incense” was in the holy place, just outside the entrance to the “most holy place” (see: Leviticus 16:12).

See: Altar; Priest (Priesthood); Holy Place; Most Holy Place (Holy of Holies)

What was the “ark of the covenant”?

[9:4]

See: Ark of the Covenant

Why was there a “golden jar" inside the ark of the covenant?

[9:4]

There was a golden jar inside the ark of the covenant to hold special things. This was to remind the Israelites how God took care of them when they traveled in the wilderness (see: Exodus).

See: Ark of the Covenant

What was the "manna" inside the golden jar?

[9:4]

The "manna" inside the golden jar was special food that God gave the Israelites when they traveled in the wilderness.The author wanted them to remember how God took care of them. So, Moses instructed Aaron to place some manna into a jar and place it in the ark. It was to remain in the ark for years to come (see: Exodus 16:33).

See: Ark of the Covenant; Manna

What was “Aaron’s rod that budded”?

[9:4]

When Moses lived, God told Moses to get twelve “rods”(ῥάβδος/g4464), one rod from each leader of the twelve tribes of Israel. God told Moses that the man who owned the “rod that budded” would be the man to stop the complaining of the people of Israel. The rod of Aaron is the rod that budded (See: Numbers 17:1-11.)

See: Tribes of Israel

What were the “tablets of the covenant”?

[9:4]

The “tablets of the covenant” were the stone tablets upon which were written the ten commandments. These were the commandments that God engraved on tablets for Moses. (See: Exodus 20; Deuteronomy 5:1-22.)

See: Covenant with Moses (Old Covenant); Ten Commandments)

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What were “cherubim”?

[9:5]

The "cherubim" (Χερούβ/g5502) were carvings on top of the ark of the covenant. A cherub was a two-winged creature that people thought were with God. The carvings of these creatures were placed on the Ark of the covenant (see: Exodus 25:18-22).

See: Ark of the Covenant

What was the “atonement lid”?

[9:5]

The “atonement lid” was a gold lid covering the ark. People also called this the mercy seat. On the day of atonement, once a year, God appeared in a cloud over the atonement lid (see: Leviticus 16:2). When the high priest offered the blood of the sacrifice, once a year, he would sprinkle the blood onto the atonement lid. This was a sign a covering of sin (see: Leviticus 16:14).

See: Atone (Atonement); Ark of the Covenant; High Priest; Sacrifice; Offer (Offering); Sign; Sin

Why did the author say there were things “which we cannot now talk about in detail”?

[9:5]

Scholars disagree about why the author wrote that there were things "which we cannot now talk about in detail". Some scholars think that the people who read this book already knew about the furnishings and the practices within the temple. Therefore, the writer did not take time to write about everything in detail. Other scholars think the writer did not think he needed to write about every part of the temple and the things the priests did in the temple.

See: Temple

9:6-10

Why did the author write “not without blood”?

[9:7]

The author wrote, “not without blood.” It was against the Law of Moses for the high priest to pass through the second curtain, into the most holy place, without taking the blood of animals for a sacrifice. The blood of the sacrifice was offered for the sins of the high priest and the sins of the people.

See: Law of Moses; High Priest; Most Holy Place (Holy of Holies); Sacrifice; Offer (Offering); Sin

What were “unintentional sins”?

[9:7]

Scholars disagree about what "unintentional sins" were. Some scholars think that “unintentional sins” were the kind of sins that were committed in ignorance. That is, the people did not know that they had sinned. Other scholars think that the writer used the words “unintentional sins” to speak about all sins that were committed by the people.

Who is the "Holy Spirit"?

[9:8]

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See: Holy Spirit

Why were the gifts and sacrifices “not able to perfect the worshipper’s conscience”?

[9:9]

The gifts and sacrifices made under the Law of Moses were "not able to perfect the worshipper's conscience." That is, they did not make a person clean. Therefore, the person who worshipped was always reminded of his sin. The sacrifices only served to cover over sins.

See: Law of Moses; Sacrifice; Offer (Offering); Clean and Unclean; Worship; Sin; Atone (Atonement)

Why were sacrifices offered concerning “food and drink”?

[9:10]

The Law of Moses included laws about what kinds of "food and drink" were clean and unclean (See: Leviticus 11:1-47). Sometimes a person ate or touched food that he was not permitted to eat. When he did this, he became unclean. So, he had to make sacrifices for breaking the Law of Moses.

See: Law of Moses; Clean and Unclean; Sacrifice; Offer (Offering)

What were “ceremonial washings”?

[9:10]

A "ceremonial washing" was when a person washed themselves in a special way so they could worship God. In ancient times, if a person touched a dead animal, he became unclean. Therefore, he had to wash in a certain way in order to be made clean again. Until he did this, he could not worship with the rest of the people. The high priest, before and after making the atoning, once a year sacrifice, also bathed in water as a “ceremonial washing”. That is, it showed his obedience to God, by following the Law of Moses.

See: Worship; Clean and Unclean; High Priest; Atone (Atonement); Sacrifice

Why did the author write “the time of the new order”?

[9:10]

The author wrote “the time of the new order” to speak about the ending of the old covenant and the beginning of the new covenant. That is, he wanted people to think about when God will end the world and create a new world. The new world will be perfect. It is the "new order", that is a perfect place for people to live.

See: Covenant; Covenant with Moses (Old Covenant); New Covenant

9:11-14

What were the “good things that have come”?

[9:11]

Scholars disagree about the "good things that have come." Some scholars think the writer spoke about Christians knowing they will live together with God in heaven forever. Other scholars think writer was speaking about how God ended the old "order." That is, God changed the world and now Jesus is the high priest.

See: Eternal Life; High Priest

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What was the “greater and more perfect tabernacle”?

[9:11]

See: Hebrews 8:2

Why did the author write “once for all”?

[9:12]

The author wrote "once for all" to tell people that they can stop offering sacrifices. The priests under the old covenant had to offer the atoning sacrifice every year. They offered the blood of goats and bulls for that sacrifice. When Jesus, as the high priest, offered his own blood on the cross, he did it “once for all”. That is, by one sacrifice Jesus atoned for the sins of people and no other sacrifice is needed.

See: Atone (Atonement); Covenant; High Priest; Sacrifice; Offer (Offering); Priest (Priesthood); Covenant with Moses (Old Covenant); Law of Moses; Cross

What were the “heifer’s ashes”?

[9:13]

The "heifer's ashes" were used to cleanse a person who had sinned or become unclean in some way. In the time when Moses lived, God commanded that the priest slaughter a red heifer outside of the camp. Some of the blood was sprinkled toward the tabernacle. Afterward, the heifer was burned completely. Its ashes were mixed with water and used to cleanse someone who had become unclean (See: Numbers 19:1-22).

Advice to translators: A heifer is a young female cow.

See: Clean and Unclean; Sin; Law of Moses; Priest (Priesthood); Tabernacle

How did the ashes provide for the “cleansing of their flesh”?

[9:13]

The author wrote that the ashes provided for the "cleansing of their flesh" so people would think about God forgiving them. When a person became unclean, he needed to be separated from other people. When the unclean person was sprinkled with the mixture of ashes and water, God saw him as being clean once again. That is, God would forgive him. He did not need to be separated from the rest of the Israelites.

See: Clean and Unclean; Flesh

Why did the author write “how much more”?

[9:14]

The author wrote “how much more” to speak about much greater Jesus’ sacrifice was then the sacrifices under the old covenant.

See: Covenant; Covenant with Moses (Old Covenant); Sacrifice; Offer (Offering)

How was Jesus “without blemish”?

[9:14]

Jesus was "without blemish" because he never disobeyed God. The author did not speak about Jesus' body. Instead, he said that Jesus never sinned. Therefore he was “without blemish”, that is, without any imperfection.

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According to the Law of Moses, every sacrifice needed to be an animal without blemish. If it had a blemish it could not be sacrificed to God.

See: Isaiah 53:9

See: Sin; Law of Moses; Sacrifice; Offer (Offering)

What are “dead works”?

[9:14]

“Dead works” are the things people do and think that disobey or dishonor God. They lead to spiritual death, that is, to the person being separated from God forever. Dead works are things that do not serve God. They only separated people from God.

See: Spirit (Spiritual)

Who is "the living God"?

[9:14]

The "living God" is the real God. The author says God is "living" so people will not think he is an idol that is not real.

See: Idolatry (Idol)

9:15-22

What was a “mediator”?

[9:15]

See: Hebrews 8:6

Who are those who are “called”?

[9:15]

See: Call (Calling)

What is “the promise of an eternal inheritance”?

[9:15]

“The promise of an eternal inheritance” is a way of speaking about eternal life. God first gave it to the people living in the days of the Old Testament. The prophet Jeremiah spoke about this promise as being a new covenant that God was to make with people (see: Jeremiah 31:31-34).

See: Eternal Life; Old Testament (Law and Prophets); Prophet; New Covenant

What is a “will”?

[9:16]

A “will" (διαθήκη/g1242) is a written document that tells people who should inherit a dead person's property. The author used this as a metaphor to speak about the promise God made to his people. That is, the promise of an eternal inheritance. This promise was put into effect after the death and resurrection of Jesus. So, it was like a "will" for people who believe in Jesus to inherit eternal life from him.

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See: Inherit (Inheritance, Heir); Metaphor; People of God; Eternal Life; Resurrect (Resurrection)

Why did the author write, “not even the first covenant was established without blood”?

[9:18]

The author wrote "not even the first covenant was established without blood" so people would think about the Old Testament sacrifices. The first covenant, that is, the covenant with Moses, required sacrifices (see: Exodus 24:3-8).

See: Covenant; Old Testament (Law and Prophets); Covenant with Moses (Old Covenant); Sacrifice

Why did the author write about the blood, water, red wool, and hyssop?

[9:19]

The author wrote about the blood, water, red wool, and hyssop so people would think about the ceremony Moses performed when God gave him the Law. Scholars think the water was mixed with the blood as a symbol of cleansing. Then red wool and hyssop were wrapped around a stick. The wool absorbed the mixture of water and blood. The hyssop helped to brush or sprinkle the blood.

See: Symbol; Law of Moses; Clean and Unclean; Forgive (Forgiveness, Pardon)

Why did Moses sprinkle both the scroll and the people with the water and blood mixture?

[9:19]

Scholars think that Moses sprinkled all things that had to do with the covenant God made with Moses. The writer to the Hebrews mentioned two things that were sprinkled, that is the scroll and the people. The sprinkling of blood represented setting things apart to serve God. The scroll was made clean and set apart by the blood because it contained the words of God’s promise to his people. The people were made clean and set apart by the blood to do everything God said in the scroll.

See: Covenant; Covenant with Moses (Old Covenant); Clean and Unclean; Holy (Holiness, Set Apart); People of God; Blood

What was “the blood of the covenant”?

[9:20]

The “blood of the covenant” represented the sacrifices of animals. The blood was then offered to God. Lastly it was sprinkled on the people who received the covenant. This was to show the power and the purpose of God. It showed how serious God was about the covenant with his people.

See: Blood; Covenant; Sacrifice

What were the “containers used in the service”?

[9:21]

The “containers used in the service” were the altar, the laver, the incense censers, dishes, bowls, and utensils. These were things used in the temple to worship God. Anything that the people of Israel used to sacrifice animals and atone for sin was sprinkled with blood to make it clean. The "containers" were used to do this.

See: Atone (Atonement); Israel; Altar; Temple; Sin; Clean and Unclean

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Why did the author write that “almost everything is cleansed with blood”?

[9:22]

The author wrote that "almost everything is cleansed with blood." This is because in the Old Testament, God gave ways for people to be forgiven without sacrificing an animal. Often, an atonement was made with the shedding of blood. However, if a person was very poor, he was allowed to bring flour to the priest as an offering (see: Leviticus 5:11). Some things were even purified with fire or water (see: Numbers 31:22-24).

See: Atone (Atonement); Forgive (Forgiveness, Pardon); Purify (Pure); Old Testament (Law and Prophets); Sacrifice; Priest (Priesthood)

Why did the author write “without the shedding of blood there is no forgiveness”?

[9:22]

Scholars think that God did not forgive any sins without the shedding of blood, that is sacrificing an animal. They think that the shedding of blood actually made atonement for the souls of the people (see: Leviticus 17:11). When people used other things to sacrifice to God, they represented the blood sacrifice in some way.

See: Atone (Atonement); Sin; Sacrifice; Soul

9:23-28

What were the “copies of the things in heaven”?

[9:23]

See: Hebrews 8:5

What were “much better sacrifices”?

[9:23]

The author wrote "much better sacrifices" to speak about Jesus. He really wanted people to think about Jesus being crucified and resurrected. In the temple, the priests made sacrifices using the blood of animals. The temple was only a copy of the tabernacle in heaven (see: Hebrews 8:5-6). The heavenly tabernacle required a “much better sacrifice” than the blood of animals. It required Jesus to die. This is because only the blood of Jesus cleanses a person’s conscience. The blood of Jesus cleanses a person from all uncleanness.

See: Clean and Unclean; Crucify (Crucifixion); Resurrect (Resurrection) ; Temple; Priest (Priesthood); Sacrifice; Tabernacle; Heaven; Conscience

Why did the author write that Jesus entered heaven “to appear now in God’s presence for us”?

[9:24]

The author wrote that Jesus entered heaven "to appear now in God's presence for us". He wrote this so people would know that Jesus continually speaks to God the Father for Christians (see: Hebrews 7:25). When the high priest served in the Temple, he only entered into the most holy place once every year. This was to take the blood of the atoning sacrifice into the most holy place. It was to sprinkle the blood there to atone for the sins of the people. He carried with him a censer filled with coals and incense. This was like a veil to hide the priest’s face from God's presence. Jesus, however, entered into the heavenly tabernacle after he was resurrected. He is in the very presence of God the Father, face to face. So, Jesus continually speaks to God for Christians.

See: Messiah (Christ); Heaven; [Intercede (Intercession)] (../articles/intercede.md); High Priest; Tabernacle; Atone (Atonement); Resurrect (Resurrection) ; Temple; Most Holy Place (Holy of Holies); Sacrifice; Sin; Presence of God; God the Father

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Why did the author write “since the beginning of the world”?

[9:26]

The author wrote "since the beginning of the world" to speak about all of history. Some scholars think he spoke about all time since God created the world. Other scholars think he spoke about the time that there have been people on the earth. The author wrote this so people would know that Jesus completely atoned for all the sins of all people who believe in him. That is, he only needed to be sacrificed once.

See: Atone (Atonement); Sin; Sacrifice

Why did the author write “the end of the ages”?

[9:26]

The author wrote "the end of the ages" to in some way speak about the last things God is doing before the end of the world. Some scholars think the “end of the ages” spoke about the last events of Jesus’ life. That is, his crucifixion. They think Jesus’ resurrection began a new age. Other scholars add that the “end of the ages” was when earthly sacrifices stopped. This is because the sacrifice of Jesus’ was the last sacrifice necessary for the forgiveness of sins. They think this was what Paul wanted to say when he spoke about the "fullness of time" (see: Galatians 4:4-5).

Advice to translators: "Ages" is a word that speaks about periods of time. "Ages" are usually long times, but they don't have to be. So, when the author of Hebrews talks about "the ages", he is speaking about all of history. If your language has a word or phrase to say "all of history", you can use that instead of "ages".

When the author wrote "end of the ages,” he did not want to say that history is finished. He wanted to talk about living in the last time before God will end the world. So translate this phrase in a way that tells readers that, even if it takes several words in your language.

See: Crucify (Crucifixion); Resurrect (Resurrection) ; Ascend (Ascension); Forgive (Forgiveness, Pardon); Last Days; Sacrifice

Why did the author write that “man is appointed to die once”?

[9:27]

Scholars disagree about why the author wrote that "man is appointed to die once". Some scholars think the author was simply saying that every person dies. People die and God judges them. Other scholars think that death is “appointed" (ἀπόκειμαι/g0606) for each person. That is, death does not happen by chance. Instead, God has decided when each person will die. Some scholars think the author was saying both of these things.

The author used "man" as a metaphor for all people. That is to say, what he wrote is true for all men and women.

See: Judge (Judgment)

What is the "judgment" that comes after death?

[9:27]

See: Judge (Judgment); Day of Judgment

How did Jesus “take away the sins of many”?

[9:28]

Jesus "took away the sins of many" when he was crucified. That is, God will forgive the sins of anyone who believes in Jesus (see: John 3:16).

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See: Messiah (Christ); Crucify (Crucifixion); Forgive (Forgiveness, Pardon)

How will Christ “appear a second time”?

[9:28]

See: Jesus' Return to Earth

Why did the author say that when Christ returns, it is “not to deal with sin”?

[9:28]

The author wrote that when Christ returns it will not be to “deal with sin.” This is because Christ atoned for peoples' sins. He did this when he was crucified. His return will be to bless the people who have believed in him, and to punish the people who rejected him.

See: Messiah (Christ)); Crucify (Crucifixion); Bless (Blessing); Jesus' Return to Earth; Atone (Atonement); Punish (Punishment)

Hebrews 9:1

had regulations

"had detailed instructions"

Hebrews 9:2

a tabernacle was prepared

"the Israelites prepared a tabernacle"

tabernacle

"tent"

The first room

"The first room in the tabernacle" or "The first section of the tabernacle"

the lampstand, the table, and the bread of the presence

The author assumes that his readers already know about these things.

bread of the presence

"bread the priests presented to God"

Hebrews 9:3

Behind the second curtain

The first curtain was the outer wall of the tabernacle, so the "second curtain" was the curtain between the "holy place" and the "most holy place."

Hebrews 9:4

Inside it

"Inside the ark of the covenant"

Aaron's rod that budded

This was the rod Aaron had when God proved to the people of Israel that he had chosen Aaron as his priest by making Aaron's rod bud.

that budded

"from which leaves and flowers had grown"

tablets of the covenant

This refers to the stone tablets on which the ten commandments were written.

Hebrews 9:5

glorious cherubim overshadowed the atonement lid

"glorious cherubim covered the atonement lid with their wings". Here the two cherubim are spoken of as providing shade for the ark of the covenant.

which we cannot

"which I cannot"

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Hebrews 9:6

After these things were prepared

"After the priests prepared these things"

Hebrews 9:7

not without blood that he offered

"always with blood, which he offered."

blood

This is the blood of the bull and goat that the high priest had to sacrifice on the Day of Atonement.

Hebrews 9:8

the most holy place

Possible meanings are 1) the inner room of the tabernacle on earth or 2) God's presence in heaven.

the first tabernacle was still standing

"the outer room of the tabernacle was still standing" or "the earthly tabernacle and the sacrificial system still existed."

Hebrews 9:9

This was an illustration

"This was a picture" or "This was a symbol"

for the present time

"for now"

that are now being offered

"that the priests now offer"

are not able to perfect the worshiper's conscience

"are not able to make the worshiper free from guilt". A person's conscience is his knowledge of right and wrong. It is also his awareness of whether or not he has done wrong. If he knows he has done wrong, we say that he feels guilty.

Hebrews 9:10

until the time of the new order

"until God creates the new covenant"

Hebrews 9:11

good things

This does not refer to material things. It means the good things that God promised in his new covenant.

the greater and more perfect tabernacle

This refers to the heavenly tent or tabernacle, which is more important and more perfect than the earthly tabernacle.

that was not made by human hands

"that humans did not make"

Hebrews 9:12

most holy place

This means the most holy place in the heavenly tabernacle, because God himself lives there.

Hebrews 9:13

sprinkling of a heifer's ashes on those who have been defiled

The priest would drop small amounts of the ashes on the people who were defiled.

for the cleansing of their flesh

"for the cleansing of their bodies"

Hebrews 9:14

how much more will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our conscience from dead works to serve the living God?

"then certainly Christ's blood will cleanse our conscience even more from dead works to serve the living God! Because, through the eternal Spirit, he offered himself without even the smallest fault to God."

the blood of Christ

The "blood" of Christ stands for his death.

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cleanse our conscience

Believers no longer have to feel guilty for the sins they have committed because Jesus sacrificed himself and has forgiven them.

dead works

Sinful deeds are spoken of as if they belonged to the world of the dead.

Hebrews 9:15

he is the mediator of a new covenant

See how you translated a similar phrase in Hebrews 8:6-7.

to redeem those under the first covenant from their transgressions

"to take away the transgressions of those who were under the first covenant." or "to take away the guilt of those who were under the first covenant." or "to take away the punishment that those who were under the first covenant deserved because they had transgressed"

those who are called

"those whom God has called" or "those whom God has chosen to be his children"

Hebrews 9:16

will

a legal document in which a person states who should receive his possessions when he himself dies

the death of the person who made it must be proven

"someone must prove that the person who made the will has died"

Hebrews 9:18

So not even the first covenant was established without blood

"So God established even the first covenant with blood" (Hebrews 8:7)

blood

"the death of animals sacrificed to God"

Hebrews 9:19

took the blood ... with water ... and sprinkled ... the scroll ... and all the people

The priest dipped the hyssop (a woody shrub with flowers in summer) in the blood and the water and then shook the hyssop so drops of blood and water would fall on the scroll and on the people. Sprinkling was done by the priests by which they applied the benefits of the covenant to people and to objects. Here the scroll and the people's acceptability to God are renewed.

Hebrews 9:20

the blood of the covenant

"the blood that brings into effect the covenant"

Hebrews 9:21

he sprinkled

"Moses sprinkled"

all the containers used in the ministry

"all the utensils the priests used in their work"

Hebrews 9:22

almost everything is cleansed with blood

"the priests use blood to cleanse almost everything"

Without the shedding of blood there is no forgiveness

"Forgiveness of the sins of the people only comes when something dies as a sacrifice" or "God only forgives when something dies as a sacrifice"

Hebrews 9:23

the copies of the things in heaven should be cleansed with these animal sacrifices

"the priests should use these animal sacrifices to cleanse what are copies of things that are in heaven"

the heavenly things themselves had to be cleansed with much better sacrifices

"as for the heavenly things themselves, God had to cleanse them with much better sacrifices"

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Hebrews 9:24

the most holy place made with hands, which

"the most holy place, which humans made, and which"

of the true one

"of the true most holy place"

Hebrews 9:25

He did not go there

"He did not enter heaven"

year by year

"every year"

with the blood of another

This means with the blood of an animal victim, not with his own blood.

Hebrews 9:26

If that had been the case

"If he had needed to offer himself often"

since the foundation of the world

"since God created the world"

to do away with sin by the sacrifice of himself

"to cause God to forgive sins by sacrificing himself" or "to sacrifice himself so that God can forgive sin"

Hebrews 9:28

Christ was offered once

"Christ offered himself once"

to take away the sins

"so that God would forgive the the guilt that people have before God because of the sins they committed"

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Chapter 10

[1] For the law is only a shadow of the good things to come, not the real forms of those things themselves. Those who approach God can never be made perfect by the same sacrifices that the priests continually bring year after year. [2] Otherwise, would the sacrifices not have ceased to be offered? For the worshipers would have been cleansed one time and would no longer have any consciousness of sin. [3] But with those sacrifices there is a reminder of sins year after year. [4] For it is impossible for the blood of bulls and goats to take away sins.

[5] When Christ came into the world, he said,

"Sacrifices and offerings you did not desire,
but a body you have prepared for me;
[6] with burnt offerings and sin offerings
you did not take pleasure.
[7] Then I said, 'See, here I am—as it is written about me in the scroll—
to do your will, God.'"

[8] First he said, "It was neither sacrifices, nor offerings, nor whole burnt offerings, nor sin offerings that you desired. Nor did you take pleasure in them." These are sacrifices that are offered according to the law. [9] Then he said, "See, here I am to do your will." He takes away the first practice in order to establish the second practice. [10] By that will, we have been sanctified through the offering of the body of Jesus Christ once for all.
[11] Day after day every priest stands and ministers, offering the same sacrifices again and again—sacrifices that can never take away sins. [12] But when Christ offered for all time one sacrifice for sins, he sat down at the right hand of God. [13] He is waiting until his enemies are made a footstool for his feet. [14] For by one offering he has perfected forever those who are being sanctified.
[15] The Holy Spirit also testifies to us. First he says,

[16] "This is the covenant that I will make with them
after those days, says the Lord.
I will put my laws in their hearts,
and I will write them on their minds."

[17] Then he adds,
"Their sins and lawlessness
I will remember no longer."

[18] Now where there is forgiveness for these, there is no longer any sacrifice for sin.

[19] Therefore, brothers, we have confidence to enter into the most holy place by the blood of Jesus. [20] That is the new and living way that he has established for us through the curtain, that is, by means of his flesh. [21] Because we have a great priest over the house of God, [22] let us approach with true hearts in the full assurance of faith, having our hearts sprinkled clean from an evil conscience and having our bodies washed with pure water.
[23] Let us also hold firmly to the hope we confess, for he who promised is faithful. [24] Let us think carefully about how to motivate one another to love and good deeds. [25] Let us not abandon meeting together, as some have done. Instead, encourage one another, and all the more as you see the day coming closer.

[26] For if we deliberately go on sinning after we have received the knowledge of the truth, a sacrifice for sins no longer remains. [27] Instead, there is only a certain fearful expectation of judgment, and a fury of fire that will consume God's enemies.
[28] Anyone who has rejected the law of Moses dies without mercy at the testimony of two or three witnesses. [29] How much worse punishment do you think one deserves who has trampled underfoot the Son of God, who has regarded the blood of the covenant as unholy—the blood by which he was sanctified—and has insulted the Spirit of grace?
[30] For we know the one who said, "Vengeance belongs to me; I will pay back." And again, "The Lord will judge his people." [31] It is a fearful thing to fall into the hands of the living God!

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[32] But remember the former days, after you were enlightened, how you endured a great struggle in suffering. [33] Sometimes you were publicly exposed to insult and persecution, and other times you shared with those who were so treated. [34] For you had compassion on those who were prisoners, and you accepted with joy the seizure of your possessions. You knew that you yourselves had a better and everlasting possession. [1]
[35] So do not throw away your confidence, which has a great reward. [36] For you need perseverance so that when you have done the will of God, you will receive what he has promised.

[37] "For in a very little while,
the one who is coming will indeed come and not delay.
[38] My righteous one will live by faith.
If he shrinks back, my soul will not be pleased with him."

[39] But we are not any of those who turn back to destruction, but we are among those who have faith and preserve their souls.

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[1] Some important and ancient Greek copies read, For you had compassion on me in my chains .

Hebrews 10

10:1-10

How was the Law only a “shadow”?

[10:1]

When the author wrote that the law was only a "shadow" (σκιά/g4639), he used a metaphor. He wanted people to think that the Law of Moses was only partly like something that was to come. That is, the things in the Law of Moses were like something that was perfect and eternal.

See: Law of Moses

What are “the good things to come”?

[10:1]

See: Hebrews 9:11

Why did the author write about people being “made perfect”?

[10:1]

The author wrote about people being "made perfect" to say that in some way God will remove all that is evil from people who believe in Jesus. This is different than in the Old Testament. The Law of Moses spoke about people atoning for their sins by offering sacrifices. However, nobody was ever "made perfect" because they offered a sacrifice. But the author said that now, God will in some way "make perfect" people who believe in Jesus.

Scholars disagree about how God "makes perfect" people who believe in Jesus. Some scholars think the author wanted to say that God perfectly and completely forgives a person for sins the person commits. Other scholars think the author wanted to speak about God helping people to resist temptation. That is, God helps them not to sin.

See: Old Testament (Law and Prophets); Law of Moses; Atone (Atonement); Forgive (Forgiveness, Pardon); Sacrifice

Why did the author write “consciousness of sins”?

[10:2]

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The author wrote "consciousness of sins" to speak about a person knowing they sinned. This is even after God forgives them. Some scholars think the words, “consciousness of sins” spoke about a person's conscience not being satisfied after an offering was made. That is, the person could obey the Law of Moses, but they still felt guilty.

See: Sin; Conscience; Law of Moses; Guilty; Sacrifice

What was the “reminder” about which the author spoke?

[10:3]

The author wrote about a reminder. This was something that made people think about their sins over and over. In the Law of Moses, there was a yearly event called the Day of Atonement. This reminded people of their sins every year. Each year everyone in Israel had to repent. They had to make offerings for sin. This was so that God would cover over their sins for another year.

See: Sin; Law of Moses: Atone (Atonement); Repent (Repentance); Sacrifice

Why was it “impossible for the blood of bulls and goats to take away sins”?

[10:4]

It was "impossible for the blood of bulls and goats to take away sins" because God wants people to obey him instead of sinning. The priests could remove sins. The “blood of bulls and goats”, that is to say sacrificing animals, only covered over sins that people committed.

See: Sin; Priest (Priesthood); Atone (Atonement); Sacrifice

Why did the author say that God “did not desire” sacrifices and offerings?

[10:5]

The author wrote that God "did not desire" sacrifices and offerings. This is because the sacrifices and offerings did not give God any honor God unless they were done in the right way. These sacrifices needed to be made by faith in God. The author wanted to say that people needed to believe in Jesus, who is the messiah.

See: Sin; Messiah (Christ); Sacrifice; Faith (Believe in)

Why did the author write “a body you have prepared for me”?

[10:5]

The author wrote "a body you have prepared for me" to speak about Jesus, who is the messiah. The author wrote the same thing written in the Psalms where the messiah said to God (see: Psalm 40:6). That is, God allowed himself to be made into a human. He did this in the person of Jesus. It was necessary for Jesus to have a body so that he could offer himself as the perfect sacrifice to God.

See: Messiah (Christ); Incarnation; Sacrifice

What was the scroll?

[10:7]

A "scroll" was a way ancient people kept written things. They did this because they did not have printed books. Scholars think the “scroll" (κεφαλίς/g2777) the author wrote about was the first five books of the Bible.

See: Law of Moses; Scroll

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Why did the author write "to do your will"?

[10:7]

The author wrote "to do your will" so people would think about how Jesus completely did the will of God. God wanted Jesus to never sin and Jesus never sinned. Jesus did everything God wanted him to do. It was also God's will that Jesus would die for the sins of the world (see: Matthew 26:39,42).

See: Will of God; Law of Moses

What was the "first practice" the author spoke about?

[10:9]

The "first practice" was when people sacrificed animals according to the Law of Moses. People had to do many things to follow the Law of Moses.

See: Law of Moses

What is the "second practice" the author spoke about?

[10:9]

The "second practice" the author spoke about is when people believe in Jesus. That is, people who believe in Jesus do not need to follow the sacrifices in the Law of Moses for God to forgive their sins.

See: Law of Moses; Forgive (Forgiveness, Pardon); Sin; Sacrifice

How did Jesus take away the first practice to establish the second practice?

[10:9]

Jesus took away the first practice in two ways. First, he lived perfectly according to God's will. Second, he offered himself to God as the perfect sacrifice for sins. This sacrifice never needs to be done again. He did this when he was crucified. After this, people do not need to make sacrifices and obey the Law of Moses.

See: Will of God; Crucify (Crucifixion); Law of Moses; Sacrifice

What is "sanctified"?

[10:10]

See: Sanctify (Sanctification)

Why did the author write "once for all"?

[10:10]

The author wrote "once for all" so people would know that Jesus completely atoned for the sins of everyone who will ever live on earth. That is, he died "once" as a sacrifice. No other sacrifice for peoples' sins will ever be needed. Also, he died "for all" people who will ever believe in him.

Under the rules of the Old Covenant, the Jewish people sacrificed animals to obey the Law of Moses. However, with the New Covenant, Jesus offered himself as a sacrifice for the sins of everyone. His sacrifice was done once, and does not need to be repeated.

See: Atone (Atonement); Sin; Covenant; Law of Moses; Sacrifice; Covenant with Moses (Old Covenant)

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10:11-18

Who are the enemies of Jesus?

[10:13]

Scholars think the author spoke about different enemies of Jesus, Satan and the people who rejected Jesus.

Why did the author write about a “stool for his feet”?

[10:13]

The author spoke about a time when the enemies of Jesus would be made “a stool for his feet.” This was a metaphor. God will make the enemies of Jesus powerless. They will be completely subject to Jesus. Jesus will rule everything. Jesus will not give anyone else permission to rule.

See: I Corinthians 15:24-28

Who are "those who are being sanctified"?

[10:14]

See: Sanctify (Sanctification)

Why did the author write that Jesus “perfected forever" those who are being sanctified?

[10:14]

The author wrote that Jesus "perfected forever" those who are being sanctified. He wrote this so people would think that Jesus satisfied the wrath of God against sin. His sacrifice was “perfect" (τελειόω/g5048). That is, he fulfilled all of what God required for the payment of sin. This is, Christians do not do this themselves. Jesus did it for them. He did it "forever." That is, Jesus did this for all people who will ever be Christians.

See: Redeem (Redemption); Sanctify (Sanctification); Wrath; Sacrifice; Fulfill (Fulfillment)

Why did the author write “there is no longer any sacrifice for sin”?

[10:18]

The author wrote "there is no longer any sacrifice for sin" (10:18) because Jesus ended the need for any other sacrifices. Jesus' death is the only sacrifice that is needed for people to be at peace with God.

See: Crucify (Crucifixion); Sacrifice; Sin; Atone (Atonement); Cross

10:19-25

What is the "most holy place" that Christians have confidence to enter?

[10:19]

The "most holy place" that Christians have confidence to enter is God's presence. That is, Christians can speak directly to God. This is not the same as the "most holy place" in the Tabernacle or Temple.

See: Most Holy Place (Holy of Holies); Presence of God; Tabernacle; Temple

What is the “new and living way”?

[10:20]

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The author wrote about a "new and living way" for people to be with God. It is “new” because it did not exist before the sacrifice of Jesus. The author called it a “living way” because Jesus’ sacrifice provided eternal life for people who believe in him. Jesus is the "way" to God the Father (see: John 14:6). That is, when people believe in Jesus, they can serve God and talk to God themselves.

See: Eternal Life; Sacrifice; Atone (Atonement)

What was the “curtain” the author spoke of?

[10:20]

When the author spoke about a "curtain," he used a metaphor. He wanted people to think about the curtain that separated the holy place from the most holy place. This was in the Tabernacle and the Temple. It was also called the second curtain (see: Hebrews 9:6). This was the curtain which was torn from top to bottom at the moment of Jesus’ died (see: Matthew 27:45-51; Mark 15:33-39). However, the author used this as a metaphor to say that after Jesus, the "curtain" that kept people separate from God no longer exists. People who believe in Jesus can worship God and talk to God themselves.

See: Metaphor; Temple; Holy Place; Most Holy Place (Holy of Holies); Tabernacle; Worship

Why did the author write “by means of his flesh”?

[10:20]

The author wrote "by means of his flesh" to speak about the human life of Jesus. That is to say, he wrote about "flesh" as a symbol. It was the human life of Jesus that was presented to God as the sacrifice for sins (see: 1 Peter 3:18).

See: Symbol; Sacrifice; Sin; Atone (Atonement)

What was the “house of God”?

[10:21]

The “house of God” is the church, all Christians (see: Hebrews 3:6).

See: Church

Why did the author write “approach with true hearts”?

[10:22]

The author wrote "approach" to speak about how Christians must behave toward God. He wrote "true hearts" as a metaphor. He wanted people to know that they need to genuinely believe in God before they pray to him.

See: Heart (Metaphor)

What is the “full assurance of faith”?

[10:22]

To have “full assurance of faith” is to trust God completely. It is to completely believe in Jesus.

See: Faith (Believe in)

What is an "evil conscience"?

[10:22]

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When the author wrote about an "evil conscience," he wanted people to think about sin. That is, he said that when a person sins, it damages their "conscience." They will not be able to know when they sin as easily after they sin.

See: Conscience; Spirit (Spiritual); Sin

Why did the author write about people having their “hearts sprinkled clean" from an evil conscience?

[10:22]

When the author wrote about people having their "hearts sprinkled clean", he used two metaphors. He used the metaphor of "heart" to speak about how people think and feel. He used the metaphor of "sprinkled clean" to speak about when God forgives people of their sins.

Scholars think the author wanted Christians to think about the Jewish priests. A priest was sprinkled with blood and bathed in water before they went to serve God (see: Exodus 29:21; Leviticus 8:30). They then could offer sacrifices for God’s people. Jesus, the greatest High Priest, sacrificed himself. So his blood has cleansed the hearts of Christians. This lets Christians approach God and serve him.

See: Heart (Metaphor); Priest (Priesthood); High Priest; Conscience; Clean and Unclean; Sin; Sacrifice; People of God

What was the “confession” of hope?

[10:23]

The author wrote about Christians holding tightly to the “confession" (ὁμολογία/g3671) of their hope. He wanted Christians to completely trust what God says he will do. That is, they should believe God's promise to give them eternal life because they believe in Jesus.

Advice to translators: The author did not write about "confession" here to speak about when a person confesses sins they have committed. He wrote "confession" to speak about when a person says something that they deeply believe.

See: Confess (Confession); Hope; Eternal Life

10:26-39

Why did the author write “deliberately go on sinning”?

[10:26]

Scholars disagree about why the author wrote "deliberately go on sinning." Some scholars think the author spoke about people who keep rejecting Jesus and the gospel. They choose to do this even though they have heard the gospel. Other scholars think the author spoke about people who believe in certain things Christians teach, but do not trust in Jesus. They think these people have rejected God. Other scholars think the author spoke about a person who says they are a Christian but who keeps on sinning and do not try to stop sinning.

See: Gospel; Sin

What was the “knowledge of the truth”?

[10:26]

Some scholars think the “knowledge" (ἐπίγνωσις/g1922) of the truth meant that a person understood true things about God. They knew they sinned and they also knew what they need to do for God to forgive their sins. Some scholars think that the author spoke about people who heard the truth about Jesus, but they never did anything.

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Other scholars think the author spoke about a person who knows the things Christians teach. This person has the “knowledge of the truth”.

See: Sin; Forgive (Forgiveness, Pardon)

Why did the author write “a sacrifice for sins no longer exists”?

[10:26]

The author wrote "a sacrifice for sins no longer exists." If a person goes on sinning after they say they believe in Jesus, the author wanted them to know that they cannot expect God to forgive them. Some scholars think that Christians will sin less and less. Other scholars think Christians can choose to stop being at peace with God and will not live forever with God in heaven. Other scholars think the author wanted people to remember that Jesus had to die for their sins.

See: Sin; Forgive (Forgiveness, Pardon)

Why did the author write “a certain fearful expectation of judgment”?

[10:27]

When the author wrote "a certain fearful expectation of judgment," he wanted people to know that God will judge a person who continually rejects Jesus. That is, the person can only expect that God will judge them with wrath. This judgment will be “fearful" (φοβερός/g5398). This person will live forever in hell. .

See: Judge (Judgment); Messiah (Christ); Wrath; Hell

What is the “fury of fire” about which the author spoke?

[10:27]

When the author wrote about the "fury of fire," he used a metaphor. He spoke about God he judges sinners. God is a consuming fire. That is, God completely destroys things. Some scholars think the author was writing about God punishing everyone who rejects Jesus. That is, God's wrath is like a fire when it punishes people

See: Metaphor; Judge (Judgment); Sin; Messiah (Christ); Wrath; Punish (Punishment)

Why did the author write about the “testimony of two or three witnesses”?

[10:28]

See: Deuteronomy 17:2-7

Why did the author write “trample underfoot the Son of God”?

[10:29]

The author wrote “trample underfoot the Son of God” to speak about thinking about Jesus shamefully. Jesus is the "Son of God." When someone was trampled underfoot, people kept stepping on them until they were badly injured or killed. The author used this as a metaphor to speak about dishonoring someone. He wanted people to think about someone saying that Jesus is unworthy to be the messiah.

See: Son of God; Metaphor; Messiah (Christ)

How did someone treat “the blood of the covenant as unholy”?

[10:29]

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When someone said the death of Jesus was not different than any other death, then someone treated “the blood of the covenant as unholy” (see: Hebrews 9:14-15). They rejected the new covenant God made with people.

See: Atone (Atonement); Covenant; Holy (Holiness, Set Apart)

Why did the author write about being “sanctified” by blood?

[10:29]

See: Sanctify (Sanctification)

What is "the Spirit of grace”?

[10:29]

The "Spirit of grace" is the Holy Spirit. Some scholars think the author wanted people to think about when Jesus spoke about the blasphemy of the Holy Spirit (see: Mark 3:29). Other scholars think the author spoke about a person who refused to acknowledge the Holy Spirit. That is, the person disrespected or dishonored the Holy Spirit.

See: Holy Spirit; Blaspheme (Blasphemy)

Where was it written that “vengeance” belongs to the Lord, and that he “will judge his people”?

[10:30]

See: Deuteronomy 32:25-26; Romans 12:19

See: Avenge (Vengeance, Revenge)

Why did the author write “the living God”?

[10:31]

The author wrote "the living God" to tell people strongly that God is not some dead idol. He is not just an imaginary god. He is real. The "living God" keeps his promises and also judges people.

See: Idolatry (Idol); Judge (Judgment)

What were the “former days”?

[10:32]

Scholars think when the author wrote about the “former days,” he was writing about a time before in a Christian’s life.

Why did the author write “enlightened”?

[10:32]

The author wrote "enlightened" to speak about a person gaining important knowledge about God. Some scholars think that Christians were “enlightened” when they received instruction about how to live in a way that honors God. Other scholars think a Christian was “enlightened” at the moment he became a Christian. That is, he then saw and understood the gospel and true things about God.

See: Faith (Believe in); Gospel

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What was to be “exposed to public ridicule”?

[10:33]

Some scholars think Christians were “exposed to public ridicule” because the Jewish religious leaders brought the Christians into the middle of a city. They then got people to insult the Christians. Sometimes these people attacked Christians. Other scholars think the author spoke about the times when the Christians were thrown into an arena and had to fight against wild animals.

About whom was the author writing when he wrote about “those who were prisoners”?

[10:34]

Some scholars think that when the author wrote about “those who were prisoners” he spoke about Christians who were thrown into prison because they believed in Jesus. Other scholars think the author spoke about himself. He had been put in prison because he was a Christian.

Why did the author write that the Christians “accepted with joy” being robbed of their possessions?

[10:34]

When the author wrote that the Christians “accepted with joy” being robbed of their possessions, he did not mean the Christians were happy about being robbed. He wanted people to think that Christians have something greater than anything you can own. Everything a person owns will be destroyed. However, the promises of God for them last forever. No one can take these promises away from them. This gave the Christians joy. So even if a thief broke in and stole their possessions, the promises of God were secure.

See: Rejoice (Joy, Joyful)

What is the “great reward” about which the author spoke?

[10:35]

The "great reward" the author spoke about is that God will in some way do good things for people who believe in Jesus. Some scholars think the “great reward” is God’s promise of eternal life. This reward is based on the goodness and faithfulness of God.

See: Luke 6:23

See: Eternal Life; Reward

Why did the author write that God’s “righteous one will live by faith”?

[10:38]

A person who is God’s “righteous one” is a person God declares to be righteous. This is because the person believes in Jesus. It had nothing to do with following the Law of Moses (see: Romans 3:21; 4:3-5; 5:18-19).

See: Righteous (Righteousness); Justify (Justification); Law of Moses

Why did the author write “turn back to destruction”?

[10:39]

Some scholars think author wrote "turn back to destruction" to speak about people who stop believing in Jesus. He warned people that God will send someone who stops believing in Jesus to hell, that is to "destruction." Other scholars think the author wrote this to speak about Christians who disobey Jesus. They will be punished and may

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even die because of this. However, they will still live with God in heaven forever. Christians are punished for sinning, but they are promised to go to heaven because Jesus was punished for their sins.

See: Hell; Punish (Punishment); Heaven; Sin; Atone (Atonement)

Why did the author write "keeping their souls"?

[10:39]

The author wrote "keeping their souls" to speak about Christians who keep believing in Jesus. These Christians "keep their souls." That is, they will not be punished. Some scholars think the author spoke about Christians who believe in Jesus until they die. They think the author spoke about words that Jesus spoke earlier (see: Mark 8:35). Other scholars think the words “keeping their souls” simply meant they will not go to hell.

See: Soul; Hell; Faith (Believe in); Punish (Punishment)

Hebrews 10:1

the law is only a shadow of the good things to come

The author means the law is not the good things that God had promised. It only hints at the good things that God is going to do.

not the real forms of those things themselves

"not the real things themselves"

Hebrews 10:2

would the sacrifices not have ceased to be offered?

"they would have ceased offering those sacrifices."

ceased to be

"stopped being"

the worshipers would have been cleansed one time and would

"the sacrifices would have taken away the worshipers' sin once, and they would" or "God would have made the worshipers no longer guilty of sin once, and they would"

would no longer have any consciousness of sin

"would no longer think that they are guilty of sin" or "would know that they are no longer guilty of sin"

Hebrews 10:4

For it is impossible for the blood of bulls and goats to take away sins

"For it is impossible for the blood of bulls and goats to cause God to forgive sins"

Hebrews 10:5

you did not desire

Here "you" is singular and refers to God. (Psalm 40:6)

a body you have prepared

"you have made a body ready"

Hebrews 10:7

Then I said

This refers to Christ.

Hebrews 10:8

sacrifices ... offerings

See how you translated these words in Hebrews 10:5.

whole burnt offerings ... sin offerings

See how you translated similar words in Hebrews 10:6.

that are offered

"that priests offer"

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Hebrews 10:9

He takes away the first practice in order to establish the second practice

"He stops people atoning for sins the first way in order to atone for sins the second way"

first practice ... the second practice

"old practice ... the new practice"

Hebrews 10:10

we have been sanctified

"God has sanctified us" or "God has dedicated us to himself"

through the offering of the body of Jesus Christ

"because Jesus Christ offered his body as a sacrifice"

Hebrews 10:11

can never take away sins

"can never cause God to forgive sins"

Hebrews 10:12

he sat down at the right hand of God

"he sat down at the place of honor and authority beside God"

Hebrews 10:13

until his enemies are made a footstool for his feet

"until God humiliates Christ's enemies and they become like a footstool for his feet"

Hebrews 10:14

those who are being sanctified

"those whom God is sanctifying" or "those whom God has dedicated to himself"

Hebrews 10:16

with them

"with my people" (Jeremiah 31:31 & 33)

after those days

"when the time of the first covenant with my people has finished"

I will put my laws in their hearts

"I will enable them to know my laws"

I will write them on their minds

"I will cause them to remember my laws"

Hebrews 10:17

Their sins and lawlessness I will remember no longer."

"I will no longer remember their sins and lawlessness.'" or "Then next he said, 'Their sins and lawlessness I will remember no longer.'"

Their sins and lawlessness

"The things they did that were forbidden and how they broke the law"

Hebrews 10:18

where there is forgiveness for these

"when God has forgiven these things"

there is no longer any sacrifice for sin

"people no longer need to make offerings for sin"

Hebrews 10:19

brothers

"brothers and sisters"

the most holy place

This means the presence of God, not the most holy place in the old tabernacle.

by the blood of Jesus

Here "blood of Jesus" refers to the death of Jesus.

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Hebrews 10:20

living way

Possible meanings are 1) this new way to God that Jesus has provided results in believers living forever or 2) Jesus is alive, and he is the way believers enter into the presence of God.

through the curtain

The curtain in the earthly temple represents the separation between people and God's true presence.

by means of his flesh

"by means of his death"

Hebrews 10:21

we have a great priest over the house of God

This must be translated in such a way as to make it clear that Jesus is this "great priest".

over the house

"in charge of all the people of God"

Hebrews 10:22

with true hearts

"with sincerity"

in the full assurance of faith

"and trusting completely in Jesus"

having our hearts sprinkled clean

"as if had he made our consciences clean with his blood"

sprinkled

See how you translated this in Hebrews 9:19.

having our bodies washed with pure water

"as if he had washed our bodies in pure water"

our bodies washed with pure water

Possible meanings are 1) "bodies" represents peoples' entire beings, and "washed with pure water" represents Christ making a person spiritually pure or 2) this is literal and it refers to Christian baptism.

Hebrews 10:23

Let us also hold firmly to the hope we confess

"Let us be determined to continue confessing the things that we confidently expect from God"

Hebrews 10:25

Let us not abandon meeting together

"Let us not stop coming together to worship"

as you see the day coming closer

"as you know that Christ will return soon"

Hebrews 10:26

we deliberately go on sinning

"we know we are sinning but we do it again and again"

after we have received the knowledge of the truth

"after we have learned the truth about God"

a sacrifice for sins no longer remains

"no one can offer a sacrifice for which God will forgive our sins"

a sacrifice for sins

Here "sacrifice for sins" stands for "an effective way to sacrifice animals to take away sins"

Hebrews 10:27

of judgment

Of God's judgment, that is, that God will judge.

a fury of fire that will consume God's enemies

God's fury is spoken of as if it were fire that would burn up his enemies.

Hebrews 10:28

of two or three witnesses

"of at least two or three witnesses"

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Hebrews 10:29

How much worse punishment do you think one deserves ... grace?

"This was severe punishment. But the punishment will be even greater for anyone ... grace!"

who has trampled underfoot the Son of God

"who has rejected the Son of God"

who regarded the blood of the covenant as unholy

"by treating the blood of the covenant as unholy". Here "blood" stands for Christ's death, by which God established the new covenant.

the blood by which he was sanctified

"the blood by which God sanctified him"

the Spirit of grace

"the Spirit of God, who provides grace"

Hebrews 10:30

Vengeance belongs to me

Vengeance is spoken of as if it were an object that belongs to God, who has the right to do as he wishes with what he owns. God has the right to take vengeance on his enemies.

I will pay back

God taking vengeance is spoken of as if he were paying back the harmful things that someone has done to others.

Hebrews 10:31

to fall into the hands

"to receive the full punishment"

Hebrews 10:32

the former days

"the time in the past"

after you were enlightened

"after you learned the truth about Christ"

how you endured a great struggle in suffering

"how much suffering you had to endure"

Hebrews 10:33

Sometimes you were publicly exposed to insult and persecution

"People ridiculed you by insulting you and persecuting you in public"

you shared with those

"you joined those"

Hebrews 10:34

a better and everlasting possession

God's eternal blessings are spoken of as a "possession".

Hebrews 10:35

do not throw away your confidence, which has a great reward

"do not stop confidently trusting in God, who will reward you greatly"

Hebrews 10:37

For in a very little while

"As God said in the scriptures, 'For in a very little while" (Isaiah 26:20)

in a very little while

"very soon"

Hebrews 10:38

My righteous one ... If he shrinks ... with him

"My faithful people ... If any one of them shrinks ... with that person" or "My faithful people ... If they shrink ... with them"

My righteous ... my soul will

Here "My" and "my whole being" refer to God. (Habakkuk 2:4)

shrinks back

stops doing the good thing he is doing

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Hebrews 10:39	
who turn back to destruction	who have faith and preserve their souls
"who stop trusting God, whom God will destroy"	"who have faith, which will result in our living with God forever"

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Chapter 11

[1] Now faith is being sure of the things hoped for and certain of things that are not seen. [2] For because of this the ancestors were approved for their faith. [3] By faith we understand that the universe was created by God's command, so that what is visible was not made out of things that were visible.

[4] It was by faith that Abel offered God a better sacrifice than Cain, through which he was attested to be righteous, and God spoke well of him because of his offerings, and by faith Abel still speaks, even though he is dead.

[5] It was by faith that Enoch was taken up so that he did not see death. "He was not found, because God took him away." For before he was taken up, it was testified that he had pleased God. [6] Now without faith it is impossible to please him. For it is necessary that anyone coming to God must believe that he exists and that he is a rewarder of those who seek him.

[7] It was by faith that Noah, having been given a divine message about things not yet seen, with godly reverence built an ark to save his household. By doing this, he condemned the world and became an heir of the righteousness that is according to faith.

[8] It was by faith that Abraham, when he was called, obeyed and went out to the place that he was to receive as an inheritance. He went out, not knowing where he was going. [9] It was by faith that he lived in the land of promise as a foreigner. He lived in tents with Isaac and Jacob, fellow heirs of the same promise. [10] For he was looking forward to the city with foundations, whose architect and builder is God.
[11] It was by faith, even though Sarah herself was barren, that she received ability to conceive. This happened even though she was too old, since she considered as faithful the one who had given the promise. [12] Therefore, from this one man—and he was almost dead—were born descendants as many as the stars in the sky and as countless as sand by the seashore.

[13] It was in faith that all these died without receiving the promises. Rather, they saw and greeted them from far off, and they acknowledged that they were foreigners and exiles on earth. [14] For those who say such things make it clear that they are seeking a homeland.
[15] If they had been thinking of the country from which they had gone out, they would have had opportunity to return. [16] But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, since he has prepared a city for them.

[17] It was by faith that Abraham, when he was tested, offered Isaac. It was his only son whom he offered, he who had received the promises. [18] It was Abraham to whom it had been said, "It is through Isaac that your descendants will be named." [19] Abraham reasoned that God was able to raise up Isaac from the dead, and figuratively speaking, it was from them that he received him back.
[20] It was also by faith about things to come that Isaac blessed Jacob and Esau. [21] It was by faith that Jacob, when he was dying, blessed each of Joseph's sons. Jacob worshiped, leaning on the top of his staff. [22] It was by faith that Joseph, when his end was near, spoke of the departure of the children of Israel from Egypt and instructed them about his bones.

[23] It was by faith that Moses, when he was born, was hidden for three months by his parents because they saw he was a beautiful child. They were not afraid of the king's command. [24] It was by faith that Moses, after he had grown up, refused to be called the son of Pharaoh's daughter. [25] He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a while. [26] He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, for he was looking ahead to his reward.
[27] It was by faith that Moses left Egypt. He did not fear the king's anger, for he endured as if he were seeing the one who is invisible. [28] It was by faith that he kept the Passover and the sprinkling of the blood, so that the destroyer of the firstborn should not touch the Israelites' firstborn sons.

[29] It was by faith that they passed through the Sea of Reeds as if over dry land. When the Egyptians tried to do this, they were swallowed up. [30] It was by faith that Jericho's walls fell down, after they had been circled around for seven days. [31] It was by faith that Rahab the prostitute did not die with those who were disobedient, because she had received the spies in peace.

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[32] What more can I say? For the time will fail me if I give a full account of Gideon, Barak, Samson, Jephthah, David, Samuel, and about the prophets. [33] It was through faith that they conquered kingdoms, committed righteousness, and received promises. They stopped the mouths of lions, [34] quenched the power of fire, escaped the edge of the sword, were made strong when they were weak, became mighty in battle, and defeated foreign armies.
[35] Women received back their dead by resurrection. Others were tortured, not accepting release, so that they might experience a better resurrection. [36] Others experienced mocking and whippings, and even chains and imprisonment. [37] They were stoned. They were sawn in two. They were killed with the sword. They went about in sheepskins and goatskins. They were destitute, oppressed, mistreated. [1] [38] The world was not worthy of them. They were always wandering about in the deserts and mountains, and in caves and holes in the ground.

[39] Although all these people were approved by God because of their faith, they did not receive the promise. [40] God planned something better for us, so that without us, they would not be made perfect.

[1]Some important and ancient Greek copies read, They were stoned. They were sawn in two. They were put to the test. They were killed with the sword .

Hebrews 11

11:1-3

What are "the things hoped for"?

[11:1]

When the author wrote about the "things hoped for," he wanted people to think about things God promises to Christians. Eternal life is one of these promises.

See: Hope; Eternal Life

Why did the author write “faith is being sure of" something?

[11:1]

The author wrote that "faith is being sure of" something. He wrote this because he wanted people to know that if they believe in Jesus, then they should be confident about what God says. That is, if a person has real faith, they will completely trust God. Christians can be sure that God's promises are true. They will happen. This is true even though Christians may not see the promise come true while they are alive

See: Faith (Believe in)

Who were the “ancestors” about whom the author wrote?

[11:2]

The “ancestors” about whom the author wrote are the people he wrote about in 11:4-38. The author did not write this because he thought everyone reading it was actually descended from all these people. He used the word "ancestor" as a metaphor. He wrote this because he wanted people to live in the same way these people lived. That is, he wanted people to trust God in the same way these people trusted God.

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Metaphor

How were the ancestors “approved for their faith”?

[11:2]

Scholars think God “approved" (μαρτυρέω/g3140) these ancestors. That is, God told the author about the people in chapter 11.

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See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Faith (Believe in)

Why did the author write “by faith we understand”?

[11:3]

The author wrote "by faith we understand" to tell Christians that God will help them to understand certain things if they trust him. He wanted them to remember that God gives people faith as a gift (see: Ephesians 2:8-9). Then, after the person believes in Jesus, God can also give him a gift of knowing things about God.

See: Faith (Believe in)

Why did the author write that the universe was created "by God’s command”?

[11:3]

The author wrote that the universe was created "by God's command". The author used the Greek word “command" (ῥῆμα/g4487) to say that the universe was created because God spoke. That is, God said, “Let there be light” and there was light. God also said "let there be" when he created all the rest of the world. God commanded all things to be created by the word of his mouth.

See: Genesis 1

See: Create (Creation, Creature)

11:4-12

Why did the author write that Abel’s sacrifice was a “better sacrifice”?

[11:4]

When the author wrote that Abel's sacrifice was a "better sacrifice," he wanted people to think that God approved it more than Cain's sacrifice. Scholars think that Abel’s sacrifice was “better” because he offered it to God in faith. That is, Abel brought his offering to God out because he wanted to worship God. Abel brought the best of his flock to God as his offering.

See: Genesis 4:3-5

See: Sacrifice; Faith (Believe in)

Why did the author say that Abel was “attested to be righteous”?

[11:4]

The author said that Abel was “attested to be righteous” so people would know that God knew that Abel was a righteous man. That is, God said Abel was righteous.

Advice to translators: The English word "attest" means to say something formally. Sometimes attesting something may require the person to take an oath that it is true. So, "attest" is much more important than "say".

See: Righteous (Righteousness)

Why did the author write “Abel still speaks”?

[11:4]

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The author wrote "Abel still speaks" because people can still learn about what he did. Most scholars think that because the story of Abel was recorded in the scriptures, his example still "speaks" to people who believe in God (see: Genesis 4:3-10).

Why did the author write that “Enoch was taken up” so that he did not see death?

[11:5]

The author wrote that Enoch was “taken up" (μετατίθημι/g3346), that is to say, he was moved from one place to another. Scholars think Enoch was taken from earth and moved to heaven (see: Genesis 5:21-24). Therefore, he did not die.

See: Heaven

What was the “divine message” given to Noah?

[11:7]

The “divine message” given to Noah was in two parts. First, God gave Noah a warning that the earth would be destroyed by a flood. Second, God told Noah to build a very large boat to save his family from the coming flood.

See: Genesis 6:13-22

What was “godly reverence”?

[11:7]

"Godly reverence" is when a person deeply honors something God says or does. Some scholars think Noah experienced a sense of deep caution because of what God said to him. Noah obeyed God because of that caution. That is to say, he obeyed because he feared what God might do if he did not obey. Other scholars think Noah simply believed what God said. So, out of respect and honor for God, he built the ark the way God told him.

Why did the author write that Noah “condemned the world”?

[11:7]

The author wrote that Noah "condemned the world" to speak about the effect of what Noah did. The author did not want to say that Noah spoke something to condemn the world. That is, by building the ark, Noah showed that he trusted God instead of trusting what other people said. Some scholars think that Noah’s faith in building the ark “condemned the world” because other people in the world did not believe that God was going to destroy the world with a flood. Other scholars think that when Noah and his family entered the ark and it began to rain, it proved that the people in the world were wrong. So, those people were condemned to die in the flood because they rejected God.

See: World; Condemn (Condemnation); Faith (Believe in)

How did Noah become an “heir of righteousness”?

[11:7]

Noah became an "heir of righteousness" in some way because he did what God said. That is, because Noah did what God said, God gave righteousness to him. This was in some way like an inheritance for Noah. Scholars think that Noah became an “heir of righteousness” because God declared him to be righteous. This was because Noah trusted and obeyed what God told him to do.

See: Inherit (Inheritance, Heir); Righteous (Righteousness); Justify (Justification)

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What was “to receive as an inheritance”?

[1:8]

Scholars think the author wanted to say that Abraham would take possession of the land of Canaan because God said so (see: Genesis 12:1). Then, after Abraham died, his descendants would in some way inherit that land.

See: Inherit (Inheritance, Heir)

What is the “city with foundations, whose architect and builder is God”?

[11:10]

The "city with foundations, whose architect and builder is God" was a city that did not exist when Abraham lived. Some scholars think the author spoke about a city in heaven. This is a city with permanent and firm foundations. This is because it is built by God, not by people. They think this is the same city called the “City of God” or the heavenly city of Jerusalem (see: Psalm 46:4; Revelation 21). Fewer scholars think the author spoke about the city of Jerusalem.

See: Heaven

Why did the author write that “Abraham received ability to father a child”?

[11:11]

Some scholars think that Abraham received “ability" (δύναμις/g1411) to father a child because God gave him special power to father a child. This had to happen because Abraham was too old to have a child. More scholars think that God gave Sarah the ability to conceive a child (see: Genesis 18:9-14). Sarah was too old to have children.

Why did the author write that Abraham was “almost dead”?

[11:12]

When the author wrote that Abraham was “almost dead," he wanted people to know that Abraham was so old there was no hope of him starting a family.

How were Abraham’s descendants “as many as the stars in the sky”?

[11:12]

When the author said that Abraham’s descendants were “as many as the stars in the sky” he used a metaphor. He wanted people to know that nobody could count Abraham’s descendants.

See: Metaphor; Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

11:13-16

Who were “all these” about which the author spoke?

[11:13]

When the author wrote about “all these” he wrote about the people in 11:4-12.

Why did the author write that they were “foreigners and exiles on earth”?

[11:13]

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The author wrote that the people he spoke about were "foreigners and exiles on earth" as a metaphor. He wanted people to think that these people trusted God completely. That is, they did not depend on anyone or anything on earth. So, it was as if they did not belong to any place on earth.

The people in 11:4-12 all admitted they were “foreigners and exiles on earth” because they believed God had given them an inheritance. They believed their inheritance was something they would find in heaven and not on earth.

See: Metaphor; Inherit (Inheritance, Heir); Heaven

What was the “city” God prepared for the people of faith?

[11:16]

Scholars think the author spoke about a “city” prepared in heaven. They think this city will be the new Jerusalem.

See: Revelation 21

See: Heaven

11:17-28

Why did God say to Abraham, “through Isaac your descendants will be named”?

[11:18]

God said to Abraham "through Isaac your descendants will be named." Before this, God promised Abraham that he would be "father of many nations." God spoke about his chosen people, that is Israel. Now, God told Abraham that he would keep this promise "through Isaac." That is, Abraham’s first son, Ishmael, and any other sons of Abraham were not part of God’s promise. Scholars think God was very specific that Abraham’s descendants were to inherit these promises through Isaac. So God promised Abraham that he would have a second son, Isaac, and that God was going to make a covenant with Isaac (see: Genesis 17:15-21).

See: Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Covenant with Abraham; People of God; Covenant

Why did the author write “figuratively speaking”?

[11:19]

When the author used the words “figuratively speaking,” he told people he used a metaphor. That is, it was as if Abraham already thought of Isaac as dead. The author wanted people to remember that Abraham had completely given Isaac to be sacrificed. Abraham bound Isaac and placed him on the altar. Abraham took out his knife to slay Isaac. But God stopped Abraham from actually killing Isaac. Instead of Isaac, God provided Abraham with a ram to sacrifice. Scholars think this was a symbol of the death and resurrection of Jesus.

See: Genesis 22:1-18

See: Metaphor; Resurrect (Resurrection) ; Sacrifice; Altar; Atone (Atonement); Symbol

Why did the author write “Jacob worshipped, leaning on the top of his staff”?

[11:21]

The author wrote that "Jacob worshipped, leaning on the top of his staff." Scholars think that because of Jacob’s old age, he bowed before God but used his staff to support himself. Bowing before God was a sign of worshipping God and showing him honor.

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See: Worship; Sign

Why did the author write that Joseph “instructed them about his bones”?

[11:22]

The author wrote that Joseph "instructed them about his bones" to say that Joseph told his family what he wanted them to do with his body after he died.

See: Genesis 50:24-26

What were the “pleasures of sin” about which the author wrote?

[11:25]

Scholars disagree about what the "pleasures of sin" were. Some scholars think the author wrote about when Moses was a leader in Egypt. While he was there, he was tempted by many things. Other scholars think Moses knew what God had called him to do. So if he did not obey God, that would be sin.

See: Sin; Tempt (Temptation); Call (Calling)

See Map: Egypt

What was the “disgrace of following Christ”?

[11:26]

When the author wrote the "disgrace of following Christ," he wanted people to think that Moses suffered in some way like Jesus did. Moses was persecuted because he believed God. Jesus was also persecuted. So the author used this as a metaphor to speak about Moses.

The author did not intend to say that Jesus lived at the same time as Moses.

See: Messiah (Christ); Metaphor; Persecute (Persecution)

Why did the author say that Moses “endured”?

[11:27]

The author wrote that Moses “endured" (καρτερέω/g2594) in faith when he left Egypt. That is, he kept trusting God. He kept obeying God. He saw what God did when he was in Egypt, though he did not see God. Because of God’s mighty power, Moses wanted to obey God.

See: Faith (Believe in)

See Map: Egypt

Why did the author write that Moses “kept the Passover”?

[11:28]

To say that Moses “kept the Passover” was to say that Moses established a special celebration for Israel. This was called "Passover." It was so the people would remember how God led Israel out of slavery in Egypt. When it was time for Israel to leave Egypt, God commanded the people to put the blood of a slaughtered lamb on the frames of their doors. This was to show the angel of God which houses to pass over (see: Exodus 12:1-13). That is, it was to tell the angel not to kill the firstborn in those houses.

See: Passover; Angel; Firstborn (Birthright)

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11:29-40

Where was the “Sea of Reeds”?

[11:29]

See Map: Sea of Reeds

What happened in Jericho?

[11:30]

See: Joshua 6:1-21

See Map: Jericho

Who was Rahab?

[11:31]

See: Joshua 6:22-27

Who was Gideon?

[11:32]

See: Judges 6-8

Who was Barak?

[11:32]

See: Judges 4:1-16

Who was Samson?

[11:32]

See: Judges 13-16

Who was Jephthah?

[11:32]

See: Judges 11-12

Who was David?

[11:32]

See: 1 Samuel 16

Who was Samuel?

[11:32]

See: 1 Samuel 1:19-28; 3:1-21

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Why did the author write that all those men “worked justice”?

[11:33]

When the author wrote that those men “worked justice” he wanted people to think that they established righteousness. That is, they made things just. They did this in the places where they ruled.

See: Righteous (Righteousness); Justice (Just, Unjust)

Why did the author write “stopped the mouths of lions”?

[11:33]

The author wrote "stopped the mouths of lions" so people would think about Daniel. Daniel was thrown into a lion’s den. This was because he worshipped God. This angered the king of the country where Daniel was a slave. However, the angels of God prevented the lions from attacking Daniel (see: Daniel 6:16-22).

See: Worship; Angel

Why did the author write "extinguished the power of fire"?

[11:34]

When the author wrote "extinguished the power of fire", he wanted people to think about the story of Shadrach, Meshach, and Abednego. These were three men from Israel who refused to fall down and worship the king, Nebuchadnezzar. The king had them thrown into a fiery furnace because of this. However, the angel of the Lord did not allow the fire to harm the three men (see: Daniel 3:14-28).

Who “received back their dead”?

[11:35]

Two women in the Old Testament "received back their dead." That is, their sons died, but God brought the sons back to life. A widow from Zarephath had a son who became sick. After some time, he died. Elijah the prophet prayed to God, and God raised the boy back to life (see: 1 Kings 17:8-23). Another woman, who was from Shunem, had a son who became sick. After some time, he also died. Elisha the prophet prayed to God and God raised the boy back to life (see: 2 Kings 4:8-34).

See: Old Testament (Law and Prophets); Resurrect (Resurrection) ; Prophet; Pray (Prayer)

What was to be "stoned"?

[11:37]

In ancient times, a person could be "stoned" because people thought they did a great wrong. That is, people would throw large stones on the person to kill him. Scholars think the author wrote this about Zechariah, a priest and prophet in the Old Testament (see: 2 Chronicles 24:20-21). Some scholars think that the prophet Jeremiah, too, was stoned to death. They think he was stoned by the religious leaders in Jerusalem.

See: Old Testament (Law and Prophets); Priest (Priesthood); Prophet

Who was “sawn in two”?

[11:37]

Scholars think that Isaiah, the prophet, was killed by being sawn in two. Ancient writings other than the Bible wrote about the death of Isaiah.

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See: Prophet; Ancient Writings

Who was “killed with the sword”?

[11:37]

Elijah spoke about prophets who “killed with the sword” by the leaders of Israel (see: 1 Kings 19:10).

See: Prophet

How was the world “not worthy” of all those who were put to death?

[11:38]

The author wrote that the world was "not worthy" of all those who were put to death. That is, he wanted people to think that the people who were put to death were more noble or righteous than the people who killed them. Scholars think the author meant that people thought those who were put to death for believing God did not deserve to continue living. This was because many people thought God’s prophets were evil.

See: Righteous (Righteousness)

Why did the author write "they did not receive the promise"?

[11:39]

The author wrote "they did not receive the promise." He wrote "they" to speak about all the people he wrote about in chapter 11. He wrote "did not receive the promise" to speak about the long time God uses to do what he says. So the people in chapter 11 lived and died before God did all that he said he will do. That is, God intended to reveal part of his promise in the coming of Jesus, who is the messiah. God also holds a part of his promise to be revealed at the second coming of Jesus.

See: Messiah (Christ); Jesus' Return to Earth; Reveal (Revelation)

What is "something better"?

[11:40]

When the author wrote "something better," he spoke about Jesus. That is, now people can believe in Jesus. Then God forgives their sins. Eventually, everyone who believes in Jesus will live with God forever in heaven. This is better than when people had to follow the Law of Moses and make sacrifices.

See: Forgive (Forgiveness, Pardon); Eternal Life; Law of Moses; Sin; Heaven

Why did the author write “without us”?

[11:40]

When the author wrote "without us", he wanted people to know that without Christians, God's plan for the world is not complete. Most scholars think that when the author said “without us” he was speaking about all the people who ever believe in Jesus. That includes all people who believe up until the time Jesus returns to earth.

See: Messiah (Christ); Jesus' Return to Earth

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Hebrews 11:1

faith is being sure of the things hoped for

"when we have faith, we are sure that we will receive from God the things we confidently wait for"

that are not seen

"that we still have not seen" or "that still have not happened"

Hebrews 11:2

For because of this

"Because they were certain about events that had not happened"

the ancestors were approved for their faith

"God approved of our ancestors because they had faith"

Hebrews 11:3

the universe was created by God's command

"God created the universe by commanding it to exist"

what is visible was not made out of things that were visible

"God did not create what we see out of things that were visible"

Hebrews 11:4

he was attested to be righteous

"God declared that Abel was righteous"

Abel still speaks

"we still learn from what Abel did"

Hebrews 11:5

It was by faith that Enoch was taken up so that he did not see death

"It was by faith that Enoch did not die because God took him"

see death

"die"

before he was taken up

"before God took him"

it was testified that he had pleased God

"God said that Enoch had pleased him" or "people said that Enoch pleased God."

Hebrews 11:6

without faith it is impossible to please him

"a person can please God only if he has faith"

that anyone coming to God

"that anyone who wants to belong to God"

he is a rewarder of those

"he rewards those"

those who seek him

Those who learn about God and make an effort to obey him are spoken of as if they were seeking to find him.

Hebrews 11:7

having been given a divine message

"because God told him"

about things not yet seen

"about events that had not happened yet"

the world

"the people living in the world at that time"

became an heir of the righteousness

"received from God the righteousness"

that is according to faith

"that God gives to those who have faith in him"

Hebrews 11:8

when he was called

"when God called him"

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went out to the place

"left his home to go to the place"

that he was to receive as an inheritance

"that God would give him"

He went out

"He left his home"

Hebrews 11:9

he lived in the land of promise as a foreigner

"he lived as a foreigner in the land God had promised to him"

fellow heirs

"heirs together." This speaks about Abraham, Isaac, and Jacob as if they were heirs that would receive an inheritance from their father.

Hebrews 11:10

the city with foundations

"the eternal city"

whose architect and builder is God

"which is designed and built by God" or "which God would design and build"

Hebrews 11:11

It was by faith

"It was because Sarah believed God ... she"

Sarah herself was barren

Sarah was not able to have children.

she received ability to conceive

"she became able to bear a child"

since she considered as faithful the one who had given the promise

"because she believed God, who had given the promise, to be faithful."

Hebrews 11:12

descendants as many as the stars in the sky and as countless as sand by the seashore

This means that Abraham had so many descendants that no one can count them all.

Hebrews 11:13

without receiving the promises

"without receiving what God had promised them"

they saw and greeted them from far off

"they believed and were glad about what God would do in the future"

they were foreigners and exiles on earth

This emphasizes that this earth was not their true home. They were waiting for their true home that God would make for them.

Hebrews 11:14

a homeland

"a country for them to belong to"

Hebrews 11:16

heavenly one

"heavenly country" or "country in heaven"

God is not ashamed to be called their God

"God is happy to have them call him their God"

Hebrews 11:17

when he was tested

"when God tested him"

Hebrews 11:18

to whom it had been said

"to whom God said"

that your descendants will be named

"that I will designate your descendants"

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Hebrews 11:19

God was able to raise up Isaac from the dead

"God was able to cause Isaac to live again"

figuratively speaking

"in a manner of speaking." This means that what the author says next is not to be understood literally. God did not bring Isaac back from death literally.

it was from them

"it was from the dead"

he received him back

"Abraham received Isaac back"

Hebrews 11:21

Jacob worshiped

"Jacob worshiped God"

Hebrews 11:22

when his end was near

"when he was about to die"

spoke of the departure of the children of Israel from Egypt

"spoke of when the children of Israel would leave Egypt"

the children of Israel

"the Israelites" or "the descendants of Israel"

instructed them about his bones

Joseph died while in Egypt. He wanted his people to take his bones with them when they left Egypt so they could bury his bones in the land that God promised them.

Hebrews 11:23

Moses, when he was born, was hidden for three months by his parents

"Moses's parents hid him for three months after he was born"

Hebrews 11:24

had grown up

"had become an adult"

refused to be called

"refused to allow people to call him"

Hebrews 11:26

disgrace for the sake of Christ

"being disrespected for the sake of Christ"

he was looking ahead to his reward

"he was thinking about the reward he would receive"

Hebrews 11:27

he endured as if he were seeing the one who is invisible

Moses is spoken of as if he saw God, who is invisible.

the one who is invisible

"the one no one can see"

Hebrews 11:28

he kept the Passover and the sprinkling of the blood

"he commanded the people to obey God's commands concerning the Passover and to sprinkle blood on their doors"

the sprinkling of the blood

This refers to God's command to the Israelites to kill a lamb and spread its blood on the doorposts of every house where they lived. This would prevent the destroyer from killing their firstborn sons. This was one of the Passover commands.

should not touch

"would not kill"

Hebrews 11:29

they passed through the Sea of Reeds

"the Israelites passed through the Sea of Reeds"

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they were swallowed up

"the Egyptians drowned in the water"

Hebrews 11:30

they had been circled around for seven days

"the Israelites had marched around the walls for seven days"

Hebrews 11:31

had received the spies in peace

"had peacefully received the spies"

Hebrews 11:32

What more can I say?

"And there are many more examples"

the time will fail me

"I will not have enough time"

Barak

This is the name of a man.

Hebrews 11:33

It was through faith that they

"It was through faith that men like these"

they conquered kingdoms

"they defeated the people of foreign kingdoms"

committed righteousness

"did righteous deeds" or "did what was right"

They stopped the mouths of lions

"They kept lions from eating them"

Hebrews 11:34

quenched the power of fire, escaped the edge of the sword

"they kept fire from burning them, they kept their enemies from killing them"

were made strong when they were weak

"they received strength from God when they were weak"

became mighty in battle, and defeated

"and they became mighty in battle and defeated"

Hebrews 11:35

Women received back their dead by resurrection

"Women received back alive those who had died"

Others were tortured, not accepting release

"Others accepted torture rather than release from prison"

Others were tortured

"Others allowed those who imprisoned them to torture them" or "Others endured terrible pain"

a better resurrection

Possible meanings are 1) these people will experience a better life in heaven than what they experienced in this world or 2) these people will have a better resurrection than those who did not have faith. Those with faith will live forever with God. Those without faith will live forever separated from God.

Hebrews 11:36

Others experienced mocking and whippings, and even chains and imprisonment

"People afflicted others by mocking and whipping them and even putting them in chains and imprisoning them"

Hebrews 11:37

They were stoned. They were sawn in two. They were killed with the sword

"People threw stones at others. People sawed others in two. People killed others with the sword"

went about

"went from place to place"

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in sheepskins and goatskins

"wearing only the skins of sheep and goats"

They were destitute

"They had nothing" or "They were very poor"

Hebrews 11:38

The world was not worthy

"The people of this world were not worthy"

They were always wandering about

This was because they had no place to live.

in caves and holes in the ground

"some lived in caves or in holes in the ground"

Hebrews 11:39

Although all these people were approved by God because of their faith, they did not receive the promise

"God honored all these because of their faith, but they did not themselves receive what God had promised"

Hebrews 11:40

so that without us, they would not be made perfect

"in order that God would perfect us and them together"

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Chapter 12

[1] Therefore, since we are surrounded by such a large cloud of witnesses, let us lay aside every weight and easily entangling sin. Let us run with perseverance the race that is placed before us. [2] Let us pay attention to Jesus, the founder and perfecter of the faith. For the joy that was placed before him, he endured the cross, despised its shame, and sat down at the right hand of the throne of God. [3] So think about him, the one who has endured such opposition from sinners against himself, so that you do not become weary and lose heart.

[4] You have not yet resisted or struggled against sin to the point of blood; [5] and you have forgotten the encouragement that instructs you as sons:

"My son, do not think lightly of the Lord's discipline,
nor grow weary when you are corrected by him.
[6] For the Lord disciplines the one he loves,
and he punishes every son he receives."

[7] Endure suffering as discipline. God deals with you as with sons. For what son is there whom his father does not discipline?
[8] But if you are without discipline, which all people share in, then you are illegitimate and not his sons.
[9] Furthermore, we had human fathers who disciplined us and we respected them. How much more should we submit to the Father of spirits and live! [10] Our fathers disciplined us for a short time as they thought best. But God disciplines us for our benefit, so that we can share in his holiness. [11] No discipline at the time seems to give joy, but to give sorrow. But later it produces the peaceful fruit of righteousness for those who have been trained by it.
[12] So strengthen your hands that hang down and your weak knees. [13] Make straight paths for your feet, so that what is lame will not be sprained but rather be healed.

[14] Pursue peace with everyone, and holiness, for without it no one will see the Lord. [15] Be careful so that no one lacks God's grace, and that no root of bitterness grows up to cause trouble, so that many do not become defiled by it, [16] and that there is no one who is sexually immoral or profane, such as Esau, who for one meal sold his own birthright. [17] For you know that afterwards, when he desired to inherit the blessing, he was rejected, because he found no opportunity for repentance, even though he sought it with tears.

[18] For you have not come to a mountain that can be touched, a mountain of burning fire, darkness, gloom, and storm. [19] You have not come to a trumpet blast, nor to a voice that speaks words whose hearers begged that not another word be spoken to them. [20] For they could not endure what was commanded: "If even an animal touches the mountain, it must be stoned." [1] [21] So fearful was this sight that Moses said, "I am terrified and am trembling."
[22] Rather, you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to tens of thousands of angels in joyful assembly. [23] You have come to the congregation of the firstborn, who have been registered in heaven. You have come to God, the Judge of all, and to the spirits of the righteous ones who have been made perfect. [24] And you have come to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks better than Abel's blood.
[25] See that you do not refuse the one who is speaking. For if they did not escape when they refused the one who warned them on earth, much less will we escape if we turn away from the one who is warning from heaven. [26] At one time, his voice shook the earth. But now he has promised and said, "One more time I will shake not only the earth, but also the heavens."
[27] These words, "One more time," mean the removal of those things that can be shaken, that is, of the things that have been created, so that the things that cannot be shaken will remain. [28] Therefore, receiving a kingdom that cannot be shaken, let us be thankful and in this manner worship God with reverence and awe. [29] For our God is a consuming fire.

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[1] Some important and ancient Greek copies read, If even an animal touches the mountain, it must be stoned or shot with an arrow .

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Hebrews 12

12:1-3

What is the “large crowd of witnesses” that surround Christians?

[12:1]

Scholars think the “large crowd of witnesses” are all the people about which the author wrote in chapter 11. The author did not want to say that they are watching the things Christians do. Instead, they are "witnesses" because what happened to them shows how God is faithful to his people.

Why did the author write “lay aside every weight and easily entangling sin”?

[12:1]

When the author wrote that Christians must “lay aside every weight and easily entangling sin,” he used a metaphor. Athletes raced. Before a race, they would remove extra clothes they did not need to wear. This would help them to run more easily. For the Christian, sin is like a “weight” that can keep the Christian from doing things that please God. Scholars think the author spoke about sins by which individual Christians are easily caught doing.

See: Metaphor; Sin

What is the “race that is placed before us”?

[12:1]

Scholars think that when the author wrote about the “race that is placed before us,” he spoke about the life that God designs for each Christian. He wanted Christians to obey God. He wanted them to do this even when it is hard.

How was Jesus the “founder and perfecter of the faith”?

[12:2]

Jesus was the “founder" (ἀρχηγός/g0747) of the faith because he started something new. Christians must first believe in Jesus. Jesus was the “perfecter" (τελειωτής/g5051) of the faith because be makes it complete. All of a Christian's faith is about Jesus.

See: Philippians 1:6

See: Faith (Believe in)

What was the “joy that was placed before” Jesus?

[12:2]

Scholars think various things about the “joy that was placed before” Jesus.

1. Some scholars think Jesus had joy because he knew his suffering on the cross would redeem people from their sins.
2. Some scholars think Jesus had joy because he knew that he would return to heaven. So he would once again be in the presence of God the Father.
3. Some scholars think Jesus had joy because he knew that his disciples would also have joy themselves (see: John 15:11; 16:20).

See: Redeem (Redemption); Heaven; God the Father; Rejoice (Joy, Joyful); Cross; Sin; Presence of God; Disciple

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Why did the author say Jesus “endured the cross, despised its shame”?

[12:2]

When the author wrote that Jesus "endured the cross, despised its shame," he wanted people to know that Jesus thought differently about being crucified. Scholars think that people who were crucified experienced the worst kind of shame. When the author said that Jesus “despised its shame,” he meant that Jesus was not ashamed to be crucified. This is because he was committed to obeying the will of God.

See: Crucify (Crucifixion); Cross; Shame (Ashamed); Will of God

Why did the author write that Jesus “sat down at the right hand of the throne of God”?

[12:2]

See: Hebrews 8:1

How did Jesus experience “opposition from sinners against himself”?

[12:3]

Scholars disagree about the meaning of the "opposition from sinners against himself." Some scholars think the author spoke about some Jewish leaders who opposed Jesus. They tried to stop Jesus from doing the things he wanted to do. They also insulted him for what he said. Other scholars think the “opposition” was from the crowd of people who brought Jesus to the cross. They mocked him. They spit on him. They insulted him because he claimed to be the messiah.

See: Sin; Messiah (Christ)

12:4-11

Why did the author write that “Christians have not yet resisted or struggled against sin to the point of blood”?

[12:4]

Scholars disagree about why the author wrote that "Christians have not yet resisted or struggled against sin to the point of blood.” This was a metaphor. Some scholars think the author wanted to speak about Christians suffering because of sins. That is, they had not yet had to struggle against Satan to the point of shedding blood. Other scholars think the author said that Jesus had to suffer far worse than anything a Christian ever had to suffer.

See: Metaphor; Blood; Sin; Satan (The Devil)

Why did the author write that the “Lord disciplines everyone whom he loves”?

[12:6]

When the author wrote that the "Lord disciplines everyone whom he loves," he used a metaphor about a father and his children. He wanted people to know that God has a strong love for all his people. This is like a father loves his children. But even more, he wants his children to live in the right way. That is, he wants people to obey him. God disciplines Christians so they will not sin. God does this because he loves Christians. He wants what is best for them.

See: Metaphor; Righteous (Righteousness); Sin; Family of God

Why did the author write “illegitimate”?

[12:8]

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Scholars disagree about why the author wrote "illegitimate." Some scholars think the author used the word “illegitimate" (νόθος/g3541) to say that the father had no interest in the child. Other scholars think the author wanted to say that people who reject God’s discipline show that they are not true sons of God.

See: Family of God

What is God’s “holiness”?

[12:10]

See: Holy (Holiness, Set Apart)

How is it possible for Christians to share God's holiness?

[12:10]

Some scholars think that God enables Christians to “share in his holiness.” He does this by disciplining them. That is, Christians are made more and more to be like Jesus. They do more of the types of things that Jesus did. Other scholars think that Christians "share in" God’s holiness when they become more and more separated from the things of the world. They begin to want to do things that honor God.

See: Holy (Holiness, Set Apart); World

What is the “peaceful fruit of righteousness”?

[12:11]

The author wrote about the “peaceful fruit of righteousness” as a metaphor. He wrote about "fruit" to get people to think about the result of the discipline that he wrote about earlier. He wanted to say that discipline helped Christians to live in the right way. Scholars think that this gives Christians peace.

See: Fruit (Metaphor); Metaphor; Righteous (Righteousness)

12:12-17

What are “hands that hang down”?

[12:12]

When the author wrote "hands that hang down," he used a metaphor. Some scholars think the author spoke about Christians who were exhausted. They were exhausted from trying to live as Jesus lived. They think the author wanted Christians to encourage each other. That is, he wanted them to continue together to do the work to which God called them. Other scholars think the author wanted Christians to not accept defeat. That is, he wanted them to fight sin, that is, work hard to try to not sin.

See: Metaphor; Call (Calling)

What are your weak knees?

[12:12]

When the author wrote "your weak knees." he used a metaphor. Scholars think the author spoke about Christians who felt unable to face the trials in their lives. That is to say, they feared things going on around them. To “strengthen...your weak knees” meant to regain your courage. It meant to live in a way that honors God when it is very difficult to live in this way.

See: Metaphor; Trial

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Why did the author write “make straight paths for your feet”?

[12:13]

When the author wrote "make straight paths for your feet," he used a metaphor. He spoke about how Christians should honor God and obey him. Some scholars think the author encouraged Christians to keep doing the right things. This also helped other Christians to do the right things. Other scholars think there were many opportunities for Christians to do things that led to evil. Because there were opportunities like this, the author encouraged Christians to focus on following the ways of God.

See: Psalm 5:8; Proverbs 3:6; Micah 3:9

See: Metaphor

How do people "lack God’s grace"?

[12:15]

Scholars disagree about how people "lack God's grace." Some scholars think the author spoke about a person who was about to believe in Jesus, but for some reason the person did not. They do not believe in Jesus. Other scholars think the author wanted Christians to encourage one another so that no one misses the blessings from God. That is, the author spoke about a person who misses it when God favors them.

See: Grace; Bless (Blessing)

What is a “root of bitterness”?

[12:15]

A “root of bitterness” is about a person who is very angry. This makes them do the wrong things. Their anger lasts for a long time. How does a person become “polluted” with bitterness?

When the author said a person becomes "polluted" with bitterness, he used a metaphor to say that this is like the person becoming unclean. A person who allows bitterness to “pollute" (μιαίνω/g3392) them. That is, it makes them think the wrong things and do the wrong things.

See: Metaphor; Clean and Unclean

What is “sexually immoral”?

[12:16]

See: Sexual Immorality

What is an “ungodly person”?

[12:16]

An "ungodly person" is a person who does not honor and obey God. He says and does wrong things. He may even deny that God exists.

How did Esau sell his own birthright?

[12:16]

See: Genesis 25:29-34

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Why did the author write that Esau “found no opportunity for repentance”?

[12:17]

When the author wrote that Esau “found no opportunity for repentance” he wanted people to think that Esau could not change what he had done. When he sold his birthright, the agreement was final and could never be changed.

See: Repent (Repentance)

12:18-24

What was “a mountain that can be touched”?

[12:18]

See: Exodus 19:16-19; 20:18-21; Deuteronomy 4:11-12

What was the “trumpet blast” about which the author spoke?

[12:19]

See: Exodus 19:18-20

Why did the author say “you have not come...to a voice that speaks words”?

[12:19]

The author said, "you have not come ...to a voice that speaks words." He wanted people to think about the time when Israel wandered in the wilderness. When God spoke to the people of Israel, they heard thunder and saw lightning and were afraid of the voice of the Lord. They wanted Moses to speak to the Lord. Then Moses told them what God said.

See: Exodus 20:18-21

What was “Mount Zion”?

[12:22]

See: Zion

What was the “city of the living God”?

[12:22]

The “city of the living God” was a way people spoke about where God himself lives. There was not a place on earth where people can go. Some people also called this the "heavenly Jerusalem".

See: Heaven

What was the “congregation of the firstborn”?

[12:23]

The "congregation of the firstborn" is a way to speak about God's people. Some scholars think this is all people who believe in God. That is, it includes people who believed in God before Jesus lived. The author wrote about some of these people in chapter 11. It also includes everyone who has ever believed in Jesus. Other scholars think the “congregation of the firstborn” are angels. This is because God created angels before he created people. The

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word “firstborn" (πρωτότοκος/g4416) spoke about a shared inheritance. That is, Christians all will share in one inheritance. This is an inheritance given by God to both men and angels.

See: Angel; Inherit (Inheritance, Heir); People of God; Firstborn (Birthright)

Why did the author write “registered in heaven”?

[12:23]

When the author wrote "registered in heaven," he wanted people to think about God having a written record of everyone who believes in him. Some people call this the "book of life" (see: Philippians 4:3; Revelation 3:5, 13:8, 17:8, 20:12, 21:27). To be “registered in heaven” means a person is one of the people who are at peace with God and will live with God in heaven forever. Their names are written down, and they are considered citizens of heaven (see: Ephesians 2:18-22).

See: Grace; Heaven; Citizen

Who are the “spirits of the righteous ones”?

[12:23]

The “spirits of the righteous ones” are all people who are Christians when they die.

See: Spirit (Spiritual); Righteous (Righteousness)

What is the "new covenant"?

[12:24]

See: New Covenant

How was Jesus the “mediator" of the new covenant?

[12:24]

Jesus became the “mediator" (μεσίτης/g3316) of the new covenant between God and man. In some way, Jesus stands between God and sinners. He speaks to God for them. He does this so they can be at peace with God.

See: Mediator; New Covenant; Sin

What was the “sprinkled blood”?

[12:24]

When the author wrote about "sprinkled blood," he used a metaphor. All covenants in the Bible were made using blood. That is, animals were killed so their blood could be sprinkled to make the covenant. In the same way, Jesus made the new covenant between God and man effective by shedding his own blood. The blood of Jesus atoned for man’s sin once.

See: Metaphor; Blood; Covenant; Atone (Atonement); Sin; New Covenant

What was “Abel’s blood”?

[12:24]

When the author wrote "Abel's blood," he wanted people to think about how Cain murdered his brother Abel (see: Genesis 4:3-10). Abel’s blood cried out from the ground for vengeance (see: Genesis 4:10). That is, "Abel's blood" is

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a way to speak about when God punishes someone who does wrong. On the other hand, Jesus's blood proclaims forgiveness and salvation.

See: Forgive (Forgiveness, Pardon); Save (Salvation, Saved from Sins); Avenge (Vengeance, Revenge); Punish (Punishment)

12:25-29

Who was the “one who is warning from heaven”?

[12:25]

Scholars disagree about who is the "one who is warning from heaven." Some scholars think the gospel was God’s message to all people. The gospel says there is a blessing for people who believe in Jesus. However, it also warns that God will judge people who do not believe in Jesus. Other scholars think the author spoke specifically about Jesus. Jesus came to earth to teach people about God. Some of what Jesus taught was a warning about God’s judgment.

See: Heaven; Gospel; Judge (Judgment); Bless (Blessing)

When did God’s voice shake the earth?

[12:26]

See: Exodus 19:18

Why did the author write that God will also shake the heavens?

[12:26]

When the author wrote that God will also shake the heavens, he used the metaphor of an earthquake to speak about God's final judgment. The Old Testament spoke about this (see: Exodus 19:18; Psalm 68:8, 77:18, 114:7; Isaiah 13:1-22; Joel 2:1-11; Haggai 2:6, 2:21, 12:26). He wanted people to think that when that happens, God will remove everything that is evil.

See: Isaiah 2:19-21; 13:13

See: Metaphor; Judge (Judgment); Spirit (Spiritual); Jesus' Return to Earth; Heaven; Day of Judgment; Old Testament (Law and Prophets)

What are the things “that can be shaken”?

[12:27]

Scholars think that when the author wrote about things “that can be shaken” he was speaking about created things. This meant the world and everything in it will be shaken.

What are the things that “cannot be shaken”?

[12:27]

The author wrote about things that “cannot be shaken.” This is a metaphor. God’s blessings and promises that are part of God’s new covenant and the kingdom of God cannot be stopped. They will happen as God promised.

See: New Covenant; Kingdom of God; Righteous (Righteousness)

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Why did the author write that God is “a consuming fire”?

[12:29]

The author wrote that God is "a consuming fire" so people would think about God's final judgment. Scholars think the author spoke about God burning away all impurities in the life of a Christian (see: Luke 3:17, 1 Corinthians 3:12-15). This makes someone perfectly clean. This will purify them for entrance into heaven.

See: Judge (Judgment); Heaven; Day of Judgment; Clean and Unclean

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Hebrews 12:1

we are surrounded by such a large cloud of witnesses

"there are so many examples of faithful people about whom we learn in the scriptures"

witnesses

Here "witnesses" refers to the Old Testament believers in chapter 11 who lived before the race of faith that believers now run.

let us lay aside every weight and easily entangling sin

Here "weight" and "easily entangling sin" are spoken of as if a person could take them off himself and put them down.

every weight

Attitudes or habits that keep believers from trusting and obeying God are spoken of as if they were loads that would make it difficult for a person to run while carrying.

easily entangling sin

"sin that makes obeying God difficult"

Let us run with perseverance the race that is placed before us

"Let us continue obeying what God has commanded us, just like a runner keeps going until the race is over"

Hebrews 12:2

the founder and perfecter of the faith

"creator and finisher of our faith" or "the one who enables us to have faith from beginning to end"

For the joy that was placed before him

The joy that Jesus would experience is spoken of as if God the Father had placed it before him as a goal to reach.

despised its shame

This means he was not concerned about the shame of dying on a cross.

sat down at the right hand of the throne of God

"sat down at the place of honor and authority beside the throne of God"

Hebrews 12:3

become weary and lose heart

"become tired and discouraged"

Hebrews 12:4

You have not yet resisted or struggled against sin

"You have not yet had to endure attacks of sinners"

of blood

"of death"

Hebrews 12:5

the encouragement that instructs you

"what God has instructed you in the scriptures to encourage you"

as sons ... My son

The word translated "sons" and "son" is specifically the word for a male child. In that culture the family line continued through the sons, not normally through the daughters.

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My son ... corrected by him

The author is quoting from Proverbs 3:11 in the Old Testament, which was the words of Solomon to his male children.

do not think lightly of the Lord's discipline, nor grow weary

"take it very seriously when the Lord disciplines you, and do not grow weary"

nor grow weary

"and do not become discouraged"

you are corrected by him

"he corrects you"

Hebrews 12:6

every son he receives

The word translated "son" is specifically the word for a male child. In that culture the family line continued through the sons, not normally through the daughters. The author quotes from Proverbs 3:12.

Hebrews 12:7

Endure suffering as discipline

"Understand that during suffering God teaches us discipline"

God deals with you as with sons

The readers are God's sons, and so God deals with them the way a father properly deals with sons.

sons ... son

"children ... child"

what son is there whom his father does not discipline?

"every father disciplines his children!"

Hebrews 12:8

But if you are without discipline, which all people share in

"So if you have not experienced God disciplining you like he disciplines all his children"

then you are illegitimate and not his sons

Those whom God does not discipline are spoken of as if they are sons born to a man and a woman who are not married each other.

Hebrews 12:9

How much more should we submit to the Father of spirits and live!

"Therefore even more so, we should obey the Father of spirits so that we will live"

the Father of spirits

"our spiritual Father" or "our Father in heaven"

Hebrews 12:10

so that we can share in his holiness

"so that we may become holy, as God is holy"

Hebrews 12:11

No discipline at the time seems to give joy, but to give sorrow

"At the time, it seems that no discipline brings joy; rather, discipline always brings sorrow"

it produces the peaceful fruit of righteousness

"it produces righteousness, which results in peace"

who have been trained by it

"whom God has trained by disciplining them"

Hebrews 12:12

strengthen your hands that hang down and your weak knees.

It is in this way that the author speaks about living as Christians and helping others. (Hebrews 12:1)

Hebrews 12:13

straight paths

Living so as to honor and please God is spoken of as if it were a straight path to follow.

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what is lame will not be sprained

"whoever is weak and wants to quit will not sprain his ankle"

rather be healed

"instead God will heal him"

Hebrews 12:14

Pursue peace with everyone

"Try to live peacefully with everyone"

and holiness, for without it no one will see the Lord

"and pursue holiness because only holy people will see the Lord"

Hebrews 12:15

no one lacks God's grace

"no one receives God's grace and then lets go of it" or "no one rejects God's grace after first trusting in him"

that no root of bitterness grows up to cause trouble, so that many do not become defiled by it

"that no one becomes like a bitter root, which when it grows causes trouble and harms many people"

Hebrews 12:17

he was rejected

"his father, Isaac, refused to bless him"

because he found no opportunity for repentance

"because it was not possible for him to repent"

even though he sought it with tears

Here "he" refers to Esau. The man Esau, who was told about in the writings of Moses, refers to Isaac's first son and Jacob's brother.

Hebrews 12:18

For you have not come to a mountain that can be touched

"For you have not come, as the people of Israel came, to a mountain that a person can touch"

Hebrews 12:19

You have not come to a trumpet blast

"You have not come to a place where there is the loud sound of a trumpet"

nor to a voice that speaks words whose hearers begged that not another word be spoken to them

"or where God was speaking in such a way that those who heard him begged him not to speak another word to them"

Hebrews 12:20

For they could not endure

"For the Israelites could not endure" (Exodus 19:12-13)

what was commanded

"what God commanded"

it must be stoned

"you must stone it"

Hebrews 12:22

Mount Zion

The writer speaks of Mount Zion, the temple mount in Jerusalem, as if it were heaven itself, the residence of God.

tens of thousands of angels

"an uncountable number of angels"

Hebrews 12:23

the firstborn

This speaks of believers in Christ as if they were firstborn sons and emphasizes their special place and privilege as God's people.

who have been registered in heaven

"whose names God has written in heaven"

who have been made perfect

"whom God has made perfect"

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Hebrews 12:24

the sprinkled blood that speaks better than Abel's blood

"the sprinkled blood of Jesus that says better things than the blood of Abel". The man Abel was the son of the first man and woman, Adam and Eve. Cain, also their son, murdered Abel.

Hebrews 12:25

you do not refuse the one who is speaking

"you pay attention to the one who is speaking"

if they did not escape

"if the people of Israel did not escape judgment"

the one who warned them on earth

"God, who warned them at Mount Sinai"

if we turn away from the one who is warning

"if we disobey the one who is warning"

Hebrews 12:26

his voice shook the earth

"when God spoke, the sound of his voice caused the earth to shake" (Haggai 2:6)

Hebrews 12:27

mean the removal of those things that can be shaken, that is, of the things

"mean that God will remove the things that he can shake, that is, the things"

that have been created

"that God has created"

the things that cannot be shaken

"the things that do not shake" or "the things that cannot shake"

Hebrews 12:28

receiving a kingdom

"because God is making us members of his kingdom"

let us be thankful

"let us give thanks"

with reverence and awe

"with great respect and dread"

Hebrews 12:29

our God is a consuming fire

God is spoken of here as if he were a fire that can burn up anything.

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Chapter 13

[1] Let brotherly love continue. [2] Do not forget hospitality for strangers. For through this, some have shown
hospitality to angels without knowing it.

[3] Remember prisoners as if you were bound with them. Remember those who are mistreated since you
yourselves also are in the body. [4] Let marriage be held in honor by all, and let the marriage bed be kept pure, for
God will judge sexually immoral people and adulterers.
[5] Let your conduct be free from the love of money. Be content with the things you have, for God himself has said,

"I will never leave you,
nor will I abandon you."

[6] Let us be content so that we may have courage to say,

"The Lord is my helper; I will not be afraid.
What can a man do to me?"

[7] Consider your leaders, those who spoke God's word to you, and consider the result of their conduct. Imitate their
faith. [8] Jesus Christ is the same yesterday, today, and forever.
[9] Do not be carried away by various strange teachings. For it is good that the heart should be strengthened by
grace, not by foods that do not help those who walk by them. [10] We have an altar from which those who serve in
the tabernacle have no right to eat. [11] For the blood of the animals killed for sins is brought by the high priest into
the holy place, while their bodies are burned outside the camp.
[12] So Jesus also suffered outside the city gate, in order to sanctify the people through his own blood. [13] Let us
therefore go to him outside the camp, bearing the disgrace he endured. [14] For we do not have a permanent city
here. Rather, we are looking for the one that is to come.
[15] Through him, then, let us always offer up sacrifices of praise to God, praise that is the fruit of lips that
acknowledge his name. [16] Let us not forget doing good and sharing, for it is with such sacrifices that God is very
pleased. [17] Obey and submit to your leaders, for they keep watch over your souls as those who will give account.
Obey so that your leaders will do this with joy, and not with groaning, which would be useless to you.

[18] Pray for us, for we are convinced that we have a good conscience and that we desire to live rightly in all things.
[19] I encourage you even more to do this, so that I will be returned to you sooner.

[20] Now may the God of peace, who brought back from the dead the great shepherd of the sheep, our Lord Jesus, by
the blood of the eternal covenant, [21] equip you with everything good to do his will, working in us what is pleasing
to him, through Jesus Christ, to whom be the glory forever and ever. Amen.

[22] Now I encourage you, brothers, to bear with the word of encouragement that I have briefly written to you. [23]
Know that our brother Timothy has been set free, with whom I will see you if he comes soon.

[24] Greet all your leaders and all God's holy people. Those from Italy greet you.

[25] May grace be with you all.

Hebrews 13

13:1-6

How can a person show “hospitality to angels without knowing it”?

[13:2]

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When the author wrote that a person can show "hospitality to angels without knowing it," he wanted people to think about how angels sometimes appeared and looked like people.

See: Genesis 18:1-14

See: Hospitable (Hospitality); Angel

Why did the author write “bound with them” to speak about Christians remembering prisoners?

[13:3]

To remember prisoners as if a person was “bound with them” was to fully sympathize with the suffering of people in prison. Paul spoke about Christians experiencing the suffering of other Christians (see: 1 Corinthians 12:26).

What is “the marriage bed”?

[13:4]

The "marriage bed" is the bed a husband and wife used when they sleep. The author used these words to speak about a husband and wife have sex in a way that did not dishonor God.

See: Marriage; Sexual Immorality

Why did the author write that Christians should "let the marriage bed be pure"?

[13:4]

The author wrote the command to “let the marriage bed be pure” as a warning. He wanted Christians to avoid adultery and sexual immorality.

See: Marriage; Adultery; Sexual Immorality

Who were the “sexually immoral”?

[13:4]

See: Sexual Immorality

What is “the love of money”?

[13:5]

The author wrote "the love of money" as a way to speak about greed. Scholars think the author meant that Christians must keep their lives from being characterized by the love for things you can buy. They think the Christian must keep even his thoughts from being greedy and wanting to buy many things.

See: Greed (Covet)

13:7-17

What is to “consider the result" of leaders' conduct?

[13:7]

To "consider the result" of Christian leaders' conduct is for Christians to observe what their leaders do. It is then to observe what happens in the church. Christians are to learn from Christian leaders how to live in a way that honors God.

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See: Church

Why did the author command Christians to “imitate their faith”?

[13:7]

When the author commanded Christian to “imitate" (μιμέομαι/g3401) the faith of their leaders, he meant for Christians to live in the same way that their leaders did. He did not mean for Christians to copy everything done by their leaders, but to watch how they live in a way that honors God.

See: Faith (Believe in); Spirit (Spiritual)

How is Jesus “the same yesterday, today, and forever”?

[13:8]

When the author wrote that Jesus is the same yesterday, today, and forever, he wanted people to know that Jesus does not change. Jesus has always lived and will always live and nothing changes him. Christian leaders die, but Jesus lives forever.

What were the “various strange teachings”?

[13:9]

When the author wrote about "various strange teachings," he spoke about things some people taught in churches. These things were "strange" because they did not teach the same things that Jesus and the apostles taught. That is, some of the things they taught were wrong. During the time in which the book of Hebrews was written, there were still people who taught that people needed to follow the Law of Moses to be at peace with God. They wanted Christians to obey the Law of Moses. This is not what Jesus and the apostle taught.

See: Apostle; Church

Why did the author write “we have an altar”?

[13:10]

When the author wrote "we have an altar," he used a metaphor to speak about Jesus. In the Old Testament, the altar was used to sacrifice animals so God would forgive people's sins. Now, Christians “have an altar” which is the cross. It was on the cross that Jesus was sacrificed for the sins of the world.

See: Metaphor; Sin; Symbol; Altar; Old Testament (Law and Prophets); Sacrifice; Cross; Atone (Atonement); Priest (Priesthood)

Why did the author write “Jesus also suffered outside the city gate”?

[13:12]

The author wrote "Jesus also suffered outside the city gate" so people would think about the crucifixion. He also wanted people to think about sacrifices for sin. That is, the atonement sacrifice of the Old Testament was burned outside the camp. But, the atoning sacrifice of Jesus was also made outside of the city of Jerusalem. Some scholars think that Jesus suffering outside the city gate showed Israel’s complete rejection of Jesus as their messiah. Other scholars think that Jesus suffering outside the city gate was to show that Jesus’ blood was the only acceptable sacrifice to God for sin. That is, nothing offered in the temple in Jerusalem could help people to be forgiven by God.

See: Crucify (Crucifixion); Atone (Atonement); Messiah (Christ); Blood; Forgive (Forgiveness, Pardon)

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Why did the author write that Christians must “go to him outside the camp”?

[13:13]

Some scholars think that when the author wrote that Christians must “go to him outside the camp,” he wanted people to think about something that happened during Moses' life. Moses went up Mount Sinai to meet with God. While he was on the mountain, the people of Israel grew impatient. They demanded an idol to be made for them. So Aaron made an idol out of gold. Seeing this, Moses pitched his tent outside the camp. Then, people who wanted to seek God went where Moses was, outside the camp (see: Exodus 33:7-11). Because Jesus was rejected and was taken outside of the walls of Jerusalem to be executed, so now Christians must “go to him outside the camp.” That is, someone who followed Jesus did not need to do the things the Jews did in the temple in Jerusalem.

See: Idolatry (Idol)

See Map: Mount Sinai

How do Christians “bear his shame”?

[13:13]

The author wrote that Christians "bear his shame" to say that when a person believes in Jesus, he may be treated the same way Jesus was treated. That is, Christians may be rejected, insulted, persecuted, or even killed because they believe in Jesus. So Christians bear shame that is in some way like that of Jesus.

Some scholars think the author spoke about Jewish Christians “bearing his shame” in that they were often driven away from the religious practices of the temple. They were driven outside of Jerusalem. Many of them were persecuted and treated as outsiders.

See: Shame (Ashamed); Persecute (Persecution)

Why did the author write that Christians do not have "any permanent city here”?

[13:14]

When the author wrote that “we do not have any permanent city here,” he wanted people to think that a home on earth will not be someone’s home forever. That is, Christians look forward to a city God builds. This heavenly city will last forever (see: Hebrews 10:34-36, 11:10; 12:27).

See: Heaven

What are “sacrifices of praise”?

[13:15]

When the author wrote "sacrifices of praise," he wanted Christians to always be thankful to God. This is because Jesus offered himself to God as a sacrifice that never needed to be repeated. Because he did this, God forgives the sins of people who believe in Jesus. So, nothing remains but to give God thanks and praise for what he has done. God accepts our continual thanks and praise as our “sacrifice” to him.

See: Forgive (Forgiveness, Pardon); Sacrifice; Praise; Sin; Atone (Atonement)

13:18-25

How is Jesus the “great shepherd”?

[13:20]

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When the author said that Jesus was “the great shepherd,” he used a metaphor. A shepherd cared for his sheep, even to the point of dying for the sheep.Jesus loved and cared for people and died for them.

See: Metaphor; Shepherd

What was the “blood of the eternal covenant”?

[13:20]

See: Hebrews 12:24

See: Blood; Covenant

Hebrews 13:1

Let brotherly love continue

"Continue to show your love for other believers as you would for a member of your family"

Hebrews 13:2

Do not forget

"Be sure to remember"

hospitality for strangers

"to welcome and show kindness to strangers"

Hebrews 13:3

as if you were bound with them

"as if you were in prison with them"

who are mistreated

"whom others are mistreating" or "who are suffering"

since you yourselves also are in the body

Possible meanings are 1) because you are human and can suffer likewise, or 2) as if you too were being mistreated.

Hebrews 13:4

Let marriage be held in honor by all

"Everyone should hold marriage in honor"

let the marriage bed be kept pure

"Let husbands and wives honor their marriage relationship to one another"

Hebrews 13:5

Let your conduct be free from the love of money

"Let your conduct not be affected by the love of money"

Be content

"Be satisfied"

Hebrews 13:6

I will not be afraid. What can a man do to me?

"I will not fear what any person can do to me!" (Psalm 56:4)

Hebrews 13:7

spoke God's word to you

"told you what God has said"

the result of their conduct

"the outcome of the way they behave"

Imitate their faith

"Trust and obey God in the same way they do"

Hebrews 13:8

is the same yesterday, today, and forever

"is the same in the past, the present, and in the future forever"

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Hebrews 13:9

Do not be carried away by various strange teachings

"Do not let others persuade you to believe their various strange teachings"

various strange teachings

"many, different teachings that are not the good news we told you"

it is good that the heart should be strengthened by grace, not by foods that do not help those who walk by them

"we become stronger when we think of how God has been kind to us, but we do not become stronger by obeying rules about food"

the heart should be strengthened

"we should be strengthened inwardly"

foods

Here "foods" stands for rules about food.

those who walk by them

"those who regulate their lives by them"

Hebrews 13:10

We have an altar from which

"What we have is like an altar from which"

Hebrews 13:11

the blood of the animals killed for sins is brought by the high priest into the holy place

"the high priest brings into the holy place the blood of the animals that the priests killed for sins"

while their bodies are burned

"while the priests burn the animals' bodies"

outside the camp

"away from where the people live"

Hebrews 13:12

So

"In the same way"

outside the city gate

"outside the city"

Hebrews 13:13

Let us therefore go to him outside the camp

Obeying Jesus is spoken of as if a person were leaving the camp to go out where Jesus is.

bearing the disgrace he endured

"while allowing others to treat us with disgust just like people insulted him"

Hebrews 13:14

looking for

"waiting for"

the one that is to come

"the permanent city that will come"

Hebrews 13:15

sacrifices of praise

Praise is spoken of as if it were incense or sacrifices of animals.

praise that is the fruit of lips that acknowledge his name

"praise that is produced by the lips of those who acknowledge him"

Hebrews 13:16

Let us not forget doing good and sharing

"Let us always remember to do good and share our goods with one another"

with such sacrifices

Doing good and helping others is spoken of as if they were sacrifices on an altar.

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Hebrews 13:17

keep watch over your souls

The believers' souls, that is, the believers' spiritual well-being, are spoken of as if they were objects or animals that guards could keep watch over.

not with groaning

Here "groaning" stands for sadness or grief.

Hebrews 13:18

we are convinced that we have a good conscience

"we are certain that we have no guilt"

Hebrews 13:19

that I will be returned to you sooner

"that God will return me to you sooner" or "that God will quickly remove the things that stop my coming to you"

Hebrews 13:20

brought back from the dead the great shepherd of the sheep, our Lord Jesus

"raised the great shepherd of the sheep, our Lord Jesus, to life"

from the dead

"from among all those who have died."

the great shepherd of the sheep

Christ in his role of leader and protector of those who believe in him is spoken of as if he were a shepherd of sheep.

by the blood of the eternal covenant

Here "blood" stands for the death of Jesus, which is the basis for the covenant that will last forever between God and all believers in Christ.

Hebrews 13:21

equip you with everything good to do his will

"give you every good thing you need in order to do his will" or "make you capable of doing every good thing according to his will"

working in us

The word "us" refers to the author and the readers.

to whom be the glory forever

"whom all people will praise forever"

Hebrews 13:22

brothers

"fellow believers"

to bear with the word of encouragement that I have briefly written to you

"to patiently consider what I have just briefly written to encourage you"

the word of encouragement

"the encouraging message"

Hebrews 13:23

has been set free

"is no longer in prison"

Hebrews 13:24

Those from Italy greet you

Possible meanings are 1) the author is not in Italy, but there is a group of believers with him who have come from Italy or 2) the author is in Italy while writing this letter.

Italy

This is the name of a region at that time. Rome is the capital city of Italy.

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Introduction to James

Overview

James wrote to Christians who were scattered because King Herod persecuted them (see: Acts 12:1-5). James wrote this letter to be given to all the churches. James talks about problems likely going on in all the Christian churches.

See: Persecute (Persecution)

Who wrote this letter?

Most scholars think James, Jesus' half brother, wrote this letter. Four men in the New Testament writings had the name James. Most scholars think that only two of these men had the ability to write this letter. That is, James who was the son of Zebedee and James who was the half brother of Jesus. King Herod killed James, the son of Zebedee. And Herod ruled from A. D. 37 until A. D. 44. Because scholars think that James wrote his book after A. D. 44, it is thought that only James the half-brother of Jesus had the ability to write the book. He wrote his book to give courage and strength to the Christians who King Herod persecuted.

Advice to translators: When two people are "half brothers," they have the same mother but not the same father. However, when two people have the same father, but not the same mother, they are still "have brothers."

To whom did James write his letter?

James wrote to the "twelve tribes in the dispersion." That is, to the twelve tribes scattered throughout the world. Some scholars think he wrote only to the Jewish Christians that were scattered in Gentile nations because of persecution. That is, he wrote to the literal twelve tribes of Israel. Other scholars think that James wrote to both Jewish and Gentile Christians because both were scattered because the people persecuted them. That is, he wrote to both the people from the twelve tribes of Israel and the Gentiles who became part of a group called the "people of God."

See: Tribes of Israel;People of God

Why did James write this letter?

One of the main things about which James wrote was about enduring difficulties, trial, and attack. James reminded the believers to use their speech wisely, for encouraging other believers in their faith rather than speaking lies against them. James wanted the readers of this letter that genuine faith in Jesus is the kind of faith that shows itself to others, so one of his great encouragements was that they should be "doers of the word and not only hearers".

Why did James write his letter?

James first tells Christians to endure their suffering and the persecution that has caused them to leave their home. That is, he wanted to them to encourage and strengthen each other with their words and actions. When they spoke lies about each other, they only caused each other to be discouraged and they would not be at peace from one another and Jesus. James wanted Christians to know what was "true faith." That is, how believing in Jesus changed them and the way that they did things. He said they needed to be "doers of the word and not hearers only." That is, Jesus expects those who believe in him to do certain things and to honor God in the way that they live.

Outline of James

1. Endurance (1:1-27)
    1. Greeting (1:1)
    2. Trials (1:2-11)

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    3. Tests of faith (1:12-18)
    4. Obeying the word of God (1:19-27)
2. Faith and behavior (2:1-26)
    1. Faith and law (2:1-13)
    2. Faith and works (2:14-26)
3. The test of the tongue (3:1-12)
4. Earthly wisdom and heavenly wisdom (3:13-18)
5. Submitted to God (4:1-17)
    1. Source of quarrels (4:1-7)
    2. Draw near to God (4:8-10)
    3. Speaking evil (4:11,12)
6. Warnings to merchants and the rich (4:13-5:6)
    1. Warnings to the arrogant merchants (4:13-16)
    2. Warning to those who get rich by fraud (5:1-6)
7. Patience (5:7-20)
    1. Examples of patience (5:7-12)
    2. Patience, endurance and effective prayer (5:13-18)
    3. Encouragement to rescue those wandering from the truth (5:19,20)

James

Chapter 1

[1] James, a servant of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion: Greetings! [2] Consider it all joy, my brothers, when you experience various troubles. [3] You know that the testing of your faith produces endurance.

[4] Let endurance complete its work so that you may become fully developed and complete, not lacking anything. [5] But if any of you needs wisdom, let him ask for it from God, the one who gives generously and without rebuke to all who ask, and he will give it to him.
[6] But let him ask in faith, doubting nothing. For anyone who doubts is like a wave in the sea that is driven by the wind and tossed around. [7] For that person must not think that he will receive anything from the Lord; [8] he is a double-minded man, unstable in all his ways.
[9] Let the lowly brother boast of his high position, [10] but the rich man of his low position, because he will pass away as a wild flower in the grass. [11] For the sun rises with burning heat and dries up the grass. The flower falls off, and its beauty perishes. In the same way, the rich man will fade away in the middle of his journey.
[12] Blessed is the man who endures testing. For after he has passed the test, he will receive the crown of life, which has been promised to those who love God. [13] Let no one say when he is tempted, "I am tempted by God," because God is not tempted by evil, nor does he himself tempt anyone.
[14] But each person is tempted by his own desire, which drags him away and entices him. [15] Then after the desire conceives, it gives birth to sin, and after the sin is full grown, it gives birth to death. [16] Do not be deceived, my beloved brothers.
[17] Every good gift and every perfect gift is from above. It comes down from the Father of lights. With him there is no changing or shadow because of turning. [18] God chose to give us birth by the word of truth, so that we would be a kind of firstfruits of all his creatures.
[19] You know this, my beloved brothers: Let every man be quick to hear, slow to speak, and slow to anger. [20] For the anger of man does not accomplish the righteousness of God. [21] Therefore, take off all sinful filth and abundant amounts of evil. In humility receive the implanted word, which is able to save your souls.
[22] Be doers of the word and not only hearers, deceiving yourselves. [23] For if anyone is a hearer of the word but not a doer, he is like a man who examines his natural face in a mirror. [24] He examines himself and then goes away and immediately forgets what he was like. [25] But the person who looks carefully into the perfect law of freedom, and continues to do so, not just being a hearer who forgets, this man will be blessed in his actions.

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[26] If anyone thinks he is religious and does not control his tongue, he deceives his heart and his religion is worthless. [27] Religion that is pure and unspoiled before our God and Father is to help the fatherless and widows in their affliction, and to keep oneself unstained by the world.

James 1 Commentary

1:1

How did people write letters in the first century?

[1:1]

In ancient times, it was common to begin a letter with the author's name, what other people called him, the names of those who were given the letter, and words of greeting. James used a common greeting in his letter and he wanted the people who he wrote to to have courage and be happy.

Why did James say he was a servant "of God and of the Lord Jesus Christ"?

[1:1]

James said that he was a servant "of God and of the Lord Jesus Christ." Perhaps he wanted people to know that Jesus is God. James was a Jew. Because of this, it would have been very wrong to call someone God or to say that there is more than one God. However, Jesus was God and there is only one God.

See: Trinity

Who were the twelve tribes?

[1:1]

The twelve tribes formed the nation of Israel (see: Genesis 49:1-28). Some scholars think that James was speaking to Christians who were also Jews. When James wrote, almost all Christians were from Jewish families. Other scholars think James used the metaphor "twelve tribes" to talk to all Christians, both Jewish and Gentile (see: Isaiah 49:6). They think that Christians are now the Israel, that is, the people of God.

Advice to translators: "Twelve tribes" could mean the actual nation of Israel, or it could be a metaphor that represents all Christians. In the same way the twelve tribes of Israel were God's chosen people, all Christians are God's chosen people.

See: Metaphor; Tribes of Israel; People of God

1:2-8

What did James tell Christians to do during struggles?

[1:2, 1:3, 1:4]

Some scholars think James wanted Christians to know that God used "struggle"(πειρασμός/g3986) to make Christians stronger. James said that this struggle caused "endurance"(ὑπομονή/g5281). That is, it helped them to trust in God more. James wrote to Christians while they were suffering from persecution. This persecution caused Christians to leave Israel. James wanted to encourage these Christians. He told them that God used these struggles to help Christians do the same types of things that Jesus did. That is, they do the types of things that Jesus did.

See: Persecute (Persecution)

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Why do Christians need wisdom?

[1:5]

Christians need wisdom to know how God uses difficult times in their lives. He uses these difficult times to be Christians more like Jesus. That is, they do the types of things that Jesus did. James told Christians to ask God for this wisdom. He told them to ask "in faith(πίστις/g4102)." That is, when Christians ask God by praying, they need to completely trust God.

See: Wise (Wisdom, Fool)

What is a "double-minded" person?

[1:8]

James spoke about a "double-minded" person. Some scholars think James spoke about a person who said they trusted in God but did not trust him to answer their prayers. This person trusts in God sometimes but trust in the world at other times (see: Psalm 86:11; Romans 7:14-25).

See: Proverbs 11:3; Matthew 7:7-8; Romans 5:3-5

1:9-11

What does it mean to be a "poor" brother?

[1:9]

Some scholars think "poor"(ταπεινός/g5011) meant a poor person. Other scholars think it also meant a person without power or without honor in their community. James told the poor person to be happy in the "high position"(ὕψος/g5311) Jesus gave them (see: Luke 6:20; Ephesians 2:4-6).

How are rich Christians to be humble?

[1:10]

Paul wanted rich Christians to know that their riches cannot save them. That is, their money and possessions cannot keep them from dying and it cannot help them to have peace with God. Only by God giving the favor or showing them grace can a person live together with God forever in heaven. Because of this grace, James wanted these Christians to be happy and humbled because of what Jesus did for them.

Paul told the rich Christian that they will "fade away"(παρέρχομαι/g3928) in the same way that all other people do. All people die in the same way the flowers die (see: Isaiah 40:6-8).

See: Grace; Humble (Humility)

1:12

What is the "crown of life"?

[1:12]

God gives the "crown of life" to Christians who have difficult times, but still live in a way that honors Jesus (see: Romans 8:28-30). That is, they are honored in heaven. Perhaps James spoke about the time when all Christians are with God in heaven. At this time, God will give them the crown of life if they honor Jesus in the time of their struggles.

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1:13-15

What causes people to sin?

[1:14]

James said that people's own "desire"(ἐπιθυμία/g1939) tries to cause them to sin (see: Galatians 5:16-21; Ephesians 2:3). That is, people want to sin. If people do not fight against their desire to sin, they will sin. Sin causes death. In scripture, there are two types of death. Death is a type of separation. When someone's body dies, they are separated from their body. The second type of death separates a person from God forever. They go to a place called hell.

Some scholars think James spoke about those who are not Christians. Their sin causes them to be separated from God forever. This will happen when their body dies. Other scholars think James wanted to say that Christians sin because they do not fight their desires. If this happens, then God might punish them and their body may die.

See: Hell

1:16-18

Why did James tell Christians not to be deceived?

[1:16]

Some scholars think James wrote to Christians who thought that God tried to cause people to sin (see: 1:13). However, James told Christians that God was never caused them to sin or to desire to sin. They want to sin.

What did "Father of lights" mean?

[1:17]

James used the words "Father of lights" to say that God is the creator of all things. Also, he created the sun, moon, stars, and everything else in the sky (see: Genesis 1:14-19). John also said that God is light (see: 1 John 1:5). The shadows affect the lights of the sun, moon, and stars in the sky. However, the light of God never changes and no shadow can cover it.

See: Light and Darkness (Metaphor)

How are Christians born for a second time?

[1:18]

James told Christians that God gave them new "birth"(ἀποκυέω/g0616) (see: Titus 3:5). Christians have new birth because of the "word of truth." That is, Christians are newly born when they hear and accept the gospel.

See: Gospel;Born Again (New Life, Regeneration)

Why did James call Christians "firstfruits"?

[1:18]

James used the metaphor of "firstfruits"(ἀπαρχή/g0536) to say that Christians belong to God (see: Exodus 22:29-30; 23:19; Leviticus 19:24).

They were also the first of something new God was doing through Jesus. Some scholars think James wanted Christians to know that they give themselves to God in the same way as they gave their best offerings to him in the Old Testament (see: Romans 12:1-2).

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See: Metaphor;Offer (Offering); Fruit (Metaphor)

What commands did James give Christians?

[1:19]

James gave Christians three commands.

He told Christians to be “quick”(ταχύς/g5036) to hear. Some scholars think James spoke about being quick to hear the word of truth (see: 1:18). That is, they were quick to trust in Jesus. James also spoke about being quick to hear the word “implanted” in them (see 1:21). Other scholars think James was thinking about one of the Proverbs (see: Proverbs 17:27-28).

James told Christians to be “slow”(βραδύς/g1021) to speak. This does not mean Christians speak in a way that is slow. James wanted Christians to think about every word they spoke so that their words honor Jesus (see: Proverbs 29:20).

Also, James told Christians to be “slow”(βραδύς/g1021) to anger. Many scholars think James told all Christians not to become angry quickly. Other scholars think James spoke to teachers and preachers. He wanted them to not be angry when other Christians did not know the scriptures in the same way church leaders knew it. However, James said that human anger does not honor God.

What does it mean to receive “with humility the implanted word”?

[1:21]

A person “humbly”(πρᾳΰτης/g4240) receives the “implanted”(ἔμφυτος/g1721) word of God when they hear the Scriptures and honor God by obeying the scriptures instead of honoring themselves. This does not mean Christians only need to know many things about the scriptures. Instead,

James spoke about taking this word inside of themselves. That is, they take the scriptures and obey them so that they change how they live and think.

1:22-25

What is the “perfect law of freedom”?

[1:25]

When James wrote about the “perfect”(τέλειος/g5046) law, he wrote about the Law of Moses. Also, he wrote about the things Jesus taught. However, the things Jesus taught that had not yet been written down. What Jesus taught gave people much more knowledge about the things God wanted people to do. Also, James wrote his book with the help of the Holy Spirit. The Holy Spirit helps Christians to understand God’s word completely. James also wrote that when Christians look carefully into the perfect law, it changes them. They obey God and God honors them.

James also said that this was the law of “liberty”(ἐλευθερία/g1657). Perhaps James said the perfect law was the law of liberty because this law makes Jesus known to all. Jesus saves people from the punishment of sin. After Jesus saves a person from sin, they can follow the law that honors God.

See: John 8:36; Romans 8:2; Galatians 3:21-25

See: Law of Moses

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1:26-27

What is pure and unspoiled religion?

[1:27]

In scripture, sin is often spoken about as if something were getting or becoming dirty. When James spoke about something that was “pure and unspoiled,” he wanted to say that it was not dirty. That is, it was not sinful or evil. In 1:27, James spoke about pure and unspoiled “religion”(θρησκεία/g2356) in three ways.

James said that a person who controlled their words was pure in their religion. That is, he did not speak about other people in an evil way.

He also said that a person who took care of the widows and orphans was pure and unspoiled in their religion. That is, they cared for widows and orphans in the same way God cares for all people (see: Deuteronomy 10:18; Psalm 68:5).

Also, James said a person who stayed away from the evil of the world was pure and unspoiled (see: Romans 12:2; 1 John 2:15-17). That is, they lived in a way that honors God.

See: World

James 1:1

James, a servant of God and of the Lord Jesus Christ

"This letter is from James, a servant of God and of the Lord Jesus Christ"

to the twelve tribes

"to God's faithful people"

in the dispersion

"who are scattered around the world"

James 1:2

Consider it all joy, my brothers, when you experience various troubles

"My fellow believers, think of all your different kinds of troubles as things to celebrate"

James 1:3

the testing of your faith produces endurance

"when you suffer hardships, God is finding out how much you trust him. As a result, you will become able to endure even more hardships"

James 1:4

Let endurance complete its work

"Learn to endure any hardship"

fully developed

able to trust in Christ and obey him in all circumstances

not lacking anything

"having all that you need"

James 1:5

ask for it from God, the one who gives generously and without rebuke to all

"ask God for it. He is the one who gives generously and does not rebuke any"

he will give it to him

"God will give it to him"

James 1:6

in faith, doubting nothing

"with complete certainty that God will answer"

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For anyone who doubts is like a wave in the sea that is driven by the wind and tossed around

Anyone who doubts that God will help him is said to be like the water in the ocean or in a large lake, which keeps moving in different directions.

James 1:8

is a double-minded man, unstable

"cannot decide if he will follow Jesus or not and is unstable"

James 1:9

the lowly brother

"the believer whom other people consider unimportant"

boast of his high position

Someone whom God has honored is spoken of as if he were standing in a high place.

James 1:10

but the rich man of his low position

"but let the man who has lots of money boast of his low position"

James 1:11

its beauty perishes

"it is no longer beautiful"

the rich man will fade away in the middle of his journey

As flowers do not die suddenly but instead fade away over a short time, so also the rich people may not die suddenly but instead take a little time to disappear. He also has not given any thought to his coming death, and that it takes him by surprise.

James 1:12

Blessed is the man who endures testing

"The man who endures testing is fortunate"

endures testing

remains faithful to God during hardships

passed the test

he has been approved by God

receive the crown of life

"receive eternal life as his reward"

has been promised to those who love God

"God has promised to those who love him"

James 1:13

when he is tempted

"when he desires to do something evil"

I am tempted by God

"God is trying to make me do something evil"

God is not tempted by evil nor does he himself tempt anyone

"No one can make God desire to do evil and God himself does not try to persuade anyone to do evil"

James 1:14

each person is tempted by his own desire

A person's evil desire is spoken of as if it were someone else who was tempting him to sin and who could drag him away.

entices

attracts, persuades someone to do evil

James 1:15

Then after the desire conceives, it gives birth to sin, and ... is full grown, it gives birth to death

This is a picture of someone who ends up dying both spiritually and physically.

James 1:16

Do not be deceived

"Do not let anyone deceive you"

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James 1:17

Every good gift and every perfect gift

James uses these phrases to emphasize that anything good that a person has comes from God.

the Father of lights

God, the creator of all the lights in the sky (sun, moon, and stars), is said to be their "Father."

With him there is no changing or shadow because of turning

"God always stays the same. He does not change like shifting shadows"

James 1:18

to give us

The word "us" refers to James and his audience.

give us birth

God, who brought us eternal life, is spoken of as if he had given us birth.

the word of truth

"the message about the truth" or "the true message."

so that we would be a kind of firstfruits

"so that we would be like an offering of firstfruits"

James 1:19

You know this

Possible meanings are 1) "Know this" is a command to pay attention to what I am about to write or 2) "You know this" is a statement saying that I am about to remind you of something that you already know.

Let every man be quick to hear, slow to speak

These sayings mean people should first listen intently, and then consider carefully what they say.

slow to anger

"not get angry quickly"

James 1:21

take off all sinful filth and abundant amounts of evil

"stop doing all filthy sins and stop doing every kind of sinful behavior"

sinful filth

Here "filth," that is, dirt, stands for sin and evil.

In humility

"Without pride"

receive the implanted word

"obey the message God has spoken to you"

save your souls

"save yourselves from God's judgment"

James 1:22

Be doers of the word

"Be people who follow God's instructions"

deceiving yourselves

"fooling yourselves"

James 1:23

For if anyone is a hearer of the word but not a doer

"For if anyone listens to God's message in the scriptures but does not obey the word"

he is like a man who examines his natural face in a mirror

A person who hears God's word is like someone who looks at his face in the mirror.

James 1:24

then goes away and immediately forgets what he was like

"then goes away and immediately forgets to do what he saw he needed to do"

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James 1:25

the person who looks carefully into the perfect law

This expression continues the image of the law as a mirror.

the perfect law of freedom

"the perfect law that makes those who follow it free"

this man will be blessed in his actions

"God will bless this man as he obeys the law"

James 1:26

thinks he is religious

"thinks he worships God correctly"

his tongue

"what he says"

his heart

"himself"

his religion is worthless

"he worships God uselessly"

James 1:27

pure and unspoiled before our God and Father

"completely acceptable to our God and Father"

the fatherless

"the orphans"

in their affliction

The fatherless and widows are suffering because their fathers or husbands have died.

to keep oneself unstained by the world

"to not allow the evil in the world to cause oneself to sin"

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Chapter 2

[1] My brothers, do not hold to faith in our Lord Jesus Christ, the Lord of glory, with partiality toward certain
people. [2] Suppose that someone enters your meeting wearing gold rings and splendid clothes, and there also
enters a poor man in dirty clothes. [3] If you look at the person wearing fine clothes and say, "You sit here in a good
place," but you say to the poor man, "You stand over there" or "Sit by my footstool," [4] are you not judging among
yourselves? Have you not become judges with evil thoughts?

[5] Listen, my beloved brothers, did not God choose the poor of the world to be rich in faith and to be heirs of the
kingdom that he promised to those who love him? [6] But you have dishonored the poor! Is it not the rich who
oppress you? Are they not the ones who drag you to court? [7] Do they not insult the good name by which you have
been called?
[8] If, however, you fulfill the royal law according to the scripture, "Love your neighbor as yourself," you do well. [9]
But if you favor certain people, you are committing sin, and you are convicted by the law as transgressors.
[10] For whoever obeys the whole law, except that he stumbles in just a single way, has become guilty of breaking
the whole law. [11] For the one who said, "Do not commit adultery," also said, "Do not murder." If you do not commit
adultery, but if you do commit murder, you have become a transgressor of the law.
[12] So speak and act as those who will be judged by means of the law of freedom. [13] For judgment comes without
mercy to those who have shown no mercy. Mercy triumphs over judgment.

[14] What profit is it, my brothers, if someone says he has faith, but he has no works? Can that faith save him? [15]
Suppose that a brother or sister is badly clothed and lacks food for the day. [16] Suppose that one of you says to
them, "Go in peace, stay warm and be filled." If you do not give them the things necessary for the body, what
profit is that? [17] In the same way faith by itself, if it does not have works, is dead.
[18] Yet someone may say, "You have faith, and I have works." Show me your faith without works, and I will show
you my faith by my works. [19] You believe that there is one God; you do well. But even the demons believe that, and
they tremble. [20] Do you want to know, foolish man, that faith without works is useless? [1]
[21] Was not Abraham our father justified by works when he offered up Isaac his son on the altar? [22] You see that
faith worked with his works, and that by works his faith was completed. [23] The scripture was fulfilled that says,
"Abraham believed God, and it was counted to him as righteousness," and he was called a friend of God. [24] You see
that it is by works that a man is justified, and not only by faith.
[25] In the same way also, was not Rahab the prostitute justified by works when she welcomed the messengers and
sent them away by another road? [26] For as the body apart from the spirit is dead, even so faith apart from works
is dead.

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[1] Some important and ancient Greek copies read, Do you want to know, foolish man, how it is that faith without works is dead?

James 2

2:1

Who were the brothers?

[2:1]

James used the Greek word “brothers” to talk to all the Christians who read his letter. In the New Testament, Christians called one another brother and sister because they were God’s children.

See: Family of God

Why are Christians not to have favoritism?

[2:1]

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James told Christians not to have “favoritism”(προσωπολημψία/g4382) for certain people. Jesus did not have favoritism for different people (see: Acts 15:7-9; Romans 10:12-13). If Jesus did not have favoritism, Christians are not to have favoritism.

See: Family of God

2:2-4

What does it mean to judge with evil thoughts?

[2:4]

James did not want people to “judge with evil thoughts.” Many scholars think James wanted to say that judging others because they looked evil. That is, judging others because of what they wear and how they speak. The Bible says that only God can judge a person, and he judges by what is inside their hearts (see: Isaiah 16:7). That is, God judges them on their thoughts and why they do the things they want to do.

2:5-7

Who were the “poor”?

[2:5]

James spoke about the poor. Perhaps James spoke about people who did not have a lot of money or those who did not have a lot of education. Therefore, James said that God made poor people Christians and to teach the rich people how to have faith.

Why did James tell Christians to be “rich in faith?”

[2:5]

When James told Christians to be “rich in faith,” he wanted them to know that only faith in Jesus gave them life. That is, the riches the world gave them did not continue after they died. Jesus said that the riches Heaven gave only come by faith (see: Matthew 6:19-21).

Advice to translators: Someone who has “riches” has a lot of money.

Why did James say Christians were “heirs of the kingdom”?

[2:5]

A Christian is an “heir”(κληρονόμος/g2818) of the kingdom. Some scholars think they have God’s promise of being saved from their sins. James wanted Christians to know that when they die, they will be made perfect in heaven. Christians can know they are heirs because they have the Holy Spirit inside them. That is, he helps them to remember that God has saved them and helps them to live in a way that honors God. Other scholars think that certain Christians will have a place of honor when Jesus rules on the earth.

See: Inherit (Inheritance, Heir); Indwelling of the Holy Spirit

2:8

What was the “royal law?”

[2:8]

The “royal”(βασιλικός/g0937) law was greater than all other laws. The royal law had two parts:

1. Love God

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2. Love your neighbor (see: Deuteronomy 6:4-5; Leviticus 19:17-18; Romans 3:8-10).

Jesus said this was the greatest law (see: Matthew 22:36-40). He said that all other laws of God were made up of this one.

2:9-13

Why is it sin to give someone favor?

[2:9]

Christians are not to favor some people over others because God does not favor anyone. Anything Christians do that God does not want them to do is sin (see: Deuteronomy 1:17; 10:17; 16:19).

What is the “law of liberty”?

[2:12]

James spoke about a “law of liberty.” Some scholars think the law of “liberty”(ἐλευθερία/g1657) was the gospel. Other scholars think the law of liberty was the word of God, that is, Scripture. At the time James wrote this letter, Christians only had the Old Testament. These books told that the Messiah was coming with a new law that would free people from God’s anger on sin.

See: Gospel

2:14-17

What did James say about faith and works?

[2:14, 2:17]

James wanted Christians to know that God did not want them to say they believed in Jesus but live in a way that dishonors God. Many scholars think James was talking about those who believed in God and knew a lot about God, but did not obey him. James wanted Christians to know that knowing about Jesus did not save them from sin. They needed to believe or trust in Jesus.

2:18-19

How do Christians show their faith?

[2:18]

James said that other see the faith of Christians when they do what honors God. For James, faith and works were not to be separated. James said that demons believe in God and Jesus (see: Deuteronomy 6:4-5). But this did not save them from sin because they hated God and his promises.

2:20-25

How did others show their faith by their works?

[2:21, 2:22, 2:23, 2:24, 2:25]

Abraham and Rahab trusted God. They showed people they trusted God by obeying him. Abraham left his home and family to obey God (see: Genesis 12:4). When God told him to sacrifice his son Isaac, Abraham obeyed (see: Genesis 22:9,12; Hebrews 11:17-19). Rahab showed people that she trusted God when she hid the Israelites to save their lives (see: Joshua 2:11-12).

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2:26

Why did James compare the body and spirit with faith and works?

[2:26]

In 2:26, James spoke about the things that people do as if they were dead. Some scholars think that John wanted to say that in the same way the body does not exist without the spirit, faith does not exist without works. That is, the body does not have life without the “spirit”(πνεῦμα/g4151), and faith does not have life without works. Other scholars think that James wanted people to know that believe

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James 2:1

My brothers

"My fellow believers" or "My brothers and sisters in Christ"

do not hold to faith in our Lord Jesus Christ ... with partiality toward certain people

"as you hold to faith in our Lord Jesus Christ ... do not show partiality toward certain people"

hold to faith in our Lord Jesus Christ

Believing in Jesus Christ is spoken of as if it were an object that one could hold onto.

partiality

the act of treating some people better than others

James 2:2

Suppose that someone enters your meeting

James describes a situation where the believers might give more honor to a rich person than to a poor person.

wearing gold rings and splendid clothes

"dressed like a wealthy person"

James 2:3

sit here in a good place

sit in this place of honor

stand over there

move to a place with less honor

Sit by my footstool

Move to a humble place

James 2:4

are you not judging among yourselves? Have you not become judges with evil thoughts?

"you are making judgments among yourselves and becoming judges with evil thoughts."

James 2:5

Listen, my beloved brothers

"Pay attention, my dear fellow believers"

did not God choose ... love him?

"God has chosen ... love him"

the poor

"poor people"

be rich in faith

"have strong faith in Christ"

heirs

The people to whom God has made promises are spoken of as if they were to inherit property and wealth from a family member.

James 2:6

But you have

James is speaking to his whole audience.

have dishonored the poor

"you have shamed poor people"

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Is it not the rich who oppress you?

"It is rich people who treat you badly."

Are they not the ones ... to court?

"The rich people are the ones who forcibly take you to court to accuse you in front of judges"

James 2:7

Do they not insult ... have been called?

"The rich people insult ... have been called."

the good name by which you have been called

"Christ, who called you" or "Christ, to whom you belong"

James 2:8

you fulfill

The word "you" refers to the Jewish believers.

fulfill the royal law

"obey God's law."

Love your neighbor as yourself

James is quoting from Leviticus 19:18.

your neighbor

"all people" or "everyone"

you do well

"you are doing well"

James 2:9

if you favor

"give special treatment to" or "give honor to"

committing sin

"sinning" That is, breaking the law.

you are convicted by the law as transgressors

"the law itself convicts you of transgressing it" or "you are guilty of breaking God's law"

James 2:10

For whoever obeys

"For anyone who obeys"

except that he stumbles ... the whole law

Disobeying one point of the law is spoken of as if it were stumbling while walking.

in just a single way

because of disobedience to just one requirement of the law.

James 2:11

For the one who said

This refers to God, who gave the law to Moses.

Do not commit

To "commit" is to do an action.

If you ... but if you ... you have

Here "you" means "each one of you."

James 2:12

So speak and act

"So you must speak and obey."

who will be judged by means of the law of freedom

"who know that God will judge them by means of the law that gives true freedom"

James 2:13

Mercy triumphs over

"Mercy defeats"

James 2:14

What profit is it, my brothers, if someone says he has faith, but he has no works?

"Fellow believers, if someone says he has faith but he has no works, that does him no good at all." or "Fellow believers, someone who has no works is no better if he

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says he has faith than someone who does not say he has faith."

he has faith, but he has no works ... that faith

"he believes in God but does not do anything as a result of his belief ... that belief"

Can that faith save him?

"Just saying he believes in God will not save him."

James 2:15

brother or sister

a fellow believer in Christ, whether male or female

James 2:16

stay warm

"have enough clothes to wear" or "have a place to sleep"

be filled

"have enough to eat"

for the body

to eat, to wear, and to live comfortably

what profit is that?

"how does that help them?" or "your speech by itself does not help them."

James 2:17

faith by itself, if it does not have works, is dead

"a person who says he believes in God but does not do anything as a result of his belief, does not really believe in God"

James 2:18

"You have faith, and I have works." Show me your faith without works, and I will show you my faith by my works

"'You believe in God, and I do good things.' Prove to me that you can believe in God without doing anything, and I will prove to you that I believe in God by what I do"

James 2:20

Do you want to know, foolish man, that faith without works is useless?

"Listen to me, foolish man, and I will show that faith without works is useless."

that faith without works is useless

"that saying that you believe in God without doing good things is useless"

James 2:21

Was not Abraham our father justified by works ... on the altar?

"Did not God justify Abraham our father because of what he did ... on the altar?" or "God certainly justified Abraham our father because of what he did ... on the altar."

father

"ancestor."

James 2:22

You see

"You understand"

that faith worked with his works, and that by works his faith was completed

"that because Abraham believed God, he did what God commanded him to do. And Abraham doing what God commanded showed that he truly believed"

James 2:23

The scripture was fulfilled

"This fulfilled the scripture". See Genesis 15:6.

it was counted to him as righteousness

"God regarded his faith as righteousness."

James 2:24

it is by works that a man is justified, and not only by faith

"God justifies a man because of what he does as a result of his belief, and not just because he believes in God"

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James 2:25

In the same way also ... justified by works

James says that what was true of Abraham was also true of Rahab. Both were justified by works.

was not Rahab the prostitute justified by works ... another road?

"God justified Rahab the prostitute because of what she did ... another road."

messengers

people who bring news from another place

sent them away by another road

"then helped them escape and leave the city"

James 2:26

For as the body apart from the spirit is dead, even so faith apart from works is dead

"For just as the body is useless without the spirit, even so it is useless for a person to believe in God if he does not do anything as a result of his belief"

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Chapter 3

[1] Not many of you should become teachers, my brothers, for you know that we who teach will be judged more
strictly. [2] For we all stumble in many ways. If anyone does not stumble in words, he is a perfect man, able to
control even his whole body.

[3] Now if we put bits into horses' mouths for them to obey us, we can also direct their whole bodies. [4] Notice also
that ships, although they are so large and are driven by strong winds, are steered by a very small rudder to
wherever the pilot desires.
[5] In this way, the tongue is a small member, yet it boasts great things. Notice also how small a fire sets on fire a
large forest. [6] The tongue is also a fire, a world of evil set among our members. The tongue defiles the whole body,
sets on fire the course of life, and is itself set on fire by hell.
[7] For every kind of wild animal, bird, reptile, and sea creature is being tamed and has been tamed by mankind. [8]
But no human being can tame the tongue. It is a restless evil, full of deadly poison.
[9] With it we praise the Lord and Father, and with it we curse men, who have been made in God's likeness. [10] Out of
the same mouth come blessing and cursing. My brothers, these things should not happen.
[11] Does a spring pour out from its opening both sweet and bitter water? [12] Does a fig tree, my brothers, make
olives? Or a grapevine, figs? Neither can salty water produce sweet water.

[13] Who is wise and understanding among you? Let that person show a good life by his works in the humility of
wisdom. [14] But if you have bitter jealousy and ambition in your heart, do not boast and lie against the truth.
[15] This is not the wisdom that comes down from above. Rather, it is earthly, unspiritual, demonic. [16] For where
there are jealousy and ambition, there is confusion and every evil practice. [17] But the wisdom from above is first
pure, then peace-loving, gentle, reasonable, full of mercy and good fruits, impartial and sincere. [18] The fruit of
righteousness is sown in peace among those who make peace.

James 3

3:1-12

How does God judge Christians who teach other Christians?

[3:1]

James said that leaders are judged more harshly or stricter than other Christians. This is because teachers lead and teach people what to know about God and how to follow Jesus' commands. Therefore, teachers must only say what is true about God (see: Ephesians 4:11-16). James warned teachers that if they said things that were not true about God, God punish them after they died. Scholars disagree about why they think James warned teachers.

1. There were people who did not believe in Jesus who were trying to teach other Christians about God. So James told these teachers that God will judge them for not believing in Jesus and for teaching untruths about God (see: Judges 14-15).

2. James wanted teachers who did believe in Jesus to remember how great was their responsibility as a teacher of God's truth (see: Hebrews 13:7). Perhaps they were responsible for the things that their students said about God. That is, they will be punished when their students say false things about God that the teacher taught to them.

Why did James say that all Christians stumble?

[3:2]

James wanted Christians to know that they never stopped sinning and that all Christians will "stumble" (πταίω/g4417)(see: Job 4:17-19; Proverbs 20:9; 1 John 1:8). James wrote that if a person does not stumble in what he said,

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he was “perfect”(τέλειος/g5046). Some scholars think James wanted to say that a person is perfect if they do not sin with the words they say. Because no person can stop saying wrong things, James said that no person was perfect. Other scholars think James spoke about a person who was a mature Christian. That is, they learned to control the words they say because they follow Jesus. This makes them “perfect” or more complete in their faith in Jesus.

Why did James compare the human tongue to bits and rudders?

[3:3, 3:4]

James wanted Christians to know that the words people speak control them in some way. He used two metaphors.

The first was about a horse with a bit in its mouth, which was a piece of metal attached to something a person used to lead them in a certain direction. In the same way a bit in the mouth of a horse leads the horse wherever the person wants it to go, so does the “tongue”(γλῶσσα/g1100) lead a person with the words that come from it.

The second metaphor is about the rudder of a boat; this is the part on the back of the boat that steers the boat. Also, in the same way a large boat is controlled by a small rudder, the human tongue is a small part of the body that can control the entire person’s life. James wanted Christians to know that the tongue was small, but the words it speaks can cause great destruction.

See: Metaphor

Why is the tongue a “restless evil”?

[3:8]

James spoke about the tongue as if it were a person, even though it is not a person. He said that no person can “tame”(δαμάζω/g1150) the tongue. That is, because the tongue is “restless”(ἀκατάστατος/g0182), a person cannot fully control it.

Also, James said the tongue was “evil”(κακός/g2556). That is, the words that it says can destroy people in the same way a poison destroys and kills people.

James wanted Christians to know that people cannot control their tongues, but God can control their tongues by the power of the Holy Spirit inside them.

3:13-16

How does a Christian show “meekness of wisdom”?

[3:13]

When James spoke about the “meekness”(πρᾳΰτης/g4240) of wisdom, he spoke about a person’s heart and mind. That is, those who were meek never got tired of doing what was good to others without thinking they were going to get anything in return. Some scholars said that a meek person has great power, but power they were able to control. They said that those who are meek are humble and gentle with other people. That is, a meek person does not give themselves a higher position over other people. That is, he does not try to control other people and he is not selfish.

See: Wise (Wisdom, Fool)

3:17-18

What is the fruit of righteousness?

[3:18]

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The “fruit of righteousness” James spoke about is a metaphor of how God works in all Christians. He helps Christians to do good things and do things that God wants them to do. However, it is more than just doing good things. They change and want to do things that honor God.

Those who have the “fruit of righteousness” are at peace with other people. These Christians are able to live at peace with others and create peace with other people in the world. By living in this way, Christians show other people what God is like. That is, who he is and what he does for the people he created.

See: Metaphor; Fruit (Metaphor)

James 3:1

my brothers

"my fellow believers"

we who teach will be judged more strictly

"God will judge us who teach more severely."

we who teach

Here James includes himself and other teachers, but not the readers.

James 3:2

we all stumble

James speaks of himself, other teachers, and the readers, so the word "we" is inclusive.

does not stumble in words

"does not sin by saying wrong things"

he is a perfect man

"he is spiritually mature"

control even his whole body

"control all his behavior"

James 3:3

Now if we put bits into horses' mouths

A bit is a small piece of metal that is placed into a horse's mouth to control where it goes.

James 3:4

Notice also that ships ... are driven by strong winds, are steered by a very small rudder

A rudder or tool is a flat piece of wood or metal at the back of the ship, used to control where it goes.

are steered by a very small rudder to wherever the pilot desires

"have a small tool that a person can use to control where the ship goes"

James 3:5

the tongue is a small member

"the tongue is a small part of the body"

Notice also

"Think about"

how small a fire sets on fire a large forest

"how a small flame can start a fire that burns many trees"

James 3:6

The tongue is also a fire

"The tongue is like a fire"

a world of evil set among our members

The enormous effects of sinful speaking are spoken of as if they were a world by themselves.

our members

"the parts of our bodies"

The tongue defiles the whole body

"For God rejects a person who speaks evil words"

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sets on fire the course of life

"it ruins a person's entire life"

life, and is itself set on fire by hell

"life because the devil uses it for evil"

James 3:7

For every kind of ... mankind

"People have learned to control many kinds of wild animals, birds, reptiles, and sea creatures"

reptile

This is an animal that crawls on the ground.

James 3:8

But no human being can tame the tongue

James speaks of the tongue as if it were a wild animal.

It is a restless evil, full of deadly poison

"It is like a restless and evil creature that can kill people with its venom"

James 3:9

With it we

"We use the tongue to say words that"

we curse men

"we ask God to harm men"

who have been made in God's likeness

"whom God made in his likeness"

James 3:10

Out of the same mouth come blessing and cursing

"With the same mouth, a person blesses people and curses people"

My brothers

"Fellow Christians"

these things should not happen

"these things are wrong"

James 3:11

Does a spring pour out from its opening both sweet and bitter water?

"You know that a spring does not pour out both sweet water and bitter water"

James 3:12

Does a fig tree, my brothers, make olives?

"Brothers, you know that a fig tree cannot grow olives."

Or a grapevine, figs?

"Or does a grapevine make figs?"

James 3:13

Who is wise and understanding among you?

"I will tell you how a wise and understanding person is to act."

Let that person show a good life by his works in the humility of wisdom

"That person should live a good life by doing the kind of deeds that come from being humble and wise"

James 3:14

if you have bitter jealousy and ambition in your heart

"if you are jealous and selfish"

do not boast and lie against the truth

"do not boast that you are wise, because that is not true"

James 3:15

This is not the wisdom that comes down from above

"This is not the kind of wisdom that God teaches us from heaven"

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This is not the wisdom that comes down from above. Rather, it is earthly, unspiritual, demonic

"Whoever acts like this is not honoring to what God in heaven teaches us. Rather, this person is earthly, not spiritual, and from demons"

James 3:16

For where there are jealousy and ambition, there is confusion and every evil practice

"For when people are jealous and selfish, this causes them to act in disorderly and evil ways"

there is confusion

"there is disorder" or "there is chaos"

every evil practice

"every kind of sinful behavior"

James 3:17

But the wisdom from above is first pure

"But when a person is wise according to what God in heaven teaches, he acts in ways that are first holy"

full of mercy and good fruits

"full of mercy and good deeds"

and sincere

"and honest" or "and truthful"

James 3:18

The fruit of righteousness is sown in peace among those who make peace

"The result of making peace is righteousness"

make peace

"cause people to live peacefully"

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Chapter 4

[1] Where do quarrels and disputes among you come from? Do they not come from your desires that fight among your members? [2] You desire, and you do not have. You murder and covet, and you are not able to obtain. You fight and quarrel. You do not possess because you do not ask. [3] You ask and do not receive because you ask wrongly, in order that you may use it for your desires.

[4] You adulteresses! Do you not know that friendship with the world is hostility against God? So whoever desires to be a friend of the world makes himself an enemy of God. [5] Or do you think the scripture says in vain, "The Spirit he caused to live in us is deeply envious"?
[6] But God gives more grace, so the scripture says, "God opposes the proud, but gives grace to the humble."

[7] So submit to God. Resist the devil, and he will flee from you.
[8] Come close to God, and he will come close to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded people. [9] Grieve, mourn, and cry! Let your laughter turn into mourning and your joy into gloom. [10] Humble yourselves before the Lord, and he will exalt you.

[11] Do not speak evil about another, brothers. The person who speaks evil about a brother or judges his brother speaks evil about the law and judges the law. If you judge the law, you are not a doer of the law, but a judge. [12] Only one is the lawgiver and judge. He is the one who is able to save and to destroy. Who are you, you who judge your neighbor?

[13] Now listen, you who say, "Today or tomorrow we will go into this city, spend a year there, trade, and make a profit." [14] Who knows what will happen tomorrow, and what is your life? For you are a mist that appears for a little while and then disappears.
[15] Instead, you should say, "If the Lord wishes, we will live and do this or that." [16] But now you are boasting about your arrogant plans. All such boasting is evil. [17] So for anyone who knows to do good but does not do it, for him it is sin.

James 4

4:1-3

Why do Christians quarrel and fight?

[4:1]

James wrote that Christians “quarrel”(πόλεμος/g4171) and “fight”(μάχη/g3163) with one another because they want their own “desires”(ἡδονή/g2237). That is, they want to do what they want to do instead of being at peace with one another. Also, James said this made Christians “jealous”(ζῆλος/g2205) and have “selfish ambition”(ἐριθεία/g2052) (see: 3:16). When Christians are selfish and jealous, this causes them to harm one another.

James wrote about two kinds of fighting.

Fights that happen in the mind. A Christian’s selfish ambition fights against the Holy Spirit who lives inside of them. That is, the Holy Spirit reminds the Christian of what God wants them to do so that they will fight their own desire to sin (see: Romans 7:21-23).

Christians fight against Christians. Jealousy causes Christians to want what other Christians have. This causes them to fight with one another to get what they want.

How do Christians ask God for things in the wrong way?

[4:3]

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When a Christian asks “wrong”(κακῶς/g2560), they ask for selfish reasons. That is, they ask for things they want, not things that God wants. Some scholars think James spoke about those who were not Christians. Non-Christians ask only for things they want God to give them to make them happy. Other scholars think James spoke to Christians who asked only for what made them happy instead of asking what God wanted from them. James spoke earlier about people who did not ask with faith (see: 1:6-8).

4:4

Why did James call people “adulteresses”?

[4:4]

James called the people “adulteresses.” This is because they called themselves Christians but only did what they wanted to do. They did not do what God wanted. God called the Jews adulterers because they left God for what they wanted to do things that the rest of the world did. In the same way, James called certain Christians adulterers because they did not do the things Jesus commanded them to do (see: Jeremiah 6:3-9; Ezekiel 23:37).

See: Adultery

4:5-6

Who is the “jealous” one?

[4:5]

Some scholars think James spoke about God being “jealous”(φθόνος/g5355) for his people. That is, God cares for people and wants them for himself (see: Exodus 20:5; 34:14). Other scholars think the Holy Spirit caused this jealousy in God. That is, because the Holy Spirit lives inside Christians, God owns the Christian and has control over their lives. He is jealous when Christians do not do what he wants because they are not listening to his Holy Spirit. Other scholars think James spoke about Christian who were full of jealousy because they were selfish (see: 4:4).

How does God give “more grace?”

[4:6]

James spoke about God giving “more grace.” Some scholars think that because James spoke about God being jealous in verse five, he gives enough grace to keep his anger from destroying the Christian who disobeys God. Other scholars think James spoke about how all Christians’ fight against their own jealousy. God gives grace to help Christians to overcome this jealousy.

See: Grace

4:7-10

How do Christians “draw near” to God?

[4:8]

James told Christians to “draw near” to God. That is, they come close to him because they love him and want to know him better. This came with the promise that God will draw near to anyone who wants to be close to God. James told Christians to “cleanse your hands” and to “purify your hearts.” Some scholars think that James wanted Christians to know that they needed to do these things to draw near to God. During the time of the Old Testament, priests were required to wash their bodies before going into the temple and serve God there (see: Exodus 30:20). In the New Testament, John also told Christians how they can draw near to God by confessing their sins to God. This cleansed them from the sin that holds back their relationship with God (see: 1 John 1:9). Also, John wrote

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that in the same way Jesus is pure, Christians can be pure because of the Holy Spirit inside of them (see: 1 John 3:2-3). This gives them confidence to draw near to God without fear.

Also, James told Christians to “grieve”(ταλαιπωρέω/g5003), to “mourn”(πενθέω/g3996), and to “cry”(κλαίω/g2799). Most scholars think James wanted Christians to have a deep sadness because of their sin. The apostle Paul experienced deep sadness for sin (see: Romans 7:21-25). Also these scholars think this sadness is to cause Christians to repent.

Finally, James told Christians to “humble”(ταπεινόω/g5013) themselves before the Lord. That is, Christians need to know their need for God. This is because they cannot be close to God without the power of God.

See: Priest (Priesthood) ; Temple; Purify (Pure); Confess (Confession)

How can Christians be humble?

[4:10]

James wrote that Christians need to be humble. Also, he said God gives “grace to the humble.” To be humble, Christians must “submit”(ὑποτάσσω/g5293) themselves to God. This is, Christians do all that God wants them to do. Also, James told Christians to “resist”(ἀνθίστημι/g0436) the devil. Some scholars think James wanted to say that when Christians submit to God they can resist the devil. Other scholars think that to resisting the devil is to stand firmly against him (see: Ephesians 6:13; 1 Peter 5:8-9).

See: Humble (Humility); Grace; Submit (Submission)

4:11-12

Why are Christians not to speak against one another?

[4:11]

James said that a person who speaks against another person has become a “judge”(κρίνω/g2919). However, there is only one judge. That is, God is judge because he made the law (see: Romans 2:1). Only the one who makes the law can judge it correctly. One way Christians can speak against another Christian is to say that they did wrong when they did not actually do so (see: 1 Peter 2:1). Also, A second way is speaking against another Christian because they do not like something about them.

See: Law of Moses

4:13-17

Why are Christians to be careful with their plans for the future?

[4:14]

James told Christians not to “boast”(καυχάομαι/g2744) about the things they will do. Some people talk about what they will be doing in the future without thinking of what God wants from them. James said that this makes them “arrogant”(ἀλαζονεία/g0212) plans. James wrote to those who talked much about what they wanted to do days, weeks, and years in the future. However, James wanted them to remember that only God knew what was going to happen days, weeks, and years into the future. James said that this boasting was evil. Some scholars think that when James said to “do good,” he was talking about making plans. That is, to do good is to trust God with the plans for the future. James told Christians to say instead that “if the Lord wills” their plans will happen.

See: Will of God

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James 4:1

Where do quarrels and disputes among you come from?

"Why do you quarrel and dispute among yourselves?"

Do they not come from your desires that fight among your members?

"Do they not come because of the conflict you feel within you because of your different desires" or "You quarrel and argue because of the tension caused by your different desires"

James 4:2

You murder and covet, and you are not able to obtain

"You do all kinds of evil things to get what you cannot have"

You fight and quarrel

"You constantly fight"

James 4:3

you ask wrongly

"you ask with wrong motives" or "you ask with bad attitudes"

James 4:4

You adulteresses!

"You are not being faithful to God!"

Do you not know ... God?

"You know ... God!"

friendship with the world

Here the world's value system is spoken of as if it were a person that others could be friends with.

friendship with the world is hostility against God

"friends of the world are enemies of God"

James 4:5

Or do you think the scripture says in vain ... envious"?

"There is a reason that scripture says ... envious".

The Spirit he caused to live in us

Some versions understand this as a reference to the Holy Spirit.

James 4:6

But God gives more grace

"But, even though our spirits may desire what we cannot have, God gives us even more grace if we will humble ourselves"

so the scripture

"that is why the scripture"

the proud

"proud people"

the humble

"humble people"

James 4:7

So submit

"Because God gives grace to the humble, so obey"

Resist the devil

"Oppose the devil"

he will flee

"he will run away"

you

Here this pronoun is plural and refers to James's audience.

James 4:8

Come close to God

Here the idea of coming close stands for becoming honest and open with God.

Cleanse your hands

"Behave in a way that honors God"

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purify your hearts

"make your thoughts and intentions right"

you double-minded people

"you people who cannot decide if you want to obey God or not"

James 4:9

Grieve, mourn, and cry

James uses these words together to emphasize that the people should be truly sorry for not obeying God.

Let your laughter turn into mourning and your joy into gloom

"Stop laughing and mourn. Stop being joyful and be gloomy"

James 4:10

Humble yourselves before the Lord

"Be humble toward God."

he will exalt you

"he will honor you"

James 4:11

brothers

"fellow believers"

but a judge

"but you are acting like the person who gives the law"

James 4:12

Only one is the lawgiver and judge

"God is the only one who gives laws and judges people"

Who are you, you who judge your neighbor?

"You are just a human and cannot judge another human."

James 4:13

spend a year there

"stay there for a year"

James 4:14

Who knows what will happen tomorrow, and what is your life?

"No one knows what will happen tomorrow, and your life does not last very long!"

For you are a mist that appears for a little while and then disappears

"You live for only a short amount of time, and then you die"

James 4:15

Instead, you should say

"Instead, your attitude should be"

we will live and do this or that

"we will live long enough to do what we have planned to do." This "we" does not directly refer to James or his audience but is part of the example of how James's audience should consider the future.

James 4:17

for anyone who knows to do good but does not do it, for him it is sin

Anyone who fails to do the good he knows he should do is guilty of sin.

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Chapter 5

[1] Come now, you who are rich, weep and wail because of the miseries coming on you. [2] Your riches have rotted, and your clothes have become moth-eaten. [3] Your gold and your silver have become tarnished and their rust will be a witness against you. It will consume your flesh like fire. You have stored up your treasure for the last days.

[4] Look, the wages you kept back from the laborers who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord of hosts. [5] You have lived in luxury on the earth and indulged yourselves. You have fattened your hearts for a day of slaughter. [6] You have condemned and murdered the righteous person. He does not oppose you.

[7] Be patient, then, brothers, until the Lord's coming. See how the farmer waits for the precious fruit from the ground and he is patient about it, until it receives the early and late rains. [8] You, too, be patient. Strengthen your hearts because the Lord's coming is near.
[9] Do not complain, brothers, against one another, so that you will not be condemned. See, the judge is standing at the door. [10] Take an example, brothers, from the suffering and patience of the prophets, those who spoke in the name of the Lord. [11] See, we regard those who endured as blessed. You have heard of the endurance of Job, and you know the purpose of the Lord, how he is very compassionate and merciful.

[12] Above all, my brothers, do not swear, either by heaven or by the earth, or by any other oath. Rather, let your "Yes" mean "Yes" and your "No" mean "No," so you do not fall under judgment.

[13] Is anyone among you suffering hardship? Let him pray. Is anyone cheerful? Let him sing praise. [14] Is anyone among you sick? Let him call for the elders of the church, and let them pray over him. Let them anoint him with oil in the name of the Lord. [15] The prayer of faith will heal the sick person, and the Lord will raise him up. If he has committed sins, God will forgive him.
[16] So confess your sins to one another and pray for each other so that you may be healed. The prayer of a righteous person is very strong in its working. [17] Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain in the land for three years and six months. [18] Then Elijah prayed again. The heavens gave rain, and the earth produced its fruit.

[19] My brothers, if anyone among you strays from the truth, and someone brings him back, [20] that person should know that whoever turns a sinner from the error of his way will save him from death and will cover over a great number of sins.

James 5

5:1-6

Why does James tell Christians not to “store up treasure”?

[5:3]

James told Christians not to worry about getting money and possessions here on earth. James spoke to those who had much more money and than they needed to survive. James told rich people to use their money and possessions to honor God (see: 1 Timothy 6:17-19). He told Christians that the riches the world gave them cannot be taken to heaven when they died. James did not want Christians to think that being rich was wrong, but he wanted them to know that they needed to use their money and possessions to honor God. That is, they needed to use their riches to help the poor and sick in the church. By doing this, they followed Jesus’ command to store their treasures in heaven (see: Matthew 6:19-20). God gave them these riches to honor him. Anything not used to honor him rots away in the same way fruit or meat rots, very quickly.

Advice to Translators: A possession is something that a person owns. When someone owns many things of great value they are called “riches.”

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See: Heaven

Why did James say the “pay of the laborers cries out”?

[5:4]

James said that the “pay of the laborers is crying out.” He wanted Christians to know that landowners broke the law of God when they did not pay their workers on the day that they worked (see: Leviticus 19:13; Deuteronomy 24:14). If these people were not paid, they did not eat. James wanted Christians to know this was unjust. He said that God hears these cries, and he gave justice to the unjust (see: Malachi 3:5; Jeremiah 22:13-17).

See: Justice (Just, Unjust)

How were the righteous being condemned and killed?

[5:6]

James said that the people condemned and killed the righteous people. That is, people were killing people who did the right things. Perhaps James spoke to landowners who said their hired workers were guilty of things that they did not do. That is, they said that the innocent workers were guilty of wrong against them. Because the landowners were taking their workers to court, they took away their workers ability to make money. Because they did not make money, they did not eat. Because they did not eat, they died. Also, those who were judged guilty in the courts were killed. James said that those who did this were guilty of their workers deaths.

See: Condemn (Condemnation); Righteous (Righteousness); Guilty; Innocent

5:7-12

Why are Christians to be patient?

[5:7]

James told Christians to “be patient” (μακροθυμέω/g3114) when they suffer. He wanted them to be patient until Jesus came back to earth because he will make suffering stop.

Why did Christians need to stand firm?

[5:7]

James told Christians to be patient because Jesus was coming for them. Christians were suffering trials and persecution. James wanted them to know that they needed to hope in Jesus and have courage in his coming for them. Also, he told Christians not to complain about each other because this caused them to forget about Jesus. Also, James told them to have “endurance” (ὑπομονέ/g5281) in the same way Job did. Because Job endured, God honored him (see: Job 42:1-17).

See: Trial; Persecute (Persecution)

Why did James say not to take an oath?

[5:12]

James told Christians not to take “oaths”(ὀμνύω/g3660). He said that they were only to say “yes” and “no.” James wanted Christians to know that they needed to speak the truth always. If they took an oath, God judged them. He judged if they told the truth or not (see: Matthew 5:33-37).

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5:13-18

Who are the sick?

[5:14]

James spoke about sick people.

Some scholars think James spoke about people who had physical suffering. That is, their bodies had something wrong with it and they were in pain. Some physical suffering only stay for a short time while other physical suffering continues for a long time in people's body.

Also, scholars think James spoke to Christians who had spiritual suffering. That is, the enemy, Satan and his demons, tried to get them to sin or to reject Jesus. Other scholars think James wrote about Christians having severe physical suffering. James said that those suffering in this way needed other Christians to comfort them and perhaps help them defeat their suffering.

See: Satan (The Devil); Demon

What did James tell the sick to do?

[5:14]

James told sick Christians to go to the elders of their local church and have them pray for them. The elders spoke a "prayer" (εὐχή/g2171) of faith. That is, they prayed the will of God and trusted God's answer (see: 4:13-15). James said this prayer saved sick people. Some scholars think the word "save" meant saved from sin and spiritual death. That is, it helped them to be able to live together with God forever in heaven. Other scholars think the word "save" means their physical health will be saved. That is, the sick person will become well.

See: Elder

Who are righteous people?

[5:16]

James spoke about people who did the right things. Some scholars think James spoke about people made righteous by Jesus (see: Roman 5:18-19). Other scholars think James spoke about people Jesus made at peace with God and those who Jesus helped to do the right things (see: 1 John 3:7). That is, Jesus saved them, and they lived their lives in a way that honored Jesus because he saved them.

Why does the prayer of the person who greatly honors God has power?

[5:16]

Some scholars think the prayer of a person who greatly honors God has great power because it is spoken with complete trust that God will answer. Other scholars think James spoke that this prayer had power because these people knew God alone had the power to make their request happen.

5:19-20

Who are those who stray from the truth?

[5:19]

James said that those who "stray"(πλανάω/g4105) from the truth chose to leave the truth of Jesus.

Some scholars think these people stopped listening to the truth about the gospel that had been taught to them. That is, they rejected the gospel. Paul also spoke about these people (see: Timothy 4:2-4).

Other scholars think James spoke to those Christians who were being led back into following the Jewish Law of Moses to save them from their sins.

Other scholars think James spoke to Christians who chose to return to doing sinful thing and thinking sinful things. That is, they knew what was right, but chose to do what was wrong.

See: Gospel; Law of Moses

What happens when those who are sinning “turn back”?

[5:19]

James says good things about people who encourage a “straying”(πλανάω/g4105) brother or sister to stop sinning and begin to do the right things.

Some scholars think that he wanted to say that this will to “rescue”(σῴζω/g4982) the sinner from eternal death. That is, they will not be separated from God forever in hell.

Other scholars think that this will help the sinner from being punished by dying on the earth because of their sin. James told Christians that it was good for them to help a brother or sister straying from the truth. Also, James told these Christians to encourage straying people.

See: Hell

James 5:1

you who are rich

"you who are rich and say you honor God"

because of the miseries coming on you

"because you will suffer terribly in the future"

James 5:2

Your riches have rotted, and your clothes have become moth-eaten.

"Your riches will rot, and your clothes will be eaten by moths"

James 5:3

Your gold and your silver have become tarnished

"Your gold and silver will become tarnished"

have become tarnished ... their rust

"are ruined ... their ruined condition"

their rust will be a witness against you. It

"and when God judges you, your ruined treasures will be like someone who accuses you in court. Their corrosion"

will consume your flesh like fire

Here "flesh" stands for the physical body and corrosion is spoken of as if it were a fire that will burn up their owners. The idea of fire is meant to lead people to remember that fire often stands for God's punishment that will come on all the wicked.

for the last days

"for when God is about to judge you"

James 5:4

the wages you kept back from the laborers who mowed your fields is crying out against you

"God can see that you kept back the wages you should have given to those who mowed your fields"

The cries of the harvesters have reached the ears of the Lord of hosts

"The Lord of hosts has heard the cries of the harvesters"

the ears of the Lord of hosts

God is spoken of as if he had ears as humans have.

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James 5:5

You have fattened your hearts for a day of slaughter

"Your greed has only prepared your entire person for harsh eternal judgment"

James 5:6

You have condemned ... the righteous person

This is probably not "condemned" in the legal sense of a judge passing a sentence of death on a criminal. Instead, it probably refers to the wicked and powerful people who decide to mistreat the poor until they die.

the righteous person. He does not

"righteous people. They do not"

James 5:7

Be patient, then

"Because of this, wait and be calm"

until the Lord's coming

"until Christ's return"

the farmer

James makes an analogy using farmers and believers to teach what it means to be patient.

James 5:8

Strengthen your hearts

"Keep your faith strong"

the Lord's coming is near

"the Lord will return soon"

James 5:9

Do not complain, brothers ... you

James is writing to all the scattered Jewish believers.

against one another

"about each other"

you will not be condemned

"Christ will not condemn you"

See, the judge is standing at the door

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

James 5:10

the suffering and patience of the prophets, those who spoke in the name of the Lord

"how the prophets who spoke in the name of the Lord suffered persecution with patience"

spoke in the name of the Lord

"spoke by the authority of the Lord"

James 5:11

See, we regard

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

those who endured

"those who continued obeying God even through hardship"

James 5:12

Above all, my brothers,

"This is important, my fellow believers"

do not swear

"do not make an oath" or "do not make a vow"

either by heaven or by the earth

The words "heaven" and "earth" refer to the spiritual or human authorities that are in heaven and earth.

let your "Yes" mean "Yes" and your "No" mean "No,"

"If you say "Yes" or "No," say it truthfully"

so you do not fall under judgment

"so God will not punish you"

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James 5:13

Is anyone among you suffering hardship? Let him pray

"If anyone is enduring troubles, he should pray"

Is anyone cheerful? Let him sing praise

"If anyone is happy, he should sing songs of praise"

James 5:14

Is anyone among you sick? Let him call

"If anyone is sick, he should call"

in the name of the Lord

"by the authority of the Lord" or "with the authority that the Lord has given them"

James 5:15

The prayer of faith will heal the sick person

"The Lord will hear the prayer of faith and will heal the sick person"

The prayer of faith

"The prayer made by believers" or "The prayer that people pray believing God will do as they ask"

the Lord will raise him up

"the Lord will make him well"

James 5:16

So confess your sins to one another

Admit to each other things you did wrong so that you can be forgiven.

so that you may be healed

"so that God may heal you"

The prayer of a righteous person is very strong in its working

"When the person who obeys God prays, God will do great things"

James 5:17

prayed earnestly

"prayed passionately"

in the land

There may have been rain in lands other than Israel, but it did not rain in Israel.

James 5:18

The heavens gave rain

"Rain fell from the sky"

the earth produced its fruit

Here the earth is presented as the source of the crops.

fruit

This stands for all the crops of the farmers.

James 5:19

if anyone among you strays from the truth, and someone brings him back

"whenever anyone stops obeying God, and another person helps him start obeying again"

James 5:20

whoever turns a sinner from the error of his way ... will cover over a great number of sins

James means that God will use the actions of this person to persuade the sinner to repent and be saved.

will save him from death and will cover over a great number of sins

"will save him from spiritual death, and God will forgive the sinner for all of his sins"

will cover over a great number of sins

Possible meaning: the disobedient brother, when he returns to the Lord, will have his sins forgiven. Sins are spoken of as if they were objects that God could cover so that he would not see them.

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Introduction to 1 Peter

Overview

Peter wrote, “this is the true favor of God. Stand firm in it.” He did not want people who read the letter just to know that God favored them. He wanted them to know this to change how they think and the way they live. He wanted them to know that God's favor gives them power to live the way Jesus lived. That is, the Christian can honor God in some way like Jesus did. God's favor helps the Christian to endure trials and suffering. Because of these things, Christians should speak and live differently than other people. They should think and live in a way that honors God.

See: Trial; Suffer

Who Wrote This Letter?

The apostle Peter wrote this letter. Peter wrote that he was a witness of the suffering that happened to Jesus (see: 1 Peter 5:1). Peter's parents named him Simon, son of Jonah. Jesus gave him a new name, Peter (see: John 1:42). Jesus named him this because he knew Peter would become a great Christian leader.

See: Apostle; Witness (Martyr); Suffer

Who Did Peter Write To?

Some scholars think that Peter wrote his letter to all Christians. That is, they think Peter wrote to Christians who Jews and to Christians who were Gentiles. Fewer scholars think Peter wrote more to the Christians who were Gentiles.

Peter called the people he wrote to God’s "chosen ones" who live as "aliens" or strangers. He wrote this for two reasons: These early Christians believed things and did things that were not like other people. People thought Christians were strange because they did things that honored God All Christians are "aliens" because they have a better home, not in this world (see: 1 Peter 1:3-4).

They lived in places where there were not many other Christians. These Christians were scattered all over the Roman Empire.

See: Gentile; Elect (Election); Citizen

What Did Peter Write About in This Letter?

God's Favor

Peter wrote much about God's favor in this letter. God favored Christians more than non-Christians. God saves people from their sins. Christians know they will live together with God in heaven forever (see: 1:10-13). God enables Christians in some way to be holy. He enables them to live in a way that honors him (see: 1:13-2:10). God gives Christians special gifts. He empowers them to use these gifts to serve him (see: 4:10). God gives Christians strength when they have hard things in their lives (see: 5:10). In all these ways, God shows favor to people who believe in Jesus.

See: Save (Salvation, Saved from Sins); Sin; Atone (Atonement); Grace; Heaven; Holy (Holiness, Set Apart); Gifts of the Holy SpiritGifts of the Holy Spirit

Suffering

Peter wrote about suffering many times in this letter. He did not write about all kinds of suffering. Instead, he wrote that Christians must expect to struggle and suffer because they believe in Jesus. This is because many other people do not believe in Jesus. These people may attack and persecute Christians.

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See: Suffer; Persecute (Persecution)

Why Did Peter Write This Letter?

Peter wrote this letter to help Christians keep on trusting in Jesus. He told them to do this even when people do wrong things to them because they believe in Jesus.

Peter wanted Christians to live at peace with other people

He also wanted Christians to know that God favors them. They know they are at peace with God and will live with him in heaven forever. Because of this, Christians can live in a way that honors God. They can do this even when other people oppose them. They can do this even when the devil attacks them.

See: Grace; Hope; Satan (The Devil); Persecute (Persecution)

Outline of 1 Peter

1. Peter's greetings to people who read this letter (1:1-2)
2. God saves people from their sins by his power (1:3-12)
3. When God saves a person from his sins, it should change things he chooses to do (1:13-2:3)
    1. Christians should choose to let God make them holy (1:13-16)
    2. Christians should choose to worship and honor God (1:17-21)
    3. Christians should choose to love other Christians (1:22-2:3)
4. How Christians should live (2:4-3:12)
    1. Christians are people who belong to God (2:4-10)
    2. Christians show respect to other people, including leaders in the government (2:11-17)
    3. Christians obey Jesus, even when they suffer for it (2:18-25)
    4. Christians demonstrate what a godly marriage looks like (3:1-12)
5. Christians may suffer because they believe in Jesus (3:13-4:11)
    1. Christians may suffer for doing what is right (3:13-17)
    2. Christ also suffered but won (3:18-22)
    3. How Christians should treat non-Christians (4:1-6)
    4. How Christians should treat other Christians (4:7-11)
6. What Christians should do when they suffer (4:12-19)
7. God's favor to Christians (5:1-14)

See: Save (Salvation, Saved from Sins); Sin; Holy (Holiness, Set Apart); Worship; Suffer

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1 Peter

Chapter 1

[1] Peter, an apostle of Jesus Christ, to the foreigners of the dispersion, the chosen ones, throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. [2] This is according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience and for the sprinkling of the blood of Jesus Christ. May grace be to you, and may your peace increase.

[3] May the God and Father of our Lord Jesus Christ be praised! In his great mercy, he has given us new birth to a living hope through the resurrection of Jesus Christ from the dead. [4] This is for an inheritance that will not perish, will not become stained, and will not fade away. It is reserved in heaven for you. [5] You are protected by God's power through faith for the salvation that is ready to be revealed in the last time.
[6] In this you greatly rejoice, even though now, for a little while, you may have to suffer all kinds of trials. [7] This is for the proving of your faith, which is more precious than gold that perishes, even though it is tested by fire. This happens so that your faith will be found to result in praise, glory, and honor at the revealing of Jesus Christ.

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[8] You have not seen him, but you love him. You do not see him now, but you believe in him and rejoice with joy
that is inexpressible and filled with glory. [9] You are now receiving for yourselves the result of your faith, the
salvation of your souls. [10] Concerning this salvation, the prophets who prophesied about the grace that was to
come to you searched diligently and examined carefully,
[11] inquiring into what person or time the Spirit of Christ in them was indicating when he testified beforehand
about the sufferings of Christ and the glories that would follow. [12] It was revealed to them that they were not
serving themselves, but you, when they spoke of the things that have now been told to you by those who
preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

[13] So gird up the loins of your mind. Be sober. Put your hope fully on the grace that will be brought to you when
Jesus Christ is revealed. [14] As obedient children, do not conform yourselves to the desires that you followed when
you were ignorant.
[15] But as the one who called you is holy, you too be holy in your whole behavior. [16] For it is written, "Be holy,
because I am holy." [17] So if you call "Father" the one who judges impartially and according to each person's work,
conduct yourselves in fear during your time here as foreigners.
[18] You know that it was not with perishable silver or gold that you have been redeemed from the futile behavior
that you inherited from your ancestors, [19] but by the precious blood of Christ, like that of a lamb without blemish
or spot.
[20] Christ was foreknown before the foundation of the world, but now he has been revealed to you in these last
times. [21] Through him you believe in God, who raised him from the dead and gave him glory, so that your faith
and hope are in God.
[22] You made your souls pure by obedience to the truth. This was for the purpose of sincere brotherly love; so love
one another earnestly from a pure heart. [1] [23] You have been born again, not from perishable seed, but from
imperishable seed, through the living and remaining word of God.
[24] For

"All flesh is like grass,
and all its glory is like the wild flower of the grass.
The grass dries up, and the flower falls off,
[25] but the word of the Lord remains forever."

This word is the gospel that was preached to you.

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[1] Some important and ancient Greek copies read, You made your souls pure by obedience to the truth through the Spirit .

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1 Peter 1 Commentary

1:1-2

Why did Peter call the people "foreigners"?

[1:1]

Peter wrote to certain people. He called them "foreigners of the dispersion." When Peter lived, the Jews were dispersed or spread out. That is, they lived all over the world and only a few of them lived in Israel. However, Peter was talking about Christians and not Jews. Some scholars think Peter wanted to say that being a Christian made someone different than other people. They were foreign or different from other people in the evil world around them. Fewer scholars think Peter wanted them to know that believing in Jesus was more important than remaining in the country in which they lived or their birth country. At this time, many Christians were forced to move away from their homes or separated from other people like them.

Advice to translators: In some places, people are outcast from their communities. This means that they have been separated from other people who live with or near them. In many places, when someone becomes a Christian, they are treated badly by people who live with or near them.

See: World

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Why did Peter call the people to whom he wrote "chosen ones"?

[1:1]

Peter called Christians “chosen”(ἐκλεκτός/g1588) by God because God planned for something to happen. He planned it before he made the world (see: Ephesians 1:4). The Holy Spirit made God’s plan work. God chose people to obey Jesus. Peter wanted them to know that a Christian needs to obey Jesus every day.

See: Elect (Election)

What does "sprinkling of the blood of Jesus Christ" mean?

[1:2]

Peter wrote that God said Christians are to be "sprinkled with the blood of Jesus." That is, God continues to forgive Christians. He does this because of Jesus died so that people could be at peace with God. (see: 1 John 1:7).

Advice to translators: The intended meaning of "God keeps forgiving Christians" is that God is always wants to forgive. If there is a way to say "God continually forgives" in your language, use that.

See: Atone (Atonement); Blood; Forgive (Forgiveness, Pardon)

1:3-5

What is a “living hope”?

[1:3]

Peter wrote about a “living hope.” Some scholars think Peter wrote “living hope” because he wanted readers to know God made it so that people could live with him in heaven forever. This is because Jesus resurrected and Christians will too. God said that people who believe in Jesus will physically be with Jesus in heaven. Some scholars also think Peter wrote “living hope” because he wanted Christians to think about a person without hope. Paul also wrote about this (see: Ephesians 2:12; 1 Thessalonians 4:13). Peter wrote about what Jesus gives Christians now. He also wrote about what he gives them in the future with him (see:1:13; 1:21; 3:15).

Advice to translators: In Scripture, hope is a type of confidence. It is about knowing who God is and trusting in the things he will do because he is God.

See: Hope; Heaven; Resurrect (Resurrection)

What is the “inheritance” God gives to Christians?

[1:4]

The “inheritance”(κληρονομία/g2817) God gives to Christians is getting to live together with God in heaven after they die. Peter wrote that Christians will inherit someone and this cannot change. Because God promised this, he will give it to those who believe in Jesus. Christians can know that they will live forever. Also, Christian will not sin or be near sin after they die.

Peter said God “protects”(τηρέω/g5083) this inheritance in heaven for Christians. God fully gives this gift, but Christians are not given it until they go to heaven (see: Ephesians 1:14).

See: Inherit (Inheritance, Heir); Heaven

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1:6-9

Why did Peter say in “this” you rejoice?

[1:6]

Scholars disagree about why Peter wrote "in this" Christians rejoice. Some scholars think Peter wrote about how God will “completely save”(σωτηρία/g4991) Christians when Jesus returns to earth. Other scholars think Peter wanted to say how great it is for Christians to know that they have this, even before they die (see: 1:3-5).

See: Jesus' Return to Earth

How can Christians be joyful even when bad things happen to them?

[1:6, 1:7]

Peter said that Christians can be joyful when bad things happen to them because they know God’s power (see: 1:5). Peter said that when bad things happen to Christians, it is a time for them to show how they trust God to care for them. That is, they show they truly and completely believe in God. This allows the Christian to be able to give praise and honor to God now and when Jesus Christ “returns”(ἀποκαλύψις/g602).

Also, Peter wanted Christians to know they can have “joy”(χαρά/g5479) because they know God saved them from their sins. Because of this, he knows that he will be with Jesus. Peter says that this is a kind of joy that is “incredibly wonderful”(δοξάζω/g1392). It is so wonderful that the Christian cannot even talk about it clearly or fully.

See: Romans 5:3-5; James 1:2-4

See: Rejoice (Joy, Joyful)

1:10-12

Why did Peter write about the Old Testament prophets searching the scriptures?

[1:10]

The prophets wanted to know about how God saved people from their sins. The prophets read Old Testament to know more about this. Peter wrote that the prophets read the scriptures carefully to know how God saved people from their sins (see: Matthew 13:16-17). The prophets spoke that the “favor”(χάρις/g5485) of God is greater than what the prophets knew in their lives.

See: Old Testament (Law and Prophets); Prophet

Who is the “Spirit of Christ”?

[1:11]

Peter spoke about the Holy Spirit when he said the “Spirit of Christ.” The Holy Spirit told the prophets to know the Messiah was going to come into the world. He was going to suffer to save people from their sins (see: Isaiah 53:3-5). The prophets read the scriptures God gave them to find out who was this Messiah and when this suffering was going to happen.

God told the prophets that what the Messiah was going to do was not going to happen in their lifetimes. He told them that it was going to happen in the future (see: Ephesians 3:4-6). This message was so great that even the angels wanted to know and understand it. That is, not even angels knew what God was going to do to save people.

See: Holy Spirit; Messiah (Christ); Suffer; Save (Salvation, Saved from Sins); Angel

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1:13

Where did Peter tell Christians to place their hope?

[1:13]

Peter told Christians to “place all of their hope”(ἐλπίζω/g1679) in the goodness and favor of God. This he will give them when Jesus Christ “comes back to earth”(ἀποκαλύψις/g602) again. Nobody knows when this is going to happen. But, some scholars think Peter wanted Christians to think it was coming in their future.

Peter also told his readers that they needed to think about how God wanted them to live now. This means everything they needed to honor God and do what he tells them.

See: Hope; Jesus' Return to Earth

1:14-16

How are Christians to be different after they believe in Jesus?

[1:14, 1:15]

Peter wrote that after someone believes in Jesus, they are to do things differently than when they did not believe in Jesus. They need to completely obey God the Father. That is, they should stop sinning and allow rule their lives and to follow him (see: Romans 6:12-17; 2 Corinthians 10:5).

Peter said that before people believe in Jesus, they want to do things that are evil. They do this because they are “ignorant”(ἄγνοια/g0052). That is, they did not know the things they did dishonored God (see: Ephesians 2:1-3, 4:18).

Only God is “holy”(ἅγιος/g40). That is, only God is perfectly pure and good. But in the same way God is completely pure and holy, Christians are to try to be pure and holy in everything they do. Christians cannot be completely pure and good before they die, but the Holy Spirit helps them. Christians are to change what they do and think to honor God in all they do and think.

See: Faith (Believe in); God the Father; Holy (Holiness, Set Apart); Purify (Pure); Holy Spirit

1:17

What does Peter say Christians must remember about God?

[1:17]

Peter wrote that Christians need to remember two things about God. Christians can pray to God and call him "Father." This is because Christians are God’s children. Christians also need to remember that God judges everyone. That is, he judges Christians and non-Christians. God treats all people with his good and right standard (see: Matthew 16:27; 1 Corinthians 3:13). Because God is the judge, Peter told his readers to live their whole lives here on earth in “reverence”(φόβος/g5401). That is, Christians need to give honor to God by doing what he says.

See: Pray (Prayer); God the Father; Children of God; Judge (Judgment)

1:18-19

Why did Peter tell Christians to give great respect to God?

[1:18, 1:19]

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Peter said Christians need to give great respect to God because they know God “set them free”(λυτρόω/g3084) from sin. Before believing in Jesus, people want to sin and this controls them. God set them free from this and they can know that they have peace with God (see: Mark 10:45; Titus 2:14; Colossians 1:13).

Another reason Christians need to give great respect to God is because of what God did to set people free from their sin. That is, Jesus had to die so that people could be at peace with God. Peter wanted readers to think about how Jesus died on the cross (see: Hebrews 9:13-14; Revelation 5:9). When Peter wrote about "silver or gold," he wanted to say that what Jesus did cost far more than anything on earth.

See: Atone (Atonement)

1:20-23

When did God plan to save people from their sins?

[1:20]

Peter wrote that, before the “foundation”(καταβολή/g2602) of the world, God planned to save people from their sins. That is, God planned to save people before he created the world. This plan needed Jesus to suffer and die on the cross (see: 1:11,18-19; Acts 2:23). God caused his plan to be done by Jesus in the last days. All Christians today live in these last days. That is, the last days began when Jesus came to the earth, and they are still continuing.

Because Jesus was the Messiah and did God’s plan, Christians believe in God and trust him completely. God raised Jesus from the dead and gave Jesus “glory”(δόξα/g1391). Because God did this, Christians trust in God. They know that God will do all that he promised.

See: Atone (Atonement); Cross; Last Days; Messiah (Christ);Resurrect (Resurrection); Glory (Glorify)

Why did Peter command Christians to love one another with true love?

[1:22]

Peter gave two reasons why Christians need to love each other with true love. First, God wants Christians to be pure so they can “love”(ψιλαδελψία/g5360) other Christians. The Christian "obeys”(ὑπακοή/g5218) all that God commands. This obedience “purifies”(ἁγνίζω/g0048) the Christian’s soul. This makes it possible for the Christian to love other Christians. God planned all this (see: 1:2). Second, the Christian is “reborn”(ἀναγεννάω/g0313). That is, born a second time. Peter used a metaphor about a "seed" that cannot die. He wanted to say that the Christian's second birth is from Jesus, and will last forever. The best thing about that seed is “love”(ἀγάπη/g0025). This also makes it possible for the Christian to love other Christians.

Because of these two reasons, Peter told Christians to love each other in the same way God loves them.

See: Love; Purify (Pure); Soul; Born Again (New Life, Regeneration); Metaphor

1:24-25

How did Peter say the “flesh” is different than “the word of the Lord”?

[1:24, 1:25]

Peter quoted from Isaiah that spoke about "flesh" and "the word of the Lord" (see: Isaiah 40:6-8). When he wrote about "flesh," he wanted to talk about how people are before they believe in Jesus. He used the metaphor of grass in a field that dries up and dies. He wanted to say that before people believe in Jesus, nothing they do will remain long. Even the greatest things people do will be destroyed or forgotten. This is because people are born from a "seed" that dies (1:23).

But when people believe in Jesus, they are given a new and a better life. They now want to do things that honor God. This new life is better because it comes from the “word”(ῥῆμα/g4487) of God, which never dies. That is, the

word of God is eternal. So the Christian's new life is also eternal. It is this eternal word that is known as the “good news”(εὐαγγελίζω/g2097) that Peter and others told the first Christians. This is the same good news that Christians today hear and believe.

See: Flesh; Faith (Believe in); Born Again (New Life, Regeneration); Eternal Life

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1 Peter 1:1

the foreigners of the dispersion

Peter speaks of his readers as people who live away from their homes in many different countries.

Cappadocia ... Bithynia

"Cappadocia" and "Bithynia" were Roman provinces located in what is now the country of Turkey.

the chosen ones

"the ones whom God the Father has chosen"

1 Peter 1:2

the foreknowledge of God the Father

"what God the Father decided previously" or "what God the Father knew beforehand". This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

for the sprinkling of the blood of Jesus Christ

Here "the blood" refers to the death of Jesus. Just as Moses sprinkled blood on the people of Israel to symbolize their covenant with God, believers are in covenant with God because of Jesus's death.

May grace be to you, and may your peace increase

This passage speaks of grace as if it were an object that believers could possess, and of peace as if it were something that could increase in amount. Grace is in reality the kind way God acts toward believers, and peace is how believers live in safety and joy with God.

1 Peter 1:3

he has given us new birth to a living hope

"he has caused us to to be born again, having an enduring, confident hope"

1 Peter 1:4

This is for an inheritance

"We confidently expect to receive an inheritance"

will not perish, will not become stained, and will not fade away

Peter uses three similar phrases to describe the inheritance as something that is perfect and eternal.

It is reserved in heaven for you

"God is reserving it in heaven for you"

1 Peter 1:5

You are protected by God's power

"God is protecting you"

through faith

"because of your faith"

that is ready to be revealed

"that God is ready to reveal"

in the last time

This particular time is as the world as we know it is ending, before the age to come begins.

1 Peter 1:6

In this you greatly rejoice

The word "this" refers to all the blessings that Peter mentions in the previous verses.

1 Peter 1:7

This is for the proving of your faith

In the same way in which fire refines gold, hardships test how well believers trust in Christ. God wishes to test how well believers trust in Christ.

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faith, which is more precious than gold that perishes, even though it is tested by fire

Faith is more valuable than gold, because gold does not last forever, even if it is refined in fire.

your faith will be found to result in praise, glory, and honor

"God will honor you very highly" or "your faith will bring praise, glory, and honor"

at the revealing of Jesus Christ

"when Jesus Christ appears to all people"

1 Peter 1:8

joy that is inexpressible and filled with glory

"wonderful joy that words cannot describe"

1 Peter 1:9

the salvation of your souls

"God saving you"

1 Peter 1:10

searched diligently and examined carefully

"carefully searched to know all about this salvation" or "carefully examined everything about this salvation"

1 Peter 1:11

inquiring into

"trying to learn" or "trying to make known"

the Spirit of Christ

This is a reference to the Holy Spirit.

1 Peter 1:12

It was revealed to them

"God revealed to the prophets"

into which angels long to look

"that angels want to understand"

1 Peter 1:13

So gird

"Because of this, gird."

gird up the loins of your mind

"get your minds ready"

Be sober

"Control your thoughts" or "Be careful about what you think"

Put your hope fully on the grace that will be brought to you

"Fully trust in the grace that God will bring to you"

the grace that will be brought to you

"the good things that God will kindly give to you"

when Jesus Christ is revealed

"when Jesus Christ appears to all people"

1 Peter 1:14

do not conform yourselves to the desires

"do not desire the same things" or "do not live to gratify the desires"

1 Peter 1:16

For it is written

"For as God said"

Be holy, because I am holy

Here the word "I" refers to God.

1 Peter 1:17

conduct yourselves in fear during your time here as foreigners.

"be reverent while you are living your life on earth”

1 Peter 1:18

you have been redeemed

"God has redeemed you"

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1 Peter 1:19

like that of a lamb without blemish or spot

"like the blood of the spotless lambs that the Jewish priests sacrificed"

without blemish or spot

"with no imperfections"

1 Peter 1:20

Christ was foreknown

"God knew Christ" or "God chose Christ"

before the foundation of the world

"before God created the world"

he has been revealed to you

"God has revealed him to you"

he has been revealed to you

Peter does not mean that his readers have actually seen Christ, but that they have learned the truth about him.

1 Peter 1:21

who raised him from the dead

"who caused him to live again so that he was no longer among the dead"

and gave him glory

"and glorified him" or "and showed that he is glorious"

your faith and hope are in God

"you believe in God and trust him"

1 Peter 1:22

You made your souls pure

"You made yourselves acceptable to God"

brotherly love

This refers to love between fellow believers.

love one another earnestly from a pure heart

"love one another earnestly and completely"

1 Peter 1:23

born again, not from perishable seed, but from imperishable seed

Possible meanings are that Peter speaks of the word of God either 1) as the seed of a plant that that will not rot or dry up but grows and produces new life in believers or 2) as the tiny cells inside a man or woman that combine to cause a baby to grow inside the woman.

through the living and remaining word of God

Peter speaks of God's word as if it were alive forever. In reality, it is God who lives forever, and whose instructions and promises last eternally.

1 Peter 1:24

General Information:

In these verses Peter quotes from the prophet Isaiah (Isaiah 40:6) relating to what he has just said about them being born of imperishable seed.

All flesh is like grass, and all its

"All people will die like grass dies, and all their"

glory is like the wild flower of the grass

"goodness soon stops, just as flowers soon die"

1 Peter 1:25

the word of the Lord

"the message that comes from the Lord"

the gospel that was preached

"the gospel that we preached"

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Chapter 2

[1] Therefore, put aside all evil, all deceit, hypocrisy, envy, and all slander. [2] As newborn infants, long for pure spiritual milk, so that through it you may grow in salvation, [3] if you have tasted that the Lord is kind.

[4] Come to him who is a living stone that has been rejected by people, but that has been chosen by God as valuable to him. [5] You also are like living stones that are being built up to be a spiritual house in order to be a holy priesthood that offers the spiritual sacrifices acceptable to God through Jesus Christ.
[6] Scripture contains this:

"See, I am laying in Zion a cornerstone,
chosen and valuable.
Whoever believes in him
will not be ashamed."

[7] The value, then, is to you who believe. But to those who do not believe,

"The stone that was rejected by the builders,
this has become the head of the corner,"

[8] and

"A stone of stumbling
and a rock that makes them fall."

They stumble because they disobey the word—which is what they were appointed to do.
[9] But you are a chosen people, a royal priesthood, a holy nation, a people for God's possession, so that you would announce the wonderful actions of the one who called you out from darkness into his marvelous light. [10] Once you were not a people, but now you are the people of God. You did not receive mercy, but now you have received mercy.

[11] Beloved, I exhort you as foreigners and exiles to abstain from fleshly desires, which fight against your soul. [12] Your conduct among the Gentiles should be honorable, so that when they slander you as evildoers, they may be eyewitnesses of your good deeds and give glory to God on the day when he appears.

[13] Be subject to every human authority for the Lord's sake. Obey both the king as supreme [14] and also the governors, who are sent for the punishment of evildoers and to praise those who do good. [15] For this is God's will, that in doing good you silence the ignorant talk of foolish people. [16] As free people, do not use your freedom as a covering for wickedness, but be like servants of God. [17] Honor all people. Love the brotherhood. Fear God. Honor the king.

[18] Servants, be subject to your masters with all respect. Be subject not only to the good and gentle masters, but also to the malicious ones. [19] For it is praiseworthy if, because he is conscious of God, a person endures sorrows while suffering unjustly. [20] For how much credit is there if you sin and then endure while being afflicted? But if you have done good and then you suffer while being punished, this is worthy of praise from God.
[21] For it is to this that you were called, because Christ also suffered for you. He left an example for you to follow in his steps.

[22] "He committed no sin,
neither was any deceit found in his mouth."

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[23] When he was insulted, he gave no insult in return. When he suffered, he did not threaten back, but he gave himself over to the one who judges justly.
[24] He himself carried our sins in his body on the tree so that we would die to sin and live for righteousness. By his bruises you have been healed. [25] All of you had been straying like lost sheep, but now you have returned to the shepherd and overseer of your souls.

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1 Peter 2

2:1-3

How did Peter say that Christians need to do to honor God?

[2:1, 2:2]

Peter wrote that Christians needed to stop doing the evil things they did before they believed in Jesus. They needed to do the things that honor God.

They needed to stop having “hateful feelings”(κακία/g2549) and “all kinds of deceit”(δόλος/g1388). Christians needed to not “pretend to be someone they are not“(ὑπόκρισις/g5272). That is, a Christian does not need to pretend they do good things when they do not do good things. Christians need to stop all “jealous desires”(φθόνος/g5355) and “speaking evil of other people”(καταλαλιά/g2636).

Peter then wrote about what Christians needed to do to honor God. He used the metaphor of "milk." He wanted to say that Christians needed to want to learn about God. They needed to think and do the same things Jesus thought and did. In the same way babies want milk to live, Christians need to want to do the things Jesus did to live. In the same way milk gives food to babies, the Bible shows Christians how to know God and the things that honor him. Christians also get their “spiritual food” when they listen to a wise teacher who knows what God wants them to do (See: Ephesians 5:1-10).

Peter wrote that Christians want this because they see and know how good God is to them. Peter used the metaphor of "tasting" to talk about this. That is, when Peter wrote that Christians "tasted" that God is good and kind, he wanted to say that they know this because God was kind to them.

Peter also wanted readers to think about 1:22, where he commanded Christians to love each other. Now, in 2:1-3, he wrote how Christians can do this. That is, he wrote what Christians need to do these things if they want to love each other.

See: 1 Corinthians 3:2

See: Faith (Believe in); Hypocrisy (Hypocirte); Metaphor; Grow in Faith

2:4-5

What is the "living stone" about which Peter wrote?

[2:4]

Peter used the metaphor "living stone" to speak about Jesus. He wanted to say that in the same way a stone is solid and good to build a house upon, so Jesus is a solid foundation for people to believe in. In the same way a large stone makes a solid physical base for a building, so Jesus is a foundation for his church. Peter wrote about Jesus as the “living”(ζάω/g2198) stone because God brought him back from the dead after he died on the cross. The same metaphor applies to people who believe in Jesus. That is, when they believe in the living stone, they become living stones.

Peter added to this metaphor by saying that God builds all Christians into a spiritual house. In ancient Israel, people built homes out of stones and clay. In the same way, God builds his kingdom out of people who believe in Jesus. Peter wanted to say that God does not live in a building. The Holy Spirit, who is God, lives in Christians.

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When Christians do what the Holy Spirit tells them to do, he places them together the way a builder places stones into a house.

These living stones also have something God wants them to do. Peter called them a “household of priests”(ἱεράτευμα/g2406). He wanted to say that they need to worship God. Christians worship God by how they talk and what they do (see: 2: 9). Peter also wanted to say that when Christians worship God, this is the same as “sacrifices”(θυσία/g2378) to God.

When Peter and other Christians talked about Jesus, many people did not believe in Jesus (see: Acts 4:11; Matthew 21:42). But Peter wrote that God “chose”(ἐκλεκτός/g1588) Jesus. So, Jesus has “high value”(ἔντιμος/g1784).

See: Metaphor; Church; Kingdom of God; Priest (Priesthood) ; Worship; Sacrifice; Elect (Election)

2:6-8

Why did Peter write about the "cornerstone"?

[2:6]

Peter used a metaphor from the Book of Isaiah to say that Jesus is the cornerstone of God's kingdom (see: Isaiah 28:16). The cornerstone is the strongest and most important stone in a building. In the same way, Jesus is the most important part of God's kingdom.

Peter said that people who “believe” or “trust”(πιστεύων/g4100) in Jesus will not be ashamed. They will be given honor. God gave Jesus the highest honor as the cornerstone. In the same way, Christians are given honor by being living stones. That is, God makes them into the spiritual home where God dwells.

However, the people who do not believe in Jesus, the cornerstone, will “stumble”(προσκόπτω/g4350) and fall. That is, they did not do the right thing and God judges them because they did not do what honors God.

See: Metaphor; Kingdom of God; Faith (Believe in); Shame (Ashamed); Stumble (Stumbling Block)

2:9-10

How did God approve people who believe in Jesus?

[2:9, 2:10]

Peter wrote about how God accepts Christians in six ways: God “chose”(ἐκλεκτός/g1588) to accept Christians because they believe in Jesus (see: Isaiah 43:20-21). God made Christians a royal “priesthood”(ἱεράτευμα/g2406) (see: Exodus 19:5-6). That is, Christians serve and worship God, the King. They show those who do not believe in Jesus who God is and what he does (see: Revelation 20:6). God “set apart”(ἅγιος/g0040) Christians (see: Exodus 19:6). When a person believes in Jesus, God makes them different from those who do not believe in Jesus. That is, Christians show God's goodness by the things that they do to honor God (see: 1:15-16). Christians are people who “belong to God”(περιποίησις/g4047). Because Christians belong to God, they tell other people about the good things God does. Peter wrote that people who are not Christians are in “darkness”(σκότος/g4655). This is a metaphor he used to talk about how they do not know God. Because they do not believe in God, they do things that are sinful and evil. However, God brought Christians out of the darkness and into the “light”(φῶς/g5457). That is, they can know God and honor him by what they do. God brought Christians together to be his people. That is, in the past, they did not worship God. But now, because they believe in Jesus, God brings Christians together to worship him and to do other things together that honor him. They care for each other in ways that good families care for each other. God gave mercy to Christians. That is, God showed great kindness to his people when he forgave their sins. This was a gift God gave to people who did not deserve this gift.

See: Elect (Election); Faith (Believe in); Priest (Priesthood) ; Serve (Servant, Slave); Worship; Holy (Holiness, Set Apart); Light and Darkness (Metaphor); Mercy

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2:11-12

Why did Paul call his readers "foreigners and exiles"?

[2:11]

When Peter wrote that his readers were "foreigners and exiles," he wanted to say that Christians are different than other people. When a person believes in Jesus, God saves them from their sins. He also changes them. Now they do the things that honor God instead of the things that other people in the world want them to do, things that do not honor God. It is as if they become strangers to the world, and they no longer do the things that other people do. So, Peter used the metaphor of "foreigners" to write about this difference.

See: Save (Salvation, Saved from Sins); World; Metaphor

How should Christians live in a world in which they are strangers?

[2:12]

Peter wrote that Christians need to live differently than other people in the world because they are strangers in the world. Peter “strongly encouraged”(παρακαλέω/g3870) Christians not to talk or to do things the way they did before they believed in Jesus (see: Colossians 1:13-14). If they keep doing the same things, this will cause conflict inside of them (see: James 4:1-3).

Instead, Christians are to do things in a “good way”(καλός/g2570) among other people. These people will say bad things about the Christian. But if they see the good things the Christian does, they will give God honor (see: Matthew 5:16).

Peter says this honor will be given to God on the "day of his coming." Some scholars think the day of God's coming talks about a time when God will judge the nations of the world. At this time, all people will honor Jesus as their master (see: Philippians 2:10-11). Other scholars think the day of God's coming is the time when God saves someone from his sins and causes him to become part of God's kingdom. This is because God has favored them.

See: World; Faith (Believe in); Day of Judgment; Kingdom of God

2:13-15

Why does Peter instruct Christians to obey earthly rulers?

[2:13]

Peter wrote that Christians need to obey their earthly rulers for two reasons:

Peter said that it was for Jesus. Christians need to obey earthly rulers so that they do not bring dishonor to the name of Jesus because they disobeyed their rulers. Christians understand that earthly rulers were put in their position by God (see: Romans 13:1-7). So, when Christians obey earthly rulers, they are obeying God. They are also following Jesus' example. This brings honor to God. Peter wrote that God deeply wants Christians to do what is good because it will stop people who spoke wrong things about Christians. This means that Christians need to obey their rulers, and continue to do good deeds. That is, unless their rulers try to get them to do something that dishonors God. In this way, people who oppose Christians will not be able to say bad things about them.

See: Name

2:16-17

What did Peter want to say when he wrote that Christians are "free"?

[2:16]

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Peter told Christians to do the things that people who are “free”(ἐλεύθερος/g1658) do. That is, that they no longer need to sin (see: Galatians l3:13; Romans 6:6-7) because God forgave their sins. Christians must never use their freedom to “cover up”(ἐπικάλυμμα/g1942) for doing wrong. Instead, Christians serve God. They honor God by how what they do (see: Romans 6:17-19)

See: Free (Freedom); Sinful Nature; Forgive (Forgiveness, Pardon); Serve (Servant, Slave)

How do Christians show that they are free?

[2:16, 2:17]

Christians show that they are free by what they do. Because Christians are free, they need to respect all people. Christians are to “love”(ἀγαπάω/g0025) each other. They are to “revere”(φοβέω/g5399) and worship God only. Peter says Christians are to "honor the king." That is, they need to show respect to the one who rules their country.

See: Free (Freedom); Love; Fear of God

2:18-20

What does Peter tell Christians to do to serve God?

[2:18]

Peter wrote that a “household servant”(οἰκέτης/g3610) works for his master, giving them “all respect”(φόβος/g5401). That is, servants voluntarily give respect to their masters the way everyone is to respect their rulers (see: 2:17). This is because the Christian has the highest respect for God. Servants should serve masters who are fair or unfair in the same way. This gives honor to God.

See: Serve (Servant, Slave)

What does Peter say is “praiseworthy”?

[2:19]

Peter wrote that it is "praiseworthy" when a Christian is treated unjustly because he believes in Jesus. That is, God is pleased when Christians trust him when they are being treated badly or suffer. Christians do not need to stop doing things that honor God in order to avoid being punished or mistreated by other people. This is because Christians are to do the same types of things that Jesus did.

See: Praise; Justice (Just, Unjust)

2:21-25

To what were Christians “called”?

[2:21]

When Peter wrote that Jesus called Christians to "this," he wanted his readers to think about suffering. Some scholars think Jesus called Christians specifically to be falsely accused and mistreatment for simply being Christians. Other scholars think Jesus called Christians specifically to trust God when they suffered for doing what was right (see: John 15:18-20; 2 Timothy 3:12).

See: Suffer

How was Jesus “reviled”?

[2:23]

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Jesus was “reviled”(λοιδορέω/g3058) when people spoke evil thing about him. The rulers insulted Jesus, falsely accused him of things he did not do, and made threats with words in anger. Jesus’ trusted God who judges all things in a correct and just way. Jesus did this as an example for Christians to follow (see: 3:9).

What did it mean for a Christian to have “no more part in sin” and to "live for righteousness"?

[2:24]

Paul wrote that Christians needed to have "no more part in sin" and needed to "live for righteousness." He wanted his readers to remember that they no longer have to sin. This is because they believe in Jesus, and God saved them from their sins. Now, they are to do things that honor God. This is what Jesus did. When Jesus died on the cross, he made it possible for people to be at peace with God and to do what God wants them to do. He also made it possible for them to live together with God in heaven forever (see: Isaiah 53:5). None of this is possible before God saves someone from their sins.

See: Sin; Righteous (Righteousness); Save (Salvation, Saved from Sins); Cross; Heaven

Why did Peter write, “by his bruises you have been healed”?

[2:24]

When Peter wrote "by his bruises you have been healed," he used a metaphor to talk about how God saves people from their sins. The bruises of Jesus came when the soldiers beat him and then hung him on a cross to die. Peter wanted to say that because Jesus suffered physically, people who believe in Jesus no longer need to suffer in a different way. This was not a physical suffering. Instead, if they believe in Jesus, God will save them from their sins and they will be at peace with God. This is a type of healing.

See: Metaphor; Save (Salvation, Saved from Sins); Cross; Faith (Believe in)

What did Peter want readers to think about when he wrote about the "shepherd and guardian of their souls"?

[2:25]

When Peter wrote about readers returning to the "shepherd and guardian of their souls," he wanted them to think about following Jesus. Some scholars think Peter wrote this to the Jewish people who continued to do things that did not honor God’s commands. They think that when some Jewish people believed in Jesus, they began to honor God again. Other scholars think Peter wrote this to both Jews and Gentiles. When he wrote that the Jews and Gentiles “returned”(ἐπιστρέφω/g1994) to the shepherd of their souls, it meant they stopped sinning and started following Jesus, who is the Messiah.

See: Shepherd; Soul; Israel; Gentile; Messiah (Christ)

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1 Peter 2:1

Therefore put aside all evil, all deceit, hypocrisy, envy, and all slander

"So then, stop being evil, deceptive, hypocritical, envious, and slanderous"

1 Peter 2:2

As newborn infants, long for pure spiritual milk

"Just as babies long for their mother's breast milk, so you must yearn for pure spiritual milk"

long for

"desire intensely" or "yearn for"

you may grow in salvation

"you may grow up spiritually until God saves you completely"

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1 Peter 2:3

if you have tasted that the Lord is kind

"if you have experienced the Lord's kindness toward you"

1 Peter 2:4

Come to him who is a living stone

"Come to him who is like a stone in a building, but alive, not a dead stone"

that has been rejected by people

"that people have rejected"

but that has been chosen by God

"but that God has chosen"

1 Peter 2:5

You also are like living stones

Peter compares his readers to stones that are alive.

that are being built up to be a spiritual house

"that God is building into a spiritual house"

a holy priesthood that offers the spiritual sacrifices

Here the position of priesthood stands for the priests who fulfill the duties of the Old Testament priesthood.

1 Peter 2:6

Scripture contains this

"This is what a prophet wrote in the scriptures long ago". See Isaiah 28:16.

See

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

a cornerstone, chosen and valuable

"a most important cornerstone, which I have chosen"

a cornerstone

The prophet speaks of the Messiah as the most important stone in a building.

1 Peter 2:7

The value, then, is to you who believe

"only you who believe know the value of this cornerstone"

The stone that was rejected by the builders

"The stone that the builders rejected". See Psalm 118:22.

1 Peter 2:8

A stone of stumbling and a rock that makes them fall

"a stone or a rock over which people will stumble". See Isaiah 8:14.

stumble because they disobey the word

"stumble because they do not believe the message about Jesus"

which is what they were appointed to do

"for which God also appointed them"

1 Peter 2:9

a chosen people

"a people whom God has chosen"

a royal priesthood

"a group of priests who serve the king".

a people for God's possession

"a people who belong to God"

who called you out

"who called you to come out"

from darkness into his marvelous light

"from a life of sin and ignorance of God to a life of knowing and pleasing him".

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1 Peter 2:10

General Information:

Here Peter quotes a verse from the prophet Hosea (Hosea 1:10). Some modern versions do not format this as a quote, which is also acceptable.

1 Peter 2:11

foreigners and exiles

Peter speaks of his readers as people who are living in foreign lands away from their home. See how you translated "foreigners" in 1 Peter 1:1.

to abstain from fleshly desires

"to not to give in to sinful desires"

fight against your soul

"seek to destroy your spiritual life"

1 Peter 2:12

Your conduct among the Gentiles should be honorable

"When you are with the Gentiles, you should always act in an honorable way"

they may be eyewitnesses of your good deeds

"they may be eyewitnesses of the good things that you do"

on the day when he appears

"on the day when he comes." or "when he comes to judge everyone"

1 Peter 2:13

every human authority

"every person who is in authority"

for the Lord's sake

Possible meanings are 1) that by obeying human authorities, they are obeying the Lord who established those authorities or 2) that by obeying human authorities, they will honor Jesus who also obeyed human authorities.

the king as supreme

"the king as the highest human authority"

1 Peter 2:14

who are sent for the punishment

"whom the king has sent to punish"

1 Peter 2:15

in doing good you silence the ignorant talk of foolish people

"by doing good you stop foolish people from speaking about things that they do not know"

1 Peter 2:16

as a covering for wickedness

"as an excuse to do wicked things"

1 Peter 2:18

the good and gentle masters

"the very kind masters"

the malicious ones

"the cruel ones" or "the mean ones"

1 Peter 2:19

it is praiseworthy

"it is pleasing to God"

because he is conscious of God, a person endures sorrows while suffering unjustly

This person accepts unjust suffering because he knows that he is obeying God.

1 Peter 2:20

For how much credit is there ... while being afflicted?

"For there is no credit ... while being afflicted."

while being afflicted

"while someone punishes you"

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1 Peter 2:21

it is to this that you were called

"God has called you to this"

for you to follow in his steps

"so that you would imitate his behavior"

1 Peter 2:22

neither was any deceit found in his mouth

"neither did he speak any lies" or "neither did anyone find deceit in his mouth"

1 Peter 2:23

When he was insulted, he gave no insult in return

"When people insulted him, he did not insult them back"

he gave himself over to the one who judges justly

"he entrusted himself to the one who judges justly." This means that he trusted God to take away his shame, which had been put on him by those who treated him harshly.

1 Peter 2:24

He himself

This refers to Jesus, with emphasis.

carried our sins in his body on the tree

"suffered the punishment for our sins in his body on the cross"

By his bruises you have been healed

"God has healed you because people bruised him"

1 Peter 2:25

you had been straying like lost sheep

Peter compares his readers' actions before they had believed in Christ to the way lost sheep wander away from their shepherd.

the shepherd ... of your souls

"your shepherd..."

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Chapter 3

[1] In the same way, you who are wives should submit to your own husbands. Do this so that even if some men are
disobedient to the word, they may be won without a word, through their wives' behavior, [2] having been
eyewitnesses of your respectful, pure behavior.

[3] Do not let your adornment be outward—the braiding of hair and putting on of gold ornaments, or the clothing
you wear. [4] Instead, let your adornment be the inner person of the heart with the lasting beauty of a gentle and
quiet spirit, which is precious before God.
[5] For this is how holy women long ago who hoped in God adorned themselves, by submitting to their husbands. [6]
In this way Sarah obeyed Abraham and called him her lord. You are now her children if you do what is good and
if you are not afraid of trouble.

[7] In the same way, you husbands should live with your wives according to understanding, as with a weaker
container, a woman. You should give them honor as fellow heirs of the grace of life. Do this so that your prayers
will not be hindered.

[8] Finally, all of you, be like-minded, compassionate, loving as brothers, tenderhearted, and humble. [9] Do not pay
back evil for evil or insult for insult. On the contrary, continue to bless, because for this you were called, that you
might inherit a blessing.
[10] "The one who wants to love life
and see good days
should stop his tongue from evil
and his lips from speaking deceit.
[11] Let him turn away from what is bad and do what is good.
Let him seek peace and pursue it.
[12] The eyes of the Lord see the righteous,
and his ears hear their prayers.
But the face of the Lord is against those who do evil."

[13] Who is the one who will harm you if you are eager to do what is good? [14] But even if you suffer because of
righteousness, you are blessed. Do not fear their threats. Do not be troubled.
[15] Instead, set apart the Lord Christ in your hearts as holy. Always be ready to give an account to anyone who asks
about the hope you have— [16] however, with meekness and respect. Have a good conscience so that, in whatever
you are spoken of as evil, the people who slander your good life in Christ may be put to shame. [17] It is better, if it
should be God's will, that you suffer for doing good than for doing evil.
[18] Christ also suffered once for sins. He who is righteous suffered for us, who were unrighteous, so that he would
bring us to God. He was put to death in the flesh, but he was made alive by the Spirit. [19] By the Spirit, he went and
preached to the spirits who are now in prison. [20] They were disobedient when the patience of God was waiting in
the days of Noah, in the days of the building of an ark, and God saved a few people—eight souls—by means of the
water.
[21] This is a symbol of the baptism that saves you now—not as a washing away of dirt from the body, but as the
appeal of a good conscience to God—through the resurrection of Jesus Christ. [22] Christ is at the right hand of God.
He went into heaven. Angels, authorities, and powers must submit to him.

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1 Peter 3

3:1-7

Why did Peter write “in this way”?

[3:1]

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When Peter wrote "in this way," he wanted people to think about how they could live in the same way Jesus lived. Peter had just written about how Jesus lived. He honored God when he was arrested and crucified (see: 2:21-25). Scholars think Peter wanted Christians to obey their leaders who ruled over them. He wanted Christians to think about how servants were obeyed and respected their masters (see: 2:13-25). Other scholars remind us that no one deserves more honor than Jesus. However, people beat and killed Jesus. Peter wanted Christians to obey their leaders as much as Jesus did.

See: Submit (Submission)

How was a wife to submit to her husband?

[3:1]

Peter did not make rules about how a wife was to submit to her husband. Some scholars think Peter wanted each husband and wife to decide this between themselves. Peter wrote to wives who were Christians. Peter expected the wife to submit to her husband for “the Lord’s sake” (see: 2:13). That is, the wife did this to honor Jesus.

See: Submit (Submission)

Why did Peter write that a husband can be “won without a word”?

[3:1]

Peter wrote that a husband can be "won without a word." He wanted to say that the wife may help the husband to believe in Jesus. Scholars think Peter wrote about a non-Christian husband in this verse. The wife lived in a way that honored God. She did this when she honored and respected her husband. Because she lived in this way, she helped the non-Christian husband to believe in Jesus.

Peter did not want to say the wife had to be silent in the home. Rather, he wanted people to think that what the wife did was more important than what she said (see: 1 Timothy 2:11-12).

What is the "inner person of the heart"?

[3:4]

When Peter wrote the "inner person of the heart", he wanted readers to think about how they thought and felt.

See: Inner Person; Heart (Metaphor)

How did Peter speak about genuine beauty?

[3:4]

Peter spoke about genuine beauty as not being about how a woman looks. Instead, Peter contrasted the “outward ornaments”(ἔξωθεν/g1855) with the private “inner person”(κρυπτός/g2927). Some scholars think Peter spoke about the things a wife did to make herself beautiful to others. If the wife was concerned with her outward appearance only, then her husband might not see how Jesus changed her life. If the wife was primarily concerned with the ways a Christian thinks and acts, then her husband might see that Jesus made her a better person.

Other scholars think Peter spoke about what Solomon said. In Proverbs, Solomon wrote about how outward beauty did not last, but only the inward beauty (see: Proverbs 31:30).

Advice to translators: In some places, people talk about a woman having two types of beauty. The way a woman looks is a beauty that is on the outside of her. That is, people can see that she is beautiful when they look at her. However, people also talk about a woman being beautiful on the inside. This is a metaphor. She lives in a way that honors God. However, people cannot easily see this by looking at her.

See: Metaphor

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Who were the “holy women long ago who hoped in God”?

[3:5]

Peter wrote about "holy women long ago who hoped in God." He was writing about about women in the Old Testament. He spoke about women who trusted what God said. They completely trusted God's promises. Those women “adorned” themselves with certain things. They wore certain things. This is a metaphor. They lived in a way that honored God and other people could see them do this.

See: Spirit (Spiritual); Old Testament (Law and Prophets); Metaphor

How did Sarah think of Abraham as her lord?

[3:6]

When Sarah called Abraham “lord,” she did this because she respected and honored him. She did this because he was her husband. In ancient times, people often used the word “lord” when they wanted to tell someone they respected and honored the person with whom they spoke. The word “lord” also means master. Why did Peter write “not afraid of trouble”?

Scholars disagree about what Peter wanted to say when he wrote "not afraid of trouble." Perhaps Peter wrote about when a non-Christian husband treated his Christian wife badly. Some scholars think that a Christian wife will not be afraid of any kind of trouble. These scholars think the was treated badly because she was a Christian. Other scholars think Peter wanted Christian wives to do what was right. He wanted them not to be afraid and hate her non-Christian husband.

How does a husband live with his wife “according to understanding”?

[3:7]

A husband lives with his wife "according to understanding" when he knows her very well. Then he lives in a way that honors her by knowing what she needs and wants.

Scholars think the words “according to understanding”(γνῶσις/g1108) also mean that a husband needs to know what the Bible says about a husband and wife (see: Ephesians 5:21-33). This included knowing what God wanted married people to do. He honors God by saying and doing good things that help her.

Why did Peter write “weaker vessel”?

[3:7]

Peter wrote “weaker vessel” to speak about certain things a women physically could not do. When Peter lived, most people thought women were physically weaker than men. Peter did not want to say that women were not as smart as men. Women could honor God as much as men could honor God. Some scholars think that when Peter wrote this, he also wanted to say that men were weak, but in a different way than women.

What is "the grace of life"?

[3:7]

The "grace of life" is God's love and care for people. This is a special gift God gives to people who believe in him.

See: Grace

How are Christian husbands and wives “fellow heirs” of the grace of life?

[3:7]

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Christian husbands and wives are "fellow heirs" of the grace of life because they both will live with God forever. This is because they both believe in Jesus.

God values men and women equally (see: Galatians 3:28-29). Peter wrote that men and women are not greater or lesser when speaking about spiritual things. However, in chapter 3, Peter did recognize that in a marriage, the man and woman do different things. That is, the husband has the role of authority within the marriage and the wife the role of helper (see: Genesis 2:18).

See: Spirit (Spiritual); Inherit (Inheritance, Heir)

3:8-12

Why did Peter write “like-minded”?

[3:8]

Peter wrote "like-minded." He wanted people to think about people who believed what their ancestors. In the Roman Empire, many people were like-minded and worshipped many gods. These are the same gods their ancestors worshipped. However, Peter did not want Christians to do this (see: 1 Peter 1:18). Instead, Peter encouraged Christians to become “like-minded” in another way. He wanted Christians to think the same things about the gospel that the apostles taught.

See: False gods; Ancestor and Descendant (Fathers, Forefathers, Patriarchs); Gospel; Apostle

Why did Peter write “for this you were called”?

[3:9]

When Peter wrote "for this you were called," he continued to tell Christians that God wants them to be like Jesus. Peter also wrote about this in 1 Peter 2:21. God wants Christians not to attack back people who attack them. The apostle Paul also called Christians to do good things, even if other people do evil things to them (see: Romans 12:17-21). Jesus said Christians should bless and pray for people do evil things to them (see: Luke 6:27-29, 35).

See: Call (Calling)

Why did Peter write that “the eyes of the Lord see the righteous”?

[3:12]

Peter wrote that "the eyes of the Lord see the righteous." He wanted to tell Christians that God knows what happens to them. God will help them in some way. Peter said the same things written in Psalms (see: Psalms 34:12-16). God delivered the righteous out of all their troubles. Many times God delivered the people of Israel.

See: Righteous (Righteousness)

What is "the face of the Lord"?

[3:12]

The "face of the Lord" is a metaphor for God treating someone well. Peter wanted to say that God will not reward people who do wrong things. Instead, he will reward people who trust and obey him.

See: Metaphor; Reward

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3:13-17

Why did Peter write “who is the one who will harm you”?

[3:13]

Peter wrote "who is the one who will harm you." He wanted people to think about how people treat other people who do the right things. Normally, no one will punish a person if they do good. Peter wanted people to think about when Christians are harmed even though they do what God wants.

Peter spoke about people saying Christians do bad things when they do not do these things (see: 1 Peter 2:12, 15). People will insult and want to harm Christian (see: 1 Peter 3:9,14).

Christians will be persecuted. However, God will reward him in the end.

See: Punish (Punishment); Persecute (Persecution) ; Reward

Why did Peter write “suffer because of righteousness”?

[3:14]

Peter wrote that Christians sometimes suffer even if they do good things. Christians suffer because they do what God wants, God blesses them. Jesus also said this (see: 1 Peter 4:3-4; Matthew 5:11-12). Because of this, Peter encouraged Christians trust God when they suffered (see: Isaiah 8:12-13).

See: Suffer; Bless (Blessing); Persecute (Persecution)

How do Christians “set apart the Lord Christ” as holy?

[3:15]

Christians are "set apart the Lord Christ as holy" when they believe in him and worship him. Scholars think that when Jesus was alive, many people knew that he was ‘holy.” So they honored him. These Christians truly believed that Jesus controlled everything. So they trusted him completely. Because of this, Christians were not afraid of how other people treated them. Peter wanted all Christians to do this.

See: Holy (Holiness, Set Apart); Messiah (Christ); Worship

What is “a good conscience”?

[3:16]

A "good conscience" is when a person does their best not to sin. When they do sin, they repent and ask God to forgive them. In verse 16, Peter wrote about Christians keeping a good conscience when they are insulted for living in a way that honors God.

See: Conscience; Conscience; Sin

3:18-22

Why did Peter write that Jesus “suffered once for sins”?

[3:18]

When Peter wrote that Jesus "suffered once for sins," he wanted Christians to know that Jesus died so that people could be at peace with God.

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Some scholars think Peter wanted people to think about the Law of Moses. According to the Law of Moses, people needed to offer sacrifices every day. It also required a special sacrifice once a year (see: Hebrews 7:27; 10:1-4). However, when Jesus sacrificed himself, he was punished for people's sins.

See: Sin; Atone (Atonement); Offer (Offering); Law of Moses

Who were the "spirits...now in prison"?

[3:19]

Scholars are not sure who Peter wrote about when he wrote "spirits...now in prison." Some scholars think Peter was writing about people. Perhaps they were people who lived during the days of Noah, but who thought only about doing evil things. They were in hell when Jesus preached to them.

Other scholars think Peter was writing about demons who disobeyed God.

Other scholars think Peter wrote about people who lived and disobeyed in Noah's time, but

See: Spirit (Spiritual); Hell; Preach (Preacher); Demon

What did Jesus preach?

[3:19]

Scholars think Jesus "preached" through Noah. Peter wrote that Noah preached righteousness (see: 2 Peter 2:5). Because of this, these scholars think the message preached during Noah's day was a message of repentance and faith.

Other scholars think Jesus preached to condemn the people and angels who disobeyed God when Noah lived.

See: Preach (Preacher); Righteous (Righteousness); Repent (Repentance; Faith (Believe in); Condemn (Condemnation); Angel

When did Jesus preach?

[3:19]

Scholars disagree about when Jesus preached the things Peter wrote about in verse 19. Scholars who think the "spirits" were people, think that the Spirit of Christ, that is to say the Holy Spirit, preached when Noah lived. Other scholars think that the Spirit of Christ spoke to the "spirits" in hell sometime between when he was buried and when he was resurrected.

See: Preach (Preacher); Spirit (Spiritual); Holy Spirit; Hell; Resurrect (Resurrection)

How were "eight souls" saved "by means of the water"?

[3:20]

When Peter wrote "eight souls," he wanted people to think about Noah and his family. "Souls" is a metaphor for people.

When Peter wrote "by means" of the water, he wanted people to think about how God used the flood's water to remove bad people from the world. However, he rescued Noah and his family. God saved those who obeyed him. He saved eight people in Noah's family.

See: Soul; Metaphor

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How were the flood waters during Noah's day a symbol of baptism?

[3:21]

Peter wrote about the flood when Noah lived. This was a metaphor or symbol of baptism for Christians. Peter wanted his people to know that God judged people and punished them for their sins with the flood. The ark which Noah built was a symbol of how Jesus saves people from their sins. Eight people of Noah's day were rescued in the ark from God's judgment. In some way, people who believe in Jesus and appeal to God for a "good" conscience are rescued. That is, God does not punish them for their sins.

See: Metaphor; Symbol; Baptize (Baptism); Punish (Punishment); Judge (Judgment); Sin; Atone (Atonement)

Why did Peter write "Christ is at the right hand of God"?

[3:22]

Peter wrote "Christ is at the right hand of God" to say that God gave Jesus power and permission to rule everything. In ancient times, when a person sat at the right hand of a king, the king gave the power and permission to rule others.

See: Romans 8:34; Colossians 3:1; Hebrews 1:3, 10:12, 12:2

See: Reward

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1 Peter 3:1

In the same way, you who are wives should submit to your own husbands

Just as believers are to "Obey every human authority" (1 Peter 2:13) and servants are to "be subject" to their masters (1 Peter 2:18), wives are to submit to their husbands. The words "Obey," "be subject," and "submit" translate the same word.

some men are disobedient to the word

"some men do not believe the message about Jesus"

they may be won

"they may become believers"

without a word

"without the wife saying a word about Jesus"

1 Peter 3:2

having been eyewitnesses of your respectful, pure behavior

"having seen for themselves that you behave sincerely and respectfully" or "your pure behavior toward them and the way that you honor God"

1 Peter 3:3

your adornment

"the things that make you beautiful"

1 Peter 3:4

the inner person of the heart

"what you really are on the inside"

a gentle and quiet spirit

"a gentle and peaceful attitude."

which is precious before God

"which God considers to be precious"

1 Peter 3:5

who hoped in God

"who fully trusted God"

1 Peter 3:6

called him her lord

said that he was her lord, that is, her master

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You are now her children

Peter says that believing women who act as Sarah acted can be thought of as if they were her actual children.

1 Peter 3:7

In the same way

This refers back to how Sarah and other godly women obeyed their husbands in 1 Peter 3:5 and 6.

wives according to understanding, as with a weaker container, a woman

"wives, understanding that the woman is the weaker partner”

give them honor as fellow heirs of the grace of life

"honor them because they will also receive by grace the eternal life that God gives"

Do this

"Live with your wives in this way"

so that your prayers will not be hindered

"so that nothing will hinder your prayers"

1 Peter 3:8

be likeminded, compassionate

"have the same attitude and be compassionate"

tenderhearted

being gentle and compassionate towards others

1 Peter 3:9

Do not pay back evil for evil or insult for insult

"Do not do evil to someone who does evil to you or insult someone who insults you"

continue to bless

"continue to bless those who do evil to you or insult you"

for this you were called

"God called you for this"

that you might inherit a blessing

"that you might receive God's blessing as your permanent possession"

1 Peter 3:10

General Information:

In these verses Peter quotes from Psalm 34:12-16.

to love life and see good days

"experience good things during life"

stop his tongue from evil and his lips from speaking deceit

"stop himself from saying evil and deceitful things"

1 Peter 3:11

Let him turn away from what is bad

"Let him stop doing what is bad"

1 Peter 3:12

The eyes of the Lord see the righteous

"The Lord sees the righteous" or "The Lord approves of the righteous"

his ears hear their prayers

"he hears their prayers" or "he grants their prayers"

the face of the Lord is against

"the Lord opposes"

1 Peter 3:13

Who is the one who will harm you if you are eager to do what is good?

"No one will harm you if you do good things"

1 Peter 3:14

suffer because of righteousness

"suffer because you do what is right"

you are blessed

"God will bless you"

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Do not fear their threats. Do not be troubled

"Do not be afraid of what people might do to you"

their threats

Here the word "their" refers to anyone who might try to harm those to whom Peter is writing.

1 Peter 3:15

Instead, set apart

"Instead of being troubled, set apart"

set apart the Lord Christ in your hearts as holy

"acknowledge within yourselves that the Lord Christ is holy" or "honor the Lord Christ as holy within yourselves"

about the hope you have

"about what you are confidently expecting God to do for you"

1 Peter 3:16

however, with meekness and respect

"but do this with gentleness and respect"

1 Peter 3:17

if it should be God's will

Peter is saying that it is sometimes God's will that his people suffer, but it is not always God's will.

1 Peter 3:18

suffered for us

The word "us" includes the people Peter was writing to; as he explains how Christ suffered and what Christ accomplished by suffering.

so that he would bring us to God

Peter probably means here that Christ died in order to create a close relationship between us and God.

He was put to death in the flesh

"People put Christ to death physically"

he was made alive by the Spirit

"the Spirit made him alive"

1 Peter 3:19

By the Spirit, he went

"By the Holy Spirit's power, he went"

the spirits who are now in prison

"spirits of the dead people"

1 Peter 3:20

when the patience of God was waiting

"when God was waiting patiently"

in the days of Noah, in the days of the building of an ark

"during the time of Noah, when he was building an ark"

1 Peter 3:21

through the resurrection of Jesus Christ

"because of the resurrection of Jesus Christ." This phrase completes the thought, "This is a symbol of the baptism that saves you now."

1 Peter 3:22

Christ is at the right hand of God

"Christ is beside God in the place of honor and authority"

submit to him

"submit to Jesus Christ"

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Chapter 4

[1] Therefore, because Christ suffered in the flesh, arm yourselves with the same intention. For whoever has suffered in the flesh has ceased from sin. [2] As a result, such a person, for the rest of his time in the flesh, no longer lives for men's desires, but for God's will.

[3] For the time that has passed is enough for you to do the desire of the Gentiles, living in sensuality, lusts, drunkenness, drunken celebrations, having wild parties, and committing lawless acts of idolatry. [4] They think it is strange that you do not join with them in these floods of reckless behavior, so they speak evil about you. [5] They will give an account to the one who is ready to judge the living and the dead. [6] For this purpose the gospel was preached also to the dead, so that, although they have been judged in the flesh as humans, they may live in the spirit the way God does.

[7] The end of all things is coming near. Therefore be of sound mind, and be sober in your thinking for the sake of prayers. [8] Above all things, have fervent love for one another, for love covers a multitude of sins. [9] Be hospitable to one another without complaining.
[10] As each one of you has received a gift, use it to serve one another as good stewards of God's grace in its various forms. [11] If anyone speaks, let it be with God's words. If anyone serves, let it be from the strength that God supplies. Do these things so that in all ways God would be glorified through Jesus Christ. May there be to Jesus Christ glory and dominion forever and ever. Amen.

[12] Beloved, do not regard as strange the testing in the fire that has come upon you, as if something strange were happening to you. [13] Instead, however much you experience the sufferings of Christ, rejoice, so that you may also rejoice and be glad when his glory is revealed. [14] If you are insulted for Christ's name, you are blessed, because the Spirit of glory and of God rests on you.
[15] But let none of you suffer as a murderer, a thief, an evildoer, or a meddler. [16] Yet if anyone suffers as a Christian, let him not be ashamed; instead, let him glorify God with that name.
[17] For it is time for judgment to begin with the household of God. If it begins with us, what will be the outcome for those who disobey God's gospel?

[18] And

> "If it is difficult for the righteous to be saved,
> what will become of the ungodly and the sinner?"

[19] Therefore, let those who suffer because of God's will commit their souls to the faithful Creator in well-doing.

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1 Peter 4

4:1-6

Why did Peter write “arm yourselves” with the intent of suffering?

[4:1]

Peter told Christians to “arm themselves”(ὁπλίζω/g3695) with the intent of suffering. That is, knowing the would be persecuted. This was a metaphor. A soldier armed himself with weapons and armor. He used this metaphor to tell Christians to think about suffering in the same way Jesus thought about suffering. That is, Christians should be ready to suffer because they believe in Jesus. As Peter wrote earlier, Christians can expect to suffer for doing what is right, just as Jesus did (see: 1 Peter 2:22-23; 3:17-18).

See: Metaphor; Persecute (Persecution)

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How does a Christian who “has suffered in the flesh” cease from sin?

[4:1]

Peter wrote about someone who has suffered in the flesh. Some scholars think Peter was speaking about Christians who suffered for doing what is right (see: 1 Peter 3:17). They think that when a Christian suffers for doing what is right, he has chosen to stop sinning. Other scholars think that when a Christian chooses to obey God, he shows he does not want to sin any more.

Peter did not want to say that a Christian stops sinning completely. A Christian will only stop sinning when they die and are with God in heaven.

See: Sin; Heaven

Why did Peter write “the rest of his time in the flesh”?

[4:2]

Peter wrote "the rest of his time in the flesh" to speak about the rest of a person’s life on earth.

According to Peter, what were “men’s desires”?

Scholars think that when Peter wrote about "men's desires," he spoke about how people who were not Christians thought. They thought about things they wanted. When they did this, they were doing the wrong thing. Peter also spoke about people doing the wrong things because they did not know the right thing to do. He also spoke earlier about how the things they wanted made “war against the soul” (see: 1 Peter 1:14; 2:11).

See: Spiritual Warfare; Soul

How does a Christian live “for God’s will”?

[4:2]

A Christian lives “for God’s will” when he does what God wants. In this letter, Peter wrote about ways a Christian can do what God wants. Peter told Christians to “love one another” (see: 1:22). He also told Christians to “be hospitable” to one another and to “serve one another” (see: 4:9-10).

Advice to translators: Someone who is hospitable welcomes someone who they do not know. They help people they do not know.

See: Will of God

Who were the “Gentiles” about which Peter wrote?

[4:3]

See: Gentile

Why did Peter write about people living “in sensuality, passion, drunkenness, drunken celebrations, having wild parties”?

[4:3]

Peter wrote about people living “in sensuality, passion, drunkenness, drunken celebrations, having wild parties.” He wanted people to think about someone who did not live in the right way. They did not control themselves. They wanted to sin, so they did evil things.

See: Sexual Immorality; Sin

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What were “disgusting acts of idolatry”?

[4:3]

Peter wrote about "disgusting acts of idolatry." He wanted people to know that some people worshipped idols. A person committed idolatry when they worshipped things in the world or things that people created. They worshipped these things instead of God.

Some scholars think when Peter wrote "disgusting acts," he did not speak about all idolatry. This is because all idolatry is a sin against God. They think Peter spoke about breaking the laws made by the government. That is, even people who were not Christian thought these acts were evil.

See: Idolatry (Idol); Worship; Sin

Why did Peter write “floods of reckless behavior”?

[4:4]

Peter wrote “floods of reckless behavior.” He was writing about people who did more evil things than good things. They lived in a way that was very evil. They loved to sin and constantly sinned. So they did not care that God would punish them for what they did.

See: Sin

Who is "the one who is ready to judge"?

[4:5]

The "one who is ready to judge" is God.

See: Judge (Judgment)

Why did Peter write that people will “give an account” to God?

[4:5]

When Peter wrote about people "giving an account" to God, he wanted people to think about the time when God will judge people who lived their lives in “sensuality” (see: 1 Peter 4:3) and spoke against Christians. He used the metaphor of a trial in court, where people are accused of crimes and they have to respond. He wanted to say that God will judge people who continue to live in the wrong way (see: Matthew 12:36).

See: Judge (Judgment); Metaphor

Why did Peter write “the living and the dead”?

[4:5]

Peter wrote "the living and the dead" so people would know that God will judge everyone who is not a Christian (see: Revelation 20:11-15). This is called the Great White Throne Judgment. Peter wanted to say that nobody can escape this judgment just because they die before it happens.

See: Judge (Judgment)

How was the gospel "preached also to the dead"?

[4:6]

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Scholars disagree about how the gospel was "preached also to the dead." Some scholars think Peter spoke about the gospel being preached to those who were alive when the preaching happened, but died by the time Peter wrote this letter. That is, Peter spoke about Christians who were dead when he wrote this. Fewer scholars think Peter spoke about Jesus preaching to people in hell (see: 1 Peter 3:18-19).

The reason the gospel was preached was because God was about to judge people (see: 1 Peter 4:5).

See: Gospel; Preach (Preacher); Hell; Judge (Judgment)

How are Christians “judged in the flesh as humans”?

[4:6]

When Peter wrote about Christians being "judged in the flesh as humans", he wanted to write about Christians dying. In the beginning, Adam sinned (see: Genesis 3). God punished him and all his descendants. Because of this, all people from then on die (see: Romans 5:12-21). All people are punished or judged in this way. Peter wanted to say that Christians also die.

See: Judge (Judgment); Ancestor and Descendant (Fathers, Forefathers, Patriarchs)

Why did Peter write “live in the spirit the way God does”?

[4:6]

Peter wrote "live in the spirit the way God does." He wanted people to think about eternal life. For the Christian, when their body dies, their spirit keeps living and it will always live (see: 1 Corinthians 15:51-53; 1 Thessalonians 4:13-18). That is, in some way, Christians are able to live forever because of what God did for them through Jesus. Non-Christians also live forever. Their spirit lives in hell forever.

See: Eternal Life; Spirit (Spiritual); Hell

4:7-11

Why did Peter write “the end of all things is coming near”?

[4:7]

Peter wrote "the end of all things is coming near." He wanted people to know that Jesus could return to earth at any time.

See: Jesus' Return to Earth

How does a person have a “sound mind”?

[4:7]

A Christian has a “sound mind”(σωφρονέω/g4993) when he thinks about things in a right way. That is, he knows how to live at peace with other Christians (see: Romans 12:3; Titus 1:8).

Why did Peter write that Christians need to be “sober in your thinking”?

[4:7]

Peter wrote that people need to be "sober in your thinking" because he wanted Christians to be aware of things going on around them. He wanted them to look for things that did not honor God. They will know that they should not do these things. They will also pray.

See: Pray (Prayer)

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What is “fervent love”?

[4:8]

When Peter wrote about “fervent”(ἐκτενής/g1618) love he wrote about helping other Christians to live in a way that honors God. A Christian needs to do this, even if it means not doing what they want to do. They should serve other Christians. A Christian who has “fervent love” does so even when he is treated unkindly.

See: Love

How does love cover a “multitude of sins”?

[4:8]

Christian love covers a “multitude of sins" because the Christian always seeks to do good to others. That is, this often helps Christians to forgive other people. Peter wanted people to think about being ready to forgive others.

Peter did not want to say that someone who loves can also sin. Instead, he wanted people to forgive others when someone sins against them.

See: 1 Corinthians 13:4-7; Proverbs 10:12

See: Sin; Forgive (Forgiveness, Pardon); Love

Why did Peter write “be hospitable to one another”?

[4:9]

Peter wrote "be hospitable to one another" to encourage Christians to willingly open their homes to other Christians. This might be another Christian who is traveling or visiting. Sometimes this meant for a Christian to host a group to worship and to learn about the Bible. Christians should do this without complaining or disputing (see: Philippians 2:14).

See: Galatians 6:10

See: Hospitable (Hospitality); Worship

How do Christians receive a “gift” ?

[4:10]

Christians receive a "gift" because God gives them something. Peter wrote the word “gift” to show that God freely gives something to each Christian. He did not speak about a gift of money. Instead, he meant God gives them a certain ability that helps them to serve God or other people in some way.

See: Gifts of the Holy Spirit

How do Christians speak “with God’s words”?

[4:11]

Many of the gifts given by God to Christians were speaking gifts, that is gifts the person uses when they speak. A Christian who is given a speaking gift needs to be careful that he truly speaks things that agree with God's word, the Bible.

See: Gifts of the Holy Spirit; Word of God

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4:12-19

What is the “testing in the fire” about which Peter spoke?

[4:12]

The "testing in the fire" that Peter wrote about is when a Christian suffers or struggles in life (see: 1 Peter 2:21) because they believe in Jesus. This may happen because other people attack them or persecute them. Peter wanted his people to learn to trust God when they suffered. He wanted them to praise God for the strength he gives them in the middle of the suffering (see: 1 Peter 1:7). Peter wanted Christians to know that they will suffer and struggle.

See: Test; Persecute (Persecution)

How does a Christian “experience the sufferings of Christ”?

[4:13]

In ancient times, when a person became a Christian, they were often persecuted. They were put into prison or even killed. Other people insulted them, or mocked them, or in some way treated them wrong because they believed in Jesus (see: Acts 5:41; 16:25). This may still happen to Christians now. Peter wanted Christians to know that in some way they share in what Jesus suffered, when this happens to them.

Peter encouraged Christians, however, to “rejoice” when they suffered in this way so that they can rejoice even more when Jesus returns (see: Romans 5:3-5).

See: Persecute (Persecution) ; Rejoice (Joy, Joyful)

When will the "revealing of" Jesus’s "glory" happen?

[4:13]

Scholars scholars think Peter spoke about Jesus being “revealed”when he returns to earth. Nobody except God the Father knows when this will happen.

See: Glory (Glorify); Jesus' Return to Earth; Reveal (Revelation); God the Father

Why did Peter write about the "Spirit of glory and the Spirit of God” resting on Christians?

[4:14]

Peter wrote about the "Spirit of glory and the Spirit of God" resting on Christians to encourage them. Peter wanted Christians not to be discouraged when people spoke badly about them because they believed in Jesus. Peter told them that the Spirit of God would give them strength to endure when other people ridicule them or unfairly treat them (see: Acts 5:40-42).

See: Holy Spirit; Glory (Glorify); Persecute (Persecution)

What is a “meddler”?

[4:15]

A “meddler” is someone who involves himself in other people’s lives without their permission. This includes people who gossip or say things about certain people to other people and it hurts the people they are talking about.

See: Gossip

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Why did Peter write “if anyone suffers as a Christian”?

[4:16]

Scholars disagree about why Peter wrote "if anyone suffers as a Christian." Some scholars think Peter wrote about people thinking that Christians are criminals because they believe in Jesus (see: Acts 8:3; 9:1-2). Other scholars think Peter wrote about people being punished because they were Christians.

How does “judgment begin with the household of God"?

[4:17]

When Peter wrote that it is time for "judgment to begin with the household of God," he wanted people to know about how God will treat Christians. The "household of God" is all Christians.

Some scholars think Peter wrote about judgment he wanted Chrsitians to know that this judgment was a type of mercy for Christians. Christians may suffer while they are alive. But God will make them stronger so they can endure the suffering. Then he will judge Christians for the good things they do to serve Jesus.

Other scholars think Peter wanted to say that God’s judgement will begin with Christians. It will be a judgment of mercy on Christians. Then God will judge all people who do not believe in Jesus. This will be a judgment of wrath on non-Christians.

See: Judge (Judgment); Wrath; Mercy; Reward

Why did Peter tell Christians to “entrust their souls to the faithful Creator”?

[4:19]

Peter told Christians to "entrust their souls to the faithful Creator." He wanted to encourage them to keep trusting in God, no matter what happened to them. Scholars think Peter wanted them to think that all of their suffering was because of God’s will for them. He wanted them to trust that God would make their suffering help them to live more in a way that honored God. (see: Romans 5:3-5).

See: Will of God

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1 Peter 4:1

in the flesh

"in his body"

arm yourselves with the same intention

"prepare yourselves with the same thoughts that Christ had"

has ceased from sin

"has stopped sinning"

1 Peter 4:2

for men's desires

for the things that sinful people normally desire

1 Peter 4:3

the time that has passed is enough for you to do the desire of the Gentiles

"you have been doing for too long the things that the Gentiles like to do"

drunken celebrations, having wild parties

These terms refer to activities in which people gather to drink too much alcohol and behave in a shameful manner.

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1 Peter 4:4

floods of reckless behavior

These examples of wild, boundless sin are spoken of as if they were great floods of water that sweep over people.

reckless behavior

doing everything they can to satisfy the desires of their bodies

1 Peter 4:5

the one who is ready to judge

"Christ, who is ready to judge" or "God, who is ready to judge”

the living and the dead

"every person"

1 Peter 4:6

the gospel was preached also to the dead

"the gospel was preached by Christ also to people who had already died" or "men preached the gospel also to those who were alive but are now dead"

they have been judged in the flesh as humans

"God judged them in their bodies as humans" or "men judged them in their bodies as humans"

judged in the flesh as humans

This is a reference to death as the ultimate form of judgment.

live in the spirit the way God does

"live spiritually as God lives because the Holy Spirit will enable them to do so" or "live according to God's standards by the power of the Holy Spirit"

1 Peter 4:7

The end of all things is coming

"will soon happen"

be of sound mind, and be sober in your thinking

Peter uses these two phrases to emphasize the need to think clearly about life since the end of the world is near.

be sober in your thinking

"control your thoughts"

1 Peter 4:8

Above all things

"Most importantly of all"

for love covers a multitude of sins

"for a person who loves will not try to find out if another person has sinned" or "for a person who loves will forgive the sins of other people, even if those sins are many"

1 Peter 4:9

Be hospitable

Show kindness to and welcome guests and travelers.

1 Peter 4:10

As each one of you has received a gift

"Because each one of you has received a special spiritual ability as a gift from God"

1 Peter 4:11

so that in all ways God would be glorified

"so that in all ways you will praise and honor God"

1 Peter 4:12

do not regard as strange the testing

"do not be surprised by the testing"

the testing in the fire that has come upon you

"the difficult trial that you are experiencing" or "your troubles that are like a test by fire"

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1 Peter 4:14

If you are insulted for Christ's name,

"If people insulted you because you believe in Christ"

the Spirit of glory and of God

"the Spirit of glory, who is the Spirit of God," or "the glorious Spirit of God"

rests on you

"is with you" or "lives with you"

1 Peter 4:15

a meddler

This refers to a person who gets involved with the affairs of others without having a right to do so.

1 Peter 4:16

with that name

"because he bears the name Christian" or "because people have recognized him as a Christian"

1 Peter 4:17

household of God

This phrase refers to believers, whom Peter speaks of as God's family.

If it begins with us, what will be the outcome for those who disobey God's gospel?

"If it begins with us, what will happen to those who do not obey God's gospel will be much worse."

those who disobey God's gospel

"those who do not believe God's gospel."

1 Peter 4:18

the righteous ... what will become of the ungodly and the sinner?

"the righteous man ... the outcome will be much worse for the ungodly and the sinner."

If it is difficult for the righteous to be saved

"If the righteous person experiences many difficulties before God saves him"

what will become of the ungodly and the sinner

"what will happen to the ungodly and the sinner"

the ungodly and the sinner

"ungodly sinners"

1 Peter 4:19

commit their souls

"commit themselves" or "commit their lives"

in well-doing

"while they live rightly"

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Chapter 5

[1] I am exhorting the elders among you—I, who am a fellow elder and a witness of the sufferings of Christ, and am
also one who will share in the glory that will be revealed: [2] Be shepherds of God's flock that is under your care,
serving as overseers—not because you must, but because you are willing, as God would have you serve—not for
shameful profit but eagerly. [3] Do not act as lords over those allotted to you. Instead, be examples to the flock. [4]
Then when the Chief Shepherd is revealed, you will receive an unfading crown of glory.

[5] In the same way, you younger men, submit to the older men. All of you, clothe yourselves with humility and
serve one another.

"For God is opposed to the proud,
but he gives grace to the humble."

[6] Therefore humble yourselves under God's mighty hand so that he may exalt you in due time. [7] Cast all your
anxiety on him because he cares for you.
[8] Be sober, be watchful. Your adversary the devil is walking around like a roaring lion, looking for someone to
devour. [9] Stand against him. Be strong in your faith. You know that your brotherhood in the world is enduring the
same sufferings.
[10] After you suffer for a little while, the God of all grace, who called you to his eternal glory in Christ, will perfect
you, confirm you, strengthen you, and establish you. [11] To him be the dominion forever and ever. Amen.

[12] I regard Silvanus as a faithful brother, and I have written to you briefly through him. I am exhorting you and I
am testifying to you that what I have written is the true grace of God. Stand in it. [13] The woman who is in Babylon,
who is chosen together with you, greets you. Also Mark, my son, greets you. [14] Greet one another with a kiss of
love.

May peace be to you all who are in Christ.

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1 Peter 5

5:1-4

Who were the “elders”?

[5:1]

See: Elder

Why did Peter write the word “exhorting”?

[5:1]

Peter wrote "exhort" because he wanted the other elders to work hard to serve the church.

Advice to translators: The word “exhort” meant to encourage or to make a serious request.

See: Elder; Church

Why did Peter say he was a “witness of the sufferings of Christ”?

[5:1]

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Scholars disagree about why Peter said he was a "witness of the sufferings of Christ." Some scholars think Peter saw Jesus when he was beaten and crucified (see: Luke 22:28, 54-62; John 18:15-27). Other scholars think that Peter was a “witness”(μάρτυς/g3144) because he spoke about how Jesus suffered, but he did not actually see Jesus suffer. Other scholars think Peter both saw Jesus suffer and told other people about the things he saw.

See: Crucify (Crucifixion)

How was Peter “one who will share in the glory that will be revealed”?

[5:1]

Scholars think Peter was “one who will share in the glory that will be revealed” in two different ways: He will share in the glory that God will reveal to all Christians when Jesus returns to earth. He will share in a certain type of glory with Jesus (see: Matthew 19:28). The other apostles will also share this glory.

See: Glory (Glorify); Reveal (Revelation); Jesus' Return to Earth; Apostle

What was a “shepherd of God’s flock”?

[5:2]

A “shepherd of God’s flock” was a metaphor. He was writing about the Christian leaders. They taught Christians the word of God. They also warned Christians not to listen to certain teachers who taught the wrong things. These teachers wanted Christians to stop trusting in Jesus.

See: Metaphor; Shepherd; Word of God

Why did Peter write that a church leader must not serve for “shameful profit”?

[5:2]

Peter wrote that a Christian leader must not serve for "shameful profit." He wanted them to know why people should become leaders in the church. Peter warned that there were some Christian leaders who wanted to make money because they were Christian leaders. Peter wrote that they shamed themselves if they did this. Instead, he wanted them to simply serve God by teaching and caring for Christians.

Some scholars think Peter spoke about teachers who only wanted to be leaders so that people would honor them. They did not serve God with humility.

See: Humble (Humility); Church

Why did Peter warn church leaders not to “act as a master over the people in your care”?

[5:3]

Peter warned the church leaders not to "act as a master over the people" in their care to tell them to lead in the church in a way that honors God. That is, he did not want them to act like someone who ordered slaves around. He did not want them to be proud and arrogant. Instead, Peter wanted them to think about helping other Christians to live in a way that honors God.

See: Pride; Church

Who is the “Chief Shepherd”?

[5:4]

The “Chief Shepherd” is Jesus, who is the messiah. He alone will judge what the Christian leaders do when He returns to earth.

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See: Messiah (Christ); Jesus' Return to Earth; Judge (Judgment)

What is the “crown of glory”?

[5:4]

The "crown of glory" is a metaphor. He was writing about how God will honor people who serve him well. When Peter lived, crowns were given to people as a reward or to show people special honor. Some scholars think Peter used the “crown of glory” as a metaphor to say that God will show special honor to leaders who served him well. Other scholars think Peter used “crown of glory” as a metaphor to say that God will honor all Christians in a special way when Jesus returns.

See: Crown; Glory (Glorify); Metaphor; Jesus' Return to Earth; Reward

5:5-11

Why did Peter write that “God resists the proud”?

[5:5]

Scholars disagree about why Peter wrote that "God resists the proud." When a person “resists”(ἀντιτάσσω/g0498) someone, he opposes what they do. That is, he works against it. Some scholars think Peter wanted to say that God opposes a proud person. They think he used the metaphor about people who opposed each other in battle. Other scholars think Peter wanted to say that God turns his back on proud people. That is, he will not honor or reward them because of their pride. Other scholars think Peter wanted to say that God refuses to listen to proud people.

See: Pride; Metaphor; Reward

How do people humble themselves “under God’s mighty hand”?

[5:6]

People humble themselves "under God's mighty hand" when they decide to follow and serve God. They do this because they understand that he is greater than they are. Some scholars think Peter spoke about people accepting and following the wisdom of God instead of following the ideas of the world. Other scholars think Peter spoke about people following God because God always accomplishes what he wants to do (see: Job 42:1-3; Micah 6:8).

See: World; Wise (Wisdom, Fool)

Why did Peter write that God "may" lift up Christians?

[5:6]

When Peter wrote that God "may" lift up Christians, he wanted people to know that God does not have to do this. Peter wanted people to know that God will do it if they continue to serve God and honor him. However, if they do not continue to serve God and honor him, then God may choose not to reward them.

See: Reward

Why did Peter write that God will "lift up" Christians?

[5:6]

Peter wrote that God will "lift up" Christians to say that God will bless or honor or reward them in some way. That is, he used the metaphor of a person being lifted up out of a hole, or being raised to some high position. God lifts Christians up when he gives a spiritual blessing to them, or allows them to have a closer fellowship with God. God sometimes gives greater responsibility to church leaders who are humble (see: Luke 16:10). This is a way of lifting them up.

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See: Metaphor; Reward; Spirit (Spiritual); Bless (Blessing); Fellowship; Church

Why did Peter write that God will lift up Christians “in due time”?

[5:6]

Peter wrote that God will lift up Chrisians "in due time" to say that when God chooses, he will bless or honor or reward them in some way. Many scholars think Peter spoke about God relieving Christians from suffering or hardship when he thinks best.

See: Bless (Blessing); Reward

Why did Peter write “cast all your anxiety” on God?

[5:7]

Peter wrote "cast all your anxiety" on God to tell Christians to trust God instead of worrying about what is happening to them. Some scholars think that when Peter wrote this, he wanted people to pray and ask God to help people to stop worrying. That is, Christians need to remember that God knows everything and he is the only one who can calm Christians when they worry.

Why did Peter tell Christians to be “sober” and “watchful”?

[5:8]

Peter told Christians to be "sober" and "watchful." He wanted to warn them not to pay attention to any wrong ideas about God. There are many false teachers in the church who spread wrong ideas. Christians may be misled by people who talk about things in the world that do not honor God. Peter warned the Christian must not start believing wrong ideas about God and the Bible.

See: Church

How is the devil like a “roaring lion”?

[5:8]

The devil is like a "roaring lion" because he is very strong. Scholars think Peter used a metaphor to speak about how the devil wants to destroy any person who believes in Jesus. That is, the devil wants Christians to believe the wrong things and do the wrong things.

See: Satan (The Devil); Metaphor

How can Christians “stand against” the devil?

[5:9]

Christians can "stand against" the devil when they keep trusting in Jesus no matter what happens. Some scholars think that to “stand against”(ἀνθίστημι/g0436) the devil is to oppose him. That is, Christians need to keep believing the right things. They need to reject things that are not taught in the Bible. They need to always speak against the devil. Other scholars think Peter encouraged Christians to trust God. That is, Christians need to trust that God gives Christians a way to resist the devil when the devil attacks them.

See: Ephesians 6:10-18; James 4:7

See: Satan (The Devil)

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What was "your community of believers"?

[5:9]

When Peter wrote "your community of believers," he spoke about the church. Some scholars think he wanted to speak about a group of Christians living in one place. Other scholars think he wanted to speak about all Christians everywhere.

See: Church

What were “the same sufferings”?

[5:9]

When Peter wrote "the same sufferings," he told Christians that they will experience the same kinds of sufferings as other Christians experienced in their lives. Peter wanted Christians to know that suffering is common for people who believe in Jesus.

See: Suffer

Why did Peter write “after you suffer for a little while”?

[5:10]

Peter wrote "after you suffer for a little while." He wanted Christians to know that when they suffer because they believe in Jesus, it will end. Some scholars think Peter wanted to say that only God knows how long every Christian can endure suffering. That is, God is the only one that knows how difficult the suffering will be for any Christian. So, he will make sure the person does not suffer more than that. Other scholars think Peter wanted to say that Christians can expect to suffer while they live on this earth. However, when Jesus returns to the earth, Christians will not suffer anymore.

See: Suffer; Jesus' Return to Earth

How will God “perfect” Christians?

[5:10]

Peter wrote that God will "perfect"(καταρτίζω/g2675) Christians. He wanted to say that in some way God will make Christians more like Jesus. Scholars think that God does something while Christians are alive to make them live in the same way Jesus lived. That is, they live in a way that honors God.

Some scholars think God will complete this before the person dies. Other scholars think that God will "perfect" Christians by doing something to them after Jesus returns to earth.

See: Romans 8:29; Philippians 1:6

See: Jesus' Return to Earth

How will God “establish” Christians?

[5:10]

God will "establish" Christians. That is, in some way, God will help Christians them to trust in him more. Some scholars think that when Christians suffer, God uses the suffering to show them how to trust in God more. Other scholars think that God does this by showing people that his promises are true. He does this, even when the Christian is suffering.

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How will God “strengthen” Christians?

[5:10]

God will "strengthen" Christians. That is, in some way, God will help Christians them to endure suffering. Some scholars think that when Christians suffer, God uses it to help them trust God’s power more. That is, God uses his power to help them through their suffering. Other scholars think God uses suffering to prepare Christians to endure even more suffering.

See: Suffer; Grace

Who is the "woman who is in Babylon"?

[5:13]

Scholars disagree about the "woman who is in Babylon." Some scholars think the woman was Peter's wife. Other scholars think he used "woman" as a metaphor for the church. Other scholars think "Babylon" was the actual city of Babylon. Other scholars think "Babylon" was a metaphor for Rome.

See: Metaphor; Church

See Map: Babylon; Rome

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1 Peter 5:1

the glory that will be revealed

"the glory of Christ that God will reveal"

1 Peter 5:2

Be shepherds of God's flock

Peter speaks of the believers as a flock of sheep and the elders as the shepherds who care for them.

1 Peter 5:3

Do not act as lords over those allotted to you. Instead, be examples

Elders are to lead by example and not act toward the people as a harsh master would toward his servants.

those allotted to you

"those whom God has placed in your care"

1 Peter 5:4

Then when the Chief Shepherd is revealed

"When Jesus, the Chief Shepherd, appears" or "When God reveals Jesus, the Chief Shepherd"

an unfading crown of glory

"a glorious prize that will last forever"

1 Peter 5:5

In the same way

This refers back to the way the elders were to submit to the Chief Shepherd as Peter described in 1 Peter 5:1 to 4.

All of you

This refers to all believers, not just the younger men.

clothe yourselves with humility

"act humbly toward each other" or "act with humility"

1 Peter 5:6

under God's mighty hand so

"under God's great power so" or "before God, realizing that he has great power, so"

1 Peter 5:7

Cast all your anxiety on him

"Trust him with everything that worries you"

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1 Peter 5:8

Be sober

"Control your thoughts"

the devil is walking around like a roaring lion, looking for someone to devour

Peter teaches his readers that Satan can harm their bodies, but if they trust in God and obey him, they will always be God's people, and God will care for them. If your language has a word for the way an animal walks when it is hunting, you may use it here.

1 Peter 5:9

Stand against him

"Fight against him"

your brotherhood in the world is enduring

"your fellow believers who are in the world are enduring"

in the world

"in various places throughout the world"

1 Peter 5:10

for a little while

"for a short time"

the God of all grace

"the God who always gives us what we need" or "the God who is always gracious".

who called you to his eternal glory in Christ

"who chose you to share his eternal glory in heaven because you are joined to Christ"

perfect you

"make you perfect" or "restore you" or "make you well again"

confirm you, strengthen you

God will enable the believers to trust in him and to obey him regardless of any suffering they may experience.

1 Peter 5:12

I have written to you briefly through him

Silvanus wrote the words that Peter told him to write in the letter.

what I have written is the true grace of God

"I have written about the true grace of God." Here the word "grace" refers to the gospel message.

Stand in it

"Remain strongly committed to it"

1 Peter 5:13

The woman who is in Babylon

Here "The woman" probably refers to the group of believers who live in "Babylon." Possible meanings for "Babylon" are 1) it is a symbol for the city of Rome, 2) it is a symbol for anywhere that Christians are suffering, or 3) it refers literally to the city of Babylon. It most likely refers to the city of Rome because the Romans were persecuting the Christians.

who is chosen together with you

"whom God has chosen as he has chosen you"

my son

"my spiritual son"

1 Peter 5:14

a kiss of love

"a kiss to show your love for each other"

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Introduction to 2 Peter

Overview

Peter wrote this letter to encourage Christians to help them live in the same way Jesus lived. That is, he wanted to help them live in a way that honors God. He wanted them to learn more about Jesus. Peter wanted them to do this because there were people who taught the wrong things about God, false prophets, and people mocked them. The false teachers tried to convince Christians to believe in them and to follow them instead of Jesus. Peter used the word “knowledge” sixteen times in this letter. He did this to make clear to Christians that if they learned more about Jesus and what Jesus taught, it would help them to reject the false teachers. Peter also wanted people to know about when Jesus will return to earth.

See: False Prophet; Jesus' Return to Earth

Who wrote this letter?

Peter wrote this letter. He was a servant and an apostle of Jesus who is the Messiah.

See: Apostle; Messiah (Christ)

To whom did Peter write this letter?

Scholars think Peter wrote to the same group of Christians to whom he wrote his first letter (see: Introduction to First Peter). That is, he wrote it to the Christians who were scattered out into five different regions in what is now Turkey.

However, Peter also wrote this second letter to all Christians. That is, he knew other Christians would read this letter. So he wrote things to help all Christians. He wrote to “those who have received the same precious faith as we have received,” that is, all Christians.

See: Faith (Believe in)

What did Peter write about in this letter?

Peter wrote to encourage Christians. He encouraged the Christians to work very hard to learn more about Jesus. Peter spoke about trusting in God more than they did before.

Peter really wanted to know that true prophecy did not come from what people thought. Instead, it came from the Holy Spirit. He wrote this because there were many false teachers and false prophets. These people taught the wrong things about Jesus. Peter said these things destroyed a person’s trust in God. Peter warned the Christians to avoid the false teachers and prophets. He taught that the things they taught made people think bad things about Christians.

See: Prophecy (Prophesy) ; Holy Spirit; False Teacher; False Prophet

Why did Peter write this letter?

Peter wrote this letter to encourage Christians. He wanted them to keep believing the right things about God. He wanted them not to be tricked into believing the wrong things the false teachers and false prophets said. Peter spoke about “knowledge” sixteen times in this letter. He wanted Christians to know Jesus very well. Then they can quickly recognize false teaching. They can reject the false teaching.

See: False Teacher; False Prophet

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2 Peter

Chapter 1

[1] Simon Peter, a slave and apostle of Jesus Christ, to those who have received the same precious faith as we have
received, faith in the righteousness of our God and Savior Jesus Christ:

[2] May grace and peace increase in measure in the knowledge of God and of Jesus our Lord.
[3] By his divine power, all things for life and godliness have been given to us through the knowledge of him who
called us through his own glory and excellence. [4] Through these he gave us precious and great promises, so that
you might be sharers in the divine nature, having escaped the corruption in the world that is caused by evil
desires.
[5] For this reason, do your best to add goodness to your faith, and to goodness add knowledge, [6] to knowledge add
self-control, to self-control add endurance, to endurance add godliness, [7] to godliness add brotherly love, and to
brotherly love add love.
[8] If these things are in you and grow in you, they will keep you from being barren or unfruitful in the knowledge
of our Lord Jesus Christ. [9] But whoever lacks these things is so nearsighted that he is blind, having forgotten he
has been cleansed from his past sins.
[10] Therefore, brothers, do your best to make your calling and election sure, for if you do these things, you will not
stumble. [11] In this way there will be richly provided for you an entrance into the eternal kingdom of our Lord and
Savior Jesus Christ.

[12] Therefore I will always be ready to remind you of these things, although you know them, and although you are
strong in the truth you now have. [13] I think it is proper for me, as long as I am in this tent, to stir you up by way of
reminder. [14] For I know that the putting off of my tent will be soon, because our Lord Jesus Christ has revealed
this to me. [15] I will make every effort to see that after my departure you may always be able to remember these
things.
[16] For we did not follow cleverly invented myths when we made known to you the power and the coming of our
Lord Jesus Christ, but we were eyewitnesses of his majesty. [17] For he received honor and glory from God the
Father when a voice was brought to him by the Majestic Glory, saying, "This is my beloved Son, with him I am
well pleased." [18] We ourselves heard this voice brought from heaven when we were with him on the holy
mountain.
[19] For we have the prophetic word made more certain, to which you would do well to pay attention as to a lamp
shining in a dark place until the day dawns and the morning star rises in your hearts. [20] Above all, you must
understand that no prophecy of scripture comes from someone's own interpretation. [21] For no prophecy was ever
brought by the will of man, but men spoke from God when they were carried along by the Holy Spirit.

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2 Peter 1 Commentary

1:1-11

Why did Peter call himself a “slave”?

[1:1]

Peter called himself a "slave." This is a metaphor. He served and obeyed God.

See: Serve (Servant, Slave); Metaphor

What was an “apostle”?

[1:1]

See: Apostle

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Why did Peter write “the same precious faith”?

[1:1]

When Peter wrote "the same precious faith," he wanted people to know that all Christians shared the same kind of faith. That is, God did not give some Christians better faith than others. So, Peter did not think he had a different kind of faith because he was an apostle.

See: Apostle; Apostle

Why did Peter write “faith in the righteousness of our God”?

[1:1]

When Peter wrote "faith in the righteousness of our God," he wanted Christians to know that God forgives their sins because he is righteous. This is the only reason God forgives people. So, God does not declare people to be “righteous” because of anything they have done.

See: Righteous (Righteousness); Apostle; Sin

What was the “knowledge of God” about which Peter spoke?

[1:2]

Peter spoke about “knowledge”(ἐπίγνωσις/g1922). This was more than simply learning things about God, Jesus, and the Bible. Peter wanted Christians to study the Bible. When Christians do things they learn from scripture, they trust God more.

See: Philippians 3:8, 10

What were the “things concerning divine power”?

[1:3]

When Peter wrote about "things concerning divine power," he wanted people to understand how he knew what he wrote. Peter wanted Christians to know that Jesus is the source of the power that helps them to live in a way that honors God.

What is “life and godliness”?

[1:3]

Some scholars think “life and godliness” were two separate things. They think Peter wrote "life" to speak about eternal life. They think he wrote "godliness" to speak about how a Christian lives.

Other scholars think “life and godliness” was just one idea. They think Peter wanted to speak about how Christians can live in a way that honors God.

See: Godly (Godliness); Eternal Life

Why did Peter write that God called people through his “glory and excellence”?

[1:3]

Peter wrote that God called people through his "glory and excellence" so people would know that God wants them to become Christians because God is good. God is glorious. The “excellence”(ἀρετή/g0703) of God is a way of speaking about God. God is good. This is why he calls people to believe in Jesus.

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See: 1 Corinthians 1:30-31; Ephesians 2: 4-9

See: Call (Calling); Glory (Glorify); Love; Mercy; Grace

How are Christians “sharers in the divine nature” of God?

[1:4]

Peter wrote that Christians are "sharers in the divine nature" of God. That is, when people become Christians, God begins to make them like him in some way. However, people do not become gods.

See: 1 Peter 1:23; 1 Corinthians 2:14-16

How do Christians escape “the corruption in the world”?

[1:4]

Christians escape "the corruption in the world" by obeying what Jesus taught. Before believing in Jesus, people cannot live in a way that honors God. This is because of sin. After believing in Jesus, people can choose to live in a way that honors God (see: Romans 6:12-14), that is things that honor God.

See: World

Why did Peter write that Christians should “add goodness” to their faith?

[1:5]

Peter wrote that Christians should "add goodness" to their faith so people would know that when they believe in Jesus, it should change how they live.

Some scholars think Peter wanted to say that Christians must try hard to be good and live in the same way Jesus lived.

How does a Christian add “knowledge” to his faith?

[1:5, 1:6]

A Christian adds “knowledge”(γνῶσις/g1108) by studying the Bible. When he studies the Bible, he will learn how to make wise decisions in life. By studying the Bible he learns how God wants his people to live.

See: Wise (Wisdom, Fool)

What is “self-control”?

[1:6]

"Self-control" is a way to speak about a person choosing to do the right things instead of the wrong things. Some scholars think a Christian who has “self-control” is a person who keeps himself from doing evil things. He does this even if he wants to do something wrong. Other scholars think a Christian who has “self-control” works hard to live in a way that honors God.

What is “endurance”?

[1:6]

“Endurance”(ὑπομονή/g5281) is to be patient even when hard things happen to you. That is, a Christian must continue living in a right way. He must keep trusting in God’s promises even when he is suffering.

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What is “godliness”?

[1:6, 1:7]

See: Godly (Godliness)

Why did Peter write “brotherly affection”?

[1:7]

Peter wrote "brotherly affection" to say that Christians are commanded to love other Christians in the same way someone should love their own family.

Why did Peter write “you will not be barren or unfruitful” in the knowledge of Jesus?

[1:8]

When Peter wrote that Christians will not be “barren”(ἀργός/g0692), he said they would not be useless to God.

See: Fruit (Metaphor)

How can a person be “so nearsighted that he is blind”?

[1:9]

Peter wrote that a person can be "so nearsighted that he is blind." This is a metaphor. Peter was writing about people who could not understanding anything at all that God wants. Or perhaps they only understood some of what God wanted.

See: 2 Corinthians 4:3-4

Why did Peter write that Christians need to make “your calling and election sure”?

[1:10]

Peter wrote that Christians need to make their "calling and election sure". That is, when Christians live in a way that honors God, it proves to themselves and other people that they are at peace with God. This is because God changes people after they believe in Jesus.

See: Call (Calling); Elect (Election)

Why did Peter write that Christians “will not stumble”?

[1:10]

See: Metaphor; Walk

What is the “eternal kingdom”?

[1:11]

The "eternal kingdom" is the Kingdom of God.

See: Kingdom of God

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1:12-21

What is the “tent” about which Peter spoke?

[1:13]

Peter spoke about a “tent”(σκήνωμα/g4638). This was a metaphor. He was speaking about his body.

See: Metaphor; Soul

Why did Peter write that the “putting off” of his tent would be soon?

[1:14]

Peter wrote that the "putting off" of his tent would be soon. This is a metaphor. Peter wanted people to know that he was about to die.

See: 1 Corinthians 15:53-54

See: Metaphor

Why did Peter write “after my departure”?

[1:15]

When Peter wrote “after my departure”(ἔξοδος/g1841), he spoke about after he died.

See: Luke 9:28-31

What were “cleverly invented myths”?

[1:16]

When Peter wrote about "cleverly invented myths", he spoke about stories other people told. These stories were untrue, but people made them sound as if they were true. Peter warned about false teachers who taught them the wrong things (see: 2 Peter 2:1-3).

See: False Teacher

What is the “power and the coming” of Jesus?

[1:16]

Scholars think that when Peter wrote about the “power and the coming” of Jesus, he spoke about when Jesus will return to earth. That is, people will know that Jesus is powerful when he returns (see: Matthew 24:30).

See: Jesus' Return to Earth

How were Peter and others “eyewitnesses of his majesty”?

[1:16]

When Peter said he and other disciplers were "eyewitnesses of his majesty," he spoke about when Jesus was transfigured (see: Matthew 17:1-3). This happened in front of Peter, James, and John. This showed Peter, James, and John just how great Jesus is.

See: Transfigure (Trainsfiguration); Disciple

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What was the “majestic glory”?

[1:17]

Some scholars think Peter used the words “majestic glory” to speak about God who has great glory. Other scholars think Peter wrote about the bright cloud from which a voice spoke when Jesus was transfigured (see: Matthew 17:5).

See: Transfigure (Trainsfiguration); Glory (Glorify)

Who was the “beloved Son”?

[1:17]

The "beloved Son" was Jesus. The words “beloved”(ἀγαπητός/g0027) Son spoke about the highest kind of love that God the Father could express. Some scholars think the words also spoke about Jesus as the Messiah.

See: God the Father; Son of God; Messiah (Christ)

What was the “holy mountain” about which Peter spoke?

[1:18]

The “holy mountain” about which Peter spoke was the mountain on which Jesus was transfigured. This happened in front of Peter, James, and John. So Peter wrote "we ourselves heard this voice" in verse 18.

See: Transfigure (Trainsfiguration)

What was the “prophetic word”?

[1:19]

When Peter wrote about the “prophetic word,” he spoke about the prophecies in the Old Testament. Many of these prophecies spoke about when Jesus came to the earth. Because Peter and the other apostles saw Jesus, the Old Testament prophecies "were made more sure". That is, the apostles could tell people that Jesus fulfilled these prophecies. So they knew they were completely true.

See: Prophecy (Prophesy) ; Old Testament (Law and Prophets); Jesus' Return to Earth; Apostle

What was the “lamp shining in a dark place”?

[1:19]

Peter wrote about a “lamp shining in a dark place.” This was a metaphor. He was speaking about the Old Testament. A lamp showed people where to go when they walked in the dark. In the same way, the Old Testament told people about Jesus, the Messiah.

See: Metaphor; Messiah (Christ); Light and Darkness (Metaphor); Old Testament (Law and Prophets)

What was the “morning star”?

[1:19]

The “morning star” was a metaphor to speak about Jesus, who is the Messiah. The morning star was a bright star that rose just before dawn. It gave light at the end of each night. In some way, Jesus brought light to people. This was so that they might come to know God.

See: Revelation 22:16

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See: Metaphor; Messiah (Christ); Light and Darkness (Metaphor)

What was “prophecy”?

[1:20]

See: Prophecy (Prophesy)

Why did Peter write “no prophecy comes from someone’s own interpretation”?

[1:20]

When Peter wrote "no prophecy comes from someone's own interpretation", he wanted people to know that prophets spoke what God told them. Some scholars think Peter said that none of the Old Testament prophets spoke by their own power. They did not speak about their own ideas. Instead, they spoke about what God told them to say (see: 2 Peter 1:21). Other scholars think Peter wanted to say that no person had the right to interpret the Bible according to their own ideas (see: 2 Peter 2:1).

See: Prophecy (Prophesy); Prophet; Old Testament (Law and Prophets)

Why did Peter write “the will of man”?

[1:21]

Peter wrote "the will of man" to talk about people who taught their own ideas instead of what God said. These people were sometimes called "false teachers" by the writers of the New Testament.

Peter wanted people to be certain that no prophecy in the Bible was what a prophet thought of, or what other people wanted him to say. God gave them the thoughts that they wrote.

See: Prophecy (Prophesy); Prophet

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2 Peter 1:1

slave and apostle of Jesus Christ

Peter speaks of being Jesus Christ's servant. He also was given the position and authority of being Christ's apostle.

to those who have received the same precious faith

"to the believers to whom God has given the same precious faith"

we have received

"we apostles have received"

2 Peter 1:2

May grace and peace increase in measure

"May God increase your grace and your peace"

in the knowledge of God and of Jesus our Lord

"through your knowing God and Jesus our Lord"

2 Peter 1:3

for life and godliness

"for a godly life"

through the knowledge of him who called us

"through our knowledge of God, who called us"

through his own glory and excellence

"by showing us his own glory and greatness" or "to share his own glory and excellence"

2 Peter 1:4

Through these

Here "these" refer to "his own glory and virtue."

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you might be sharers

"you might share"

the divine nature

what God is like

having escaped the corruption in the world that is caused by evil desires

"and so that the wicked desires in this world will no longer corrupt you"

2 Peter 1:5

For this reason

"Because of what God has done"

2 Peter 1:7

brotherly love

Love for a friend or family member and it likely includes love for one's spiritual family.

2 Peter 1:8

these things

This refers to faith, virtue, knowledge, self-control, endurance, godliness, brotherly affection, and love, which Peter mentioned in the previous verses.

they will keep you from being barren or unfruitful

"because you have them you will not be barren or unproductive" or "they will enable you to do much valuable work"

in the knowledge of our Lord Jesus Christ

"through your knowing God and Jesus our Lord"

2 Peter 1:9

whoever lacks these things

any person who does not have these things

is so nearsighted that he is blind

"is like a shortsighted person who cannot see their importance"

he has been cleansed from his past sins

"that God has cleansed him from his old sins"

2 Peter 1:10

make your calling and election sure

"make sure that God has really chosen you to belong to him"

you will not stumble

"you will not practice sinful behavior" or "you will not become unfaithful to Christ"

2 Peter 1:11

there will be richly provided for you an entrance into the eternal kingdom

"God will richly provide for you the opportunity to enter into the eternal kingdom"

2 Peter 1:12

you are strong in the truth

"you strongly believe the truth of these things"

2 Peter 1:13

to stir you up by way of reminder

"to remind you of these things so that you will think about them"

as long as I am in this tent

"as long as I am in this body"

2 Peter 1:15

after my departure

"after my death"

2 Peter 1:16

For we did not follow cleverly invented myths

"For we apostles did not follow cleverly made-up stories"

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the power and the coming of our Lord Jesus Christ

"the powerful coming". Possible meanings are: the future second coming of the Lord Jesus or the first coming of the Lord Jesus.

2 Peter 1:17

when a voice was brought to him by the Majestic Glory

"when he heard a voice come from the Majestic Glory" or "God, the Supreme Glory, saying"

2 Peter 1:18

We ourselves heard this voice brought from heaven

"We ourselves heard this voice that came from heaven" or "We ourselves heard the voice of the one who spoke from heaven" Peter is referring to himself and to the disciples James and John, who heard the voice of God.

we were with him

"we were with Jesus"

2 Peter 1:19

For we have the prophetic word made more certain

"For the things that we saw make this prophetic message more sure" or "the scriptures, which the prophets spoke, made". This refers to the Old Testament.

to which you would do well to pay attention

Peter instructs the believers to pay close attention to the prophetic message.

as to a lamp shining in a dark place until the day dawns

Peter compares the prophetic word to a lamp that gives light in the dark until light comes in the morning. The coming of morning is a reference to Christ's coming.

the morning star rises in your hearts

"Christ shines his light into your hearts like the morning star shines its light into the world"

2 Peter 1:20

Above all, you must understand

"Most importantly, you must understand"

no prophecy of scripture comes from someone's own interpretation

Possible meanings are 1) the prophets did not make their prophecies on their own or 2) people must rely on the Holy Spirit to understand and interpret the prophecies.

2 Peter 1:21

men spoke from God when they were carried along by the Holy Spirit

"men spoke from God as the Holy Spirit directed them"

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Chapter 2

[1] False prophets came to the people, and false teachers will also come to you. They will secretly bring with them destructive heresies, and they will deny the master who bought them. They are bringing quick destruction upon themselves. [2] Many will follow their sensuality, and through them the way of truth will be slandered. [3] In their greed they will exploit you with deceptive words. Their condemnation has been coming for a long time, and their destruction is not asleep.

[4] For if God did not spare the angels who sinned, but delivered them into hell to be kept in chains of darkness until the judgment, [1] [5] and if he did not spare the ancient world, but preserved Noah, a herald of righteousness, along with seven others when he brought a flood on the world of the ungodly, [6] and if he reduced the cities of Sodom and Gomorrah to ashes and condemned them to destruction as an example of what is to happen to the ungodly,
[7] but delivered righteous Lot, who was oppressed by the sensual behavior of lawless people— [8] for that righteous man, who was living among them day after day, was tormented in his righteous soul by seeing and hearing their lawless deeds— [9] if the Lord did these things, then he knows how to rescue godly men out of trials and how to hold unrighteous men in custody so they can be punished on the day of judgment.
[10] This is especially true for those who walk after the corrupt desires of the flesh and who despise authority. Bold and self-willed, they do not tremble when they blaspheme the glorious ones. [11] Angels have greater strength and power, but they do not bring insulting judgments against them to the Lord.
[12] But these people are like unreasoning animals, born for capture and destruction. They do not know what they insult. In destruction they also will be destroyed, [13] suffering harm as a reward for doing harm. They think that luxury during the day is a pleasure. They are stains and blemishes. They enjoy their deceitful actions while they are feasting with you. [2] [14] They have eyes full of adultery; they are never satisfied with sin. They entice unstable souls into wrongdoing, and they have their hearts trained in greed. They are cursed children!
[15] They have abandoned the straight way and have gone astray, following the way of Balaam son of Beor, who loved to receive payment for unrighteousness. [3] [16] But he obtained a rebuke for his own transgression—a mute donkey speaking in a human voice stopped the prophet's insanity.
[17] These men are springs without water and mists driven by a storm. The gloom of thick darkness is reserved for them. [18] They speak with vain arrogance. Through the lusts of the flesh, through sensuality, they entice people who are trying to escape from those who live in error. [19] They promise freedom to them, but they themselves are slaves of corruption. For a man is a slave to whatever overcomes him.
[20] If they have escaped the corruptions of the world through the knowledge of the Lord and Savior Jesus Christ and are again entangled in them and overcome, the last state has become worse for them than the first. [21] It would have been better for them not to have known the way of righteousness than to have known it and to turn away from the holy commandment delivered to them. [22] This proverb is true for them: "A dog returns to its own vomit, and a washed pig returns to the mud."

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[1] Some important and ancient Greek copies read, to be kept in pits of darkness until the judgment ,
[2] Some ancient copies of the Greek text read, They enjoy their actions while they are feasting with you in love feasts .
[3] Many modern translations read Balaam son of Beor in order to be consistent with the Old Testament spelling of the name. Some modern translations choose to follow the spelling of the Greek text, which reads, Balaam son of Bosor .

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2 Peter 2

2:1-3

What were “false prophets”?

[2:1]

False prophets were people who said they were prophets but they were not. They said that God gave them things to say, but these people were lying.

See: False Prophet; Prophet

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What were “destructive heresies”?

[2:1]

A “heresy”(αἵρεσις/g0139) is a teaching about God which is not true. These things harmed people. Perhaps these people believed they were at peace with God when they were not. They needed to believe the right things to be at peace with God.

See: Heresy

How did the false prophets and teachers "deny the master"?

[2:1]

Scholars disagree about how the false prophets and teachers "denied the master," Jesus. Some scholars think Peter wrote about people who said they believed Jesus. However, they did not obey what Jesus taught. The things they taught were different from what Jesus taught. Other scholars think the false teachers denied Jesus by saying things about him that were not true. Some false teachers denied the gospel.

See: 2 Timothy 3:5

See: Prophet; Gospel

Why did Peter write about “quick destruction”?

[2:1]

Scholars disagree about why Peter wrote "quick destruction." Scholars disagree about why Peter wrote "quick". They also disagree about why he wrote "destruction".

Some scholars think Peter used the word “quick”(ταχινός/g5031) to say that some kind of punishment for the false prophets and teachers was going to happen soon. Other scholars think Peter wanted to say that God could judge all people who sin might happen at any moment.

Some scholars think the “destruction” about which Peter spoke was the final judgment of God. This will happen when Jesus returns to earth. Other scholars agree that Peter said the false prophets will be destroyed when God judges them. God will send them to hell when they die. However, these scholars think God will punish them before they die.

See: Punish (Punishment); Prophet; Sin; Day of Judgment; Jesus' Return to Earth; Hell

Who were the “many” about which Peter spoke?

[2:2[

Some scholars think that Peter wrote “many” to speak about the false prophets and teachers from verse 1. Other scholars think Peter spoke about “many” people who claimed to be Christians. However, some of those people did not really believe in Jesus.

See: False Prophet; False Teacher

Why did Peter write “follow their sensuality”?

[2:2]

Peter said people will follow their “sensuality”(ἀσέλγεια/g0766). He was writing about people who did the evil things they wanted to do (see: 1 Peter 4:3).

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What is the “way of truth”?

[2:2]

The “way of truth” is the way Jesus and the apostles taught Christians to live.

See: Apostle

How is the way of truth “blasphemed”?

[2:2]

When Christians did what the false prophets and teachers taught, it caused other people to say bad things about the things Jesus and the apostles taught. When they did this, they spoke against God. They said the things God taught were not true.

See: Blaspheme (Blasphemy); Prophet; Apostle

How did the false teachers “exploit” Christians with "deceptive words"?

[2:3]

False teachers used “deceptive words.” They created stories to so people would reject the gospel. Jesus permitted Christian teachers to make money from teaching and preaching the gospel. They could make money to live, but they should not try to become very rich. Scholars think the false teachers began to “exploit”(ἐμπορεύομαι/g1710) people and tried to become rich by teaching people (see: 1 Timothy 6:3-5).

See: False Teacher; Gospel; Preach (Preacher)

Why did Peter write “their condemnation has not been idle”?

[2:3]

Peter wrote their “condemnation has not been idle." He wanted people to know that God already decided to punish the false teachers. He wanted people to know that God will punish them soon.

See: Condemn (Condemnation); Punish (Punishment); False Teacher

Why did Peter write “their destruction is not asleep”?

[2:3]

Peter wrote that the destruction of the false teachers "is not asleep." He wanted people to know that God already started to destroy the false teachers. Scholars think that just as God will certainly punish the false teachers, he will also destroy the false teachers.

2:4-9

Who were the “angels who sinned”?

[2:4]

When Peter wrote about "angels who sinned", he wanted people to think of angels who rebelled against God. Scholars do not know when this happened. Jude wrote about angels who heaven (see: Jude 1:6). These angels are now called demons.

See: Genesis 6:1-4

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See: Angel; Sin; Demon; Heaven

What were “chains of lower darkness”?

[2:4]

Scholars disagree about why Peter wrote "chains of lower darkness." Some scholars think this was a metaphor. Peter was speaking about the angels who sinned and then were kept in darkness. Other scholars think the darkness itself was like a chain, because the angels could barely move because of the darkness. Those angels will be kept in this darkness until Jeus returns to judge the whole world.

See: Metaphor; Judge (Judgment)); Light and Darkness (Metaphor); Angel; Demon; Sin; Jesus' Return to Earth

Why did Peter write that God “did not spare the ancient world”?

[2:5]

When Peter wrote that God “did not spare the ancient world,” he spoke about the world before the flood when Noah lived (see: Genesis 7:17-24). That is, Peter wanted people to think about how God used the flood to punish the people when Noah lived. He did this to punish them for their sins.

See: Punish (Punishment); Sin

How was Noah a “herald of righteousness”?

[2:5]

Noah was a “herald”(κῆρυξ/g2783) of righteousness. That is, he preached about righteousness. Scholars think that Noah obeyed God and this made other people think about the righteousness of God. God said that Noah was a righteous man (see: Genesis 7:1).

See: Righteous (Righteousness); Preach (Preacher)

Where was Sodom and Gomorrah?

[2:6]

See: Genesis 14

See Map: Sodom and Gomorrah

Why did Peter call Lot a “righteous” man?

[2:7]

Peter called Lot a “righteous” man because Lot obeyed God even while Lot lived in Sodom. Sodom and Gomorrah were considered to be cities where people did evil things.

See: Genesis 14

See: Righteous (Righteousness)

See Map: Sodom and Gomorrah

Why did Peter write that God “knows how to rescue godly men out of trials”?

[2:9]

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Peter wanted all Christians to know that God will help people who trust him when they are severely challenged. That is, just as God rescued both Noah and Lot, he can also rescue Christians from their trials.

See: 1 Corinthians 10:13

See: Trial

What was the “day of judgment”?

[2:9]

See: Day of Judgment; Jesus' Return to Earth

2:10-22

Why did Peter write “corrupt desires of the flesh”?

[2:10]

Scholars disagree about why Peter wrote "corrupt desires of the flesh." Some scholars think Peter wanted people to know that there were evil people when Noah and Lot lived. There were also evil people and false teachers when Peter lived. Other scholars think Peter was writing about certain sins the people of Sodom did.

See: Flesh; Sexual Immorality

How do people "despise authority"?

[2:10]

Peter wrote about people who “despise”(καταφρονέω/g2706) authority. He was speaking about people who hated leaders. Some scholars think Peter spoke about leaders who said they believed the things Jesus taught, but they did not obey Jesus. They also did not honor Jesus.

How were people “self-willed”?

[2:10]

When Peter wrote about people who were “self-willed” he spoke about people who always wanted to do whatever they wanted to do. They did not want to do what other people wanted to do. They did not obey leaders. Instead, they wanted other people to do the things they taught.

How did someone “blaspheme the glorious ones”?

[2:10]

Scholars disagree about how people "blasphemed the glorious ones." Some scholars think that Peter spoke about people who say evil things about someone in heaven. Some of these people even deny that these people exist. Fewer scholars think that Peter wrote “blaspheme the glorious ones” to speak about people who spoke evil against leaders in his church whom God has chosen.

See: Blaspheme (Blasphemy); Glory (Glorify)

What were “insulting judgments”?

[2:11]

When Peter wrote "insulting judgments," he wanted people to know that these angels were strong and powerful, yet they did not judge people. Some scholars think the angels did not judge people in heaven. This is because the

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angels know that God is the only judge. Others scholars think Peter said the angels in heaven did not judge demons. Other scholars think that angels in heaven did not judge false teachers or religious leaders.

See: Judge (Judgment); Angel; Demon; Heaven

Who did Peter call “unreasoning animals”?

[2:12]

Scholars think Peter called the false teachers and prophets "unreasoning animals." This is a metaphor. He was speaking about these false leaders. Animals live always do the things they want to do. Peter wanted to say that in some way these prophets and teachers only do the things they want to do. That is, they did not try to do the right things.

See: Metaphor; Prophet

Why did Peter write “reward of their wrongdoing”?

[2:13]

Scholars disagree about why Peter wrote "reward of their wrongdoing." Peter spoke about the false teachers and prophets. Some scholars think Peter spoke about how God would punish them by sending them to hell. They would be punished for doing evil things and causing other people to sin. Other scholars think Peter spoke about how false teachers and prophets will be treated unjustly because they unjustly treated other people.

See: Hell; Reward; Prophet

Why did Peter write “luxury during the day”?

[2:13]

Peter wrote about "luxury during the day." This was a common metaphor to speak about people who boldly do wrong things that other people can see. Most people who lived in a wrong way and did the wrong things in the evening. Because it was dark, they believed that no one really saw them doing evil things. However, the false teachers and prophets did evil things during the day. They did not care if anyone saw living in an evil way. This is because they thought they were living in the right way.

See: Prophet; Light and Darkness (Metaphor)

How were the false teachers and prophets “stains and blemishes”?

[2:13]

Peter called the false teachers and prophets "stains and blemishes." This was a metaphor. He was speaking about the shame they caused themselves and other people. He wanted people to think about how a stain on a garment makes people no longer see it as beautiful. Scholars think that because of the wrong things the false teachers and prophets did, they were like “stains” on the Christian community. That is, they made people think bad things about Christians.

See: False Teacher; False Prophet; Metaphor

What were “eyes full of adultery”?

[2:14]

Some scholars think the words, “eyes full of adultery” describes a man who cannot look at a woman without having wrong thoughts about her. That is, he wants nothing but to have sex with her. Other scholars think Peter

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wanted to say that the false teachers and prophets wanted to be with women so they could have sex with her. Other scholars think the words meant that these men thought every woman was an adulterer.

See: Adultery; False Prophet; False Teacher

How did the false prophets and teachers “entice unstable souls”?

[2:14]

Peter wrote that the false prophets and teachers "entice unstable souls" to say that they tempted Christians in some way. They taught things that were close to the truth, but were really lies. By lying, they were able to make Christians follow them and to do the wrong things.

See: False Prophet; False Teacher; Soul; Tempt (Temptation)

How did the false prophets and teachers have “hearts trained in covetousness”?

[2:14]

When Peter spoke about these false teachers and prophets having “hearts trained in covetousness”, he wanted people to know that everything the false teachers and prophets did was for themselves.

See: False Prophet; False Teacher

What was the “way of Balaam”?

[2:15]

Peter wrote "the way of Balaam" so people would think about the things Balaam did. The story of Balaam in the Old Testament spoke about a man who was greedy. He did all he could to get the people of Israel to live in a wrong way (see: Numbers 31:16). He did this because one of Israel's enemies promised him a large amount of money. In the same way, the false teachers and prophets did the same types of things Balaam did. They tried to get Christians to live in a wrong way. They did this to try to gain a lot of money.

See: Old Testament (Law and Prophets); False Prophet; False Teacher

What was the “gloom of thick darkness”?

[2:17]

The “gloom of thick darkness” spoke about the blackest kind of darkness. Scholars think God set aside the darkest places in hell for the false teachers and prophets.

See: Hell; Light and Darkness (Metaphor); False Teacher; False Prophet

How did the false teachers and prophets speak with “vain arrogance”?

[2:18]

The false teachers and prophets spoke with “vain arrogance” in several ways. They spoke loudly. They used, big words. They spoke with great emotion in order to excite people. They spoke about promises that God never made. They could not make these promises happen. So, what they said was in "vain". That is, they had no real value. Also, they thought very highly of themselves. They were arrogant.

See: False Teacher; False Prophet

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What were the “lusts of the flesh”?

[2:18]

When Peter wrote "lusts of the flesh", he wanted people to think about how they can be tempted to sin.

See: Flesh; Tempt (Temptation); Sin

Who were the people who tried to “escape from those who live in error”?

[2:18]

The people who tried to "escape from those who live in error" were Christians. Scholars think Peter spoke about people who had just become Christian. That is, God only recently forgave their sins. So, they no longer lived in the wrong way. However, they knew people who were not Christians. These people still lived in sin. They would try to get these people to stop being Christians and to live in the way they used to live. These Christians needed to stop listening to the people they used to know.

See: Sin

Why did Peter write “slaves of corruption”?

[2:19]

When Peter wrote "slaves of corruption", he used a metaphor to speak about how powerful sin can be. People who were slaves were completely owned and controlled by other people. A person who is a slave to “corruption”(φθορά/g5356) is a person who does things that are evil when they are tempted. Their sins control them in some way.

Some scholars think the “corruption” about which Peter spoke is when someone obeys Satan. They do this because they think Satan will reward them. Really, Satan makes them think and do worse and worse things.

See: Metaphor; Sin; Satan (The Devil); Spirit (Spiritual)

What was the “corruption of the world”?

[2:20]

Scholars think that when Peter wrote "corruption of the world", he spoke about how people who were not Christians often did evil things. The “corruption” was a result of wanting to sin (see: 2 Peter 1:4).

See: World

How can people “turn away from the holy commandment”?

[2:21]

When Peter wrote that people can "turn away from the holy commandment," he spoke about people who heard true things about God but not to believe them. That is, they believed the lies of the false teachers and prophets instead of the truth about God. Peter used the metaphor of someone turning away from a good thing. This would be like a person refusing a great gift. When he wrote about the “holy commandment,” he was writing about living in the right way.

See: Metaphor; Prophet; Holy (Holiness, Set Apart); Command (Commandment)

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2 Peter 2:1

False prophets came to the people, and false teachers will also come to you

Just as false prophets came deceiving Israel with their words, so will false teachers come teaching lies about Christ.

destructive heresies

The word "heresies" refers to opinions that are contrary to the teaching of Christ and the apostles. These heresies destroy the faith of those who believe them.

the master who bought them

The word "master" here refers to a person who owns slaves. Peter speaks of Jesus as the owner of people whom he has bought, the price being his death.

2 Peter 2:2

sensuality

immoral sexual behavior

the way of truth will be slandered

"unbelievers will slander the way of truth". The phrase "way of truth" refers to the Christian faith as the true path to God.

2 Peter 2:3

exploit you with deceptive words

"convince you to give them money by telling you lies"

Their condemnation has been coming for a long time, and their destruction is not asleep

"It was decided long ago that they would be condemned; they will surely be destroyed" or "God said long ago that he would condemn them; he is ready to destroy them". Possible meanings are 1) the false teachers will be condemned, and as a result they will be destroyed, or 2) the two phrases emphasize how soon or how certainly the false teachers will be condemned.

2 Peter 2:4

did not spare

"did not refrain from punishing"

but delivered them into hell

"but sent them to hell"

to be kept in chains of darkness

"in darkness that imprisons them like chains" or "where God keeps them in chains of darkness”

2 Peter 2:5

and if he did not spare the ancient world

"and if God did not refrain from punishing the people who lived in the ancient world"

but preserved Noah ... along with seven others

"but protected Noah ... along with seven others."

Noah, a herald of righteousness

"Noah, a preacher of righteousness." Possible meanings are 1) Noah taught people that they should live righteous lives, or 2) Noah warned people that the righteous God would judge them.

2 Peter 2:6

and if he reduced the cities of Sodom and Gomorrah to ashes

"and if God burned the cities of Sodom and Gomorrah with fire until only ashes remained"

condemned them to destruction

Here the word "them" refers to Sodom and Gomorrah and the people who lived in them.

as an example of what is to happen to the ungodly

Sodom and Gomorrah serve as an example and a warning of what will happen to others who disobey God.

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2 Peter 2:7

but delivered righteous Lot

Lot was righteous, and God rescued him from the punishment he sent on Sodom and Gomorrah.

the sensual behavior of lawless people

"the immoral behavior of people who broke God's law"

2 Peter 2:8

that righteous man

This refers to Lot.

was tormented in his righteous soul

"was greatly disturbed"

2 Peter 2:9

if the Lord did these things

The words "these things" refer to what God did in verses 4-8.

rescue ... out of trials

"enable ... to resist temptation" or "enable ... to pass the test"

2 Peter 2:10

This is especially true

The word "this" refers to God keeping unrighteous men in prison until judgment day in 2 Peter 2:9.

those who walk after the corrupt desires of the flesh

"those who continue to indulge their corrupt, sinful desires"

despise authority

"refuse to submit to God's authority."

self-willed

"doing whatever they want to do"

2 Peter 2:11

greater strength and power

"more strength and power than the false teachers"

they do not bring insulting judgments against them

The word "they" refers to angels. Possible meanings for the word "them" are 1) the glorious ones or 2) the false teachers. The idea that angels could accuse them is spoken of as if they could attack them using accusations as weapons.

2 Peter 2:12

these people are like unreasoning animals, born for capture and destruction

"these false teachers are like unreasoning animals whose nature is to be born for capture and destruction" or "so that people can capture them or other animals can destroy them" or "and they become prey or die"

They do not know what they insult

They speak evil of what they do not know or understand.

In destruction they also will be destroyed

"God will completely destroy them"

2 Peter 2:13

suffering harm as a reward for doing harm

"receiving what they deserve for the harm they have done"

luxury during the day

Here the word "luxury" refers to immoral activity that includes gluttony, drunkenness, and sexual activity. Doing these things during the day indicates that these people are not ashamed of this behavior.

They are stains and blemishes

"They are like stains and blemishes on clothes, which cause disgrace"

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2 Peter 2:14

They have eyes full of adultery

"They constantly want to commit adultery"

they are never satisfied with sin

Although they sin in order to satisfy their lusts, the sin that they commit never satisfies.

They entice unstable souls

"They entice unstable people"

hearts trained in greed

Here the word "hearts" refers to the thoughts and emotions of the person. Because of their habitual actions, they have trained themselves to think and act out of greed.

2 Peter 2:15

the straight way

Behavior that honors God is spoken of as if it were a path to follow.

have gone astray

People who commit evil behavior that displeases God are spoken of as if they were animals who go away from the people who take care of them.

to receive payment for unrighteousness

"to receive money for doing things that are not righteous"

2 Peter 2:16

he obtained a rebuke

"God rebuked Balaam"

a mute donkey speaking in a human voice

A donkey, which is naturally unable to speak, spoke with a voice like a human.

stopped the prophet's insanity

God used a donkey to stop the prophet's foolish action.

2 Peter 2:17

These men are springs without water and mists driven by a storm

Springs flowing with water promise refreshment for thirsty people, but "springs without water" will leave the thirsty disappointed. In the same way, false teachers, although they promise many things, are unable to do what they promise.

The gloom of thick darkness is reserved for them

"God has reserved the gloom of thick darkness for the false teachers"

2 Peter 2:18

They speak with vain arrogance

They use impressive but meaningless words.

Through the lusts of the flesh, through sensuality, they entice people

"They appeal to people's fleshly lusts and desire for sensuality. This is how they entice people"

people who are trying to escape from those who live in error

"people who try to live rightly, instead of living sinfully as they used to and as other people do"

2 Peter 2:19

They promise freedom to them, but they themselves are slaves of corruption

"They promise to give them the ability to live exactly as they want to live, but they themselves cannot escape their own sinful desires"

For a man is a slave to whatever overcomes him

"For if something has control over a person, that person becomes like a slave to that thing"

2 Peter 2:20

If they have escaped the corruptions of the world ... and are again entangled in them and overcome

"Since they have escaped the corrupting practices of sinful human society ... and are again entangled in them and overcome"

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through the knowledge of the Lord and Savior Jesus Christ

"by knowing the Lord and Savior Jesus Christ"

the last state has become worse for them than the first

"their condition is worse than it was before"

2 Peter 2:21

the way of righteousness

Peter speaks of life as a "way" or path. This phrase refers to living a life that is according to God's will.

turn away from the holy commandment delivered to them

"stop obeying the holy commandment" or "the holy commandment that God delivered to them" or "the holy commandment that God made sure that they received"

2 Peter 2:22

This proverb is true for them

"This proverb applies to them" or "This proverb describes them"

A dog returns to its own vomit, and a washed pig returns to the mud

Peter uses two proverbs to illustrate how the false teachers, although they have known "the way of righteousness," have turned back to the things that make them morally and spiritually impure.

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Chapter 3

[1] Beloved, this is now the second letter that I have written to you, and in both of them they are reminders to stir
up your sincere mind [2] so that you will recall the words spoken in the past by the holy prophets and the command
of our Lord and Savior given through your apostles.

[3] Know this first, that mockers will come in the last days. They will mock and proceed according to their own
desires. [4] They will say, "Where is the promise of his return? From when our fathers fell asleep, all things have
stayed the same, since the beginning of creation."
[5] They deliberately forget that long ago by the word of God the heavens and the earth came to exist out of water
and through water, [6] through which the world at that time was destroyed, being flooded with water. [7] By the same
word the heavens and the earth are reserved for fire, being kept for the day of judgment and destruction of
ungodly people.

[8] It should not escape your notice, beloved, that one day with the Lord is like a thousand years, and a thousand
years are like one day. [9] The Lord is not slow concerning his promise, as some consider slowness to be. Rather, he
is patient toward you. He does not desire for any of you to perish, but for everyone to come to repentance.
[10] However, the day of the Lord will come as a thief. The heavens will pass away with a loud noise. The elements
will be burned with fire, and the earth and the deeds in it will be laid bare. [1]
[11] Since all these things will be destroyed in this way, what kind of people should you be? You should live holy and
godly lives. [12] You should expect and hasten the coming of the day of God. On that day, the heavens will be
destroyed by fire, and the elements will be melted in great heat. [13] But according to his promise we are waiting for
the new heavens and the new earth, where righteousness will dwell.

[14] Therefore, beloved, since you expect these things, do your best to be found spotless and blameless before him,
in peace. [15] Also, consider the patience of our Lord to be salvation, just as our beloved brother Paul wrote to you,
according to the wisdom that was given to him. [16] Paul speaks of these things in all his letters, in which there are
things that are difficult to understand. Ignorant and unstable men distort these things, as they also do the other
scriptures, to their own destruction.
[17] Therefore, beloved, since you know about these things beforehand, guard yourselves so that you are not led
astray by the deceit of lawless people and lose your own faithfulness. [18] But grow in the grace and knowledge of
our Lord and Savior Jesus Christ. May the glory be to him both now and to the day of eternity. Amen!

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[1] It is uncertain which Greek word is intended for the last word of verse 10, either laid bare or burned up are the choices. There is uncertainty about which word should be chosen. The second choice would be, The elements will be burned with fire, and the earth and the deeds in it will be burned up .

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2 Peter 3

3:1-7

Why did Peter write “stir up your sincere mind”?

[3:1]

Peter wrote "stir up your sincere mind" to remind Christians to think the right things. Some scholars think Peter wanted to encourage Christians by remembering the words Peter wrote to them. To “stir up” was a metaphor to say he wanted the Christians to think carefully about the truth they had been taught.

See: Metaphor

Who were the “holy prophets”?

[3:2]

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The "holy prophets" were men who spoke to people for God. Peter wrote this about the prophets whose words are in the Old Testament.

See: Prophet; Old Testament (Law and Prophets)

What was the command of the Lord that was given through the apostles?

[3:2]

Scholars think many things about the “command of the Lord” given through the apostles: Some scholars think Peter wrote this about all of the things that Jesus taught to the apostles. Some scholars think Peter wrote about when Jesus warned that false teachers and prophets would come. Some scholars think Peter wrote about the “appearing” of Jesus when he returns to earth.

See: Jesus' Return to Earth; Apostle; Command (Commandment); False Teacher; False Prophet

Who were the “mockers” about which Peter spoke?

[3:3]

The “mockers” were people who laughed at Christians and ridiculed Christians. They did this because Christians believed Jesus was going to come back again. The mockers thought this was not going to happen.They thought they could laugh at Christians for believing it. Perhaps Peter was still speaking about the false teachers.

See: Jesus' Return to Earth

What are the “last days”?

[3:3]

See: Last Days

How did the mockers live “according to their own desires”?

[3:3]

People who lived “according to their own desires” were people who rejected Jesus and did not live in a way that honored God. They sinned because they wanted to sin. They did not care about that God will judge people.

See: Judge (Judgment)

Why did the mockers ask “where is the promise of his return”?

[3:4]

The mockers asked “where is the promise of his return” to accuse Christians of believing things that did not happen. Some scholars think that because Jesus had not yet returned, the mockers asked about the signs of his return (see: Mark 13:24-26). Because they had not seen the signs, they claimed that Jesus did not tell them the truth.

See: Jesus' Return to Earth; Sign

Why did the mockers say “our fathers fell asleep”?

[3:4]

When Peter spoke about someone falling asleep, he wanted to say they died.

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How does a person “willfully forget” something?

[3:5]

When Peter said that some people “willfully forget” things, he wanted people to know that they wanted to reject something. They choose to believe other things, but these other things are false.

What was the “world of that time”?

[3:6]

Peter spoke about the “world of that time.” He was speaking about the earth when Noah was alive. That is, he spoke about the world with all its people and animals that were destroyed in the great flood. The only ones who did not die then were those saved on Noah’s ark. This event was one of the facts those who mocked Christians forgot. That is, they denied that it happened.

See: Genesis 7

Why did Peter write “reserved for fire by that same command”?

[3:7]

Peter wrote "reserved for fire by that same command" to say that God will end the world. When God created the heavens and the earth, he did it by a "command", that is by speaking. In the same way, he will one day speak a command. At that time, the world will be destroyed by fire. It will be destroyed when God speaks the command for it to be destroyed.

See: Heaven; Fire

What is the day of judgment?

[3:7]

See: Day of Judgment

How is it that “one day with the Lord is like a thousand years”?

[3:8]

Peter wrote that "one day with the Lord is like a thousand years" to tell people that God thinks differently about time than people do. Some scholars think that God does not count time in the same way people do. To God, one thousand years is not a long time. In the same way, one day is not a short time to God. Other scholars think Peter wanted to say that God thinks about everything at the same time. That is, God sees everything from the creation to the end of the world at the same time (see: Psalm 90:4; 1 Peter 4:7).

Why did Peter write “the Lord does not move slowly concerning his promises”?

[3:9]

Peter wrote "the Lord does not move slowly concerning his promises" to tell people that God will fulfill all his promises when he decides it is right. Scholars think Peter wanted to say that the Lord did not break his promises. Instead, all of God’s promises have a certain time when they will occur. That is, God fulfills each of his promises exactly at the time he wants them to be fulfilled.

See: Fulfill (Fulfillment)

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What did it mean to “make room for repentance”?

[3:9]

When Peter wrote "make room for repentance," he wanted people to know that God wants all people to repent of their sins. That is, God wants everyone to change their mind about who Jesus is, and to stop living in a wrong way. God "makes room" for this to happen. That is, he allowed time for this when he planned the world.

See: Repent (Repentance; Sin

What is the "day of the Lord"?

[3:10]

See: Day of the Lord

How will the Lord “come as a thief”?

[3:10]

Scholars think that when Peter wrote the Lord will “come as a thief,” he wanted people to know that Jesus will return to earth suddenly. He will come when no one expects him to come. Jesus is not a thief.

See: Jesus' Return to Earth

Why did Peter write “the heavens will pass away”?

[3:10]

Scholars think on the Day of the Lord, God will end or destroy the world. When this happens, there will be some kind of loud noise and the sky will disappear. Everything in the sky, that is to say the sun, moon, and the stars will be completely destroyed.

See: Day of the Lord

Why did Peter write that “the earth and the deeds in it will be revealed”?

[3:10]

Scholars disagree about why Peter wrote that "the earth and the deeds in it will be revealed." Some scholars think Peter wanted to say that God will expose the deeds that all people have done. God knows everything people do. He will judge the things people have done. Other scholars think Peter wanted to say that God will expose and destroy all things on earth. This will happen to things God created and to things that people built.

See: Reveal (Revelation)

How do people live “holy and godly lives”?

[3:11]

People live “holy and godly lives” when they live in a way that honors God.

See: Godly (Godliness); Holy (Holiness, Set Apart)

How can Christians “hasten the coming of the day of God”?

[3:12]

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Scholars disagree about how Christians "hasten the coming of the day of God." Some scholars think Peter wanted to say that Christians should want Jesus to return to the earth soon. Other scholars think Christians must do certain things to make the Jesus return soon. If Christians pray and the gospel will be preached to all nations, then Jesus will return.

See: Day of the Lord; Jesus' Return to Earth; Gospel; Preach (Preacher)

What is the “day of God”?

[3:12]

See: Day of the Lord

How will the heavens be destroyed by fire?

[3:12]

See: 2 Peter 3:10

What are the “new heavens and the new earth”?

[3:13]

Peter wrote "new heavens and new earth" to tell people that after God destroys the world, he will in some way create another world. The new world will include "heavens" and "earth." This new world will be a world of glory. That is, there will be no sin or death.

Some scholars think Peter wanted to say that God will in some way change the existing heavens and earth. God will do this after they have been destroyed by fire. Other scholars think that God will once again create out of nothing, a new heaven and a new earth.

See: Isaiah 65:17; 66:22

See: Glory (Glorify); Sin; Heaven; Fire

What is a place “where righteousness will dwell”?

[3:13]

When Peter wrote about a place "where righteousness will dwell," he was writing about the new earth. In the new earth everything will be good. People will only do things that are right. The earth and everything that will dwell on the earth will be perfectly holy, just as God is holy.

See: Righteous (Righteousness); Holy (Holiness, Set Apart)

How can a Christian be “found spotless and blameless” before God?

[3:14]

A Christian who lives in a “spotless”(ἄσπιλος/g0784) lives in a way that God. A Christian who lives in a “blameless”(ἀμώμητος/g0298) way lives in a way so that no one can accuse him of doing wrong things. Why did Peter write “consider the patience of our Lord to be salvation”?

Peter wrote that God made it so that anyone can be saved from their sins. That is, God waits so people can repent and believe in Jesus. God is patient. Because God is patient, more people will be saved from their sins and go to heaven.

See: Save (Salvation, Saved from Sins); Repent (Repentance; Heaven

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Why does Peter say that Paul's writings were "difficult to understand"?

[3:16]

Peter said that Paul wrote things that were difficult to understand. He also said that there were other scriptures that were also difficult to understand. They contain things that people may not understand right away. Perhaps Peter wanted Christians to think carefully about the things the false teachers and prophets said.

See: False Teacher; False Prophet

How does a Christian lose his own "faithfulness"?

[3:17]

When Peter wrote about a Christian losing his own "faithfulness," he spoke about how Christians need to keep trusting in Jesus. He warned Christians that if they listen to the mockers, false teachers, and prophets, they will begin to doubt what it says in the Bible. He warned them to always trust what Jesus, the apostles, and the Bible taught. He wanted them not to listen to the mockers and false prophets.

Advice to translators: A mocker is someone who insults other people.

See: Apostle; False Teacher; False Prophet

How do Christians "grow in grace and knowledge"?

[3:18]

When Peter wrote that Christians should "grow in grace and knowledge," he wanted people to become live in a way that honors God more every day. Some scholars think Peter told Christians to always trust in Jesus, and to obey him. Then Jesus will in some way give favor to them. Other scholars think Peter encouraged Christians to work to be more and more like Jesus. That is, to do more of the types of things Jesus did.

See: Grace

How is "glory" given to God then, and forever?

[3:18]

Peter wrote that all "glory" was to be given to God. He wanted all Christians to praise God and honor God. When Christians do this, it glorifies God. Peter wanted Christians to always praise and honor God.

See: Glory (Glorify); Praise

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2 Peter 3:1

to stir up your sincere mind

"to cause you to think pure thoughts"

2 Peter 3:2

the words spoken in the past by the holy prophets

"the words that the holy prophets spoke in the past"

the command of our Lord and Savior given through your apostles

"the command of our Lord and Savior, which your apostles gave to you"

2 Peter 3:3

Know this first

"Know this as the most important thing." See how you translated this in 2 Peter 1:20.

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proceed according to their own desires

"live or behave according to their own sinful desires"

2 Peter 3:4

Where is the promise of his return?

"The promise that Jesus would return is not true! He will not return!"

our fathers fell asleep

"our ancestors died"

all things have stayed the same, since the beginning of creation

"since God created the world" The mockers exaggerate with the word "all," and they argue that since nothing in the world has ever changed, it cannot be true that Jesus will return.

2 Peter 3:5

by the word of God the heavens and the earth came to exist

"God spoke and the heavens and the earth came to exist"

came to exist out of water and through water

God caused the land to come up out of the water, gathering the bodies of water together to make the land appear.

2 Peter 3:6

through which

Here "which" refers to God's word and water.

the world at that time was destroyed, being flooded with water

"God flooded the world that existed at that time with water and destroyed it"

2 Peter 3:7

By the same word the heavens and the earth are reserved for fire

"God, by that same command, has reserved the heavens and the earth for fire"

fire, being kept for the day of judgment

"fire. God is reserving them for the day of judgment"

for the day of judgment and destruction of ungodly people

"for the day when he judges and destroys ungodly people"

2 Peter 3:8

It should not escape your notice

"You should not fail to understand this"

that one day with the Lord is like a thousand years

"that from the Lord's point of view, one day is like a thousand years"

2 Peter 3:9

The Lord is not slow concerning his promise

"The Lord is not slow to fulfill his promise to return"

as some consider slowness to be

Some people think that the Lord is slow to fulfill his promise because their perspective of time is different from God's.

2 Peter 3:10

However ... laid bare

Although the Lord is being patient and wants people to repent, he will indeed return and bring judgment.

the day of the Lord will come as a thief

Peter speaks of the day when God will judge everyone as if it were a thief who will come unexpectedly, and the people will be surprised when it happens.

The heavens will pass away

"The heavens will disappear"

The elements will be burned with fire

"God will burn the elements with fire". Possible meanings are 1) the heavenly bodies, such as the sun, moon, and stars or 2) the things that make up heaven and earth, such as soil, air, fire, and water.

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the earth and the deeds in it will be laid bare

"God will expose the earth and everything that people have done on it"

2 Peter 3:11

Since all these things will be destroyed in this way

"Since God will destroy all these things in this way"

what kind of people should you be?

"you know what kind of people you should be."

2 Peter 3:12

the heavens will be destroyed by fire, and the elements will be melted in great heat

"God will destroy the heavens by fire, and he will melt the elements in great heat"

2 Peter 3:13

where righteousness will dwell

"where righteous people will dwell"

2 Peter 3:14

do your best to be found spotless and blameless before him, in peace

"do your best to live in such a way that God will find you completely pure and faultless, and be at peace with him and each other"

2 Peter 3:15

Also, consider the patience of our Lord to be salvation

"Also, think about the patience of our Lord as giving people an opportunity to repent and be saved". Because the Lord is patient, the day of judgment has not yet happened. This gives people an opportunity to repent and be saved, as he explained in 2 Peter 3:9.

according to the wisdom that was given to him

"according to the wisdom that God gave to him"

2 Peter 3:16

Paul speaks of these things in all his letters

"Paul speaks of the patience of God leading to salvation in all his letters"

in which there are things that are difficult to understand

There are things in Paul's letters that are difficult to understand.

Ignorant and unstable men distort these things

"Unlearned and unsteady." These men have not been taught how to properly interpret scripture and are not well established in the truth of the gospel.

to their own destruction

"resulting in their own destruction"

2 Peter 3:17

since you know about these things

"These things" refers to the truths about the patience of God and the teachings of these false teachers.

guard yourselves

"protect yourselves"

so that you are not led astray by the deceit of lawless people

"so that lawless people do not deceive you and cause you do something wrong"

you lose your own faithfulness

"you stop being faithful"

2 Peter 3:18

grow in the grace and knowledge of our Lord and Savior Jesus Christ

"receive more of the grace of our Lord and Savior Jesus Christ, and know him more"

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Introduction to 1 John

Overview

John's first letter is very short. However, John wrote many things about God and mankind. John wrote this letter because some people in the church had spoken against what Christians should believe about God. John thought he had to explain again some of the things that Christians should believe. John did not want anyone to argue against these things.

Even so, John always wrote so that the readers knew that he loved them. Many scholars have noticed that John was both gentle and bold when he wrote. It would be well for everyone to write or speak in this way when talking about God and mankind.

Also, John wrote much about why Christians should love God. If someone loves God, he shows it by obeying God's commands. If someone is a friend of God, then they want to obey God. John taught that if a Christian is not at peace with another Christian, then he is not at peace with God either.

Who wrote this letter?

In his letter, the author did not say who he was. However, most Christians have always said that it was the Apostle John who wrote the letter. This is because many things in the letter are like things in John's gospel.

Did the same person write both 1 John and the Gospel of John?

Both the gospel of John and 1 John have many words that are the same, and they both say many of the same things. Scholars think that whoever wrote these two books wanted to say many of the same things (see: John 20:31 and 1 John 5:13). However, it is difficult to know whether the same person actually wrote both books. This is because 1 John does not help people to know very much about the person who wrote it.

Who did John write to?

John wrote his letter because there was trouble in some churches. However, scholars do not know exactly what that trouble was. They also did not know where these churches were. They do know that some people were teaching wrong things. John did not explain everything that these people believed. However, here is what some scholars think: these people believed many different things, but they usually thought that a person had to learn very special or secret things in order to please God. They said that people could become more like God if they learned these secrets. They also thought that God would favor them if they refused many things that most people enjoy, such as getting married, eating fine foods, and other things. Because they thought this, they wanted to stay away from these things. They also said that this world was evil, that is, nothing in this world could be good. They did not think that God would ever agree to come to this world, so they said that Jesus had not really been a human being. They did believe that Jesus was God, but not that Jesus was also a human being.

There are, however, other scholars who say that perhaps these teachers believed that everything in the physical world is evil. Therefore, they did not believe that Jesus was truly a human being.

John also wrote this letter to Christians in general. He did not write it to any particular person or church. He probably also thought that all Christians would read this letter. Jewish Christians would read his letter. Gentile Christians would also read this letter. This is because John did not copy any passages from the Old Testament. Gentile Christians did not know very much about the Old Testament.

Some scholars think that John may have written it to Christians who never saw Jesus while he was on earth. This is because John said very strongly that he personally saw Jesus and the things Jesus did.

John also repeated the words "from the beginning." Perhaps many years had passed since Jesus rose from the dead (see: 1John 1:1, 2:4, and 2:24).

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John wrote to Christians who had not believed in Jesus for very long and who had much to learn. This is why he called his readers "little children." This shows that the audience did not know very much about how to follow Jesus.

John may have known these Christians by name. This is because he often wrote about loving his readers. John's letter also shows that he loved these Christians and cared for them very much.

See :Heresy; Gnosticism; Resurrect (Resurrection)

What did John write about in this letter?

About remaining in Jesus

John wrote the Greek word "remain" or "abide" (μένω/#g3306) many times in this letter. He wrote this when he wanted to talk about people staying somewhere. He also uses it to say that something remains in a certain place. Perhaps he talks more about "remaining" in Jesus than anything else.

In this letter, John wrote "remain" when he wanted to say that Jesus' words remain in Christians. With "remain," John also said that Christians remain united to Jesus and to God. The Father remains in the Son, and the Son remains in the Father. The Father and the Holy Spirit also remain in Christians.

When using "remain" to say that Christians remain united to Jesus, it is possible that John was speaking about a Christian's ability to live together with God forever. It is also possible that John was speaking about one result of a Christian being saved from the penalty of sin. Regardless, if a believer does not remain in Jesus, he will not be able to live forever with him.

John also wrote that Christians are waiting for God to help them. To do this, John used the word uses "remain."

See: Eternal Security

Advice to translators: For "remaining" and "remain," translators should represent these ideas in the same way that they did when they translated the letter of 1 John.

About living in the Christian way

John often wrote about why Christians should honor God in their lives. He said that if Christians do this, they will have peace with God. John wrote that Christians must honor God and do things that please him. However, John knew that Christians cannot avoid sinning. In fact, if someone says that he does not sin, then he sins very badly by thinking in a wrong way. God knows that Christians will sin, but he still made a way to forgive them. He did this by causing Jesus to die for Christians.

God also made a way for Christians to come back to him after they sin. They do this by confessing their sin.

More than anything else, John wanted Christians to "do the will of God," that is, they must do what God wants them to do in their lives. They must honor and obey God.

See: Fellowship;Confess (Confession);Will of God

About Christians who are very faithful to Jesus

A Christian is a person who believes in Jesus. However, some scholars believe that not all Christians are very faithful to Jesus. All Christians believe in Jesus, but only some Christians are very faithful to Jesus. That is, only some Christians obey him very well. If someone believes in Jesus, Jesus immediately saves that person. God will not punish him for having sinned. Christians who are very faithful to God obey him every day. However, all Christians should be very faithful to Jesus.

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However, some scholars believe that Christians need to be completely faithful to God. If they are not, then they will not live together with God forever. Other scholars believe that God helps Christians to always obey him. Because of this, Christians must do their best to obey him.

Advice to translators: Faithful can be hard to signal in many languages. You might have to search hard for a way to do it.

About people who belong to God

John often wrote about people who belonged to God. He also wrote about people and things that belong to the world and the devil. Here, when John wrote "the world," he was thinking about everything in this world that is against God, everything that tries to stop God. John wrote that Christians could choose to follow the things that oppose God. If they do this, they sin. However, Christians can instead choose to do the things God wants them to do. When they do this, they show that they belong to God, that they are doing his will.

See: World

About the people who live together with God forever

John wrote much about people who live with God forever. He wanted to say that people can start living "with" God now in this world, that is, they can serve God. They will continue to live with him forever. This is what John was thinking about when he wrote about eternal life.

God promised that believers in Jesus that they will live with him forever. Because he has promised this, believers can begin to live with God now, even in this world.

See: 1 John 1:2 and 5:20

See: Eternal Life

Why did John write this letter?

John wrote this letter to help a church that had false teachers, teachers who taught wrong things about God. Some of these false teachers said that Jesus had not truly been a human being (see: 1 John 4:2). Perhaps these teachers also refused to admit that they had sinned (see: 1 John 1:6-10 and 1 John 2:4). Also, perhaps John wanted to correct people who did not live in a way that honors God.

Scholars think that John wrote this letter for the same reason that he wrote his gospel (see: John 20:31). He wanted to encourage people to believe in Jesus, so they could have eternal life (see: 1 John 5:13).

See: Eternal Life

Outline of 1 John

1. Introduction (1:1-4)
2. Christian living (1:5-3:10)
3. The command to love one another (3:11-5:12)
4. Conclusion (5:13-21)

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1 John

Chapter 1

[1] That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched, concerning the Word of life— [2] the life was made known, and we have

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seen and testify and proclaim to you the eternal life, which was with the Father, and which has been made known to us.

[3] That which we have seen and heard we declare also to you, so you also will have fellowship with us. Our fellowship is with the Father and with his Son, Jesus Christ. [4] Also, we are writing these things to you so that our joy will be complete. [1]

[5] This is the message that we have heard from him and are proclaiming to you: God is light, and in him there is no darkness at all. [6] If we say that we have fellowship with him and walk in darkness, we are lying and are not practicing the truth. [7] But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from every sin.
[8] If we say that we have no sin, we are deceiving ourselves, and the truth is not in us. [9] But if we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness. [10] If we say that we have not sinned, we make him out to be a liar, and his word is not in us.

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[1]Some important ancient Greek copies read, And we are writing these things to you so that your joy will be complete .

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1 John 1 Commentary

1:1-4

John wrote about “the beginning.” When was this?

[1:1]

John wrote about “the beginning” in verse one. Some scholars think that this was the time when God created the world. They think this because the gospel of John and the book of Genesis began in a similar way (see: John 1:1, and Genesis 1:1).

Other scholars think that John was talking about the time when Jesus began to preach and teach. John wrote “the beginning” many times in this letter. These scholars think that John was always thinking of the time when Jesus began to teach (see: 1 John 2:7).

See: Gospel;Preach (Preacher)

Why did John say that he and the other apostles saw Jesus, heard Jesus speak, and touched Jesus?

[1:1]

John said that he and the other apostles saw Jesus, heard Jesus speak, and touched Jesus. John did this for several reasons. First, he did this to show that Jesus was a true human being. John did not want people to think that Jesus was only God pretending to be human. Second, John showed people that he saw Jesus. John knew Jesus because he had been with Jesus when Jesus was preaching and teaching.

Many scholars think that John wrote verse one in order to correct some false teachers. Those false teachers believed that Jesus was not truly a human being. Perhaps this is also why John said that he had seen, heard, and touched him.

In 1:1, who or what is the “word”?

[1:1]

Some scholars think that John was speaking about Jesus when he said “word or message (λόγος/g3056).” This was because John said that he and the other apostles saw, heard, and touched Jesus. In Scripture, only Jesus is called the “word.” If Jesus is the “word,” then he is also the “word of life ” (see: 1 John 5:20). That is, Jesus is the one who brings eternal life to anyone who believes in him.

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Fewer scholars think that the “word” is the gospel. If this is true, then it referred to the message Jesus shared (see: Philippians 2:16). They think that in some way, Jesus is the gospel. He is the good news.

See: Eternal Life; Gospel

Advice to translators: Follow the wording used in your translation for “word” and “word of life.” Also, “word” and “message” are used in the same way here.

In 1:1, what type of life does John talk about?

[1:1]

In verse 1, John wrote about “life (ζωή/g2222).” Some scholars think that when John wrote that someone has life, he wanted to say that that person will live with God forever. Jesus gives this type of life to those who believe in him. Other scholars think John wanted to say that Jesus helps Christians to live in a new way in this world. This is because Christians have become God’s friends. Or perhaps “life” means both things at the same time.

See: Gospel;Eternal Life; Save (Salvation, Saved from Sins);Born Again (New Life, Regeneration)

How is “fellowship” used in this passage?

[1:3]

When two people have “fellowship,” they are at peace with each other, and they are friends. When John wrote about fellowship, he wanted to say that Christians are at peace with God and with each other.

In this passage, John wanted to say two different things. First, he wanted to say that Christians are friends with each other. The second thing John wanted to say is that Christians are friends with God, because they are at peace with him. When a Christian is at peace with God, they want to be at peace with other people.

See: Fellowship

Christian are friends with whom?

[1:3]

In this passage, Christians have “fellowship” with other Christians, that is, they are friends with other Christians. They are also friends with God. A Christian is a friend of God when he trusts in God, prays to God, and honors him. Also, Christians are to be friends with other Christians. They are at peace with each other, help each other, and worship God together.

See: Fellowship

1:5-10

Why did John speak of God as if he were light?

[1:5]

In this passage, John spoke about God as if he were light. This is because light represents someone who always does right and who never sins.

However, scholars think different things about the darkness. Some think that when John wrote about darkness, he was thinking about evil. If this is true, then the people in the darkness are the Christians who live in this evil world. However, other scholars think that John wanted to say that God has not yet shown certain people that they are sinners. In other words, these certain people are in darkness because they do not understand the truth about themselves and about God.

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See: Light and Darkness (Metaphor)

Why does John make so many statements beginning with “if”?

[1:6, 1:7, 1:8, 1:9, 1:10]

John made five statements in this passage that began with “if (ἐάν/g1437).” Each statement said something that might be true. Each statement then said what would happen if that thing were true.

The first statement (1:6) explained that a Christian’s sin kept him from being a friend to God. But in this case, it was not permanent.

The second statement (1:7) was about a person who honored God. Such people were at peace with one another. They knew that God was no longer angry because they had sinned (see: Heb. 9:14 and 10:22).

The third statement (1:8) has caused scholars to disagree with each other. Some scholars think that verse 8 is about people who believe they do not sin very often. These people are not Christians. However, other scholars believe that verse 8 is about those who say they never sin. These people are lying to themselves and to other people.

The fourth statement (1:8) was about how Christians are friends with God. They become friends with him by admitting that they sin and then by repenting of their sins. If they do this, then their sins cannot separate them from God. They know that God is no longer angry with them for having sinned.

Advice to translators: People translate 1:7 in very different ways. Feel free to adapt the content to follow your local translation and clarify it.

Does God only forgive Christians when they lead a life that honors him?

[1:7]

God does not forgive someone because the person does things that please him. However, some translations may appear to say the opposite in 1:7.

The first part of this verse speaks of how Christians must honor God and do what pleases him. In the second part of the verse, John said that Jesus makes people clean or forgives sin. This, of course, is how people become Christians.

Scholars disagree about how these two ideas are connected to each other. Some think that a person must live in the “light,” that is, that he must honor God with his words and actions for God to save him. For these scholars, if someone fails to do this, God will not save him. However, other scholars think John is teaching Christians to live in a way that honors him.

See: Save (Salvation, Saved from Sins)

Why did John write 1:8?

[1:8]

Many scholars think John wrote this verse because false teachers claimed that they were able to not sin for a long time. However, because John uses “we” when he says, “If we say we have no sin,” John includes himself among sinners. Because of this, other scholars do not think John was arguing against false teachers. Instead, they think that some Christians did not understand what it meant that God saved them.

Can Christians avoid sinning?

[1:8]

John clearly says in 1:8 that Christians sin. It is a sin for someone to say that they do not sin.

However, scholars disagree about how someone “has sin.” Some think John meant that Christians sin from time to time, but they cannot constantly sin. If this is true, then Christians can stop sinning for a period of time. However, other scholars think John meant that all Christians sin, even if they do not know what sins they are committing.

Must a person confess his sins for God to save him?

[1:9]

It is not necessary for a person to “confess” or admit his sins to God in order for God to save him. Instead, God saves someone when he believes in Jesus, not when he admits his sin to God.

Why should a Christian confess his sins to God?

[1:9]

John said that it is important for a Christian to “confess (ὁμολογέω/#g3670),” that is, admit their sins to God. For a Christian to continue to be friends with God, he must be a friend of God in the right way. When a Christian sins, he is in danger of ceasing to be friends with God. He becomes a true friend of God again by admitting his sin to God.

When John said that God will “cleanse Christians” or “make Christians clean” from sin, he is using a metaphor. He is speaking of sin as if it were dirtiness. Christians continue to commit sin, which is like getting dirty again and again. However, each time they sin, they must admit their sin to God. Then, God continues to forgive or “cleanse” them.

See: Fellowship; Justify (Justification)

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1 John 1:1

which we have heard

"which we have heard him teach"

which we have seen with our eyes, which we have looked at

"which we ourselves have seen"

the Word of life

"the one who gives life" or "the one who causes people to live forever"

life

Throughout this letter, the word "life" refers to more than physical life. Here it refers to being alive spiritually.

1 John 1:2

the life was made known

"God made the eternal life known to us" or "God made us able to know him, who is eternal life"

we have seen and testify

"we have seen it and testify about it" or "we have seen him and testify about him"

the eternal life, which was with the Father, and which has been made known to us

"the one who enables us to live forever, who was with God the Father, and who has been made known to us". This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father.

and which has been made known to us

"and which the Father has made known to us"

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1 John 1:3

That which we have seen and heard we declare also to you

"We say to you also what we have seen and heard"

have fellowship with us. Our fellowship is with the Father

"be our close friends. We are friends with God the Father"

Our fellowship

It is not clear if John is including or excluding his readers. You may translate this either way.

Father ... Son

These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

1 John 1:4

so that our joy will be complete

"to make our joy complete"

1 John 1:5

God is light

"God is purely righteous like pure light"

in him there is no darkness at all

"in him there is nothing that is evil"

1 John 1:6

walk in darkness

"do what is evil"

1 John 1:7

walk in the light as he is in the light

"do what is good as God is perfectly good" or "do what is right as God is perfectly right"

the blood of Jesus

This refers to the death of Jesus.

1 John 1:8

have no sin

"never sin"

are deceiving

"lying to"

the truth is not in us

"we do not believe what God says is true"

1 John 1:9

he is faithful

"God is faithful"

to forgive us our sins and cleanse us from all unrighteousness

"and will completely forgive us for what we have done wrong"

1 John 1:10

we make him out to be a liar

"it is the same as calling God a liar, because he said we have all sinned"

his word is not in us

"we do not understand God's word and do not obey what he says"

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Chapter 2

[1] Children, I am writing these things to you so that you will not sin. But if anyone sins, we have an advocate with
the Father, Jesus Christ, the one who is righteous. [2] He is the atoning sacrifice for our sins, and not for ours only,
but also for the whole world. [3] We know that we have come to know him, if we keep his commandments.

[4] The one who says "I know God" but does not keep his commandments is a liar, and the truth is not in him. [5] But
whoever keeps his word, in him truly the love of God has been perfected. By this we know that we are in him: [6]
whoever says that he remains in God should himself also walk just as he walked.

[7] Beloved, I am not writing a new commandment to you, but an old commandment that you have had from the
beginning. The old commandment is the word that you heard. [8] Yet I am writing a new commandment to you,
which is true in Christ and in you, because the darkness is passing away, and the true light is already shining.
[9] The one who says that he is in the light and hates his brother is in the darkness until now. [10] The one who loves
his brother remains in the light, and there is no occasion for stumbling in him. [11] But the one who hates his
brother is in the darkness and walks in the darkness; he does not know where he is going because the darkness
has blinded his eyes.

[12] I am writing to you, children, because your sins are forgiven because of his name. [13] I am writing to you, fathers,
because you know the one who is from the beginning. I am writing to you, young men, because you have
overcome the evil one. I have written to you, children, because you know the Father.

[14] I have written to you, fathers, because you know the one who is from the beginning. I have written to you,
young men, because you are strong, and the word of God remains in you, and you have overcome the evil one.
[15] Do not love the world or the things that are in the world. If anyone loves the world, the love of the Father is not
in him. [16] For everything that is in the world—the lust of the flesh, the lust of the eyes, and the arrogance of life—
is not from the Father but is from the world. [17] The world and its desire are passing away. But whoever does the
will of God will remain forever.

[18] Children, it is the last hour. Just as you heard that the antichrist is coming, now many antichrists have come. By
this we know that it is the last hour. [19] They went out from us, but they were not from us. For if they had been
from us, they would have remained with us. But when they went out, that showed they were not from us.
[20] But you have an anointing from the Holy One, and you all know. [21] I did not write to you because you do not
know the truth, but because you know it and because no lie is from the truth.
[22] Who is the liar but the one who denies that Jesus is the Christ? That person is the antichrist, since he denies the
Father and the Son. [23] No one who denies the Son has the Father. Whoever confesses the Son also has the Father.
[24] As for you, let what you have heard from the beginning remain in you. If what you heard from the beginning
remains in you, you will also remain in the Son and in the Father.
[25] This is the promise he gave to us—eternal life. [26] I have written these things to you about those who would lead
you astray.
[27] As for you, the anointing that you received from him remains in you, and you do not need anyone to teach you.
But as his anointing teaches you everything and is true and is not a lie, and just as it has taught you, remain in
him.

[28] Now, children, remain in him so that when he appears we will have boldness and not be ashamed before him at
his coming. [29] If you know that he is righteous, you know that everyone who does what is right has been born
from him.

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1 John 2

2:1-2

Verse 1 has the word “if” in it. Is it like the statements in 1 John 1 that also have “if”?

[2:1]

John said five things using the word “if (ἐάν/#g1437)” in 1 John 1. In 1:1, he said something using the word “if” as well. He said the same thing that he said in 1 John 1 in a very short way. Here, he said that when a Christian sin, God forgives them. However, bad things still often happen when Christians sin. Because of this, John wanted Christians to try hard to stop sinning. But when they sin, John wanted them to ask God to forgive them.

How does Jesus “help” Christians?

[2:1]

Jesus “advocates for” or helps Christians. Only John used this Greek word translated “help” to say what Jesus and the Holy Spirit do. John wanted to say that someone who helps is someone who does things for someone else. For example, if someone is accused of a crime, he helps by speaking to the judge for that person. Jesus goes to God, the judge, and speaks for Christians. Jesus also helps Christians live in a way that honors God.

See: John 14:16, 14:26, 15:26, and 16:7

See: [Intercede (Intercession)] (../articles/intercede.md)

When Jesus died, he suffered the punishment for the sins that Christians do. How could Jesus suffer for Christians?

[2:2]

Scripture says that if anyone sins, God must punish him. But Scripture also says that God punished Jesus in the place of sinners. He did this when Jesus agreed to die on the cross.

John wrote about what happened when one person, Jesus, died for everyone else. He was a “propitiation for our sins (ἱλασμός/#g2434).” This Greek word was only used twice in Scripture. Both times are in this letter. John wrote this word to talk about something that Jesus gave to God so that God would forgive the sins of mankind. However, God would only accept one thing, his Son should die. God must punish sin, so he punished Jesus instead of mankind. In other words, when Jesus died on the cross, God stopped being angry with people who trust in Jesus. However, he remains angry with the rest of mankind.

When people worshiped other gods in the ancient Near East, they often thought that their gods became angry for very small reasons. For example, they thought that these gods quarreled or fought among themselves and with mankind, the same way that people often quarrel with one another. However, John showed that God is angry for only one reason, that is, when mankind sins.

So some scholars think that when John wrote “propitiation for our sins,” he wanted to say that God was at peace with Christians, even after they have sinned. This is why God does not punish Christians.

See: Propitiation; Atone (Atonement)

See: Romans 3:25; Hebrews 2:17; 1 John 4:10

Advice to translators: When God is angry with people, he is angry because he is just, not because he commits sin.

Did Christ die for the sins of all people?

[2:2]

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Some scholars think that Jesus died for the sins of all people in the world. It was in this way that Jesus made it possible for people to live together with God forever. However, it is only those who believe in him who will live with him.

Other scholars think that Jesus only died for the sins of some people, that is, for those who would believe in him. They think Jesus only died for the people whom God has chosen. They think that John said that Jesus died for certain people everywhere in the world.

See: John 3:16

See: Atone (Atonement); Elect (Election)

2:3-6

How does someone “know” God?

[2:3]

For John, when a person “knows” God, he does not only know who he is. He also knows that God is good, and he knows why God acts as he does.

John wrote that anyone who obeys the word of God knows God. When someone knows God, he wants to please him. That is why he obeys him. John wrote that a Christian must obey God. He also wanted to say that it is better to obey him than it is to know many things about him.

Some people in ancient times said that God secretly told them things. Therefore, they said that they knew secret things about God. Perhaps John was thinking about these people when he wrote that Christians must obey God. What does John mean by remain or abide (μένω/#g3306)?

See: Abide

2:7-11

What are the old and new commandments?

[2:7]

John wrote that Christians should obey God. Perhaps John was thinking about the things that the apostles taught, when he wrote this. This is what some scholars think.

The old commandment that John was writing about was Jesus’ command to love other people. However, he says it is also new, perhaps he is telling it again to them.

See: Matthew 22:36-40

See: Command (Commandment); Gospel; Law of Moses;

What are the darkness and the light?

[2:8]

Perhaps John continued to speak about light in order to talk about God. He wanted to say that God always does what is right, and that he always says what is true. He is like light, which makes everyone able to see. This is what some scholars think.

John wrote about darkness in order to talk about sin. The writers of the Scriptures often say that the world is evil, and John himself said this world is “dark.”

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John wrote in verse 8 that the darkness is passing away, going away, or disappearing. Perhaps he wanted to say that the gospel is causing people to believe in Jesus. This makes the world less evil, or “dark.” This is what some scholars think.

When John wrote about people walking in darkness, perhaps he was thinking about Christians who deliberately sin. Some scholars think so. Or, perhaps John was thinking about non-Christians. These people often live very wrongly. This shows that they are not Christians, and that they are living in darkness. They are very far from Christ.

See: World

Why should Christians love other Christians?

[2:9, 2:10]

John wrote that Christians should love other Christians. He was thinking about this when he wrote the metaphor about light and darkness. People who honor God are walking in the light because they love other Christians. People who do not love other Christians are not living in the right way. They are living as they did before they became Christians. John says that these people are in the darkness. The darkness stops these Christians from knowing that they themselves sin.

Some scholars think that John was speaking about Christians who have difficulty loving certain other Christians.

John also wrote that Christians are brothers, because they are part of God’s family. Families must love other people in their family. Also, Christians must love non-Christians.

See: Matthew 22:39-40

See: Metaphor

Advice to translators: Scripture often speaks about the way a Christian lives as walking. Express this idea in the same way that your local version of 1 John does.

2:12-17

What is the world?

[2:15]

Usually, when the writers of Scripture wrote about “the world,” they were thinking about all of the people of the world. However, sometimes they were thinking about all the evil things of the world. That is, they were thinking about everything and everyone on earth that acts against God.

This is why John wrote that Christians must not love the world. Most of the people in the world do not honor God. They continually sin.

See: James 4:4

See: World

What things do people in this world like?

[2:16]

John wrote about three things that people like in this world. Each of these things is wrong. However, people still want these things.

(1) Lust of the flesh (2) Lust of the eyes (3) Arrogance of life

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Perhaps these three things are really the same thing. If this is true, then John wrote these three things because he wanted people to think about the time when Satan persuaded Adam and Eve to sin in the Garden of Eden (see: Genesis 3:6). Adam and Eve proudly disobeyed God when they decided to eat the fruit that they wanted. Perhaps John was thinking about this when he was writing.

However, perhaps John was thinking about how Satan tempted Jesus in the wilderness. This is what some other scholars think.

Or, perhaps John was thinking about when Satan rebelled against God (see: Isaiah 14). This is what some other scholars think.

See: World

2:18-25

How many antichrists are there?

[2:18]

Some scholars think that John used the word “antichrists” in two different ways. The first antichrist is a certain person, that is, the devil. He will come to earth and will look like a man. He will try to do the same things that Jesus did. This antichrist will oppose Jesus and his church. The second antichrist is anyone, in general, who opposes Jesus.

See: Antichrist

Who was John speaking about?

[2:19]

Some scholars think that John was writing about Christians in verse 19. These scholars think that some Christians left the larger group of Christians because they did not think in the same way at the larger group of Christians.

However, more scholars think that John was writing about non-Christians in verse 19. When these people left the Christians, they showed everyone that they were not truly Christians. These scholars think that there is a difference between those who say that they are Christians and those who are truly Christians, that is, people who will live together with God forever. Perhaps those who left the church decided to follow the false teachers.

See: Eternal Security; Save (Salvation, Saved from Sins)

What is the anointing of the Holy Spirit?

[2:20]

See: Anoint (Anointing)

Who was John writing about when he wrote “all” in 2:20?

[2:20]

Some scholars think that “all” meant knowing all things or all the things about Jesus that you need to know. Other scholars believe that it is a reference to knowing all of the truth. This can be all of the truth about Jesus or the truth about the false teachers. Still others believe that it is “all’ of the people know the truth.

Some scholars think that when John wrote “all,” he wanted to say that Christians know all the things they need to know about Jesus. However, other scholars think that John was talking about knowing all of the truth about Jesus or about the false teachers. Still others think that John wanted to say that all Christians know the truth.

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2:26-29

How do Christians do what is right?

[2:29]

Scholars think different things about verse 29. Perhaps John wanted to say that Jesus saves Christians only if they live in the right way. Perhaps he wanted to say that if Jesus saved someone, that person would certainly live in the right way. Or perhaps he wanted to say that a person could not live in the right way if Jesus has not saved him. If this is true, then people who do not believe in Jesus sin even when they do good things.

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1 John 2:1

Children

"You who are as dear to me as my own children"

I am writing these things

"I am writing this letter"

But if anyone sins

"But when anyone sins"

we have an advocate with the Father, Jesus Christ, the one who is righteous

"we have Jesus Christ, the one who is righteous, who speaks to the Father and asks him to forgive us"

1 John 2:2

He is the atoning sacrifice for our sins

"God is no longer angry with us because Jesus sacrificed his own life for our sins"

1 John 2:3

We know that we have come to know him

"We know that we know him" or "We know that we have a good relationship with him"

if we keep his commandments

"if we obey what he commands"

1 John 2:4

The one who says

"Anyone who says" or "The person who says"

I know God

"I have a good relationship with God"

does not keep his commandments

"does not obey what God commands"

the truth is not in him

"he does not believe what God says is true"

1 John 2:5

keeps his word

"does what God says to do" or "obeys what God says"

in him truly the love of God has been perfected

"it is that person who truly loves God perfectly" or "God's love has achieved its purpose in that person's life"

By this we know that we are in him

"When we obey what God says, we can be certain that we have fellowship with him" or "By this we know that we are joined to God"

1 John 2:6

remains in God

"continues to have fellowship with God" or "stays joined to God"

should himself also walk just as he walked

"must live as he lived" or "should also obey God just as Jesus Christ did"

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1 John 2:7

Beloved, I am

"You people whom I love, I am"

I am not writing a new commandment to you, but an old commandment that you have had

"I write to you to love one other, which is not a new thing to do but an old commandment that you have heard"

from the beginning

"from when you first believed in Christ"

The old commandment is the word that you heard

"The old commandment is the message that you heard"

1 John 2:8

Yet I am writing a new commandment to you

"But in one way the commandment I write to you is a new commandment"

which is true in Christ and in you

"which is true, as shown in Christ's deeds and your deeds"

the darkness is passing away, and the true light is already shining

"you are ceasing to do evil and you are doing more and more good"

1 John 2:9

The one who says

"Anyone who says"

he is in the light

"he does what is right"

is in the darkness

"does what is evil"

1 John 2:10

there is no occasion for stumbling in him

"nothing will cause him to stumble" or "nothing will cause him to sin" or "he will not fail to do what is pleasing to God"

1 John 2:11

is in the darkness and walks in the darkness

"does what is evil"

he does not know where he is going

"he does not know what he should do"

the darkness has blinded his eyes

"sin has made it impossible for him to understand the truth"

1 John 2:12

you, children

"you who are as dear to me as my own children"

your sins are forgiven

"God forgives your sins"

because of his name

"because of what Christ has done for you"

1 John 2:13

I am writing to you, fathers

"I am writing to you, mature believers"

you know

"you have a relationship with"

the one who is from the beginning

"the one who has always existed."

young men

"young believers"

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you have overcome

"you have conquered"

1 John 2:14

you are strong

Here "strong" refers not to believers' physical strength, but to their faithfulness to Christ.

the word of God remains in you

"God's message continues to teach you" or "you know the word of God"

1 John 2:15

Do not love the world or

"Do not behave like the people in the world who do not honor God, and do not love"

the things that are in the world

"the things that those who dishonor God want"

If anyone loves the world, the love of the Father is not in him

A person cannot love this world and all that dishonors God and love the Father at the same time.

the love of the Father is not in him

"he does not love the Father"

1 John 2:16

the lust of the flesh

"the strong desire to have sinful physical pleasure"

the lust of the eyes

"the strong desire to have things that we see"

is not from the Father

"does not come from the Father"

1 John 2:17

are passing away

"will one day not be here"

1 John 2:18

Children

"you who are as dear to me as my own children"

it is the last hour

"Jesus will return soon"

many antichrists

"there are many people who are against Christ"

have come. By this we know

"have come, and because of this we know" or "have come, and because many antichrists have come, we know"

1 John 2:19

They went out from us

"They left us"

but they were not from us

"but they were not really part of our group in the first place."

For if they had been from us they would have remained with us

"We know this because they would not have left us if they really had been believers"

1 John 2:20

But you have an anointing from the Holy One

"But Jesus Christ, the Holy One, has given you his Spirit"

you all know

"you all have knowledge" or "you all know what is true"

1 John 2:21

the truth ... no lie is from the truth

"what is true ... no lie comes from what is true"

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1 John 2:22

Who is the liar but the one who denies that Jesus is the Christ?

"The one who denies that Jesus is the Christ is the liar"

denies that Jesus is the Christ

"refuses to say that Jesus is the Christ" or "says that Jesus is not the Messiah"

denies the Father and the Son

"refuses to say the truth about the Father and the Son" or "rejects the Father and the Son."

Father ... Son

These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

1 John 2:23

has the Father

"belongs to the Father"

confesses the Son

"speaks the truth about the Son"

1 John 2:24

As for you

This phrase marks John's switch from talking about other people to talking about the people he is writing to.

let what you have heard from the beginning remain in you

"continue to trust what we have taught you about Jesus when you first became believers"

If what you heard from the beginning remains in you

"If you continue to trust what we first taught you"

also remain in the Son and in the Father

"also continue to have fellowship with the Son and with the Father" or "also stay joined to the Son and to the Father". These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

1 John 2:25

This is the promise he gave to us—eternal life.

"This is what he promised to give us—eternal life"

life

Here "life" refers to being alive spiritually.

1 John 2:26

those who would lead you astray

"those who want to make you believe lies about Jesus Christ"

1 John 2:27

the anointing that you received from him remains in you

"Jesus has anointed you with his Spirit, and his Spirit is still with you"

as his anointing teaches you everything

"because his Spirit teaches you everything that you need to know"

1 John 2:28

Now, children

"Now, you who are as dear to me as my own children"

he appears

"we see him"

boldness

having no fear

not be ashamed before him

"not be ashamed in his presence"

at his coming

"when he comes again"

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1 John 2:29

has been born from him

"has been born of God"

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Chapter 3

[1] See what kind of love the Father has given to us, that we should be called children of God, and this is what we
are. For this reason, the world does not know us, because it did not know him. [1] [2] Beloved, we are now children of
God, and it has not yet been revealed what we will be. We know that when Christ appears, we will be like him, for
we will see him just as he is. [3] Everyone who has this hope in him purifies himself just as he is pure.

[4] Everyone who sins is committing acts of lawlessness, for sin is lawlessness. [5] You know that Christ was revealed
in order to take away sins, and in him there is no sin. [6] No one who remains in him will keep on sinning. No one
who continues to sin has seen him or known him.
[7] Children, do not let anyone lead you astray. The one who does righteousness is righteous, just as Christ is
righteous. [8] The one who commits sin is from the devil, for the devil has sinned from the beginning. For this
reason the Son of God was revealed, so that he would destroy the devil's works.
[9] Whoever has been born from God does not continue to sin, because God's seed remains in him. He cannot
continue to sin, because he has been born of God. [10] In this the children of God and children of the devil are
revealed: Whoever does not do what is righteous is not from God, neither is the one who does not love his
brother.
[11] For this is the message that you have heard from the beginning: We should love one another. [12] We should not
be like Cain, who was from the evil one and murdered his brother. Why did he kill him? Because his works were
evil and his brother's righteous.

[13] Do not be amazed, my brothers, if the world hates you. [14] We know that we have passed out of death into life,
because we love the brothers. Anyone who does not love remains in death. [15] Anyone who hates his brother is a
murderer. You know that no murderer has eternal life residing in him.
[16] By this we know love, because Christ laid down his life for us. We also ought to lay down our lives for the
brothers. [17] But whoever has the world's goods, sees his brother in need, and shuts up his heart of compassion
from him, how does the love of God remain in him? [18] My children, let us not love in word or in tongue, but in
actions and truth.
[19] It is by this we know that we are from the truth, and we assure our hearts before him. [20] For if our hearts
condemn us, God is greater than our hearts, and he knows all things. [21] Beloved, if our hearts do not condemn us,
we have confidence toward God. [22] Whatever we ask we will receive from him, because we keep his
commandments and do the things that are pleasing before him.
[23] This is his commandment: that we should believe in the name of his Son Jesus Christ and love one another, just
as he gave us this commandment. [24] The one who keeps God's commandments remains in him, and God remains
in him. By this we know that he remains in us, by the Spirit whom he gave to us.

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[1] Some important and ancient Greek copies leave out, and this is what we are .

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1 John 3

3: 1-3

Who are the children of God?

[3:1]

John wrote that Christians are children of God. However, Christians are not the physical children of God. That is, God did not give birth to their bodies. He did not give birth to them as a mother gives birth to her children. Instead, Christians have been born a second time. John wrote that they are born “from” God (see: 1 John 2:29).

When John wrote about God, he showed that a person must be born a second time (see: John 3). If a person is not born a second time, John wrote that he is a child of the devil (see: 3:10). But if God gives birth to a person a second time, that person is at peace with God. He is a friend of God.

See: Born Again (New Life, Regeneration)

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How will Christians be like Jesus when he returns to the earth?

[3:2]

In 3:2, John showed that after a person starts to believe in Jesus, he begins to act more like Jesus. He begins to live more rightly, because he wants to honor God. God changes him little by little to be more like Jesus. God will continue to change him as long as he is alive in this world. When Jesus returns to this world, God will change the Christians to be like Jesus. God will unite them completely with Jesus. They will not sin anymore. They will no longer suffer or have pain. Nothing bad can hurt them anymore.

3:4-10

What is lawlessness?

[3:4]

In Scripture, God told his people to obey the laws or rules that he made for them. The devil and sinners work against God, so they are against the law, lawless, without the law, or outside of the law. When someone works against God, that is, they take a side against God and side with Satan. John said that they are "lawless." The false teachers took sides for Satan and against God.

See: Law of Moses

Advice to translators: Translate "lawless" however your local version translates this idea.

When John wrote about sinning again and again, whom was he thinking about?

[3:6]

When John wrote about sinning again and again, he was thinking about the false teachers and anyone else who does the work of the devil instead of the work of Jesus.

See: 1 John 1:8, 10; Romans 7:20

Advice to translators: Many translations of 3:4 and 1 John 2:29 can appear to contradict each other. This note is an attempt to clarify this apparent contradiction. Not all translation will need this clarification.

3:11-17

Why did Cain kill Abel?

[3:12]

The book of Genesis showed that Cain and Abel were the sons of Adam and Eve. It also showed that Cain murdered Abel. It did not say why Cain killed him. It only said that God refused to accept what Cain sacrificed to him. Then Cain became angry at his brother (see: Gen 4). John showed how Cain was different from Christians, those who follow Jesus and honor him. They are different from those who follow the devil, that is, those who do not honor God.

Those who belong to the devil, they like to sin. This is why they hate those who live rightly, that is, those who want to honor God.

Children of the devil do evil things because they want to insult God, and because they hate God's children. John wrote that anyone who hates another person is the same as one who murders him. He wrote this because often people murder others because they hate them.

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Why does the world hate Christians?

[3:13]

Frequently, people who do not believe in Jesus go so far as to hate Christians. When someone sins because he wishes to do, he then wants to sin more. If he hates another person, there is nothing more to do than kill him. This is what happened to Cain.

See: Sin; World

Advice to translators: In Scripture, the writers often write the word “world” when they want to speak about all of the sinful people in the world. Also, Scripture shows that a person can sin more and more unless he repents.

When John wrote “anyone,” who was he thinking of?

[3:15]

John wrote that “anyone” who hates another person would not get to live together with God in heaven forever. Some scholars believe that Christians cannot murder another person. This is because God makes them new when they believe in Jesus. Others believe that Christians can still commit very evil sins. Murder is an example of this. However, when Christians do this, they are not doing the things that God wants them to do.

See: Abide

3:18-24

Why did John write that Christians belong to the “truth”?

[3:19]

Perhaps when John wrote that Christians belong to the “truth (αληθεια/#g225) or are from the truth, he wanted to say that they believe true things about God. This is another way of saying that Christians belong to God. They are different from those who belong to the devil. This is what some scholars think. However, perhaps John wanted to say that Christians obey God. It is those who obey God, they believe the right things about God and doing the right things.

Advice to translators: Translate “heart” the way your local version of 1 John translates it.

What is the heart?

[3:19]

When John wrote about the “heart” he was thinking that Christians know when they have sinned. They know this in their heart. The Jews thought that the heart was where they knew this. John wrote that Christians’ hearts can sometimes condemn them. He wanted to say that Christians know that they deserve for God to punish them for having sinned.

Perhaps John wanted to say that God wants Christians to completely obey him, even more than they think in their hearts that they should obey him. Some scholars think this.

However, more scholars think that John wanted to say that God knows Christians better than they know themselves. God knows the things that Christians really want to do. He knows how much they want to obey him. Therefore, only God can comfort Christians.

When John wrote that God gives Christians what they pray for, what did he want to say?

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Here John wrote that Christians must obey what God commands. Christians should do the things that God desires. Therefore, Christians should ask for things that God wants. When they ask him for these things, God gives them these things. What does the Holy Spirit do for Christians?

Perhaps John wants to say that the Holy Spirit allows Christians to know that they will live with God forever. This is what some scholars think. Or, perhaps John wants to say that the Holy Spirit allows believers to know that God is with them now. This is because Christians cannot know this on their own, without the Holy Spirit making it known to them.

See: Eternal Security; Indwelling of the Holy Spirit

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1 John 3:1

See what kind of love the Father has given to us

"Think about how our Father loves us so much"

we should be called children of God

"the Father called us his children"

children of God

Here this means people who belong to God through faith in Jesus.

For this reason, the world does not know us, because it did not know him

"Because we are the children of God and because the world did not know God, it does not know us"

the world does not know us, because it did not know him

"those who do not honor God do not know that we belong to God, because they did not know God"

1 John 3:2

Beloved, we are

"You people whom I love, we are"

it has not yet been revealed

"God has not yet revealed"

revealed

"demonstrated" or "shown"

1 John 3:3

Everyone who has this hope in him

"Everyone who has this hope because of Christ" or "Everyone who trusts Christ to fulfill this hope"

purifies himself just as he is pure

"keeps himself pure because Christ is pure"

1 John 3:5

Christ was revealed

"Christ appeared" or "the Father revealed Christ"

1 John 3:6

remains in him

"continues to have fellowship with him"

No one ... has seen him or known him

"No one ... has ever truly believed in him"

1 John 3:7

Children, do not let

"You who are as dear to me as my own children, do not let"

do not let anyone lead you astray

"do not let anyone deceive you"

The one who does righteousness is righteous, just as Christ is righteous

"He who does what is right is pleasing to God just as Christ is pleasing to God"

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1 John 3:8

is from the devil

"belongs to the devil" or "is like the devil"

from the beginning

"since the earliest time of creation"

the Son of God was revealed

"God revealed his Son"

Son of God

This is an important title for Jesus that describes his relationship to God. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

1 John 3:9

Whoever has been born from God

"Whoever God has made his child"

God's seed

"the Holy Spirit"

he has been born of God

"God has given him new spiritual life" or "he is a child of God"

1 John 3:10

In this the children of God and children of the devil are revealed

"This is how we know who the children of God are and who the children of the devil are"

Whoever does not do what is righteous is not from God, neither is the one who does not love his brother

"whoever does not do what is righteous is not from God; whoever does not love his brother is also not from God"

his brother

Here "brother" means fellow Christians.

1 John 3:12

We should not be like Cain

"We should not do as Cain did"

brother

This refers to Cain's younger brother Abel.

Why did he kill him? Because

"He killed him because"

his works were evil and his brother's righteous

"Cain's works were evil and his brother's works were righteous" or "Cain did evil things and his brother did what was right"

1 John 3:13

my brothers

"my fellow believers." John's readers were both male and female.

if the world hates you

"if those who do not honor God hate you who do honor God"

1 John 3:14

we have passed out of death into life

"we are no longer spiritually dead but are spiritually alive"

life

Here "life" refers to being alive spiritually.

remains in death

"is still spiritually dead"

1 John 3:15

Anyone who hates his brother is a murderer

"Whoever hates another believer is as guilty as someone who kills a person"

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no murderer has eternal life residing in him

"a murderer does not have the power of spiritual life"

1 John 3:16

Christ laid down his life for us

"Christ willingly died for us"

1 John 3:17

the world's goods

material possessions like money, food, or clothing

sees his brother in need

"realizes a fellow believer needs help"

shuts up his heart of compassion from him

"does not show him compassion" or "does not willingly help him"

how does the love of God remain in him?

"God's love is not in him"

1 John 3:18

let us not love in word or in tongue, but in actions and truth

"do not just say that you love people, but show that you truly love people by helping them"

in actions and truth

"let us love in actions and truth"

1 John 3:19

we are from the truth

"we are living according to the way Jesus taught us"

we assure our hearts

"we do not feel guilty"

1 John 3:20

if our hearts condemn us

"if we know that we have sinned and as a result feel guilty"

God is greater than our hearts

"God knows more than we do"

1 John 3:21

Beloved, if

"You people whom I love, if"

1 John 3:22

do the things that are pleasing before him

"do the things that are pleasing to him" or "do what pleases him"

1 John 3:23

This is his commandment: that we should believe ... just as he gave us this commandment

"This is what God commands us to do: Believe ... just as he commanded us to do"

1 John 3:24

remains in him, and God remains in him

"continues to have fellowship with him, and God continues to have fellowship with him"

he remains in us

"God continues to have fellowship with us"

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Chapter 4

[1] Beloved, do not believe every spirit. Instead, test the spirits to see whether they are from God, because many
false prophets have gone out into the world. [2] By this you will know the Spirit of God—every spirit that confesses
that Jesus Christ has come in the flesh is from God, [3] and every spirit that does not confess Jesus is not from God.
This is the spirit of the antichrist, which you have heard is coming, and now is already in the world. [1]

[4] You are from God, children, and have overcome them, because the one who is in you is greater than the one who
is in the world. [5] They are from the world; therefore what they say is from the world, and the world listens to
them. [6] We are from God. Anyone who knows God listens to us. He who is not from God does not listen to us. By
this we know the spirit of truth and the spirit of error.

[7] Beloved, let us love one another, for love is from God, and everyone who loves is born from God and knows God.
[8] The person who does not love does not know God, for God is love.
[9] Because of this the love of God was revealed among us, that God has sent his only Son into the world so that we
would live because of him. [10] In this is love: not that we loved God, but that he loved us, and that he sent his Son to
be the atoning sacrifice for our sins.
[11] Beloved, if God so loved us, we also should love one another. [12] No one has ever seen God. If we love one
another, God remains in us, and his love is perfected in us. [13] By this we know that we remain in him and he in us,
because he has given us some of his Spirit. [14] Also, we have seen and testify that the Father has sent the Son to be
the Savior of the world.
[15] Whoever confesses that Jesus is the Son of God, God remains in him and he in God. [16] Also, we have known and
believed the love that God has for us. God is love, and the one who remains in this love remains in God, and God
remains in him.
[17] Because of this, this love has been made perfect among us, so that we will have confidence on the day of
judgment, because as he is, just so are we in this world. [18] There is no fear in love. Instead, perfect love throws out
fear, because fear has to do with punishment. But the one who fears has not been made perfect in love.
[19] We love because God first loved us. [20] If anyone says, "I love God" but hates his brother, he is a liar. For the one
who does not love his brother, whom he has seen, cannot love God, whom he has not seen. [21] Also, this is the
commandment we have from him: Whoever loves God must also love his own brother.

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[1] Some important and ancient Greek copies read, and every spirit that does not acknowledge that Jesus has come in the flesh is not from God. This is the spirit of the antichrist, which you have heard is coming, and now is already in the world .

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1 John 4

4:1-6

How do Christians test people who teach about God?

[4:1]

Some people teach others the truth about God, but other people teach false things about him. John did not want the Christians to accept what everyone teaches about God. Instead, Christians must find out who is teaching the truth, and who is teaching wrong things.

John wanted to say that whenever a person teaches others about God, either the Holy Spirit is showing him what to say, or Satan is showing him. Therefore, believers must try to find out who is showing that teacher what to say.

Satan does not want to say that Jesus came from God. Also, Satan does not want to say that Jesus was a human being, that Jesus is the Son of God, or that Jesus himself is God.

John wrote that Jesus Christ has come “in the flesh.” Perhaps this means that Jesus came from God and was a human being in this world.

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Satan did not want to say this. Therefore, if a teacher refused to say this, then the believers knew that Satan has shown these false teachers what to say. Only the Holy Spirit could have truly taught people about God. It is the Holy Spirit and angels from God who speak the truth about God, because they want to honor him.

This is not the only test Scripture gives to determine whether something is from God. The Old Testament talked about how to test the messages that false prophets said that they got from God (see: Deuteronomy 13:2-3). In addition to this, John also said that spirits from God would teach the same things the apostles taught, that is the gospel. Those who reject God will be unable to teach the true, biblical gospel.

See: 1 Corinthians 12:3

See: Gospel

When John wrote about the antichrist, who was he thinking about?

[4:3]

When John wrote 4:3, he was not thinking about one person. However, in 4:4, John was perhaps thinking about a person whom he called the antichrist. All of these persons came from the devil. They follow the way of the devil. They all try to stop Jesus from working on the earth.

However, some scholars think that in 4:4 John was not thinking about any one person. They do not think that the antichrist is a person who will come later. Instead, they think that John was writing about the devil. It is the devil who can do evil in this world. It is the devil who tells people to fight against those who believe in Jesus.

The Spirit of God is different from the spirit of the antichrist. At the beginning of 4:2, the Greek word “spirit” means the Holy Spirit. The Holy Spirit is a person. However, the “spirit” of the antichrist is not a person, but rather the power of the devil. It means everything that fights against Jesus.

See: John 12:31; 1 Corinthians 4:4; Ephesians 2:2

What is the Greek text of 4:3?

[4:3]

The oldest copies of 4:3 do not have the words “in the flesh (σάρξ/#g4561)”, so scholars think that someone added them much later. That person added them in order to explain what John wanted to say. In this way, he made this verse like 2 John 1:7 and 4:2. In those verses, John wanted to say that Jesus was truly a human being.

Most translators now do not translate these words in this verse.

4:7-12

When John wrote, “Everyone who loves is born of God,” what did he want to say?

[4:7]

John wanted to say that if anyone does not love other people, he does not know that God loves mankind. Also, he cannot be a friend of God. So he shows everyone that he is not a Christian.

However, John did not want to say that anyone who loves other people is a Christian. But he did think that Christians should love each other. John commanded them to do this. Some scholars think that 4:7 is the main idea of John’s whole letter.

When John wrote that Jesus is God’s one and only son, what did he want to say?

[4:9]

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John wrote that Jesus is God's "only" or "unique" Son. He wanted to say that Jesus is different from all Christians, who are also God's children (see: 1 John 3:2). God made believers his children when he gave birth to them a second time. However, the Greek word "one and only" showed that Jesus is different. This is because he has always been God. He has always been the Son of God, because God the Father never gave him birth, that is, the Son of God has always existed, even before he became a human being.

How did God the Father send God the Son?

[4:10]

God the Son has the same power as God the Father, and he is just as great as the Father. Even so, God the Father sent the Son into this world (see: 4:9). Jesus is as great as his Father, but he came into the world when his Father told him to.

See: John 3:16

See: Incarnation; Trinity

Has no one seen God?

[4:12]

John wrote that no one has seen God. John wanted to say that no one can look at God and continue to live. No one who sins can live beside God. He will die if he sees God. God will destroy anyone who tries to go near him (see: Exodus 33:20).

It is true that Jesus is God, but he is also a human being. When people saw Jesus, Jesus was hiding most of his power. He was hiding most of what God is, so that people could be with him.

In the Old Testament, many people wrote about this. When John was writing this letter, perhaps he was thinking about people who said they had seen God directly. John wanted to say that no one can see God now. A time will come when believers will be able to see him.

4:13-16

Can a Christian know that God has saved him?

[4:13]

Perhaps John wanted to say here that Christians can know that they will one day live forever in heaven with God. They can know this because they have the Holy Spirit in them.

However, some scholars think that a Christian, one who trusts in Jesus now, can one day reject him. If he does that, they say that Jesus will refuse to save him any longer.

See: Ephesians 1:14

See: Indwelling of the Holy Spirit

Is the Holy Spirit God?

[4:13]

In 4:13, Paul said that God "remains" or "abides" within Christians. It is God who comes to live in a Christian when he believes in Jesus. In Scripture, it is the Holy Spirit who is lives within all Christians (see: 1Corinthians 3:16 and 6:19). The Holy Spirit is God.

See: Abide; Trinity; Indwelling of the Holy Spirit

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What must a believer accept about Jesus?

[4:15]

In 4:2, John wrote that spirits must accept that Jesus was truly a human being. If they do not say this, this shows that they do not come from God. In 4:15, John wrote that Christians must accept that Jesus is the Son of God. If a person does not accept this, he does not understand who Jesus is.

In this chapter, John wanted people to believe what is true about Christ, that is He is both fully God and fully human. Christians must believe both.

See: Son of God

Who should Christians “remain in this love” towards?

[4:16]

Christians should certainly “remain” or “abide” in love (see: 4:16). That is, Christians should continue to love, but John did not say whom they should love. Perhaps he wanted to say that they should continue to love other Christians. However, fewer scholars think that John was saying that Christians must remain or continue to love Jesus.

See : Abide

4:17-21

How can a Christian have confidence at the time when God will judge everyone?

[4:17]

When John wrote about confidence, boldness, or having a lack of fear, he was thinking about the time when God will judge everyone. Christians who honor God do not need to worry about this happening. They should look forward to Jesus returning to the earth. However, anyone who does not honor God should fear Jesus returning to the earth.

The Jews and the first Christians both believed that God would judge everyone at a future time. Some scholars think that John wanted to say that every Christian will see Jesus. At that time, every Christian will have to explain to him why he lived the way he did in this world. The place where this will happen is the Judgment Seat of God (see: 2 Corinthians 5:10). It is at this time that Jesus will give a reward to every Christian for how he lived in this world.

If Christians obey what John says they should do, they should not fear Jesus when he judges them.

However, other scholars think that John is not talking about a time when Jesus will judge the Christians. Christians do not need to fear that time, because God has punished Jesus for their sins. Instead, Jesus will judge only those who do not believe in him. He will separate them from the Christians. Then he will receive the Christians to himself.

God punished Jesus for Christians because he loved them and promised that he would save them. This is why Christians should trust that Jesus will receive them. God always keeps his promises. Truly, if a person is afraid of Jesus, perhaps this shows that this person is not a Christian at all.

See: 1 John 2:28

See: Day of Judgment

Advice to translators: Scripture talks about how a Christians should not fear God, but also that they should fear God. However, there are two different meanings of the English word “fear.” Christians should not be scared of God, but they should want to respect God and not want to be punished by God.

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1 John 4:1

Beloved, do not believe

"You people whom I love, do not believe"

do not believe every spirit

"do not trust every prophet who claims to have a message from a spirit"

test the spirits

"think carefully about what the prophet says"

1 John 4:2

has come in the flesh

"has come as a human being"

1 John 4:3

This is the spirit of the antichrist, ... is coming, and now is already in the world

"These are prophets opposed to Christ, whom you have heard are coming, and now are already in the world"

1 John 4:4

God, children

"God, you who are as dear to me as my own children"

have overcome them

"have not believed the false teachers"

the one who is in you is

"God, who is in you, is"

the one who is in the world

"the devil who is in the people of the world"

1 John 4:5

They are from the world

"The false teachers are of the world"

therefore what they say is from the world

"therefore what the false teachers say is of the world"

and the world listens to them

"so the people who do not obey God listen to them"

1 John 4:7

Beloved, let us love

"You people whom I love, let us love"

let us love one another

"believers are to love other believers"

and everyone who loves is born from God and knows God

"and because those who love their fellow believers have become God's children and know him"

for love is from God

"because God causes us to love each other"

born from God

Here this means someone has a relationship to God like a child to his father.

1 John 4:8

The person who does not love does not know God, for God is love

"Those who do not love their fellow believers do not know God, because the character of God is to love people"

1 John 4:9

Because of this ... among us, that God has sent his only Son

"Because of this ... among us: God has sent his only Son." The phrase "Because of this" refers to the phrase "that God has sent his only Son"

the love of God was revealed among us

"God showed that he loves us"

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so that we would live because of him

"to enable us to live eternally because of what Jesus did"

1 John 4:10

In this is love, not that

"The true demonstration of love was not that" or "This is true love: not that"

he sent his Son to be the atoning sacrifice for our sins

"he sent his Son to be the sacrifice that satisfied his wrath against our sins"

1 John 4:11

if God so loved us

"since God loved us in this way"

we also should love one another

"believers are to love other believers"

1 John 4:12

God remains in us

"God continues to have fellowship with us"

his love is perfected in us

"God's love is complete in us"

1 John 4:13

we remain in him and he in us

"we continue to have fellowship with God and he continues to have fellowship with us"

and he in us

"and he remains in us"

By this we know ... us, because he has given

"We know ... us because he gave" or "By this we know ... us: he gave"

because he has given us some of his Spirit

"because he has put his Holy Spirit in us"

1 John 4:14

Also, we have seen and testify that the Father has sent the Son to be the Savior of the world

"And we apostles have seen the Son of God and tell everyone that God the Father has sent his Son to save people on this earth". These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

1 John 4:15

Whoever confesses that Jesus is the Son of God

"Anyone who says the truth about Jesus, that he is the Son of God"

God remains in him and he in God

"God continues to have fellowship with him and he continues to have fellowship with God"

and he in God

"and he remains in God"

1 John 4:16

God is love

"the character of God is love"

the one who remains in this love

"those who continue to love others"

remains in God, and God remains in him

"continues to have fellowship with God, and God continues to have fellowship with him"

1 John 4:17

Because of this, this love has been made perfect among us, so that we will have confidence

"Because whoever lives in love is in God and God is in him, God has made his love for us complete, and so we may have complete confidence" or "We are confident that God will accept us on the day he judges everyone, so we know he has made his love for us complete"

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this love has been made perfect among us

"God has made his love for us complete"

because as he is, just so are we in this world

"because the relationship that Jesus has with God is the same relationship we have with God in this world"

1 John 4:18

Instead, perfect love throws out fear

"Instead, when our love is complete, we are no longer afraid"

because fear has to do with punishment

"because we would be afraid only if we thought that he would punish us"

But the one who fears has not been made perfect in love

"But when a person is afraid that God will punish him, his love is not complete"

1 John 4:20

hates his brother

"hates a fellow believer"

the one who does not love his brother, whom he has seen, cannot love God, whom he has not seen

"the one who hates his brother, whom he has seen, cannot love God, whom he has not seen"

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Chapter 5

[1] Whoever believes that Jesus is the Christ is born from God, and whoever loves a father also loves the child born
from him. [2] This is how we know that we love the children of God: when we love God and obey his
commandments. [3] For this is love for God: that we keep his commandments. And his commandments are not
burdensome.

[4] For everyone who is born from God overcomes the world. And this is the victory that has overcome the world,
even our faith. [5] Who is the one who overcomes the world? The one who believes that Jesus is the Son of God.
[6] This is the one who came by water and blood: Jesus Christ. He came not only by water, but also by water and
blood. The Spirit is the one who testifies, because the Spirit is the truth. [7] For there are three that testify: [8] the
Spirit, the water, and the blood. These three are in agreement. [1]
[9] If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God that he has
testified concerning his Son. [10] Anyone who believes in the Son of God has the testimony in himself. Anyone who
does not believe God has made him out to be a liar, because he has not believed the testimony that God has given
concerning his Son.
[11] And the testimony is this: God gave us eternal life, and this life is in his Son. [12] The one who has the Son has life.
The one who does not have the Son of God does not have life.

[13] I have written to you these things so that you will know that you have eternal life—to you who believe in the
name of the Son of God. [14] Also, this is the confidence we have before him, that if we ask anything according to his
will, he hears us. [15] Also, if we know that he hears us—whatever we ask of him—we know that we have whatever
we have asked of him.
[16] If anyone sees his brother commit a sin that does not result in death, he must pray, and God will give him life. I
refer to those whose sin does not result in death. There is a sin that results in death; I am not saying that he
should pray about that. [17] All unrighteousness is sin, but there is sin that does not result in death.

[18] We know that whoever has been born from God does not sin. But the one who was born from God keeps him
safe, and the evil one cannot harm him. [19] We know that we are from God, and we know that the whole world lies
in the power of the evil one.
[20] But we know that the Son of God has come and has given us understanding so that we may know him who is
true. Also, we are in him who is true, in his Son Jesus Christ. This one is the true God and eternal life. [21] Children,
keep yourselves from idols.

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[1] Some important and ancient Greek copies read, For there are three that testify in heaven: the Father, the Word, and the Holy Spirit. These three are one; and there are three that testify on earth: the Spirit, the water, and the blood; and these three are as one . However, the best copies do not have this reading.

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1 John 5

5:1-5

What must Christians believe about Jesus?

[5:1]

John wrote many things about Jesus. In 1 John 4:2, John wrote that Jesus was a true human being. If anyone does not believe this, he is not truly a Christian. He has rejected Jesus. In this passage, John continued to write about Jesus. John said that Christians must also believe Jesus is the messiah. Jesus is the one whom God had promised to send to Israel. Jesus is the one who will deliver Christians.

See: Messiah (Christ)

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Why did John write the metaphor about children?

[5:1]

John used a metaphor to describe Christians. He said that Christians were children. However, he was not writing about children born to their mother and father. Instead, John wanted to say that when anyone believes in Jesus, the Holy Spirit gives that person new life. When this happens, a person is "born" a second time and God becomes that person's new "father." God had already created that person, but now for the first time he is that person's father.

Because all Christians are children of God, they are brothers and sisters to each other. God is father to all Christians, and he loves all of them the same. Because of this, all Christians should love each other.

See: Born Again (New Life, Regeneration)

How does John use "overcomes"?

[5:4]

In Scripture, Christians are described as having won something. This occurs when they believe in Jesus. They have "overcome," "conquered," or "defeated" (νικάω/#g3528) the world. This is a metaphor about how Christians have defeated Satan. Satan does not want people to believe in Jesus. These forces are at work on the earth. Why did John write that Christians "have overcome" the world?

John wrote that Christians have "overcome or defeated" (νικάω/#g3528) the world. When John wrote "the world," he was thinking about all the people who love to do evil and who reject Jesus. Perhaps he was also thinking about Satan, because Satan is the one who tries to get people to sin. Christians defeat Satan when they trust in Jesus and obey him. This is also what John was thinking about when he wrote that Christians overcome the world.

See: 1 John 2:13-14, 4:4

See: World

5:6-12

Why did John write water and blood?

[5:6]

John wrote water and blood. John spoke about these things to make people think about what Jesus did while he was on the earth. Water and blood represented what Jesus did while he was on the earth. John the Baptist baptized Jesus in water. This is when Jesus began to do the work God sent him to do. When Jesus died on the cross, he bled, so the blood represented his death.

Other scholars think that John wrote "water and blood" because false teachers did not believe that Jesus was an actual human being. John said this because people have both water and blood in their bodies.

See: Messiah (Christ); Baptize (Baptism)

Advice to translators: This may or may not be an issue for people in your local context. Feel free to omit this information if it would not be helpful to the local church.

What did John actually write in 5:7 and 5:8?

[5:7, 5:8]

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In some old Greek copies of this letter, 5:7 and 5:8 have more words than in other copies of this letter. In other words, these two verses are longer in these copies. The longer verses have the words “God the Father, the Son, and the Holy Spirit.”

However, in most old copies of 1 John, 5:7 and 5:8 are shorter because they do not have these words. Today, when people translate this letter, they usually do not translate these words. But some people translate them and put them inside square brackets ([...]) to show that these words are not in the oldest copies of the letter.

Advice to translators: This may or may not be an issue for people in your local context. Feel free to omit this information if it would not be helpful to the local church.

Who is the Spirit of truth?

[5:7]

See: 1 John 4:6

5:13-17

When does God give Christians the things they ask him for?

[5:14]

When Christians pray to God, he gives them what they ask him for if:

(1) They pray for things that he wants to give them (2) They pray for things that God wants to help them with.

However, God does not give Christians everything they ask for.

See: Will of God

When John wrote about sins leading to death, what was he writing about?

[5:16]

Perhaps when John wrote about sins not “resulting in” or “leading to” death, he was writing about sins that can cause a person to die if he commits them. This is because God punishes that person immediately. Some scholars think this.

Other scholars think that John was writing about sins that God will punish by putting the sinner far away from himself forever. This is what the Scripture writers often call death. However, these scholars do not think that a Christian can sin in this way. People who sin in this way commit the sin that God will not forgive (see: Matthew 12:21-32; Mark 3:28-29; Luke 12:10).

See: John 17:9; Romans 6:23; James 5:19-20

5:18-21

How did John end this letter?

[5:18, 5:19, 5:20, 5:21]

Many scholars think that in these final verses John wanted people to think about everything he just wrote. Therefore, he said the same things in the strongest.

Did John write about people who sin many times, or was he writing about people who sin only one time?

[5:18]

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John may have written about people who sin many times or people who sin only one time. Some people may have asked if Christians are able to live without sinning. All Christians can live without sinning, but no Christian does.

Some scholars think that Christians cannot keep doing the same sin many times. Perhaps this is what John wanted to say. Many translators think this, so this is how they translate this verse. Other scholars think that John wrote about even one sin.

Advice to translators: Many translators think that John wants to say that anyone born from God does not continue to sin or make a habit of sinning. Other translations think that John “sin” without saying anything else. This content may need to be adapted to follow your local translation.

What are idols?

[5:21]

Idols are false gods. Often people made statues or drawings that represented those false gods. In ancient times, most people worshiped false gods instead of Yahweh, the God of Israel.

John taught that if a person worshipped anything other than the true God, he worshipped an idol. This is because when a person sins, he is not obeying God; he is obeying something else.

When John wrote that the Christians should keep themselves from idols, perhaps he wanted to tell them not to sin, or perhaps he wanted to tell them not to worship actual idols.

See: Idolatry (Idol)

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1 John 5:1

is born from God

"is a child of God"

1 John 5:2

This is how we know that we love the children of God: ... God and obey his commandments.

"When we love God and do what he commands, then we know that we love his children"

1 John 5:3

For this is love for God: that we keep his commandments

"Because when we do what he commands, that is true love for God"

his commandments are not burdensome

"what he commands is not difficult"

burdensome

"heavy" or "difficult"

1 John 5:4

everyone who is born from God overcomes

"all children of God overcome"

overcomes the world

"has victory over the world," or "refuses to do the evil things unbelievers do"

the world

"everything in the world that is against God"

And this is the victory that has overcome the world, even our faith

"And this is what gives us the power to resist whatever would lead us to sin against God: our faith" or "And it is our faith that gives us the power to resist whatever would lead us to sin against God"

1 John 5:5

Who is the one who overcomes the world?

"I will tell you who overcomes the world"

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The one who believes that Jesus is the Son of God

"Anyone who believes that Jesus is the Son of God"

Son of God

This is an important title for Jesus that describes his relationship to God. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

1 John 5:6

This is the one who came by water and blood: Jesus Christ

"God showed that Jesus Christ is his son at Jesus's baptism and his death on the cross"

He came not only by water, but also by water and blood

"God did not show us Jesus was his son just through his baptism, but through his baptism and his death on the cross"

1 John 5:9

If we receive the testimony of men

"If we believe what men testify"

the testimony of God is greater

the testimony of God is more important and more reliable

1 John 5:10

Anyone who believes in the Son of God ... in himself

"Whoever believes in Jesus knows for sure Jesus is the Son of God"

has made him out to be a liar

"has called God a liar"

because he has not believed the testimony that God has given concerning his Son

"because he has not believed that God has told the truth about his Son"

1 John 5:11

And the testimony is this

"This is what God says"

life

The word "life" throughout this letter refers to more than physical life. Here it refers to being alive spiritually.

this life is in his Son

"this life is through his Son" or "we will live forever if we are joined with his Son" or "we will live forever if we are united with his Son"

1 John 5:12

The one who has the Son has life. The one who does not have the Son of God does not have life

"He who believes in the Son of God has eternal life. He who does not believe in the Son of God does not have eternal life"

1 John 5:13

these things

"this letter"

to you who believe in the name of the Son of God

"to you who trust in the Son of God". This refers to Jesus, the Son of God. It is best to translate "Son" with the same word that your language uses to refer to a human son.

1 John 5:14

this is the confidence we have before him, that

"we are confident in God's presence because we know that"

if we ask anything according to his will

"if we ask for the things that God desires"

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1 John 5:15

we know that we have whatever we have asked of him

"we know that we will receive that for which we have asked God"

1 John 5:16

his brother

"a fellow believer"

death

This refers to eternal death, that is, eternity spent away from God's presence.

1 John 5:18

the evil one cannot harm him

The phrase "the evil one" refers to Satan, the devil.

1 John 5:19

the whole world lies in the power of the evil one

"the whole world is controlled by the evil one"

the whole world lies in the power

"all the people of the world are under the power"

1 John 5:20

has given us understanding

"has enabled us to understand the truth"

we are in him who is true

"we are united to him who is true by being united to his Son Jesus Christ"

This one is the true God

"This one" refers to Jesus Christ, or "This one" refers to the one true God.

and eternal life

"and the one who gives eternal life"

1 John 5:21

Children

"My dear children in Christ" or "You who are as dear to me as my own children"

keep yourselves from idols

"do not worship idols"

Introduction to 2 John

Overview

Although this letter is usually called “Second John,” it was probably not the second letter that John wrote. However, it was the second letter wrote to a certain church. This first letter he wrote to this church is called “First John.” In First John, John told people to reject certain false teachers. Some people obeyed him. Other people did not do the things John told them to do, so John this letter, known as Second John. In this letter, he told the Christians to separate themselves further from these false teachers.

See: Fellowship;Heresy

Who wrote this letter?

The letter said the “elder (πρεσβύτερος/g4245)” wrote this letter, but it did not say who wrote it. However, scholars think that the apostle John was the “elder.” When this letter was written, John was very old and a leader in the church. This is because it says many of the same things in the same way as the gospel of John and the book of First John.

See: Elder

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Who did John write to?

This letter was written to a woman and her children (see: 1:1). In this verse, the word “lady” was a respectful way to address a woman. Some scholars think that this letter is simply addressed to a certain woman and her family. Other scholars think that John did not write to a certain woman. Instead, John wrote to a certain church. This is because Scripture often spoke about the church as if it were a woman, that is, the “Jesus’ bride.”

Who were the people John spoke against?

John spoke against certain false teachers. They taught the wrong things about Jesus. Perhaps they taught that Jesus was God but that he was not really a human with a physical body on earth. Some scholars also think that they also believed that the physical world was evil.

What did John wrote about in his letter?

Hospitality

Hospitality is being friendly towards a guest and helping him. When someone is away from their home or not part of your family, then Christians are to be friendly to them. In ancient Israel, people were expected to welcome others and show them hospitality. John wanted Christians to treat guests well and welcome them into their homes. This is because false teachers are dangerous.

Commandments

John wrote about the “truth (αληθεια/g4245)” in this letter. The commands that Christians must defend and obey are the “truth.” When Christians obey God’s commands, they obey God. When they obey God, it is because they love God.

Abiding or Remaining in Jesus

John often wrote about Christians “abiding (μένω/g3306)” or “remaining” in Jesus. John used this word in different ways:

1. The things that Jesus said are to "remain" in Christians.
2. Christians are said to "remain" in Jesus and in God.
3. Christians are to “remain” in Jesus' love.
4. God the Father "remains" in Jesus.
5. Jesus “remains” in God the Father.
6. Jesus “remains” in Christians.
7. The Holy Spirit “remains" in Christians.

Advice to translators: Many translators will find it impossible to represent “remaining” in their languages in exactly the same way as John.

Why did John wrote this letter?

John wrote this letter to tell Christians not to welcoming certain false teachers. While Christians must love others and welcome them into their homes, they are not to do this for these certain false teachers. This is because these false teachers were dangerous and they were teaching the wrong things to Christians. John also wanted Christians to reject the things people taught or said that were not the same as the things written about in Scripture.

Outline of 2 John

1. Greeting (1:1-3)
2. Encouragement and the greatest commandment (1:4-6)

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3. Warning about false teachers (1:7–11)
4. Greetings from fellow believers (1:12-13)

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2 John

Chapter 1

[1] From the elder to the chosen lady and her children, whom I love in truth—and not only I, but also all those who have known the truth— [2] because of the truth that remains in us and will be with us forever:

[3] Grace, mercy, and peace will be with us from God the Father and from Jesus Christ, the Son of the Father, in truth and love.

[4] I rejoice greatly that I have found some of your children walking in truth, just as we have received this commandment from the Father. [5] Now I plead with you, lady—not as though I were writing to you a new commandment, but one that we have had from the beginning—that we should love one another. [6] This is love: that we should walk according to his commandments. This is the commandment, just as you heard from the beginning, that you should walk in it.
[7] For many deceivers have gone out into the world, and they do not confess that Jesus Christ came in the flesh. This is the deceiver and the antichrist. [8] Look to yourselves, that you do not lose the things for which we have labored, but so that you may receive a full reward.
[9] Whoever goes on ahead and does not remain in the teaching of Christ does not have God. The one who remains in the teaching, this one has both the Father and the Son. [10] If anyone comes to you and does not bring this teaching, do not receive him into your house and do not greet him. [11] For the one who speaks a greeting to him participates in his evil deeds.

[12] I have many things to write to you, but I did not wish to write them with paper and ink. However, I hope to come to you and speak face to face, so that our joy will be complete.

[13] The children of your chosen sister greet you.

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2 John 1 Commentary

1:1-3

Who are the “elder (πρεσβύτερος/g4245)” and the “chosen (ἐκλεκτός /g1588)” lady?

[1:1]

See: Introduction

See: Elder

How does one love in truth?

[1:1]

Christian love is different than many other types of love. It is similar to the love family members show to one another. A Christian should put the needs of others above his own desires. It is a strong or loyal bond between people. Perhaps this is what John wanted to say that Christians should “truly” love others when he wrote Christians are to love “in truth (αληθεια/g225)” or “with sincerity.” Other scholars think that John wanted Christians to love others in a certain way. This love is “true,” that is true to God. They think that John wanted Christians to love God by doing the things that are taught in Scripture.

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Is the truth a metaphor for Jesus?

[1:1, 1:2]

Most scholars think this passage contains several different metaphors. Christians were spoken about as if they were a “chosen (ἐκλεκτός/g1588)” or “elect” lady. Perhaps this is a certain group of Christians. Or perhaps it is all Christians in a given area. Or perhaps it is a certain woman.

John also said Christians are people who know the truth. John refers to Jesus as the “truth (αληθεια g225) (see: John 14:6). Because of this, John may have spoke about all Christians or a certain group of Christians.

In this passage, John also spoke about Christians having a “true” knowledge about Jesus. Perhaps John spoke about the “true” things that God told mankind about himself.

See: Metaphor

1:4-11

Who are the children?

[1:4]

The children in 1:4 were the children of the lady John talked about in 1:1. They think that John spoke about new Christians in this church. Other scholars think that the lady is a certain woman, and John talked about her children.

Who are the false teachers?

[1:7]

John calls certain people “deceivers,” that is, false teachers. However, John did not write what they taught. Perhaps, they taught that Jesus was not a man or that God did not come to earth as a man named Jesus. They also taught these things because another false teacher gave them permission to teach. This was the antichrist. An antichrist is someone who opposes Jesus.

In this passage, some scholars think that John talked about a certain person called the antichrist, that is, the devil. He rules the earth and opposes Jesus.

Other scholars think this is the “spirit” of the antichrist who is still to come, that is, people who oppose Jesus. These people share the same goals as the devil. Because of this, they do the same types of things that the antichrist does.

Other scholars think John wanted to insult certain people. It was insulting because he called the devil.

See: Antichrist;Satan (The Devil)

How does one remain in Jesus?

[1:9]

John often wrote about Christians “remaining (μένω/g3306)” or “abiding” in or with Jesus. This is because Christians are united with Jesus in a special way.

In 1:9, John wrote that Christians “remain” in the things Jesus taught. Some scholars think John wanted to say that Christians cannot “leave” Jesus’ teachings, that is, they cannot teach things that are different from the things that Jesus has taught.

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Others scholars think that a Christian can stop teaching the things that Jesus taught. If he stops teaching the things that Jesus taught, then God will not reward him. This is because God only rewards Christians who honor him (see: 1:8).

See: Introduction

What have Christians worked for or achieved?

[1:9]

Christians “work (ἐργάζομαι/g2038)” for something. Some scholars think that Christians work hard so that they will one day live together with God in heaven forever. Other scholars think that Christians work hard to get rewards from God.

Should Christians respect other religions?

[1:10]

In 1:10, John commanded Christians not to welcome certain people into their homes. He told them not to even greet them. This would have been shocking to John’s readers. In the ancient world, it was very insulting not to greet someone who came to your home. Some scholars think that John wrote this because certain people who came to the homes of Christians were false teachers. These false teachers said that they were Christians. Perhaps they kept asking Christians for help so that they could teach them the wrong things.

Other scholars think that John did not write to a certain religious teacher. However, many religious teachers do not teach the right things about God.

All false teachers do not teach the right things about God, even if they say, “I am a Christian.” Because of this, false teachers are dangerous to people. God wants people to know about him and live with him in heaven forever. If people do not believe the right things about God, they might not be able to live together with God in heaven. When John wrote about Christians not welcoming these people into their homes, he did not want them to start believing in things that the false teachers taught. However, Christians also need to speak against the false teachers in a loving way (see: Ephesians 4:5).

1:12-13

Why did John want to talk to these Christians in person?

[1:12]

John wanted to talk to these Christians when he was with them. Perhaps he did this so that other people could not read his letter and know who he wrote to. Some scholars think that John did this to protect Christians. At this time, people wanted to hurt or kill Christians. Therefore, John made a very short letter and only wrote about things that could not wait until he saw them.

Perhaps he did this to be polite. There may have been things to talk with these Christians about that it would not have been polite to talk about in a letter.

Perhaps John was going to visit these Christians in the near future. Therefore, he wrote a short letter and waited for his visit to speak with them. Because of this, 1:12 was a normal greeting. Other scholars believe this is a just a common greeting.

Who is the sister John talked about?

[1:13]

John talked about a “chosen (ἐκλεκτός/g1588)” or “elect” sister. This is the sister of the chosen lady (see: 1:1). Perhaps John was writing from another church and said that this church was the “sister” of the church he wrote. Fewer scholars think that John wrote to a certain woman and was with this woman’s sister.

The Meaning of Greek Words

g225 (αληθεια) Truth Something that is αληθεια is true. It often describes something, that is, an αληθεια is a thing. Therefore, an αληθεια is something that is true However, it is also used in different ways with this same type of meaning. It is used to speak a certain thing that is true. It is used to speak about many or all things that are true. It is sometimes used in this way to speak about all true things or teachings about God. It is also used to speak about the gospel. It is used to describe a person. The person who is αληθεια does not lie or lives in the right way.

See: Gospel

g1588 (ἐκλεκτός) When someone has been ἐκλεκτός, they have been chosen or selected.

This word is often used to speak about God choosing someone or something. God only chose certain people and certain things. This was a great honor. God chose Israel, angels, and Christians.

g2038 (ἐργάζομαι) When someone ἐργάζομαι, they work very hard at something. They may work at their job or work to complete or finish something. Sometimes translators choose to translate this word as “earn” because someone’s hark work can cause something to happen or result in a reward (see: 2 John 1:8).

g3306 (μένω) Stay, remain, abide When someone μένω in a place, they do not leave that place. It is also used in other ways. However, scholars do not agree about what it means. (1) Someone μένω in Jesus. Some scholars think this means that Christians can stop being friends with God and will not live together with God in heaven forever. More scholars think this means that Christians stop doing the things that Jesus wants them to do, that is, they do not live in a way that honors God. μένω is also used to say that some people stop teaching the things Jesus and the apostles taught.

g4245 (πρεσβύτερος) An elder, that is, someone who is old. Often, a πρεσβύτερος was an old man. A title given to a leader in the church, a πρεσβύτερος was a mature Christian, that is, a Christian who honored God.

This word is often used as a technical term for a position in the church. Some scholars think that this is the same position as G4245 (πρεσβύτερος). Other scholars think that these are different positions, that is, these leaders serve the church in different ways.

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2 John 1:1

General Information:

Tradition identifies the apostle John as the writer of this letter. Though possibly addressed to an individual woman; because he writes that they should "love one another," this is probably to a church.

From the elder to the chosen lady and her children

"I, John the elder, am writing this letter to the chosen lady and her children"

the elder

This refers to John, the apostle and disciple of Jesus.

to the chosen lady and her children

This probably refers to a congregation and the believers that belong to it.

2 John 1:3

Father ... Son

These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

in truth and love

The word "truth" describes "love." Possibly the phrase means "in true love."

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2 John 1:4

just as we have received this commandment from the Father

"just as God the Father commanded us". This refers to God the Father. It is best to translate "Father" with the same word that your language uses to refer to a human father

2 John 1:5

I were writing to you a new commandment, but one that we have had from the beginning

"I were commanding you to do something new, but what Christ commanded us to do when we first believed"

beginning—that we should love one another

"beginning. He commanded that we should love one another"

2 John 1:6

This is the commandment, just as you heard from the beginning, that you should walk in it

"And he has commanded you, since you first believed, to love one another"

2 John 1:7

For many deceivers have gone out into the world

"For many false teachers have left the congregation"

many deceivers

"many false teachers"

Jesus Christ came in the flesh

"Jesus Christ came as a real human"

This is the deceiver and the antichrist

"They are the ones who deceive others and oppose Christ himself"

2 John 1:8

Look to yourselves

"Watch out" or "Be on guard"

lose the things

"lose your future rewards in heaven"

the things for which we have labored

"the things that we have accomplished."

full reward

"complete reward in heaven"

2 John 1:9

Whoever goes on ahead

"Whoever claims to know more about God" or "Whoever disobeys the truth"

does not have God

"does not belong to God"

The one who remains in the teaching, this one has both the Father and the Son

"Someone who follows Christ's teaching belongs to both the Father and the Son". These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

2 John 1:10

do not receive him into your house

"do not welcome him into your house"

2 John 1:11

participates in his evil deeds

"shares with him in his evil deeds"

2 John 1:12

I did not wish to write them with paper and ink

John does not wish to write these other things but would like to come say the words to them.

speak face to face

"speak to you in person"

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2 John 1:13

General Information

The word "your" in verse 13 refers to the group of believers that John is writing to.

The children of your chosen sister

This may refer to the members of another church.

Introduction to 3 John

Overview

There are three letters John wrote that are in Scripture. Some scholars think that each letter was written to the same church over a period of time. They think John heard about the church, then wrote a letter. After a while, he heard about the church again and wrote a letter. Then, he heard about the church and wrote this letter. In his first letter, John told the Christians to reject the things that the false teachers taught. Some people did not obey the things that John taught. Therefore, John told the Christians not to welcome or be friends with the false teachers. In this letter, John wanted Gaius to welcome Demetrius. This is because another church leader refused to welcome Demetrius and other people who were visiting the church.

In his first letter, John wanted Christians to welcome other people who visited their church. However, the Christians welcomed false teachers. Therefore, John told them not to be friends with the false teachers in the same way they were friends with other Christians.

Then in his second letter, John told the Christians to reject the false teachers. They were also to separate themselves from these false teachers. However, these Christians stopped being friends with anyone they did not know. In his third letter, John wanted the Christians to welcome other Christians they did not know.

Fewer scholars think that John wrote each letter to a different church. However, they still think that John wrote this letter to tell some Christians to welcome other Christians who they did not know.

Who wrote this letter?

The “elder (πρεσβύτερος/g4245)” wrote this letter. This means that the author was old or was a leader within the church. However, the name of the author is not in this letter. In the Ancient Near East, a person could be considered “old” after they were 40 years of age. Most scholars think the apostle John wrote this book. Scholars think that the apostle John lived to be very old, perhaps 90 years of age. Also, John wrote many of the same things in this letter and the gospel of John.

See: Ancient Near East

Who did John write to?

This letter was written to Gaius. Scholars do not know much about this man. He is not written about anywhere else in Scripture. John loved him. John could have also written to Diotrephes and Demetrius. This is because John also wrote about them. Like 2 John, John also wrote this letter to help a certain church.

What did John write about in his letter?

Helping people who are away from their home

In the Ancient Near East, it was important for a person to be friends with anyone who was away from their home. A person was to help these people if they needed to be helped. However, John did not want Christians to help false teachers.

See: Ancient Near East

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Why did John write this letter?

John wanted to tell Gaius what to do. This is why he wrote this letter. Scholars also think that a certain false teacher was about to lead Gaius' church. They think that John wanted to stop this because Diotrephes did not honor God and he did not help the church. Because of this, they were not able to help certain Christian teachers who visited them.

Outline of 3 John

1. Introduction (1:1)
2. Helping people (1:2-8)
3. Diotrephes and Demetrius (1:9-12)
4. Conclusion (1:13-14)

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3 John

Chapter 1

[1] The elder to beloved Gaius, whom I love in truth:

[2] Beloved, I pray that all may go well with you and that you may be healthy, just as it is well with your soul. [3] For I rejoiced greatly when brothers came and bore witness to your truth, just as you walk in truth. [4] I have no greater joy than this, to hear that my children walk in the truth.

[5] Beloved, you practice faithfulness whenever you labor for the brothers and for strangers [6] who have borne witness of your love in the presence of the church. You do well to send them off on their journey in a manner worthy of God, [7] because it was for the sake of the name that they went out, taking nothing from the Gentiles. [8] We therefore should welcome such as these so that we will be fellow workers for the truth.

[9] I wrote something to the congregation, but Diotrephes, who loves to be first among them, does not receive us. [10] So if I come, I will call attention to the deeds he is doing, falsely accusing us with wicked words. Not satisfied with that, he not only refuses to welcome the brothers himself, but he also stops those who want to welcome them and drives them out of the church.
[11] Beloved, do not imitate what is evil but what is good. The one who does good is of God; the evildoer has not seen God. [12] Demetrius received a good testimony from everyone and by the truth itself. We also testify about him, and you know that our testimony is true.

[13] I had many things to write to you, but I do not wish to write them to you with pen and ink. [14] But I hope to see you soon, and we will speak face to face. [15] May peace be with you. The friends greet you. Greet our friends there by name.

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3 John 1 Commentary

1:1-4

How did John begin this letter?

[1:1]

The first verse is a type of greeting. Many letters in the Ancient Near East began in the same way. John the Elder said that he wrote this letter John also said that he wrote it to his friend Gaius.

See: Ancient Near East

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When John wrote, “whom I love in truth,” what did he want to say?

[1:1]

John wrote that Christians are to love in “truth (αληθεια /g0225).” Perhaps John wanted to say that he loved Gaius truly, that is, he was not lying when he wrote this. This is what some scholars think. However, other scholars think John loved Gaius because John knew the truth, that is, because Jesus is truly God’s Son. What God says in the Bible is true; it is why John loved Gaius. It is also why John obeyed God.

Advice to translators: If your context is familiar with the concept of the prosperity gospel, then this can be substituted for the phrase “about wealth.”

Who is Gaius?

[1:1]

Gaius was a man who honored God. In Verse 2, John talked about Gaius’ “health.” Perhaps Gaius was sick or perhaps this was the way people greeted other people. Also, Many scholars believe there was more than one man in scripture with the name of Gaius.

Some Christians also think that John wanted to talk to Gaius about money. These Christians believe God wants Christians to be rich or successful in everything they do. They also believe God promised Christians that they will have everything they want if they obey him. Most scholars do not believe these things.

See: Acts 19:29, 20:4; Romans 16:23; 1 Corinthians 1:14

How did John use the word “truth”?

[1:1, 1:3, 1:4]

John used the word “truth (αληθεια/g0255)” many times and in many different ways in this letter.

1. In verse 1, John talked about someone loving someone else “in truth.” The truly, greatly, or really love someone, that is, they love someone as much as they can.
2. In verse 2, John talked about some who “truly” loves God, that is, they obey God. They “walk in truth.” They live in the way that Jesus wanted them to live.
3. John also said that Jesus was the “truth” (see: John 14:6). He may speak about Jesus in the same way in this letter.

1:5-8

What is hospitality?

[1:5]

Hospitality is showing kindness to visitors, strangers, or those in need. Hospitality was very important to the Jewish people and others living in the Ancient Near East (see: 2 John 1:10-11). John asks his readers to show hospitality to Christians, but not to false teachers.

See: Ancient Near East; Hospitable (Hospitality)

How should Christians support a ministry?

[1:6]

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This passage explained to a church how a travelling teacher or missionary should be supported. It also explains how people should be given money to certain leaders in the church. During this time, there were few Christian leaders so they had to travel long distances to visit different churches. They needed some money from the churches to help them travel so they could continue to serve God in this way.

Some scholars think that these church leaders should not to accept money from Gentiles, that is, from people who were not Christians. Other scholars think John talked about church leaders not taking money from the non-Christians who they were trying to get to believe in Jesus. They think that John reject this because many other religious teachers did this in the Ancient Near East.

See: Ancient Near East

1:9-10

What did John previously write to the church?

[1:9]

John wrote three letters or more. It is not clear which letter John talked about in #v9. John may have been writing about Second John or another letter that is lost.

What was Diotrephes doing?

[1:9]

These verses could be a metaphor showing that Diotrephes did not have humility. He was a leader in Gaius' church, but Diotrephes was not a good leader. Diotrephes may have wanted to be seen as the greatest person and tried to force others to do what he wanted done in the church. This was not a not a way to honor God. John wrote that Diotrephes needed to be corrected. He did not accept what John and the apostles taught. Diotrephes have spoken against them. Perhaps he taught that God did not give the apostles permission to teach others. Because of this, Diotrephes rejected God.

See: Apostle

1:11-12

Who was with John?

It is not clear who was with John when he wrote this letter. Some scholars think John was with the other apostles. Other scholars think John was with other people when he wrote the letter. Fewer scholars think that John was alone when he wrote this letter.

Advice to translators: Different cultures may have different ways to describe removing someone removing people from the church. Some now call this "excommunication."

Does everyone who does good things belong to God?

[1:11]

John often talked about belonging to God. Some scholars think that verse 11 is about those who do good things and the things that God wants them to do. When someone does the wrong thing or something that God does not want them to do, John said that they are "of the world" and "of the devil." Those who do not want to do evil things do not belong to God. However, John taught that if Christians decide to do what God wants, they belonged to God.

While John tried to help Christians, he may have also been insulting Diotrephes. Perhaps this verse may be talking about Diotrephes and what he did. If this is true, then John said Diotrephes was evil and he did not think

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that Diotrephes was a Christian. This is because Christians do good things because they love God and do the things that God wants them to do. People who are not Christians do things for the wrong reasons.

1:13-15

What is the last verse about?

[1:15]

Verse 15 is end of John's letter. This was a common way of ending a letter in the ancient Near East. It was a personal greeting and closing. John wanted to visit the church soon so the letter was not long.

Why does John use the word "friend"?

[1:15]

Some scholars think John spoke about Christians when he said "friends." They think that Christians called each other friends. Perhaps this was because Jesus died for his friends (see: John 15:13). Other scholars think John was speaking about the friends of Gaius. Perhaps he greeted Gaius' friends.

See: John 15:14-15

The Meaning of Greek Words

g1544 (ἐκβάλλω) To remove, toG throw out, to force someone to leave a group of people When someone is ἐκβάλλω from a group of people, they are removed from the group of people and they are not allowed to return. This word is used when speaking about the church.

g4245 (πρεσβύτερος) An elder, that is, someone who is old. Often, a πρεσβύτερος was an old man. A title given to a leader in the church, a πρεσβύτερος was a mature Christian, that is, a Christian who honored God.

This word is often used as a technical term for a position in the church. Some scholars think that this is the same position as G4245 (πρεσβύτερος). Other scholars think that these are different positions, that is, these leaders serve the church in different ways.

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3 John 1:1

The elder

This refers to John.

Gaius

A fellow believer.

3 John 1:2

all may go well with you and that you may be healthy

"you may do well in all things and be healthy"

just as it is well with your soul

"just as you are doing well spiritually"

3 John 1:3

brothers came

"fellow believers came." These people were probably all male.

you walk in truth

"you are living your life according to God's truth"

3 John 1:4

my children

"my spiritual children"

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3 John 1:5

Beloved

Here this is used as a term of endearment for a fellow believer.

you practice faithfulness

"you are doing what is faithful to God"

labor for the brothers and for strangers

"help fellow believers and those you do not know"

3 John 1:6

You do well to send them

John is thanking Gaius for helping these believers.

3 John 1:7

because it was for the sake of the name that they went out

"for they have gone out to tell people about Jesus"

taking nothing

"receiving no gifts or help"

the Gentiles

The Gentiles here are the non-Jews who do not believe in Christ.

3 John 1:8

General Information:

Here the word "we" refers to John and those with him, and possibly includes all believers.

so that we will be fellow workers for the truth

"so that we will cooperate with them in announcing God's truth to people"

3 John 1:9

General Information:

The word "us" refers to John and those with him and does not include Gaius.

congregation

This refers to Gaius and the group of believers who met together to worship God.

Diotrephes

He was a member of the congregation.

who loves to be first among them

"who loves to be the most important one among them" or "who loves to act as though he's their leader"

3 John 1:10

falsely accusing us with wicked words

"he says evil things about us that certainly are not true"

refused to welcome the brothers

"did not welcome the fellow believers"

stops those who want to welcome them

"stops those who want to welcome the believers"

drives them out of the church

"he forces them to leave the congregation"

3 John 1:11

do not imitate what is evil

"do not copy the evil things that people do"

but what is good

"but imitate the good things that people do"

is of God

"belongs to God"

has not seen God

"does not belong to God"

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3 John 1:12

Demetrius received a good testimony from everyone

"All who know Demetrius testify that he is a good man" or "Every believer who knows Demetrius speaks well of him"

Demetrius

He is probably a man whom John wants Gaius and the congregation to welcome when he comes to visit.

by the truth itself

"the truth itself speaks well of him."

We also testify about him

"We also speak well of Demetrius"

3 John 1:13

I do not wish to write them to you with pen and ink

John does not wish to write these other things at all. He would prefer to tell them in person.

3 John 1:14

I hope to see you soon

"I plan to come to you"

face to face

"in person"

3 John 1:15

May peace be with you

"May God give you peace"

The friends greet you

"The friends here greet you”

Greet our friends there by name

"Greet each of our friends there for me”

Introduction to Jude

Overview

Jude wrote a letter to a certain church. However, nobody today knows where the church was located.

There were false teachers in this church. Jude warned these false teachers that God would punish them for their sins. He will judge them at the end of the world. He will declare them guilty, and he will punish them forever.

Jude also wrote metaphors in order to make the readers think in the right way about what he was telling them. Prophets often did this, and men who wrote about the end of the world also did this. In sum, Jude commanded his readers to reject the false teachers and to live in a way that honors God.

See: Prophecy (Prophesy) ; Last Days

Who wrote this letter?

Many men in ancient Israel had the name “Jude.” Jude’s name is also translated as “Judah” and “Judas.” The author was the brother of James (see: Jude 1:1). However, many men in ancient Israel had this name, and there were, in fact, four different people named James in Scripture. Two of these men were apostles.

Some scholars think that the man who wrote this letter was Jude the apostle, who was also called Thaddeus. However, Jude did not say that he was an apostle. Because of this, more scholars do not think that the author of this letter was an apostle. They think that the author of this letter was a son of Mary and Joseph. These scholars think that Mary and Joseph had children after Mary had Jesus. Therefore, Jude was a half-brother of Jesus.

See: Family of Jesus

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Who did Jude write to?

Jude wrote to Christians (see: Jude 1:1). Jude also talked about many things that happened to the people of Israel in the past. Because of this, some scholars think that he wrote it to Jewish Christians. However, he also wrote about some trouble in the church. That is why scholars think that Jude wrote to one certain church or to a group of churches. This church had false teachers. These false teachers had come among the believers, but no one tried to stop them.

What did Jude write about in his letter?

False teachers

Jude spoke against certain false teachers. They did not teach the right things about Jesus. These false teachers also lived in a way that did not honor God. Jude declared that these false teachers were not honoring God and that God would judge them. Some scholars think that perhaps these false teachers were the same false teachers that Peter talked about in the letter called 2 Peter.

Some scholars think that the false teachers taught that Jesus was completely God but that he was not really a human being. These false teachers did not believe that Jesus had a real human body while he was on the earth. They thought that the world you can see and touch is evil. Other scholars think that these false teachers taught that a person could worship God without having to obey him. They taught that a person could live forever, even if he acted any way he wanted to. They said that if a person honors God by saying right things, he did not have to honor God by living in the right way.

Some scholars think these false teachers were Christians who were sinning a lot. However, more scholars think that these false teachers were not Christians at all. This is because Jude said that they God would punish them forever in hell.

See: Hell

Deliverance and punishment

Jude wrote that Christians have many difficulties, but that God will protect them and will rescue them from this evil world. However, God will punish anyone who rejects Jesus. Jude also said that Christians must remember the great things that God has done in the past. He rescued the people of Israel when they had difficulties.

Ancient Jewish Writings

Jude wrote about things that happened that the Old Testament did not talk about. These were things that were in other Jewish books. There were many of these books during Jude's time. Many of the metaphors that Jude wrote, and many things he said, came from these other books.

In these other old Jewish writings, they said many things about angels that the Old Testament did not say. Jude apparently knew these things because he had read these other books. Because of this, Jude wrote more about the angels than the Old Testament says. Also, Jude frequently talked about angels and wrote that they do many things around human beings, even though people cannot usually see those things.

See: Ancient Writings

Why did Jude write this letter?

Jude warned churches, Christians, and false teachers. Jude did not want the Christians to stop believing the things that Scripture taught. In order to do this, they must be able to tell why what they believe about God is true. They must also live in a way that honors God, even though God will forgive them if they sin.

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Outline of Jude

1. Introduction (1:1-2)
2. Warning against false teachers (1:3-4)
3. Things that the Old Testament taught (1:5-16)
4. How to obey the things that Jude wrote to do (1:17-23)
5. Praises to God (1:24-25)

Jude

Chapter 1

[1] Jude, a servant of Jesus Christ and brother of James, to those who are called, beloved in God the Father, and kept for Jesus Christ:

[2] May mercy and peace and love be multiplied to you.

[3] Beloved, while I was making every effort to write to you about our common salvation, I had to write to you to exhort you to struggle earnestly for the faith that was entrusted once for all to God's holy people. [4] For certain men have slipped in secretly among you. These men were marked out for condemnation. They are ungodly men who have changed the grace of our God into sensuality, and who deny our only Master and Lord, Jesus Christ.

[5] Now I wish to remind you—although once you fully knew it—that the Lord saved a people out of the land of Egypt, but that afterward he destroyed those who did not believe. [6] Also, angels who did not keep to their own position of authority, but who left their proper dwelling place—God has kept them in everlasting chains, in utter darkness, for the judgment on the great day.
[7] So also Sodom and Gomorrah and the cities around them gave themselves over to sexual immorality and perverse sexual acts. They serve as an example of those who suffer the punishment of eternal fire. [8] Yet in the same way, these dreamers also defile their bodies. They reject authority and they slander the glorious ones.
[9] But even Michael the archangel, when he was arguing with the devil and disputing with him about the body of Moses, did not dare to bring a slanderous judgment against him, but he said, "May the Lord rebuke you!" [10] But these people insult whatever they do not understand; and what they do understand naturally, like unreasoning animals, these are the very things that destroy them. [11] Woe to them! For they have walked in the way of Cain and have plunged into Balaam's error for profit. They have perished in Korah's rebellion.
[12] These people are dangerous reefs at your love feasts, feasting with you fearlessly—shepherds who only feed themselves. They are clouds without rain, carried along by winds; autumn trees without fruit—twice dead, uprooted. [13] They are violent waves in the sea, foaming up their shame; wandering stars, for whom the gloom of complete darkness has been reserved forever.
[14] Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord is coming with thousands and thousands of his holy ones. [15] He is coming to execute judgment on everyone. He is coming to convict all the ungodly of all the works they have done in an ungodly way, and of all the bitter words that ungodly sinners have spoken against him." [16] These are grumblers, complainers, following their evil desires. Their mouths speak loud boasts, flattering others for profit.

[17] But you, beloved, remember the words that were spoken in the past by the apostles of our Lord Jesus Christ. [18] They said to you, "In the last time there will be mockers who will follow their own ungodly desires." [19] It is these who cause divisions; they are worldly, and they do not have the Spirit.
[20] But you, beloved, build yourselves up in your most holy faith, and pray in the Holy Spirit. [21] Keep yourselves in God's love, and wait for the mercy of our Lord Jesus Christ that brings you eternal life.
[22] Be merciful to those who doubt. [23] Save others by snatching them out of the fire; to others show mercy with fear, hating even the garment defiled by the flesh.

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[24] Now to the one who is able to keep you from stumbling and to cause you to stand before his glorious presence without blemish and with great joy, [25] to the only God our Savior through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time, now, and forever. Amen.

Jude 1 Commentary

1: 1-2

What did Jude call himself?

[1:1]

Jude called himself a servant (δοῦλος/g1401) of Jesus, even though he was not owned or in debt to anyone.

See: Serve (Servant, Slave)

Why did Jude speak about Jesus in this passage?

[1:1]

Scholars do not agree about what Jude wanted to say in this verse. Perhaps Jude wanted to say that God keeps believers united to Jesus. Or perhaps Jude wanted to say that God watches over believers by means of Jesus. Or perhaps Jude wanted to say that God watches over believers so that Jesus will benefit.

Also, perhaps Jude was saying that it is God the Father who watches over the believers, or perhaps that it is Jesus who does that.

See: Jesus' Return to Earth; Call (Calling)

1:3-11

Why should Christians try very hard to do?

[1:3]

Jude wrote to Christians and told them to fight for, that is, do everything they could to work very hard to continue to believe what the apostles had taught them about Jesus. False teachers were trying to make them believe things that were different than what they had been taught. In fact, they were the opposite of what they had been taught. Therefore, Jude told the Christians that they needed to “fight” or “work very hard” to keep believing in the things they had been taught about Jesus and how to live as a Christian.

How did these false teachers try to change what the Christians believed the apostles taught about the grace of God?

[1:4]

These false teachers tried to change what the Christians believed the apostles taught about the grace of God. The false teachers believed that they could sin, and that God would not punish them. They believed that they could continue to sin because God would continue to forgive them for doing so. Jude taught that they could not live in the way they wanted to live. God has mercy on Christians, but they should not then say that they could sin all they want. Anyone who thinks like this does not understand why God has mercy on people.

See: Grace; Mercy; Gospel

Who is the only master?

[1:4]

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When people were making copies of the New Testament in Greek very long ago, some of them said that the master or ruler (δεσπότης/#g1203) was Jesus. But some others said that the master was God.

See: Differences in the Ancient Copies of the Bible)

When did anyone write about the actions of the false teachers?

[1:4]

It is not known when someone wrote about the actions of the false teachers. Some scholars believe that God wrote in heaven about their wrong actions. Perhaps God did this before he made the world. Other scholars believe that Jude or another Christian leader wrote about these false teachers in another letter. Still other scholars believe that a Jewish prophet wrote about these false teachers long ago.

See: Prophecy (Prophesy)

In what way did these false teachers deny Jesus?

[1:4]

Jude said that these false teachers "denied (ἀρνέομαι/g0720)" or rejected Jesus. They may have denied that Jesus was God, or they may have denied something else about Jesus that is true. However, they may have also denied Jesus by living in a way that did not honor God. The scriptures speak about living in a way that does not honor God, so they reject God. However, God deserves for people obey him.

When did God announce that the false teachers were guilty?

[1:4]

No one knows when God announced that these false teachers were guilty. This word, "identified (προγράφω/g4270)" or "set aside," is usually about something that someone wrote long ago. This did not happen in the recent past. Perhaps it happened in the Old Testament, or perhaps another Christian wrote it before Jude wrote his book. However, "set aside" does not have to say that someone wrote the names of these teachers in a book on earth. Perhaps someone wrote them in a book in heaven (see: Revelation 20:12). If this is so, this book is a metaphor for believers living with God forever.

Some scholars think that the false teachers had been teaching the Christians for a long time. When they began teaching the Christians, some found out that they were guilty. Other scholars believe that "set aside" shows that everyone will learn in the future that these false teachers were guilty. A few scholars believe that these false teachers were not Christians, and that God announced that they were guilty before they were born.

See: Metaphor; Condemn (Condemnation)

Did Jesus bring the Israelites out from Egypt?

[1:5]

Some very old Greek copies of the book of Jude said that it was Jesus who brought the Israelites out of Egypt. Other old copies have the word lord (κύριος/g2962). This word can mean either Jesus or God. More old copies have the word "Jesus," but Jude probably did not write "Jesus." This is because the Bible does not say that Jesus brought the Israelites out of Egypt. Neither does the Bible say that Jesus punished the Israelites in the wilderness for not trusting God.

See: Differences in the Ancient Copies of the Bible)

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Did many angels sin?

[1:6] At some time in the past, some of the angels sinned. They rebelled against God and what he commanded them to do. The very first time that they disobeyed God, they became guilty forever. So God punished them for having sinned. They became the demons. They stopped working for God. He threw them out of heaven and put them into chains. Some scholars think that Jude wanted to say that these are chains from which the demons cannot escape. Others think that they are chains in which the demons will stay forever. In Jude's time, many other people believed the same things Jude believed about what the angels did in Genesis 6.

See: Genesis 6:1-4 See: Angel; Demon; Ancient Writings

What did Jude want to say when he wrote "keep" in verse 6?

[1:6]

Jude wrote the same word twice in verse 6. The angels should have protected or guarded (τηρέω/g5083) the thing that God gave them to guard. However, they rebelled and did not do this. God is guarding them now because they did not guard the things that God gave them to guard. This is a type of irony. Because of this, God will punish them later for having sinned.

See: Irony

God has punished many people at many different times. What three times did Jude talk about?

[1:5, 1:6, 1:7]

Jude reminded his readers that God punished the Israelites who refused to trust in him, even after God brought them out of Egypt. Then, Jude reminded them that God will punish the angels who rebelled against him. Finally, he reminded them that God punished the people of Sodom and Gomorrah.

See: Genesis 18 and 19

What is the "great" day?

[1:6]

Jude wrote about a "great" or significant day. This is the time when God will judge and punish all people. This is probably what scripture calls the Day of the Lord.

See: Day of the Lord

What was the strange flesh?

[1:7]

Jude said that the people in Sodom and Gomorrah wanted strange or other flesh or bodies (σάρξ/g4561). Some scholars believe that this means that the people were having sex with people of the same gender. Fewer scholars believe that the people were trying to have sex with angels.

See: Genesis 19

What is hell?

[1:7]

Hell is a place where God will punish people forever. Scripture often says that hell has a fire that never stops. Jude wrote about a fire that never stops as a type of punishment.

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See: Hell

Who were the people who dreamed?

[1:8]

John said that the false teachers were people who “dreamed.” He said this, because people thought that it was God who made people dream. They thought that God showed people things through their dreams. However, these false teachers dreams and the things they taught did not come from God.

False teachers and false prophets often said that God gave them dreams or visions. When they said this, they wanted to say that God allowed them to tell people what they were supposed to do.

See: Vision

Who did the false teachers reject?

[1:8]

The false teachers rejected a group who was given permission to rule over something. Some scholars believe that it was God or Jesus whom they reject. Fewer scholars believe that it was angels who the false teachers rejected.

Who did the false teachers insult?

[1:8]

The false teachers insulted people or beings who deserved honor. Scholars believe that the false teachers insulted the angels who obeyed God. The Jews thought that the angels had brought Scripture to the people. When the false teachers insulted these angels, they also rejected the word of God.

Who is Michael?

[1:9]

Michael is an archangel or leader of the angels. He is an angel and is also a leader of angels or perhaps the most important angel. Michael is the only archangel that the Scriptures spoke about.

The books of Daniel and Revelation talk about Michael (see: Daniel 10:13, 20; 12:1, 7). Daniel called Michael a “great prince.” Some ancient Jews also believed that Michael took care of the place where Moses was buried. These ancient Jews often wrote about Michael.

See: 1 Thessalonians 4:16

See: Ancient Writings

When Michael talked with the devil, what did he show believers?

[1:9]

When Moses died, the devil wanted to take his body. But Michael did not dare to insult the devil, even though the devil was the leader of the angels who had sinned. Michael refused to insult him, because it was God who would judge the devil.

The devil, and the angels that serve him, did not respect God. Despite this, Michael showed that he respected the devil, because he refused to insult the devil. However, the false teachers insulted the angels who still serve God.

The story that Jude mentioned did not come from the Old Testament. Instead, it was from another ancient Jewish book.

See: Deuteronomy 34:6; Zechariah 3:2

See: Satan (The Devil); Ancient Writings

Why did Jude talk about Cain, Balaam, and Korah?

[1:11]

Cain was the first person in the world to murder anyone. He did not love his brother. Instead, he killed his brother because he envied him. Cain also worshiped God in a false way. Balaam worked with enemies of God because Balaam was greedy for money. In Numbers, Moses showed that Balaam also encouraged the Israelites to sin against God (see: Numbers 31). As for Korah, he rebelled against the man whom God had chosen to lead the Israelites. In each of these cases, the people rejected God and rebelled against him. This is what the false teachers also did.

See: Genesis 4; Numbers 16; Numbers 22-24

Why did Jude write five metaphors in 1:12-14?

[1:12, 1:13, 1:14]

Jude wrote five metaphors to show his readers the errors that the false teachers made.

Jude said that the false teachers were like rocks hidden below the surface of the sea. Such rocks are dangerous to ships because they cannot be seen. The false teachers were dangerous, too, but many people did not know that these teachers could harm them.

Jude also said that the false teachers were like clouds that had no water to give to the earth. The wind quickly drives these clouds away in different directions. As for the false teachers, they are always thinking different things, and they are always teaching the people these different things.

These false teachers were also like trees that something has uprooted. So they have no fruit to give. The false teachers could not teach anyone how to live forever with God. God will announce that they are guilty, and he will punish them forever.

The false teachers were like the bubbles on the top of strong waves in the sea. These bubbles have no value. They are like false teachers, who can teach people things that will cause them nothing but shame.

These false teachers are like certain stars in the heavens that wander about, whose path no one can tell in advance. Because of that, no one can find their way at night by looking at those stars.

See: Metaphor; Lord's Supper

Who was Enoch?

[1:14]

There are two men named Enoch in the Old Testament. One Enoch was the son of Cain. However, verse 14 is about Enoch, the son of Jared (see: Genesis 5). This Enoch honored God and did not die. Instead, God took him to heaven without dying. There is also an ancient writing about this Enoch. Jude was thinking about that writing when he wrote his own letter.

See: Ancient Writings

Who were the holy ones?

[1:14]

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In verse 14, Jude talked about “people” who honored God. This was about the angels who honored God. Jude copied this verse and the next verse from an ancient book called “The Assumption of Moses.”

See: Angel;Ancient Writings

What type of judgment did Jude talk about?

[1:15]

The judgment that Jude talked about was the final judgment. In this judgment, God will announce who is guilty. He will do this in the last days. Then he will punish those people forever.

See: Last Days

When is the last time or last day?

[1:18]

Jude spoke about the “last time” or “last day.” Jude probably talked about the time near to when Jesus would return to the earth. It is the time when God will judge everyone. Some scholars believe that there will be many people at this time who do not honor God. Perhaps this is what Jude talked about in verses 18-19.

See: Last Days

What people do not have the Spirit?

[1:19]

In verse 19, Jude talked about people who do not have the Spirit. This is the Holy Spirit. It means they are not Christians.

See: Indwelling of the Holy Spirit

1:20-25

How does a Christian pray in the Holy Spirit?

[1:20]

Some scholars believe that Jude wants Christians to pray for the things that the Holy Spirit wishes them to pray for. However, fewer scholars think that Jude wants Christians to pray in a special language that the Holy Spirit gives them.

What is the Greek text of verse 22?

[1:22]

In verse 22, some early Greek copies have “to have mercy on a person.” Other early copies have “to convince or to correct.” The Greek words are very similar (ἐλεέω and ἐλέγχω).

See: Differences in the Ancient Copies of the Bible)

How many groups are listed in verses 22-23?

[1:22, 1:23]

Some scholars believe that there were three groups of people in verses 22-23.

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There were those who did not yet decide whether or not to believe the false teachers. Perhaps they could not know whether those teachers were false or not. They did not know what they should believe.

There were also those who followed the false teachers. Because of this, God will judge them. Here Jude might be talking about both Christians and non-Christians. Jude wanted these people to repent and to believe that Jesus will return to earth. Some scholars believe this group is the same group described later in the verse. Others scholars believe that they were a different group.

Some scholars believe that a third group of people who began to follow the false teachers. These people were in danger of following these false teachers completely. Therefore, the Christian must avoid following this third group. Some scholars believe that the people in this group could not repent and believe in Jesus. Believers should have mercy on them because they ought to pity them.

Other scholars believe that these are three ways of describing the same group of people.

See: Zechariah 3:2-4

See: Repent (Repentance; Jesus' Return to Earth

Do Christians save other people?

[1:23]

Christians cannot save or free (σώζω/g4982) other people from the guilt of their sins. However, God often works through other people so that they become friends with him. Only God can free people from their guilt. Jude said that this was like taking people out of the fire. This is a metaphor meaning that they God will not punish these people in hell (see: Amos 4:11)

1:24-25

What did Jude mean when he wrote about stumbling?

[1:24]

In verse 24, Jude told people not to follow false teachers. Some scholars believe that if Christians followed the false teachers, they could stumble or fall (ἄπταιστος/g0679), that it, become separated from God forever. This is because in this verse, Jude also spoke about Christians standing before God's throne and God welcoming them. Other scholars believe that they might lose some reward in heaven when Jesus judges them.

See: Judge (Judgment); Walk

How does this letter end?

[1:24, 1:25]

In ancient times, most people ended their letters by greeting again the people to whom they were writing. However, Jude ended his letter by praising Jesus.

Jude 1:1

Jude, a servant of

"I am Jude, a servant of"

brother of James

James and Jude were half brothers of Jesus.

Jude 1:2

May mercy and peace and love be multiplied to you

"May God continue to be merciful to you so that you live peacefully and love one another more and more

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Jude 1:3

our common salvation

"the salvation we share"

I had to write

"I felt a great need to write"

to exhort you to struggle earnestly for the faith

"to encourage you to defend the true teaching"

once for all

"finally and completely"

Jude 1:4

For certain men have slipped in secretly among you

"For some men have come in among the believers without drawing attention to themselves"

These men were marked out for condemnation

"These were men whom God chose to condemn"

who have changed the grace of our God into sensuality

"who teach that God's grace permits one to continue to live in sexual sin"

deny our only Master and Lord, Jesus Christ

they teach that he is not God or these men do not obey Jesus Christ

Jude 1:5

the Lord saved a people out of the land of Egypt

"the Lord rescued the Israelites long ago from Egypt"

Jude 1:6

their own position of authority

"the responsibilities God entrusted to them"

their proper dwelling place

The proper dwelling place of angels is heaven.

God has kept them in everlasting chains, in utter darkness

"God has put these angels in a dark prison from which they will never escape"

utter darkness

"in utter darkness in hell".

the great day

the final day when God will judge everyone

Jude 1:7

Sodom and Gomorrah and the cities around them

"the people of Sodom and Gomorrah and the people in the cities around them"

gave themselves over to sexual immorality and perverse sexual acts

The sexual sins of Sodom and Gomorrah were the result of the same kind of rebellion as the angels' evil ways.

as an example of those who suffer the punishment

The destruction of the people of Sodom and Gomorrah became an example of the fate of all who reject God.

Jude 1:8

these dreamers

These are the people who disobey God, probably because they claim to have seen visions that gave them authority to do so.

defile their bodies

"sin and defile themselves"

they slander

"they speak insults about"

glorious ones

This refers to spiritual beings, such as angels.

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Jude 1:9

did not dare to bring a slanderous judgment against him

"did not dare to insult or condemn him"

Jude 1:10

whatever they do not understand

"anything of which they do not know the meaning." or "everything good that they do not understand"

Jude 1:11

walked in the way of Cain

"lived the same way Cain lived"

Jude 1:12

dangerous reefs

Reefs are large rocks that are very close to the surface of water in the sea. Ships can easily be destroyed if they hit these rocks.

autumn trees, without fruit—twice dead, uprooted

"These people are like dead people."

autumn trees, without fruit

Trees in autumn look dead because their leaves have all fallen off.

twice dead, uprooted

After these "autumn trees" have lost their leaves and fruit, they die their first death. Then people uproot them, and they die their second death.

uprooted

completely pulled out of the ground

Jude 1:13

violent waves in the sea

As the sea's waves are blown by a strong wind, so the ungodly people are easily moved in many directions.

foaming up their shame

"and just as waves bring up foam and dirt, these men pollute others with their shame"

for whom the gloom of complete darkness has been reserved forever

"and God will put them in the gloom and complete darkness of hell forever"

Jude 1:14

the seventh from Adam

If Adam is counted as the first generation of mankind, Enoch is the seventh.

holy ones

"angels" or "saints" or "angels and saints"

Jude 1:15

to execute judgment on

"to make judgment on" or "to judge"

Jude 1:16

grumblers, complainers

"Grumblers" tend to speak quietly, while "complainers" speak openly.

Their mouths speak loud boasts

They praise themselves so that others can hear.

flattering others

"giving false praise to others"

Jude 1:18

mockers who will follow their own ungodly desires

"mockers who will continue to dishonor God by doing the evil things they wish to do"

Jude 1:19

It is these

"It is these mockers"

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they are worldly

"they are only concerned with doing what is evil"

they do not have the Spirit

"the Holy Spirit is not within them"

Jude 1:20

But you, beloved

"Do not be like them, beloved. Instead"

build yourselves up

Strengthen yourselves spiritually

Jude 1:21

wait for

"eagerly look forward to"

the mercy of our Lord Jesus Christ that brings you eternal life

"the mercy of our Lord Jesus Christ who makes you live forever with him"

Jude 1:22

those who doubt

"those who do not yet believe that Jesus is God"

Jude 1:23

snatching them out of the fire

"doing for them whatever needs to be done to keep them from dying without Christ. This is like pulling them from the fire"

to others show mercy with fear

"be kind to others, but be afraid of sinning the way they do"

hating even the garment defiled by the flesh

"hating even the clothing that they have polluted by their sin"

Jude 1:24

to cause you to stand before his glorious presence

"and to allow you to enjoy and worship his glory". His glory is brilliant light that represents his greatness.

glorious presence without blemish and with

"glorious presence, where you will be without sin and have great joy"

Jude 1:25

to the only God our Savior through Jesus Christ our Lord

"to the only God, who saved us because of what Jesus Christ did." This emphasizes that God the Father as well as the Son is the Savior. These are important titles that describe the relationship between God and Jesus. It is best to translate "Father" and "Son" with the same words that your language uses to refer to a human father and a human son.

be glory, majesty, dominion, and authority, before all time, now, and forever

God has always had, now has, and always will have glory, absolute leadership, and complete control of all things.

Introduction to Revelation

Overview

The Book of Revelation is about the time when God destroys the world and makes it new. When John wrote about a time when those who believe in Jesus are greatly persecuted. Some scholars think Revelation is about the entire time the Christian church exist. This is because the church has always been persecuted. Other scholars think Revelation is about events near the time of when Jesus returns to the earth. Other scholars think this book is about certain events that happened immediately after Jesus died and Israel was in a war with the Roman Empire.

Overall, the events in the Book of Revelation are about the wrath of God punishing mankind. During this time, the antichrist does things on the earth before he is eventually defeated. Ultimately, Jesus defeats his enemies. Then all

who trust in him will live forever with him. John warns people and tells them that God is in control. Eventually, evil and sin will stop.

Advice to translators: When speaking about the book of Revelation, it matters how one speaks about it. When someone speaks about Revelation, they can say, “God did,” “God is doing,” and “God will do” something. However, each of these says something different about the meaning of the book. If you say “God did,” then you say the things have already happened. If you say “God will do,” then you are saying that these things have not happened yet but will happen in the future. This commentary tries to avoid writing “God did” and “God will do” to not say something has happened or will happen.

When Israel is used here, it can refer to either the people of Judah, or the people from the twelve tribes of Israel.

See: Church; Persecute (Persecution) ;Last Days; Wrath; Antichrist; Sin

Who wrote this letter?

John wrote this letter (see: 1:1, 4, 9; 22:8). However, there are at least 5 men named John in the New Testament. Scholars think that John, the son of Zebedee wrote this letter. He was an apostle. This is the same John who wrote the gospel of John and the three other letters named after John.

See: Apostle; Gospel

To whom did John write?

For much of the book of Revelation is John writing about a vision. God gave John this vision. Therefore, this vision was about things that were going to happen in the future for John. However, chapters 1-3 are separate from the rest of the vision in chapters 4-22. Because of this, scholars disagree about to whom John wrote. Chapters 2 and 3 are written to seven churches in Asia Minor. These churches could be the same people to whom John wrote the whole letter. These seven churches could also be a metaphor for seven different types of churches. Because of this, some scholars think the letter was written to all of the Christian churches when John lived. Therefore, John wrote to all Christians.

When John lived, the Roman Emperor persecuted Christians. It is not certain how much he persecuted Christians. Some scholars think that he did not persecute them very much. Therefore, it was not bad enough for John to write about it in this letter. Therefore, these scholars think that some Christians persecuted other Christians. Other scholars think that the Roman Empire greatly persecuted Christians, and John wrote about it. It is helpful to know that the Jews fought with the Roman Empire about 40 years after Jesus returned to heaven. The temple in Jerusalem was destroyed because of this war. More scholars think Revelation was written about 60 years after Jesus returned to heaven. Other scholars think that John wrote about a time near Jesus’ return to the earth when Christians will be persecuted.

Some scholars think these prophecies are being fulfilled throughout history. Because Revelation prophecies some major events in the world’s history, they think Revelation was written to the church throughout history. Therefore, John wrote it to all Christians, no matter when they live.

Some scholars think John’s prophecies were fulfilled when John lived. They think that Revelation helped Christians to understand the things that happened when John lived. They think John wrote to these Christians. He might have written to the Christians who lived in Asia Minor.

Some scholars think that none of John’s prophecies have been fulfilled. They think that John wrote to all Christians, but he really wanted to warn Christians who are alive when these prophecies will be fulfilled. Perhaps John wanted non-Christians to fear these things and believe in Jesus.

See: Vision; Metaphor; Church;Persecute (Persecution); Heaven; Prophecy (Prophesy) ; Temple See Map: Asia Minor

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Things talked about many times in this book

War

In Revelation, John wrote about a war between God and Satan. God will win. God will also fight against the antichrist. The antichrist works through the power of Satan, who gives him permission to rule on the earth. He tried to do the types of things that Jesus did so that people worship him instead of Jesus. Revelation prophesied about things that were still in the future when John wrote about them. During these events, Satan appears to win the war against God and Christians for a time. However, God's remains in control. In the end, God's defeats Satan, and John writes about the defeat as certain. That is, God will win, it has already been determined.

See: Satan (The Devil); Antichrist; Prophecy (Prophesy)

God judging people

Revelation is a book about God judging people and sin. It is about how God is powerful and he is perfect. All sin must be judged and punished. However, God allowed sin to remain in this world. This is because God is patient and gracious. He does not immediately condemn and punish every sin. However, Revelation is about when God punishes the sin of all those who do not believe in Him.

See: Sin; Grace

Symbolism

Revelation is about a vision that God gave to John. Because of this, John wrote about what he saw in this vision. The book is full of symbols. Some of these symbols are people. This is common in prophecy, and especially writings about the end of the world. Some parts of Revelation are symbols of other things. However, scholars do not agree about the meanings of all these symbols.

See: Symbol; Vision; Prophecy (Prophesy)

Numbers

Revelation uses many different numbers. These numbers are often repeated and connected to other verses of the Bible. The numbers 4, 7, 1000, and 12 are used many times. While John wanted to use these certain numbers, it is not known why he used these numbers. Of the numbers John used, perhaps he wanted people to give special attention to 6 and 7. Typically, seven is a number used to talk about completion or perfection. Because of this, it is often connected to God. The number 6 usually was used to talk about being incomplete or imperfection. It is often connected to Satan.

See: Satan (The Devil)

Why did John write Revelation?

The purpose of chapters 2 and 3 was to warn the seven ancient churches mentioned in these chapters. This purpose of these chapters is usually considered separately from the rest of the book. Some scholars think that the church was persecuted when John wrote this letter. Because of this, the letter was written because Christians were persecuted. The letter would have given these Christians great comfort. They knew the plans and power of God, even when his power could not be easily seen in the world. Revelation could have been written so that people would believe in Jesus. When non-Christians witnessed the fulfillment of Revelation's prophecies, it proved the power of God to them . Scholars think many different things about Revelation. Because of this, there are different views about the purpose of Revelation.

1. Some scholars think that these prophecies are being fulfilled throughout history. Because Revelation predicts some major events in world's history, they believe Revelation was written to the church throughout history. Therefore, the letter was written to help comfort the church by showing God's control over the events of world history. God works throughout history, even when he cannot be seen.

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2. Some scholars think John's prophecies were filled when John lived. They think that John wrote to help Christians to understand the events when they lived. John wanted to help Christians when they were persecuted. In these difficult times, God promised to rescue Christians. In the end, God will judge and punish those who persecute Christians. It did this by revealing God's ultimate plan for creation and all of human history.

3. Some scholars think that none of John's prophecies have been fulfilled. They think that John wrote to all Christians, but he really wanted to warn Christians who are alive when these prophecies are fulfilled. This is common for prophecies that predict the future. Perhaps John wanted non-Christians to fear these things and believe in Jesus. They think that the book serves as a warning to non-Christians and gives hope to Christians. It completely revealed God's plan to them, and completed the Bible. It also explains Israel's future and how God will eventually fulfill the covenants he made with Abraham and David. It also provides greater detail concerning the kingdom of God and what happens after the world ends.

4. Some scholars think that none of John's prophecies have been fulfilled. They think that John wrote to all Christians, but he really wanted to warn Christians who are alive when these prophecies are fulfilled. This is common for prophecies that predict the future. Perhaps John wanted non-Christians to fear these things and believe in Jesus. They think that the book serves as a warning to non-Christians and gives hope to Christians. It completely revealed God's plan to them, and completed the Bible. It also explains Israel's future and how God will eventually fulfill the covenants he made with Abraham and David. It also provides greater detail concerning the kingdom of God and what happens after the world ends.

See: Church; Persecute (Persecution); Prophecy (Prophesy); Covenant with Abraham; Covenant with David; Kingdom of God

Have the book of Revelation's prophecies been fulfilled?

Some scholars think all of the prophecies are being fulfilled

The prophecies of Revelation are being fulfilled. They think that these prophecies are being fulfilled over many years.

Some scholars think that none of these prophecies have been fulfilled

The prophecies of Revelation have not been fulfilled. The prophecies will be fulfilled during the years called the tribulation. After this period when God judges people, Jesus will return to the earth and establish his kingdom on the earth.

Some scholars think that the prophecies prophecies have been fulfilled

Some scholars think that some of the prophecies of Revelation have been fulfilled. They think that certain prophecies were fulfilled about 40 years after Jesus died. This is when the Roman Empire was at war with Israel.The rest of the prophecies will be fulfilled when Jesus returns. At this time, he will reign on the earth.

*Other scholars think that all of the prophecies have been fulfilled. *

They think Jesus rules over Christians' hearts or inner lives of Christians. That is, he control them in some way. He helps them to want to do things that honor God. In the future, Jesus will not return to reign on the earth. They think all of the prophecies were fulfilled about 40 years after Jesus died when Israel was at war with the Roman Empire.

See: Prophecy (Prophesy) ; Tribulation; Kingdom of God; Israel

Will Christ return for the church?

Some scholars believe that Jesus will return twice. The first time, he will return in secret. He will remove the church because he is not going to punish them (see: 1 Thessalonians 5:2). This is called the "rapture" (see: 1

Thessalonians 4:17). The second time, Jesus will return in glory (see: Romans 14:11; Philippians 2:10). Other scholars believe that Jesus will return to earth once. Other scholars do not think Jesus will return to the earth.

Jesus will return to the earth before the world is punished for seven years

Jesus will return to remove the Christians from the earth before the beginning of the seven years of tribulation. Christians are not present during the things written about in Revelation 4-19, unless they believe in Jesus after the rapture. They think Jesus can return at any minute.

Jesus will return to the earth in the middle of the seven years when he punishes the world

Jesus will return to remove Christians from the earth in the middle of the seven years of tribulation. This will occur before the so-called “Great Tribulation” (see: Matthew 24:12; Revelation 2:22; 7:14).

Jesus will return to the earth at the very end of the seven years when he punishes the world

Jesus will return to remove Christians from the earth at the end of the seven years of tribulation. Christians will leave the earth near the return of Jesus. In the Bible, there are many different numbers connected to the Great Tribulation. These are 1260, 1290, and 1335. It is possible that there is a period of up to 75 days at the end of the tribulation, prior to Jesus’ return. These scholars think that Jesus will remove Christians at some point near the end of this seven years. However, they do not agree when this will be. They will leave before God punished people with his wrath.

See: RaptureKingdom of God; Glory (Glorify); Tribulation; Wrath

Outline of Revelation

1. Opening (1:1-20)
2. Letters to the seven churches (2:1-3:22)
3. Vision of God in heaven, and a vision of the Lamb (4:1-11)
4. The seven seals (6:1-8:1)
5. The seven trumpets (8:2-13:18)
6. Worshipers of the Lamb, the martyrs, and the harvest of wrath (14:1-20)
7. The seven bowls (15:1-18:24)
8. Worship in heaven (19:1-10)
9. The Lamb's judgment, the destruction of the beast, the thousand years, the destruction of Satan, and the final judgment (20:11-15)
10. The new creation, the new Jerusalem (21:1-22:5)
11. Jesus' promise to return, the witness from the angels, John's closing words, Christ's message to his church, the invitation and the warning (22:6-21)

Revelation

Chapter 1

[1] This is the revelation of Jesus Christ that God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John, [2] who testified about the word of God and the testimony of Jesus Christ, all the things that he saw. [3] Blessed is the one who reads aloud this prophecy and those who listen to the words of this prophecy and who obey what is written in it, because the time is near.

[4] John, to the seven churches in Asia: May grace be to you and peace from the one who is, and who was, and who is to come, and from the seven spirits who are before his throne, [5] and from Jesus Christ, who is the faithful witness, the firstborn from the dead, and the ruler of the kings of the earth. To the one who loves us and has freed us from our sins by his blood— [6] he has made us a kingdom, priests for his God and Father—to him be the glory and the power forever and ever. Amen.

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7 Look, he is coming with the clouds;
every eye will see him,
including those who pierced him.
All the tribes of the earth will mourn because of him.
Yes, Amen.

8 "I am the Alpha and the Omega," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." [1]

9 I, John—your brother and the one who shares with you in the suffering and kingdom and patient endurance that are in Jesus—was on the island called Patmos because of the word of God and the testimony about Jesus. 10 I was in the Spirit on the Lord's day. I heard behind me a loud voice like a trumpet. 11 It said, "Write what you see in a book, and send it to the seven churches—to Ephesus, to Smyrna, to Pergamum, to Thyatira, to Sardis, to Philadelphia, and to Laodicea."
12 I turned around to see whose voice was speaking to me, and as I turned I saw seven golden lampstands. 13 In the middle of the lampstands there was one like a son of man, wearing a long robe that reached down to his feet and a golden sash around his chest.
14 His head and hair were as white as wool—as white as snow—and his eyes were like a flame of fire. 15 His feet were like polished bronze, like bronze that had been refined in a furnace, and his voice was like the sound of many rushing waters. 16 He had seven stars in his right hand, and a sword with two sharp edges was coming out of his mouth. His face was shining like the sun at its strongest.
17 When I saw him, I fell at his feet like a dead man. He placed his right hand on me and said, "Do not be afraid. I am the first and the last 18 and the one who lives. I was dead, but look, I live forever and ever! And I have the keys of death and of Hades.
19 Therefore write down what you have seen, what is now, and what will take place after this. 20 As for the hidden meaning about the seven stars you saw in my right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands are the seven churches."

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[1] Some important and ancient Greek copies read, I am the Alpha and the Omega, the beginning and the end, says the Lord God .

Revelation 1 Commentary

1:1-3

Why did John say “him”?

[1:1]

John said, “God gave him.” He wanted to say “God gave Jesus.”

When will these things happen?

[1:1]

John said that the things he talked about will occur soon. However, he wrote these things about 2000 years ago.

1. Some scholars think that these things can begin at any time. That is, these things did not occur yet, but it they will occur soon.
2. Other scholars think that the things John talked about will occur quickly once they begin to occur.
3. Other scholars think John wanted to say these things will definitely occur.
4. Other scholars think the things John talked about already occurred or already began to occur.

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1:4-6

What were the seven churches?

[1:4]

John wrote the Book of Revelation to seven churches in Asia. This was not modern Asia. Instead, it was a place called “Asia Minor.” That is, it is where the country of Turkey is today.

See Map: Seven churches of Revelation

Who “was,” “is,” and “is to come”?

[1:4]

John spoke about “the one who is, and who was, and who is to come.” Some scholars think this was God the Father. This means God is eternal. That is, he always lived, is currently living, and will always live. These words made the people think about God’s name. That is, the name he told Moses from a burning bush (see: Exodus 3:14). Other scholars think that John spoke about Jesus. That is, Jesus always lived, is currently living, and will always live. Fewer scholars think John wanted people to remember that Jesus has always lived, he came to the earth, he is now in heaven helping people to be at peace with God, and he will return to the earth.

Who were the seven spirits?

[1:4]

John said there were seven spirits who are always around God’s throne. In the Old Testament, Isaiah spoke about the Holy Spirit in seven different ways. Some scholars think John wanted people to think about Isaiah’s words. Therefore, John said the Holy Spirit is in front of the throne of God.

See: Isaiah 11:2

See: Throne

How did John talk about Jesus?

[1:5]

John talked about Jesus in several different ways.

1. He is the faithful witness. John wanted to say that Jesus was faithful to God. He told other people about God. He did the things God wanted, even when people killed him for doing those things God wanted him to do.
2. He was the first born from the dead. That is, he was the first to die and then be resurrected. (see: Colossians 1.18; 1 Corinthians 15:20).
3. He rules the kings of the earth. Jesus is more powerful than any king ruling on the earth.

See: Resurrect (Resurrection)

What are the things Jesus does for Christians?

[1:5, 1:6]

John said Jesus did certain things for Christians.

1. He loved Christians.
2. He released Christians from their sins. He did this by dying for their sins.
3. He made Christians a kingdom. That is, Jesus rules Christians in a special way.

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4. He made Christians priests. That is, they can talk to God directly without anyone else's help.

See: Kingdom of God; Atone (Atonement); Priest (Priesthood)

1:7-8

How will Jesus come with clouds?

[1:7]

John talks about how Jesus returns to the earth. He said that Jesus comes with or on the clouds. Daniel also talked about this (see: Daniel 7:13-14). While this was still in the future for John, some scholars think that this already happened or is continually happening. That is, Jesus is not physically coming on the clouds, They think this is a metaphor for Jesus' coming back to earth slowly. However, other scholars think that this did not occur yet. They think this will happen fast.

Who pierced him?

[1:7]

Some scholars think John wrote about the actual people who killed Jesus. Other scholars think John wrote about the Jews. That is, the Jewish leaders wanted the Romans to kill Jesus. Other scholars think John wanted to say that anyone who sinned killed Jesus. That is, Jesus died so that people who sinned will be given peace with God.

See: Atone (Atonement)

Why will people mourn or be sad when Jesus returns?

[1:7]

Some scholars think people will mourn when Jesus returns because they will regret treating him badly. They will be sad because they wanted him to die. Other scholars think people will mourn because Jesus will return to judge sin. People who do not believe in Jesus when he returns will go to hell. They will see what they did wrong, but they will not be able to change it. Therefore, they will be sad. Fewer scholars think that people will mourn because of what Jesus had to suffer while on the earth.

See: Hell

How is God "the alpha and the omega"?

[1:8]

John said that God is "the alpha and the omega." That is, God is the beginning and the end. Alpha was the first letter in the Greek alphabet. Omega was the last letter of the Greek alphabet. John wanted to say that God was the beginning of the created world. He existed before the earth was created, and He created the world. God is the end because without God, creation would stop existing. That is, God caused all things to exist, and he causes all things to continue to exist. On the last day, God will destroy the world. That is, he will end the world. Therefore, God is both the beginning and the end, the Alpha and Omega.

See: Last Days

1:9-20

What does John share with Christians?

[1:9]

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John said he shared certain things with the Christians to whom he wrote. That is, the same or similar things happened to him that happened to other Christians.

1. He suffered because he was a Christian. The Christians in Asia Minor also suffered because they were Christians.
2. He was part of God's kingdom. So are Christians.
3. He was confident that God will fulfill his promises. Christians are also confident of this.

See: Kingdom of God

See Map: Asia Minor

Why was John on the island of Patmos?

[1:9]

John said he was on the island of Patmos because of "the word of God and the testimony about Jesus." He was separated from society because he told other people about Jesus.

See Map: Patmos

How was John "in the Spirit on the Lord's day"?

[1:10]

Some scholars think that John was speaking about the Day of the Lord. This is a special time in Scripture when Jesus returns. Therefore, the Holy Spirit took John to this time that did not happen yet. Other scholars think John was speaking about Sunday, which the Bible calls the "Lord's day." This was the day of the week Jesus rose from the dead. They think John was "in the Holy Spirit" on this Sunday.

See: Day of the Lord

Who is "the one like the son of man"?

[1:13]

Daniel talked about the "son of man" (see: Daniel 7:13). John was thinking about what Daniel said when he talked about the son of man. Therefore, John saw Jesus.

See: Son of Man

Why was Jesus dressed in the same way the high priest dressed?

[1:13]

Jesus was dressed in the way the high priest of Israel was dressed. Some scholars think that John wanted to say that Jesus was a priest. He was also a prophet and a king.

See: Exodus 28:4; 39:29

See: High Priest; Priest (Priesthood) ; Prophet

How did what Jesus looked like affect John?

[1:17]

John talked about what Jesus looked like. Scholars think that it did not matter what Jesus looked like. Scholars do not agree about the exact meaning of the details of what Jesus looked like. However, John was in awe of Jesus, and Jesus looked very holy. This is why John fell at Jesus' feet

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See: Isaiah 53:2

See: Awe (Awesome); Holy (Holiness, Set Apart)

What are “the keys of death and of Hades”?

[1:18]

Jesus wanted to say that he controls where people go when they die. Therefore, he said that he has “the keys of death and Hades.” This was a metaphor. Hades is a place where many people go when they die. Those who believe in Jesus do not go to Hades. They go to heaven.

See: Metaphor; Hades (Sheol); Heaven

Who were the seven angels of the seven churches?

[1:20]

The Greek word, often translated as “angel”(ἄγγελος/g0032), can also be translated as “messenger.” Some scholars think God gave each church an angel to protected it. They think John was writing about those angels. Other scholars think that John was speaking about messengers. That is, he spoke about people. They were either the leaders of each of these seven churches, or they were the people who brought John’s letters to these seven churches.

Advice to translators: A messenger is a person who says something for someone else. Often, this is because they cannot go somewhere. So, they send someone else to say certain things for them. The messenger does not say what he wants. He says what the person who sends him wants him to say.

See: Angel

Revelation 1:1

his servants

This refers to people who believe in Christ.

what must soon take place

"the events that must happen soon"

made it known

"communicated it"

to his servant John

"to me, John, his servant"

Revelation 1:2

who testified about ... all the things that he saw

"And John testified about ... all the things that he saw"

the word of God

"the message that God spoke"

Revelation 1:3

the one who reads aloud

"anyone who reads aloud"

obey what is written in it

"obey what John has written in it" or "obey what they read in it"

the time is near

"the things that must happen will soon happen"

Revelation 1:4

May grace be to you and peace

"May you receive grace and peace" or "May you experience grace and peace." This is a wish or blessing.

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from the one who is

"from God, who is"

seven spirits

The number seven is a symbol of completeness and perfection. The "seven spirits" refers either to the Spirit of God or to seven spirits who serve God.

Revelation 1:5

and from Jesus Christ

"and may grace be to you and peace also from Jesus Christ"

the firstborn from the dead

"the first person to be raised from death, never to die again"

has freed us from our sins

"has released us from our sins"

Revelation 1:6

has made us a kingdom, priests

"has set us apart and begun to rule over us and he has made us priests"

Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

to him be the glory and the power

This is a wish or prayer. Possible meanings are 1) "May people honor his glory and power" or 2) "May he have glory and power." John prays that Jesus Christ will be honored and will be able to rule completely over everyone and everything.

Revelation 1:7

every eye

"every person" or "everyone"

including those who pierced him

"even those who killed him will see him"

Revelation 1:8

"I am the Alpha and the Omega," says the Lord God, "the one who is ... the Almighty."

"The Lord God says, 'I am the Alpha and the Omega, the one who is ... the Almighty.'" or "'I am the Alpha and the Omega, the one who is ... the Almighty,' says the Lord God."

the Alpha and the Omega

These are the first and last letters of the Greek alphabet. If readers do not know this, you may consider using the first and last letters of your alphabet.

Revelation 1:9

your ... you

These refer to the believers in the seven churches.

I, John—your brother and the one who shares with you in the suffering and kingdom and patient endurance that are in Jesus—was

"I, John, am your brother who shares with you in God's kingdom and also suffers and patiently endures trials along with you because we belong to Jesus. I was"

because of the word of God

"because I told others the message that God spoke"

the testimony about Jesus

"the testimony that God has given about Jesus"

Revelation 1:10

I was in the Spirit

"I was influenced by the Spirit" or "The Spirit influenced me"

the Lord's day

the day of worship for believers in Christ

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trumpet

This refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

Revelation 1:11

Smyrna ... Pergamum ... Thyatira ... Sardis ... Philadelphia ... Laodicea

These are names of cities in the region of western Asia that today is modern Turkey.

Revelation 1:12

whose voice

"who"

Revelation 1:13

son of man

This expression describes a human figure, someone who looks human.

a golden sash

a piece of cloth worn around the chest. It may have had golden threads in it.

Revelation 1:14

His head and hair were as white as wool—as white as snow

Wool and snow are examples of things that are very white. The repetition of "as white as" emphasizes that they were very white.

wool

This is the hair of a sheep or goat. It was known to be very white.

his eyes were like a flame of fire

"his eyes were glowing like a flame of fire"

Revelation 1:15

like polished bronze, like bronze that had been refined in a furnace

"like bronze that has been purified in a hot furnace and polished"

furnace

a strong container for holding a very hot fire. People would put metal in it, and the hot fire would burn away any impurities that were in the metal.

the sound of many rushing waters

This is very loud, like the sound of a large, fast flowing river, of a large waterfall, or of loud waves in the sea.

Revelation 1:16

a sword ... was coming out of his mouth

The sword blade was sticking out of his mouth. The sword itself was not in motion.

a sword with two sharp edges

This refers to a double-edged sword, which is sharpened on both sides to cut both directions.

Revelation 1:17

fell at his feet like a dead man

John lay down facing the ground. He was probably very frightened and was showing Jesus great respect.

He placed his right hand on me

"He touched me with his right hand"

I am the first and the last

This refers to the eternal nature of Jesus.

Revelation 1:18

I have the keys of death and of Hades

"I have the power over death and over Hades" or "I have the power to give life to people who have died and to let them out of Hades"

Revelation 1:20

stars

The seven starts represent the angels of the seven churches” or “The seven stars are a symbol of the angels of the seven churches.

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the angels of the seven churches	seven churches
Possible meanings are that these "angels" are 1) heavenly angels who protect the seven churches or 2) human messengers to the seven churches.	This refers to seven churches that actually existed in Asia Minor at that time. See how you translated this in Revelation 1:11.

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Chapter 2

[1] "To the angel of the church in Ephesus write:

'The words of the one who holds the seven stars in his right hand and who walks among the seven golden lampstands,

[2] "I know your deeds, your hard labor, and your patient endurance, and that you cannot tolerate those who are evil, but you have tested those who claim to be apostles but are not, and you have found them to be false.
[3] You are enduring patiently and bearing up for my name, and you have not grown weary. [4] But I have against you the fact that you have left behind your first love. [5] Remember therefore from where you have fallen. Repent and do the things you did at first. Unless you repent, I will come to you and I will remove your lampstand from its place.
[6] But you have this: You hate the deeds of the Nicolaitans, which I also hate. [7] Let the one who has an ear, hear what the Spirit is saying to the churches. To the one who conquers I will give the right to eat from the tree of life, which is in the paradise of God."'

[8] "To the angel of the church in Smyrna write:

'The words of the one who is the first and the last, the one who was dead and who became alive again:

[9] "I know your sufferings and your poverty, but you are rich. I know the slander of those who say they are Jews, but they are not. They are a synagogue of Satan.
[10] Do not fear what you are about to suffer. Look! The devil is about to throw some of you into prison so that you will be tested, and you will suffer for ten days. Be faithful until death, and I will give you the crown of life. [11] Let the one who has an ear, hear what the Spirit is saying to the churches. The one who conquers will not be hurt by the second death."'

[12] "To the angel of the church in Pergamum write:

'The words of the one who has the sword with two sharp edges:

[13] "I know where you live, there where Satan's throne is. Yet you hold on tightly to my name. I know that you did not deny your faith in me, even in the days of Antipas my witness, my faithful one, who was killed among you, there where Satan lives.
[14] But I have a few things against you: You have there some who hold tightly to the teaching of Balaam, who taught Balak to throw a stumbling block before the sons of Israel so they would eat food sacrificed to idols and be sexually immoral. [15] In the same way, you even have some who hold tightly to the teaching of the Nicolaitans.
[16] Repent, therefore! If you do not, I will quickly come to you, and I will wage war against them with the sword in my mouth. [17] Let the one who has an ear hear what the Spirit is saying to the churches. To the one who conquers, I will give some of the hidden manna, and I will give a white stone with a new name written on the stone, a name which no one knows but the one who receives it."'

[18] "To the angel of the church in Thyatira write:

'These are the words of the Son of God, who has eyes like a flame of fire and feet like polished bronze:

[19] "I know your deeds: your love and faith and service and your patient endurance. I know that what you have done recently is more than you did at first.
[20] But I have this against you: You tolerate the woman Jezebel, who calls herself a prophetess. By her teaching she deceives my servants to commit sexual immorality and to eat food sacrificed to idols. [21] I gave her time to repent, but she is not willing to repent of her immorality.
[22] Look! I will throw her onto a sickbed and those who commit adultery with her into great suffering, unless they repent of her deeds. [23] I will strike her children dead, and all the churches will know that I am the one who searches out thoughts and hearts. I will give to each one of you according to your deeds.

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[24] But to the rest of you in Thyatira, to everyone who does not hold this teaching and does not know what some
call the deep things of Satan—to you I say, 'I do not put any other burden on you.' [25] In any case, you must hold on
tightly until I come.
[26] The one who conquers and does my works until the end, to him I will give authority over the nations.
[27] 'He will rule them with an iron rod,
like clay jars he will break them into pieces.'
[28] Just as I have received from my Father, I will also give him the morning star. [29] Let the one who has an ear hear
what the Spirit is saying to the churches.'"

Revelation 2

2:1-7

Why did John write seven letters inside of one letter?

[2:1]

John wrote seven letters to seven different churches in chapters two and three. These seven churches were in a place called Asia minor. that is, they were in the country now called Turkey. Some scholars think these letters were a special type of metaphor. They think these seven churches represented seven different types of churches. That is, they represented groups of Christians in certain areas. Fewer scholars think that they represent different periods of time since Jesus died. More scholars think that these were simply seven letters to seven churches when John lived.

See: Metaphor

See Map: Seven churches of Revelation

Where was Ephesus?

[2:1]

See Map: Ephesus

Who holds the seven stars in his right hand and walks among the seven golden lampstands?

[2:1]

Jesus holds the seven stars in his right hand. He wanted to say that Jesus rules the seven churches to whom John wrote. Or he wanted to say that Jesus controls the seven angels who protect each of these churches. He also walks among the seven golden lampstands. He wanted to say that Jesus is with his church on the earth in some way.

See: 1:20

See: Angel

How did Jesus talk about the Ephesians?

[2:2, 2:3, 2:4]

Jesus said the Ephesian Christians “have left behind their first love.” This was a metaphor. Some scholars think Jesus wanted to say the Ephesians stopped loving Jesus. Other scholars think Jesus wanted to say that the Ephesians stopped loving one another and they stopped loving Jesus. Jesus also said they had “fallen.” That is, they stopped doing what Jesus wanted them to do.

See: Metaphor

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What does it mean to repent?

[2:5]

See: Repent (Repentance

How will Jesus remove the church from its place?

[2:5]

Jesus said, “I will remove your lampstand from its place.” This was a metaphor. He wanted to say that he will punish the church. He would take away the church in Ephesus because of their sinning. Today, the city of Ephesus no longer exist. Therefore, there is not a church in Ephesus anymore.

Advice to translators: A lampstand is something that holds candles.

See: Metaphor

Who were the Nicolaitans?

[1:6]

Scholars do not know much about the “Nicolaitans.” This Greek word means “to conquer the people.” They were false teachers who did the same things non-Christians did. Some scholars think they were a group of people who did not honor God. Many Christians in Ephesus began to do the things that they did. Other scholars think they were a group of people who said they were Christians, but did not honor God.

See: Revelation 2:15, Numbers 25

Why did John say “he who has an ear, let him hear”?

[1:7]

John said “he who has an ear, let him hear” because he really wanted people to listen to the things that he said. John said that it was the Holy Spirit who said these things. When Jesus spoke, the Holy Spirit also spoke.

See: Trinity

Was Jesus speaking only to the church in Ephesus or to all churches?

[2:7]

In this passage, Jesus spoke to the church in Ephesus. However, in 2:7, Jesus also spoke to many churches. Perhaps this was all churches. Or perhaps he was speaking specifically to the seven churches in Revelation 2-3.

What is the tree of life in the paradise of God?

[2:7]

John said that the “one who conquers” will get to eat from the tree of life in the paradise of God. That is, they will live together with God in heaven forever.

See: Genesis 2:9; 3:2

See: Conquer (Overcome)

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2:8-11

How is Jesus the first and the last?

[2:8]

When John said Jesus was the first and the last, he wanted to say that Jesus always lived and will always live. Also, John wanted to comfort the people. The Christians in Smyrna were being persecuted. Because of this, John wanted to comfort them. He reminded them that any problems they had in this world were only temporary. Jesus is in control of all things.

See: Persecute (Persecution)

See Map: Smyrna

How were the Christians in Smyrna both rich and poor?

[2:9]

Christians in Smyrna were poor because they did not have much money. However, Jesus said that they were rich. This is a metaphor. They had the one thing that all people want. They had peace with God, and they will live with him forever in heaven.

See: Metaphor

See Map: Smyrna

Who were the people saying they were Jews?

[1:9]

Smyrna had many Jewish people. Jesus said there were some people who said that they were Jews. However, they were a “synagogue of Satan.” These people were born Jews, but they did not honor God. Jesus said that they honored Satan instead.

See: Synagogue

Why will the Christians in Smyrna suffer for ten days?

[2:10]

Jesus said that the Christians in Smyrna “will suffer for ten days.” Scholars do not agree why Jesus said this.

1. Some scholars think that Jesus meant these Christians will suffer for a short time. Perhaps for 10 days.
2. Some scholars think Jesus was talking about 10 different Roman Emperors who persecuted the church after Jesus said this.
3. Some scholars think Jesus said that there will be 10 different times when Christians will be severely persecuted.
4. Some scholars think that they were going to suffer within ten days.
5. Some scholars think John wanted to say that God was going to completely test the Christians in Smyrna. This is because 10 is a symbol of completeness in Scripture.

See: Persecute (Persecution) ;Symbol

Who is the one who conquers?

[2:11]

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God will give to the one who conquers a crown. When Jesus spoke about the “crown of life,” he wanted to say that these Christians will live together with God in heaven forever. Some scholars think that only those who continued to believe in Jesus when they suffered will live with God forever. More scholars think this is a special reward for Christians who suffered for Jesus, or those who were killed because they were Christians.

See: Conquer (Overcome); Crown;Reward

What is the second death?

[2:11]

Death is something that separates people from something. The first “death” separates a person’s soul from their body. The second “death” separates a person from God forever. Those who believe in Jesus live together with God forever. Those who do not believe in Jesus live forever without God in hell.

See: Soul; Hell

2:12-17

Where was Pergamum?

[2:12]

See Map: Pergamum

Why did Jesus say that he has “the sword with two sharp edges”?

[2:12]

Pergamum was the capital city of one part of the Roman Empire. In ancient times, the government was said to hold a type of sword. This is a metaphor meaning that they were able to kill someone. Here, Jesus said that his sword had two edges. Perhaps this means he can make someone die two times. The first time he makes their body die. The second time, he separates them from God forever. Therefore he said going to hell was the second type of death.

See: Metaphor; Hell

What was Satan’s throne?

[2:13]

A throne was a type of chair. It was where a ruler sat and told people what to do. Some scholars think Jesus spoke about the people of Pergamum worshipping a false god. That is, he spoke about the leader of the Roman Empire. Fewer scholars think Jesus spoke about the throne of a certain false God.

See: Throne;Metaphor

How did the Christians in Pergamum hold tightly to Jesus’ name?

[2:13]

Jesus said the Christians in Pergamum held tightly to his name. He wanted to say that they did not reject Jesus and worship a false god. Who were Balak and Balaam?

See: Numbers 22-25; 31

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What was a “stumbling block”?

[2:14]

See: Stumble (Stumbling Block)

What was food sacrificed to idols?

[2:14]

See: 1 Corinthians 8:1-13; 10:14-33

See: Sacrifice; Idolatry (Idol)

What was sexual immorality?

[2:14]

See: Sexual Immorality

Who were the Nicolaitans?

[2:15]

See: Revelation 2:6

Why did Jesus say that he might go to Pergamum?

[2:16]

Jesus said that he will “make war” with the Christians in Pergamum with the “sword from his mouth.” Jesus used two metaphors to warn the church in Pergamum that he will go there to punish them if they did not repent. Because Pergamum does not exist anymore, there is no church in Pergamum today. Therefore, some scholars think that Jesus already punished this church. Fewer scholars think that Jesus was talking about punishing the church in Pergamum when Jesus returns.

See: Metaphor Repent (Repentance

Why did John say, “he who has an ear, let him hear”?

[2:17]

See: 2:7

What was the “hidden manna” Jesus gives to certain people?

[2:17]

Jesus promised to give certain Christians in Pergamum “hidden manna.” He promised this to those who “conquer.” Some scholars think that Jesus wanted to say that he will help Christians. They think this was a metaphor meaning that Jesus gave them things they need, but cannot see. That is, he gave them the they needed to honor God.

Other scholars think Jesus promised that they will eat manna at a special feast when he returns. In ancient Israel, some Jews believed that the prophet Jeremiah hid some manna in the ark of the covenant. They thought they will eat this manna when the messiah rules.

Fewer scholars think Jesus wanted to say that those who conquer will get to live with Jesus forever.

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See: Hebrews 9:4

See: Manna; Metaphor;Prophet; Ark of the Covenant; Messiah (Christ); Conquer (Overcome)

Why did Jesus promise to give white stones to certain people?

[2:17]

In the Ancient Near East, when someone was charged with a crime, a jury decided whether the person was guilty or innocent. They did this by putting a white or black stone into a jar. The white stone meant that they thought the person was innocent. Perhaps Jesus was thinking about this when he promised to give white stones to certain people. In some places, the judge gave the innocent person a white stone.

In the Ancient Near East, white stones were also used as a type of ticket to enter a feast or festival. Perhaps Jesus was thinking about this when he promised to give white stones to certain people.

Advice to translators: A jury is a group of people who decide whether someone accused of a crime is guilty or innocent. If the jury thinks they are guilty, then they are punished. If they do not think they are guilty, then they are not punished.

See: Ancient Near East; Wedding

Why was there a new name on the white stone?

[2:17]

Some scholars think that Jesus will give Christians a new name when they go to heaven (see: Isaiah 62:2). Other scholars think that Jesus will tell them the name of God when they go to heaven. Other scholars think that they get to be called by Jesus' name. Fewer scholars think that Jesus will have a new name (see: Revelation 3:12).

No one knows what this name is except the person to whom Jesus gives the name. Some scholars think that Jesus will give all Christians a name only the Christian and Jesus know. Other scholars think that this is a special name for Jesus, which allows them to go into Jesus' feast.

See: Exodus 3

See: Heaven; Wedding

2:18-28

Where was Thyatira?

[2:18]

See Map: Thyatira

Why did Jesus say he had "eyes like a flame of fire and feet like polished bronze"?

[2:18]

Jesus said he had "eyes like a flame of fire and feet like polished bronze." These were both metaphors. Jesus wanted to say that he will judge people. Perhaps he spoke about his eyes because he can see everything. Or perhaps, he said this because he hates all sin, and he sees all sins. When Jesus spoke about his bronze feet, perhaps he was thinking about making wine. When people made wine, they stepped on, or crushed, grapes with their feet. Therefore, Jesus wanted to say that he will "crush" or punish evil.

See: 1:12-15; 14:19

See: Metaphor;Wine (Winepress)

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How did Jesus describe the church in Thyatira?

[2:19]

Jesus said that the church in Thyatira was growing. That is, they stopped doing many evil things. They started to do the types of things that Jesus did. They began to honor God more and more.

See: Grow in Faith

What did Jesus mean when he said the Christians in Thyatira tolerated Jezebel?

[2:20]

The Christians in Thyatira allowed a false teacher in their church who claimed to speak for God. Some of the Christians obeyed this false teacher. Jesus talked about this false teacher in the same way as Jezebel. Jezebel was a false prophet from ancient Israel. She was one of the most evil people in Israel. She and her husband Ahab made Israel worship false gods (see:1 Kings 16:33).

See: 1 Kings 18-21; 2 Kings 9

See: Prophet

How was Jesus going to punish this false prophet?

[2:22]

After giving this false teacher time to repent, Jesus said that he will punish him or her. He said that he will “throw her onto a sickbed.” Some scholars think that God promised to make this false prophet sick if he did not repent. Perhaps, he would even die. Other scholars think that God wanted to warn people that difficult times were coming for those who did not honor God.

See: Prophet; Repent (Repentance

What did Jesus say about adultery?

[2:22]

See: Adultery

Who were Jezebel’s children?

[2:23]

When Jesus spoke about Jezebel’s children, he spoke about those who do the things that she wanted them to do. That is, they did not honor God.

How will God give to everyone “according to their deeds”?

[2:23]

God will give something to everyone “according to their deeds,” that is, according to the things they did. Jesus will punish those who do not believe in him. They will go to hell. All Christians will live with God in heaven forever. Jesus will not punish them. However, he will give them rewards based on the things they did to honor God after they believed in Jesus. Jesus will know what they did and why they did what they did. He will know the things they thought about.

See: Hell; Reward

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What were the “deep things of Satan”?

[2:24]

Jesus talked about certain Christians not knowing the “deep things of Satan.” Perhaps the false prophet thought he spoke for God. But he did not know that he was speaking for Satan and teaching them things that Satan wanted them to know.

See: 1 Corinthians 2:10

See: Prophet

Why did Jesus want the Christians in Thyatira to wait for him to come?

[2:25]

Jesus told the Christians in Thyatira to wait for him to come back. Some scholars think Jesus talked about his physical return to earth to take all Christians to himself. Therefore, he was not only speaking to the people of Thyatira. He spoke to all Christians. Other scholars think he wanted the Christians in Thyatira to live their life knowing Jesus might return any moment to judge them.

Who was the one who conquers?

[2:26]

Jesus will give the one who conquers permission to rule over nations. Some scholars think that God will give certain Christians permission to rule over other groups of Christians. This will happen when Jesus rules on the earth. It will be a reward for those who conquers. Other scholars think that certain Christians will reign in heaven with Jesus. However, some scholars think that all Christians will reign with Jesus in this way. Other scholars think that certain Christians will rule over the nations who did not believe in Jesus.

Jesus also talked about those whom he will give permission to rule. They will “rule them with an iron rod, like clay jars he will break them into pieces” (see: Psalm 2:9). That is, they will rule only because Jesus gave them permission to rule. Or perhaps, they will do certain things that Jesus wants them to do.

See: Conquer (Overcome)Reward

What was the “morning star”?

[2:28]

Some scholars think this was a special place or position in heaven. More scholars think that to have the “morning star” meant Christians will have Jesus, or be with Jesus. These scholars also think they will be light in the world in the same way that God sent Jesus to be light in the world.

See: 22:16 and John 38:7

See: Heaven; Light and Darkness (Metaphor)

Revelation 2:1

the angel

Possible meanings are that this "angel" is 1) a heavenly angel who protects this church or 2) a human messenger to the church, either a messenger who went from John to the church or the leader of the church. See how you translated "angel" in Revelation 1:20.

Revelation 2:2

I know ... your hard labor, and your patient endurance

"I know ... that you work very hard and that you endure patiently"

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you have found them to be false

"you have recognized that those people are false apostles"

Revelation 2:3

for my name

"because of me" or "because you believe in my name" or "because you believe in me"

you have not grown weary

"you have not become discouraged" or "you have not quit"

Revelation 2:4

I have against you the fact that

"I disapprove of you because" or "I am angry with you because"

you have left behind your first love

"you have stopped loving me as you did at the beginning"

Revelation 2:5

from where you have fallen

"how much you have changed" or "how much you used to love me"

Revelation 2:6

Nicolaitans

people who followed the teachings of a man named Nicolaus

Revelation 2:7

Let the one who has an ear, hear

"Let the one who is willing to listen, listen to" or "The one who is willing to understand, let him understand and obey"

the one who conquers

“anyone who is victorious” or “Those who win the fight against sin”

the paradise of God

"God's garden."

Revelation 2:8

the first and the last

This refers to the eternal nature of Jesus. See how you translated this in Revelation 1:17.

Revelation 2:9

I know your sufferings and your poverty

"I know how you have suffered and how poor you are"

I know the slander of those who say they are Jews

"I know how people who say they are Jews have said terrible things about you"

but they are not

"but they are not real Jews"

a synagogue of Satan

"a congregation of Satan” or “a group that belongs to Satan"

Revelation 2:10

The devil is about to throw some of you into prison

"The devil will soon cause others to put some of you in prison"

Be faithful until death

"Be faithful to me even if they kill you." The use of the word "until" does not mean that you should stop being faithful at death.

the crown

"the winner's crown." This was a wreath, originally of olive branches or laurel leaves, that was put on the head of a victorious athlete.

the crown of life

Possible meanings are 1) "a crown that shows that I have given you eternal life" or 2) "true life as a prize like a winner's crown"

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Revelation 2:11

Let the one ... hear

"If you are willing to listen, listen to" or "If you are willing to understand, then understand and obey"

The one who conquers

“anyone who is victorious” or “Those who win the fight against sin”

will not be hurt by the second death

"will not experience the second death" or "will not die a second time"

Revelation 2:12

Pergamum

This is the name of a city in a part of western Asia that today is modern Turkey. See how you translated this in Revelation 1:11.

Revelation 2:13

Satan's throne

Possible meanings are 1) Satan's power and evil influence on people, or 2) the place where Satan rules.

you hold on tightly to my name

"you firmly believe in me"

you did not deny your faith in me

"you continued to tell people that you believe in me"

Antipas

This is the name of a man.

Revelation 2:14

But I have a few things against you

"I disapprove of you because of a few things you have done" or "I am angry with you because of a few things you did."

who hold tightly to the teaching of Balaam, who

Possible meanings are 1) "who teach what Balaam taught; he" or 2) "who do what Balaam taught; he."

who taught Balak to throw a stumbling block before the sons of Israel

"who showed king Balak how to cause the people of Israel to sin"

be sexually immoral

"sin sexually" or "commit sexual sin"

Revelation 2:16

Repent, therefore

"So repent"

If you do not, I

"If you do not repent, I"

wage war against them

"fight against them"

with the sword in my mouth

"with the sword in my mouth, which is the word of God"

Revelation 2:17

To the one who conquers

“anyone who is victorious” or “Those who win the fight against sin”

Revelation 2:18

Thyatira

This is the name of a city in a part of western Asia that today is modern Turkey. See how you translated this in Revelation 1:11.

Son of God

This refers to Jesus, the Son of God. It is best to translate “Son” with the same word that your language uses to refer to a human son.

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who has eyes like a flame of fire

"whose eyes glow like a flame of fire"

feet like polished bronze

"whose feet are very shiny like polished bronze"

Revelation 2:19

your love and faith and service and your patient endurance

"How you have loved me and others, trusted me, served me and others, and endured troubles patiently"

Revelation 2:20

But I have this against you

"But I disapprove of some of the things you are doing" or "But I am angry with you because of something you are doing."

the woman Jezebel, who

"the woman who is just like Jezebel and"

Revelation 2:21

I gave her time to repent

"I gave her opportunity to repent" or "I waited for her to repent"

Revelation 2:22

I will throw her onto a sickbed ... into great suffering

"I will make her lie sick in bed ... I will make suffer greatly" or "I will make her very sick ... I will make suffer greatly"

those who commit adultery with her into great suffering

"I will make those who commit adultery with her to suffer greatly"

unless they repent of her deeds

"if they do not repent from doing the evil that she does" or "if they do not repent of participating in her deeds"

Revelation 2:23

I will strike her children dead

"I will kill her children"

her children

'her followers" or "the people who do what she teaches"

thoughts and hearts

"what people think and want"

I will give to each one of you

"I will punish or reward each one of you"

Revelation 2:24

everyone who does not hold this teaching

"everyone who does not believe this teaching"

deep things

"secret things"

Revelation 2:26

The one who conquers

“anyone who is victorious” or “Those who win the fight against sin”

does my works

"does what I command him to do"

Revelation 2:27

He will rule ... break them into pieces

This is a prophecy from the Old Testament about a king of Israel, but Jesus applies it here to those to whom he gives authority over the nations.

He will rule them with an iron rod

Ruling harshly is spoken of as ruling with an iron rod. Alternate translation: "He will rule them harshly as if striking them with an iron stick"

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like clay jars he will break them into pieces

"He will defeat his enemies completely as if breaking clay jars into pieces"

Revelation 2:28

Just as I have received from my Father

Some languages may need to tell what was received. Possible meanings are 1) "Just as I have received authority from my Father" or 2) "Just as I have received the morning star from my Father."

my Father

This is an important title for God that describes the relationship between God and Jesus.

I will also give him

Here "him" refers to the one who conquers.

morning star

This is a bright star that sometimes appears early in the morning just before dawn. It was a symbol of victory.

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Chapter 3

[1] "To the angel of the church in Sardis write:

'The words of the one who holds the seven spirits of God and the seven stars: "I know your deeds. You have a name that you are alive, but you are dead.

[2] Wake up and strengthen what remains but is about to die, because I have not found your deeds complete in the sight of my God.
[3] Remember, therefore, what you have received and heard. Obey it, and repent. But if you do not wake up, I will come as a thief, and you will not know what hour I will come against you. [4] But you have a few names in Sardis who have not stained their clothes, and they will walk with me, dressed in white, for they are worthy.
[5] The one who conquers will be clothed in white garments, and I will never wipe his name out of the Book of Life, and I will confess his name before my Father, and before his angels. [6] Let the one who has an ear hear what the Spirit is saying to the churches."'

[7] "To the angel of the church in Philadelphia write:
'The words of the one who is holy and true—
he holds the key of David,
he opens and no one shuts,
he shuts and no one can open.

[8] "'I know your deeds. Look, I have put before you an open door that no one can shut. I know that you have little strength, yet you have obeyed my word and have not denied my name.
[9] Look! I will cause those who belong to the synagogue of Satan, those calling themselves Jews but are not, but rather liars—I will make them come and bow down before your feet, and they will know that I love you. [10] Since you have kept my command to endure patiently, I will also keep you from the hour of testing that is coming on the whole world, to test those who live on the earth. [11] I am coming soon. Hold to what you have so no one can take away your crown.
[12] The one who conquers I will make a pillar in the temple of my God. Never again will he go out of it, and I will write on him the name of my God, the name of the city of my God (the new Jerusalem, that comes down out of heaven from my God), and my new name. [13] Let the one who has an ear, hear what the Spirit is saying to the churches."'

[14] "To the angel of the church in Laodicea write:

'The words of the Amen, the reliable and true witness, the ruler over God's creation.

[15] "I know your deeds and that you are neither cold nor hot. I wish that you were either cold or hot! [16] So, because you are lukewarm—neither hot nor cold—I am about to vomit you out of my mouth.
[17] For you say, 'I am rich, I have had many material possessions, and I need nothing.' But you do not know that you are most miserable, pitiable, poor, blind, and naked. [18] Listen to my advice: Buy from me gold refined by fire so that you may become rich, and brilliant white garments so you may clothe yourself and not show the shame of your nakedness, and salve to anoint your eyes so you will see.
[19] I rebuke and discipline everyone whom I love. Therefore, be earnest and repent. [20] Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into his home and will eat with him, and he with me.
[21] The one who conquers I will give him the right to sit down with me on my throne, just as I also conquered and sat down with my Father on his throne. [22] Let the one who has an ear, hear what the Spirit is saying to the churches."'"

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Revelation 3

3:1-6

Where is Sardis?

[3:1]

See Map: Sardis

What were the seven spirits of God and the seven stars?

[3:1]

Jesus said he holds “the seven spirits of God” and the “seven stars.” In the Old Testament, Isaiah spoke about the Holy Spirit in seven different ways. Some scholars think John wanted people to think about Isaiah’s words when he talked about the seven spirits. He wanted to say that Jesus has power over everything.

See: 1:4, 20; 2:1

See: Seven (Symbol)

Did Jesus speak only to Christians in this letter?

[3:1]

Jesus spoke to the people in the church in Sardis. Some scholars think that he spoke to people in Sardis who believed in Jesus. Other scholars think that Jesus spoke to people who said they were Christians, but who did not really believe in Jesus.

See: Conquer (Overcome)

How were the Christians in Sardis both alive and dead?

[3:1]

The Bible often speaks about people being alive or dead. People thought the Christians in Sardis were alive, but they were dead. That is, Christians normally did things that honored God. However, some Christians in Sardis did things that did not honor God. They did this in secret so that others were not able to see them. When Jesus said their deeds were not complete, he said that they did things that did not honor God. Jesus also used the metaphor of sleeping to talk about the way Christians in Sardis lived. When Jesus said they needed to wake up, he wanted to say they needed to stop doing things that do not honor God and do things that honor God.

See: Metaphor; Born Again (New Life, Regeneration); Sleep (Metaphor)

How will Jesus come in the same way a thief comes?

[3:3]

Jesus said that he will go to the church in Sardis in the same way that a thief enters into a house. When a thief enters a house, people do not know when they will come. A thief hurts the people he robs. In the same way, Jesus will punish those in the church who will not repent. Some scholars think that Jesus spoke about returning to the earth. Fewer scholars think that he spoke about coming to the church in Sardis to punish it.

See: Matthew 24:42-44

See: Repent (Repentance

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How did people in Sardis “not stain their clothes”?

[3:4]

The Bible says that doing things that honor God makes a person clean. Also, doing things that do not honor God makes a person dirty. In 3:4-5, Jesus said that those who honor God and conquer will become friends with God. They will live with him in heaven forever. Jesus will also give them white clothes. That is, they will be completely clean and will not sin anymore.

See: Conquer (Overcome); White (symbol); Clean and Unclean

What is the “Book of Life”?

[3:5]

The Book of Life is the list of people who now live and who will live with God in heaven. Jesus said he will not remove or wipe a person’s name from this book. That is, he wanted to say they will live with God forever. They will never be separated from him. Jesus will also speak a person’s “name”(ὄνομα/g3686) to God the Father and the angels in heaven. Some scholars think he will tell God the Father and the angels about these Christians. Other scholars think he will tell the Christian their new name.

See: Matthew 10:32; Luke 12:8

See: Name

Why did John say “he who has an ear, let him hear”?

[3:6]

John said “he who has an ear, let him hear” because he wanted people to listen to the things that he said. John said that the Holy Spirit said these things. When Jesus spoke, the Holy Spirit spoke too.

See: Trinity

3:7-13

Where was Philadelphia?

[3:7]

See Map: Philadelphia

What are the keys Jesus holds?

[3:7]

Jesus spoke about entering his kingdom in the same way people unlock a door with a key. He has the power to allow people to enter the kingdom of God or not allow them to enter the kingdom of God. In ancient Israel, the kingdom of Israel was also called the kingdom of David. A man named Eliakim was given permission to govern the king’s house when Hezekiah was king. That is, he allowed some people to see the king and did not allow other people to see the king. In a similar way, God gave Jesus permission to rule his kingdom. Jesus held the “key of David.” That is, he has complete control over God’s kingdom. God gave Jesus permission to allow certain people into the kingdom.

Jesus said that no one can close this door. Some scholars think there were Jews who tried to stop people from becoming Christians. These scholars think that no one can stop someone from believing in Jesus. He also wanted to say that no one can have peace with God without Jesus.

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See: Isaiah 22:22

See: Kingdom of God

Who was the synagogue of Satan?

[3:9]

The synagogue of Satan was the group of Jews who did not believe in Jesus. In Philadelphia, there were many Jews who persecuted the Christians. They did not believe Jesus was the Messiah. Because they did not believe in Jesus, they rejected God. They did not worship God anymore. They served Satan.

Jesus also said that these Jews would one day know that he is the Messiah. They will know that they rejected the Messiah.

See: Philippians 2:10

See: Synagogue; Persecute (Persecution) ; Messiah (Christ); Satan (The Devil)

How will Jesus keep these Christians from the “hour of testing”?

[3:10]

Jesus said that he will keep the Christians in Philadelphia from the “hour of testing.” Scholars think many different things about the meaning of these words:

1. Christians will not suffer during the difficult times John prophesied in Revelation 6-19. That is, Jesus will not allow them to suffer. They think Christians will not have to suffer the seven years of tribulation that John prophesied.
2. Christians will endure the very difficult time at the end of the world when God will punish all those who do not believe in Jesus.
3. Jesus will protect Christians during these very difficult times. Some scholars think Jesus will protect Christians from physical harm or death. Other scholars think God will not protect people from physical harm or death. But, Jesus will protect Christians from being punished forever in hell.
4. The Roman Empire would not harm the Christians in Philadelphia. Some scholars think God protected the church. Although, some Christians suffered and died. They think this will be true for all Christians in the world. The church will be protected, but individual Christians might suffer and die.

See: Prophecy (Prophesy) ;on)Persecute (Persecution) ; Tribulation; Hell

Why did Jesus say no one will remove these Christians’ crown?

[3:11]

Jesus told these Christians that no one will remove their “crown.” People gave this type of crown to those who won races. They earned this crown. Because of this, Jesus wanted to say that no one can remove a Christians’ reward if they conquer.

See: Crown; Conquer (Overcome); Reward

Why will Jesus make certain people pillars in the temple of God?

[3:12]

Jesus said he will make certain Christians pillars in the temple of God. Jesus said many Christians will endure strong testing and suffering in their lives. However, the Christians who conquer and keep their belief in Jesus will made pillars in the temple of God.

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Advice to translators: Pillars are the things that keep large buildings from falling down. They are tall poles.

See: 1 Corinthians 3:16, Ephesians 2:21-22

See: Temple; Church

Why will the conquerors never go out again?

[3:12]

In ancient times, Philadelphia had many earthquakes. Because of this, the people left their homes. After some time, they returned to their homes. When Jesus said that the conquerors will never go out again, he wanted to say that they will live without fear, safe and secure forever with God in heaven.

See: Conquer (Overcome)

Why did Jesus say he will write the name of God on someone?

[3:12]

Jesus said he will write God's name on those who conquers. In the ancient Near East, a master owned their slave, and the master's name was written on the slave. This meant other people were not able to take their slaves from them. When Jesus writes the name of God on Christians, it means that nothing can take them from God.

See: 7:3, 14:1

See: Ancient Near East

Why did Jesus say he will write the name of the city of God on someone?

[3:12]

Jesus said that he will write the name of the city of God on someone. That is, the New Jerusalem. He wanted to say that these conquerors will be citizens of heaven.

See: Revelation 21

See: Conquer (Overcome); Citizen

Why did Jesus say he will write his new name on someone?

[3:12]

Some scholars think Jesus will give Christians a new name when they go to heaven. Other scholars think that Jesus will tell them the true name of God when they go to heaven. Other scholars think that they will be called by Jesus' name. Fewer scholars think that Jesus will have a new name.

See Revelation 2:17

See: Heaven

Why did John say, "he who has an ear, let him hear"?

[3:13]

See: 2:6

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3:14-22

Where was Laodicea?

[3:14]

See Map: Laodicea

How did Jesus speak about himself in 3:14?

[3:14]

Jesus spoke about himself in different ways in 3:14.

1. Jesus is the “amen”(ἀμήν/g0281). Jesus used this word because he wanted something to occur.
2. Jesus is the “reliable and true witness.” Some scholars think that Jesus wanted to say that the things he said to the Christians in Laodicea were true. Other scholars think that Jesus wanted to say that everything he says is true.
3. Jesus rules the whole universe.

How did Jesus speak about the Christians in Laodicea?

[3:15]

Jesus said the things the Christians in Laodicea did were the same as the water they drank. Near the city of Laodicea were two other cities, Heirapoplis and Colossae. Heirapoplis was known for its hot springs. Colossae was known for its cold, refreshing mountain spring water. However, Laodicea was known for its lukewarm water. This water was neither fresh, nor good to drink. It came to the city through large pipes from many miles away. The hot and cold water from Heirapoplis and Colossae were good. But lukewarm water from Laodicea made people sick. Jesus said this metaphor to say he wanted people to be hot or cold. If people were hot, they were happy to honor God. If they were not hot, Jesus wanted them to be cold.

Some scholars think he wanted them to not believe in Jesus and not honor him. Other scholars think the cold water was refreshing. That is, this also meant he wanted people to be happy to do the things that honor God. However, Jesus did not want people to be lukewarm. That is, he did not want people to be uncaring or unconcerned about him. Some scholars think that this is because people who do not care or who are unconcerned do not think they need Jesus. They do not think they need any help to be good people. However, those who reject Jesus know they need him in order to be good people. While they may serve other gods, they just need to learn about the true God.

Other scholars think that Jesus was speaking about people who said they were Christians, but who do not believe in Jesus. They think that some people who say they are Christians do not really believe in Jesus and will not live with God in heaven forever.

Advice to translators: Lukewarm is neither hot or cold. It is the temperature of water if it is left outside.

See: Metaphor; Ancient Near East

Was Laodicea a wealthy city?

[3:17]

The things done in Laodicea caused many people there to be very wealthy. Jesus said this because wealthy people often do not think they need anything. However, they still needed Jesus. Without Jesus, God thinks they are very poor. That is, they are spiritually poor. They do not have anything of value. Money will not help them go to heaven or be at peace with God. This is why Jesus said the things he said in 3:18.

How are non-Christians naked?

[3:17]

Jesus said non-Christians were naked. Before Adam and Eve sinned, they were naked. They did not know they were naked. They did not feel the need to cover their bodies. However, after they sinned, they were ashamed because God saw their sin. they were naked in front of God. That is, they were fully exposed in front of God. (see: 3:18).

Advice to translators: Here exposed means everything about Adam and Eve was uncovered in front of God. That is, they were unable to hide their sinning from him because God knows all things.

See: Genesis 3; Isaiah 47:1-4

Why did Jesus talk about medicine for a person's eyes?

[3:18]

In the ancient Near East, Laodicea was known for making a certain medicine for sicknesses in the eyes. Jesus said that people who rejected Jesus were blind. That is, they did not see the truth about Jesus. Therefore, Jesus said that he will give these people medicine so that they can see the truth, that is, believe in Jesus.

See: Ancient Near East

Why did Jesus say that he was standing at a door knocking?

[3:20]

Jesus said he stood at a door knocking and waiting for someone to open the door. When Jesus said this, some scholars think he wanted people to believe in him and be saved from sinning. They think that the door was a metaphor about entering into heaven. More scholars think Jesus wanted the Christians to welcome him into their church. Therefore, Jesus wanted to be friends with them even though they did not honor him.

When Jesus spoke about eating with him, some scholars think that Jesus spoke about the Lord's Supper. That is, Jesus spoke about people becoming Christians and remembering his death by eating bread together. Other scholars think he spoke about something the Bible calls the "wedding celebration of the lamb" (see: Revelation 19:6-9).

See: Metaphor;Lord's Supper; Wedding

How will the conquerors sit on the throne with Jesus?

[3:21]

Jesus said that those who conquer will sit on the throne with him. He wanted to say that he will give permission to those who conquer to rule for him on the earth (see: 5:10). Some scholars think this is a metaphor for certain Christians who will rule on the earth with physical bodies. Scholars do not agree when this will occur.

See: Conquer (Overcome); Metaphor

Why did John say, "he who has an ear, let him hear"?

[3:22]

See: 2:6

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Revelation 3:1

Sardis

This is the name of a city in the western part of Asia that today is modern Turkey. See how you translated this in Revelation 1:11.

the seven spirits

The number seven is a symbol of completeness and perfection. The "seven spirits" refers either to the Spirit of God or to seven spirits who serve God.

the seven stars

These stars are symbols that represent the seven angels of the seven churches.

You have a name that you are alive

"You have a reputation for being alive" or "People think that you are alive"

alive ... dead

Obeying and honoring God is spoken of as being alive; disobeying and dishonoring him is spoken of as being dead.

Revelation 3:2

Wake up and strengthen what remains but is about to die

"Wake up and complete the work that remains; otherwise what you have done will become worthless" or "Wake up. If you do not finish what you have started to do, your previous work will have been useless"

Revelation 3:3

what you have received and heard

"God's word that you heard and the truth that you believed"

if you do not wake up

"If you are not alert" or "If you are not careful"

I will come as a thief

Jesus will come at a time when people do not expect him, just as a thief comes when not expected.

Revelation 3:4

a few names

"a few people"

have not stained their clothes

"have not made their lives sinful"

will walk with me

"will live with me"

dressed in white

"and they will be dressed in white, which shows that they are pure"

Revelation 3:5

The one who conquers

“anyone who is victorious” or “Those who win the fight against sin”

will be clothed in white garments

"will wear white garments" or "I will give white clothes"

I will confess his name

"I will announce that he belongs to me"

before my Father

"in the presence of my Father"

my Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Revelation 3:6

Let the one ... hear

"If you are willing to listen, listen to" or "If you are willing to understand, then understand and obey"

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Revelation 3:7

Philadelphia

This is the name of a city in the western part of Asia that today is modern Turkey. See how you translated this in Revelation 1:11.

key of David

Jesus speaks of his authority to decide who may go into his kingdom as if it were King David's key.

he opens and no one shuts

"he opens the door to the kingdom and no one can close it"

he shuts and no one can open

"he closes the door and no one can open it"

Revelation 3:8

I have put before you an open door

"I have opened a door for you"

you have obeyed my word

Possible meanings are 1) "you have followed by teachings" or 2) "you have obeyed my commands"

Revelation 3:9

those calling themselves Jews but are not, but rather liars

"those calling themselves Jews when they are not Jews: instead, they are liars." These words further describe "those who belong to the synagogue of Satan."

bow down

"bow down in submission"

before your feet

"before you" or "to you"

they will know

"they will learn" or "they will admit"

Revelation 3:10

will also keep you from the hour of testing

"will also prevent the hour of testing from happening to you" or "will protect you so you do not enter the hour of testing"

is coming

Existing in the future is spoken of as coming.

Revelation 3:11

I am coming soon

"I am coming to judge soon"

Hold to what you have

"Continue to believe firmly"

crown

A crown was a wreath, originally of olive branches or laurel leaves, that was put on the head of a victorious athlete. Here "crown" stands for a reward.

Revelation 3:12

The one who conquers I will make a pillar in the temple of my God

“anyone who is victorious” or “Those who win the fight against sin”

Revelation 3:13

Let the one ... hear

"If you are willing to listen, listen to" or "If you are willing to understand, then understand and obey"

Revelation 3:14

Laodicea

This is the name of a city in the western part of Asia that today is modern Turkey. See how you translated this in Revelation 1:11.

The words of the Amen

Here "the Amen" is a name for Jesus Christ. He guarantees God's promises by saying amen to them.

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the ruler over God's creation

Possible meanings are 1) "the one who rules over everything that God created" or 2) "the one through whom God created everything."

Revelation 3:15

you are neither cold nor hot

"you are like water that is neither cold nor hot"

Revelation 3:16

I am about to vomit you out of my mouth

"I will reject you as I would spit out lukewarm water"

Revelation 3:18

Buy from me gold refined by fire so that you may become rich, and brilliant white garments so you may clothe yourself and not show the shame of your nakedness, and salve to anoint your eyes so you will see

"Come to me and receive spiritual wealth, which is more valuable than gold that is refined by fire. Receive from me righteousness, which is like brilliant white garments, so that you will not be ashamed. And receive from me wisdom, which is like salve for the eyes, so that you may understand spiritual things"

Revelation 3:19

be earnest and repent

"be serious and repent"

Revelation 3:20

I am standing at the door and am knocking

"I am like one standing at the door and knocking"

hears my voice

"hears me speak" or "hears me call"

I will come into his home

"I will go in to his home"

and will eat with him

This represents being together as friends.

Revelation 3:21

The one who conquers

“anyone who is victorious” or “Those who win the fight against sin”

to sit down with me on my throne

"to rule with me" or "to sit down on my throne and rule with me"

my Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Revelation 3:22

Let the one ... hear

"If you are willing to listen, listen to" or "If you are willing to understand, then understand and obey"

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Chapter 4

[1] After these things I looked, and I saw an open door in heaven. The first voice that I had heard was speaking to
me like a trumpet, saying, "Come up here, and I will show you what must happen after these things." [2] At once I
was in the Spirit, and I saw there a throne placed in heaven, with someone sitting on it. [3] The one who was sitting
on it looked like jasper and carnelian. There was a rainbow around the throne. The rainbow was like an emerald
in appearance.

[4] Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, dressed with
white garments, with golden crowns on their heads. [5] From the throne came flashes of lightning, rumblings, and
crashes of thunder. Seven flaming lamps were burning in front of the throne, lamps that were the seven spirits of
God.
[6] Before the throne was a sea of glass, like crystal. In the middle of the throne and around the throne were four
living creatures, full of eyes, front and back.
[7] The first living creature was like a lion, the second living creature was like a calf, the third living creature had a
face like a man, and the fourth living creature was like a flying eagle. [8] The four living creatures each had six
wings, full of eyes on top and underneath. Night and day they do not stop saying,

"Holy, holy, holy is the Lord God Almighty,
who was, and who is, and who is to come."

[9] Whenever the living creatures give glory, honor, and thanks to the one who sits on the throne, the one who lives
forever and ever, [10] the twenty-four elders fall down before the one seated on the throne and worship him who
lives forever and ever. They lay their crowns before the throne, saying,

[11] "Worthy are you, our Lord and our God,
to receive glory and honor and power,
for you created all things,
and by your will they existed and were created."

Revelation 4

4:1-3

How did John speak about something different in this chapter?

[4:1]

In 4:1, John spoke about something different. John began to prophesy about things happening in the future. John talked about these things in Revelation 4-19. Some scholars think all of these prophecies were already fulfilled. Other scholars think some of these prophecies were fulfilled and some will be fulfilled in the future. Other scholars think that none of these prophecies were fulfilled yet.

See: Prophecy (Prophesy)

What is a vision?

[4:1]

John saw these prophecies in a vision. A vision are words or images that are seen inside of someone's mind. It is not seen by other people, only by the person having the vision. John described the things that he saw happen. These things did not actually happen when he saw them. God showed him things that were going to happen in the future.

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See: Vision;Prophecy (Prophesy)

What were “these things”?

[4:1]

Some scholars think “these things” were what John said was going to happen to the seven church in Revelation 2-3. They think John wanted to say that after these things happen, the things he was about to say will happen. Fewer scholars think that John was talking about what will happen after the time period of the church. They think God will take all Christians from the earth. The things John talks about will only happen after God takes all Christians from the earth.

See: Church

What was John describing in these verses?

[4:1, 4:2]

In his vision, John saw a place in heaven. In this place, there was a throne. This throne in heaven is the place where God the Father rules.

1. Some scholars think John spoke of a throne where a king ruled. On his throne the king led his people and made rules for people to follow. 1. Some scholars think John spoke of a throne where a judge ruled or judged people. They think John spoke of a place where Jesus judged people.
2. Other scholars think he spoke of rulers who persecuted Christians when John lived.
3. Some scholars think John spoke of things that are physically in heaven.
4. Other scholars think John spoke using metaphors. If this is true, then these things are not physically in heaven. They are a way to speak of what is in heaven in a way people on earth will know.

See: Vision; Heaven; Persecute (Persecution) ; Metaphor

What was a trumpet?

[4:1]

A trumpet was a loud musical instrument. It was made of metal, and it was a type of instrument called a horn. In ancient times, people used trumpets to tell other people that something or someone was coming. Someone or something which the people needed to know and to listen. John said God’s voice sounded the same as a trumpet. Some scholars think this was because he was about to say something that John needed to listen to.

How was John ‘in the spirit”?

[4:2]

In 4:2, John said he was “in the spirit.” Some scholars think John wanted to say that God gave him a vision. Since he already had a vision, this was another vision. Or it was a special part of the first vision. He said he was in the spirit because his physical body was not taken to heaven. He saw the things he wrote about, but he was not inside heaven. Other scholars think the Holy Spirit was with John in a special way.

See: Vision; Heaven

How did John describe God?

[4:3]

John saw God sitting on a throne in heaven. He used metaphors to describe God. However, he did not describe God, but the area around God. There are many opinions about the true meanings of these metaphors. However, God is described in the same way light is described. This light could be so bright that it makes someone blind if

they looked at it (See: 1 Timothy 6:15-16). If this is true, then this is because God is so amazing, he cannot be looked at or approached.

See: Light and Darkness (Metaphor)

4:4-5

Who were the 24 elders?

[4:4]

John said 24 men were near the throne of God in heaven. They had their own thrones. Some scholars think God gave them permission to rule something. Scholars think different things about who are these 24 men.

1. Some scholars think these are leaders of the 12 tribes of Israel and the 12 apostles.
2. Some scholars think there were 24 different groups of priests in the Old Testament (see: Ezekiel 8:16; 11:1; 1 Chronicles 24-25).
3. Some scholars think they were angels.
4. Some scholars think they are certain Christians. They may represent all Christians.

See: Tribes of Israel; Apostle; Angel

How were the elders dressed?

[4:4]

The elders wore white clothes and gold crowns. In the Bible, white clothes meant that a person was holy, pure, or clean. In ancient times, a king wore a crown made of gold. They wore crowns because it showed people that they were the king.

1. Some scholars think God gave these elders permission to rule over something.
2. Other scholars think John spoke about a certain type of crown given to someone who won something. That is, they earned this crown.
3. Fewer scholars think that the angels wore these crowns. That is, they were given permission to judge people (see: 20:4).

See: Elder;Crown; White (symbol); Angel

Why did John describe a storm near God?

[4:5]

John described a storm near God. In ancient times, people thought the gods caused storms. This was because people did not control a storm. It was too powerful for them to control. Some scholars think this was what John was saying when he said these things. Other scholars think John thought about the storms when God met Moses on Mount Sinai (see: Exodus 19:16).

See: Sinai

See Map: Mount Sinai

What were the seven burning lamps in front of God's throne?

[4:5]

There were seven burning lamps in front of the throne of God. John said these were the seven spirits of God. Scholars think John spoke about the Holy Spirit. The number seven was used in the Bible many times. It was used when the writer wanted to say something was complete or perfect.

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See: Revelation 1:4; Ezekiel 1:13

See: Seven (Symbol); Throne; Holy Spirit

4:6-11

Why was there a sea of glass in front of God's throne?

[4:6]

Scholars do not know why there was a sea of glass in front of God's throne. This separated God from everything he made. They think Ezekiel also spoke about this (see: Ezekiel 1). Some scholars think John spoke about the separation of the waters when the world was being created (see: Genesis 1:7).

See: Exodus 24:10; 1 Kings 7:23; Revelation 15:2

See: Throne

What were these four creatures?

[4:6]

There were four "creatures"(ζῷον/g2226) around the throne of God. Some scholars think these creatures were angelic beings in the form of animals. However, they were not animals from the earth. They were alive and they had many eyes. John described these animals in the same way as animals from the earth.

See: Throne; Angel

Why were these creatures around the throne of God?

[4:6]

There were four living "creatures"(ζῷον/g2226) around the throne of God. Ezekiel spoke of creatures in much the same way John spoke of them (see: Ezekiel 1). Scholars do not know if John wrote about them for a certain reason. Some scholars think each creature spoke about God, and how he works inside of his creation. Other scholars think John spoke about the four gospels and how they talked about Jesus in different ways. This helps people to know God.

See: Throne; Gospel

Why did these creatures speak?

[4:8]

The creatures near God said, "holy, holy, holy is the Lord God almighty, who was, and who is, and who is to come." They always praise God. God has always been alive. God is alive. And God will always be alive. John wanted to say God will return to the earth.

See: Holy (Holiness, Set Apart); Praise

Revelation 4:1

After these things

"Just after I had seen these things." Here "these things" refers to what John saw in Revelation 2:1-3:22

an open door in heaven

This expression stands for the ability that God gave John to see into heaven, at least by means of a vision.

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speaking to me like a trumpet

"speaking to me loudly like the sound of a trumpet"

trumpet

This refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

Revelation 4:2

I was in the Spirit

"I was influenced by the Spirit" or "The Spirit influenced me"

Revelation 4:3

jasper and carnelian

These are valuable stones. Jasper may have been clear like glass or crystal, and carnelian may have been red.

emerald

a green, valuable stone

Revelation 4:4

golden crowns

These were likenesses of wreaths of olive branches or laurel leaves, hammered out in gold. Such crowns, made of leaves, were given to victorious athletes to wear on their heads.

Revelation 4:5

flashes of lightning

Use your language's way of describing what lightning looks like each time it appears.

rumblings, and crashes of thunder

These are the loud noises that thunder makes. Use your language's way of describing the sound of thunder.

seven spirits of God

The number seven is a symbol of completeness and perfection. The "seven spirits" refers either to the Spirit of God or to seven spirits who serve God.

Revelation 4:6

a sea of glass

"glass that was spread out like a sea"

like crystal

"clear as crystal"

In the middle of the throne and around the throne

"Immediately around the throne" or "Close to the throne and around it"

four living creatures

"four living beings" or "four living things"

Revelation 4:7

The first living creature was like a lion, the second living creature was like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle

How the head of each living creature appeared to John is expressed as a comparison with something more familiar.

living creature

"living being" or "living thing."

Revelation 4:8

full of eyes on top and underneath

The top and bottom of each wing was covered with eyes.

who is to come

Existing in the future is spoken of as coming.

Revelation 4:9

the one who sits on the throne, the one who lives forever and ever

This is one person. The one who sits on the throne lives forever and ever.

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Revelation 4:10

fall down

They purposely lie down facing the ground to show that they are worshiping.

They lay their crowns before the throne

"they lay their crowns before the throne to show that they are submitting to him"

lay

Possible meanings are 1) to place or 2) to throw down forcibly, as of something worthless. The reader should understand that the elders are acting respectfully.

Revelation 4:11

our Lord and our God

"our Lord and God." This is one person, the one sitting on the throne.

to receive glory and honor and power

"to be praised for your glory, honor, and power" or "for everyone to praise you because you are glorious, honorable, and powerful"

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Chapter 5

[1] Then I saw in the right hand of the one who was seated on the throne a scroll written on the front and on the
back, sealed with seven seals. [2] I saw a mighty angel proclaiming with a loud voice, "Who is worthy to open the
scroll and break its seals?"

[3] No one in heaven or on the earth or under the earth was able to open the scroll or to read it. [4] I wept bitterly
because no one was found worthy to open the scroll or to read it. [5] But one of the elders said to me, "Do not weep.
Look! The Lion of the tribe of Judah, the Root of David, has conquered. He is able to open the scroll and its seven
seals."
[6] I saw a Lamb standing in the middle of the throne area and among the four living creatures and among the
elders. He looked as though he had been killed. He had seven horns and seven eyes, which are the seven spirits of
God sent out into all the earth. [7] He went and took hold of the scroll out of the right hand of the one who was
seated on the throne.
[8] When he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb.
Each of them had a harp and a golden bowl full of incense, which are the prayers of God's holy people.
[9] They sang a new song:

"You are worthy to take the scroll
and to open its seals.
For you were slaughtered,
and with your blood you purchased people for God
from every tribe, language, people, and nation.
[10] You made them a kingdom and priests to serve our God,
and they will reign on the earth."

[11] Then I looked and heard the sound of many angels who encircled the throne and the living creatures and the
elders. Their total number was ten thousands of ten thousands and thousands of thousands. [12] They said in a loud
voice,

"Worthy is the Lamb, who has been slaughtered,
to receive power, wealth, wisdom, strength,
honor, glory, and praise."

[13] I heard every created thing that was in heaven and on the earth and under the earth and on the sea—
everything in them—saying,

"To the one who sits on the throne and to the Lamb
be praise, honor, glory, and dominion
forever and ever."

[14] The four living creatures said, "Amen!" and the elders fell down and worshiped. [1]

[1] Some important and ancient Greek copies read, the twenty-four elders fell down and worshiped the one who lives forever and ever .

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Revelation 5

5:1-3

Who did John see?

[5:1]

John saw God sitting on a throne.

See: Throne

What did God hold in his hand?

[5:1]

God held a scroll in his hand. When John lived, people wrote on an old type of paper. This paper was rolled together. They did this to send messages to other people. Often, people sealed these scrolls with wax. The wax had a special symbol pressed into it. This was used for official things the government wanted to send to people. They used this seal to make sure that only certain people read the scrolls. If the seal was unbroken when someone was given the scroll, they knew no one read the scroll..

Often, these scrolls had writing on only one side. However, this scroll was written on both sides.

Advice to translators: Some may translate “scroll” as “book.” However, a scroll is rolled and a book has its pages stacked and bound on one side. It is important for people to know that John was speaking about a scroll because it was rolled.

See: Scroll

What are the seven seals?

[5:1]

Normally, people sealed a scroll once. However, this scroll was sealed seven times. Some scholars think these seven seals all sealed the edge of the scroll. Therefore, one needed to remove all seven seals to read the message. Other scholars think this scroll was sealed in different places throughout the scroll. After each seal was removed, a part of the message can be read.

Why was the number seven used so many times?

[5:1]

See: Seven (Symbol)

Why was the scroll sealed?

[5:2]

Only Jesus was able to open the seals on this scroll and read its message. However, scholars do not agree about why the scroll was sealed.

1. Only Jesus knows what will happen in the future. Only he can tell people what will happen in the future. Therefore, the scroll announced something.
2. This scroll told who will rule the earth after God punished it. In ancient Rome, people were given property in a scroll sealed seven times. Therefore, this scroll told people that God will control the earth once again. That is, Satan will not have permission to rule the earth anymore.
3. This scroll told people about God’s plan for the universe and everything in it.

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Why could only a certain person open the scroll?

[5:3]

The angel said that only a certain type of person was able to open the scroll. This was someone who was "worthy." That is, someone who earned the right to open it. Jesus is able to open it because he is perfect. Jesus earned the right to open the seals of the scroll because he died and came back from being dead.

Who is "under the earth"?

[5:3]

In Scripture, Satan and the demons are said to live under the earth. This is because people in ancient Israel spoke about the place where God lives as being in an upward direction. Living under the earth is the opposite of living "up" in the sky. Satan and the demons do not live underground.

See: Philippians 2:10

See: Satan (The Devil); Demon

5:4-6

Why did John cry?

[5:4]

John cried when no one was able to open this scroll and read it. Some scholars think John was sad that the things God planned would happen. Fewer scholars think John was overwhelmed by the things he saw. They think anyone would cry if they saw the end of the world.

Why was Jesus called different names?

[5:5]

One of the elders saw Jesus, and he called him by different names.

1. He is the "lion of the tribe of Judah." The Old Testament prophesied that the rulers of Israel would come from the tribe of Judah (see: Genesis 49:10).
2. He is the "root of David." This is the fulfillment of God's promise to David that one of his descendants will rule forever (see: 2 Samuel 7:8-17; Isaiah 11:1).
3. He also looked like a lamb after being sacrificed to God. This is because Jesus sacrificed himself so that people could be at peace with God.

See: Elder;Prophecy (Prophesy) ; Tribes of Israel; Lamb of God

What did Jesus conquer?

[5:5]

Jesus died so that people could be at peace with God. John speaks about this as a type of win or victory. Jesus "defeated" or "conquered"(νικάω/g3528) Satan. It is because of this that Jesus is able to open the scroll. It is also because of this that John saw Jesus defeating Satan forever. John wanted people to know that the things he saw will happen.

See: Satan (The Devil);Conquer (Overcome)

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Why did Jesus have the seven horns and eyes?

[5:6]

In Revelation, there are many different symbols. It is hard to know what these symbols mean. In the ancient world, horns were often a symbol of power. And perhaps the eyes were symbols of being able to see everything or know everything.

See: Symbol;Seven (Symbol)

Who were the seven spirits?

[5:6]

John said that there were seven spirits in front of the throne of God. In the Old Testament, Isaiah spoke about the Holy Spirit in 7 different ways (see: Isaiah 11:1-2). John might have wanted people to think about Isaiah's words when he talked about the seven spirits. Therefore, John said the Holy Spirit is before, or in front of, the throne of God.

See: Revelation 1:4

See: Seven (Symbol); Throne

5:7-10

Why did Jesus take the scroll out of God's right hand?

[5:7] John said that Jesus took the scroll out of God's right hand. In Scripture, the right hand is a symbol of power. The right hand of the king symbolizes the power of a king. God gave Jesus the power to open the scroll..

See: Symbol

Who were the 24 elders?

[5:8]

John said 24 men were near the throne of God in heaven. God gave them their own thrones. This could mean God gave them permission to rule something. Scholars think different things about who these 24 men were.

1. Some scholars think these were leaders of the 12 tribes of Israel and the 12 apostles.
2. Some scholars think there were 24 different groups of priests in the Old Testament (see: Ezekiel 8:16; 11:1; 1 Chronicles 24-25).
3. Some scholars think they were angels.
4. Some scholars think they were certain Christians. They may represent all Christians.

See: Elder; Throne; Heaven; Tribes of Israel; Apostle; Priest (Priesthood) ; Angel

What were these four creatures?

[5:8]

There were four "creatures"(ζῷον/g2226) around the throne of God. Some scholars think these creatures were angelic beings in the form of animals. However, they were not animals from the earth. They were alive and they had many eyes. John described these animals in the same way as animals from the earth.

See: Throne; Angel

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Why were these creatures around the throne of God?

[5:8]

There were four living “creatures”(ζῷον/g2226) around the throne of God. Ezekiel also talked about living creatures in a similar way (see: Ezekiel 1). Scholars do not know if John wrote about them for a certain reason. Some scholars think the creatures spoke of God and how he works with his creation. Other scholars think John thought about the four gospels and how they talked about Jesus in different ways. This helps people to know God.

See: Throne;Gospel

Why did John compare the prayers of the holy ones to a bowl full of incense?

[5:8]

In ancient Israel, people thought angels helped bring people’s prayers to God. In the same way incense has a fragrant smell, John spoke about the prayers of people in the same way as a fragrant offering to God.

See: Holy Ones;Angel; Fragrant Offering (Aroma)

How did Jesus “purchase” people?

[5:8]

In his vision, John saw that Jesus purchased or bought people through his blood. That is, he purchased people through his death. Jesus freed people from being slaves to doing evil things. Jesus needed to die to make this happen.

See: Atone (Atonement); Redeem (Redemption)

How are Christians priests?

[5:10]

Christians help non-Christians to know about God. In Israel, a person came to God through a priest. Israel also helped the Gentile nations know about God. Because of this, they acted in the way of a priest to the Gentile nations.

See: Priest (Priesthood) ; Gentile

How will people rule on the earth?

[5:10]

The elders and creatures sang about people who will rule on the earth. When they said this, they were singing about all those who believe in Jesus. Scholars do not agree about how people will rule on the earth.

1. Some scholars think Christians will rule over their own lives after they believe in Jesus. They will no longer be slaves to Satan. That is, satan will no longer rule over them.
2. Some scholars think that certain Christians will rule with Jesus when he returns to the earth.
3. Some scholars think that Christians ruling was a metaphor. The elders said that Christians make the world a better place.

See: Elder;Metaphor

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5:11-14

How did John describe what happened in the place where God rules in this passage?

[5:11, 5:12, 5:13, 5:14]

John described what happened in the place in heaven where God rules. He said that everything where God rules praises him and gives him honor. That is the purpose of the four living creatures and the twelve elders. That is, they praise and honor God continually.

See: Heaven; Elder

Revelation 5:1

Then I saw

"After I saw those things, I saw"

the one who was seated on the throne

This is the same "one" as in Revelation 4:2-3.

a scroll written on the front and on the back

"a scroll with writing on the front and the back"

sealed with seven seals

"and it had seven seals keeping it closed"

Revelation 5:2

Who is worthy to open the scroll and break its seals?

This can be translated as a command: "The one who is worthy to do this should come to break the seals and open the scroll!"

Revelation 5:3

in heaven or on the earth or under the earth

"anywhere in heaven or on the earth or under the earth"

Revelation 5:5

Look

"Listen" or "Pay attention to what I am about to tell you"

The Lion of the tribe of Judah

"The one who is called the Lion of the tribe of Judah" or "The king who is called the Lion of the tribe of Judah"

The Lion

The king is spoken of as if he were a lion because a lion is very strong.

the Root of David

"the Descendant of David"

Revelation 5:6

a Lamb

A "lamb" is a young sheep. Here is it used symbolically to refer to Christ.

seven spirits of God

The number seven is a symbol of completeness and perfection. The "seven spirits" refers either to the Spirit of God or to seven spirits who serve God.

sent out into all the earth

"which God sent out over all the earth"

Revelation 5:8

fell down

"lay down on the ground." Their faces were toward the ground to show that they were worshiping the Lamb. They did this on purpose; they did not fall accidentally.

Each of them

Possible meanings are 1) "each of the elders and living creatures" or 2) "each of the elders."

a golden bowl full of incense, which are the prayers of God's holy people

The incense here is a symbol for the believers' prayers to God.

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Revelation 5:9

For you were slaughtered

"For they slaughtered you" or "For people killed you"

slaughtered

If your language has a word for killing an animal for a sacrifice, consider using it here.

with your blood

Since blood represents a person's life, losing the blood represents dying. This probably means "by your death" or "by dying."

you purchased people for God

"you bought people so that they could belong to God" or "you paid the price so that people could belong to God"

from every tribe, language, people, and nation

This means that people from every ethnic group are included.

Revelation 5:11

ten thousands of ten thousands and thousands of thousands

"millions" or "too many thousands to count"

Revelation 5:12

Worthy is the Lamb, who has been slaughtered

"The Lamb, who has been slaughtered, is worthy"

to receive power, wealth, wisdom, strength, honor, glory, and praise

"for everyone to honor, glorify, and praise him because he is powerful, wealthy, wise, and strong"

Revelation 5:13

in heaven and on the earth and under the earth

This means everywhere: the place where God and the angels live, the place where people and animals live, and the place where those who have died are.

To the one who sits on the throne and to the Lamb be

"May he who sits on the throne and the Lamb have"

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Chapter 6

[1] I looked when the Lamb opened one of the seven seals, and I heard one of the four living creatures say in a voice
that sounded like thunder, "Come!" [2] I looked and there was a white horse. Its rider held a bow, and he was given
a crown. He came out as a conqueror in order to conquer.

[3] When the Lamb opened the second seal, I heard the second living creature say, "Come!" [4] Then another horse
came out—fiery red. To its rider was given permission to take peace away from the earth, so that its people would
slaughter one another. This rider was given a huge sword.

[5] When the Lamb opened the third seal, I heard the third living creature say, "Come!" I saw a black horse, and its
rider held a pair of scales in his hand. [6] I heard what seemed to be a voice among the four living creatures say, "A
choenix of wheat for one denarius, and three choenices of barley for a denarius. But do not harm the oil and the
wine."

[7] When the Lamb opened the fourth seal, I heard the voice of the fourth living creature say, "Come!" [8] Then I saw a
pale horse. The rider on it was named Death, and Hades was following him. They were given authority over one-
fourth of the earth, to kill with the sword, with famine and disease, and with the wild animals of the earth.

[9] When the Lamb opened the fifth seal, I saw under the altar the souls of those who had been killed because of the
word of God and the testimony which they held. [10] They cried out with a loud voice, "How long, Ruler over all,
holy and true, until you judge those who live on the earth, and until you avenge our blood?" [11] Then each of them
was given a white robe, and they were told that they should wait a short time longer until the full number of
their fellow servants and their brothers who were to be killed, just as they had been killed, was made complete.

[12] When the Lamb opened the sixth seal, I watched and there was a great earthquake. The sun became as black as
sackcloth, and the full moon became like blood. [13] The stars in the heavens fell to the earth, just as a fig tree drops
its unripe figs when shaken by a stormy wind. [14] The sky vanished like a scroll that was being rolled up. Every
mountain and island was moved out of its place.
[15] Then the kings of the earth and the important people, and the commanders, and the rich, and the powerful, and
everyone else, slave and free, hid in caves and among the rocks of the mountains. [16] They said to the mountains
and to the rocks, "Fall on us! Hide us from the face of the one who is seated on the throne and from the Lamb's
wrath. [17] For the great day of their wrath has come. Who is able to stand?"

Revelation 6

6:1-2

How did John describe the seven seals?

[6:1]

In this passage, John said God punished people when Jesus, the Lamb, opened the seven seals from the scroll. After one seal is opened, something happens. This was a type of punishment from God. Some scholars think this punishment was for all people. Other scholars think this was a punishment for those who did not believe in Jesus. After this, the next seal opens and something else happens. Some scholars think these things happen at the same time or in a very short period of time. Other scholars think there was a lot of time between each of these punishments.

See: Revelation 5:1

See: Seven (Symbol)

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Why did John speak of a white horse?

[6:2]

John spoke of something using the metaphor of a white horse. The rider had a bow. This means he had power, perhaps military power. The rider also had a crown. This means the rider ruled over people. In ancient times, people used horses for wars. Having many horses meant that a king had a lot of power. Therefore, horses are symbols of power. Scholars do not agree about the meaning of this white horse.

1. Some scholars think John spoke about the Romans. God gave them power to defeat their enemies. The Roman Empire did not have many wars because of their power. This helped Christians to tell other people about Jesus.
2. Some scholars think John also spoke about the Romans. However, God gave them the power to defeat Israel. They think John spoke about the Romans destroying the temple in Jerusalem. Before this happened, the Jews warred against the Roman Empire.
3. Some scholars think Jesus had the power to help people believe in him. By doing this, he was defeating Satan and their unbelief..
4. Some scholars think John spoke of the antichrist. In the rest of Revelation, God gave permission to the antichrist to rule and to punish people. Scholars think John's use of the white horse means God will use the antichrist to serve him.

Advice to translators: The rider had a bow. He had a bow and arrow. He did not have a piece of cloth in his hair, which is also called a bow.

See: Metaphor; Crown; Symbol; Temple;Satan (The Devil);Antichrist; White (symbol)

6:3-4

Why did John speak of a red horse?

[6:4]

John spoke about a red horse. Red is the color of blood and fire. Scholars think John spoke of someone bringing war and people would die. Some scholars think the war will be with the whole world. The rider might be the antichrist. Other scholars think the war will be in Israel. Therefore, the person riding the horse is a leader in the Roman Empire.

Also, some scholars think John spoke of the temple in Jerusalem being destroyed. Other scholars think John spoke of a period of time before Jesus returns to the earth. During this time, there will be many wars (see: Matthew 24:6).

See: Antichrist

What is the huge sword?

[6:4]

John said people will kill one another. He said this by saying the rider had a great sword. Scholars think the sword symbolized the power to take away peace from the earth. Some scholars think God gave the sword to the antichrist. Therefore, the antichrist will make people kill one another or kill Christians. Other scholars think that Satan gave the sword to the antichrist. This allowed him to kill Christians.

See: Symbol; Antichrist; Satan (The Devil)

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6:5-6

Why did John talk about a black horse?

[6:5]

In ancient times, black symbolized things dying. Breaking this seal made things or people die. Scholars think this was because of a famine.

The rider on this horse holds a scale. A scale is something used to compare the weight of one object to the weight of another object. It symbolizes justice.

Because of this, some scholars think John spoke of the Roman Empire increasing the taxes on its people. Other scholars think John spoke of the famine in Israel when they fought against the Roman Empire. Other scholars think John spoke of a famine during the time before Jesus returns to the earth.

Advice to translators: A famine is a period of time where there is not enough food.

See: Leviticus 26:26

See: Symbol; Justice (Just, Unjust)

What did the voice say?

[6:6]

The voice of the person John heard said there was going to be famine. This was because the price of the different foods were very high. These were the foods people needed to live. It was much higher than the normal cost of these foods. In general, this meant that a person had to work all day to get enough money to feed himself.

Advice to translators: A famine is a period of time where there is not enough food.

Why did John say that they oil and wine will not be harmed?

[6:6]

Oil and wine were not needed to live in the way that many other foods were needed for people to live. Some scholars think oil and wine were for wealthy people. Therefore, John wanted to say that the rich will have plenty, but the poor will not be able to live. Other scholars think John wanted to say that people did not have enough money for food or anything else. Still other scholars think the famine did not last for a long time. Therefore, it only affected certain crops. It did not harm other crops that took longer to destroy. Olive trees and grapevines were crops that took longer to destroy.

6:7-8

Why did John speak of a pale horse?

[6:8]

John spoke of a pale colored horse. The voice called this horse death. It causes people to die through war and because insects destroyed crops.

1. Some scholars think this happened in the Roman Empire 200 years after Jesus died. What happened during this time was similar to what John described in this verse.
2. Some scholars think John described Jerusalem. Jerusalem warred with the Roman Empire. This happened shortly after Jesus died. At this time, the Romans destroyed the temple in Jerusalem.
3. Some scholars think the things John spoke of have not happened. They think they will happen in the future (see: Matthew 24:21).

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Advice to translators: The word “pale” can be a yellow and green color or a green and gray color. It was the color used to describe a dead person’s body.

See: Hades (Sheol);Temple

6:9-11

Why were the martyrs under the altar?

[6:9]

God allowed the martyrs to be under the altar so they could ask God for justice. They waited for God to punish those who killed them. Some scholars think this was because the people who killed them were alive when John saw the martyrs. Other scholars think John spoke of the many Christians who will die in the time right before Jesus returns.

Some scholars think the Jewish leaders killed these people. Other scholars think that it was the Roman Empire which killed them.

See Leviticus 4:7

See: Witness (Martyr);Altar; Justice (Just, Unjust)

Why did the martyrs wear white robes?

[6:11]

See: Witness (Martyr); White (symbol)

Why did the martyrs have to wait until their number was completed?

[6:11]

The voice told these martyrs that they needed to wait a little longer. He wanted them to wait until all of the other people to be martyred were killed. Some scholars think he also wanted them to know that Christians will not be persecuted for a long time. This was because he spoke about a specific time when Christians were persecuted. After this time, the Roman Empire allowed Christians to worship God without being imprisoned or killed.

See: Witness (Martyr); Persecute (Persecution)

6:12-17

What happened to the sun?

[6:12]

John said the sun became completely black. Some scholars think that the sun became or will become black. That is, a solar eclipse will occur. This is because, in scripture, there are often signs in the sky. These signs tell people something God wants people to give special attention to. Other scholars think this was a type of metaphor. They think John wanted to say that Jerusalem will be destroyed and the Jewish leaders will be punished.

Advice to Translators: An eclipse is when the moon passes between earth and the sun. When this occurs, the moon can completely block the sun and it will look black.

See: Isaiah 34:4; Joel 2:31; 3:15

See: Metaphor; Sign

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What happened to the moon?

[6:12]

John said that the moon appeared to be blood. That is, it became red. It is not known how this will happen. Some scholars think this will be a lunar eclipse. Other scholars think that something will happen on the earth that causes the moon to look red.

Advice to Translators: A lunar eclipse is when the earth is between moon and the sun. When this occurs, the shadow of the earth can completely block the moon and it will look red.

See: Isaiah 34:4; Joel 2:31; 3:15

See: Metaphor

What happened to the sky?

[6:13]

John said the stars of the sky fell. This is a type of metaphor. Some scholars think this meant there will be a meteor shower. Other scholars do not think John spoke about stars anyone can see in the sky.

Advice to Translators: A meteor shower is when the sky has streaks of light across it.

Why did the leaders hide?

[6:15]

The leaders hid because they were afraid of God. The leaders knew that only God can do these things. Because they rejected God, they were afraid of God. John wanted to say they knew they could not be at peace with God. Perhaps it was too late for them to believe in God because they already rejected him.

The things they said were a sad type of humor. The leaders thought that death could hide them from God. However, death will only make things worse for those who reject God.

What is the Day of the Lord?

[6:17]

John spoke about a great day. The Bible also calls this the Day of the Lord. When he asked if anyone will be able to stand, he wanted to say that no one will be able to stand when they saw Jesus. This is because he is God. When people see God, they must worship him. In Scripture, people often kneel when they worship God. In the ancient world, people also knelt before a king. While people can worship God while standing, John wanted people to know that everyone will worship God, whether they want to or not. They will honor him and know that he is the greatest ruler or king.

See: Malachi 3:2; Philippians 2:9-11

See: Worship;Day of the Lord

Revelation 6:1

Come!

This is a command to one person, apparently the rider of the white horse who is spoken of in verse 2.

Revelation 6:2

he was given a crown

This can be translated with an active verb. Alternate translation: "he received a crown" or "God gave him a crown"

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Revelation 6:3

the second seal

"the next seal" or "seal number two"

the second living creature

"the next living creature" or "living creature number two"

Revelation 6:4

came out—fiery red

"came out. It was red like fire" or "came out. It was bright red"

To its rider was given permission

"God gave permission to its rider" or "Its rider received person"

This rider was given a huge sword

"This rider received a huge sword" or "God gave this rider a huge sword"

Revelation 6:5

the third seal

"the next seal" or "seal number three"

the third living creature

"the next living creature" or "living creature number three"

a pair of scales

a tool used for weighing things

Revelation 6:6

A choenix of wheat for one denarius

"A choenix of wheat now costs one denarius" or "Buy a choenix of wheat with one denarius"

one denarius

"one silver coin" or "the pay for one day of work"

But do not harm the oil and the wine

If the oil and wine were harmed, there would be less of them for people to buy, and their prices would go up.

Revelation 6:7

the fourth seal

"the next seal" or "seal number four"

the fourth living creature

"the next living creature" or "living creature number four"

Revelation 6:8

pale horse

"grey horse." This is the color of a dead body, so its color is a symbol of death.

one-fourth of the earth

"one-fourth of the people on the earth"

the sword

A sword is a weapon, and here it represents war.

with the wild animals of the earth

This means that Death and Hades would cause the wild animals to attack and kill people.

Revelation 6:9

the fifth seal

"the next seal" or "seal number five"

under the altar

This may have been "at the base of the altar."

those who had been killed

"those whom others had killed"

because of the word of God and the testimony which they held

"because they testified about the word of God"

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Revelation 6:10

avenge our blood

"punish those who killed us"

Revelation 6:11

Then each of them was given a white robe

"Then each of them received a white robe"

they were told

"God told them" or "an angel told them"

until the full number of their fellow servants and their brothers who were to be killed, just as they had been killed, was made complete

"until enemies have killed all of Christ's servants whom God had determined would die, just as those under the altar had died"

brothers

"fellow Christians" or "fellow believers"

Revelation 6:12

the sixth seal

"the next seal" or "seal number six"

as black as sackcloth

"as black as mourning clothes"

like blood

"red like blood"

Revelation 6:13

just as a fig tree drops its unripe figs when shaken by a stormy wind

"just as figs do when a stormy wind shakes a fig tree and causes it to drop its unripe figs"

Revelation 6:14

The sky vanished like a scroll that was being rolled up

The sky was normally thought of as being as strong as a sheet of metal, but now it had become as weak as a sheet of paper and was easily torn and rolled up.

Revelation 6:15

the commanders

soldiers who command warriors during battle

caves

large holes in the sides of hills

Revelation 6:16

the face of the one

"the presence of the one" or "the one"

Revelation 6:17

the great day of their wrath has come

"this is the terrible time when they will punish people"

their wrath

"Their" refers to the one on the throne and the Lamb.

Who is able to stand?

"No one can survive."

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Chapter 7

[1] After this I saw four angels standing at the four corners of the earth, tightly holding back the four winds of the
earth so that no wind should blow on the earth, on the sea, or against any tree. [2] I saw another angel coming up
from the east, who had the seal of the living God. He cried out with a loud voice to the four angels who were
given permission to harm the earth and the sea: [3] "Do not harm the earth, the sea, or the trees until we have put a
seal on the foreheads of the servants of our God."

[4] I heard the number of those who were sealed: 144,000, who were sealed from every tribe of the people of Israel:
[5] twelve thousand from the tribe of Judah were sealed,
twelve thousand from the tribe of Reuben,
twelve thousand from the tribe of Gad,
[6] twelve thousand from the tribe of Asher,
twelve thousand from the tribe of Naphtali,
twelve thousand from the tribe of Manasseh,
[7] twelve thousand from the tribe of Simeon,
twelve thousand from the tribe of Levi,
twelve thousand from the tribe of Issachar,
[8] twelve thousand from the tribe of Zebulun,
twelve thousand from the tribe of Joseph, and
twelve thousand from the tribe of Benjamin were sealed.

[9] After these things I looked, and there was a huge multitude that no one could count—from every nation, tribe,
people, and language—standing before the throne and in front of the Lamb. They were wearing white robes and
holding palm branches in their hands, [10] and they were crying out with a loud voice:

"Salvation belongs to our God,
who is seated on the throne,
and to the Lamb!"

[11] All the angels were standing around the throne and around the elders and the four living creatures, and they
fell on their faces before the throne. They worshiped God, [12] saying,

"Amen!
Praise, glory, wisdom, thanksgiving, honor, power, and strength
be to our God forever and ever!
Amen!"

[13] Then one of the elders asked me, "Who are these, clothed with white robes, and where did they come from?" [14] I
said to him, "Sir, you know," and he said to me, "These are the ones who have come out of the great tribulation.
They have washed their robes and made them white in the blood of the Lamb.
[15] For this reason,

they are before the throne of God,
and they worship him day and night in his temple.
The one who is seated on the throne
will spread his tent over them.
[16] They will not be hungry again,
nor will they be thirsty again.
The sun will not beat down on them,
nor any burning heat.
[17] For the Lamb at the center of the throne
will shepherd them,

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and he will guide them to springs of living water,
and God will wipe away every tear from their eyes."

Revelation 7

7:1-3

What were the four winds?

[7:1]

John spoke of the “four winds.” When John lived, the wind often destroyed things. Therefore, people spoke about something coming to destroy things in the same way they spoke of a strong wind. Scholars do not know why John spoke of the four winds.

1. Some scholars think it was a metaphor for Rome. They think John prophesied about the Roman Empire Being destroyed. Therefore, the winds were people or nations that would destroy the Roman Empire.
2. Some scholars think John prophesied about Jerusalem being destroyed. The winds were the four parts of the Roman Empire.
3. Some scholars think that John spoke about the four people riding on the four horses he spoke of earlier in Revelation.

See: Metaphor;Prophecy (Prophesy)

What was the seal of the living God?

[7:2]

In the Bible, when God permanently protects someone, he seals them. Some scholars think God seals everyone who believes in Jesus. That is, he protects them and allows them to go to heaven. Or he protects them while they are on the earth. Other scholars think John spoke of a special protection God gave to Christians during the time period John prophesied about in Revelation.

It is unknown why this seal was on their forehead. Some scholars think this was a type of mark that people saw. They think it might contrast with the mark John spoke of from the beast (see: Revelation 14:9). Other scholars think this was a type of metaphor meaning God knows everyone who is his.

See: Ezekiel 9:4 and Ephesians 1:13

See: Seal; Heaven; Prophecy (Prophesy) ;Metaphor; People of God

Why was the angel not given permission to hurt the earth and the sea?

[7:2]

John said there were certain angels given permission to hurt or punish the earth and seas for God. However, John said these angels could not do this at the time he spoke. Some scholars think it was not time for God to punish the earth. They think that this punishment will occur after God has sealed the last person ever to be sealed. That is, he will not punish the earth until the last person who will believe in Jesus has believed in Jesus. Other scholars think John spoke of God protecting Christians during a certain, difficult period of time.

See: Angel; Seal

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7:4-8

Why did John speak of 144,000 people?

[7:4]

John spoke of God sealing 144,000 sons of Israel. Scholars do not agree on why he spoke of these people.

1. Some scholars think there will be many Israelites who repent and believe in Jesus. They think this will occur when the things John prophesied begin to happen. They will become witnesses that Jesus is the Messiah during this time. These scholars think Christians will be taken from the earth. Therefore, these Israelites will tell people about Jesus.
2. Some scholars think John spoke of Christians. They think God sealed many people. They think he was speaking of people in ancient times. Some think this happened after Christianity became the official religion of the Roman Empire.
3. Some scholars think John spoke of how there were always some people in Israel who trusted God. They believed in Jesus, who is the Messiah.
4. Other scholars think John spoke of the Israelites who traveled to other countries when Jerusalem was destroyed. They think the number was a symbol. That is, many Israelites escaped Jerusalem from every tribe of Israel.

See: Seal,Repent (Repentance; Prophecy (Prophesy) ; Messiah (Christ);Symbol; Tribes of Israel

Are these the twelve tribes of Israel?

[7:5, 7:6, 7:7, 7:8]

John did not speak of the twelve tribes of Israel in the same way the Old Testament speaks about them (see: Genesis 49:2-27). He did not say anything about Dan. Instead of speaking of Dan, he spoke of Manasseh.

See: Tribes of Israel

Why does John not speak of the tribe of Dan?

John did not speak of the tribe of Dan with those whom God sealed. Scholars think this is because they were more evil than the other tribes. They often worshiped idols and rejected God. Some scholars think the antichrist will come from the tribe of Dan (see: Genesis 49:17).

See: Seal; Tribes of Israel; Antichrist

7:9-17

Who were the “huge multitude”?

[7:9] John spoke of many people standing in front of the lamb. That is, Jesus.

1. Some scholars think John spoke of all people from every nation and every generation who believe in Jesus. They think John spoke of the church becoming mostly Gentile Christians. The church began with Jewish Christians.
2. Some scholars think there will be many different Gentiles who believe in Jesus near the time of Jesus’ return. They think the 144,000 sealed Israelites will tell the Gentiles from every nation about Jesus. This will allow these different Gentiles to believe in Jesus.
3. Some scholars think John spoke of people who died because they were Christians.

See: Lamb of God; Gentile

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Why were palm branches in their hands?

[7:9]

When Jesus entered Jerusalem before his death, people placed palm branches on the ground where he was going to walk. They worshipped their king. Perhaps this is what John spoke of when he said this.

See: John 12:13

Why did John speak of white robes?

[7:9]

See: White (symbol)

What is the great tribulation?

[7:14]

John spoke of a great tribulation. Some scholars think this is a time when Christians will be greatly persecuted. Other scholars think this is part of the time before Jesus returns to the earth. They think there will be tribulation for a period of seven years. The great tribulation is the last three and a half years of this time of tribulation.

See: Tribulation; Persecute (Persecution)

What did God promise to these people?

[7:16]

God promised many things to the people he spoke of in this passage.

1. They will live together with God in heaven.
2. All things will be perfect for them. That is, there will be no more difficulties, suffering, or pain.
3. Jesus will care for them.
4. Jesus will lead them to the “springs of living water” (see: John 4:14; 7:38). That is, he will satisfy them or make them complete in the same way water does for the body.

See: Heaven

Revelation 7:1

the four corners of the earth

The earth is spoken of as if it were flat and square like a sheet of paper. The phrase "the four corners" refers to the north, south, east, and west.

Revelation 7:2

the seal of the living God

"the marker of the living God" or "the stamp of the living God"

Revelation 7:3

put a seal on the foreheads

"put a mark on the foreheads"

foreheads

The forehead is the top of the face, above the eyes.

Revelation 7:4

those who were sealed

"those whom God's angel marked"

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144,000

"one hundred forty-four thousand people"

Revelation 7:5

twelve thousand from ... Judah were sealed

"God's angel marked twelve thousand from ... Judah"

Revelation 7:9

a huge multitude

"a huge crowd" or "a great number of people"

white robes

Here the color "white" represents purity.

Revelation 7:10

Salvation belongs to our God, who is seated on the throne, and to the Lamb!

"Our God, who sits on the throne, and the Lamb have saved us!"

Revelation 7:11

the four living creatures

These are the four creatures mentioned in Revelation 4:6-8.

Revelation 7:12

Praise, glory, wisdom, thanksgiving, honor, power, and strength be to our God

"Our God is worthy of all praise, glory, wisdom, thanks, honor, power and strength" or "We must give praise, glory, thanks, and honor to our God"

forever and ever

These two words mean basically the same thing and emphasize that the praise will never end.

Revelation 7:13

these, clothed with white robes

The white robes showed that these people were righteous.

Revelation 7:14

have come out of the great tribulation

"have survived the great tribulation" or "have lived through the great tribulation"

the great tribulation

"the time of terrible suffering"

They have washed their robes and made them white in the blood of the Lamb

"They have been made righteous by washing their robes white in his blood"

the blood of the Lamb

The word "blood" is used to refer to the death of Lamb.

Revelation 7:15

they ... them

These words refer to those people who have come through the great tribulation.

day and night

These two parts of the day are used together to mean "all the time" or "without stopping"

will spread his tent over them

"will shelter them" or "will protect them"

Revelation 7:16

They ... them

These words refer to those people who have come through the great tribulation.

The sun will not beat down

"The sun will not burn them" or "The sun will not make them weak"

Revelation 7:17

them ... them ... their

These words refer to those people who have come through the great tribulation.

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the Lamb at the center of the throne will

"the Lamb, who is standing in the middle of the area around the throne, will be"

For the Lamb ... will shepherd them

"For the Lamb ... will be like a shepherd to them" or "For the Lamb ... will care for them as a person cares for his animals"

he will guide them to springs of living water

"he will guide them like a shepherd guiding his sheep to fresh water" or "he will guide them to life like a shepherd guiding his sheep to living water"

God will wipe away every tear from their eyes

"God will wipe away their sadness, like wiping away tears" or "God will cause them to not be sad anymore"

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Chapter 8

[1] When the Lamb opened the seventh seal, there was a silence in heaven for about half an hour. [2] Then I saw the seven angels who stand before God, and seven trumpets were given to them.

[3] Another angel came, holding a golden incense bowl, standing at the incense altar. Much incense was given to him so that he would offer it with the prayers of all God's holy people on the golden incense altar before the throne. [4] The smoke of the incense—with the prayers of God's holy people—rose up before God from the angel's hand. [5] The angel took the incense bowl and filled it with fire from the altar. Then he threw it down to the earth, and there were crashes of thunder, rumblings, flashes of lightning, and an earthquake.

[6] The seven angels who had the seven trumpets prepared to sound them.

[7] The first angel sounded his trumpet, and there was hail and fire mixed with blood. It was thrown down onto the earth so that a third of it was burned up, a third of the trees were burned up, and all the green grass was burned up. [1]

[8] The second angel sounded his trumpet, and something like a great mountain burning with fire was thrown into the sea. A third of the sea became blood, [9] a third of the living creatures in the sea died, and a third of the ships were destroyed.

[10] The third angel sounded his trumpet, and a huge star fell from the sky, blazing like a torch, on a third of the rivers and springs of water. [11] The name of the star is Wormwood. A third of the waters became wormwood, and many people died from the waters that became bitter.

[12] The fourth angel sounded his trumpet, and a third of the sun was struck, as well as a third of the moon and a third of the stars. So a third of them turned dark; a third of the day and a third of the night had no light.

[13] I looked, and I heard an eagle [2] that was flying overhead calling out with a loud voice, "Woe, woe, woe, to those who live on the earth, because of the remaining trumpet blasts that are about to be sounded by the three angels."

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[1] Some important and ancient Greek copies leave out, so that a third of it was burned up .
[2] Some copies have the word angel instead of eagle .

Revelation 8

8:1-5

Why was there silence for 30 minutes?

[8:1]

John said there was silence in heaven for 30 minutes. In heaven, people and angels continually sing praises to God. Therefore, silence was not normal. Scholars do not know why there was silence.

1. Some scholars think this was the time period when God sealed people (see:7:1-3).
2. Some scholars think this was the time period between the sixth and seventh seals.
3. Some scholars think John wanted people to know something serious. That is, something serious was happening or about to happen.
4. Some scholars think it was a type of metaphor. That is, it was about silence after the Romans destroyed the temple in Jerusalem.
5. Some scholars think the seventh seal is different from all of the other seals. They think all the other things John prophesied will happen after the seventh seal.
6. Some scholars think John wanted people to know that all things were about to end. That is, the world will end.

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See: Heaven; Angel; Praise;Seal; Metaphor; Prophecy (Prophesy)

Why was a trumpet used?

[8:2]

Trumpets were used so people would give attention to something. Often, trumpets were used when kings were coming into a room or area. Also, they were used when something was going to happen and people needed to listen.

Why did the angels hold bowls of incense?

[8:3]

In ancient Israel, people thought angels brought prayers to God. In this verse, John said these prayers “rose up before God.” John wanted to make known that God was going to do something because of their prayers.

See: Angel; Fragrant Offering (Aroma)

Why did the angel throw the bowl to the earth?

[8:5]

The angel threw the bowl to the earth because God was judging all people. He wanted people to know this.

See: Angel

8:6-12

Why did John speak of seven trumpets?

[8:6]

A trumpet is a musical instrument. It was often used to announce something. When a trumpet was used, people were to listen. Scholars do not know what these trumpets announced.

1. Some scholars think the trumpets were a prophecy. It was a symbol. John was talking about different people who fought the Roman Empire.
2. Other scholars think the trumpets were a different prophecy. It was a symbol. John was talking about the Roman Empire. The Roman empire fought the Jews and destroyed the temple in Jerusalem.
3. Other scholars think the trumpets were a different prophecy. It was a symbol. John was talking about the things that will happen in the time before Jesus returns to the earth. These trumpets announced that God will punish the world.
4. Fewer scholars think the trumpets were a metaphor. John wanted to say that God punishes people who sin. Therefore, the trumpets told people to repent.

See: Prophecy (Prophesy) ; Symbol; Metaphor; Repent (Repentance)

What did the first trumpet make known?

[8:7]

Something happened to the earth when the angel blew the first trumpet. This was something that would not happen on earth without God doing it. It rained hail, fire, and blood. Hail is large pieces of frozen ice. In the Bible, hail means God will punish people for sinning (see: Job 38:22-23).

Some scholars think this was a metaphor. John spoke of certain people who attacked the Roman Empire. They destroyed everything they attacked. Trees and grass were the church and its leaders.

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Other scholars think John spoke of war between the Jews and the Roman Empire. This war happened a few years after Jesus died. Perhaps John spoke of the Roman Empire destroying the trees and grass near Jerusalem. Or perhaps John used a metaphor of trees and grass. Or perhaps he wanted to say that Christians will suffer also when God punishes non-Christians.

Other scholars think that it will actually rain hail, fire, and blood on the earth. This warned people to repent.

See: Exodus 9:18-27

See: Angel;Metaphor; Repent (Repentance); Hail; Fire

What did the second trumpet make known?

[8:8, 8:9]

Something else happened on earth when the second angel blew his trumpet. This was also not something that would happen without God doing it. Some scholars think John used a metaphor. Other scholars think he spoke of something he saw.

Some scholars think John used a metaphor. John was talking about one of the times when the Roman Empire was defeated. In ancient times, people spoke of mountains when they wanted to say something or someone is powerful. They think this spoke of nations defeating the Roman Empire. They defeated them on the seas. Before this, no nation defeated the Roman Empire on the seas.

Other scholars think John used a different metaphor. Jerusalem was also called Mount Zion. This prophecy made known how the Roman Empire defeated Judah. They defeated Mount Zion.

Other scholars think John spoke of a meteor. A meteor appears to have fire around it when it goes from space to the earth.

Advice to translators: A meteor is a large rock that comes from space and falls to the earth. Space is the sky where the stars and other planets are located. The seas are the large open waters surrounding the land. Often, people fought wars with boats in the seas.

See: Angel; Metaphor; Zion; Prophecy (Prophesy)

What did the third trumpet make known?

[8:10, 8:11]

Something else happened on earth when the third angel blew his trumpet. This was also something that would not happen without God doing it.

Some scholars think John used a metaphor. He wanted people to know about a certain nation becoming powerful. Other scholars think John spoke of the Roman Empire defeating Judah. During this war, there were many dead people in rivers.

Other scholars think John spoke of a meteor. A meteor appears to have fire around it when it goes from space to the earth.

Other scholars think John used a different metaphor. He spoke of how people poison the earth. That is, people hurt and destroy the earth.

See: Angel;Metaphor

What did the fourth trumpet announce?

[8:12]

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Something else happened on earth when the fourth angel blew his trumpet. This was also something that would not happen without God doing it.

Some scholars think John used a metaphor. Perhaps John was speaking about the people who destroyed part of the Roman Empire. The main part of the Roman Empire was destroyed. However, the empire remained in power for many years after this.

Other scholars think John spoke about Rome defeating other nations. These nations were defeated near the time when the Roman Empire warred with Judah. The war happened a few years after Jesus died.

Other scholars think John spoke of a specific day. This day was different than any other day. They think the things John saw will happen on the earth before Jesus returns to the earth.

See: Matthew 24:22

See: Angel; Metaphor;Prophecy (Prophesy)

8:13

What was a “woe”?

[8:13]

A “woe” (οὐαί/g3759) announced that God was going to judge people. In this verse, John says “woe” three times. In Revelation, there were three woes announced. These had special meaning (see: Revelation 9:12; 11:14; 12:12).

See: Woe

Revelation 8:1

the seventh seal

"the next seal" or "the final seal" or "seal number seven"

Revelation 8:2

seven trumpets were given to them

Possible meanings are 1) "God gave them seven trumpets" or 2) "the Lamb gave them seven trumpets"

Revelation 8:3

he would offer it

"he would offer the incense to God by burning it"

Revelation 8:4

the angel's hand

"the bowl in the angel's hand"

Revelation 8:5

filled it with fire

"filled it with burning coals" or "filled it with coals of fire"

Revelation 8:7

It was thrown down onto the earth

"The angel threw the hail and fire mixed with blood down onto the earth"

a third of it was burned up, a third of the trees were burned up, and all the green grass was burned up

"it burned up a third of the earth, a third of the trees, and all the green grass"

Revelation 8:8

The second angel

"The next angel" or "Angel number two"

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something like a great mountain burning with fire was thrown

"the angel threw something like a great mountain burning with fire"

became blood

Possible meanings are it 1) "became red like blood" or it 2) really became blood.

Revelation 8:9

the living creatures in the sea

"the things living in the sea" or "the fish and other animals that lived in the sea"

Revelation 8:10

a huge star fell from the sky, blazing like a torch

"a huge star that was blazing like a torch fell from the sky." The fire of the huge star looked similar to the fire of a torch.

torch

a stick with one end lit on fire to provide light

Revelation 8:11

The name of the star is Wormwood

"The name of the star is Bitterness" or "The name of the star is Bitter Medicine"

became wormwood

"became bitter like wormwood" or "became bitter"

died from the waters that became bitter

"died when they drank the bitter water"

Revelation 8:12

a third of the sun was struck

"a third of the sun changed" or "God changed a third of the sun"

a third of them turned dark

Possible meanings are 1) "one third of the time they were dark" or 2) "one third of the sun, one third of the moon, and one third of the stars became dark"

Revelation 8:13

because of the remaining trumpet blasts that are about to be sounded by the three angels

"because the three angels who have not yet sounded their trumpets are about to sound them"

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Chapter 9

[1] Then the fifth angel sounded his trumpet. I saw a star from heaven that had fallen to the earth. The star was given the key to the shaft of the bottomless pit. [2] He opened the shaft of the bottomless pit, and smoke went up out of the shaft like smoke from a huge furnace. The sun and the air were turned dark by the smoke from the shaft.

[3] Out of the smoke locusts came on the earth, and they were given power like that of scorpions on the earth. [4] They were told not to damage the grass on the earth or any green plant or tree, but only the people who did not have the seal of God on their foreheads.
[5] They were not given permission to kill those people, but only to torture them for five months. Their agony would be like the sting of a scorpion when it strikes a person. [6] In those days people will seek death but will not find it. They will greatly desire to die, but death will flee from them.
[7] The locusts looked like horses prepared for war. On their heads were something like crowns of gold, and their faces were like human faces. [8] They had hair like women's hair, and their teeth were like lions' teeth. [9] They had breastplates like iron breastplates, and the sound of their wings was like the sound made by many chariots and horses running into battle.
[10] They had tails with stingers like scorpions; in their tails they had power to harm people for five months. [11] They had as king over them the angel of the bottomless pit. His name in Hebrew was Abaddon, and in Greek he had the name Apollyon.

[12] The first woe is past. Look! After this there are still two disasters to come.

[13] The sixth angel sounded his trumpet, and I heard a voice coming from the horns of the golden altar that is present before God, [14] saying to the sixth angel who had the trumpet, "Release the four angels who had been bound at the great Euphrates River." [15] The four angels who had been prepared for that hour, that day, that month, and that year were released to kill a third of mankind.
[16] The number of the soldiers on horseback was 200,000,000. I heard their number. [17] This is how I saw the horses in my vision and those who rode on them: Their breastplates were fiery red, dark blue, and yellow as sulfur. The heads of the horses resembled the heads of lions, and out of their mouths came fire, smoke, and sulfur.
[18] A third of the people were killed by these three plagues: the fire, smoke, and sulfur that came out of their mouths. [19] For the power of the horses was in their mouths and in their tails—for their tails were like snakes, having heads with which they inflicted wounds on people.
[20] The rest of mankind, those who were not killed by these plagues, did not repent of the works of their hands, nor did they stop worshiping demons and idols of gold, silver, bronze, stone, and wood—things that cannot see, hear, or walk. [21] Neither did they repent of their murders, their sorcery, their sexual immorality, or their acts of theft.

Revelation 9

9:1-12

What did the fifth trumpet make known?

[9:1]

John talked about a star falling to earth. John called the star “him.” This is how someone would address a person. Therefore, scholars do not think John was talking about a star. Instead, star was a metaphor.

1. Some scholars think John was talking about another religion. John was talking about the leader of this religion.
2. Other scholars think that John was talking about certain teachers who did not teach the right things about God.
3. Other scholars think John was speaking about someone in heaven. Perhaps John was speaking about Satan. In the Bible, Satan is an angel who God removed from heaven (see: 2 Peter 2:4).
4. God will give this angel permission to cause bad things to happen on the earth.

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See: Metaphor; Heaven; Hell; Satan (The Devil)

What is the bottomless pit?

[9:1, 9:2]

John wrote about a bottomless pit. This was a type of prison. Nothing could escape out of it. Scholars think the bottomless pit is the place where Satan, the antichrist, and the demons live. John spoke about this pit as if it were a prison with a lock on it. Only God has the key to this lock. Only he can let people out of this prison. God imprisoned all the demons in the bottomless pit for a specific period of time.

See: Luke 8:31; Revelation 20

See: Satan (The Devil); Antichrist; Demon

What are locust?

[9:3]

Locust are insects. They travel in large groups. They come into an area and eat all the plants. Some scholars think John was using a metaphor. They think he spoke about certain religions or nations. Other scholars do not think John was using a metaphor. Instead, he spoke about a large group of actual locusts.

See: Locust

What is a scorpion?

[9:3]

A scorpion is an insect that has a tail which can sting something. This sting can harm or kill people. Some scholars think this was a metaphor. They think John spoke about evil things in the world. These evil things harm people. However, God did not allow these evil things to harm Christians.

See: Metaphor

Who has the seal of God on their forehead?

[9:4]

In Revelation, John says Christians have the seal of God on their foreheads. This means that God will protect them. Also, they are promised to live together with God in heaven forever. Some scholars think all Christians have this seal. They think it cannot be seen. Other scholars think only the Christians living during the time John prophesied will have this seal. They think it will be a mark that can be seen on their forehead.

See: Seal; Prophecy (Prophesy)

How did John describe the locust?

[9:7, 9:8, 9:9, 9:10]

John wrote that these locust did not look like a normal locusts. Instead, John used a metaphor. Scholars do not agree about what John wanted to say.

1. Some scholars think John spoke about a certain country. This country will come and defeat the people of Israel. They ruled in Israel for a period of time.
2. Other scholars think John spoke about demons. Satan sends these demons to punish anyone who does not have the seal of God (see: John 8:44, Revelation 2:9; 3:9).

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3. Other scholars think John spoke about certain creatures that come in the future. They think John spoke about actual creatures he saw. These creatures punished people.

See: Metaphor; Demon; Satan (The Devil); Seal

Who was the king of the locusts?

[9:11]

Some scholars think the king of the locusts was a religious leader. More scholars think Satan is the king of these locusts. Satan has many different names.

See: Satan (The Devil)

What is the first woe?

[9:12]

See: Woe

9:13-21

What are the horns in front of the golden altar?

[9:13]

John spoke about horns in front of the golden altar. Scholars do not agree about what John was saying.

1. Some scholars think John spoke about a priest in heaven. This priest told the sixth angel to release the destroying angels. These angels waited around the earth to kill people on the earth.
2. Some scholars think John spoke about different nations who conquered Israel.
3. Some scholars think John spoke about the Roman Empire. They defeated Israel shortly after Jesus died. At this time, they destroyed Jerusalem.
4. Some scholars think John spoke about demons. God allowed them to punish evil people on the earth.
5. Some scholars think John spoke about how God will allow the people of the world to be very evil. Until this time, God stops evil these evil people from completely controlling the earth.

See: Priest (Priesthood) ; Heaven; Angel; Demon; World

Who are the four angels at the Euphrates river?

[9:14]

It is not known who are the four angels at the Euphrates River. Some scholars think they were angels. Other scholars think they were demons. Scholars do not know why John spoke about the Euphrates River. Some scholars think he talked about the actual river. Other scholars think John used a metaphor. He did not speak about the actual river.

See: Angel;Demon; Metaphor

See Map: Euphrates river

Why did John talk about “that hour, that day, that month, and that year”?

[9:15]

John spoke about “that hour, that day, that month, and that year.” He wanted to say that God controlled everything. God knew before these thing happened when they would happen.

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Why did John talk about horses and their riders?

[9:17]

John talked about horses and their riders. This was a symbol.

1. Some scholars think he talked about a nation in history and its leaders. This nation would conquer and control Israel for a long time. This nation did not exist until long after John lived.
2. Other scholars think John spoke about the Roman Empire near the time when John lived.
3. Other scholars think John spoke about demons. They think that these demons will attack Israel in the future.
4. Other scholars think John spoke about nations or armies. These nations will one day attack Israel.
5. Fewer scholars think that John used a metaphor. He wanted to say that people in the world were becoming more and more evil.
6. Some scholars think John was simply talking about what he saw when he talked about the rider and horses.
7. Other scholars think the things John saw were symbols of something else.

See: Symbol;Demon; Metaphor

Who was punished?

[9:20]

John said that specific people will be punished because they did not repent.

1. Some scholars think John spoke about certain groups of people. These people said that they were Christians, but they were very evil. These were people who lived between the time when John lived and today.
2. Other scholars think John talked about the Jews who did not believe in Jesus. God punished them.
3. Other scholars think John prophesied about people who do not believe in Jesus in the time just before Jesus returns to the earth.
4. Fewer scholars think John told all people who did not believe in Jesus to repent.

See: Repent (Repentance), Prophecy (Prophesy)

Revelation 9:1

I saw a star from heaven that had fallen

John saw the star after it had fallen. He did not watch if fall.

the key to the shaft of the bottomless pit

"the key that unlocks the shaft of the bottomless pit"

the shaft of the bottomless pit

Possible meanings are 1) "shaft" is another way of referring to the pit and describes it as long and narrow, or 2) "shaft" refers to the opening of the pit.

the bottomless pit

This is an extremely deep, narrow hole. Possible meanings are 1) the pit has no bottom; it continues to go down further forever or 2) the pit is so deep that it is as if it had no bottom.

Revelation 9:2

like smoke from a huge furnace

"like the great amount of smoke that comes from a huge furnace"

turned dark

"became dark"

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Revelation 9:3

locusts

insects that fly together in large groups. People fear them because they can eat up all the leaves in gardens and on trees.

power like that of scorpions

"the ability to sting people as scorpions do"

Revelation 9:4

They were told not to damage the grass on the earth or any green plant or tree

Ordinary locusts were a terrible threat to people because when they swarm, they can eat up all the grass and all the leaves on plants and trees. These locusts were told not to do this.

but only the people

"but only to harm the people"

the seal of God

"the mark of God" or "stamp of God"

foreheads

The forehead is the top of the face, above the eyes.

Revelation 9:5

those people

the people whom the locusts were stinging

but only to torture them

"but only given permission to make them suffer terrible pain"

to torture them for five months

The locusts would be allowed to do this for five months.

the sting of a scorpion

A scorpion is a small insect with a poisonous stinger at the end of its long tail. The sting can cause severe pain or even death.

Revelation 9:6

people will seek death but will not find it

"people will try to find a way to die but will not find it" or "people will try to kill themselves but will not find a way to die"

Revelation 9:7

crowns of gold

These were likenesses of wreaths of olive branches or laurel leaves, hammered out in gold. Examples actually made of leaves were given to victorious athletes to wear on their heads.

Revelation 9:10

They had tails

The word "They" refers to the locusts.

with stingers like scorpions

"with stingers like scorpion stingers" or "with stingers that could cause terrible pain as scorpion stingers can"

in their tails they had power to harm people for five months

Possible meanings are 1) they had power for five months to harm people or 2) they could sting people and the people would be in pain for five months.

Revelation 9:11

Abaddon ... Apollyon

Both names mean "Destroyer."

Revelation 9:13

I heard a voice coming

"I heard someone speaking"

horns of the golden altar

These are horn-shaped extensions at each of the four corners of the top of the altar.

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Revelation 9:14

the four angels who had been bound

"the four angels whom God had commanded someone to bind" or "the four angels whom God bound"

Revelation 9:15

The four angels who had been prepared for ... that year were released

"The angel released the four angels who had been prepared for ... that year"

for that hour, that day, that month, and that year

"for that exact time"

Revelation 9:16

200,000,000

Some ways to express this are: "two hundred million" or "two hundred thousand thousand" or "twenty thousand times ten thousand." If your language does not have a specific number for this, you could also see how you translated a similar large number in Revelation 5:11

Revelation 9:17

out of their mouths came fire, smoke, and sulfur

"fire, smoke, and sulfur came out of their mouths"

Revelation 9:20

those who were not killed by these plagues

"those whom the plagues had not killed"

the works of their hands

"the deeds they had done"

things that cannot see, hear, or walk

"even though idols cannot see, hear, or walk"

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Chapter 10

[1] Then I saw another mighty angel coming down from heaven. He was clothed in a cloud, and there was a
rainbow above his head. His face was like the sun and his feet were like pillars of fire. [2] He held a little scroll,
which was opened in his hand. He put his right foot on the sea and his left foot on the land.

[3] Then he shouted in a loud voice like a roaring lion. When he shouted, the seven thunders spoke out with their
sounds. [4] When the seven thunders spoke out, I was about to write, but I heard a voice from heaven saying, "Seal
up what the seven thunders said. Do not write it down."
[5] Then the angel I saw standing on the sea and the earth raised his right hand to heaven. [6] He swore by the one
who lives forever and ever, who created heaven and all that is in it, the earth and all that is on it, and the sea and
all that is in it, and the angel said, "There will be no more delay. [7] But on the day when the seventh angel is about
to sound his trumpet, then the mystery of God will be accomplished, just as he proclaimed the good news to his
servants the prophets."
[8] The voice I heard from heaven spoke to me again: "Go, take the open scroll that is in the hand of the angel
standing on the sea and on the land." [9] Then I went to the angel and told him to give me the little scroll. He said to
me, "Take the scroll and eat it. It will make your stomach bitter, but in your mouth it will be as sweet as honey."
[10] I took the little scroll from the angel's hand and ate it. It was as sweet as honey in my mouth, but after I ate it,
my stomach became bitter. [11] Then someone said to me, "You must prophesy again about many peoples, nations,
languages, and kings."

Revelation 10

10:1-4

What did John say about the angel?

[10:1]

John used metaphors to talk about the angel.

1. Some scholars think John spoke about Jesus when he talked about this angel. They think the book he had was the Bible (see: 5:3) They think that many years ago, the church had false teachers leading the church. They think translating the Bible into the languages people spoke changed things.
2. Other scholars think John spoke about Jesus and the book was the book of Revelation. In this book, Jesus judges the Jews and the Gentiles. In the Bible, the sea often symbolizes Gentiles.
3. Others scholars think John spoke about a powerful angel. John wanted to say that God was going to control of the earth. That is, God will begin his kingdom on the earth.

Scholars think the cloud John spoke about symbolized God. Clouds are often seen near God in the Bible.

Scholars think the rainbow John spoke about symbolized the promise God gave to Noah (see: Genesis 9). God promised never again to completely destroy the world with a flood.

John said that the angel put his feet on the sea and land. He wanted to say that God gave the angel permission to rule over the sea and land. Some scholars think the sea and land were symbols of Gentiles and Jews. Other scholars think this means the whole world.

See Daniel 10:6

See: Metaphor; Symbol; Angel; Gentile; Kingdom of God; Sea

Who were the seven thunders?

[10:3]

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Scholars do not know why John wrote about the seven thunders. Some scholars think John spoke about creatures near God. Other scholars think John talked about God speaking. Other scholars think the angel spoke very loud, and the thunder came after the angel spoke. Other scholars think this was a metaphor. They think John wanted to say that the angel was given permission to speak the words of God.

See: Angel;Metaphor

Why was John told not write the things the angels said?

[10:4]

John was told not to write down the things the angel said. Scholars think this was because God did not want people to know what was done, that is, it was not the time for them to know. Through John, God told people what he was going to do. However, God did not tell people everything he was going to do.

See: Daniel 8:26, 12:4, 9

See: Angel

10:5-7

What is an oath?

[10:6]

See: Swear (Oath)

What is the day when the angel will sound the seventh trumpet?

[10:7]

The angel said that certain things were about to happen.

1. Some scholars think this day was a warning to false teachers in the church. The angel wanted the false teachers to repent.
2. Some scholars think the angel talked about the antichrist. The antichrist was given permission to rule on the earth for a period of time. The angel said that this time will end.
3. Some scholars think the angel talked about the time Jesus will punish those who persecuted Christians and did not obey God. ** Advice to translators**: When John spoke about a day, he was speaking about a certain time.

See: Revelation 6:6

See: Angel; Antichrist; Persecute (Persecution)

What is the mystery of God?

[10:7]

See: Mystery

10:8-11

What is the little book?

[10:9]

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John spoke about the little book. Some scholars think he spoke about the book of Revelation. Fewer scholars think John spoke about all of the Bible.

Why did the angel say to eat the little book?

[10:9, 10:10]

The angel told John to eat the little book.

1. Some scholars think John used a metaphor. That is, It was good for people to read the Bible. However, if someone does not do what the Bible says to do, then they will be punished.
2. Some scholars think John used a different metaphor. He prophesied that Jerusalem was going to be destroyed. Or perhaps another nation was going to be destroyed.
3. Some scholars think John spoke about the gospel. Some scholars think he spoke about how someone cannot have peace with God without Jesus dying for them. Other scholars think he spoke about the gospel being very good news for those who believe in Jesus but very bad news for those who do not believe in Jesus.

See: Ezekiel 3

See: Angel; Metaphor,Prophecy (Prophesy) ; Gospel; Atone (Atonement)

Revelation 10:1

He was clothed in a cloud

John speaks of the angel as if he were wearing a cloud as his clothing.

His face was like the sun

"His face was bright like the sun"

his feet were like pillars of fire

"his legs were like pillars of fire"

Revelation 10:2

He put his right foot on the sea and his left foot on the land

"He stood with his right foot on the sea and his left foot on the land"

Revelation 10:3

Then he shouted

"Then the angel shouted"

the seven thunders spoke out

"the seven thunders made a loud noise" or "the thunder sounded very loudly seven times"

Revelation 10:4

but I heard a voice from heaven

"but I heard someone speaking from heaven"

Seal up

"Keep secret"

Revelation 10:6

He swore by the one who lives forever and ever

"He asked that what he was going to say would be confirmed by the one who lives forever and ever"

There will be no more delay

"There will be no more waiting" or "God will not delay"

Revelation 10:7

the mystery of God will be accomplished

"God will accomplish his mystery" or "God will complete his secret plan"

Revelation 10:8

The voice I heard from heaven

"The one I heard speak from heaven" or "The one who had spoken to me from heaven"

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Revelation 10:9

make ... bitter

"make ... sour" or "make ... acid." This refers to a bad taste from the stomach after eating something that is not good.

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Chapter 11

[1] A reed was given to me to use like a measuring rod. I was told, "Get up and measure the temple of God and the
altar, and those who worship in it. [2] But do not measure the courtyard outside the temple, for it has been given
over to the Gentiles. They will trample the holy city for forty-two months.

[3] I will give my two witnesses authority to prophesy for 1,260 days, clothed in sackcloth." [4] These witnesses are the
two olive trees and the two lampstands that have stood before the Lord of the earth. [5] If anyone chooses to harm
them, fire comes out of their mouth and devours their enemies. Anyone who wishes to harm them must be killed
in this way.
[6] These witnesses have authority to close up the sky so that no rain will fall during the days that they prophesy.
They have power to turn the waters to blood and to strike the earth with every kind of plague whenever they
wish. [7] When they will have finished their testimony, the beast that comes up from the bottomless pit will wage
war against them. He will conquer them and kill them.
[8] Their bodies will lie in the street of the great city (which is symbolically called Sodom and Egypt) where their
Lord was crucified. [9] For three and a half days some from every people, tribe, language, and nation will look at
their bodies. They will not permit them to be placed in a tomb.
[10] Those who live on the earth will rejoice over them and celebrate. They will even send gifts to one another
because these two prophets tormented those who lived on the earth. [11] But after three and a half days a breath of
life from God will enter them, and they will stand on their feet. Great fear will fall on those who see them. [12] Then
they will hear a loud voice from heaven say to them, "Come up here!" Then they will go up into heaven in a cloud,
while their enemies look on.
[13] At that hour there will be a major earthquake, and a tenth part of the city will collapse. Seven thousand people
will be killed in the earthquake, and the survivors will be terrified and give glory to the God of heaven.

[14] The second woe is past. Look! The third woe is coming quickly.

[15] Then the seventh angel sounded his trumpet, and loud voices spoke in heaven and said,

"The kingdom of the world has become
the kingdom of our Lord and of his Christ,
and he will reign forever and ever."

[16] Then the twenty-four elders, who sit on their thrones in the presence of God, fell upon their faces and
worshiped God. [17] They said,

"We give thanks to you, Lord God Almighty,
the one who is and who was,
because you have taken your great power
and have begun to reign. [1]
[18] The nations were enraged,
but your wrath has come.
The time has come for the dead to be judged
and for you to reward your servants the prophets
and God's holy people, and those who feared your name,
both the unimportant and the mighty.
The time has come
for you to destroy those who are destroying the earth."

[19] Then God's temple in heaven was opened and the ark of his covenant was seen within his temple. There were
flashes of lightning, rumblings, crashes of thunder, an earthquake, and a great hailstorm.

[1] The best copies of the ancient Greek text have the phrase who was, and who is, but some later copies of the Greek add the phrase: and who is to come .

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Revelation 11

11:1-2

What was John told to measure?

[11:1]

God told John to measure the temple of God. However, scholars do not know exactly what God was talking about.

1. Some scholars think God spoke about measuring the church. Those inside of the temple were Christians. That is, those who obeyed God and worshipped him in the right ways. Those outside of the temple were those who said they were Christians, but who did not believe in Jesus. Or perhaps they did believe in Jesus but did not worship God in the right way.
2. Some scholars think God spoke about the temple in Ezekiel 40-57. This temple was a symbol of all Christians. God wanted to say that the church will replace the temple in Jerusalem. That is because it was going to be destroyed. Christians will gather together instead of going to the temple to worship God. They will worship God in the right way anywhere in the world.
3. Some scholars think God spoke about a temple that will be built in the future. This temple will be built when the things the book of Revelation talks about happen. That is, it will be built during the seven years of suffering and punishment. Anyone who worships in this temple does not obey God. Therefore, God will judge them.

See: Temple; Church; Symbol; Worship

Why did God talk about measuring the temple?

[11:1, 11:2]

God talked about judging certain people when God talked about measuring the temple.

See: Temple

Why was the outside of the temple given to the Gentiles for 42 months?

[11:2]

The Gentiles were all the people who were not Jews. However, in the Bible, people who do not believe in Jesus or do not obey God are also called Gentiles.

1. Some scholars think God spoke about how people who did not obey God will rule the church or rule Christians for a long time. They think that each day was a symbol for a year.
2. Some scholars think God spoke about when the Romans attacked Jerusalem. They attacked for 42 months.
3. Some scholars think God spoke about a time when Christians were persecuted shortly after Jesus died.
4. Some scholars think God spoke about punishing the Jews because they did not obey God. He will give the rebuilt temple to the Gentiles to control for 42 months to punish the Jews. The Gentiles will use the temple to get people to worship a false god.

See: Gentile; Symbol; Hebrew Calendar (Seasons in Israel); Persecute (Persecution) ; Worship

How long is 42 months?

[11:2]

42 months is 1260 days. In the Jewish calendar, a month is 30 days long. Some scholars think that a day is one day long. Fewer scholars think that a day in the book of Revelation is a symbol of one year. That is, it is 360 or 365 days.

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See: Symbol

11:3-12

Who were the two witnesses?

[11:3]

The names of the two witnesses are not in the Bible.

1. Some scholars think they were Enoch and Elijah. This is because they were the only people in the Bible who never died (see: Hebrews 11:5; 2 Kings 2:11).
2. Some scholars think that these two men were symbols. They symbolized all the men who spoke against evil church leaders.
3. Other scholars think they were different symbols. They think that one man was a symbol of a church leader. The other man was a symbol of a leader in the government.
4. Some scholars think they were Moses and Elijah (see: Deuteronomy 18:15 and Malachi 4:5). They think they were symbols of all the prophets of the Old Testament. These prophets talked about the time when God will destroy the world. They think Moses symbolized the Law of Moses and Elijah symbolized the prophets.
5. Some scholars think that these men were a different symbol. They symbolized the people who will tell other people about Jesus. They will do this when the things in the book of Revelation about happen.
6. Other scholars think that these are two Christians. They become prophets when the things in the book of Revelation happen.

There are also many other thoughts about who were these two witness.

Advice to translators: A witness is someone who tells other people about what they saw. These witness told people the things God wanted them to say. Someone who tells people about Jesus is also a type of witness.

See: Prophecy (Prophesy) ;Prophet; Symbol; Law of Moses

Why did the prophets wear sackcloth?

[11:3]

These two prophets wore sackcloth. This was a cloth that was heavy and rough to touch. It was not comfortable. In the Bible, people wore this cloth so that other people will know they were sad or mourning something bad.

See: Prophet

Why did John talk about two olive trees and two lampstands?

[11:4]

John was thinking about Zechariah 4 when John wrote this. The olive trees and lampstands were symbols of something. Scholars think the two olive trees and the two lampstands are both metaphors for the two witnesses.

Advice to translators: A witness is someone who tells other people about what they saw. These witness told people the things God wanted them to say. Someone who tells people about Jesus is also a type of witness.

See: Symbol; Metaphor

When does fire come out of the mouths of these two men?

[11:5]

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John said fire will come out of the mouth of the two witnesses. Some scholars think this will happen to kill anyone who attempt to hurt them. Other scholars think this is a metaphor. God will protect them. God will hurt anyone who attempts to hurt these two men.

Advice to translators: A witness is someone who tells other people about what they saw. These witness told people the things God wanted them to say. Someone who tells people about Jesus is also a type of witness.

See: Metaphor

Will it rain when the two men prophesy?

[11:6]

Scholars think that it will not rain when these two men prophesy. This might be in Jerusalem or all over the world.

See: Prophecy (Prophesy)

Who is the beast?

[11:7]

John said a beast will kill these two men after 1260 days. Some scholars think this beast is Satan or the antichrist. They think Satan or the antichrist will kill the two prophets. Other scholars think John talked about leaders who killed Christians.

See: Prophet; Satan (The Devil); Antichrist

What was the bottomless pit?

[11:7]

In the Bible, hell is called a bottomless pit.

See: Hell

Why is the great city called Sodom and Egypt?

[11:8]

John called Jerusalem the great city. However, he also called Sodom and Egypt the great city. These two cities were very evil. Therefore, John wanted to say that in the same way the people in Sodom and Egypt were evil so were the people in Jerusalem evil. They were so evil that they did not allow God's prophets to be buried after they died. This dishonored the dead prophets.

See: Prophet

11:13-14

How did Jerusalem collapse?

[11:13]

When John said that Jerusalem collapsed, he wanted to say that part of the city of Jerusalem was destroyed.

What is a "woe"?

[11:14]

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See: Woe

11:15-19

How did the kingdom of the world become the kingdom of Jesus?

[11:15]

The voice from heaven said that the kingdom of the world will become the kingdom of Jesus.

1. Some scholars think that he wanted to say that church leaders who honored God will defeat the evil church leaders.
2. Some scholars think that God rules on the earth in some way through Christians. God did not rule the world through Israel anymore. He rules through all Christians.
3. Some scholars think that this will happen in the future. Jesus will return to the earth and rule people during this time.

Who are the 24 elders?

[11:16]

See: Revelation 4:4

How are the dead judged?

[11:18]

The dead are judged by the things they did while they were alive. These things are written in God's books.

See: Revelation 20:11-12

What is the ark of the covenant?

[11:19]

See: Ark of the Covenant

Revelation 11:1

given to me ... I was told

The words "me" and "I" refer to John.

those who worship in it

"count those who worship in the temple"

Revelation 11:2

trample

to treat something as worthless by walking on it

Revelation 11:3

days, clothed in sackcloth

"days, wearing rough mourning clothes" or "days. They will wear scratchy clothes to show that they are very sad"

Revelation 11:4

the two olive trees and the two lampstands that have stood before the Lord of the earth

"the two olive trees and the two lampstands, told about in scripture, that represent these witnesses"

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Revelation 11:5

fire comes out of their mouth and devours their enemies

"fire will come out of their mouth and devour their enemies"

Revelation 11:6

to close up the sky so that no rain will fall

"to keep rain from falling from the sky"

the days that they prophesy

"the time that they prophesy." The word "days" here can refer to weeks, months, or years.

to turn

"to change"

to strike the earth with every kind of plague

"to cause all kinds of trouble to occur on earth"

Revelation 11:8

Their bodies

This refers to the bodies of the two witnesses.

in the street of the great city

"in one of the streets of the great city" or "in the main street of the great city"

their Lord

They served the Lord, and, like him, would die in that city.

Revelation 11:10

will rejoice over them and celebrate

"will rejoice that the two witnesses have died"

even send gifts to one another

This action shows how happy the people were.

because these two prophets tormented those who lived on the earth

This is the reason that the people will be so happy that the witnesses have died.

Revelation 11:11

a breath of life from God will enter them

"God will cause the two witnesses to breathe again and live"

Great fear will fall on those who see them

"Those who see them will be extremely afraid"

Revelation 11:12

Then they will hear

Possible meanings are 1) the two witnesses will hear or 2) the people will hear what is said to the two witnesses.

a loud voice from heaven

"someone speak loudly to them from heaven and"

say to them

"say to the two witnesses"

Revelation 11:13

the survivors

"those who do not die" or "those who are still living"

give glory to the God of heaven

"say that the God of heaven is glorious"

Revelation 11:15

the seventh angel

"the final angel" or "angel number seven"

loud voices spoke in heaven and said

"speakers in heaven spoke loudly and said"

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The kingdom of the world has become the kingdom of our Lord and of his Christ

"The authority to rule the world now belongs to our Lord and his Christ" or "Our Lord and his Christ are now the rulers of the world"

the world

"everyone in the world"

Revelation 11:16

fell upon their faces

"bowed down"

Revelation 11:17

you, Lord God Almighty, the one who is and who was

"you, Lord God, the ruler over all. You are the one who is, and you are the one who was"

the one who is

"the one who exists" or "the one who lives"

who was

"who has always existed" or "who has always lived"

you have taken your great power

"you have defeated with your power everyone who has rebelled against you"

Revelation 11:18

were enraged

"were extremely angry"

your wrath has come

"You are ready to show your anger"

The time has come

"The time is right" or "Now is the time"

for the dead to be judged

"for God to judge those who have died"

the prophets, those who are believers, and those who feared your name

"the prophets, those who are believers, and those who fear you" or "the prophets and the others who are believers and fear your name"

Revelation 11:19

Then God's temple in heaven was opened

"Then someone opened God's temple in heaven"

the ark of his covenant was seen within his temple

"I saw the ark of his covenant in his temple"

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Chapter 12

[1] A great sign was seen in heaven: a woman clothed with the sun, with the moon under her feet and a crown of
twelve stars on her head. [2] She was pregnant, and she was crying out in birth pains, in the anguish of childbirth.

[3] Then another sign was seen in heaven: Look! There was a huge red dragon that had seven heads and ten horns,
and there were seven crowns on his heads. [4] His tail swept away a third of the stars in heaven and hurled them
down to the earth. The dragon stood before the woman who was about to give birth, so that when she gave birth,
he would devour her child.
[5] She gave birth to a son, a male child, who would rule all the nations with an iron rod. Her child was snatched
away to God and to his throne, [6] and the woman fled into the wilderness, where God had prepared a place for her,
so she could be taken care of for 1,260 days.

[7] Now there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels
fought back. [8] But the dragon was not strong enough to win. So there was no longer any place in heaven for him
and his angels. [9] The great dragon—that old serpent called the Devil or Satan, who deceives the whole world—
was thrown down to the earth, and his angels were thrown down with him.
[10] Then I heard a loud voice in heaven:

"Now have come the salvation and the power
and the kingdom of our God,
and the authority of his Christ.
For the accuser of our brothers has been thrown down,
the one who accused them before our God day and night.
[11] They conquered him
by the blood of the Lamb
and by the word of their testimony,
for they did not love their lives
even to death.
[12] Therefore rejoice, you heavens
and all who reside in them!
But woe to the earth and to the sea,
because the devil has gone down to you!
He is filled with terrible anger
and knows that he has only a little time!

[13] When the dragon realized he had been thrown down to the earth, he pursued the woman who had given birth
to the male child. [14] But the woman was given the two wings of a great eagle so that she would flee to the place
prepared for her in the wilderness. This was the place where she would be taken care of, for a time, times, and
half a time—out of the serpent's presence.
[15] The serpent poured water out of his mouth like a river so that he might make a flood to sweep her away. [16] But
the earth helped the woman. The earth opened its mouth and swallowed the river that the dragon was pouring
out of his mouth. [17] Then the dragon was enraged at the woman and went off to wage war with the rest of her
descendants, those who obey God's commandments and hold to the testimony about Jesus. [18] Then the dragon
stood on the sand of the seashore.

Revelation 12

12:1-2

John talked about a woman. Who was she?

[12:1]

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John talked about a woman. However, this woman was a symbol of something.

1. Some scholars think this woman was a symbol of Christians who obey and honor God.
2. Some scholars think this woman was a symbol of the Jews who believed in Jesus.

See: Symbol

Why does John talk about the way the woman is dressed?

[12:1]

The way this woman was dressed was a symbol of something.

1. Some scholars think these things are symbols of different rulers.
2. Some scholars think these things are symbols representing Israel.

See: Genesis 37:9

See: Symbol

The woman gave birth to a child. Who is this child?

[12:2]

When John talked about this child, it was a metaphor.

1. Some scholars think John was speaking about Christians.
2. Some scholars think John was speaking about Jesus.
3. Some scholars think John was speaking about Israel expecting the messiah to come.

See: Metaphor; Messiah (Christ)

12:3-6

What is a sign?

[12:3]

See: Sign

Who was the dragon?

[12:3]

The dragon was a symbol of someone or something.

1. Some scholars think that John was talking about the Roman Empire. This is because they tried to harm Christians.
2. Some scholars think that John was talking about Satan.
3. Some scholars think that John was talking about another empire like the Roman Empire that would rule near the time when Jesus returns.

See: Symbol;Dragon; Satan (The Devil)

Why did the dragon look the way it did?

[12:3]

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The dragon appeared in a certain way. This was a symbol of something.

1. Some scholars think that John was talking about Satan getting a third of the angels to rebel against God. Those angels were removed from heaven and are now called demons.
2. Some scholars think that John was talking about the Roman Empire and that a third of the Roman Empire tried to harm Christians. The rest of the Roman Empire did not try to harm Christians
3. Some scholars think that John was thinking about Daniel 7. They think that John was speaking about different groups of people who would rule large parts of the world.

See: Dragon; Symbol; Angel;Demon; Heaven

The woman gave birth to a son. Who is he?

[12:5]

John talked about a woman who gave birth to a son. This was a metaphor. Because the son is described as being a leader who will “rule all the nations with an iron rod” many scholars think John was speaking about Jesus (see: 19:15; Psalm 2:6-9).

See: Metaphor

Why did the women go to the wilderness?

[12:6]

The woman went to the wilderness. This was a metaphor.

1. Some scholars think the woman going to the wilderness was a metaphor about Christians who stopped honoring God after a certain leader ruled the Roman Empire. It was 1260 years before the church would honor God again.
2. Some scholars think the woman was a metaphor about Jews who left Jerusalem before it was destroyed.
3. Some scholars think John was talking about God helping Christians when people tried to harm them during the time John talks about in the book of Revelation.
4. Some scholars think John was talking about God helping Christians at any time.

See: Metaphor

12:7-17

Who fought in this war?

[12:7]

John talked about a war in heaven.

1. Some scholars think John was talking about a war that will happen in heaven while the events of the book of Revelation take place.
2. Some scholars think John was talking about a war on earth that happens while the events of the Book of Revelation take place.
3. Some scholars think this was a metaphor. John wanted to say that Jesus and other Christians were defeating people who opposed Jesus.

See: Heaven; Metaphor

Why is Satan called the old serpent?

[12:9]

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In Genesis 3, a serpent tempts Adam and Eve. This serpent was Satan.

See: Satan (The Devil)

Who accuses people?

[12:10]

Satan accuses Christians of sinning. Some scholars think that he accuses them before God. However, Christians do not need to worry about this because Jesus died and paid the penalty for their sins by dying for them. Other scholars think that Satan used to accuse people of sinning, but he stopped after Jesus died.

See: Satan (The Devil); Atone (Atonement)

How do Christians defeat Satan?

[12:11]

John says that Satan accuses Christians of sinning. He tells God. However, it does not matter. Christians have defeated Satan and when he accuses them, it does not matter. This is because Jesus, as the Lamb of God, already died so that they could be at peace with God. The testimony about which Christians spoke was testimony of the shed blood of the Lamb.

See: Satan (The Devil); Lamb of God; Testify (Testimony); Blood

What is a “woe”?

[12:12]

See: Woe

Why does Satan have “only a little time”?

[12:12]

Most of the events of the book of Revelation occur over a short period of time. Because of this, Satan is only given a short period of time to do the things he wants to do that are written about in the book of Revelation.

See: Satan (The Devil)

Why did the woman have wings?

[12:14]

John said that this woman had wings. This was a symbol. He wanted to say that God helped her when she needed to be helped. She was trying to get away from Satan’s attacks.

See: Exodus 19:4; Deuteronomy 32:11-12

See: Symbol

What did Paul mean when he said a “time, times, and half a time”?

[12:14]

John wanted to say three and a half years. A time was a year. Times was two years. Half a time was half a year. This would make this time the same 1260 days he mentioned in 12:6. Some scholars think these are days, while

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other scholars think that each day represents a year. They think, therefore, that John was talking about 1260 years.

Why was water coming out of the serpent's mouth?

[12:15]

Scholars think the water coming out of the serpent's mouth meant different things.

1. Some scholars think John was speaking about God protecting the church during difficult times when Satan persecuted the church.
2. Other scholars think that the water was a symbol of something strong and powerful. They think John was talking about Satan invading Israel and harming the Israelites. Or that John was talking about Satan trying to harm Christians.
3. Other scholars think this was about a war that happened after Jesus died. This war was between the Jews and the Roman Empire.

See: Persecute (Persecution) ; Symbol

Revelation 12:1

a woman clothed with the sun, with the moon under her feet

"a woman who was wearing the sun and had the moon under her feet"

a crown of twelve stars

This was apparently a likeness of a wreath made of laurel leaves or olive branches, but with twelve stars included in it.

Revelation 12:3

dragon

This was a large, fierce reptile, like a lizard. For Jewish people, it was a symbol of evil and chaos.

Revelation 12:4

His tail swept away a third of the stars

"With his tail he swept away a third of the stars"

Revelation 12:5

rule all the nations with an iron rod

Ruling harshly is spoken of as ruling with an iron rod.

Her child was snatched away to God

"God quickly took her child to himself"

Revelation 12:7

Now

John uses this word to mark a shift in his account to introduce something else happening in his vision.

Revelation 12:8

So there was no longer any place in heaven for him and his angels

"So the dragon and his angels could no longer stay in heaven"

Revelation 12:9

dragon—that old serpent called the Devil or Satan, who deceives the whole world—was thrown down to the earth, and his angels were thrown down with him

"dragon was thrown down to earth, and his angels were thrown down with him. He is the old serpent who deceives the world and is called the Devil or Satan"

Revelation 12:10

I

The word "I" refers to John.

I heard a loud voice in heaven

"I heard someone saying loudly from heaven"

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Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ

"Now God has saved his people by his power, God rules as king, and his Christ has all authority"

the accuser of our brothers has been thrown down

This is the dragon that was thrown down in Revelation 12:9.

our brothers

"our fellow believers"

day and night

These two parts of the day are used together to mean "all the time" or "without stopping"

Revelation 12:11

They conquered him

"They conquered the accuser"

by the blood of the Lamb

"because the lamb had shed his blood and died for them"

by the word of their testimony

"by what they said when they testified to others about Jesus"

even to death

"but kept testifying even though they knew that doing so might cause their death"

Revelation 12:13

the dragon realized he had been thrown down to the earth

"the dragon realized that God had thrown him out of heaven and sent him to earth"

he pursued the woman

"he chased after the woman"

dragon

The dragon is also identified in verse 9 as "the devil or Satan."

Revelation 12:15

serpent

This is the same being as the dragon mentioned earlier in Revelation 12:9.

poured water out of his mouth like a river so that

"poured a very large amount of water out of his mouth so that"

river so that he might make a flood to sweep

"river; he was trying to make a flood that would wash her away"

Revelation 12:16

The earth opened its mouth and swallowed the river that the dragon was pouring out of his mouth

"A hole in the ground opened up and the water went down into the hole"

Revelation 12:17

hold to the testimony about Jesus

"continue to testify about Jesus"

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Chapter 13

[1] Then I saw a beast coming up out of the sea. It had ten horns and seven heads. On its horns were ten crowns,
and on each of its heads was a blasphemous name. [2] This beast I saw was like a leopard. Its feet were like a bear's
feet, and its mouth was like a lion's mouth. The dragon gave it his power, his throne, and his great authority to
rule.

[3] One of the beast's heads seemed to have a fatal wound, but that fatal wound had been healed. The whole earth
marveled as they followed the beast. [4] They also worshiped the dragon, for he had given his authority to the
beast. They worshiped the beast, too, and kept saying, "Who is like the beast?" and "Who can fight against it?"
[5] The beast was given a mouth that could speak proud words and blasphemies. It was permitted to exercise
authority for forty-two months. [6] So the beast opened its mouth to speak blasphemies against God, blaspheming
his name and his tabernacle, those who live in heaven.
[7] The beast was permitted to wage war with God's holy people and to conquer them. Also, authority was given to
it over every tribe, people, language, and nation. [8] All who live on the earth will worship it, everyone whose name
was not written in the Book of Life, which belongs to the Lamb who had been slaughtered from the foundation of
the world.
[9] If anyone has an ear, let him hear.

[10] If anyone is to be taken into captivity,
into captivity he will go.
If anyone is to be killed with the sword,
with the sword he will be killed.

Here is a call for the patient endurance and faith of God's holy people.

[11] Then I saw another beast coming up out of the earth. He had two horns like a lamb, and it spoke like a dragon. [12]
He exercised all the authority of the first beast in his presence, and he made the earth and those who live on it
worship the first beast—the one whose lethal wound had been healed.
[13] He performed mighty miracles. He even made fire come down on the earth from heaven in front of people. [14] By
the signs he was given power on behalf of the beast, he deceived those who live on the earth, telling them to set
up an image for the beast—who was wounded by the sword, but he still lived.
[15] He was permitted to give breath to the beast's image so that the image would even speak and cause all who
refused to worship the beast to be killed. [16] He also forced everyone, unimportant and mighty, rich and poor, free
and slave, to receive a mark on the right hand or on the forehead. [17] It was impossible for anyone to buy or sell
unless he had the mark of the beast, that is, the number representing its name.
[18] This calls for wisdom. If anyone has insight, let him calculate the number of the beast. For it is the number of a
human being. His number is 666.

Revelation 13

13:1-10

Who were the beast and the dragon?

[13:1, 13:2]

The beast and the dragon John wrote about were symbols of someone or something else.

1. Some scholars think the beast was the antichrist. They think the dragon was Satan. They think that beast’s coming from the sea was a symbol that the antichrist will be a gentile.
2. Some scholars think the beast was the Roman Empire. They think the dragon was the leader of the Roman Empire.

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3. Some scholars think the beast was a certain leader of the Roman Empire. They think the dragon was Satan.

See: Symbol; Gentile; Antichrist; Satan (The Devil)

Why did the beast look the way it did?

[13:2]

The beast looked like a leopard, a bear, and a lion. This beast was similar to the strong rulers that Daniel wrote about in the Old Testament (see: Daniel 7).

Some scholars think John wrote about the people who will help the antichrist rule the world. These are the scholars who think John was writing about the antichrist.

Other scholars think the seven heads of the beast were symbols of the seven mountains near Rome. These are the scholars who think John wrote about Rome. When John talked about other things, he wanted to talk about the Roman Empire in some way.

See: Symbol;Antichrist

Why did John write that the beast had a “fatal wound”?

[13:3]

John wrote that the beast had a “fatal wound.” Some scholars think John wrote about the antichrist dying and being made alive again. The antichrist wants to do the same types of things Jesus did so people will worship him. Other scholars think the antichrist will not die and be made alive again, but he will make everyone think he died and was made alive again.

Some scholars think John wrote about certain leaders of the Roman Empire. These leaders worshipped false gods for many years. Then they stopped worshipping false gods for many years. And then they began worshipping false gods again.

Other scholars think John wrote about the Roman Empire after a certain leader died. After he died, there was war. However, the Empire continued to rule even though war weakened them.

Some scholars think John wrote about how the Roman Empire ended. A new empire will arise that will be like the old Roman Empire in some way.

See: Antichrist

What was blasphemy?

[13:5]

See: Blaspheme (Blasphemy)

What is the book of life?

[13:8]

The book of life is a list of people’s names. These people will live together with God in heaven forever. This may be a metaphor or there may be an actual book in heaven.

See: Heaven; Metaphor

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Who is the lamb?

[13:8]

See: Lamb of God

What happened before the world was created?

[13:8]

God planned for Jesus to die so people could be at peace with God. He planned this before the world was created.

13:11-18

Who is this other beast?

[13:11]

John wrote about a second beast. This was a symbol. Some scholars think wrote about a false prophet. This false prophet would get people to worship the antichrist. Satan gave this false prophet power and permission to do miracles. He did this so that people would worship the antichrist.

Other scholars think this was a certain evil religious leader. This leader wanted people to not do the things God taught in the Bible.

Other scholars think the beast was another leader in the Roman Empire or a leader in Israel.

See: Symbol; Prophet; Miracle; Antichrist; Satan (The Devil)

What is the image this beast created?

[13:14]

This beast created something for people to worship. This was evil. Scholars think this might be in the temple that the antichrist builds. Some scholars think John wanted to write that many began worshipping these false gods. They even worshipped the leader of the Roman Empire.

See: Daniel 3:1-7

See: Worship

What is the mark people have to have?

[13:16]

In ancient times, slaves often had a mark placed on their forehead. This made people know that the slave belonged to their certain master. Some scholars think John wrote about people who served a certain false teacher. People would somehow know who these people were by the things they said or did.

Other scholars think that John wanted to write that Roman leaders or Jewish leaders will persecute Christians.

Other scholars think that the antichrist will make people have some kind of mark for people to buy and sell things. This mark means that they worship the antichrist. Therefore, Christians will not be able to buy and sell things.

See: Persecute (Persecution); Antichrist

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What is the number of the beast?

[13:18]

In ancient times, sometimes letters of the alphabet were also used as numbers. Some scholars think this number was a symbol for a certain word. They think John wrote about a certain evil leader in the church. Other scholars think John wrote about the name of a certain leader of the Roman Empire.

See: Symbol

Revelation 13:2

The dragon gave it his power

The dragon made the beast as powerful as he was. He did not lose his power, however, by giving it to the beast.

his power ... his throne, and his great authority to rule

These are three ways of referring to his authority, and together they emphasize that the authority was great.

his throne

"his royal authority" or "his authority to rule as king"

Revelation 13:3

but that fatal wound had been healed

"but that deadly wound had healed"

The whole earth

"All the people on the earth"

followed the beast

"obeyed the beast"

Revelation 13:4

he had given his authority to the beast

"he had caused the beast to have as much authority as he had"

Who is like the beast?

"No one is as powerful as the beast!"

Who can fight against it?

"No one could ever fight against the beast and win!"

Revelation 13:5

The beast was given ... It was permitted

"God gave the beast ... God permitted the beast"

The beast was given a mouth that could speak

"The beast was allowed to speak"

Revelation 13:6

to speak blasphemies against God

"to say disrespectful things about God"

blaspheming his name and his tabernacle, those who live in heaven

"blaspheming his name and those who live in heaven, who are like a tabernacle for him"

Revelation 13:7

authority was given to it

"God gave authority to the beast"

every tribe, people, language, and nation

This means that people from every ethnic group are included.

Revelation 13:8

everyone whose name was not written ... in the Book of Life

"those whose names the Lamb did not write ... in The Book of Life" or "those whose names were not ... in the Book of Life"

from the foundation of the world

"from the time that God created the world"

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the Lamb

A "lamb" is a young sheep. Here is it used symbolically to refer to Christ.

who had been slaughtered

"whom the people slaughtered"

Revelation 13:9

If anyone ... let him hear

"If you are willing to listen, listen" or "If you are willing to understand, then understand and obey"

Revelation 13:10

If anyone is to be taken into captivity

"If it is God's will for the enemy to capture a certain person"

into captivity he will go

"he will be captured" or "the enemy will capture him"

If anyone is to be killed with the sword

"If it is God's will for the enemy to kill a certain person with a sword"

he will be killed

"the enemy will kill him"

Here is a call for the patient endurance and faith of God's holy people

"God's holy people must endure patiently and be faithful"

Revelation 13:12

the earth and those who live on it

"everyone on the earth"

the one whose lethal wound had been healed

"the one who had a deadly wound that healed"

Revelation 13:13

He performed

"The beast from the earth performed"

Revelation 13:15

He was permitted

"God permitted the beast from the earth"

to give breath to the beast's image

"to give life to the beast's image"

the beast's image

This is the image of the first beast that had been mentioned.

cause all who refused to worship the beast to be killed

"put to death anyone who refused to worship the first beast"

Revelation 13:16

He also forced everyone

"The beast from the earth also forced everyone"

Revelation 13:17

It was impossible for anyone to buy or sell unless he had the mark of the beast

"He commanded that people could buy or sell things only if they had the mark of the beast"

the mark of the beast

This was an identifying mark that indicated that the person who received it worshiped the beast.

Revelation 13:18

This calls for wisdom

"Wisdom is needed" or "You need to be wise about this"

If anyone has insight

"If anyone is able to understand things"

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let him calculate the number of the beast	is the number of a human being
"he should discern what the number of the beast means" or "he should figure out what the number of the beast means"	Possible meanings are 1) the number represents one person or 2) the number represents all of humanity.

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Chapter 14

[1] I looked and saw the Lamb standing on Mount Zion. With him were 144,000 who had his name and his Father's
name written on their foreheads. [2] I heard a voice from heaven sounding like a roar of many waters and loud
thunder. The sound I heard was also like harpists playing their harps.

[3] They sang a new song before the throne and before the four living creatures and the elders. No one could learn
the song except for the 144,000 who had been bought from the earth. [4] These are the ones that have not defiled
themselves with women, for they have kept themselves sexually pure. It is these who follow the Lamb wherever
he goes. These were redeemed from among mankind as firstfruits for God and for the Lamb. [5] No lie was found in
their mouth; they are blameless.

[6] I saw another angel flying in midair, who had the eternal gospel to proclaim to those who live on the earth—to
every nation, tribe, language, and people. [7] He called out with a loud voice, "Fear God and give him glory. For the
hour of his judgment has come. Worship him, the one who made the heaven, the earth, the sea, and the springs of
water."

[8] Another angel—a second angel—followed, saying, "Fallen, fallen is Babylon the great, who persuaded all the
nations to drink the wine of her immoral passion."

[9] Another angel—a third angel—followed them, saying with a loud voice, "If anyone worships the beast and his
image and receives a mark on his forehead or on his hand, [10] he will also drink some of the wine of God's wrath,
the wine that has been poured undiluted into the cup of his anger. The person who drinks it will be tormented
with fire and sulfur before God's holy angels and before the Lamb.
[11] The smoke from their torment goes up forever and ever, and they have no rest day or night—these worshipers
of the beast and his image, and everyone who receives the mark of his name. [12] Here is a call for the patient
endurance of God's holy people, those who keep the commandments of God and their faith in Jesus."

[13] I heard a voice from heaven say, "Write this: Blessed are the dead who die in the Lord."

"Yes," says the Spirit, "so that they may rest from their labors, for their deeds will follow them."

[14] I looked, and there was a white cloud. Seated on the cloud was one like a son of man. He had a golden crown on
his head and a sharp sickle in his hand. [15] Then another angel came out of the temple and called with a loud voice
to the one sitting on the cloud: "Take your sickle and start to reap. For the time to reap has come, since the
harvest of the earth is ripe." [16] Then the one who was sitting on the cloud swung his sickle over the earth, and the
earth was reaped.

[17] Another angel came out from the temple in heaven; he also had a sharp sickle. [18] Still another angel came out
from the incense altar, who had authority over the fire. He called out with a loud voice to the one who had the
sharp sickle, "Take your sharp sickle and gather in the clusters of grapes from the vines of the earth, for their
grapes are now ripe."
[19] The angel swung his sickle to the earth and harvested the grapevine of the earth. He threw it into the great
winepress of God's wrath. [20] The winepress was trodden outside the city, and blood poured out from it up to the
height of a horse's bridle, for 1,600 stadia.

Revelation 14

14:1-5

What is Mount Zion?

[14:1]

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See: Zion

Who were the 144,000?

[14:1]

John wrote about 144,000 people who were with Jesus. Some scholars think John wrote about Christians. Perhaps they were in heaven. Or perhaps they were on the earth. Some scholars think John wrote about the first Jews who believed in Jesus. Some scholars think that these are the Christians God will protect during the events written about in this book (see: Revelation 7)

See: Heaven

What was a harp?

[14:2]

A harp was a music instrument with strings.

What was the new song?

[14:3]

Some scholars think the new song was a metaphor. This metaphor was about Christians. These Christians came to believe the same things that Jesus taught after false teachers taught them the wrong things for a long period of time.

Other scholars think John wrote about Jews believing what Jesus said while he was on the earth.

Other scholars think a large group in heaven was singing about God's saving and redeeming people (see: Psalm 33:1-12; 40:1-3).

See: Metaphor; Heaven;Redeem (Redemption)

Who were the four living creatures and the elders?

[14:3]

See: Revelation 4:6-11

The 144,000 kept themselves sexually pure. What did this mean?

[14:4]

John wrote about these people being sexually pure. They think this was a metaphor. He wanted to write that they were completely committed to God. They did the right things and did not worship false gods. In the Old Testament, God spoke about worshipping false gods as adultery (see: Ezekiel 6:9).

See: Metaphor; Idolatry (Idol); Adultery

What was a first fruit?

[14:4]

See: Fruit (Metaphor)

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Revelation 14:6-13

The angel said the time of judgment has come. When will God judge people?

[14:7]

The angel said that “the hour of his judgment has come.” God will judge people. Some scholars think this will happen after the whole world hears the gospel.

Other scholars think the angel spoke about a certain day when God will judge people. This will be in the last days.

Other scholars think the angel spoke about the gospel. People will be judged if they do not believe in the gospel. He wanted to say that it is now time for people to believe in Jesus or to reject him.

See Matthew 24:14;

See: Angel; Gospel; Last Days

What was Babylon?

[14:8]

Babylon was a city in a very evil empire in the ancient world. It was the most important city in this empire. In the Bible, there is another empire that will come. This empire will be more evil than Babylon. The angel also called this empire Babylon. This may be a metaphor.

Some scholars think the angel spoke about Jerusalem. God punished the people of Jerusalem after they did not believe in Jesus. Rome destroyed the city and destroyed the temple shortly after Jesus lived.

Other scholars think the angel spoke about Rome and the Roman Empire.

Other scholars think this was a future empire that the antichrist will lead. Perhaps this will be in the same place as ancient Babylon.

See: Angel; Metaphor;Babylon, Prostitute (Prostitution) ; Antichrist;Temple

See Map: Babylon

What have people done that is like things Babylon has done?

[14:8]

In the Babylonian Empire, people worshipped false gods. Therefore, Babylon tried to get people to worship false gods. God judged them because of this.

See: Idolatry (Idol); Adultery

What happens to those who are given the mark of the beast?

[14:9, 14:10, 14:11]

Some scholars think God will punish those who are given the mark of the beast or worship the beast. He will punish them forever. Once someone is given the mark, they will not be able to have peace with God and live with him forever. Instead, they will live forever separated from God in hell.

Other scholars think John used a metaphor. They think he spoke about the city John called Babylon being destroyed.

See: Revelation 13

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See: Hell

What did it mean to drink the wine of God's wrath?

[14:10]

When someone was crucified, they were given a small taste of wine before they died (see: Mark 15:23).

Some scholars think John wanted to write that those who worshipped the beast were going to die.

Other scholars think this was a metaphor. He wanted to write that they would be punished completely. John wrote the wine was "undiluted." That is, it was not mixed with anything else. In the same way, God's punishment would not be mixed with grace.

See: Crucify (Crucifixion); Metaphor;Grace

How does someone die in the lord?

[14:13]

1. Brought into the kingdom of God. The second harvest is about those who reject Jesus. They will be punished.
2. Other scholars think John was speaking about Jesus judging evil people. Perhaps this is when he returns to the earth.
3. Other scholars think John was speaking about God punishing the city of Jerusalem when Roman destroyed the temple.

John said that people who believe in Jesus will die in the Lord. He wanted to say that they can die happy because they know they are at peace with God and will be with him forever. Scholars think God will give extra favor to those who die during the time John wrote about.

See:Son of Man;Kingdom of God

See: Philippians 1:21

Revelation 14:14-20

Who is the son of man?

[14:14]

See: Son of Man

Why did the son of man look the way he did?

[14:14]

The son of man came sitting on a cloud. He wears a crown because he is a king and rules the world. He also is about to harvest people. This is a metaphor about how he will judge people.

Some scholars think John wrote about God helping people when they are persecuted.

Other scholars think that John wrote about God judging people when the Roman Empire destroyed the temple in Jerusalem.

See: Matthew 13:24-30

See: Crown;Metaphor; Persecute (Persecution); Son of Man

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Why did John write, “the harvest of the earth is ripe”?

[14:15]

Some scholars think John wrote about two harvests. Other scholars think John wrote about one harvest in two different ways. This was a metaphor about something.

1. Some scholars think in the first harvest those who believe in Jesus will be brought into the kingdom of God. The second harvest is about those who do not believe in Jesus. They will be punished.
2. Other scholars think John wrote about Jesus judging evil people. They think this is when he returns to the earth.
3. Other scholars think John wrote about God punishing the city of Jerusalem when the Roman Empire destroyed the temple.

See: Harvest;Son of Man; Kingdom of God; Temple

Why did John write about a winepress?

[14:19]

John continued a metaphor he began earlier (see: Revelation 14:10). God will punish people. Instead of this winepress making wine, blood comes out of it. It will be about 1 meter deep and about 300 kilometers wide.

Because there is so much blood, some scholars think this is a metaphor. He wanted to say that God will completely punish evil and the people who do not believe in him.

Other scholars think that many people will actually die and there will be this much blood. Perhaps it will be in a river.

See: Metaphor

Revelation 14:1

Lamb

A "lamb" is a young sheep. Here is it used symbolically to refer to Christ.

who had his name and his Father's name written on their foreheads

"on whose foreheads the Lamb and his Father had written their names"

his Father

This refers to God the Father. It is best to translate “Father” with the same word that your language uses to refer to a human father.

Revelation 14:3

They sang a new song

"That sound was a new song that they sang"

elders

This refers to the twenty-four elders around the throne.

No one could learn the song except for the 144,000

"The only ones who could learn the song were the 144,000"

Revelation 14:4

they have kept themselves sexually pure

Possible meanings are 1) "they have not had sexual relations with a woman who was not their wife" or 2) "they are virgins."

follow the Lamb wherever he goes

"they do whatever the Lamb does" or "they obey the Lamb"

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redeemed from among mankind as firstfruits

"purchased out of the midst of the rest of mankind as a special celebration of salvation"

Revelation 14:5

No lie was found in their mouth

"They never lied when they spoke"

Revelation 14:6

every nation, tribe, language, and people

This means that people from every ethnic group are included.

Revelation 14:7

the hour of his judgment has come

"now is the time that God has chosen for judgment" or "it is now the time for God to judge people"

Revelation 14:8

Fallen, fallen is Babylon the great

"Babylon the great has been destroyed"

Babylon the great

"Babylon the large city" or "the important city of Babylon." This was probably a symbol for the city of Rome, which was large, wealthy, and sinful

who persuaded

Babylon is spoken of as if it were a person, instead of a city filled with people.

to drink the wine of her immoral passion

"to be sexually immoral like her" or "to get drunk like her in sexual sin"

Revelation 14:10

will also drink some of the wine of God's wrath

"will also drink some of the wine that represents God's wrath"

that has been poured undiluted

This means that the wine has no water mixed into it. It is strong, and a person who drinks much of it will get very drunk. As a symbol, it means that God will be extremely angry, not just a little angry.

cup of his anger

This symbolic cup holds the wine that represents God's anger.

Revelation 14:11

The smoke from their torment

"The smoke from the fire that torments them"

they have no rest

"they have no relief" or "the torment does not stop"

Revelation 14:12

Here is a call for the patient endurance of God's holy people

"God's holy people must endure patiently and be faithful."

Revelation 14:13

who die in the Lord

"who die because they are united to the Lord"

labors

difficulties and sufferings

their deeds will follow them

These deeds are spoken of as if they were alive and able to follow those who did them. Possible meanings are 1) "others will know the good deeds these people have done" or 2) "God will reward them for their deeds"

Revelation 14:14

one like a son of man

This expression describes a human figure, someone who looks human.

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golden crown

This was the likeness of a wreath of olive branches or laurel leaves, hammered out in gold. Examples actually made of leaves were given to victorious athletes to wear on their heads.

sickle

a tool with a curved blade used for cutting grass, grain, and vines

Revelation 14:15

came out of the temple

"came out of the heavenly temple"

Revelation 14:18

who had authority over the fire

Here "authority over" refers to responsibility to tend the fire.

Revelation 14:19

harvested the grapevine of the earth ... threw it

"harvested the earth as if he were a person harvesting grapes ... threw the harvest" or "took away the people of the earth as if he were a person harvesting grapes ... threw them"

the great winepress of God's wrath

"the large winepress where God will show his wrath." A winepress is a large container in which people put grapes and then crush them to get the juice out. John is saying that the angel will take the people of the earth and put them where God will punish or destroy them because he is angry with them.

Revelation 14:20

up to the height of a horse's bridle

"as high as the bridle on a horse's head"

bridle

a device made of leather straps that goes around a horse's head and is used for directing the horse

1,600 stadia

In modern measures this would be about "300 kilometers" or "200 miles."

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Chapter 15

[1] Then I saw another sign in heaven, great and marvelous: There were seven angels with seven plagues, which are the final plagues, for with them the wrath of God will be completed.

[2] I saw what appeared to be a sea of glass mixed with fire. Standing beside the sea were those who had been victorious over the beast and his image and over the number representing his name. They were holding harps given to them by God.
[3] They were singing the song of Moses, the servant of God, and the song of the Lamb:

"Great and marvelous are your deeds,
Lord God, the Almighty.
Just and true are your ways,
King of the nations.
[4] Who will not fear you, Lord,
and glorify your name?
For you alone are holy.
All nations will come
and worship before you
because your righteous deeds have been revealed."

[5] After these things I looked, and the temple of the tabernacle of witness was open in heaven. [6] Out of the temple came the seven angels holding the seven plagues. They were clothed with pure, bright linen and had golden sashes around their chests.
[7] One of the four living creatures gave to the seven angels seven golden bowls full of the wrath of God, who lives forever and ever. [8] The temple was filled with smoke from the glory of God and from his power. No one could enter it until the seven plagues of the seven angels were completed.

Revelation 15

15:1-8

Why did John wrote about seven final plagues?

[15:1]

John wrote about seven final plagues.

Some scholars think John wrote about something that will happen when the world is going to end.

Other scholars think John wrote about the end of the antichrist. That is, the time when God will judge him.

Other scholars think John wrote about the time when Jerusalem was destroyed.

See: Plague; Antichrist

How is the wrath of God complete?

[15:1]

The wrath of God will be complete when God defeats Satan and the antichrist. Some scholars think John wanted to encourage Christians by promising them that God would defeat Satan. Although Satan defeated Christians for a period of time, they will ultimately defeat him.

See: Wrath; Satan (The Devil);Antichrist

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What is the sea of glass?

[15:2]

God rules from a throne. Near to this throne is something that looks like a lot of water made of glass. This is what John was writing about. Some scholars think it had fire coming out of it because God was about to judge someone. Because of this, scholars think John wrote about something that happened in heaven.

See: Revelation 4:6

See: Throne; Heaven

What are the people doing?

[15:2, 15:3, 15:4]

John talked about certain people who were praising God. Scholars think John was speaking about Christians who were killed because they believed in Jesus.

See: Exodus 15

What is the temple having the tent of witness?

15:5]

John wrote about a temple in heaven. Scholars think the temple God told Moses to build in the Old Testament was based on the temple that is in heaven.

See: Heaven; Temple

Why were the angels dressed in this way?

[15:6]

The angels were perfectly holy. The clothes they wore showed they did not have any dirt on them.

See: Angel: Holy (Holiness, Set Apart); Clean and Unclean

Why are there seven bowls of wrath?

[15:7]

The seven bowls John wrote about are symbols. John wrote about God judging someone or something. Perhaps John wrote about God judging the beast (see: Revelation 11:7)

See: Wrath; Symbol

Why was no one able to enter into the temple?

[15:8]

The temple was filled with the glory of God. People were not able to enter the temple when this happened. If they did, they would die.

See: Exodus 40:34-35; 1 Kings 8:10-11

See: Temple; Glory (Glorify);Wrath

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Revelation 15:1

great and marvelous

"something that greatly amazed me"

seven angels with seven plagues

"seven angels who had authority to send seven plagues on the earth"

which are the final plagues

"and after them, there will not be any more plagues"

for with them the wrath of God will be completed

Possible meanings are 1) these plagues will show all of God's anger or 2) after these plagues, God will no longer be angry.

Revelation 15:2

sea of glass

Possible meanings are 1) a sea is spoken of as if it were glass. Alternate translation: "a sea that was as smooth as glass" or 2) glass if spoken of as if it were a sea.

who had been victorious over the beast and his image

"who had been victorious over the beast and his image by not worshiping them"

Revelation 15:3

They were singing

"Those who had been victorious over the beast were singing"

Revelation 15:4

Who will not fear you, Lord, and glorify your name?

"Lord, everyone will fear you and glorify your you!"

your righteous deeds have been revealed

"you have made everyone know about your righteous deeds"

Revelation 15:5

After these things

"After the people finished singing"

the temple of the tabernacle of witness

Possible meanings of "tabernacle of witness" are 1) "the tabernacle" is the place where the priests had set the "witness," also called "the ark of the testimony," or 2) the "tabernacle of witness" is another name for "the ark of the testimony."

Revelation 15:6

the seven angels holding the seven plagues

These angels were seen as holding seven plagues because in Revelation 15:7 they are given seven bowls full of the wrath of God.

linen

a fine, expensive cloth made from flax

sashes

A sash is a decorative piece of cloth worn on the upper body.

Revelation 15:7

seven golden bowls full of the wrath of God

"seven gold bowls full of the wine that represents the wrath of God"

Revelation 15:8

until the seven plagues of the seven angels were completed

"until the seven angels finished sending the seven plagues to the earth"

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Chapter 16

[1] I heard a loud voice call out of the temple and say to the seven angels, "Go and pour out on the earth the seven
bowls of God's wrath."

[2] The first angel went and poured out his bowl on the earth; ugly and painful sores came on the people who had
the mark of the beast, those who worshiped his image.

[3] The second angel poured out his bowl into the sea. It became blood, like the blood of a dead person, and every
living thing in the sea died.

[4] The third angel poured out his bowl into the rivers and the springs of water, and they became blood. [5] I heard
the angel of the waters say,

"You are righteous—the one who is and who was, the Holy One—
because you have judged these things.
[6] Because they poured out the blood of God's holy people and prophets,
you have given them blood to drink;
it is what they deserve."

[7] I heard the altar reply,

"Yes, Lord God Almighty,
your judgments are true and righteous."

[8] The fourth angel poured out his bowl on the sun, and it was given permission to scorch the people with fire. [9]
They were scorched by the terrible heat, and they blasphemed the name of God, who has the authority over these
plagues. They did not repent or give him glory.

[10] Then the fifth angel poured out his bowl on the throne of the beast, and darkness covered its kingdom. They
chewed on their tongues because of the pain. [11] They blasphemed the God of heaven because of their pain and
sores, and they still refused to repent of their deeds.

[12] The sixth angel poured out his bowl into the great river, the Euphrates. Its water was dried up in order to
prepare the way for the kings that would come from the east. [13] I saw three unclean spirits that looked like frogs
coming out of the mouths of the dragon, of the beast, and of the false prophet. [14] For they are spirits of demons
performing miraculous signs. They were going out to the kings of the whole world in order to gather them
together for the battle on the great day of God Almighty.
[15] ("Look! I am coming as a thief! Blessed is the one who keeps watching, keeping his garments on so that he does
not walk around naked and so that they do not see his shameful condition.")

[16] They brought them together at the place that is called Armageddon in Hebrew.

[17] Then the seventh angel poured out his bowl into the air. Then a loud voice came out of the temple and from the
throne, saying, "It is done!" [18] There were flashes of lightning, rumblings, crashes of thunder, and a terrible
earthquake—an earthquake greater than any that has ever happened since human beings have been on the
earth, so great was this earthquake. [19] The great city was split into three parts, and the nations' cities collapsed.
Then God called to mind Babylon the great, and he gave that city the cup filled with the wine made from his
furious wrath.
[20] Every island disappeared, and the mountains were no longer found. [21] Great hailstones, weighing about a talent,
came down from the sky upon the people. They blasphemed God for the plague of hail because that plague was so
terrible.

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Revelation 16

16:1-2

Who are the seven angels?

[16:1]

These are the seven angels who are near the throne of God.

See: Revelation 8:2

See: Angel; Throne

What is a bowl of the wrath of God?

[16:1]

John used the bowl as a metaphor. A bowl holds something. Here, it holds God's anger. When God wants to punish people, he pours it on them.

See: Metaphor; Wrath

How does God speak to the angels?

[16:1]

God commands all of the angels at the same time. Some scholars think this means that these things will happen in a very short period of time. Other scholars think these things will happen over a longer period of time.

See: Angel

What are the painful sores?

[16:2]

1. Some scholars think God will punish the people who who do not believe in Jesus and worship the antichrist by giving them painful sores. 1. Other scholars think this is a metaphor. They think John wrote about people doing evil things.
2. Other scholars think he wrote about bad things that happened when the temple was destroyed and Jerusalem was conquered in ancient times. 1. Other scholars think that this meant that people will be punished in hell forever.

See: Exodus 9:8-12; Deuteronomy 28:27-35

See: Antichrist;Metaphor; Temple; Hell

Who is the beast?

[16:2]

See: Revelation 11:7

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16:3

What happens to the sea?

[16:3]

1. Some scholars think that the sea will turn red. Everything in it will die.
2. Other scholars think this is a metaphor. John wrote about a battle that happened between ships in the sea.
3. Other scholars think the metaphor was about Israel becoming unclean.
4. Other scholars think he wrote about the war between Israel and the Roman Empire. This happened after Jesus returned to heaven.

See: Metaphor; Clean and Unclean; Heaven

16:4-7

To whom is the angel speaking?

[16:5]

The angel spoke to God the Father in heaven.

See: Angel; Heaven

Why were people being punished?

[16:6]

The angel turned the rivers into blood.

1. Some scholars think this was a metaphor. John was writing about battles or wars that would happen. Certain places were punished because many Christians were killed there.
2. Some scholars think this was a metaphor. John was writing about how God punished the Roman Empire after they killed many Christians and Jews.
3. Some scholars think this was a metaphor. John was writing about God punishing Israel for not believing in Jesus and what the prophets said.
4. Some scholars think God will one day turn rivers all over the world to blood. God will punish those who worship the antchrist.

See: Angel; Metaphor;Prophet; Antichrist

16:8-9

Who was John writing about when he wrote about the sun?

[16:8]

1. Some scholars think this was a metaphor. They think John wrote about a certain leader.
2. Other scholars think he wrote about the actual sun.
3. Other scholars think that John wrote about the Roman Empire.
4. Other scholars think John wrote about God judging the world.

See: Metaphor

What is blasphemy?

[16:9]

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See: Blaspheme (Blasphemy)

What is repenting?

[16:9]

See: Repent (Repentance)

What is a plague?

[16:9]

A plague is when large numbers of insects or animals come into an area and destroy things. In ancient times, people thought plagues were God's punishment. John was not writing about insects. Instead, he wrote about God punishing them.

16:10-11

Who is the beast?

[16:10]

See: Revelation 11:7

What is the kingdom of the beast?

[16:10]

God gave Satan permission to rule the earth. However, God rules Satan (see: Luke 4:6; John 14:30).

Some scholars think John wrote about ruling the world.

Other scholars think he wrote about the kingdom the antichrist rules.

See: Satan (The Devil); Antichrist

16:12-16

What is the Euphrates River?

[16:12]

Some scholars think John wrote about the actual Euphrates River. Other scholars think this was a metaphor about a certain country or kingdom.

See: Metaphor;

See Map: Euphrates River

What is an unclean spirit?

[16:13]

See: Clean and Unclean; Spirit (Spiritual); Demon

Who is the dragon?

[16:13]

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See: Revelation 12:3

Who is the false prophet?

[16:13]

A prophet is someone who says the things God tell him to say. A false prophet says they are saying the things God wants them to say, but God has not really said anything to them. John was talking about a certain false prophet. This false prophet said the things that Satan wanted him to say, but he said they were from God.

See: Prophet; Satan (The Devil)

What is a demon?

[16:14]

See: Demon

What is the battle of the great day?

[16:14]

Some scholars think John wrote about a physical war that will happen before Jesus returns to the earth (see: Joel 2:11; 3:2). Other scholars think John wrote about the spiritual war that would happen before Jesus returns to the earth.

See: Spiritual Warfare

How will Jesus return like a thief?

[16:15]

No one knows when a thief will enter into a home. John used this as a metaphor to talk about how no one will know when Jesus returns.

See: Revelation 3:3

See: Metaphor

Where is Armageddon?

[16::16]

See Map: Armageddon

16:17-21

What is the great city?

[16:19]

John does not name the great city. It may be Babylon or the capital of the nation of Babylon (see: 18:10, 21). However, scholars do not know what John was writing about when he wrote about Babylon. Babylon was an ancient city and the capital of a great empire. However, there was no city of Babylon when John wrote these words. Some scholars think the great city is Babylon. Other scholars think the great city and Babylon are two different places.

See Map: Babylon

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What nation is Babylon?

[16:19]

When John wrote these words, the nation and city of Babylon had been destroyed for many years. Some scholars think John wrote about a nation that is evil in the same way that the ancient Babylonian Empire was evil.

1. However, scholars do not know the name of the nation. They think Babylon was a metaphor. It is a very evil nation which did not believe in God.
2. Scholars think it was a prophecy about a nation coming in the future.
3. Other scholars think it was the Roman Empire. Other scholars think he wrote about the city of Jerusalem.
4. Other scholars think that John wrote about a certain religious leader and the people who followed this religious leader.

See: Prophecy (Prophesy)

See Map: Babylon

Did the islands and mountains disappear?

[16:20]

Some scholars think John wrote using a hyperbole. He wanted to say that many things will be destroyed.

Other scholars think these things will happen in the same way John saw them.

See: Hyperbole

How heavy is a talent?

[16:21]

A talent weighs about 60 kilograms.

What does it mean to curse God?

[16:21]

See: Curse

Revelation 16:1

I heard

The word "I" refers to John.

bowls of God's wrath

"bowls full of the wine that represents God's wrath"

Revelation 16:2

poured out his bowl

"poured out the wine from his bowl" or "poured out God's wrath from his bowl"

mark of the beast

This was an identifying mark that indicated that the person who received it worshiped the beast.

Revelation 16:3

the sea

This refers to all the salt water lakes and oceans.

Revelation 16:4

poured out his bowl

"poured out the wine from his bowl" or "poured out God's wrath from his bowl"

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rivers and the springs of water

This refers to all bodies of fresh water.

Revelation 16:5

the angel of the waters

These words could be a reference to 1) the third angel who was in charge of pouring out God's wrath on the rivers and springs of water or 2) another angel who was in charge of all the waters.

You are righteous

"You" refers to God.

the one who is and who was

"God who is and who was."

Revelation 16:6

they poured out the blood of God's holy people and prophets

"they murdered God's holy people and the prophets"

you have given them blood to drink

God will make the evil people drink the waters that he turned to blood.

Revelation 16:7

I heard the altar reply

The word "altar" here refers perhaps to someone at the altar. "I heard someone at the altar reply"

Revelation 16:8

on the sun, and it was given permission to scorch the people

"on the sun and caused it to severely burn the people"

Revelation 16:9

They were scorched by the terrible heat

"The extreme heat burned them badly"

God, who has the authority over these plagues

"God because he has the authority over these plagues"

Revelation 16:10

the throne of the beast

This is where the beast reigns from. It may refer to the capital city of his kingdom.

darkness covered its kingdom

"it became dark in all his kingdom" or "all of his kingdom became dark"

They chewed

The people in the beast's kingdom chewed.

Revelation 16:12

the Euphrates. Its water was dried up

"the Euphrates. Its water dried up" or "the Euphrates, and caused its water to dry up"

Revelation 16:13

looked like frogs

A frog is a small animal that lives near water. Jews considered them unclean animals.

Revelation 16:15

I am coming as a thief

Jesus will come at a time when people do not expect him, just as a thief comes when not expected. See how you translated a similar phrase in Revelation 3:3.

keeping his garments on

Some versions translate this as, "keeping his garments with him."

does not walk around naked

"does not live foolishly"

they do not see his shameful condition

Here the word "they" refers to other people.

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Revelation 16:16

They brought them together

"The spirits of the demons brought the kings and their armies together"

the place that is called

"the place that people call"

Armageddon

This is the name of a place.

Revelation 16:17

Then a loud voice came out of the temple and from the throne

This means someone sitting on the throne or someone standing near the throne spoke loudly. It is unclear who is speaking.

Revelation 16:18

flashes of lightning

Use your language's way of describing what lightning looks like each time it appears.

rumblings, crashes of thunder

These are the loud noises that thunder makes. Use your language's way of describing the sound of thunder.

Revelation 16:19

The great city was split

"The earthquake split the great city"

Then God called to mind

"Then God remembered" or "Then God thought of" or "Then God started to pay attention to." This does not mean that God remembered something he had forgotten.

he gave that city the cup filled with the wine made from his furious wrath

"he made the people of that city drink the wine that represents his wrath"

Revelation 16:20

the mountains were no longer found

"there were no longer any mountains"

Revelation 16:21

a talent

"33 kilograms"

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Chapter 17

[1] One of the seven angels who had been holding the seven bowls came and said to me, "Come, I will show you the
condemnation of the great prostitute who is seated on many waters, [2] with whom the kings of the earth
committed sexual immorality, and with the wine of her sexual immorality the inhabitants of the earth became
drunk."

[3] Then the angel carried me away in the Spirit to a wilderness, and I saw a woman sitting on a scarlet beast that
was full of blasphemous names. The beast had seven heads and ten horns. [4] The woman was dressed in purple
and scarlet and was adorned with gold, precious stones, and pearls. She was holding in her hand a golden cup
full of detestable things and the impurities of her sexual immorality. [5] On her forehead was written a name, a
mystery: "Babylon the great, the mother of prostitutes and of the detestable things of the earth."

[6] I saw that the woman was drunk with the blood of God's holy people and with the blood of the martyrs for Jesus.
When I saw her, I was greatly astonished. [7] But the angel said to me, "Why are you astonished? I will explain to
you the mystery of the woman and of the beast that is carrying her, the beast that has the seven heads and the ten
horns.
[8] The beast you saw existed, does not exist now, and is about to come up from the bottomless pit. Then he will go
on to destruction. Those who live on the earth, those whose names have not been written in the Book of Life since
the foundation of the world—they will be astounded when they see the beast, because he once was, and now is
not, and yet will come.
[9] This calls for a mind that has wisdom. The seven heads are seven hills on which the woman is seated. [10] They are
also seven kings. Five kings have fallen, one exists, and the other has not yet come, and when he comes, he must
remain for a little while.
[11] The beast that once was, and now is not, yet he is an eighth king. He belongs to the seven and is going to his
destruction.
[12] The ten horns that you saw are ten kings who have not yet received a kingdom, but they will receive authority
as kings for one hour together with the beast. [13] These are of one mind, and they give over their power and
authority to the beast. [14] They will wage war against the Lamb. But the Lamb will conquer them because he is
Lord of lords and King of kings—and those with him are the called, chosen, and faithful ones."
[15] The angel said to me, "The waters you saw, where the prostitute is seated, are peoples, multitudes, nations, and
languages.
[16] The ten horns that you saw—they and the beast will hate the prostitute. They will make her desolate and naked,
they will devour her flesh, and they will burn her completely with fire. [17] For God has put it into their hearts to
carry out his purpose by agreeing to give their power to rule to the beast until God's words are fulfilled.
[18] The woman you saw is the great city that has power to rule over the kings of the earth."

Revelation 17

17:1-6

Who was the great prostitute?

[17:1]

John wrote about a great prostitute. John often used a metaphor about Christians being the bride of Christ. Those who know God, but who commit idolatry are said to commit adultery. In the same way a wife is unfaithful to her husband if she commits adultery, so is a person unfaithful to God if they commit idolatry. In this passage, John wrote about a certain person.

1. Some scholars think John wrote about a certain false teacher in the church.
2. Other scholars think John wrote about an evil city.
3. Some scholars think John wrote about Rome and the Roman Empire.
4. Other scholars think John wrote about the new Babylon (see: Revelation 14:8).

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5. Other scholars think John wrote about the people of Israel who did not believe in Jesus.

Advice to translators: In English, one cannot say “do idolatry” or “do adultery.” Instead, one must say “commit idolatry” or “commit idolatry.”

See: Revelation 17:15-18

See: Metaphor; Bride of Christ; Adultery; Prostitute (Prostitution) ; Idolatry (Idol); Church

See Map: Babylon

Why is she “seated on many waters”?

[17:1]

See: Revelation 13

How did the kings commit sexual immorality?

[17:2]

John continues the metaphor of adultery when writing about the kings of the world. He wanted to write that the rulers in the world will do the things the false teachers say to do. That is, they will also commit idolatry.

Advice to translators: In English, one cannot say “do idolatry.” Instead, one must say “commit idolatry.

See: Metaphor; Adultery

How do the people get drunk?

[17:2]

People got drunk because they drank too much wine. John wrote about getting drunk. This was a metaphor. The people drank too much from the cup the woman was holding. He wanted to write that the people did the evil things the woman taught. They committed idolatry.

See: Metaphor;Idolatry (Idol)

How did John get carried away in the Spirit?

[17:3]

John wrote he was carried away by the Spirit. This means God gave him a vision.

See: Holy Spirit; Vision

What was the woman sitting on?

[17:3]

See: Revelation 13

Why was the woman dressed the way she was dressed?

[17:4]

Some scholars think John wrote about a woman who was a false teacher. They think her clothes were a symbol. Perhaps John was writing about the church where she taught. He may been writing about how the church building looked. Or perhaps John wrote about the clothes the false teacher wore.

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See: Symbol

What was written on her forehead?

[17:5]

The woman had something written on her forehead. Some scholars think this was a metaphor. She knew she taught the wrong things. And even wanted people to know she taught the wrong things. She was not ashamed about the things she taught.

See: Metaphor

How was the woman drunk?

[17:6]

John wrote that the woman was drunk. This was a metaphor. He wanted to say that she persecuted and killed many Christians.

See: Metaphor; Persecute (Persecution)

17:7-13

Who is the beast?

[17:7]

John wrote that the beast was not and is not. That is, he is not Jesus. Jesus is the only one who was, is, and is to come. The beast was not God. However, he will come to the earth before he is destroyed.

See: Revelation 1:8; 13:1

What is the bottomless pit?

[17:8]

Hell is often described as a bottomless pit. When John wrote about the bottomless pit, he wanted to say Satan gave these rulers power.

See: Hell;Satan (The Devil)

What is the book of life?

[17:8]

See: Revelation 3:5

What is the foundation of the world?

[17:8]

John wrote about the foundation of the world. This is the time when the world was created.

What are the seven mountains?

[17:9]

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John wrote about the seven heads being symbols. They were symbols of the seven mountains on which the woman spoke. Scholars think John wrote about the seven hills around the city of Rome. The woman rules. She sits in the same way someone would sit on a throne.

See: Symbol; Throne

Who are the seven kings?

[17:10]

John wrote about seven kings.

Some scholars think John used a metaphor. They think he wrote about seven different ways the Romans ruled people. He wrote that five fell from ruling because they did not rule in these ways anymore. John lived during the time when they ruled in the sixth way.

Other scholars think John wrote about seven different empires who ruled large parts of the world near Israel. When John wrote that five had fallen, he wanted to write that they did not rule anymore. The Roman Empire was the sixth great kingdom ruling the world. The seventh kingdom had not yet begun to rule the world.

See: Metaphor

Who is the eighth king?

[17:11]

John wrote about an eighth king. This king will rule the seventh kingdom. John wrote about the antichrist. The antichrist will rule for a time. However, God promises that the antichrist is going to be destroyed.

See: Antichrist

What are the ten horns?

[17:12]

John wrote about ten horns. These were ten kings. This was a metaphor.

1. Some scholars think John wrote about ten parts of the Roman Empire.
2. Other scholars think these were ten different rulers of parts of the Roman Empire.
3. Other scholars think these were other nations that helped the Roman Empire when they fought against Israel shortly after Jesus returned to heaven.
4. Other scholars think John wrote about what Daniel wrote about. He wrote about the ten toes of a statue (see: Daniel 2). They think these are ten rulers who will help the antichrist to rule.

See: Metaphor; Antichrist; Heaven

How will the kings receive a kingdom?

[17:12]

John talked about the kings receiving a kingdom. He wanted to say that they will be given permission to rule something. Why are these kings given permission to rule for one hour?

When John wrote these kings were given permission to rule for one hour, he wanted to write they ruled for a short time. 17:14-18

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Who will these kings serve?

[17:12, 17:13]

These king will serve the beast.

See: Revelation 1:8

Who is the lamb?

[17:14]

Jesus is the lamb. The kings will war against Jesus and the people who serve him.

See: Lamb of God

Who are “the called ones, the chosen ones, and the faithful ones”?

[17:14]

Christians are the called ones, the chosen ones, and the faithful ones.

See: Call (Calling); Elect (Election)

Why will the beast and the ten kings hate the prostitute?

[17:16]

The ten kings and the beast (see: Revelation 1:8) will hate the prostitute. These were symbols.

1. Some scholars think John wrote about ten rulers who defeated the Roman Empire.
2. Other scholars think these kings were kings of other nations who served the Roman Empire. They had to serve the Roman Empire, but they hated it.
3. Other scholars think these kings were rulers of parts of the Roman Empire who hated the leader of the Roman Empire.
4. Other scholars think that John wrote about the antichrist becoming the ruler of the whole world.

See: Revelation 17:1

See: Prostitute (Prostitution) ; Symbol; Antichrist

What will the kings and beast do to the prostitute?

[17:16]

The kings and beast do horrible things to the prostitute. This was a metaphor.

1. Some scholars think John wanted to write that the ten rulers who defeated the Roman Empire would do horrible things to the Romans. These things did not happen when John wrote, but they happened after the time John wrote.
2. Other scholars think John wrote about false leaders in the church being punished.
3. Other scholars think John wrote about certain false religious leaders. They were being punished because the antichrist wants everyone to worship him.

See: Revelation 1:8; 17:1; 1 Kings 21:23; 2 Kings 9:33-37

See: Prostitute (Prostitution) ; Metaphor; Antichrist

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Revelation 17:1

the condemnation of the great prostitute

"how God will condemn the great prostitute"

the great prostitute

"the prostitute that everyone knows about." She represents a certain sinful city.

on many waters

"on many rivers"

Revelation 17:2

with the wine of her sexual immorality the inhabitants of the earth became drunk

"the people of the earth became drunk by drinking her wine, that is, they were sexually immoral"

Revelation 17:3

carried me away in the Spirit to a wilderness

The setting changes from John being in heaven to being in a wilderness.

Revelation 17:4

pearls

beautiful and valuable white beads. They are formed inside the shell of a certain kind of small animal that lives in the ocean.

Revelation 17:5

On her forehead was written a name

"Someone had written on her forehead a name"

Babylon the great

"I am Babylon, the powerful one"

Revelation 17:6

was drunk with the blood ... and with the blood

"was drunk because she had drunk the blood ... and had drunk the blood"

the martyrs for Jesus

"the believers who have died because they told others about Jesus"

Revelation 17:7

Why are you astonished?

"You should not be astonished!"

Revelation 17:8

Then he will go on to destruction

"Then he will be destroyed" or "Then God will destroy him"

those whose names have not been written

"those whose names God did not write"

since the foundation of the world

"since the creation of the world" or "since God created the world"

Revelation 17:9

This calls for a mind that has wisdom

"A wise mind is needed in order to understand this" or "You need to think wisely in order to understand this"

Revelation 17:10

Five kings have fallen

"Five kings have died"

one exists

"one is king now" or "one king is alive now"

the other has not yet come, and when he comes

"the other has not yet become king; when he becomes king"

he must remain for a little while

"he can be king only for a little while"

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Revelation 17:11

He belongs to the seven

Possible meanings are 1) the beast rules twice: first as one of the seven kings, and then as the eighth king or 2) the beast belongs to that group of seven kings because he is like them.

and is going to his destruction

"and will certainly be destroyed" or "and God will surely destroy him"

Revelation 17:12

for one hour

"for a very short time" or "for a very small part of a day"

Revelation 17:13

These are of one mind

"These all think the same thing" or "These all agree to do the same thing"

Revelation 17:14

the called, chosen, and faithful ones

"the ones whom God has called and chosen, who are faithful to him"

Revelation 17:15

The waters you saw, where the prostitute is seated, are peoples, multitudes, nations, and languages

Here "are" stands for "represent."

multitudes

large groups of people

Revelation 17:16

make her desolate and naked

"steal everything that she has and leave her with nothing"

they will devour her flesh

"They will destroy her completely"

Revelation 17:17

For God has put it into their hearts to carry out his purpose by agreeing to give ... until God's words are fulfilled

"For God has put it into their hearts to agree to give ... until God's words are fulfilled, and by doing this, they would carry out God's purpose"

power to rule

"authority" or "kingly authority"

until God's words are fulfilled

"until God fulfills what he said will happen"

Revelation 17:18

is

Here "is" stands for "represents."

the great city that has power to rule

"the great city whose leader has power to rule"

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Chapter 18

1 After these things I saw another angel coming down out of heaven. He had great authority, and the earth was
illumined by his glory. 2 He cried out with a mighty voice, saying,

"Fallen, fallen is Babylon the great!
She has become a dwelling place for demons,
a prison for every unclean spirit,
a prison for every unclean bird,
a prison for every unclean and detestable animal.
3 For all the nations have drunk
the wine of her immoral passion.
The kings of the earth have committed immorality with her.
The merchants of the earth have become rich from the power of her sensual way of living."

4 Then I heard another voice from heaven say,

"Come out from her, my people,
so that you will not share in her sins,
and so that you will not receive any of her plagues.
5 Her sins have piled up as high as heaven,
and God has remembered her evil actions.
6 Pay her back as she has paid others back,
and repay her double for her deeds;
in the cup she mixed, mix double the amount for her.
7 As she glorified herself and lived in luxury,
give her just as much torture and grief.
For she says in her heart,
'I am seated as a queen;
I am not a widow,
and I will never see mourning.'
8 Therefore in one day her plagues will come:
death, mourning, and famine.
She will be consumed by fire,
for the Lord God is mighty, and he is her judge."

9 The kings of the earth who committed sexual immorality and went out of control with her will weep and wail
over her when they see the smoke of her burning. 10 They will stand off at a distance, afraid of her torment,
saying,
"Woe, woe to the great city,
Babylon, the powerful city!
For in a single hour your punishment has come."

11 The merchants of the earth weep and mourn for her since no one buys their merchandise anymore— 12
merchandise of gold, silver, precious stone, pearls, fine linen, purple, silk, scarlet, all kinds of scented wood, every
vessel of ivory, every vessel made of most precious wood, bronze, iron, marble, 13 cinnamon, spice, incense,
myrrh, frankincense, wine, oil, fine flour, wheat, cattle and sheep, horses and chariots, and bodies and souls of
people.
14 The fruit that you desired with all your might is gone from you. All your luxury and splendor have vanished,
never to be found again.
15 The merchants of these goods who became rich by her will stand away from her at a distance because of the
fear of her torment, weeping and mourning loudly.

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16 They will say,

"Woe, woe to the great city
that was dressed in fine linen, in purple, and in scarlet,
and was adorned with gold, precious jewels, and pearls!
17 In a single hour all that wealth has been laid waste."

Every ship's captain, every seafaring man, sailors, and all who make their living from the sea stood off at a distance.
18 They cried out as they saw the smoke of her burning. They said, "What city is like the great city?" 19 They threw dust on their heads, and cried out, weeping and mourning,

"Woe, woe to the great city
where all who had their ships
at sea became rich from her wealth.
For in a single hour she has been laid waste."
20 "Rejoice over her, heaven,
you holy people and apostles and prophets,
for God has brought your judgment on her!"

21 A mighty angel took up a stone like a great millstone and threw it into the sea, saying,

"In this way, Babylon, the great city,
will be thrown down with violence
and will not be seen anymore.
22 The sound made by harpists, musicians,
flute players, and trumpeters
will not be heard anymore in you.
No craftsman of any kind
will be found in you.
No sound of a mill
will be heard anymore in you.
23 The light of a lamp
will not shine in you anymore.
The voices of the bridegroom and the bride
will not be heard in you anymore,
for your merchants were the princes of the earth,
and the nations were deceived by your sorcery.
24 In her the blood of prophets and of God's holy people was found,
and the blood of all who have been killed on the earth."

Revelation 18

18:1-8

How was the earth illuminated with the angel's glory?

[18:1]

The angel came from heaven with glory. This means that God gave the angel great power to do what God wanted the angel to do. When this happened, it meant that someone or something was going to be punished.

See: Angel; Heaven; Glory (Glorify)

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Who was Babylon?

[18:2]

Some scholars think the Babylon John wrote about in this chapter was different than the Babylon he wrote about in chapter 17. Before, John wrote about the religious part of Babylon. Here, John wrote about the government of Babylon. Other scholars think these chapter talk about the same Babylon.

See: Revelation 14:8

See Map: Babylon

Was Babylon destroyed?

[18:2]

The angel said that Babylon was destroyed. When he said this, Babylon was not destroyed. Instead, the angel prophesied that Babylon would be destroyed. Therefore, the angel warned people that God was about to judge people.

See: Angel; Prophecy (Prophesy)

See Map: Babylon

Why did John talk about birds?

[18:2]

When a city was destroyed, certain birds would come to the city. They eat dead things. These birds were not clean.

See: Isaiah 13:21

See: Clean and Unclean

What did the nations do?

[18:3]

The leaders of many nations did the same things Babylon did. They did evil things. They did not honor God. John used the metaphor of sexual immorality to write about this. He wanted to write that the rulers in the world will do the things the false teacher says to do. That is, they will also commit idolatry.

Advice to translators: In English, one cannot say “do idolatry.” Instead, one must say “commit idolatry.

See: Metaphor; Idolatry (Idol); Sexual Immorality

Who is talking in heaven?

[18:4]

Someone else spoke in heaven. John did not say who spoke. Scholars think God spoke.

See: Heaven

The voice talked about “my people.” Who were they?

[18:4]

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See: Jeremiah 51:6, 44-45

See: People of God

How do sins pile up?

[18:5]

John wrote about sins piling up to heaven. This was a metaphor. He wanted to say that the people sinned a lot. Perhaps he was also thinking about what was written in Genesis 18:21.

See: Ezra 9:6

See: Heaven; Metaphor

How does the voice talk about paying back Babylon?

[18:6]

This passage says that Babylon will be paid back for their sins. This is a metaphor. Babylon will be punished for sinning. It will get what it deserves.

See: Jeremiah 16:18; 17:18

See: Metaphor

Why is Babylon thought to be seated as a queen?

[18:7]

A queen can be a woman who rules a nation. A queen can also be the wife of a king. Kings and Queens rule many times while seated on their thrones.

See: Revelation 14:8

See: Throne

Why will Babylon be burned with fire?

[18:8]

See: Punish (Punishment); Fire

18:9-24

What is a woe?

[18:10]

See: Woe

Why did John write about the clothes Babylon wore?

[18:16, 18:7]

In this passage, John wrote about Babylon as if it were a person. He wrote about the clothes it wore.

Some scholars think it wore the clothes of a king. People honored Babylon. However, they were going to be punished for it.

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Other scholars think that John wrote about certain things only rich people bought. John wanted to write that the wealth of Babylon would be lost.

See Revelation 14:8

Why did the sailors put dust on their heads?

[18:19]

In ancient Israel, when someone was very sad, they put ashes on their head. Sometimes they put ashes on their head as a way to repent of the evil things they did.

See: Repent (Repentance)

Why did the angel throw the stone into the sea?

[18:21]

When a stone entered into the sea, it sank immediately to the bottom. John wanted to say that Babylon would be punished, and it would quickly be destroyed.

See: Jeremiah 51:63-64

Why did John write about Babylon in the way that he did?

[18:21]

John wrote about Babylon in a certain way. He wanted to write that it was destroyed. Nothing remained after it was destroyed

Did Babylon practice sorcery?

[18:23]

When someone practiced sorcery, they did a certain type of magic that dishonored God. This was a metaphor. They did things that made people want to not believe in God.

See: Revelation 2:20

See: Sorcery; Metaphor

Why did John write that blood was found in Babylon?

[18:24]

John wrote that blood was found in Babylon. He wanted to say that Babylon killed certain people. They were punished for killing people who honored God.

Revelation 18:2

Fallen, fallen is Babylon the great

The angel speaks of Babylon having been destroyed as if it had fallen.

She has become

The pronoun "she" refers to the city of Babylon, which is spoken of as if it were a prostitute.

a prison

"a hideout"

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Revelation 18:3

all the nations

"the people of all the nations"

have drunk the wine of her immoral passion

"have become sexually immoral like her" or "have become drunk like her in sexual sin"

her immoral passion

Babylon is spoken of as if it were a prostitute who has caused other people to sin along with her. This may well have a double meaning: literal sexual immorality and also the worship of false gods.

merchants

A merchant is a person who sells things.

from the power of her sensual way of living

"because she spent so much money on sexual immorality"

Revelation 18:4

another voice

"someone else"

Revelation 18:6

Pay her back as she has paid others back

"Punish her as she has punished others"

repay her double

"punish her twice as much"

in the cup she mixed, mix double the amount for her

"prepare for her the wine of suffering that is twice as strong as what she made for others" or "make her suffer twice as much as she made others suffer"

Revelation 18:7

she glorified herself

"the people of Babylon glorified themselves"

For she says in her heart

"For she says to herself"

I am seated as a queen

She claims to be a ruler, having her own authority.

I am not a widow

She implies that she will not be dependent on other people.

I will never see mourning

"I will never mourn"

Revelation 18:8

She will be consumed by fire

"Fire will completely burn her up"

Revelation 18:9

committed sexual immorality and went out of control with her

"sinned sexually and did whatever they wanted just as the people of Babylon did"

Revelation 18:10

afraid of her torment

"afraid that they will be tormented as Babylon is" or "afraid that God will torment them as he torments Babylon"

Woe, woe

This is repeated for emphasis.

your punishment has come

Existing in the present is spoken of as having come.

Revelation 18:11

mourn for her

"mourn for the people of Babylon"

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Revelation 18:12

precious stone, pearls

"many kinds of expensive stones."

fine linen

expensive cloth made from flax.

purple, silk, scarlet

Purple is a very dark red cloth that is very expensive. Silk is a soft, strong cloth made from the fine string that silkworms make when they make their cocoons. Scarlet is an expensive red cloth.

every vessel of ivory

"all kinds of containers made of ivory"

ivory

"tusks" or "valuable animal teeth"

marble

a precious stone used for building

Revelation 18:13

cinnamon

a spice that smells nice and comes from the bark of a certain kind of tree

spice

a substance used to add flavor to food or a good smell to oil

Revelation 18:14

The fruit

"The result"

desired with all your might

"wanted very much"

Revelation 18:15

because of the fear of her torment

"because they will be afraid of God tormenting them they way he torments her" or "because they will be afraid of suffering the way she is suffering"

Revelation 18:16

the great city that was dressed in fine linen

"the great city, which was like a woman dressed in fine linen" or "the great city, whose women were dressed in fine linen"

was adorned with gold

"adorned herself with gold" or "adorned themselves with gold" or "wore gold"

precious jewels

"valuable gems" or "treasured gems"

Revelation 18:17

who make their living from the sea

"who travel on the sea to make their living" or "who sail on the sea to different places in order to trade things"

Revelation 18:18

What city is like the great city?

"No other city is like the great city, Babylon!"

Revelation 18:20

God has brought your judgment on her

"God has judged her for you" or "God has judged her because of the bad things she did to you"

Revelation 18:21

millstone

a large round stone used to crush grain

Babylon, the great city, will be thrown down with violence and will not be seen anymore

"God will violently throw down Babylon, the great city, and it will no longer exist"

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Revelation 18:22

The sound made by harpists, musicians, flute players, and trumpeters will not be heard anymore in you

"Harpists, musicians, flute players, and trumpeters will no longer make a sound in your city"

in you

"in Babylon"

No craftsman ... will be found in you

"No craftsman ... will be in your city"

No sound of a mill will be heard anymore in you

"No one will use a mill in your city anymore"

Revelation 18:23

The voices of the bridegroom and the bride will not be heard in you anymore

"No one will ever again hear in Babylon the happy voices of a bridegroom and a bride"

will not be heard in you anymore

"will not be in your city anymore"

your merchants were the princes of the earth

"your merchants were like princes of the earth" or "your merchants were the most important men in the world"

the nations were deceived by your sorcery

"you deceived the people of the nations with your magic spells"

Revelation 18:24

In her the blood of prophets and of God's holy people was found, and the blood of all who have been killed on the earth

"Babylon is guilty of killing the prophets and believers and all the other people in the world who were killed"

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Chapter 19

[1] After these things I heard what sounded like a loud voice of a large number of people in heaven calling out,

"Hallelujah!
Salvation, glory, and power belong to our God.
[2] His judgments are true and just,
for he has judged the great prostitute
who corrupted the earth with her sexual immorality.
He has avenged the blood of his servants
from her hand."

[3] They spoke a second time:

"Hallelujah!
The smoke rises from her forever and ever."

[4] The twenty-four elders and the four living creatures fell down and worshiped God, who was seated on the throne. They were saying,

"Amen. Hallelujah!"

[5] Then a voice came out from the throne, saying,

"Praise our God,
all you his servants,
you who fear him,
both the unimportant and the powerful."

[6] Then I heard what sounded like the voice of a great number of people, like the roar of many waters, and like mighty crashes of thunder, saying,

"Hallelujah!
For the Lord reigns, our God, the Almighty.
[7] Let us rejoice and be glad
and give him the glory!
For the wedding celebration of the Lamb has come,
and his bride has made herself ready.
[8] She was permitted to be dressed
in bright and clean fine linen"

(for fine linen is the righteous acts of God's holy people).

[9] The angel said to me, "Write this: Blessed are those who are invited to the wedding feast of the Lamb." He also said to me, "These are true words of God." [10] I fell down at his feet to worship him, but he said to me, "Do not do this! I am a fellow servant with you and your brothers who hold the testimony about Jesus. Worship God, for the testimony about Jesus is the spirit of prophecy."

[11] Then I saw heaven open, and I looked and there was a white horse. The one riding it is called faithful and true. It is with justice that he judges and wages war. [12] His eyes are like a fiery flame, and on his head are many crowns.

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He has a name written on him that no one knows but himself. [13] He is clothed with a robe that was dipped in
blood, and his name is called the Word of God.
[14] The armies of heaven were following him on white horses, dressed in fine linen, white and clean. [15] Out of his
mouth goes a sharp sword with which he strikes down the nations, and he will rule them with an iron rod. He
tramples in the winepress of the fury of the wrath of God Almighty. [16] He has a name written on his robe and on
his thigh: "King of kings and Lord of lords."

[17] I saw an angel standing in the sun. He called out in a loud voice to all the birds flying overhead, "Come, gather
together for the great feast of God. [18] Come eat the flesh of kings, the flesh of commanders, the flesh of mighty
men, the flesh of horses and their riders, and the flesh of all men, both free and slave, the unimportant and the
powerful."

[19] I saw the beast and the kings of the earth with their armies. They were assembling in order to wage war with
the one who rode the horse and with his army. [20] The beast was captured and with him the false prophet who
performed the signs in his presence. With these signs he deceived those who had received the mark of the beast
and who worshiped his image. The two of them were thrown alive into the fiery lake of burning sulfur.
[21] The rest of them were killed by the sword that came out of the mouth of the one who rode on the horse. All the
birds ate their dead flesh.

Revelation 19

19:1-10

Who is in heaven praising God?

[19:1]

There are many people in heaven praising God. Some scholars think John wrote about angels (see: 5:11). Other scholars think John wrote about the Jews in heaven. Other scholars think John wrote about everyone who died and is in heaven.

See: Heaven;Praise; Angel

Who is the great prostitute?

[19:2]

See: Revelation 17:1

Why does God punish the people who harm those who serve him?

[19:2]

John wrote about God punishing certain people. He used the metaphor of blood. He wanted to write that certain people died. The people God punished killed Christians because Christians believed in Jesus.

See: Metaphor

Why does the smoke rise forever?

[19:3]

John used a metaphor of smoke rising forever. He wanted to say that God would people and they would be completely destroyed. This is the last time he judged them.

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Who are the twenty-four elders?

[19:4]

See: Revelation 4:4

Why is God seated on a throne?

[19:4]

See: Revelation 1:4

What is the wedding of the lamb?

[19:7]

See: Wedding; Lamb of God

Who is Jesus' bride?

[19:7]

See: Bride of Christ

Why is the bride wearing certain clothes?

[19:8]

John wrote about all Christians when he wrote about the bride. The bride wore certain clothes. This was a metaphor. John wanted to say that she did good things to serve God. Before a wedding, the bride needed to make herself ready for the wedding ceremony.

See: Bride of Christ; Metaphor

Why did John try to worship the angel?

[19:10]

John tried to worship the angel. Scholars think this was because seeing the angel overwhelmed him. This is because the angel was greater than any person. Scholars think John also wanted to warn people not to worship anyone or anything except God.

See: Angel

What is the spirit of prophecy?

[19:10]

Scholars do not know what John meant when he wrote that Jesus is the spirit of prophecy. They think this might mean that prophecy talks about Jesus and helps people to know that Jesus is who he said he is. In this chapter, there are many prophecies that were fulfilled.

See: Spirit (Spiritual); Prophecy (Prophesy)

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19:11-21

Why did John write about a white horse from heaven?

[19:11]

John wrote about Jesus when he wrote about the white horse from heaven. Some scholars think John wanted to write that Jesus would come to earth to defeat his enemies. Other scholars think this was a symbol. John wanted to say that Jesus would use Christians to defeat his enemies. Other scholars think John wrote about a certain type of war on the earth between Christians and Satan.

See: Spiritual Warfare; Satan (The Devil); Symbol; White (symbol)

Why did the rider of the horse wear many crowns?

[19:12]

The rider on the horse wore many crowns. A ruler wore a crown. The rider wore many crowns because he ruled over many people. These people ruled over other people. This is why John wrote that Jesus is the king of kings.

See: Crown

Why is the rider's robe dipped in blood?

[19:13]

The rider was going to punish people. This is why his robe was dipped in blood. Scholars think people were going to die. Some scholars think John wrote about a real warrior. This warriors robe was stained with the blood of his enemies.

Advice to translators: A warrior is like a soldier, but he does not have to be in the army. Instead, he is someone who fights other people. He fights for a reason.

See: Isaiah 63:1-3

What does the rider do when he comes to the earth?

[19:15]

Some scholars think the rider comes to the earth to punish people for not not believing in God. Other scholars think the rider is a metaphor. John wrote about a war between Christians and Satan.

See: Metaphor; Satan (The Devil); Spiritual Warfare

What does the angel standing in the sun say?

[19:17]

The angel in the sun told the birds to eat different things. John wrote about certain birds who eat dead things. God punished these people and they died. This is why John wrote about these birds. People were punished and they died.

See: Angel

Who is the beast?

[19:19]

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See: Revelation 11:7

Who is the false prophet?

[19:20]

See: Revelation 16:13

What is the mark of the beast?

[19:20]

See: Revelation 13:16

What is the lake of fire?

[19:20]

Those who reject God are punished. They are sent to hell. In the Bible, hell is made of fire which never goes out. People are punished by being burned forever. Some scholars think this is a metaphor. Other scholars think there is fire in hell.

See: Fire; Hell; Metaphor

Revelation 19:1

I heard

Here "I" refers to John.

Hallelujah

This word means "Praise Yahweh." Some modern versions translate it as "Praise the Lord."

Revelation 19:2

the great prostitute

"that wicked city that was like a prostitute

who corrupted the earth

"who corrupted the people of the earth"

He has avenged the blood of his servants from her hand

"He has punished her for murdering his servants"

Revelation 19:3

They spoke

Here "They" refers to the crowd of people in heaven.

smoke rises from her

"smoke rises from that city"

Revelation 19:4

the four living creatures

"the four living beings" or "the four living things."

who was seated on the throne

"who sat on the throne"

Revelation 19:5

a voice came out from the throne

"someone spoke from the throne"

Praise our God

Here "our" refers to the speaker and all God's servants.

you who fear him

"all you who honor him"

both the unimportant and the powerful

The speaker uses these words together to mean all of God's people.

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Revelation 19:6

Then I heard what sounded like the voice of a great number of people, like the roar of many waters, and like mighty crashes of thunder

John speaks of what he is hearing as if it were like the sound made by a very large crowd of people, a large body of rushing water, and very loud thunder.

For the Lord

"Because the Lord"

Revelation 19:7

Let us rejoice

Here "us" refers to all of God's servants.

give him the glory

"give God the glory" or "honor God"

wedding celebration of the Lamb ... his bride has made herself ready

Here John speaks of the joining of Jesus and his people together forever as if it were a wedding celebration.

Lamb

This is a young sheep. Here is it used symbolically to refer to Christ.

has come

Existing in the present is spoken of as having come.

Revelation 19:8

She was permitted to be dressed in bright and clean fine linen

"God allowed her to wear a dress of bright and clean fine linen"

Revelation 19:9

those who are invited

"the people whom God invites"

the wedding feast of the Lamb

Here the angel speaks of the joining of Jesus and his people forever as if it were a wedding feast.

Revelation 19:10

I fell down at his feet

This means that John purposely lay on the ground and stretched himself out in reverence or submission. This action was an important part of worship, to show respect and willingness to serve.

your brothers

The word "brothers" here refers to all believers, male and female.

who hold the testimony about Jesus

"who speak the truth about Jesus"

for the testimony about Jesus is the spirit of prophecy

"for it is the Spirit of God who gives people the power to speak the truth about Jesus"

Revelation 19:11

Then I saw heaven open

This imagery is used to signify the beginning of a new vision. See how you translated this idea in Revelation 4:1, Revelation 11:19 and Revelation 15:5.

The one riding it

The rider is Jesus.

It is with justice that he judges and wages war

"He judges all people and wages war according to what is right"

Revelation 19:12

His eyes are like a fiery flame

John speaks of the rider's eyes as if they shone like a flame of fire.

He has a name written on him

"Someone has written a name on him"

on him that no one knows but himself

"on him, and only he knows the meaning of that name"

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Revelation 19:13

He is clothed with a robe that was dipped in blood

"He wears a robe that has blood on it"

his name is called the Word of God

"his name is called the Message of God" or "his name is also the Word of God"

Revelation 19:15

Out of his mouth goes a sharp sword

The sword blade was sticking out of his mouth. The sword itself was not in motion.

strikes down the nations

"destroys the nations" or "brings the nations under his control"

rule them with an iron rod

John speaks of the rider's power as if he were ruling with an iron rod.

He tramples in the winepress of the fury of the wrath of God Almighty

"He crushes his enemies according to the judgment of God Almighty, just as a person crushes grapes in a winepress"

Revelation 19:16

He has a name written on his robe and on his thigh:

"Someone has written a name on his robe and thigh:"

Revelation 19:17

I saw an angel standing in the sun

"Then I saw an angel standing in the light of the sun"

Revelation 19:18

both free and slave, the unimportant and the powerful

The angel uses these two sets of opposite-meaning words together to mean all people.

Revelation 19:20

The beast was captured and with him the false prophet

"The rider on the white horse captured the beast and the false prophet"

the mark of the beast

This was an identifying mark that indicated that the person who received it worshiped the beast.

The two of them were thrown alive

"God threw the beast and the false prophet alive"

the fiery lake of burning sulfur

"the lake of fire that burns with sulfur" or "place full of fire that burns with sulfur"

Revelation 19:21

The rest of them were killed by the sword that came out of the mouth of the one who rode on the horse

"The rider of the horse killed the remainder of the beast's armies with the sword that extended from his mouth"

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Chapter 20

[1] Then I saw an angel coming down from heaven. He had the key to the bottomless pit, and he had a great chain
in his hand. [2] He took hold of the dragon, the old serpent, which is the devil, or Satan, and bound him for a
thousand years. [3] He threw him into the bottomless pit. He shut it and sealed it over him. This was so that he
would not deceive the nations anymore until the thousand years were over. After that, he must be set free for a
short amount of time.

[4] Then I saw thrones. Seated on them were those who had been given authority to judge. I also saw the souls of
those who had been beheaded for the testimony about Jesus and for the word of God. They had not worshiped the
beast or his image, and they had refused to receive the mark on their forehead or hand. They came to life, and
they reigned with Christ for a thousand years.
[5] The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. [6]
Blessed and holy is anyone who takes part in the first resurrection! Over these the second death has no power.
They will be priests of God and of Christ and will reign with him for a thousand years.

[7] When the thousand years come to an end, Satan will be released from his prison. [8] He will go out to deceive the
nations at the four corners of the earth—Gog and Magog—to bring them together for the battle. They will be as
many as the sand of the sea.
[9] They went up over the broad plain of the earth and surrounded the camp of God's holy people—the beloved city.
But fire came down from heaven and devoured them. [10] The devil, who deceived them, was thrown into the lake
of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night
forever and ever.

[11] Then I saw a great white throne and the one who is seated on it. The earth and the heavens fled away from his
presence, but there was no place for them to go. [12] I saw the dead—the mighty and the unimportant—standing
before the throne, and the books were opened. Then another book was opened—the Book of Life. The dead were
judged by what was recorded in the books, according to their deeds.
[13] The sea gave up the dead who were in it. Death and Hades gave up the dead who were in them, and the dead
were judged according to their deeds. [14] Death and Hades were thrown into the lake of fire. This is the second
death—the lake of fire. [15] If anyone's name was not found written in the Book of Life, he was thrown into the lake
of fire.

Revelation 20

20:1-6

What does the angel do to Satan?

[20:2]

John wrote about an angel putting Satan into a type of prison. That is, Satan will be separated from people. Before this time, Satan tries to get people to serve him and do things that do not honor God. He also tries to get the rulers of different nations to serve him and do things that do not honor God. Satan will be in this prison for 1000 years. He will not be in this prison forever.

Some scholars think this has not happened yet. Other scholars think this was a metaphor. By dying, Jesus defeated Satan in some way. Other scholars think that John spoke about many people believing in Jesus. When this happens, people stop following Satan.

See: Angel; Satan (The Devil); Metaphor

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Who sat on the thrones?

[20:4]

Scholars do not know who sat on the thrones judging people. Some scholars think these were angels. Other scholars think these were the 24 elders John wrote about before (see: Revelation 4:4). Other scholars think these were all the people in heaven with God (see: Matthew 19:28). Other scholars think these were Christians the antichrist killed.

Advice to translators: A throne is a place where a leader sat when he rule. When he sat on the throne, he made rules for people to follow.

See: Throne;Angel; Antichrist

Who will rule with Jesus?

[20:4]

John talked about certain people ruling with Jesus. There were people killed because they believed in Jesus. They were people who did not worship the antichrist.

See: Revelation 13:16

See: Antichrist;Worship

When will Jesus rule the kingdom of God?

[20:4]

Scholars think the things John wrote about in these verses will happen at different times.

1. Some scholars think Jesus will return before he rules on the earth for 1000 years. Jesus will return to the earth and begin his kingdom. He will rule from Jerusalem. This will last for a thousand years. During this time, Satan will be in prison. There will be perfect peace and justice. This change will happen quickly.
2. Some scholars think Jesus will not return to the earth to rule for 1000 years. They think he will rule through people that believe in Jesus. They think Jesus will not rule on the earth in person. Instead, he will rule from heaven through his people. The kingdom of God on earth has already begun. It is a metaphor for Jesus helping or guiding Christians to do the things that honor God. However, the time of peace and justice only will only come after he returns to earth. This means that the kingdom has already started, but not yet ruling over the earth completely.
3. Other scholars think Jesus will return to the earth after 1000 years of peace. Christ will return after he rules the earth for 1000 years. Jesus will rule the earth through Christians. Gradually, the world will see how Jesus brings about justice and peace in this world. Jesus' kingdom may last for a thousand years. However, the time period may also be a symbol for a long period of time. At the end of this time of peace, Jesus will return.

See: Kingdom of God; Satan (The Devil); Heaven; People of God; Metaphor; Symbol

Who are the rest of the dead?

[20:5]

Some scholars think John wrote about Christians being resurrected. However, they think that at this time, the Christians who were killed for believing in Jesus are resurrected before other Christians and rule with Jesus first.

Other scholars think John wrote about all people being resurrected, except for those who are already alive and ruling with Jesus.

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Still other scholars think John wrote about the resurrection of those people who did not believe in Jesus.

See: Resurrect (Resurrection)

What is the first resurrection?

[20:5]

See: Resurrect (Resurrection)

What is the second death?

[20:6]

In the Bible, death is a type of separation. When someone dies, they are separated from their body. However, some people die a second time. Those who do not believe in Jesus die a second time. This means they will be separated from God forever. They will live forever apart from God in hell.

See: Fire;Hell

How will people be priests?

[20:6]

See: Priest (Priesthood)

20:7-10

When will Satan be released from prison?

[20:7]

Scholars think different things about Satan being released from prison.

1. Some scholars think that Satan will be released from prison after Jesus rules on the earth for 1000 years. There will be peace on the earth for 1000 years. After this time, Satan will be released. He will fight against God. Many people will fight with Satan against God when this happens. John wanted to write that people will still reject God, even without Satan trying to get them to reject God.
2. Other scholars think Christians were allowed to fight against Satan and defeat him. This happens when people believe in Jesus and obey God. Here, John wanted to write that there will be a time when Satan will fight against Christians. Some people will reject God. However, God will ultimately defeat Satan.

See: Satan (The Devil); Metaphor

Where is Gog and Magog?

[20:8]

See: Ezekiel 38-39

See Map: Gog; Magog

Does John write about a battle between Satan and God?

[20:9]

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In these verses, John writes about a final battle between God and Satan.

1. Some scholars think that Satan will be imprisoned for 1000 years. After this time, he will be released and fight against God one more time. When this happens, God will defeat Satan. Satan then will live forever in the lake of fire.
2. Other scholars think this is a battle that will take place between God and Satan. In this battle, Satan will try to get people to reject God. John wrote about a time when many people will reject God. It will seem as if the whole world is fighting against God and Christians. However, God will win this battle. Satan will be punished.
3. Other scholars think there is not really a battle between God and Satan. What John wanted to write was that Satan fights against God. When he does this, God immediately stops him.

See: Satan (The Devil); Fire; Hell

What is the lake of burning sulfur?

[20:10]

John talked about a lake of burning sulfur and a lake of fire. He was talking about a place where people are punished forever.

See: Fire; Hell

Who is the beast?

[20:10]

See: Revelation 11:7

Who is the false prophet?

[20:10]

See: Revelation 16:13

20:11-15

What is the great white throne?

[20:11]

John wrote about a time when God will judge people. This is what he wrote about when he wrote about the great white throne. At this time, God separates some people that will live together with him in heaven forever. Everyone else will live separated from God in hell forever. That is, those who did not believe in Jesus will be in hell forever. God does this when he sits on the great white throne.

Advice to translators: A throne is a place where a leader sat when he rule. When he sat on the throne, he made rules for people to follow.

See: Heaven; Fire; Hell;White (symbol)

What is the book of life?

[20:12]

See: Revelation 3:5

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How are the dead judged?

[20:12]

John wrote about dead people being judged for the things the did. Some scholars think everyone will be judged because of the things they did while they were alive. Other scholars think John only wrote about those who do not believe in Jesus. This is because they do not think Christians will be judged in this way.

See: Judge (Judgment)

What are death and Hades?

[20:13]

God talked about death and Hades being punished. This was a metaphor. People died because God punished people (see: Genesis 3). After this judgment, God would not punish people in this way anymore. After this time, no one would ever die or be sent to hell.

See: 1 Corinthians 15:26

See: Metaphor; Fire; Hell

Who are the dead people in the sea?

[20:13]

John wrote about dead people in the sea. In ancient times, people who died at sea were never found. John wanted to say that no one could hide from God. God will judge everyone.

What is the lake of fire?

[20:14]

John wrote about a lake of fire. He was writing about a place where people will be punished forever.

See: Fire; Hell

What is the second death?

[20:14]

In the Bible, when someone dies, they are separated from something. All people die once. When they die, they are separated from their body. Some people also die a second time. When this happens, they are separated from God forever. This is because they do not believe in Jesus. They will be separated from God forever in hell.

See: Fire; Hell

Revelation 20:1

Then I saw

Here "I" refers to John.

bottomless pit

This is an extremely deep, narrow hole. Possible meanings are 1) the pit has no bottom; it continues to go down further forever or 2) the pit is so deep that it is as if it had no bottom.

Revelation 20:3

sealed it over him

"sealed it to prevent anyone from opening it"

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deceive the nations

"deceive the people-groups"

he must be set free

"God will command the angel to free him"

Revelation 20:4

who had been given authority to judge

"whom God had given authority to judge"

who had been beheaded

"whose heads others had cut off"

for the testimony about Jesus and for the word of God

"because they had spoken the truth about Jesus and about the word of God"

They came to life

"They came back to life" or "They became alive again"

Revelation 20:5

The rest of the dead

"All of the other dead people"

the thousand years were ended

"the end of the 1,000 years"

Revelation 20:6

Over these the second death has no power

"These people will not experience the second death"

the second death

"the final death in the lake of fire"

Revelation 20:7

Satan will be released from his prison

"God will release Satan from his prison"

Revelation 20:9

They went

"Satan's army went"

the beloved city

This refers to Jerusalem.

fire came down from heaven and devoured them

"God sent fire from heaven to burn them up"

Revelation 20:10

The devil, who deceived them, was thrown into

"God threw the devil, who had deceived them, into" or "God's angel threw the devil, who had deceived them, into"

lake of burning sulfur

"the lake of fire that burns with sulfur" or "place full of fire that burns with sulfur."

where the beast and the false prophet had been thrown

"where he had also thrown the beast and the false prophet"

They will be tormented

"God will torment them"

Revelation 20:11

The earth and the heavens fled away from his presence, but there was no place for them to go

John describes heaven and earth as if they were people who were trying to escape God's judgment. This means that God completely destroyed the old heaven and earth.

Revelation 20:12

the books were opened

"someone opened the books"

The dead were judged

"God judged the people who had died and now lived again"

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by what was recorded

"by what he had recorded"

Revelation 20:13

The sea gave up the dead ... Death and Hades gave up the dead

Here John speaks of the sea, death, and Hades as if they were living persons.

the dead were judged

"God judged the dead people"

Hades

Here "Hades" is a metonym that represents the place where unbelievers go when they die, to wait for God's judgment.

Revelation 20:14

Death and Hades were thrown

"God threw Death and Hades" or "God's angel threw Death and Hades"

the second death

"the final death in the lake of fire"

Revelation 20:15

If anyone's name was not found written

"If God's angel did not find a person's name"

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Chapter 21

[1] Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea
was no more. [2] I saw the holy city, new Jerusalem, that came down out of heaven from God, prepared like a bride
adorned for her husband.

[3] I heard a great voice from the throne saying, "Look! The dwelling place of God is with human beings, and he will
live with them. They will be his people, and God himself will be with them and he will be their God. [4] He will wipe
away every tear from their eyes, and there will be no more death, or grieving, or crying, or pain. The former
things have passed away.
[5] The one who was seated on the throne said, "Look! I make all things new." He said, "Write this down because
these words are trustworthy and true." [6] He said to me, "These things are done! I am the Alpha and the Omega,
the beginning and the end. To the one who thirsts I will give drink without cost from the spring of the water of
life.
[7] The one who conquers will inherit these things, and I will be his God, and he will be my son. [8] But as for the
cowards, the faithless, the detestable, the murderers, the sexually immoral, sorcerers, idolaters, and all liars, their
place will be in the fiery lake of burning sulfur. That is the second death."

[9] One of the seven angels came to me, the one who had the seven bowls full of the seven last plagues, and he said,
"Come here. I will show you the bride, the wife of the Lamb." [10] Then he carried me away in the Spirit to a great
and high mountain and showed me the holy city Jerusalem coming down out of heaven from God.
[11] Jerusalem had the glory of God, and its brightness was like a very precious jewel, like a stone of crystal-clear
jasper. [12] It had a great, high wall with twelve gates, with twelve angels at the gates. On the gates were written the
names of the twelve tribes of the sons of Israel. [13] On the east were three gates, on the north three gates, on the
south three gates, and on the west three gates.
[14] The wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the
Lamb. [15] The one who spoke with me had a measuring rod made of gold to measure the city, its gates, and its wall.
[16] The city was laid out in a square; its length was the same as its width. He measured the city with the measuring
rod, twelve thousand stadia in length (its length, width, and height were the same). [17] He also measured its wall,
144 cubits thick by human measurement (which is also the angel's measure).
[18] The wall was built of jasper and the city of pure gold, like clear glass. [19] The foundations of the wall were
adorned with every kind of precious stone. The first was jasper, the second was sapphire, the third was agate, the
fourth was emerald, [20] the fifth was onyx, the sixth was carnelian, the seventh was chrysolite, the eighth was
beryl, the ninth was topaz, the tenth was chrysoprase, the eleventh was jacinth, and the twelfth was amethyst.
[21] The twelve gates were twelve pearls; each of the gates was made from a single pearl. The streets of the city were
pure gold, like transparent glass. [22] I saw no temple in the city, for the Lord God Almighty and the Lamb are its
temple.
[23] The city had no need of the sun or the moon in order to shine on it because the glory of God shone on it, and its
lamp is the Lamb. [24] The nations will walk by the light of that city. The kings of the earth will bring their glory into
it. [25] Its gates will not be shut during the day, and there will be no night there.
[26] They will bring the glory and the honor of the nations into it, [27] but nothing unclean will ever enter into it, nor
anyone who does what is detestable or deceitful, but only those whose names are written in the Lamb's Book of
Life.

Revelation 21

21:1-8

What is the new heaven and the new earth?

[21:1]

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John wrote about a new heaven and a new earth.

1. Some scholars think God will make a new heaven and a new earth. When he wrote about heaven here, he wrote about everything in the sky. This is the universe. This will happen after Jesus rules on the earth for 1000 years.
2. Other scholars think this was a metaphor. John wrote about something that will happen in heaven.
3. Other scholars think John wrote about the world changing after people become Christians.

See: Heaven; Metaphor

What is the new Jerusalem?

[21:2]

John wrote about God making a new Jerusalem.

1. Some scholars think John wrote about the place where people go when they die. This was the place where people go if they are at peace with God.
2. Other scholars think John wrote about all Christians. Christians worship God in a new way.
3. Other scholars think John wrote about a new place where people will go to worship God.

See: Worship

What does the voice promise?

[21:3]

God talked about making everything new. He promised there was not going to be sin anymore. Because of this, the world will be perfect. Everyone will be at peace with one another and at peace with God. Also, nothing will ever die again.

See: Sin

Who is seated on the throne?

[21:5]

God is seated on the throne.

See: Revelation 1:4

How is God the alpha and the omega?

[21:6]

See: Revelation 1:8

How does someone inherit these things?

[21:7]

John wrote about the people who will inherit the promises God made. That is, Christians will inherit these things. Those who do not believe in Jesus will be cursed forever.

See: Inherit (Inheritance, Heir)

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What is the lake of burning sulfur?

[21:8]

See: Revelation 20:10

21:9-27

Who are the seven angels?

[21:9]

John wrote about seven angels. These are the seven angels near the throne of God.

See: Revelation 1:4

What are the seven bowls?

[21:9]

See: Revelation 16:1

Who is the bride of the lamb?

[21:9]

When John wrote about the bride of the lamb, he wrote about all Christians and Jesus.

See: Bride of Christ; Lamb of God

How did John get carried away in the spirit?

[21:10]

See: Revelation 1:10

How is the new Jerusalem coming down from heaven?

[21:10]

John wrote about the new Jerusalem coming down from heaven. This is a metaphor. He wanted to say that God made this new Jerusalem.

See: Heaven; Metaphor

What are the twelve tribes of Israel?

[21:12]

See: Tribes of Israel

Why did they measure the city?

[21:15]

Scholars do not know why he measured the city. Perhaps this was a symbol of something.

See: Symbol

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How long is a stadia?

[21:16]

John wrote about 12,000 stadia. That is about 2200 kilometers.

How long is a cubit?

[21:17]

A cubit is about 46 centimeters. John spoke about 144 cubits. This is about 66 meters.

See: Cubit

Why was the city made the way it was made?

[21:18, 21:19, 21:20, 21:21]

In ancient times, a bride wore jewelry. The high priest also wore jewelry. This city also looked like jewelry. Scholars think many of the things John spoke about were symbols. However, they do not know what were symbols. They also do not know what these symbols mean.

See: Symbol; High Priest

Why was there no temple in the city?

[21:22]

John wrote that there was no temple in this city. This is because a temple was a place where one went to worship God. However, in this city, God is everywhere. He can be worshipped anywhere. They do not need to go somewhere to worship God.

See: Temple: Worship

Why did the city not need the sun?

[21:23]

The city did not need a sun because it did not need light. This is because God is the light (see: John 8:12; 1 John 1:5).

See: Light and Darkness (Metaphor)

Who lives in this city?

[21:24]

Christians from all over the world will live in this city. Everyone will worship God. People will be able to worship God at any time and nothing will stop them from worshipping God.

See: Holy Ones

Revelation 21:1

I saw

Here "I" refers to John.

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Revelation 21:1

I saw

Here "I" refers to John.

Revelation 21:2

like a bride adorned for her husband

This compares the new Jerusalem to a bride who has made herself beautiful for her bridegroom.

Revelation 21:3

a great voice from the throne saying

"someone speak loudly from the throne saying"

Look!

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

Revelation 21:4

He will wipe away every tear from their eyes

"God will wipe away their sadness, like wiping away tears" or "God will cause them to not be sad anymore"

Revelation 21:5

these words are trustworthy and true

"this message is trustworthy and true"

Revelation 21:6

the Alpha and the Omega

These are first and last letters of the Greek alphabet. Possible meanings are 1) "the one who began all things and who ends all things" or 2) "the one who has always lived and who always will live." Alternate translation: "the A and the Z" or "the first and the last"

To the one who thirsts ... water of life

God speaks of a person's desire for eternal life as if it were thirst and of that person receiving eternal life as if he were drinking life-giving water.

Revelation 21:8

the cowards

"those who are too afraid to do what is right"

the detestable

"those who do terrible things"

the second death

"the final death in the lake of fire"

Revelation 21:9

the bride, the wife of the Lamb

The angel speaks of Jerusalem as if it were a woman who is about to marry her groom, the Lamb. Jerusalem is metonymy for those who believers who will inhabit it.

the Lamb

This is a young sheep. Here is it used symbolically to refer to Christ.

Revelation 21:10

carried me away in the Spirit

The setting changes as John is taken to a high mountain where he can see the city of Jerusalem.

Revelation 21:11

Jerusalem

This refers to the "Jerusalem, coming down out of heaven" that he described in the previous verse and not to the physical Jerusalem.

crystal-clear

"extremely clear"

jasper

This is a valuable stone. Jasper may have been clear like glass or crystal.

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Revelation 21:12

were written

"someone had written"

Revelation 21:16

twelve thousand stadia

You may convert this to modern measures. Alternate translation: "2,200 kilometers"

Revelation 21:17

144 cubits

You may convert this to modern measures. Alternate translation: "66 meters"

Revelation 21:18

The wall was built of jasper and the city of pure gold

"Someone had built the wall with jasper and the city with pure gold"

pure gold, like clear glass

The gold was so clear that it is spoken of as if it were glass.

Revelation 21:19

The foundations of the wall were adorned

"Someone adorned the foundations of the wall"

Revelation 21:20

onyx ... chrysolite ... beryl ... topaz ... chrysoprase ... jacinth ... amethyst

These are all valuable gems.

Revelation 21:21

each of the gates was made from a single pearl

"someone had made each of the gates from a single pearl"

Revelation 21:22

Lord God ... and the Lamb are its temple

The temple represented God's presence. This means the new Jerusalem does not need a temple because God and the Lamb will live there.

Revelation 21:23

its lamp is the Lamb

Here the glory of Jesus, the Lamb, is spoken of as if it were a lamp that gives light to the city.

Revelation 21:24

The nations will walk

"The people from all the different nations will live"

Revelation 21:26

They will bring

"The kings of the earth will bring"

Revelation 21:27

nothing unclean will ever enter into it, nor anyone

"only what is clean will ever enter, and never anyone"

but only those whose names are written in the Lamb's Book of Life

"but only those whose names the Lamb wrote in his Book of Life"

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Chapter 22

[1] Then the angel showed me the river of the water of life, clear as crystal. It was flowing from the throne of God
and of the Lamb [2] through the middle of the city's street. On each side of the river was the tree of life, bearing
twelve kinds of fruits, and it bears its fruit every month. The leaves of the tree are for the healing of the nations.

[3] There will no longer be any curse. The throne of God and of the Lamb will be in the city, and his servants will
serve him. [4] They will see his face, and his name will be on their foreheads. [5] There will be no more night; they
will have no need for the light of a lamp or sunlight because the Lord God will shine on them. They will reign
forever and ever.

[6] The angel said to me, "These words are trustworthy and true. The Lord, the God of the spirits of the prophets,
sent his angel to show his servants what must happen soon." [7] "Look! I am coming soon! Blessed is the one who
obeys the words of the prophecy of this book."

[8] I, John, am the one who heard and saw these things. When I heard and saw them, I fell down to worship at the
feet of the angel who had been showing me these things. [9] He said to me, "Do not do that! I am a fellow servant
with you, with your brothers the prophets, and with those who obey the words of this book. Worship God!"

[10] Then he said to me, "Do not seal up the words of the prophecy of this book, for the time is near. [11] The one who
is unrighteous, let him continue to do unrighteousness. The one who is morally filthy, let him continue to be
morally filthy. The one who is righteous, let him continue to do what is righteous. The one who is holy, let him
continue to be holy."

[12] "Look! I am coming soon. My reward is with me, to pay back each one according to his deeds. [13] I am the Alpha
and the Omega, the first and the last, the beginning and the end.
[14] Blessed are those who wash their robes so that they will have the right to eat from the tree of life and to enter
the city through the gates. [1] [15] Outside are the dogs, the sorcerers, the sexually immoral, the murderers, the
idolaters, and everyone who loves and practices falsehood.

[16] I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the
descendant of David, the bright morning star."

[17] The Spirit and the Bride say, "Come!" Let the one who hears say, "Come!" Whoever is thirsty, let him come, and
whoever desires it, let him freely have the water of life.

[18] I testify to everyone who hears the words of the prophecy of this book: If anyone adds to them, God will add to
him the plagues that are written about in this book. [19] If anyone takes away from the words of this book of
prophecy, God will take away his share in the tree of life and in the holy city that are written about in this book. [2]

[20] The one who testifies to these things says, "Yes! I am coming soon." Amen! Come, Lord Jesus!

[21] The grace of the Lord Jesus be with all. Amen. [3]

---

[1] Instead of, Blessed are those who wash their robes, some ancient copies of the Greek text read, Blessed are those who do his commandments .
[2] Some older copies read God will take away his share in the Book of Life and in the holy city that are written about in this book .
[3] Some ancient copies of the Greek text or ancient translations of the Greek text add the phrase: be with you holy people or be with all you holy people or be with all of his holy people .

Revelation 22

22:1-5

What is the river of the water of life?

[22:1]

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John continued to write about the new things God made. He wrote about a river coming from God. Scholars think this was a symbol. He wanted to say that God makes things alive.

See: Ezekiel 47; John 7:37-39

See: Symbol

What is the throne of God?

[22:1]

See: Revelation 1:4

What was the city about which John wrote?

[22:2]

See: Revelation 21:2

What is the tree of life?

[22:2]

See: Genesis 1:9; Revelation 2:7

Why did the tree make fruit every month?

[22:2]

John wrote about the tree making fruit every month. That is, it made fruit about every thirty days. Some scholars think people will eat from this tree when they are in heaven with God. Other scholars think this is a metaphor. However, they do not know what John wanted to say.

See: Heaven

Why will God's name be on people's foreheads?

[22:4]

See: Revelation 7:3

22:6-7

Why did John write, "the God of the spirits of the prophets"?

[22:6]

John wrote, "the God of the spirits of the prophets." He wanted people to know that God gave the prophets the words they needed to say. He also did this for the prophets from the Old Testament.

See: Spirit (Spiritual); Prophet

When do these things happen?

[22:6, 22:7]

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In these verses, John wrote about something he saw and heard. However, the angel spoke things to John about which John was to tell other people. The angel told him to say these things to people who lived when John lived. The angels, the prophets, and people serve God and worship him.

See: Angel; Prophet:Worship

22:8-9

What changes in these verses?

[22:8]

Before these verses, John only wrote about the things he saw. John then began to write about what he did because of the things he saw.

Why did the angel tell John not to worship him?

[22:9]

The things he saw amazed John. He wanted to worship the angel. However, people need to worship God alone. Therefore, the angel did not want John to worship him.

See: Angel

22:10-15

How is the time near?

[22:10]

John wrote that the things he talked about were about to happen.

1. Some scholars think these things happened shortly after John saw them.
2. Other scholars think these things are always about to happen, but they have not happened yet.

John wrote that people who reject God need to continue to dishonor God. He also wrote that Christians need to keep honoring God. Why did he write this?

[22:11]

John wrote that people who reject God need to continue to dishonor God. He also wrote that Christians need to keep honoring God. When he wrote these things, he wanted people to know that the things he wrote about were close to happening. When these things happen, there will not be any time for people to change the things they did.

Who is coming soon?

[22:12]

Someone said that he is coming soon. The person who spoke was Jesus.

What is the alpha and omega?

[22:13]

See: Revelation 1:8

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Who are the people who wash their robes?

[22:14]

People who wash their robes are clean. This was a metaphor. Christians are made clean when they believe in Jesus. They will live together with God in heaven forever. They will also live in the new Jerusalem.

See: Revelation 21

See: Clean and Unclean;Metaphor; Heaven

Who is outside of the city?

[22:15]

Those who do not believe in Jesus will not live together with him forever. Instead, they will live forever in hell. The words they will live outside of the city were a metaphor. They will not live in the new Jerusalem.

See: Revelation 21

See: Heaven; Fire; Hell

Who are dogs?

[22:15]

In the Bible, certain people are called dogs. This was a metaphor used for people who are evil. Dogs are not themselves evil, but they eat in a way that is unclean. In the same way people who do evil things, making them unclean, are considered “dogs” (see: Proverbs 26:11).

See: Philippians 3:2

What is a sorcerer?

[22:15]

See: Sorcery

What is an idolater?

[22:15]

See: Idolatry (Idol)

22:16-21

How is Jesus the root of David?

[22:16]

Jesus is the root of David. This was a metaphor. He is the descendant of David whom God promised to rule Israel (see: 2 Samuel 7:8-17)

See: Covenant with David

How is Jesus the bright morning star?

[22:16]

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In the Bible, Jesus is said to be light (see: John 8:12). Scholars think John wanted people to know that Jesus was the king promised to come after David.

See: Numbers 24:17; 2 Peter 1:19; Revelation 2:28

See: Light and Darkness (Metaphor); Covenant with David

Who is the bride?

[22:17]

When John wrote about the bride of Christ, he wrote about the church. That is, he wrote about all Christians.

See: Bride of Christ; Church

Why is someone thirsty?

[22:17]

John wanted people who were thirsty to go to Jesus. This was a metaphor. He wanted to write that people who were “thirsty” were people who wanted to know true things about God. Therefore, they needed to believe in Jesus. They will be given the “water of life.” This is also a metaphor. They will live forever with God in heaven.

See: Metaphor; Heaven

Why did John warn people about adding or removing words from his book?

[22:18, 22:19]

1. John warned people about adding or removing words from his book. Some scholars think that people added or removed words in books about the last days.
2. Other scholars think that John did not think people would add words to this book. He wanted people to be careful when they studied this book and tried to know what it meant. This is because the book is not easy to understand.
3. Other scholars think John wanted to write that no book of the bible was written after this book. The bible was finished.

See: Last Days

How does someone share in the tree of life?

[22:19]

John wrote about someone sharing in the tree of life. This was a metaphor. Someone who shares in the tree of life lives together with God in forever. They will also live in the new Jerusalem (see: Revelation 21).

See: Metaphor; Heaven

Who “testifies to these things”?

[22:20]

John wrote about someone who “testifies to these things.” This is Jesus.

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Revelation 22:1

showed me

Here "me" refers to John.

the river of the water of life

"the river flowing with life-giving water"

the water of life

Eternal life is spoken of as if it were provided by life-giving water.

Revelation 22:2

the nations

"the people of all nations"

Revelation 22:3

There will no longer be any curse

Possible meanings are 1) "There will never be anyone there that God will curse" or 2) "There will not be anyone there who is under God's curse"

his servants will serve him

Possible meanings of "his" and "him" are 1) both words refer to God the Father, or 2) both words refer to both God and the Lamb, who rule together as one.

Revelation 22:4

They will see his face

"They will be in God's presence"

Revelation 22:6

These words are trustworthy and true

"This message is trustworthy and true"

the God of the spirits of the prophets

"God who gives his Spirit to the prophets"

Revelation 22:7

Look!

Here Jesus begins to speak. The word "Look" adds emphasis to what follows.

I am coming soon!

"I am coming to judge soon!"

the words of the prophecy of this book

"the prophetic message of this book"

Revelation 22:10

Do not seal up ... this book

"Do not keep secret ... this book"

the words of the prophecy of this book

"the prophetic message of this book"

Revelation 22:13

the Alpha and the Omega

These are first and last letters of the Greek alphabet. Possible meanings are 1) "the one who began all things and who ends all things" or 2) "the one who has always lived and who always will live." Alternate translation: "the A and the Z" or "the first and the last"

the first and the last

This refers to the eternal nature of Jesus.

the beginning and the end

Possible meanings are 1) "the one who began all things and the one who will cause all things to end" or 2) "the one who existed before all things and who will exist after all things."

Revelation 22:14

those who wash their robes so that

"those who have become righteous, as if they have washed their robes, so that"

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Revelation 22:15

Outside

This means they are outside the city and not allowed to enter.

are the dogs

In that culture the dog was an unclean, despised animal. Here the word "dogs" is derogatory and refers to people who are wicked.

Revelation 22:16

to testify to you

Here the word "you" is plural.

the root and the descendant of David

The words "root" and "descendant" mean basically the same thing. Jesus speaks of being a "descendant" as if he were a "root" that grew out of David. Together the words emphasize that Jesus belongs to the family of David.

the bright morning star

Jesus speaks of himself as if he were the bright star that sometimes appears early in the morning and indicates that a new day is about to begin.

Revelation 22:17

the Bride

Believers are spoken of as if they were a bride about to be married to her groom, Jesus.

Come!

"Please come!"

Whoever is thirsty ... the water of life

A person's desire for eternal life is spoken of as if it were thirst and of that person receiving eternal life as if he were drinking life-giving water.

the water of life

Eternal life is spoken of as if it were provided by life-giving water.

Revelation 22:18

I testify

Here "I" refers to John.

the words of the prophecy of this book

"the prophetic message of this book"

If anyone adds to them ... God will add

This is a strong warning to not change anything about this prophecy.

that are written about in this book

"which I have written about in this book"

Revelation 22:19

If anyone takes away ... God will take away

This is a strong warning to not change anything about this prophecy.

Revelation 22:20

The one who testifies to these things says

"Jesus, who testifies to these things, says"

Revelation 22:21

with all

"with every one of you"

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Translation Words

Aaron

Facts:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be the priests for the people of Israel.

(See also: priest, Moses, Israel)

Bible References:

- 1 Chronicles 23:14
- Acts 07:38-40
- Exodus 28:1-3
- Luke 01:05
- Numbers 16:45

Word Data:

- Strong's: H175, G2

Forms Found in the English ULB:

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Word Data:

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Forms Found in the English ULB:

Aaron, Aaron's

Abel

Facts:

Abel was Adam and Eve's second son. He was Cain's younger brother.

- Abel was a shepherd.
- Abel sacrificed some of his animals as an offering to God.
- God was pleased with Abel and his offerings.
- Adam and Eve's firstborn son Cain murdered Abel.

(See also: Cain, sacrifice, shepherd)

Bible References:

- Genesis 04:02
- Genesis 04:09
- Hebrews 12:24
- Luke 11:49-51
- Matthew 23:35

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- Matthew 23:35

Word Data:

- Strong's: H1893, G6

Forms Found in the English ULB:

Abel, Abel's

Abiathar

Facts:

Abiathar was a high priest for the nation of Israel during the time of King David.

- When King Saul killed the priests, Abiathar escaped and went to David in the wilderness.
- Abiathar and another high priest named Zadok served David faithfully throughout his reign.
- After David's death, Abiathar helped Adonijah try to become king instead of Solomon.
- Because of this, King Solomon removed Abiathar from the priesthood.

(See also: Zadok, Saul (OT), David, Solomon, Adonijah)

Bible References:

- 1 Chronicles 27:32-34
- 1 Kings 01:07
- 1 Kings 02:22-23
- 2 Samuel 17:15
- Mark 02:25-26

Word Data:

- Strong's: H54, G8

Forms Found in the English ULB:

Abiathar, Abiathar's

Abijah

Facts:

Abijah was a king of Judah who reigned from 915 to 913 B.C. He was a son of King Rehoboam. There were also several other men named Abijah in the Old Testament:

- Samuel's sons Abijah and Joel were leaders over the people of Israel at Beersheba. Because Abijah and his brother were dishonest and greedy, the people asked Samuel to appoint a king to rule them instead.
- Abijah was one of the temple priests during the time of King David.
- Abijah was one of King Jeroboam's sons.
- Abijah was also a chief priest who returned with Zerubbabel to Jerusalem from the Babylonian captivity.

Bible References:

- 1 Kings 15:03
- 1 Samuel 08:1-3

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- 2 Chronicles 13:02
- 2 Chronicles 13:19
- Luke 01:05

Word Data:

- Strong's: H29, G7

Forms Found in the English ULB:

Abijah, Abijah's

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Word Data:

- Strong's: H29, G7

Forms Found in the English ULB:

Abijah, Abijah's

Abraham

Related Words:

Abram

Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father."
- "Abraham" means "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.

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- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(See also: Canaan, Chaldea, Sarah, Isaac)

Bible References:

- Galatians 03:08
- Genesis 11:29-30
- Genesis 21:04
- Genesis 22:02
- James 02:23
- Matthew 01:02

Word Data:

- Strong's: H87, H85, G11

Forms Found in the English ULB:

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Forms Found in the English ULB:

Abraham, Abraham's, Abram

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Adam

Facts:

Adam was the first person whom God created. He and his wife Eve were made in the image of God.

- God formed Adam from dirt and breathed life into him.
- Adam's name sounds similar to the Hebrew word for "red dirt" or "ground."
- The name "Adam" is the same as the Old Testament word for "mankind" or "human being."
- All people are descendants of Adam and Eve.
- Adam and Eve disobeyed God. This separated them from God and caused sin and death to come into the world.

(See also: death, descendant, Eve, image of God, life)

Bible References:

- 1 Timothy 02:14
- Genesis 03:17
- Genesis 05:01
- Genesis 11:05
- Luke 03:38
- Romans 05:15

Word Data:

- Strong's: H120, G76

Forms Found in the English ULB:

Adam, Adam's, the man, mankind

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Word Data:

- Strong's: H120, G76

Forms Found in the English ULB:

Adam, Adam's, the man, mankind

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Ahaz

Facts:

Ahaz was a wicked king who ruled over the kingdom of Judah from 732 BC to 716 BC. This was about 140 years before the time when many people in Israel and Judah were taken as captives to Babylonia.

- While he was ruling Judah, Ahaz had an altar built for worshiping the false gods of the Assyrians, which caused the people to turn away from the one true God, Yahweh.
- King Ahaz was 20 years old when he started to rule over Judah, and he ruled for 16 years.

(See also: Babylon)

Bible References:

- 1 Chronicles 08:35-37
- 2 Chronicles 28:01
- 2 Kings 16:20
- Hosea 01:01
- Isaiah 01:1
- Isaiah 07:04
- Matthew 01:9-11

Word Data:

- Strong's: H271

Forms Found in the English ULB:

Ahaz, Ahaz's

Almighty

Facts:

The term "Almighty" literally means "all-powerful"; in the Bible, it always refers to God.

- The titles "the Almighty" or "the Almighty One" refer to God and reveal that he has complete power and authority over everything.
- This term is also used to describe God in the titles "Almighty God" and "God Almighty" and "Lord Almighty" and "Lord God Almighty."

Translation Suggestions:

- This term could also be translated as "All-powerful" or "Completely Powerful One" or "God, who is completely powerful."
- Ways to translate the phrase "Lord God Almighty" could include "God, the Powerful Ruler" or "Powerful Sovereign God" or "Mighty God who is Master over everything."

(See also: God, lord, power)

Bible References:

- Exodus 06:2-5
- Genesis 17:01
- Genesis 35:11-13

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- Job 08:03
- Numbers 24:15-16
- Revelation 01:7-8
- Ruth 01:19-21

Word Data:

- Strong's: H7706, G3841

Forms Found in the English ULB:

Almighty, Almighty's

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Word Data:

- Strong's: H7706, G3841

Forms Found in the English ULB:

Almighty, Almighty's

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Amos

Facts:

Amos was an Israelite prophet who lived during the time of King Uzziah of Judah.

- Before being called as a prophet, Amos was originally a shepherd and fig farmer living in the kingdom of Judah.
- Amos prophesied against the prosperous northern kingdom of Israel regarding their unjust treatment of people.

(See also: fig, Judah, kingdom of Israel, shepherd, Uzziah)

Bible References:

- Amos 01:01

Word Data:

- Strong's: H5986

Forms Found in the English ULB:

Amos, Amos'

Andrew

Facts:

Andrew was one of twelve men whom Jesus chose to be his closest disciples (later called apostles).

- Andrew's brother was Simon Peter. Both of them were fishermen.
- Peter and Andrew were fishing in the Sea of Galilee when Jesus called them to be his disciples.
- Before Peter and Andrew met Jesus, they had been disciples of John the Baptizer.

(See also: apostle, disciple, the twelve)

Bible References:

- Acts 01:12-14
- John 01:40
- Mark 01:17
- Mark 01:29-31
- Mark 03:17-19
- Matthew 04:19
- Matthew 10:2-4

Word Data:

- Strong's: G406

Forms Found in the English ULB:

Andrew, Andrew's

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- Matthew 10:2-4

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Word Data:

- Strong's: G406

Forms Found in the English ULB:

Andrew, Andrew's

Annas

Facts:

Annas was the Jewish high priest in Jerusalem for 10 years, from approximately AD 6 to AD 15. Then he was removed from the high priesthood by the Roman government, although he continued to be an influential leader among the Jews.

- Annas was father-in-law to Caiaphas, the official high priest during the ministry of Jesus.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office, so Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- During his trial before the Jewish leaders, Jesus was first brought to Annas for questioning.

(See also: high priest, priest)

Bible References:

- Acts 04:5-7
- John 18:22-24
- Luke 03:02

Word Data:

- Strong's: G452

Forms Found in the English ULB:

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- Acts 04:5-7
- John 18:22-24
- Luke 03:02

Word Data:

- Strong's: G452

Forms Found in the English ULB:

Annas, Annas'

Antioch

Facts:

Antioch was the name of two cities in the New Testament. One was in Syria, near the coast of the Mediterranean Sea. The other was in the Roman province of Pisidia, near the city of Colossae.

- The local church at Antioch of Syria was the first place where believers in Jesus were called "Christians." The church there was also active in sending out missionaries to reach the Gentiles.
- The leaders of the church in Jerusalem sent a letter to the believers in the church at Antioch in Syria to help them know they didn't have to keep the Jewish laws in order to be Christians.
- Paul, Barnabas and John Mark traveled to the Antioch in Pisidia to share the gospel. Some Jews from other cities came there to stir up trouble, and they tried to kill Paul. But many other people, both Jews and Gentiles, listened to the teaching and believed in Jesus.

(See also:Barnabas, Colossae, John Mark, Paul, province, Rome, Syria)

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Bible References:

- 2 Timothy 03:10-13
- Acts 06:5-6
- Acts 11:19-21
- Acts 11:26
- Galatians 02:11-12

Word Data:

- Strong's: G491

Forms Found in the English ULB:

Antioch

Antioch

Facts:

Antioch was the name of two cities in the New Testament. One was in Syria, near the coast of the Mediterranean Sea. The other was in the Roman province of Pisidia, near the city of Colossae.

- The local church at Antioch of Syria was the first place where believers in Jesus were called "Christians." The church there was also active in sending out missionaries to reach the Gentiles.
- The leaders of the church in Jerusalem sent a letter to the believers in the church at Antioch in Syria to help them know they didn't have to keep the Jewish laws in order to be Christians.
- Paul, Barnabas and John Mark traveled to the Antioch in Pisidia to share the gospel. Some Jews from other cities came there to stir up trouble, and they tried to kill Paul. But many other people, both Jews and Gentiles, listened to the teaching and believed in Jesus.

(See also:Barnabas, Colossae, John Mark, Paul, province, Rome, Syria)

Bible References:

- 2 Timothy 03:10-13
- Acts 06:5-6
- Acts 11:19-21
- Acts 11:26
- Galatians 02:11-12

Word Data:

- Strong's: G491

Forms Found in the English ULB:

Antioch

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Word Data:

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Forms Found in the English ULB:

Antioch

Apollos

Facts:

Apollos was a Jew from the city of Alexandria in Egypt who had a special ability in teaching people about Jesus.

- Apollos was well educated in the Hebrew Scriptures and was a gifted speaker.
- He was instructed by two Christians in Ephesus named Aquila and Priscilla.
- Paul emphasized that he and Apollos, as well as other evangelists and teachers, were working toward the same goal of helping people to believe in Jesus.

(See also: Aquila, Ephesus, Priscilla, word of God)

Bible References:

- 1 Corinthians 01:13
- 1 Corinthians 16:12
- Acts 18:25
- Titus 03:13

Word Data:

- Strong's: G625

generated on Thu Aug 22 08:14:35 2024

Forms Found in the English ULB:

Apollos, Apollos'

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Word Data:

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Forms Found in the English ULB:

Apollos, Apollos'

Aquila

Facts:

Aquila was a Jewish Christian from the province of Pontus, a region along the southern coast of the Black Sea.

- Aquila and Priscilla lived in Rome, Italy, for a time, but then the Roman emperor, Claudius, forced all Jews to leave Rome.
- After that Aquila and Priscilla traveled to Corinth, where they met the apostle Paul.
- They worked as tentmakers with Paul and also helped him with his missionary work.
- Both Aquila and Priscilla taught believers the truth about Jesus; one of those believers was a gifted teacher named Apollos.

(See also: Apollos, Corinth, Rome)

Bible References:

- 1 Corinthians 16:19-20
- 2 Timothy 04:19-22
- Acts 18:02
- Acts 18:24

Word Data:

- Strong's: G207

Forms Found in the English ULB:

Aquila, Aquila's

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- 2 Timothy 04:19-22
- Acts 18:02
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Word Data:

- Strong's: G207

Forms Found in the English ULB:

Aquila, Aquila's

Arabia

Related Words:

Arab, Arabian

Facts:

Arabia is the largest peninsula in the world, covering nearly 3,000,000 square kilometers. It is located southeast of Israel, and is bordered by the Red Sea, the Arabian Sea, and the Persian Gulf.

- The term "Arabian" is used to refer to someone who lives in Arabia or to something that is connected with Arabia.
- The earliest people to live in Arabia were grandchildren of Shem. Other early inhabitants of Arabia included Abraham's son Ishmael and his descendants, as well as descendants of Esau.
- The desert region where the Israelites wandered for 40 years was located in Arabia.
- After becoming a believer in Jesus, the apostle Paul spent a few years in the desert of Arabia.
- In his letter to the Christians in Galatia, Paul mentioned that Mt. Sinai was located in Arabia.

(See also: Esau, Galatia, Ishmael, Shem, Sinai)

Bible References:

- 1 Kings 10:14-15
- Acts 02:11
- Galatians 01:15-17
- Galatians 04:24-25
- Jeremiah 25:24-26
- Nehemiah 02:19-20

Word Data:

- Strong's: H6152, H6153, H6163, G688, G690

Forms Found in the English ULB:

Arab, Arabia, Arabian, Arabians

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- Acts 02:11
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Word Data:

- Strong's: H6152, H6153, H6163, G688, G690

Forms Found in the English ULB:

Arab, Arabia, Arabian, Arabians

Aram

Related Words:

Aram of Damascus, Aramaic, Aramean

Facts:

"Aram" was the name of two men in the Old Testament. It was also the name of a region northeast of Canaan, where modern-day Syria is located.

- One of Shem's sons was named Aram. Another man named Aram was a cousin of Rebekah.
- The region of Aram was probably named after one of the two men.
- The people living in Aram became known as "Arameans" and spoke "Aramaic."
- The region of Aram later became known by the Greek name "Syria."
- The term "Paddan Aram" means "plain of Aram" and this plain was located in the northern part of Aram.
- Some of Abraham's relatives lived in the city of Haran, which was located in "Paddan Aram."
- In the Old Testament, sometimes the terms "Aram" and "Paddan Aram" refer to the same region.
- The term "Aram Naharaim" may mean "Aram of Two Rivers." This region was located in the northern part of Mesopotamia and was to the east of "Paddan Aram."
- Jesus and other Jews of his time also spoke Aramaic.

(See also: Mesopotamia, Paddan Aram, Rebekah, Shem, Syria)

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Bible References:

- 1 Chronicles 01:17-19
- 2 Samuel 08:06
- Amos 01:5
- Ezekiel 27:16
- Genesis 31:19-21
- Hosea 12:12
- Psalm 060:1

Word Data:

- Strong's: H130, H726, H758, H761, H762, H763, H1834, H7421

Forms Found in the English ULB:

Aram, Aram of Damascus, Aramaic, Aramean, Arameans

Asa

Facts:

Asa was a king who ruled over the kingdom of Judah for forty years, from 913 B.C. to 873 B.c.

- King Asa was a good king who removed many idols of false gods and caused the Israelites to start worshiping Yahweh again.
- Yahweh gave King Asa success in his warfare against other nations.
- Later in his reign, however, King Asa stopped trusting Yahweh and became sick with a disease that eventually killed him.

Bible References:

- 1 Chronicles 09:14-16
- 1 Kings 15:7-8
- 2 Chronicles 14:03
- Jeremiah 41:09
- Matthew 01:07

Word Data:

- Strong's: H609

Forms Found in the English ULB:

Asa, Asa's

Asher

Facts:

Asher was the eighth son of Jacob. His descendants formed one of the twelve tribes of Israel and this tribe was also called "Asher."

- Asher's mother was Zilpah, the servant of Leah.
- His name means "happy" or "blessed."

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- Asher was also the name of the territory assigned to the tribe of Asher when the Israelites entered the promised land.

(See also: Israel, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 04:16
- Ezekiel 48:1-3
- Genesis 30:13
- Luke 02:36-38

Word Data:

- Strong's: H836

Forms Found in the English ULB:

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Word Data:

- Strong's: H836

Forms Found in the English ULB:

Asher, Asher's

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Asia

Facts:

In Bible times, "Asia" was the name of a province of the Roman Empire. It was located in the western part of what is now the country of Turkey.

- Paul traveled to Asia and shared the gospel in several cities there. Among these were the cities of Ephesus and Colossae.
- To avoid confusion with modern day Asia, it may be necessary to translate this as, "the ancient Roman province called Asia" or "Asia Province."
- All of the churches referenced in Revelation were in the Roman province of Asia.

(See also: Rome, Paul, Ephesus)

Bible References:

- 1 Corinthians 16:19-20
- 1 Peter 01:1-2
- 2 Timothy 01:15-18
- Acts 06:8-9
- Acts 16:07
- Acts 27:1-2
- Revelation 01:4-6
- Romans 16:05

Word Data:

- Strong's: G773

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- Acts 27:1-2
- Revelation 01:4-6
- Romans 16:05

Word Data:

- Strong's: G773

Forms Found in the English ULB:

Asia

Baal

Facts:

"Baal" means "lord" or "master" and was the name of the primary false god that was worshiped by the Canaanites.

- There were also local false gods that had "Baal" as part of their names, such as "Baal of Peor." Sometimes all these gods together are referred to as "the Baals."
- Some people had names that included the word "Baal" in them.
- The worship of Baal included evil practices such as sacrificing children and using prostitutes.
- At different time periods throughout their history, the Israelites also became deeply involved in Baal worship, following the example of the pagan nations around them.
- During the reign of King Ahab, God's prophet Elijah set up a test to prove to the people that Baal does not exist and that Yahweh is the only true God. As a result, the prophets of Baal were destroyed and the people started worshiping Yahweh again.

(See also: Ahab, Asherah, Elijah, false god, prostitute, Yahweh)

Bible References:

- 1 Kings 16:31
- 1 Samuel 07:3-4
- Jeremiah 02:7-8
- Judges 02:11
- Numbers 22:41

Word Data:

- Strong's: G896

Forms Found in the English ULB:

Baal, Baal's

Babylon

Related Words:

Babylonia, Babylonian

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Facts:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

- Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
- Sometimes the word "Babylon" refers to the entire Babylonian Empire. For example, the "king of Babylon" ruled the entire empire, not just the city.
- The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
- Part of this region was called "Chaldea" and the people living there were the "Chaldeans." As a result, the term "Chaldea" was often used to refer to Babylonia. (See: [[rc://en/ta/man/jit/figs-synecdoche])
- In the New Testament, the term "Babylon" is sometimes used as a metaphor to refer to places, people, and thinking patterns that are associated with idol-worship and other sinful behaviors.
- The phrase "Babylon the Great" or "great city of Babylon" refers metaphorically to a city or nation that was large, wealthy, and sinful, just as the ancient city of Babylon was. (See: Metaphor)

(See also: Babel, Chaldea, Judah, Nebuchadnezzar)

Bible References:

- 1 Chronicles 09:01
- 2 Kings 17:24-26
- Acts 07:43
- Daniel 01:02
- Ezekiel 12:13
- Matthew 01:11
- Matthew 01:17

Word Data:

- Strong's: H3778, H3779, H8152, H894, H895, H896, G897

Forms Found in the English ULB:

Babylon, Babylon's, Babylonia, Babylonian, Babylonians

Babylon

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Forms Found in the English ULB:

Babylon, Babylon's, Babylonia, Babylonian, Babylonians

Balaam

Facts:

Balaam was a pagan prophet whom King Balek hired to curse Israel while they were camped at the Jordan River in northern Moab, preparing to enter the land of Canaan.

- Balaam was from the city of Pethor, which was located in the region around the Euphrates River, about 400 miles away from the land of Moab.
- The Midianite king, Balek, was afraid of the strength and numbers of the Israelites, so he hired Balaam to curse them.
- As Balaam was traveling toward Israel, an angel of God stood in his path so that Balaam's donkey stopped. God also gave the donkey the ability to speak to Balaam.
- God did not allow Balaam to curse the Israelites and commanded him to bless them instead.
- Later however, Balaam still brought evil on the Israelites when he influenced them to worship the false god Baal-peor.

(See also: bless, Canaan, curse, donkey, Euphrates River, Jordan River, Midian, Moab, Peor)

Bible References:

- 2 Peter 02:16
- Deuteronomy 23:3-4
- Joshua 13:22-23
- Numbers 22:05
- Revelation 02:14

Word Data:

- Strong's: H1109, G903

Forms Found in the English ULB:

Balaam, Balaam's

Balaam

Facts:

Balaam was a pagan prophet whom King Balek hired to curse Israel while they were camped at the Jordan River in northern Moab, preparing to enter the land of Canaan.

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Word Data:

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Forms Found in the English ULB:

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Barabbas

Facts:

Barabbas was a prisoner in Jerusalem at the time when Jesus was arrested.

- Barabbas was a criminal who had committed crimes of murder and rebellion against the Roman government.
- When Pontius Pilate offered to either release Barabbas or Jesus, the people chose Barabbas.
- So Pilate allowed Barabbas to go free, but condemned Jesus to be killed.

(See also: Pilate, Rome)

Bible References:

- John 18:40
- Luke 23:19
- Mark 15:07
- Matthew 27:15-16

Word Data:

- Strong's: G912

Forms Found in the English ULB:

Barabbas, Barabbas'

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Word Data:

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Forms Found in the English ULB:

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Barnabas

Facts:

Barnabas was one of the early Christians who lived during the time of the apostles.

- Barnabas was from the Israelite tribe of Levi and was from the island of Cyprus.
- When Saul (Paul) became a Christian, Barnabas urged the other believers to accept him as a fellow believer.
- Barnabas and Paul traveled together to preach the good news about Jesus in different cities.
- His name was Joseph, but he was called "Barnabas," which means "son of encouragement."

(See also: Christian, Cyprus, good news, Levite, Paul)

Bible References:

- Acts 04:36
- Acts 11:26
- Acts 13:03
- Acts 15:33
- Colossians 04:10-11
- Galatians 02:9-10
- Galatians 02:13

Word Data:

- Strong's: G921

Forms Found in the English ULB:

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Word Data:

- Strong's: G921

Forms Found in the English ULB:

Barnabas, Barnabas'

Bartholomew

Facts:

Bartholomew was one of Jesus' twelve apostles.

- Along with the other apostles, Bartholomew was sent out to preach the gospel and do miracles in Jesus' name.
- He was also one of those who saw Jesus return to heaven.
- A few weeks after that, he was with the other apostles in Jerusalem at Pentecost when the Holy Spirit came upon them.

(See also: apostle, good news, Holy Spirit, miracle, Pentecost, the twelve)

Bible References:

- Acts 01:12-14
- Luke 06:14-16
- Mark 03:17-19

Word Data:

- Strong's: G918

Forms Found in the English ULB:

Bartholomew, Bartholomew's

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- Mark 03:17-19

Word Data:

- Strong's: G918

Forms Found in the English ULB:

Bartholomew, Bartholomew's

Beelzebul

Facts:

Beelzebul is another name for Satan, or the devil. It is also sometimes spelled, "Beelzebub."

- This name literally means "lord of flies" which means, "ruler over demons." But it is best to translate this term close to the original spelling rather than translate the meaning.
- It could also be translated as "Beelzebul the devil" to make it clear who is being referred to.
- This name is related to the name of the false god "Baal-zebub" of Ekron.

(See also: demon, Ekron, Satan)

Bible References:

- Luke 11:15
- Mark 03:22
- Matthew 10:25
- Matthew 12:25

Word Data:

- Strong's: G954

Forms Found in the English ULB:

Beelzebul, Beelzebul's

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- Matthew 10:25
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Word Data:

- Strong's: G954

Forms Found in the English ULB:

Beelzebul, Beelzebul's

Benjamin

Related Words:

Benjamite

generated on Thu Aug 22 08:14:35 2024

Facts:

Benjamin was the youngest son born to Jacob and his wife Rachel. His name means, "son of my right hand."

- He and his older brother Joseph were the only children of Rachel, who died after Benjamin was born.
- The descendants of Benjamin became one of the twelve tribes of Israel.
- The term "Benjamite" refers to a person who belonged to the tribe of Benjamin.
- King Saul was from the Israelite tribe of Benjamin.
- The apostle Paul was also from the tribe of Benjamin.

(See also: Israel, Jacob, Joseph (OT), Paul, Rachel, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 02:08
- Acts 13:21-22
- Genesis 35:18
- Genesis 42:04
- Genesis 42:35-36
- Philippians 03:4-5

Word Data:

- Strong's: H1144, G958

Forms Found in the English ULB:

Benjamin, Benjamin's, Benjamite, Benjamites

Benjamin

Related Words:

Benjamite

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- Genesis 42:35-36
- Philippians 03:4-5

Word Data:

- Strong's: H1144, G958

Forms Found in the English ULB:

Benjamin, Benjamin's, Benjamite, Benjamites

Berea

Facts:

In New Testament times, Berea (or Beroea) was a prosperous Greek city in southeast Macedonia, about 80 kilometers south of Thessalonica.

- Paul and Silas fled to the city of Berea after their fellow Christians helped them escape from certain Jews who had caused trouble for them in Thessalonica.
- When the people living in Berea heard Paul preach, they researched the Scriptures to confirm that what he was telling them was true.

(See also: Macedonia, Paul, Silas, Thessalonica)

Bible References:

- Acts 17:11
- Acts 17:13-15
- Acts 20:04

Word Data:

- Strong's: G960

generated on Thu Aug 22 08:14:35 2024

Forms Found in the English ULB:

Berea

Bethany

Facts:

The town of Bethany was located at the base of the eastern slope of the Mount of Olives, about 2 miles east of Jerusalem.

- Bethany was near the road that ran between Jerusalem and Jericho.
- Jesus often visited Bethany where his close friends Lazarus, Martha, and Mary lived.
- Bethany is especially known as the place where Jesus raised Lazarus from the dead.

(See also: Jericho, Jerusalem, Lazarus, Martha, Mary (sister of Martha), Mount of Olives)

Bible References:

- John 01:26-28
- Luke 24:50-51
- Mark 11:01
- Matthew 21:15-17

Word Data:

- Strong's: G963

Forms Found in the English ULB:

Bethany

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Word Data:

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Forms Found in the English ULB:

Bethany

Bethlehem

Facts:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as "Ephrathah," which was probably its original name.

- Bethlehem has been called the "city of David," since King David was born there.
- The prophet Micah said that the Messiah would come from "Bethlehem Ephrathah."
- Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
- The name "Bethlehem" means "house of bread" or "house of food."

(See also: Caleb, David, Micah)

Bible References:

- Genesis 35:16
- John 07:42
- Matthew 02:06
- Matthew 02:16
- Ruth 01:02
- Ruth 01:21

Word Data:

- Strong's: H672, H1035, G965

Forms Found in the English ULB:

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Forms Found in the English ULB:

Bethlehem

Boaz

Facts:

Boaz was an Israelite man who was the husband of Ruth, the great grandfather of King David, and an ancestor of Jesus Christ.

- Boaz lived during the time when there were judges in Israel.
- He was a relative of an Israelite woman named Naomi who had returned to Israel after her husband and sons died in Moab.
- Boaz "redeemed" Naomi's widowed daughter-in-law Ruth by marrying her and giving her a future with a husband and children.
- He is seen as a picture of how Jesus rescued and redeemed us from sin.

(See also: Moab, redeem, Ruth)

generated on Thu Aug 22 08:14:35 2024

Bible References:

- 1 Chronicles 02:12
- 2 Chronicles 03:17
- Luke 03:30-32
- Matthew 01:05
- Ruth 02:04

Word Data:

- Strong's: H1162

Forms Found in the English ULB:

Boaz, Boaz's

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(See also: Moab, redeem, Ruth)

Bible References:

- 1 Chronicles 02:12
- 2 Chronicles 03:17
- Luke 03:30-32
- Matthew 01:05
- Ruth 02:04

Word Data:

- Strong's: H1162

Forms Found in the English ULB:

Boaz, Boaz's

generated on Thu Aug 22 08:14:35 2024

Book of Life

Definition:

The term "Book of Life" is used to refer to where God has written the names of all the people whom he has redeemed and given eternal life to.

- Revelation refers to this book as "the Lamb's Book of Life." This could be translated as "the book of life belonging to Jesus, the Lamb of God." The sacrifice of Jesus on the cross paid the penalty for people's sins so that they can have eternal life through faith in him.
- The word for "book" can also mean "scroll" or "letter" or "writing" or "legal document." It may be literal or figurative.

(See also: everlasting, lamb, life, sacrifice, scroll)

Bible References:

- Philippians 04:03
- Psalms 069:28-29
- Revelation 03:5-6
- Revelation 20:11-12

Word Data:

- Strong's: H2416, H5612, G976, G2222

Forms Found in the English ULB:

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- Revelation 03:5-6
- Revelation 20:11-12

Word Data:

- Strong's: H2416, H5612, G976, G2222

generated on Thu Aug 22 08:14:35 2024

Forms Found in the English ULB:

Book of Life

Caesar

Related Words:

the emperor

Facts:

The term "Caesar" was the name or title used by many of the rulers of the Roman Empire. In the Bible, this name refers to three different Roman rulers.

- The first Roman ruler named Caesar was "Caesar Augustus," who was ruling during the time that Jesus was born.
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(See also: king, Paul, Rome)

Bible References:

- Acts 25:06
- Luke 02:01
- Luke 20:23-24
- Luke 23:02
- Mark 12:13-15
- Matthew 22:17
- Philippians 04:22

Word Data:

- Strong's: G2541, G4575

Forms Found in the English ULB:

Caesar, Caesar's, the emperor

Caesar

Related Words:

the emperor

generated on Thu Aug 22 08:14:35 2024

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Word Data:

- Strong's: G2541, G4575

Forms Found in the English ULB:

Caesar, Caesar's, the emperor

Caesarea

Related Words:

Caesarea Philippi

Facts:

Caesarea was an important city on the coast of the Mediterranean Sea, about 39 km south of Mount Carmel. Caesarea Philippi was a city located in the northeastern part of Israel, near Mount Hermon.

- These cities were named for the Caesars who ruled the Roman empire.

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- The coastal Caesarea became the capital city of the Roman province of Judea around the time of the birth of Jesus.
- The apostle Peter first preached to the Gentiles in Caesarea.
- Paul sailed from Caesarea to Tarsus and also passed through this city on two of his missionary journeys.
- Jesus and his disciples traveled in the region surrounding Caesarea Philippi in Syria. Both cities were named after Herod Philip.

(See also: Caesar, Gentile, the sea, Carmel, Mount Hermon, Rome, Tarsus)

Bible References:

- Acts 09:30
- Acts 10:1-2
- Acts 25:01
- Acts 25:14
- Mark 08:27
- Matthew 16:13-16

Word Data:

- Strong's: G2542, G5376

Forms Found in the English ULB:

Caesarea, Caesarea Philippi

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Forms Found in the English ULB:

Caesarea, Caesarea Philippi

Caiaphas

Facts:

Caiaphas was the high priest of Israel during the time of John the Baptist and Jesus.

- Caiaphas played a major role in the trial and condemnation of Jesus.
- The high priests Annas and Caiaphas were at the trial of Peter and John when they were arrested after healing a crippled man.

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- Caiaphas is the one who said that it was better for one man to die for the whole nation than for the whole nation to perish. God caused him to say this as a prophecy about how Jesus would die to save his people.

(See also: Annas, high priest)

Bible References:

- Acts 04:5-7
- John 18:12
- Luke 03:02
- Matthew 26:3-5
- Matthew 26:57-58

Word Data:

- Strong's: G2533

Forms Found in the English ULB:

Caiaphas, Caiaphas'

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Forms Found in the English ULB:

Caiaphas, Caiaphas'

Cain

Facts:

Cain and his younger brother Abel were the first sons of Adam and Eve mentioned in the Bible.

- Cain was a farmer who produced food crops while Abel was a sheep herder.
- Cain killed his brother Abel in a fit of jealousy because God had accepted Abel's sacrifice but had not accepted Cain's sacrifice.
- As punishment, God sent him away from Eden and told him that the land would no longer yield crops for him.
- God put a mark on Cain's forehead as a sign that God would protect him from being killed by other people as he wandered.

(See also: Adam, sacrifice)

Bible References:

- 1 John 03:12
- Genesis 04:02
- Genesis 04:09
- Genesis 04:15
- Hebrews 11:4
- Jude 01:11

Word Data:

- Strong's: H7014, G2535

Forms Found in the English ULB:

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Word Data:

- Strong's: H7014, G2535

Forms Found in the English ULB:

Cain, Cain's

Cana

Facts:

Cana was a village or town in the province of Galilee, located about nine miles north of Nazareth.

- Cana was the hometown of Nathanael, one of the Twelve.
- Jesus attended a wedding feast in Cana and performed his first miracle there when he turned water into wine.
- Some time after that, Jesus came back to Cana and met an official there from Capernaum who requested healing for his son.

(See also: Capernaum, Galilee, the twelve)

Bible References:

- John 02:1-2
- John 04:46-47

Word Data:

- Strong's: G2580

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Forms Found in the English ULB:

Cana

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Canaan

Related Ideas:

Canaanite

Facts:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(See also: Ham, Promised Land)

Bible References:

- Acts 13:19-20
- Exodus 03:7-8
- Genesis 09:18
- Genesis 10:19-20
- Genesis 13:07
- Genesis 47:02

Word Data:

- Strong's: H3667, H3669, G5478

Forms Found in the English ULB:

Canaan, Canaanite, Canaanites

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Forms Found in the English ULB:

Canaan, Canaanite, Canaanites

Capernaum

Facts:

Capernaum was a fishing village on the northwest shore of the Sea of Galilee.

- Jesus lived in Capernaum whenever he was teaching in Galilee.
- Several of his disciples were from Capernaum.
- Jesus also did many miracles in this city, including bringing a dead girl back to life.
- Capernaum was one of three cities that Jesus publicly rebuked because their people rejected him and did not believe his message. He warned them that God would punish them for their unbelief.

(See also: Galilee, Sea of Galilee)

Bible References:

- John 02:12
- Luke 04:31
- Luke 07:1
- Mark 01:21
- Mark 02:02
- Matthew 04:12-13
- Matthew 17:24-25

Word Data:

- Strong's: G2584

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Forms Found in the English ULB:

Capernaum

Chaldeans

Related Words:

Chaldea

Facts:

Chaldea was a region in the southern part of Mesopotamia or Babylonia. The people who lived in this region were called Chaldeans.

- The city of Ur, where Abraham was from, was located in Chaldea. It is often referred to as "Ur of the Chaldeans."
- King Nebuchadnezzar was one of several Chaldeans who became kings over Babylonia.
- After many years, around 600 BC, the term "Chaldean" came to mean "Babylonian."

(See also: Abraham, Babylon, Shinar, Ur)

Bible References:

- Acts 07:4-5
- Ezekiel 01:01
- Genesis 11:27-28
- Genesis 11:31-32

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- Genesis 15:6-8
- Isaiah 13:19

Word Data:

- Strong's: H3679, H3778, H3779, G5466

Forms Found in the English ULB:

Chaldea, Chaldean, Chaldeans, Chaldeans'

Christ

Related Ideas:

Christ Jesus, Jesus Christ, Messiah

Facts:

The terms "Messiah" and "Christ" mean "Anointed One" and refer to Jesus, God's Son.

- Both "Messiah" and "Christ" are used in the New Testament to refer to God's Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning "anointed (one)" is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word "Christ" is often used as a title, as in "the Christ" and "Christ Jesus." "Christ" also came to be used as part of his name, as in "Jesus Christ." These names emphasize that God's Son is the Messiah, who will reign forever.
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- In many languages "Jesus" and "Christ" are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesucristo," "Jezus Christus," "Yesus Kristus", and "Hesukristo" are some of the ways that these names are translated into different languages.
- For the term "Christ," some translators may prefer to use only some form of the term "Messiah" throughout.
- This term could be translated using its meaning, "the Anointed One" or "God's Anointed Savior."
- Many languages use a transliterated word that looks or sounds like "Christ" or "Messiah."
- The transliterated word could be followed by the definition of the term, as in "Christ, the Anointed One."
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of "Messiah" and "Christ" work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: Son of God, David, Jesus, anoint)

Bible References:

- 1 John 05:1-3
- Acts 02:35
- Acts 05:40-42

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- John 01:40-42
- John 03:27-28
- John 04:25
- Luke 02:10-12
- Matthew 01:16

Word Data:

- Strong's: H4899, G3323, G5547

Forms Found in the English ULB:

Christ, Christ Jesus, Jesus Christ, Messiah

Christ

Related Ideas:

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- John 01:40-42
- John 03:27-28
- John 04:25
- Luke 02:10-12
- Matthew 01:16

Word Data:

- Strong's: H4899, G3323, G5547

Forms Found in the English ULB:

Christ, Christ Jesus, Jesus Christ, Messiah

Christ

Related Ideas:

Christ Jesus, Jesus Christ, Messiah

Facts:

The terms "Messiah" and "Christ" mean "Anointed One" and refer to Jesus, God's Son.

- Both "Messiah" and "Christ" are used in the New Testament to refer to God's Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning "anointed (one)" is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word "Christ" is often used as a title, as in "the Christ" and "Christ Jesus." "Christ" also came to be used as part of his name, as in "Jesus Christ." These names emphasize that God's Son is the Messiah, who will reign forever.
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- In many languages "Jesus" and "Christ" are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesucristo," "Jezus Christus," "Yesus Kristus", and "Hesukristo" are some of the ways that these names are translated into different languages.
- For the term "Christ," some translators may prefer to use only some form of the term "Messiah" throughout.
- This term could be translated using its meaning, "the Anointed One" or "God's Anointed Savior."
- Many languages use a transliterated word that looks or sounds like "Christ" or "Messiah."
- The transliterated word could be followed by the definition of the term, as in "Christ, the Anointed One."
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of "Messiah" and "Christ" work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: Son of God, David, Jesus, anoint)

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Bible References:

- 1 John 05:1-3
- Acts 02:35
- Acts 05:40-42
- John 01:40-42
- John 03:27-28
- John 04:25
- Luke 02:10-12
- Matthew 01:16

Word Data:

- Strong's: H4899, G3323, G5547

Forms Found in the English ULB:

Christ, Christ Jesus, Jesus Christ, Messiah

Christian

Definition:

Some time after Jesus went back to heaven, people made up the name "Christian" which means, "follower of Christ."

- It was in the city of Antioch where Jesus' followers were first called "Christians."
- A Christian is a person who believes that Jesus is the Son of God, and who trusts Jesus to save him from his sins.
- In our modern times, often the term "Christian" is used for someone who identifies with the Christian religion, but who is not really following Jesus. This is not the meaning of "Christian" in the Bible.
- Because the term "Christian" in the Bible always refers to someone who truly believes in Jesus, a Christian is also called a "believer."

Translation Suggestions:

- This term could be translated as "Christ-follower" or "follower of Christ" or perhaps something like, "Christ-person."
- Make sure that the translation of this term is translated differently than terms used for disciple or apostle.
- Be careful to translate this term with a word that can refer to everyone who believes in Jesus, not just certain groups.
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: Antioch, Christ, church, disciple, believe, Jesus, Son of God)

Bible References:

- 1 Corinthians 06:7-8
- 1 Peter 04:16
- Acts 11:26
- Acts 26:28

Word Data:

- Strong's: G5546

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Forms Found in the English ULB:

Christian, Christians

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(See also: Antioch, Christ, church, disciple, believe, Jesus, Son of God)

Bible References:

- 1 Corinthians 06:7-8
- 1 Peter 04:16
- Acts 11:26
- Acts 26:28

Word Data:

- Strong's: G5546

Forms Found in the English ULB:

Christian, Christians

Cilicia

Facts:

Cilicia was a small Roman province located in the southeastern part of what is now the modern-day country of Turkey. It borders the Aegean Sea.

- The apostle Paul was a citizen from the city of Tarsus located in Cilicia.
- Paul spent several years in Cilicia after his encounter with Jesus on the road to Damascus.
- Some of the Jews from Cilicia were among those who confronted Stephen and influenced the people to stone him to death.

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(See also: Paul, Stephen, Tarsus)

Bible References:

- Acts 06:8-9
- Acts 15:41
- Acts 27:3-6
- Galatians 01:21-24

Word Data:

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Word Data:

- Strong's: G2791

Forms Found in the English ULB:

Cilicia

Colossae

Related Words:

Colossae, Colossians

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Facts:

In New Testament times, Colossae was a city located in the Roman province of Phrygia, an area of land that is now southwestern Turkey. The Colossians were the people who lived in Colossae.

- Located about 100 miles inland from the Mediterranean Sea, Colossae was on an important trade route between the city of Ephesus and the Euphrates River.
- While in prison in Rome, Paul wrote a letter to the "Colossians" to correct false teachings among the believers at Colossae.
- When he wrote this letter, Paul had not visited the church at Colossae, but had heard about the believers there from his coworker, Epaphras.
- Epaphras was probably the Christian worker who started the church at Colossae.
- The book of Philemon was a letter by Paul addressed to a slave owner in Colossae.

(See also: Ephesus, Paul)

Bible References:

- Colossians 01:03

Word Data:

- Strong's: G2857

Forms Found in the English ULB:

Colossae, Colossians

Corinth

Related Words:

Corinth, Corinthians

Facts:

Corinth was a city in the country of Greece, about 50 miles west of Athens. The Corinthians were the people who lived at Corinth.

- Corinth was the location of one of the early Christian churches.
- The New Testament books, 1 Corinthians and 2 Corinthians were letters written by Paul to the Christians living in Corinth.
- On his first missionary journey, Paul stayed in Corinth for approximately 18 months.
- Paul met the believers Aquila and Priscilla while in Corinth.
- Other early church leaders associated with Corinth include Timothy, Titus, Apollos, and Silas.

(See also: Apollos, Timothy, Titus)

Bible References:

- 1 Corinthians 01:03
- 2 Corinthians 01:23-24
- 2 Timothy 04:19-22
- Acts 18:01

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Word Data:

- Strong's: G2881, G2882

Forms Found in the English ULB:

Corinth, Corinthians

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Word Data:

- Strong's: G2881, G2882

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Forms Found in the English ULB:

Corinth, Corinthians

Cornelius

Facts:

Cornelius was a Gentile, or non-Jewish man, who was a military officer in the Roman army.

- He prayed regularly to God and was very generous in giving to the poor.
- When Cornelius and his family heard the apostle Peter explain the gospel, they became believers in Jesus.
- The people of Cornelius' household were the first non-Jewish people to become believers.
- This showed Jesus' followers that he had come to save all people, including Gentiles.

(See also: apostle, believe, Gentile, good news, Greek, centurion)

Bible References:

- Acts 10:01
- Acts 10:08
- Acts 10:18
- Acts 10:22
- Acts 10:24
- Acts 10:26
- Acts 10:30

Word Data:

- Strong's: G2883

Forms Found in the English ULB:

Cornelius, Cornelius'

Crete

Related Words:

Cretan

Facts:

Crete is an island that is located off the southern coast of Greece. A "Cretan" is someone who lives on this island.

- The apostle Paul traveled to the island of Crete during his missionary journeys.
- Paul left his co-worker Titus on Crete to teach the Christians and to help appoint leaders for the church there.

Bible References:

- Acts 02:11
- Acts 27:08
- Amos 09:7-8
- Titus 01:12

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Word Data:

- Strong's: G2912, G2914

Forms Found in the English ULB:

Cretan, Cretans, Crete

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- Amos 09:7-8
- Titus 01:12

Word Data:

- Strong's: G2912, G2914

Forms Found in the English ULB:

Cretan, Cretans, Crete

Cyprus

Facts:

Cyprus is an island in the Mediterranean Sea, about 64 kilometers south of the modern-day country of Turkey.

- Barnabas was from Cyprus so it is probable that his cousin John Mark was also from there.
- Paul and Barnabas preached together on the island of Cyprus at the beginning of their first missionary journey. John Mark came along to help them on that trip.
- Later on, Barnabas and Mark visited Cyprus again.
- In the Old Testament, Cyprus is mentioned as being a rich source of cypress trees.

(See also: Barnabas, John Mark, the sea)

Bible References:

- Acts 04:36-37
- Acts 13:05
- Acts 15:41

- Acts 27:04
- Ezekiel 27:6-7
- Isaiah 23:10-12

Word Data:

- Strong's: G2953, G2954

Forms Found in the English ULB:

Cyprus

Cyrene

Related Ideas:

Cyrenian

Facts:

Cyrene was a Greek city on the north coast of Africa on the Mediterranean Sea, directly south of the island of Crete.

- In New Testament times, both Jews and Christians lived in Cyrene.
- Cyrene is probably most well-known in the Bible as the home city of a man named Simon who carried the cross of Jesus.

(See also: Crete)

Bible References:

- Acts 11:19-21
- Matthew 27:32-34

Word Data:

- Strong's: G2956, G2957

Forms Found in the English ULB:

Cyrene, Cyrenians

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Related Ideas:

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- Strong's: G2956, G2957

Forms Found in the English ULB:

Cyrene, Cyrenians

Damascus

Facts:

Damascus is the capital city of the country of Syria. It is still in the same location as it was in Bible times.

- Damascus is one of the oldest, continuously inhabited cities in the world.
- During the time of Abraham, Damascus was the capital of the Aram kingdom (located in what is now Syria).
- Throughout the Old Testament, there are many references to the interactions between the inhabitants of Damascus and the people of Israel.
- Several biblical prophecies predict the destruction of Damascus. These prophecies may have been fulfilled when Assyria destroyed the city during Old Testament times, or there may be also be a future, more complete destruction of this city.
- In the New Testament, the Pharisee Saul (later known as Paul) was on his way to arrest Christians in the city of Damascus when Jesus confronted him and caused him to become a believer.

(See also: Aram, Assyria, believe, Syria)

Bible References:

- 2 Chronicles 24:23-24
- Acts 09:1-2
- Acts 09:03
- Acts 26:12
- Galatians 01:15-17
- Genesis 14:15-16

Word Data:

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Word Data:

- Strong's: H1834, G1154

Forms Found in the English ULB:

Damascus

Dan

Related Words:

Danite

Facts:

Dan was the fifth son of Jacob and was one of the twelve tribes of Israel.The region settled by the tribe of Dan in the northern part of Canaan also was given this name.

- During the time of Abram, there was a city named Dan located west of Jerusalem.
- Years later, during the time the nation of Israel entered the promised land, a different city named Dan was located about 60 miles north of Jerusalem.
- The term "Danites" refers to the descendants of Dan, who were also members of his clan.

(See also: Canaan, Jerusalem, twelve tribes of Israel)

Bible References:

- 1 Chronicles 12:35
- 1 Kings 04:25
- Exodus 01:1-5
- Genesis 14:14
- Genesis 30:06

Word Data:

- Strong's: H1835, H1839, H2051

Forms Found in the English ULB:

Dan, Dan's, Danite, Danites

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Daniel

Facts:

Daniel was an Israelite prophet who as a young man was taken captive by the Babylonian king Nebuchadnezzar around 600 BC.

- This was during the time that many other Israelites from Judah were held captive in Babylon for 70 years.
- Daniel was given the Babylonian name Belteshazzar.
- Daniel was an honorable and righteous young man who obeyed God.
- God enabled Daniel to interpret several dreams or visions for the Babylonian kings.
- Because of this ability and because of his honorable character, Daniel was given a high leadership position in the Babylonian empire.
- Many years later, Daniels enemies tricked the Babylonian king Darius into making a law forbidding the worship of anyone except the king. Daniel continued to pray to God, so he was arrested and thrown into a den of lions. But God rescued him and he was not harmed at all.

(See also: Babylon, Nebuchadnezzar)

Bible References:

- Daniel 01:6-7
- Daniel 05:29
- Daniel 07:28
- Ezekiel 14:12-14
- Matthew 24:15

Word Data:

- Strong's: H1840, H1841, G1158

Forms Found in the English ULB:

Daniel, Daniel's

David

Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 05:02

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- 2 Timothy 02:08
- Acts 02:25
- Acts 13:22
- Luke 01:32
- Mark 02:26

Word Data:

- Strong's: H1732, G1138

Forms Found in the English ULB:

David, David's

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Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 05:02

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- 2 Timothy 02:08
- Acts 02:25
- Acts 13:22
- Luke 01:32
- Mark 02:26

Word Data:

- Strong's: H1732, G1138

Forms Found in the English ULB:

David, David's

David

Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

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Forms Found in the English ULB:

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Egypt

Related Words:

Egyptian

Facts:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as "Egypt" and "Pathros" in the original language text.
- Several times when there was little food in Canaan, Israel's patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(See also: Herod the Great, Joseph (NT), Nile River, patriarchs)

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Bible References:

- 1 Samuel 04:7-9
- Acts 07:10
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- Genesis 41:29
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Word Data:

- Strong's: H4692, H4693, H4713, H4714, G124, G125

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Forms Found in the English ULB:

Egypt, Egypt's, Egyptian, Egyptians, Egyptians'

Elam

Related Words:

Elamite

Facts:

Elam was a son of Shem and a grandson of Noah.

- The descendants of Elam were called "Elamites," and they lived in a region that was also called "Elam."
- The region of Elam was located southeast of the Tigris River in what is now western Iran.

(See also: Noah, Shem)

Bible References:

- 1 Chronicles 01:17-19
- Acts 02:09
- Ezra 08:4-7
- Isaiah 22:06

Word Data:

- Strong's: H5867, H5962, G1639

Forms Found in the English ULB:

Elam, Elamites

Eleazar

Facts:

Eleazar was the name of several men in the Bible.

- Eleazar was the third son of Moses' brother Aaron. After Aaron died, Eleazar became the high priest in Israel.
- Eleazar was also the name of one of David's "mighty men."
- Another Eleazar was one of Jesus' ancestors.

(See also: Aaron, high priest, David, mighty)

Bible References:

- 1 Chronicles 24:03
- Judges 20:27-28
- Numbers 26:1-2
- Numbers 34:16-18

generated on Thu Aug 22 08:14:35 2024

Word Data:

- Strong's: H499, G1648

Forms Found in the English ULB:

Eleazar, Eleazar's

Eliakim

Facts:

Eliakim was the name of two men in the Old Testament.

- One man named Eliakim was the manager of the palace under King Hezekiah.
- Another man named Eliakim was a son of King Josiah. He was made king of Judah by the Egyptian pharaoh Necho.
- Necho changed Eliakim's name to Jehoiakim.

(See also: Hezekiah, Jehoiakim, Josiah, Pharaoh)

Bible References:

- 2 Kings 18:18
- 2 Kings 18:26
- 2 Kings 18:37
- 2 Kings 23:34-35

Word Data:

- Strong's: H471, G1662

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Forms Found in the English ULB:

Eliakim, Eliakim's

Elijah

Facts:

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel and Judah, including King Ahab.

- God did many miracles through Elijah, including raising a dead boy back to life.
- Elijah rebuked King Ahab for worshiping the false god Baal.
- He challenged the prophets of Baal to a test that proved that Yahweh is the only true God.
- At the end of Elijah's life, God miraculously took him up to heaven while he was still alive.
- Hundreds of years later, Elijah, along with Moses, appeared with Jesus on a mountain, and they talked together about Jesus' coming suffering and death in Jerusalem.

(See also: miracle, prophet, Yahweh)

Bible References:

- 1 Kings 17:1
- 2 Kings 01:3-4
- James 05:16-18
- John 01:19-21
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Word Data:

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Word Data:

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Forms Found in the English ULB:

Elijah, Elijah's

Elisha

Facts:

Elisha was a prophet in Israel during the reigns of several kings of Israel: Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, and Jehoash.

- God told the prophet Elijah to anoint Elisha as prophet.
- When Elijah was taken to heaven in a fiery chariot, Elisha became God's prophet to the kings of Israel.
- Elisha did many miracles, including healing a man from Syria who had leprosy and raising from the dead the son of a woman from Shunem.

(See also: Elijah, Naaman, prophet)

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Bible References:

- 1 Kings 19:15-16
- 2 Kings 03:15
- 2 Kings 05:08
- Luke 04:25

Word Data:

- Strong's: H477

Forms Found in the English ULB:

Elisha, Elisha's

Elizabeth

Facts:

Elizabeth was the mother of John the Baptist. Her husband's name was Zechariah.

- Zechariah and Elizabeth had never been able to have children, but in their old age, God promised Zechariah that Elizabeth would bear him a son.
- God kept his promise, and soon Zechariah and Elizabeth were able to conceive, and she gave birth to a son. They named the baby John.
- Elizabeth was also a relative of Mary, Jesus' mother.

(See also: John (the Baptist), Zechariah (NT))

Bible References:

- Luke 01:05
- Luke 01:24-25
- Luke 01:41

Word Data:

- Strong's: G1665

Forms Found in the English ULB:

Elizabeth, Elizabeth's

Enoch

Facts:

Enoch was the name of two men in the Old Testament.

- One man named Enoch was descended from Seth. He was the great grandfather of Noah.
- This Enoch had a close relationship with God and when he was 365 years old, God took him to heaven while he was still alive.
- A different man named Enoch was a son of Cain.

(See also: Cain, Seth)

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Bible References:

- 1 Chronicles 01:03
- Genesis 05:18-20
- Genesis 05:24
- Jude 01:14
- Luke 03:36-38

Word Data:

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Forms Found in the English ULB:

Enoch, Enoch's

Ephesus

Related Words:

Ephesian

Facts:

Ephesus was an ancient Greek city on the west coast of what is now the present-day country of Turkey.

- During the time of the early Christians, Ephesus was the capital of Asia, which was a small Roman province at that time.
- Because of its location, this city was an important center of trade and travel.
- A well-known pagan temple for the worship of the goddess Artemis (Diana) was located in Ephesus.
- Paul lived and worked in Ephesus for more than two years and later appointed Timothy to lead the new believers there.
- The book of Ephesians in the New Testament is a letter that Paul wrote to the believers in Ephesus.

(See also: Asia, Paul, Timothy)

Bible References:

- 1 Corinthians 15:32
- 1 Timothy 01:03
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Forms Found in the English ULB:

Ephesian, Ephesians, Ephesus

Ephraim

Related Words:

Ephraimite

Facts:

Ephraim was the second son of Joseph. His descendants, the Ephraimites, formed one of the twelve tribes of Israel.

- The tribe of Ephraim was one of the ten tribes that were located in the northern part of Israel.
- Sometimes the name Ephraim is used in the Bible to refer to the whole northern kingdom of Israel.
- Ephraim was apparently a very mountainous or hilly area, based on references to "the hill country of Ephraim" or "the mountains of Ephraim."

(See also: kingdom of Israel, twelve tribes of Israel)

Bible References:

- 1 Chronicles 06:66-69
- 2 Chronicles 13:4-5
- Ezekiel 37:16
- Genesis 41:52
- Genesis 48:1-2
- John 11:54

Word Data:

- Strong's: H669, H673, G2187

Forms Found in the English ULB:

Ephraim, Ephraim's, Ephraimite, Ephraimites

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Esau

Facts:

Esau was one of the twin sons of Isaac and Rebekah. He was the first baby born to them. His twin brother was Jacob.

- Esau sold his birthright to his brother Jacob in exchange for a bowl of food.
- Since Esau was born first, his father Isaac was supposed to give him a special blessing. But Jacob tricked Isaac into giving him that blessing instead. At first Esau was so angry that he wanted to kill Jacob, but later he forgave him.
- Esau had many children and grandchildren, and these descendants formed a large people group living in the land of Canaan.

(See also: Edom, Isaac, Jacob, Rebekah)

Bible References:

- Genesis 25:26
- Genesis 25:29-30
- Genesis 26:34
- Genesis 27:11-12
- Genesis 32:05
- Hebrews 12:17
- Romans 09:13

Word Data:

- Strong's: H6215, G2269

Forms Found in the English ULB:

Esau, Esau's

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- Hebrews 12:17
- Romans 09:13

Word Data:

- Strong's: H6215, G2269

Forms Found in the English ULB:

Esau, Esau's

Ethiopia

Related Words:

Ethiopian

Facts:

Ethiopia is a country in Africa located just south of Egypt, bordered by the Nile River to the west and by the Red Sea to the east. A person from Ethiopia is an "Ethiopian."

- Ancient Ethiopia was located south of Egypt and included land that is now part of several modern-day African countries, such as Sudan, modern Ethiopia, Somalia, Kenya, Uganda, Central African Republic, and Chad.
- In the Bible, Ethiopia is sometimes called "Cush" or "Nubia."
- The countries of Ethiopia ("Cush") and Egypt are often mentioned together in the Bible, perhaps because they were located next to each other and their people may have had some of the same ancestors.
- God sent Philip the evangelist to a desert where he shared the good news about Jesus with an Ethiopian eunuch.

(See also: Cush, Egypt, eunuch, Philip)

Bible References:

- Acts 08:27
- Acts 08:30
- Acts 08:32-33
- Acts 08:36-38
- Isaiah 18:1-2
- Nahum 03:09
- Zephaniah 03:9-11

Word Data:

- Strong's: G128

Forms Found in the English ULB:

Ethiopia, Ethiopian

generated on Thu Aug 22 08:14:35 2024

Euphrates

Related Words:

Euphrates River, the River

Facts:

The Euphrates is the name of one of the four rivers that flowed through the Garden of Eden. It is the river that is most often mentioned in the Bible.

- The modern day river named Euphrates is located in the Middle East and is the longest and most important river in Asia.
- Together with the Tigris River, the Euphrates borders a region of land known as Mesopotamia.
- The ancient city of Ur where Abraham came from was at the mouth of the Euphrates River.
- This river was one of the boundaries of the land that God promised to give to Abraham (Genesis 15:18).
- Sometimes the Euphrates is simply called "the River."

Bible References:

- 1 Chronicles 05:7-9
- 2 Chronicles 09:25-26
- Exodus 23:30-33
- Genesis 02:13-14
- Isaiah 07:20

Word Data:

- Strong's: H5104, H6578, G2166

Forms Found in the English ULB:

Euphrates, Euphrates River, the River

Eve

Facts:

This was the name of the first woman. Her name means "life" or "living."

- God formed Eve from a rib that he took out of Adam.
- Eve was created to be Adam's "helper." She came alongside Adam to assist him in the work that God gave them to do.
- Eve was tempted by Satan (in the form of a snake) and was the first to sin by eating the fruit that God said not to eat.

(See also: Adam, life, Satan)

Bible References:

- 1 Timothy 02:13
- 2 Corinthians 11:03
- Genesis 03:20
- Genesis 04:02

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Word Data:

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Word Data:

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Forms Found in the English ULB:

Eve, Eve's

Gabriel

Facts:

Gabriel is the name of one of God's angels. He is mentioned by name several times, in both the Old and New Testaments.

- God sent Gabriel to tell the prophet Daniel the meaning of a vision he had seen.
- Another time, while Daniel was praying, the angel Gabriel flew to him and prophesied about what would happen in the future. Daniel described him as a "man."
- In the New Testament it is recorded that Gabriel came to Zechariah to prophesy that his aged wife Elizabeth would have a son, John.
- Sixth months after that, Gabriel was sent to Mary to tell her that God would miraculously enable her to conceive a child who would be the "Son of God." Gabriel told Mary to name her son "Jesus."

(See also: angel, Daniel, Elizabeth, John (the Baptist), Mary, prophet, Son of God, Zechariah (NT))

Bible References:

- Daniel 08:15-17
- Daniel 09:21
- Luke 01:19
- Luke 01:26

Word Data:

- Strong's: H1403, G1043

Forms Found in the English ULB:

Gabriel, Gabriel's

Gad

Related Words

Gadite

Facts:

Gad was one of the sons of Jacob. Jacob was also named Isreal.

- Gad's family became one of the twelve tribes of Israel.
- Another man in the Bible named Gad was a prophet who confronted King David for his sin of taking a census of the Israelite people.
- The names of the cities Baalgad and Migdalgad are each two words in the original text and are sometimes written "Baal Gad" and "Migdal Gad."
- A Gadite was a person from the tribe of Gad.

(See also: census, prophet, twelve tribes of Israel)

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Bible References:

- 1 Chronicles 05:18
- Exodus 01:1-5
- Genesis 30:11
- Joshua 01:12
- Joshua 21:38

Word Data:

- Strong's: H1410, H1425, G1045

Forms Found in the English ULB:

Gad, Gadite, Gadites, Gad's

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- Joshua 01:12
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Word Data:

- Strong's: H1410, H1425, G1045

Forms Found in the English ULB:

Gad, Gadite, Gadites, Gad's

Galatia

Related Words:

Galatian

generated on Thu Aug 22 08:14:35 2024

Facts:

In New Testament times, Galatia was a large Roman province located in the central part of what is now the country of Turkey.

- Part of Galatia bordered the Black Sea, which was to the north. It was also bordered by the provinces of Asia, Bithynia, Cappadocia, Celicia, and Pamphylia.
- The apostle Paul wrote a letter to the Christians who lived in the province of Galatia. This letter is the New Testament book called "Galatians."
- One reason that Paul wrote his letter to the Galatians was to emphasize again the gospel of salvation by grace, not by works.
- The Jewish Christians there were incorrectly teaching the Gentile Christians there that it was necessary for believers to keep certain Jewish laws.

(See also: Asia, believe, Cilicia, good news, Paul, works)

Bible References:

- 1 Corinthians 16:1-2
- 1 Peter 01:1-2
- 2 Timothy 04:9-10
- Acts 16:6-8
- Galatians 01:01

Word Data:

- Strong's: G1053, G1054

Forms Found in the English ULB:

Galatia, Galatians

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Related Words:

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Forms Found in the English ULB:

Galatia, Galatians

Galilee

Related Words:

Galilean

Facts:

Galilee was the most northern region of Israel, just north of Samaria. A "Galilean" was a person who lived in Galilee or who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the "Sea of Galilee."
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: Nazareth, Samaria, Sea of Galilee)

Bible References:

- Acts 09:32
- Acts 13:31
- John 02:1-2
- John 04:03
- Luke 13:03
- Mark 03:07
- Matthew 02:22-23
- Matthew 03:13-15

Word Data:

- Strong's: H1551, G1056, G1057

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Forms Found in the English ULB:

Galilee, Galilean, Galileans

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Forms Found in the English ULB:

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Gath

Related Words:

Gittite

Facts:

Gath was one of the five major cities of the Philistines. It was located north of Ekron and east of Ashdod and Ashkelon.

- The Philistine warrior Goliath was from the city of Gath.
- During the time of Samuel, the Philistines stole the ark of the covenant from Israel and took it to their pagan temple at Ashdod. It was then moved to Gath and later to Ekron. But God punished the people of those cities with disease, so they sent it back to Israel again.

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- When David was escaping from King Saul, he fled to Gath and lived there awhile with his two wives and with six hundred men who were his loyal followers.
- A Gittite was a person from the city of Gath.

(See also: Ashdod, Ashkelon, Ekron, Gaza, Goliath, Philistines)

Bible References:

- 1 Kings 02:39
- 1 Samuel 05:8-9
- 2 Chronicles 26:6-8
- Joshua 11:21-22

Word Data:

- Strong's: H1661, H1663

Forms Found in the English ULB:

Gath, Gittite, Gittites

Gaza

Related Words

Gazite

Facts:

During Bible times, Gaza was a prosperous Philistine city located on the coast of the Mediterranean Sea, about 38 kilometers south of Ashdod. It was one of the Philistines' five major cities.

- Because of its location, Gaza was a key seaport where commercial activities took place between many different people groups and nations.
- Today, the city of Gaza is still an important seaport in the Gaza Strip, which is a region of land located along the coast of the Mediterranean Sea bordered by Israel on the north and east, and by Egypt on the south.
- Gaza was the city that the Philistines took Samson to after they had captured him.
- Philip the evangelist was walking along the desert road to Gaza when he met an Ethiopian eunuch.
- A Gazite was a person from the city of Gaz.

(See also: Ashdod, Philip, Philistines, Ethiopia, Gath)

Bible References:

- 1 Kings 04:24-25
- Acts 08:26
- Genesis 10:19
- Joshua 10:40-41
- Judges 06:3-4

Word Data:

- Strong's: H5804, H5841, G1048

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Forms Found in the English ULB:

Gaza, Gazites

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(See also: Israel, Jacob, Jew)

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- Acts 09:13-16
- Acts 14:5-7
- Galatians 02:16
- Luke 02:32
- Matthew 05:47
- Matthew 06:5-7
- Romans 11:25

Word Data:

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Forms Found in the English ULB:

Gentile, Gentiles

Gethsemane

Facts:

Gethsemane was a garden of olive trees east of Jerusalem beyond the Kidron valley and near the Mount of Olives.

- The garden of Gethsemane was a place where Jesus and his followers would go to be alone and rest, away from the crowds.
- It was in Gethsemane that Jesus prayed in deep sorrow, before being arrested there by Jewish leaders.

(See also: Judas Iscariot, Kidron Valley, Mount of Olives)

Bible References:

- Mark 14:32

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- Matthew 26:36

Word Data:

- Strong's: G1068

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Word Data:

- Strong's: G1068

Forms Found in the English ULB:

Gethsemane

Gideon

Facts:

Gideon was an Israelite man whom God raised up to deliver the Israelites from their enemies.

- During the time when Gideon lived, a people group called the Midianites kept attacking the Israelites and destroying their crops.
- Even though Gideon was afraid, God used him to lead the Israelites to fight against the Midianites and defeat them.
- Gideon also obeyed God by taking down altars to the false gods Baal and Asherah.
- He not only led the people in defeating their enemies but also encouraged them to obey and worship Yahweh, the one true God.

(See also: Baal, Asherah, deliver, Midian, Yahweh)

Bible References:

- Hebrews 11:32-34
- Judges 06:11
- Judges 06:23

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- Judges 08:17

Word Data:

- Strong's: H1439, H1441

Forms Found in the English ULB:

Gideon, Gideon's

God

Related Ideas:

the living God

Facts:

In the Bible, the term "God" refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God's personal name is "Yahweh."

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being."
- Other ways to translate "God" could be "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god.
- Another way to make this distinction would be to use different terms for "God" and "god."
- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(See also: create, false god, God the Father, Holy Spirit, false god, Son of God, Yahweh)

Bible References:

- 1 John 01:07
- 1 Samuel 10:7-8
- 1 Timothy 04:10
- Colossians 01:16
- Deuteronomy 29:14-16
- Ezra 03:1-2
- Genesis 01:02
- Hosea 04:11-12
- Isaiah 36:6-7

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- James 02:20
- Jeremiah 05:05
- John 01:03
- Joshua 03:9-11
- Lamentations 03:43
- Micah 04:05
- Philippians 02:06
- Proverbs 24:12
- Psalms 047:09

Word Data:

- Strong's: H136, H410, H426, H430, H433, H2623, H3069, H4136, H6697, G112, G516, G932, G935, G2098, G2124, G2128, G2152, G2153, G2299, G2304, G2312, G2314, G2315, G2316, G2317, G2318, G2319, G2320, G4151, G5207, G5377, G5463, G5537, G5538

Forms Found in the English ULB:

God, God's, the living God

God

Related Ideas:

the living God

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Forms Found in the English ULB:

God, God's, the living God

God

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the living God

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God the Father

Related Ideas:

Father, heavenly Father, my Father

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- God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand.
- God the Father sent God the Son (Jesus) into the world, and he sends the Holy Spirit to his people.
- Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

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(See also: ancestor, God, heaven, Holy Spirit, Jesus, Son of God)

Bible References:

- 1 Corinthians 08:4-6
- 1 John 02:01
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Word Data:

- Strong's: H1, H2, G3962

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Father, God the Father, heavenly Father, my Father

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God the Father

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Golgotha

Facts:

"Golgotha" was the name of the place where Jesus was crucified. Its name comes from an Aramaic word that means "Skull" or "Place of the Skull."

- Golgotha was located outside the city walls of Jerusalem, somewhere nearby. It was perhaps located on a slope of the Mount of Olives.
- In some older English versions of the Bible, Golgotha is translated as "Calvary," which comes from the Latin word for "skull."
- Many Bible versions use a word that looks or sounds similar to "Golgotha," since its meaning is already explained in the Bible text.

(See also: Aram, Mount of Olives)

Bible References:

- John 19:17
- Mark 15:22
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Word Data:

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Gomorrah

Facts:

Gomorrah was a city located in a fertile valley near Sodom, where Abraham's nephew Lot chose to live.

- The exact location of Gomorrah and Sodom is unknown, but there are indications that they may have been located directly south of the Salt Sea, near the Valley of Siddim.
- There were many kings at war in the region where Sodom and Gomorrah were located.
- When Lot's family was captured in a conflict between Sodom and other cities, Abraham and his men rescued them.
- Not long after that, Sodom and Gomorrah were destroyed by God because of the wickedness of the people who lived there.

(See also: Abraham , Babylon, Lot, Salt Sea, Sodom)

Bible References:

- 2 Peter 02:06
- Genesis 10:19
- Genesis 14:1-2
- Genesis 18:21
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Forms Found in the English ULB:

Gomorrah

Greece

Facts:

During New Testament times, Greece was a province in the Roman Empire.

- Like the modern-day country of Greece, it was located on a peninsula that is bordered by the Mediterranean Sea, the Aegean Sea, and the Ionian Sea.
- The apostle Paul visited several cities in Greece and established churches in the cities of Corinth, Thessalonica, and Philippi and probably others.

(See also: Corinth, Gentile, Greek, Hebrew, Philippi, Thessalonica)

Bible References:

- Daniel 08:21
- Daniel 10:20-21
- Daniel 11:1-2
- Zechariah 09:13

Word Data:

- Strong's: H3120, G1671

Forms Found in the English ULB:

Greece

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Greek

Related Words:

Grecian

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- Since most non-Jewish people in the Roman Empire spoke Greek, Gentiles are often referred to as "Greeks" in the New Testament, especially when contrasted with Jews.
- The phrase "Grecian Jews" referred to Jews who spoke Greek in contrast to the "Hebraic Jews" who spoke only Hebrew, or perhaps Aramaic.
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(See also: Aram, Gentile, Greece, Hebrew, Rome)

Bible References:

- Acts 06:1
- Acts 09:29
- Acts 11:20
- Acts 14:1-2
- Colossians 03:11
- Galatians 02:3-5
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Word Data:

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Word Data:

- Strong's: H3125, G1672, G1673, G1674, G1675, G1676

Forms Found in the English ULB:

Greek, Greeks, Grecian

Greek

Related Words:

Grecian

Facts:

The term "Greek" refers to the language spoken in the country of Greece. It is also a person from the country of Greece. Greek was also spoken throughout the Roman Empire. The term "Grecian" means "Greek-speaking."

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Forms Found in the English ULB:

Greek, Greeks, Grecian

Hades

Related Ideas:

Sheol

Definition:

The terms "Hades" and "Sheol" are used in the Bible to refer to death and the place where the souls of people go when they die. Their meanings are similar.

- The Hebrew term "Sheol" is often used in the Old Testament to refer generally to the place of death.
- In the New Testament, the Greek term "Hades" refers to a place for the souls of people who rebelled against God. These souls are referred to as going "down" to Hades. This is sometimes contrasted to going "up" to heaven, where the souls of people who believe in Jesus live.
- The term "Hades" is coupled with the term "death" in the book of Revelation. In the end times, both death and Hades will be thrown into the Lake of Fire, which is hell.

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Translation Suggestions

- The Old Testament term "Sheol" could be translated as "place of the dead" or "place for dead souls." Some translations translate this as "the pit" or "death," depending on the context.
- The New Testament term "Hades" could also be translated as "place for unbelieving dead souls" or "place of torment for the dead" or "place for the souls of unbelieving dead people."
- Some translations keep the words "Sheol" and "Hades," spelling them to fit the sound patterns of the language of translation.
- A phrase could also be added to each term to explain it, examples of doing this are, "Sheol, place where dead people are" and "Hades, place of death."

(See also: death, heaven, hell, tomb)

Bible References:

- Acts 02:31
- Genesis 44:29
- Jonah 02:02
- Luke 10:15
- Luke 16:23
- Matthew 11:23
- Matthew 16:18
- Revelation 01:18

Word Data:

- Strong's: H7585, G86

Forms Found in the English ULB:

Hades, Sheol

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Forms Found in the English ULB:

Hades, Sheol

Hagar

Facts:

Hagar was an Egyptian woman who was Sarai's personal slave.

- When Sarai was not able to bear children, she gave Hagar to her husband Abram to have a child by him.
- Hagar conceived and gave birth to Abram's son Ishmael.
- God watched over Hagar when she was in distress in the desert and promised to bless her descendants.

(See also: Abraham, descendant, Ishmael, Sarah, servant)

Bible References:

- Galatians 04:25
- Genesis 16:1-4
- Genesis 21:09
- Genesis 25:12

Word Data:

- Strong's: H1904

Forms Found in the English ULB:

Hagar

Ham

Related Words:

Hamite

Facts:

Ham was the second of Noah's three sons.

- During the worldwide flood that covered the whole earth, Ham and his brothers were with Noah in the ark, along with their wives.
- After the flood, there was an occasion where Ham was very dishonoring to his father, Noah. As a result, Noah cursed Ham's son Canaan and all his descendants, who eventually became known as the Canaanites.

(See also: ark, Canaan, dishonor, Noah)

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Bible References:

- Genesis 05:32
- Genesis 06:10
- Genesis 07:13-14
- Genesis 10:1
- Genesis 10:20

Word Data:

- Strong's: H2526

Forms Found in the English ULB:

Ham, Hamite, Hamites

Hamor

Facts:

Hamor was a Canaanite man living in the city of Shechem when Jacob and his family were living in nearby Sukkoth. He was a Hivite.

- Jacob bought a family burial ground from Hamor's sons.
- While they were there, Hamor's son Shechem raped Jacob's daughter Dinah.
- Dinah's brothers took revenge on Hamor's family and killed all the men in the city of Shechem.

(See also: Canaan, Hivite, Jacob, Shechem, Sukkoth)

Bible References:

- Acts 07:14-16
- Genesis 34:02
- Genesis 34:21
- Joshua 24:32-33
- Judges 09:28

Word Data:

- Strong's: H2544

Forms Found in the English ULB:

Hamor, Hamor's

Haran

Facts:

Haran was a younger brother of Abram and the father of Lot.

- Haran was also the name of the town where Abram and his family lived awhile on their journey from the city of Ur to the land of Canaan.
- A different man named Haran was a son of Caleb.
- A third man in the Bible named Haran was a descendant of Levi.

(See also: Abraham, Caleb, Canaan, Levite, Lot, Terah, Ur)

Bible References:

- 2 Kings 19:12
- Acts 07:1-3
- Genesis 11:31
- Genesis 27:43-45
- Genesis 28:10-11
- Genesis 29:4-6

Word Data:

- Strong's: H2039

Forms Found in the English ULB:

Haran

Hebrew

Facts:

The "Hebrews" were people who were descended from Abraham through the line of Isaac and Jacob. Abraham is the first person in the Bible to be called a "Hebrew."

- The term "Hebrew" also refers to the language that the Hebrew people spoke. The vast majority of the Old Testament was written in the Hebrew language.
- In different places in the Bible, the Hebrews were also called "Jewish people" or "Israelites." It is best to keep all three terms distinct in the text, as long as it is clear that these terms refer to the same people group.

(See also: Israel, Jew, Jewish leaders)

Bible References:

- Acts 26:12-14
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- Jonah 01:8-10
- Philippians 03:05

Word Data:

- Strong's: H5680, G1445, G1446, G1447

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Herodias was the wife of Herod Antipas in Judea during the time of John the Baptist.

- Herodias was originally the wife of Herod Antipas' brother Philip, but later she unlawfully married Herod Antipas.
- John the Baptist rebuked Herod and Herodias for their unlawful marriage. Because of this, Herod put John in prison and because of Herodias eventually was beheaded.

(See also: Herod Antipas, John (the Baptist))

Bible References:

- Luke 03:19
- Mark 06:17
- Mark 06:22
- Matthew 14:04

Word Data:

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Forms Found in the English ULB:

Herodias, Herodias'

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Hezekiah

Facts:

Hezekiah was the 13th king over the kingdom of Judah. He was a king who trusted and obeyed God.

- Unlike his father Ahaz, who had been an evil king, King Hezekiah was a good king who destroyed all the places of idol worship in Judah.
- One time when Hezekiah became very sick and almost died, he earnestly prayed that God would spare his life. God healed him and allowed him to live 15 more years.
- As a sign to Hezekiah that this would happen, God performed a miracle and caused the sun to move backwards in the sky.
- God also answered Hezekiah's prayer to save his people from King Sennacherib of Assyria, who was attacking them.

(See also: Ahaz, Assyria, false god, Judah, Sennacherib)

Bible References:

- 1 Chronicles 03:13-14
- 2 Kings 16:19-20
- Hosea 01:01
- Matthew 01:9-11
- Proverbs 25:1-3

Word Data:

- Strong's: H2396, H3169, G1478

Forms Found in the English ULB:

Hezekiah, Hezekiah's

Holy One

Related Ideas:

holy one

Definition:

The term "Holy One" is a title in the Bible that almost always refers to God.

- In the Old Testament, this title often occurs in the phrase "Holy One of Israel."
- In the New Testament, Jesus is also referred to as the "Holy One."
- The term "holy one" is sometimes used in the Bible to refer to an angel.

Translation Suggestions:

- The literal term is "the Holy" (with "One" being implied.) Many languages (like English) will translate this with the implied noun included (such as "One" or "God").
- This term could also be translated as "God, who is holy" or "the Set Apart One."
- The phrase "the Holy One of Israel" could be translated as "the Holy God whom Israel worships" or "the Holy One who rules Israel."
- It is best to translate this term using the same word or phrase that is used to translate "holy."

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(See also: holy, God)

Bible References:

- 1 John 02:20
- 2 Kings 19:22
- Acts 02:27
- Acts 03:13-14
- Isaiah 05:15-17
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- Luke 04:33-34

Word Data:

- Strong's: H6918, G40, G3741

Forms Found in the English ULB:

Holy One, holy ones

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Holy One, holy ones

Holy Spirit

Related Ideas:

Spirit, Spirit of God, Spirit of the Lord, Spirit of the Lord Yahweh

Facts:

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(See also: holy, spirit, God, Lord, God the Father, Son of God, gift)

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- Matthew 28:18-19
- Psalms 051:10-11

Word Data:

- Strong's: H3068, H6944, H7307, G40, G4151

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Forms Found in the English ULB:

Holy Spirit, Spirit, Spirit of God, Spirit of the Lord, Spirit of the Lord Yahweh

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Word Data:

- Strong's: H3068, H6944, H7307, G40, G4151

generated on Thu Aug 22 08:14:35 2024

Forms Found in the English ULB:

Holy Spirit, Spirit, Spirit of God, Spirit of the Lord, Spirit of the Lord Yahweh

Holy Spirit

Related Ideas:

Spirit, Spirit of God, Spirit of the Lord, Spirit of the Lord Yahweh

Facts:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as "the Spirit" and "Spirit of Yahweh" and "Spirit of truth."
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God's Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God's will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate "holy" and "spirit."
- Ways to translate this term could also include "Pure Spirit" or "Spirit who is Holy" or "God the Spirit."

(See also: holy, spirit, God, Lord, God the Father, Son of God, gift)

Bible References:

- 1 Samuel 10:10
- 1 Thessalonians 04:7-8
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Word Data:

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Forms Found in the English ULB:

Holy Spirit, Spirit, Spirit of God, Spirit of the Lord, Spirit of the Lord Yahweh

Hosea

Facts:

Hosea was a prophet of Israel who lived and prophesied about 750 years before the time of Christ.

- His ministry lasted for many years through the reigns of several kings, such as Jeroboam, Zechariah, Jotham, Ahaz, Hoshea, Uzziah, and Hezekiah.
- Hosea was told by God to marry a prostitute named Gomer and to continue to love her, even though she was unfaithful to him.
- This was a picture of God's love for his unfaithful people, Israel.
- Hosea prophesied against the people of Israel because of their sin, warning them to turn away from worshipping idols.

(See also: Ahaz, Hezekiah, Hoshea, Jeroboam, Jotham, Uzziah, Zechariah (OT))

Bible References:

- Hosea 01:1-2
- Hosea 01:3-5
- Hosea 01:6-7

Word Data:

- Strong's: H1954, G5617

Forms Found in the English ULB:

Hosea, Hosea's

generated on Thu Aug 22 08:14:35 2024

Iconium

Facts:

Iconium was a city in the south central part of what is now the country of Turkey.

- On Paul's first missionary journey, he and Barnabas went to Iconium after the Jews forced them to leave the city of Antioch.
- Then the unbelieving Jews and Gentiles in Iconium also planned to stone Paul and his coworkers, but they escaped to the nearby city of Lystra.
- After that the people from both Antioch and Iconium came to Lystra and stirred up the people there to stone Paul.

(See also: Barnabas, Lystra, stone)

Bible References:

- 2 Timothy 03:10-13
- Acts 14:01
- Acts 14:19-20
- Acts 16:1-3

Word Data:

- Strong's: G2430

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Forms Found in the English ULB:

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- The name "Isaac" means "he laughs." When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham's faith by commanding him to sacrifice Isaac.
- Isaac's son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(See also: Abraham, descendant, eternity, fulfill, Jacob, Sarah, twelve tribes of Israel)

Bible References:

- Galatians 04:28-29
- Genesis 25:9-11
- Genesis 25:19
- Genesis 26:1
- Genesis 26:08
- Genesis 28:1-2
- Genesis 31:18
- Matthew 08:11-13
- Matthew 22:32

Word Data:

- Strong's: H3327, H3446, G2464

Forms Found in the English ULB:

Isaac, Isaac's

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(See also: Abraham, descendant, eternity, fulfill, Jacob, Sarah, twelve tribes of Israel)

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- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(See also: Ahaz, Assyria, Christ, Hezekiah, Jotham, Judah, prophet, Uzziah)

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Bible References:

- 2 Kings 20:1-3
- Acts 28:26
- Isaiah 01:1
- Luke 03:4
- Mark 01:01
- Mark 07:06
- Matthew 03:03
- Matthew 04:14

Word Data:

- Strong's: H3470, G2268

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Forms Found in the English ULB:

Isaiah, Isaiah's

Israel

Related Ideas:

Israelite

Facts:

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- The descendants of Jacob became known as the "people of Israel" or the "nation of Israel" or the "Israelites."
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called "Judah," and the northern kingdom, called "Israel."
- Often the term "Israel" can be translated as "the people of Israel" or "the nation of Israel," depending on the context.

(See also: Jacob, kingdom of Israel, Judah, nation, twelve tribes of Israel)

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Bible References:

- 1 Chronicles 10:01
- 1 Kings 08:02
- Acts 02:36
- Acts 07:24
- Acts 13:23
- John 01:49-51
- Luke 24:21
- Mark 12:29
- Matthew 02:06
- Matthew 27:09
- Philippians 03:4-5

Word Data:

- Strong's: H3478, H3479, H3481, H3482, G935, G2474, G2475

Forms Found in the English ULB:

Israel, Israel's, Israelite, Israelite's, Israelites, Israelites'

Israel

Related Ideas:

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Related Ideas:

Israelite

generated on Thu Aug 22 08:14:35 2024

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Word Data:

- Strong's: H3478, H3479, H3481, H3482, G935, G2474, G2475

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Issachar

Facts:

Issachar was the fifth son of Jacob. His mother was Leah.

- The tribe of Issachar was one of the twelve tribes of Israel.
- Issachar's land was bordered by the lands of Naphtali, Zebulun, Manasseh, and Gad.
- It was located just south of the Sea of Galilee.

(See also: Gad, Manasseh, Naphtali, twelve tribes of Israel, Zebulun)

Bible References:

- Exodus 01:1-5
- Ezekiel 48:23-26
- Genesis 30:18
- Joshua 17:10

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Word Data:

- Strong's: H3485, G2466

Forms Found in the English ULB:

Issachar, Issachar's

Jacob

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Jacob was the younger twin son of Isaac and Rebekah.

- Jacob's name means "he grabs the heel" which is an expression meaning "he deceives." As Jacob was being born, he was holding onto the heel of his twin brother Esau.
- Many years later, God changed Jacob's name to "Israel," which means "he struggles with God."
- Jacob was clever and deceptive. He found ways to take the firstborn blessing and inheritance rights from his older brother, Esau.
- Esau was angry and planned to kill him so Jacob left his homeland. But years later Jacob returned with his wives and children to the land of Canaan where Esau was living, and their families lived peacefully near each other.
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- A different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

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Bible References:

- Acts 07:11
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- Genesis 25:26
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Word Data:

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James son of Alphaeus

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James, the son of Alphaeus, was one of Jesus' twelve disciples. Jesus also called these men apostles.

- His name is given in the lists of Jesus' disciples in the gospels of Matthew, Mark, and Luke.
- He is also mentioned in the book of Acts as one of the eleven disciples who were together praying in Jerusalem after Jesus went back up to heaven.

(See also: apostle, disciple, James (brother of Jesus), James (son of Zebedee), the twelve)

Bible References:

- Acts 01:12-14
- Luke 06:14-16
- Mark 03:17-19
- Mark 14:32-34
- Matthew 10:2-4

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James son of Zebedee

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James, a son of Zebedee, was one of Jesus' twelve apostles. He had a younger brother named John who was also one of Jesus' apostles.

- James and his brother John worked by fishing with their father Zebedee.
- James and John were nicknamed the "Sons of Thunder," perhaps because they got angry quickly.
- Peter, James, and John were Jesus' closest disciples and were with him for amazing events such as when Jesus was on a mountaintop with Elijah and Moses and when Jesus caused a dead little girl to come back to life.
- This is a different James than the one who wrote a book in the Bible. Some languages may have to write their names differently to make it clear that they were two different men.

(See also: apostle, Elijah, James (brother of Jesus), James (son of Alphaeus), Moses)

Bible References:

- Luke 09:28-29
- Mark 01:19-20
- Mark 01:29-31
- Mark 03:17
- Matthew 04:21-22
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Jehoshaphat

Facts:

Jehoshaphat was the name of at least two men in the Old Testament.

- The best known man by this name was King Jehoshaphat who was the fourth king to rule over the kingdom of Judah.
- He restored peace between Judah and Israel and destroyed the altars of false gods.
- Another Jehoshaphat was a "recorder" for David and Solomon. His job included writing documents for the king to sign and recording the history of the important events that happened in the kingdom.

(See also: altar, David, false god, Israel, Judah, priest, Solomon)

Bible References:

- 1 Chronicles 03:10-12
- 1 Kings 04:17
- 2 Chronicles 17:01
- 2 Kings 01:17
- 2 Samuel 08:15-18
- Matthew 01:7-8

Word Data:

- Strong's: H3092, G2498

Forms Found in the English ULB:

Jehoshaphat, Jehoshaphat's

Jephthah

Facts:

Jephthah was a warrior from Gilead who served as a judge over Israel.

- In Hebrews 11:32, Jephthah is praised as an important leader who delivered his people from their enemies.
- He rescued the Israelites from the Ammonites and led his people to defeat the Ephraimites.
- Jepthah however, made a foolish, hasty vow to God which resulted in the sacrifice of his daughter.

(See also: Ammon, deliver, Ephraim, judge, vow)

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Bible References:

- Hebrews 11:32-34
- Judges 11:1-3
- Judges 11:35
- Judges 12:02

Word Data:

- Strong's: H3316

Forms Found in the English ULB:

Jephthah, Jephthah's

Jeremiah

Facts:

Jeremiah was a prophet of God in the kingdom of Judah. The Old Testament book of Jeremiah contains his prophecies.

- Like most of the prophets, Jeremiah often had to warn the people of Israel that God was going to punish them for their sins.
- Jeremiah prophesied that the Babylonians would capture Jerusalem, making some of the people of Judah angry. So they put him in a deep, dry well and left him there to die. But the king of Judah ordered his servants to rescue Jeremiah from the well.
- Jeremiah wrote that he wished his eyes could be a "fountain of tears," to express his deep sadness over the rebellion and sufferings of his people.

(See also: Babylon, Judah, prophet, rebel, suffer, well)

Bible References:

- 2 Chronicles 35:25
- Jeremiah 01:02
- Jeremiah 11:01
- Matthew 02:18
- Matthew 16:13-16
- Matthew 27:10

Word Data:

- Strong's: H3414, G2408

Forms Found in the English ULB:

Jeremiah, Jeremiah's

generated on Thu Aug 22 08:14:35 2024

Jericho

Facts:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: Canaan, Jordan River, Joshua, miracle, Salt Sea)

Bible References:

- 1 Chronicles 06:78
- Joshua 02:1-3
- Joshua 07:2-3
- Luke 18:35
- Mark 10:46-48
- Matthew 20:29-31
- Numbers 22:1

Word Data:

- Strong's: H3405, G2410

Forms Found in the English ULB:

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Jerusalem

Facts:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: Babylon, Christ, David, Jebusites, Jesus, Solomon, temple, Zion)

Bible References:

- Galatians 04:26-27
- John 02:13
- Luke 04:9-11
- Luke 13:05
- Mark 03:7-8
- Mark 03:20-22
- Matthew 03:06
- Matthew 04:23-25
- Matthew 20:17

Word Data:

- Strong's: H3389, H3390, G2414, G2415, G2419

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Forms Found in the English ULB:

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Jesse

Facts:

Jesse was the father of King David and the grandson of Ruth and Boaz.

- Jesse was from the tribe of Judah.
- He was an "Ephrathite," which means he was from the town of Ephrathah (Bethlehem).
- The prophet Isaiah prophesied about a "shoot" or "branch" that would come from the "root of Jesse" and bear fruit. This refers to Jesus, who was a descendant of Jesse.

(See also: Bethlehem, Boaz, descendant, fruit, Jesus, king, prophet, Ruth, twelve tribes of Israel)

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Bible References:

- 1 Chronicles 02:12
- 1 Kings 12:16
- 1 Samuel 16:1
- Luke 03:32
- Matthew 01:4-6

Word Data:

- Strong's: H3448, G2421

Forms Found in the English ULB:

Jesse, Jesse's

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Forms Found in the English ULB:

Jesse, Jesse's

Jesus

Related Ideas:

the Lord Jesus

generated on Thu Aug 22 08:14:35 2024

Facts:

Jesus is God's Son. The name "Jesus" means "Yahweh saves."

- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him "Jesus" because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages "Jesus" is spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesu," "Jezus," "Yesus", and "Hesu" are some of the ways that this name is translated into different languages.
- Also consider how this names are spelled in a nearby local or national language.

(See also: Christ, God, God the Father, high priest, kingdom of God, Mary, Savior, Son of God)

Bible References:

- 1 Corinthians 06:11
- 1 John 02:02
- 1 John 04:15
- 1 Timothy 01:02
- 2 Peter 01:02
- 2 Thessalonians 02:15
- 2 Timothy 01:10
- Acts 02:23
- Acts 05:30
- Acts 10:36
- Hebrews 09:14
- Hebrews 10:22
- Luke 24:20
- Matthew 01:21
- Matthew 04:03
- Philippians 02:05
- Philippians 02:10
- Philippians 04:21-23
- Revelation 01:06

Word Data:

- Strong's: G2424

Forms Found in the English ULB:

Jesus, the Lord Jesus

Jesus

Related Ideas:

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Facts:

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Word Data:

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Forms Found in the English ULB:

Jesus, the Lord Jesus

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Word Data:

- Strong's: G2424

Forms Found in the English ULB:

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Related Ideas:

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generated on Thu Aug 22 08:14:35 2024

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Related Ideas:

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generated on Thu Aug 22 08:14:35 2024

Facts:

Jesus is God's Son. The name "Jesus" means "Yahweh saves."

- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him "Jesus" because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages "Jesus" is spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesu," "Jezus," "Yesus", and "Hesu" are some of the ways that this name is translated into different languages.
- Also consider how this names are spelled in a nearby local or national language.

(See also: Christ, God, God the Father, high priest, kingdom of God, Mary, Savior, Son of God)

Bible References:

- 1 Corinthians 06:11
- 1 John 02:02
- 1 John 04:15
- 1 Timothy 01:02
- 2 Peter 01:02
- 2 Thessalonians 02:15
- 2 Timothy 01:10
- Acts 02:23
- Acts 05:30
- Acts 10:36
- Hebrews 09:14
- Hebrews 10:22
- Luke 24:20
- Matthew 01:21
- Matthew 04:03
- Philippians 02:05
- Philippians 02:10
- Philippians 04:21-23
- Revelation 01:06

Word Data:

- Strong's: G2424

Forms Found in the English ULB:

Jesus, the Lord Jesus

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Forms Found in the English ULB:

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Jew

Related Ideas:

Jewish, person of Judah

generated on Thu Aug 22 08:14:35 2024

Facts:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.
- Often the phrase "the Jews" refers to the leaders of the Jews, not all the Jewish people. In those contexts, some translations add "leaders of" to make this clear.

(See also: Abraham, Jacob, Israel, Babylon, Jewish leaders)

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Jewish authorities

Related Ideas:

Jewish leader

Definitions:

The term "Jewish leader" or "Jewish authority" refers to religious leaders such as the priests and teachers of God's laws. They also had the authority to make judgments about non-religious matters as well.

- The Jewish leaders were the high priests, chief priests, and scribes (teachers of God's laws).
- Two main groups of Jewish leaders were the Pharisees and Saduccees.
- Seventy Jewish leaders met together in the Jewish Council in Jerusalem to make judgments about matters of law.
- Many Jewish leaders were proud and thought they were righteous. They were jealous of Jesus and wanted to harm him. They claimed to know God but did not obey him.
- Often the phrase "the Jews" referred to the Jewish leaders, especially in contexts where they were angry at Jesus and were trying to trick or harm him.
- These terms could also be translated as "Jewish rulers" or "men who ruled over the Jewish people" or "Jewish religious leaders."

(See also: Jew, chief priests, council, high priest, Pharisee, priest, Sadducee, scribe)

generated on Thu Aug 22 08:14:35 2024

Bible References:

- Exodus 16:22-23
- John 02:19
- John 05:10-11
- John 05:16
- Luke 19:47-48

Word Data:

- Strong's: G2453

Forms Found in the English ULB:

Jewish authorities, Jewish leader

Jezebel

Facts:

Jezebel was the wicked wife of King Ahab of Israel.

- Jezebel influenced Ahab and the rest of Israel to worship idols.
- She also killed many of God's prophets.
- Jezebel caused an innocent man named Naboth to be killed so that Ahab could steal Naboth's vineyard.
- Jezebel was finally killed due to all the evil things she had done. Elijah prophesied about how she would die and it happened exactly as he had predicted.

(See also: Ahab, Elijah, false god)

Bible References:

- 1 Kings 16:31-33
- 1 Kings 19:1-3
- 2 Kings 09:07
- 2 Kings 09:31
- Revelation 02:20

Word Data:

- Strong's: H348, G2403

Forms Found in the English ULB:

Jezebel, Jezebel's

Job

Facts:

Job was a man who is described in the Bible as blameless and righteous before God. He is best known for persevering in his faith in God through times of terrible suffering.

- Job lived in the land of Uz, which was located somewhere east of the land of Canaan, possibly near the region of the Edomites.

- It is thought that he lived during the time of Esau and Jacob because one of Job's friends was a "Temanite," which was a people group named after Esau's grandson.
- The Old Testament book of Job tells about how Job and others responded to his suffering. It also gives God's viewpoint as the sovereign creator and ruler of the universe.
- After all the disasters, God eventually healed Job and gave him more children and wealth.
- The book of Job says that he was very old when he died.

(See also: Abraham, Esau, flood, JacobNoah, people group)

Bible References:

- Ezekiel 14:12-14
- James 05:9-11
- Job 01:01
- Job 03:05

Word Data:

- Strong's: H347, G2492

Forms Found in the English ULB:

Job, Job's

Joel

Facts:

Joel was a prophet who probably lived during the reign of King Joash of Judah. There were also several other men in the Old Testament named Joel.

- The book of Joel is one of twelve short prophetic books in the last section of the Old Testament.
- The only personal information we have about the prophet Joel is that his father's name was Pethuel.
- In his sermon at Pentecost, the apostle Peter quoted from the book of Joel.

(See also: Joash, Judah, Pentecost)

Bible References:

- 1 Chronicles 06:33-35
- 1 Samuel 08:1-3
- Acts 02:16
- Ezra 10:43
- Joel 01:02

Word Data:

- Strong's: H3100, G2493

Forms Found in the English ULB:

Joel, Joel's

generated on Thu Aug 22 08:14:35 2024

John the Baptist

Facts:

John was the son of Zechariah and Elizabeth. Since "John" was a common name, he is often called "John the Baptist" to distinguish him from the other people named John, such as the Apostle John.

- John was the prophet whom God sent to prepare people to believe in and follow the Messiah.
- John told people to confess their sins, turn to God, and stop sinning, so that they would be ready to receive the Messiah.
- John baptized many people in water as a sign that they were sorry for their sins and were turning away from them.
- John was called "John the Baptist" because he baptized many people.

(See also: baptize, Zechariah (NT))

Bible References:

- John 03:22-24
- Luke 01:11-13
- Luke 01:62-63
- Luke 03:7
- Luke 03:15-16
- Luke 07:27-28
- Matthew 03:13
- Matthew 11:14

Word Data:

- Strong's: G910 G2491

Forms Found in the English ULB:

John the Baptist, Baptist, John the Baptist, John's

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Jonah

Facts:

Jonah was a Hebrew prophet in the Old Testament.

- The book of Jonah tells the story of what happened when God sent Jonah to preach to the people of Nineveh.
- Jonah refused to go to Nineveh and instead got on a ship headed for a Tarshish.
- God caused a huge storm to overwhelm that ship.
- He told the men sailing the ship that he wasrunning away from God, and he suggested that they throw him into the sea. When they did the storm stopped.
- Jonah was swallowed by a huge fish, and he was inside the belly of that fish for three days and nights.
- After that, Jonah went to Nineveh and preached to the people there, and they turned from their sins.

(See also: disobey, Nineveh, turn)

Bible References:

- Jonah 01:03
- Luke 11:30
- Matthew 12:39
- Matthew 16:04

Word Data:

- Strong's: H3124, G2495

Forms Found in the English ULB:

Jonah, Jonah's

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Word Data:

- Strong's: H3124, G2495

Forms Found in the English ULB:

Jonah, Jonah's

Joppa

Facts:

In Bible times, the city of Joppa was an important commercial seaport located on the Mediterranean Sea, south of the Plain of Sharon.

- The ancient site of Joppa is the location of the present-day city of Jaffa, which is now part of the city of Tel Aviv.
- In the Old Testament, Joppa was the city where Jonah got on a boat that was going to Tarshish.
- In the New Testament, a Christian woman named Tabitha died in Joppa, and Peter brought her back to life.

(See also: the sea, Jerusalem, Sharon, Tarshish)

Bible References:

- Acts 09:37
- Acts 10:08
- Acts 11:4-6
- Acts 11:11
- Jonah 01:03

Word Data:

- Strong's: H3305, G2445

Forms Found in the English ULB:

Joppa

Joram

Facts:

Joram son of Ahab was a king of Israel. He was also sometimes referred to as "Jehoram."

- King Joram of Israel reigned at the same time as King Jehoram of Judah.
- Joram was an evil king who worshiped false gods and caused Israel to sin.
- King Joram of Israel also reigned during the time of the prophets Elijah and Obadiah.
- Another man named Joram was the son of King Tou of Hamath when David was king.

(See also: Ahab, David, Elijah, Hamath, Jehoram, kingdom of Israel, Judah, Obadiah, prophet)

Bible References:

- 1 Chronicles 03:10-12
- 2 Chronicles 22:4-5
- 2 Kings 01:17

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- 2 Kings 08:16

Word Data:

- Strong's: H3088, H3141, G2496

Forms Found in the English ULB:

Joram, Joram's

Jordan River

Facts:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates the countries of Israel and Jordan. Israel is on the west side of the river, and Jordan is on the east side of the river.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as "the Jordan."

(See also: Canaan, Salt Sea, Sea of Galilee)

Bible References:

- Genesis 32:9-10
- John 01:26-28
- John 03:25-26
- Luke 03:3
- Matthew 03:06
- Matthew 03:13-15
- Matthew 04:14-16
- Matthew 19:1-2

Word Data:

- Strong's: H3383, G2446

Forms Found in the English ULB:

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Word Data:

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Forms Found in the English ULB:

Jordan River, Jordan

Joshua

Facts:

There were several Israelite men named Joshua in the Bible. The most well-known is Joshua son of Nun who was Moses' helper and who later became an important leader of God's people.

- Joshua was one of the twelve spies whom Moses sent to explore the Promised Land.
- Along with Caleb, Joshua urged the Israelite people to obey God's command to enter the Promised Land and defeat the Canaanites.
- Many years later, after Moses died, God appointed Joshua to lead the people of Israel into the Promised Land.
- In the first and most famous battle against the Canaanites, Joshua led the Israelites to defeat the city of Jericho.
- The Old Testament book of Joshua tells how Joshua led the Israelites in taking control of the Promised Land and how he assigned each tribe of Israel a part of the land to live on.

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- Joshua son of Jozadak is mentioned in the books of Haggai and Zechariah; he was a high priest who helped rebuild the walls of Jerusalem.
- There are several other men named Joshua mentioned in the genealogies and elsewhere in the Bible.

(See also: Canaan, Haggai, Jericho, Moses, Promised Land, Zechariah (OT))

Bible References:

- 1 Chronicles 07:25-27
- Deuteronomy 03:21
- Exodus 17:10
- Joshua 01:03
- Numbers 27:19

Word Data:

- Strong's: H1954, H3091, G2424

Forms Found in the English ULB:

Joshua, Joshua's

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Word Data:

- Strong's: H1954, H3091, G2424

Forms Found in the English ULB:

Joshua, Joshua's

Josiah

Facts:

Josiah was a godly king who reigned over the kingdom of Judah for thirty-one years. He led the people of Judah to repent and worship Yahweh.

- After his father King Amon was killed, Josiah became king over Judah at eight years of age.
- In the eighteenth year of his reign, King Josiah ordered Hilkiah the high priest to rebuild the temple of the Lord. While this was being done, the books of the Law were found.
- When the books of the Law were read to Josiah, he was grieved at how his people were disobeying God. He ordered that all the places of idol worship be destroyed and that the priests of the false gods be killed.
- He also ordered the people to start celebrating the Passover feast again.

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(See also: false god, Judah, law, Passover, temple)

Bible References:

- 1 Chronicles 03:13-14
- 2 Chronicles 33:24-25
- 2 Chronicles 34:03
- Jeremiah 01:03
- Matthew 01:11

Word Data:

- Strong's: H2977, G2502

Forms Found in the English ULB:

Josiah, Josiah's

Jotham

Facts:

In the Old Testament, there were three men with the name Jotham.

- One man named Jotham was the youngest son of Gideon. Jotham helped defeat his older brother Abimelech, who had killed all the rest of their brothers.
- Another man named Jotham was a king over Judah for sixteen years following the death of his father Uzziah (Azariah).
- Like his father, King Jotham obeyed God and was a good king.
- However, by not removing the places of idol worship he caused the people of Judah to later turn away from God again.
- Jotham is also one of the ancestors listed in the genealogy of Jesus Christ in the book of Matthew.

(See also: Abimelech, Ahaz, Gideon, Uzziah)

Bible References:

- 2 Chronicles 26:21
- 2 Kings 15:05
- Isaiah 01:1
- Judges 09:5-6

Word Data:

- Strong's: H3147

Forms Found in the English ULB:

Jotham, Jotham's

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Judah

Facts:

Judah was one of Jacob's older sons. His mother was Leah. His descendants were called the "tribe of Judah."

- It was Judah who told his brothers to sell their younger brother Joseph as a slave instead of leaving him to die in a deep pit.
- King David and all the kings after him were descendants of Judah. Jesus, too, was a descendant of Judah.
- When Solomon's reign ended and the nation of Israel divided, the kingdom of Judah was the southern kingdom.
- In the New Testament book of Revelation, Jesus is called the "Lion of Judah."
- The words "Jew" and "Judea" come from the name "Judah."

(See also: Jacob, Jew, Judah, Judea, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 01:09
- Genesis 29:35
- Genesis 38:02
- Luke 03:33
- Ruth 01:02

Word Data:

- Strong's: H3061, H3063

Forms Found in the English ULB:

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Facts:

The tribe of Judah was the largest of the twelve tribes of Israel. The kingdom of Judah was made up of the tribes of Judah and Benjamin.

- After King Solomon died, the nation of Israel was divided into two kingdoms: Israel and Judah. The kingdom of Judah was the southern kingdom, located west of the Salt Sea.
- The capital city of the kingdom of Judah was Jerusalem.
- Eight kings of Judah obeyed Yahweh and led the people to worship him. The other kings of Judah were evil and led the people to worship idols.
- Over 120 years after Assyria defeated Israel (the northern kingdom), Judah was conquered by the nation of Babylon. The Babylonians destroyed the city and the temple, and took most of the people of Judah to Babylon as captives.

(See also: Judah, Salt Sea)

Bible References:

- 1 Samuel 30:26-28
- 2 Samuel 12:08
- Hosea 05:14
- Jeremiah 07:33
- Judges 01:16-17

Word Data:

- Strong's: H4438, H3063, G2455

Forms Found in the English ULB:

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Forms Found in the English ULB:

Judah, kingdom of Judah, language of Judah

Judaism

Definition:

The term "Judaism" refers to the religion practiced by the Jews.

- The word “Judaism” only appears in the New Testament, since the term did not exist before that time.
- Judaism includes all the Old Testament laws and instructions that God gave to the Israelites to obey. It also includes the customs and traditions that have been added to the Jewish religion over time.

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- When translating, the term "Jewish religion" or "religion of the Jews" can be used in both the Old and New Testaments.
- When translating the word “Judaism”, the term “Jewish religion” or “religion of the Jews” can be used.

(See also: Jew, law)

Bible References:

- Galatians 01:13
- Galatians 01:14

Word Data:

- Strong's: G2454

Forms Found in the English ULB:

Judaism

Judas Iscariot

Related Words

Judas son of Simon Iscariot

Facts:

Judas Iscariot was one of Jesus' apostles. He was the one who betrayed Jesus to the Jewish leaders.

- The name "Iscariot" may mean "from Kerioth," perhaps indicating that Judas grew up in that city.
- Judas Iscariot managed the apostles' money and regularly stole some of it to use for himself.
- Judas betrayed Jesus by telling the religious leaders where Jesus was so they could arrest him.
- After the religious leaders condemned Jesus to die, Judas regretted that he had betrayed Jesus, so he gave the betrayal money back to the Jewish leaders and then killed himself.
- Another apostle was also named Judas, as was one of Jesus' brothers. Jesus' brother was also known as "Jude."

(See also: apostle, betray, Jewish leaders, Judas the son of James)

Bible References:

- Luke 06:14-16
- Luke 22:47-48
- Mark 03:19
- Mark 14:10-11
- Matthew 26:23-25

Word Data:

- Strong's: G2455, G2469

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Judas son of James

Facts:

Judas son of James was one of Jesus' twelve apostles. Note that he was not the same man as Judas Iscariot.

- Often in the Bible, men with the same name were distinguished by mentioning whose son they were. Here, Judas was identified as the "son of James."
- Another man named Judas was Jesus' brother. He was also known as "Jude."
- The New Testament book called "Jude" was probably written by Jesus' brother Judas, since the author identified himself as the "brother of James." James was another brother of Jesus.
- It is also possible that the book of Jude was written by Jesus' disciple, Judas, the son of James.

(See also: Judas Iscariot, son, the twelve)

Bible References:

- Acts 01:12-14
- Luke 06:14-16

Word Data:

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Judea

Facts:

The term "Judea" refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes "Judea" is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province "Judah."
- Other times "Judea" has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as "Judea Country" and the narrow sense could be translated as "Judea Province," or "Judah Province" since this is the part of ancient Israel where the tribe of Judah had originally lived.

(See also: Galilee, Edom, Judah, Judah, Samaria)

Bible References:

- 1 Thessalonians 02:14
- Acts 02:09
- Acts 09:32
- Acts 12:19
- John 03:22-24
- Luke 01:05
- Luke 04:44
- Luke 05:17
- Mark 10:1-4
- Matthew 02:01
- Matthew 02:05
- Matthew 02:22-23
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- Matthew 19:01

Word Data:

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- Matthew 02:05
- Matthew 02:22-23
- Matthew 03:1-3
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Word Data:

- Strong's: G2453

Forms Found in the English ULB:

Judea

Judea

Facts:

The term "Judea" refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes "Judea" is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province "Judah."
- Other times "Judea" has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
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(See also: Galilee, Edom, Judah, Judah, Samaria)

Bible References:

- 1 Thessalonians 02:14
- Acts 02:09
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Word Data:

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Forms Found in the English ULB:

Judea

King of the Jews

Definition:

The term "King of the Jews" is a title that refers to Jesus, the Messiah.

- The first time the Bible records this title is when it was used by the wise men who traveled to Bethlehem looking for the baby who was "King of the Jews."
- The angel revealed to Mary that her son, a descendant of King David, would be a king whose reign would last forever.
- Before Jesus was crucified, Roman soldiers mockingly called Jesus "King of the Jews." This title was also written on a piece of wood and nailed to the top of Jesus' cross.
- Jesus truly is the King of the Jews and the king over all creation.

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Translation Suggestions:

- The term "King of the Jews" could also be translated as "king over the Jews" or "king who rules over the Jews" or "supreme ruler of the Jews."
- Check to see how the phrase "king of" is translated in other places in the translation.

(See also: descendant, Jew, Jesus, king, kingdom, kingdom of God, wise men)

Bible References:

- Luke 23:03
- Luke 23:38
- Matthew 02:02
- Matthew 27:11
- Matthew 27:35-37

Word Data:

- Strong's: G935, G2453

Forms Found in the English ULB:

King of the Jews, king of the Jews

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Word Data:

- Strong's: G935, G2453

Forms Found in the English ULB:

King of the Jews, king of the Jews

Korah

Facts:

Korah was the name of three men in the Old Testament.

- One of the sons of Esau was named Korah. He became a leader in his community.
- Korah was also a descendant of Levi and so served in the tabernacle as a priest. He became jealous of Moses and Aaron and led a group of men to rebel against them.
- A third man named Korah is listed as a descendant of Judah.

(See also: Aaron, authority, Caleb, descendant, Esau, Judah, priest)

Bible References:

- 1 Chronicles 01:34-37
- Numbers 16:1-3
- Numbers 16:25-27
- Psalm 042:1-2

Word Data:

- Strong's: H7141

Forms Found in the English ULB:

Korah, Korahite, Korahites

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Lamech

Facts:

Lamech was the name of two men mentioned in the book of Genesis.

- The first Lamech mentioned was a descendant of Cain. He boasted to his two wives that he had killed a man for injuring him.
- The second Lamech was a descendant of Seth. He was also the father of Noah.

(See also: Cain, Noah, Seth)

Bible References:

- Genesis 04:18-19
- Genesis 04:24
- Genesis 05:25
- Genesis 05:29
- Genesis 05:31
- Luke 03:36

Word Data:

- Strong's: H3929, G2984

Forms Found in the English ULB:

Lamech, Lamech's

Lazarus

Facts:

Lazarus and his sisters, Mary and Martha, were special friends of Jesus. Jesus often stayed with them in their home in Bethany.

- Lazarus is best known for the fact that Jesus raised him from the dead after he had been buried in a tomb for several days.
- The Jewish leaders were angry at Jesus and jealous that he had done this miracle, and they tried to find a way to kill both Jesus and Lazarus.
- Jesus also told a parable about a poor beggar and a rich man in which the beggar was named "Lazarus."

(See also: beg, Jewish leaders, Martha, Mary, raise)

Bible References:

- John 11:11
- John 12:1-3
- Luke 16:21

Word Data:

- Strong's: G2976

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Forms Found in the English ULB:

Lazarus, Lazarus'

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Lazarus, Lazarus'

Levi

Facts:

Levi was one of the twelve sons of Jacob, or Israel. The term "Levite" refers to a person who is a member of the Israelite tribe whose ancestor was Levi.

- The Levites were responsible for taking care of the temple and conducting religious rituals, including offering sacrifices and prayers.
- All Jewish priests were Levites, descended from Levi and part of the tribe of Levi. (Not all Levites were priests, however.)
- The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named "Levi" were ancestors of Jesus, and their names are in the genealogy in the gospel of Luke.
- Jesus' disciple Matthew was also called Levi.

(See also: Matthew, priest, sacrifice, temple, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 08:3-5
- Acts 04:36-37

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- Genesis 29:34
- John 01:19-21
- Luke 10:32

Word Data:

- Strong's: H3878, H3879, H3881, G3017, G3018, G3019, G3020

Forms Found in the English ULB:

Levi, Levite, Levites, Levitical, Levi's, Levite's, Levites'

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Forms Found in the English ULB:

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Lord's Supper

Definition:

The term "Lord's Supper" was used by the apostle Paul to refer to the Passover meal that Jesus ate with his disciples on the night he was arrested by the Jewish leaders.

- During this meal, Jesus broke the Passover bread into pieces and called it his body, which would soon be beaten and killed.
- He called the cup of wine his blood, which would soon be spilled out as he died as a sacrifice for sin.
- Jesus commanded that as often as his followers shared this meal together, they should remember his death and resurrection.
- In his letter to the Corinthians, the apostle Paul also further established the Lord's Supper as a regular practice for believers in Jesus.
- Churches today often use the term "communion" to refer to the Lord's Supper. The term "Last Supper" is also sometimes used.

Translation Suggestions:

- This term could also be translated as "the Lord's meal" or "the meal of our Lord Jesus" or "the meal in memory of the Lord Jesus."

(See also: Passover)

Bible References:

- 1 Corinthians 11:20
- 1 Corinthians 11:25-26

Word Data:

- Strong's: G1173, G2960

Forms Found in the English ULB:

Lord's Supper

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Lot

Facts:

Lot was Abraham's nephew.

- He was the son of Abraham's brother Haran.
- Lot traveled with Abraham to the land of Canaan and settled in the city of Sodom.
- Lot was the ancestor of the Moabites and Ammonites.
- When enemy kings attacked Sodom and captured Lot, Abraham came with several hundred men to rescue Lot and recover his belongings.
- The people living in the city of Sodom were very wicked, so God destroyed that city. But he first told Lot and his family to leave the city so that that they could escape.

(See also: Abraham, Ammon, Haran, Moab, Sodom)

Bible References:

- 2 Peter 02:08
- Genesis 11:27-28
- Genesis 12:4-5

Word Data:

- Strong's: H3876, G3091

Forms Found in the English ULB:

Lot, Lot's

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Forms Found in the English ULB:

Lot, Lot's

Luke

Facts:

Luke wrote two books of the New Testament: the gospel of Luke and the book of Acts.

- In his letter to the Colossians, Paul refers to Luke as a doctor. Paul also mentions Luke in two of his other letters.
- It is thought that Luke was a Greek and a Gentile who came to know Christ. In his gospel, Luke includes several accounts that highlight Jesus' love for all peoples, both Jews and Gentiles.
- Luke accompanied Paul on two of his missionary journeys and helped him in his work.
- In some early church writings, it is said that Luke was born in the city of Antioch in Syria.

(See also: Antioch, Paul, Syria)

Bible References:

- 2 Timothy 04:11-13
- Colossians 04:12-14
- Philemon 01:24

Word Data:

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- In some early church writings, it is said that Luke was born in the city of Antioch in Syria.

(See also: Antioch, Paul, Syria)

Bible References:

- 2 Timothy 04:11-13
- Colossians 04:12-14

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- Philemon 01:24

Word Data:

- Strong's: G3065

Forms Found in the English ULB:

Luke, Luke's

Lystra

Facts:

Lystra was a city in ancient Asia Minor that Paul visited on one of his missionary journeys. It was located in the region of Lycaonia, which is now in the modern-day country of Turkey.

- Paul and his companions escaped to Derbe and Lystra when they were threatened by the Jews in Iconium.
- In Lystra, Paul met Timothy, who became a fellow evangelist and church planter.
- After Paul healed a crippled man in Lystra, the people there tried to worship Paul and Barnabas as gods, but the apostles rebuked them and stopped them from doing that.

(See also: evangelist, Iconium, Timothy)

Bible References:

- 2 Timothy 03:10-13
- Acts 14:06
- Acts 14:08
- Acts 14:21-22

Word Data:

- Strong's: G3082

Forms Found in the English ULB:

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Word Data:

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Forms Found in the English ULB:

Lystra

Macedonia

Related Words

Macedonian

Facts:

In New Testament times, Macedonia was a Roman province located just north of ancient Greece.

- Some important Macedonian cities mentioned in the Bible were Berea, Philippi and Thessalonica.
- Through a vision, God told Paul to preach the gospel to the people in Macedonia.
- Paul and his coworkers went to Macedonia and taught the people there about Jesus and helped the new believers to grow in their faith.
- In the Bible there are letters that Paul wrote to the believers in the Macedonian cities of Philippi and Thessalonica.

(See also: believe, Berea, faith, good news, Greece, Philippi, Thessalonica)

Bible References:

- 1 Thessalonians 01:6-7
- 1 Thessalonians 04:10
- 1 Timothy 01:3-4
- Acts 16:10
- Acts 20:1-3
- Philippians 04:14-17

Word Data:

- Strong's: G3109, G3110

Forms Found in the English ULB:

Macedonia, Macedonians

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Word Data:

- Strong's: G3109, G3110

Forms Found in the English ULB:

Macedonia, Macedonians

Manasseh

Facts:

There were five men by the name of Manasseh in the Old Testament:

- Manasseh was the name of Joseph's firstborn son.
- Both Manasseh and his younger brother Ephraim were adopted by Joseph's father, Jacob which gave their descendants the privilege of being among the twelve tribes of Israel.

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- The descendants of Manasseh formed one of the tribes of Israel.
- The tribe of Manasseh was often called the "half-tribe of Manasseh" because only part of the tribe settled in the land of Canaan, on the west side of the Jordan River. The other part of the tribe settled on the east side of the Jordan. Members of the tribe are called "Manassites."
- One of the kings of Judah was also named Manasseh.
- King Manasseh was an evil king who sacrificed his own children as burnt offerings to false gods.
- God punished King Manasseh by allowing him to be captured by an enemy army. Manasseh turned back to God and destroyed the altars where idols were worshiped.
- Two men named Manasseh lived during the time of Ezra. These men were required to divorce their pagan wives, who had influenced them to worship false gods.
- One other Manasseh was the grandfather of some Danites who were priests for false gods.

(See also: altar, Dan, Ephraim, Ezra, false god, Jacob, Judah, pagan, twelve tribes of Israel)

Bible References:

- 2 Chronicles 15:09
- Deuteronomy 03:12-13
- Genesis 41:51
- Genesis 48:1-2
- Judges 01:27-28

Word Data:

- Strong's: H4519, H4520, G3128

Forms Found in the English ULB:

Manasseh, Manassites, Manasseh's

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Forms Found in the English ULB:

Manasseh, Manassites, Manasseh's

Martha

Facts:

Martha was a woman from Bethany who followed Jesus.

- Martha had a sister named Mary and a brother named Lazarus, who also followed Jesus.
- One time when Jesus was visiting them in their home, Martha was distracted by meal preparation while her sister Mary sat and listened to Jesus teach.
- When Lazarus died, Martha told Jesus that she believed that Jesus is the Christ, the Son of God.

(See also: Lazarus, Mary (sister of Martha))

Bible References:

- John 11:02
- John 12:1-3
- Luke 10:39

Word Data:

- Strong's: G3136

Forms Found in the English ULB:

Martha, Martha's

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Forms Found in the English ULB:

Martha, Martha's

Mary

Facts:

Mary was a young woman living in the city of Nazareth who was pledged to be married to a man named Joseph. God chose Mary to be the mother of Jesus the Messiah, the Son of God.

- The Holy Spirit miraculously caused Mary to become pregnant while she was a virgin.
- An angel told Mary that the baby to be born to her was the Son of God and that she must name him Jesus.
- Mary loved God and praised him for being gracious to her.
- Joseph married Mary, but she remained a virgin until after the baby was born.
- Mary thought deeply about the amazing things that the shepherds and wise men said about the baby Jesus.
- Mary and Joseph took the baby Jesus to be dedicated at the temple. Later they took him to Egypt to escape King Herod's plot to kill the baby. Eventually they moved back to Nazareth.
- When Jesus was an adult, Mary was with him when he changed water to wine at a wedding in Cana.
- The gospels also mention that Mary was at the cross when Jesus was dying. He told his disciple John to take care of her like his own mother.

(See also: Cana, Egypt, Herod the Great, Jesus, Joseph (NT), Son of God, virgin)

Bible References:

- John 02:04
- John 02:12
- Luke 01:29
- Luke 01:35
- Mark 06:03
- Matthew 01:16
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Forms Found in the English ULB:

Mary, the mother of Jesus

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Word Data:

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Forms Found in the English ULB:

Mary, the mother of Jesus

Mary Magdalene

Facts:

Mary Magdalene was one of several women who believed in Jesus and followed him in his ministry. She was known as the one whom Jesus had healed from seven demons who had controlled her.

- Mary Magdalene and some other women helped support Jesus and his apostles by giving to them.
- She is also mentioned as one of the women who were the first to see Jesus after he rose from the dead.
- As Mary Magdalene stood outside the empty tomb, she saw Jesus standing there and he told her to go tell the other disciples that he was alive again.

(See also: demon, demon-possessed)

Bible References:

- Luke 08:1-3
- Luke 24:8-10
- Mark 15:39-41
- Matthew 27:54-56

Word Data:

- Strong's: G3094, G3137

generated on Thu Aug 22 08:14:35 2024

Forms Found in the English ULB:

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Mary ... Magdalene

Matthew

Facts:

Matthew was one of the twelve men that Jesus chose to be his apostles. He was also known as Levi son of Alphaeus.

- Levi (Matthew) was a tax-collector from Capernaum before he met Jesus.
- Matthew wrote the gospel that bears his name.
- There are several other men named Levi in the Bible.

(See also: apostle, Levite, tax collector)

Bible References:

- Luke 05:27
- Luke 06:14-16
- Mark 02:14
- Mark 03:17-19

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- Matthew 09:09
- Matthew 10:03

Word Data:

- Strong's: G3017, G3156

Forms Found in the English ULB:

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Word Data:

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Forms Found in the English ULB:

Matthew, Levi

Melchizedek

Facts:

During the time when Abram lived, Melchizedek was the king of the city of Salem (later "Jerusalem")

- Melchizedek's name means "king of righteousness" and his title "king of Salem" means "king of peace."
- He was also called a "priest of God Most High."

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- Melchizedek is first mentioned in the Bible when he served Abram bread and wine after Abram rescued his nephew Lot from powerful kings. Abram gave Melchizedek one-tenth of the plunder from his victory.
- In the New Testament, Melchizedek is described as someone who had no father or mother. He was called a priest and king who will reign forever.
- The New Testament also says that Jesus is a priest according to the priestly "order of Melchizedek." Jesus was not descended from Levi as the Israelite priests were. His priesthood is directly from God, as Melchizedek's was.
- Based on these descriptions of him in the Bible, Melchizedek was a human priest who was also chosen by God to represent or point forward to Jesus, the eternal king of peace and righteousness and our great high priest.

(See also: Abraham, everlasting, high priest, Jerusalem, Levite, priest, righteous)

Bible References:

- Genesis 14:18
- Hebrews 06:20
- Hebrews 07:17
- Psalm 110:4

Word Data:

- Strong's: H4442, G3198

Forms Found in the English ULB:

Melchizedek, Melchizedek's

Mesopotamia

Related Words:

Aram Naharaim

Facts:

Mesopotamia is the area of land between the Tigris and Euphrates Rivers. Its location is in the region of the modern day country of Iraq.

- In the Old Testament, this region was also called "Aram Naharaim."
- The word "Mesopotamia" means "between rivers." The phrase "Aram Naharaim" means "Aram of two rivers."
- Abraham lived in the Mesopotamian cities of Ur and Haran before moving on to the land of Canaan.
- Babylon was another important city in Mesopotamia.
- The region called "Chaldea" was also part of Mesopotamia.

(See also: Aram, Babylon, Chaldea, Euphrates River)

Bible References:

- Acts 02:09
- Acts 07:1-3
- Genesis 24:10-11

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Word Data:

- Strong's: H763, G3318

Forms Found in the English ULB:

Mesopotamia, Aram Naharaim

Michael

Facts:

Michael is the chief of all God's holy, obedient angels. He is the only angel who is specifically referred to as the "archangel" of God.

- The term "archangel" literally means "chief angel" or "ruling angel."
- Michael is a warrior who fights against God's enemies and protects God's people.
- He led the Israelites in fighting against the Persian army. In the end times he will lead the armies of Israel in the final battle against the forces of evil, as foretold in Daniel.
- There are also several men in the Bible with the name Michael. Several men are identified as being the "son of Michael"

(See also: angel, Daniel, messenger, Persia)

Bible References:

- Daniel 10:13
- Daniel 10:21
- Ezra 08:08
- Revelation 12:7-9

Word Data:

- Strong's: H4317, G3413

Forms Found in the English ULB:

Michael, Michael's

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- Revelation 12:7-9

Word Data:

- Strong's: H4317, G3413

Forms Found in the English ULB:

Michael, Michael's

Midian

Related Words

Midianite

Facts:

Midian was a son of Abraham and his wife Keturah. Midian was also the name of a people group and region located in the northern Arabian Desert to the south of the land of Canaan. The people of that group were called "Midianites."

- When Moses first left Egypt, he went to the region of Midian where he met the daughters of Jethro and helped them water their flocks. Later Moses married one of Jethro's daughters.
- Joseph was taken to Egypt by a group of Midianite slave traders.
- Many years later the Midianites attacked and raided the Israelites in the land of Canaan. Gideon led the Israelites in defeating them.
- Many of the modern-day Arabian tribes are descendants of this group.

(See also Arabia, Egypt, flock, Gideon, Jethro, Moses)

Bible References:

- Acts 07:30
- Exodus 02:16
- Genesis 25:1-4
- Genesis 36:34-36
- Genesis 37:28
- Judges 07:1

Word Data:

- Strong's: H4080, H4084, H4092

Forms Found in the English ULB:

Midian, Midianite, Midianites, Midian's

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Molech

Facts:

Molech was the name of one of the false gods that the Canaanites worshiped. Other spellings are "Moloch" and "Molek."

- People who worshiped Molech sacrificed their children to him by means of fire.
- Some of the Israelites also worshiped Molech instead of the one true God, Yahweh. They followed the evil practices of Molech worshipers, including sacrificing their children.

(See also: Canaan, evil, false god, God, false god, sacrifice, true, worship, Yahweh)

Bible References:

- 1 Kings 11:07
- 2 Kings 23:10
- Acts 07:43
- Jeremiah 32:33-35
- Leviticus 18:21

Word Data:

- Strong's: H4428, H4432, G3434

Forms Found in the English ULB:

Molech

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

(See also: Miriam, Promised Land, Ten Commandments)

Bible References:

- Acts 07:21
- Acts 07:30
- Exodus 02:10
- Exodus 09:01
- Matthew 17:04
- Romans 05:14

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Word Data:

- Strong's: H4872, H4873, G3475

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Forms Found in the English ULB:

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Most High

Facts:

The term "Most High" is a title for God. It refers to his greatness or authority.

- The meaning of this term is similar to the meaning of "Sovereign" or "Supreme."
- The word "high" in this title does not refer to physical height or distance. It refers to greatness.

Translation Suggestions:

- This term can also be translated as "Most High God" or "Most Supreme being" or "God Most High" or "Greatest One" or "Supreme One" or "God, who is Greater than all."
- If a word like "high" is used, make sure it does not refer to being physically high or tall.

(See also: God)

Bible References:

- Acts 07:47-50
- Acts 16:16-18
- Daniel 04:17-18
- Deuteronomy 32:7-8
- Genesis 14:17-18
- Hebrews 07:1-3
- Hosea 07:16
- Lamentations 03:35
- Luke 01:32

Word Data:

- Strong's: H5945, G5310

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Word Data:

- Strong's: H5945, G5310

Forms Found in the English ULB:

Most High

Mount of Olives

Facts:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

- In the Old Testament, this mountain is sometimes referred to as "the mountain that is east of Jerusalem."
- The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest.
- Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives.
- This could also be translated as "Olive Hill" or "Olive Tree Mountain."

(See also: Gethsemane, olive)

Bible References:

- Luke 19:29
- Luke 19:37

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- Mark 13:03
- Matthew 21:1-3
- Matthew 24:3-5
- Matthew 26:30

Word Data:

- Strong's: H2132, G3735, G1636

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Mount of Olives, mountain that is called Olives

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Naaman

Facts:

In the Old Testament, Naaman was the commander of the army of the king of Aram.

- Naaman had a terrible skin disease called leprosy that could not be cured.
- A Jewish slave in Naaman's household told him to go ask the prophet Elisha to heal him.
- Elisha told Naaman to wash seven times in the Jordan River. When Naaman obeyed, God healed him of his disease.
- As a result, Naaman came to believe in the only true God, Yahweh.
- Two other men named Naaman were descendants of Jacob's son Benjamin.

(See also: Aram, Jordan River, leprosy, prophet)

Bible References:

- 1 Chronicles 08:6-7
- 2 Kings 05:01
- Luke 04:27

Word Data:

- Strong's: H5283, G3497

Forms Found in the English ULB:

Naaman, Naaman's

Nahor

Facts:

Nahor was the name of two relatives of Abraham, his grandfather and his brother.

- Abraham's brother Nahor was the grandfather of Isaac's wife Rebekah.
- The phrase "city of Nahor" could mean "the city named Nahor" or "the city where Nahor had lived" or "Nahor's city."

(See also: Abraham, Rebekah)

Bible References:

- 1 Chronicles 01:24-27
- Genesis 31:53
- Joshua 24:02
- Luke 03:34

Word Data:

- Strong's: H5152, G3493

Forms Found in the English ULB:

Nahor, Nahor's

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Nahum

Facts:

Nahum was a prophet who preached during the time when the evil King Manasseh was ruling over Judah.

- Nahum was from the town of Elkosh, which was about 20 miles from Jerusalem.
- The Old Testament book of Nahum records his prophecies about the destruction of the Assyrian city of Nineveh.

(See also: Assyria, Manasseh, prophet, Nineveh)

Bible References:

- Nahum 01:1

Word Data:

- Strong's: H5151, G3486

Forms Found in the English ULB:

Nahum, Nahum's

Naphtali

Facts:

Naphtali was the sixth son of Jacob. His descendants formed the tribe of Naphtali, which was one of the twelve tribes of Israel.

- Sometimes the name Naphtali was used to refer to the land where the tribe lived.
- The land of Naphtali was located in the northern part of Israel, next to the tribes of Dan and Asher. its eastern border was on the western shoreline of the Sea of Kinnereth.
- This tribe was mentioned in both the Old and New Testaments of the Bible.

(See also: Asher, Dan, Jacob, Sea of Galilee, twelve tribes of Israel)

Bible References:

- 1 Kings 04:15
- Deuteronomy 27:13-14
- Ezekiel 48:1-3
- Genesis 30:08
- Judges 01:33
- Matthew 04:13

Word Data:

- Strong's: H5321, G3508

Forms Found in the English ULB:

Naphtali, Naphtali's

generated on Thu Aug 22 08:14:35 2024

Naphtali

Facts:

Naphtali was the sixth son of Jacob. His descendants formed the tribe of Naphtali, which was one of the twelve tribes of Israel.

- Sometimes the name Naphtali was used to refer to the land where the tribe lived.
- The land of Naphtali was located in the northern part of Israel, next to the tribes of Dan and Asher. its eastern border was on the western shoreline of the Sea of Kinnereth.
- This tribe was mentioned in both the Old and New Testaments of the Bible.

(See also: Asher, Dan, Jacob, Sea of Galilee, twelve tribes of Israel)

Bible References:

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Word Data:

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Forms Found in the English ULB:

Naphtali, Naphtali's

Nathan

Facts:

Nathan was a faithful prophet of God who lived while David was king over Israel.

- God sent Nathan to confront David after David sinned grievously against Uriah.
- Nathan rebuked David in spite of the fact that David was the king.
- David repented of his sin after Nathan confronted him.

(See also: David, faithful, prophet, Uriah)

Bible References:

- 1 Chronicles 17:1-2
- 2 Chronicles 09:29
- 2 Samuel 12:1-3
- Psalm 051:01

Word Data:

- Strong's: H5416, G3481

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Forms Found in the English ULB:

Nathan, Nathan's

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Word Data:

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Forms Found in the English ULB:

Nathan, Nathan's

Nazareth

Facts:

Nazareth is a town in the region of Galilee in northern Israel. It is about 100 kilometers north of Jerusalem, and it took about three to five days to travel on foot.

- Joseph and Mary were from Nazareth, and this is where they raised Jesus. That is why Jesus was known as "the Nazarene."
- Many of the Jews living in Nazareth did not respect Jesus' teaching because he had grown up among them, and they thought he was just an ordinary person.
- Once, when Jesus was teaching in Nazareths synagogue, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him.
- The remark Nathaniel made when he heard that Jesus was from Nazareth indicated that this city was not thought of very highly.

(See also: Christ, Galilee, Joseph (NT), Mary)

Bible References:

- Acts 26:9-11
- John 01:43-45
- Luke 01:26-29
- Mark 16:5-7
- Matthew 02:23

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- Matthew 21:9-11
- Matthew 26:71-72

Word Data:

- Strong's: G3478, G3479, G3480

Forms Found in the English ULB:

Nazareth, Nazarene

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Word Data:

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Forms Found in the English ULB:

Nazareth, Nazarene

Nineveh

Facts:

Nineveh was the capital city of Assyria. A "Ninevite" was a person who lived in Nineveh.

- God sent the prophet Jonah to warn the Ninevites to turn from their wicked ways. The people repented and God did not destroy them.
- The Assyrians later stopped serving God. They conquered the kingdom of Israel and carried the people away to Nineveh.

(See also: Assyria, Jonah, repent, turn)

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Bible References:

- Genesis 10:11-14
- Jonah 01:03
- Jonah 03:03
- Luke 11:32
- Matthew 12:41

Word Data:

- Strong's: H5210, G3535, G3536

Forms Found in the English ULB:

Nineveh, Ninevite, Ninevites

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Word Data:

- Strong's: H5210, G3535, G3536

Forms Found in the English ULB:

Nineveh, Ninevite, Ninevites

Noah

Facts:

Noah was a man who lived over 4,000 years ago, at the time when God sent a worldwide flood to destroy all the evil people in the world. God told Noah to build a gigantic ark in which he and his family could live while the flood waters covered the earth.

- Noah was a righteous man who obeyed God in everything.
- When God told Noah how to build the gigantic ark, Noah built it exactly the way God told him to.

- Inside the ark, Noah and his family were kept safe, and later their children and grandchildren filled the earth with people again.
- Everyone born since the time of the flood is a descendant of Noah.

(See also: descendant, ark)

Bible References:

- Genesis 05:30-31
- Genesis 05:32
- Genesis 06:08
- Genesis 08:01
- Hebrews 11:7
- Matthew 24:37

Word Data:

- Strong's: H5146, G3575

Forms Found in the English ULB:

Noah, Noah's

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Forms Found in the English ULB:

Noah, Noah's

Passover

Facts:

The "Passover" is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God "passed over" the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.

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- God told the Israelites to eat this meal every year in order to remember and celebrate how God "passed over" their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term "Passover" could be translated by combining the words "pass" and "over" or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

- 1 Corinthians 05:07
- 2 Chronicles 30:13-15
- 2 Kings 23:23
- Deuteronomy 16:02
- Exodus 12:26-28
- Ezra 06:21-22
- John 13:01
- Joshua 05:10-11
- Leviticus 23:4-6
- Numbers 09:03

Word Data:

- Strong's: H6453, G3957

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Word Data:

- Strong's: H6453, G3957

Forms Found in the English ULB:

Passover

Paul

Related Words

Saul

Facts:

Paul was a leader of the early church who was sent by Jesus to take the good news to many other people groups.

- Paul was a Jew who was born in the Roman city of Tarsus, and was therefore also a Roman citizen.
- Paul was originally called by his Jewish name, Saul.
- Saul became a Jewish religious leader and arrested Jews who became Christians because he thought they were dishonoring God by believing in Jesus.
- Jesus revealed himself to Saul in a blinding light and told him to stop hurting Christians.
- Saul believed in Jesus and began teaching his fellow Jews about him.
- Later, God sent Saul to teach non-Jewish people about Jesus and started churches in different cities and provinces of the Roman empire. At this time he started being called by the Roman name "Paul."
- Paul also wrote letters to encourage and teach Christians in the churches in these cities. Several of these letters are in the New Testament.

(See also: christian, jewish leaders, rome)

Bible References:

- 1 Corinthians 01:03
- Acts 08:03
- Acts 09:26
- Acts 13:10
- Galatians 01:01
- Philemon 01:08

Word Data:

- Strong's: G3972, G4569

Forms Found in the English ULB:

Paul, Saul, Paul's

Paul

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Forms Found in the English ULB:

Paul, Saul, Paul's

generated on Thu Aug 22 08:14:35 2024

Paul

Related Words

Saul

Facts:

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- Paul was a Jew who was born in the Roman city of Tarsus, and was therefore also a Roman citizen.
- Paul was originally called by his Jewish name, Saul.
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- Jesus revealed himself to Saul in a blinding light and told him to stop hurting Christians.
- Saul believed in Jesus and began teaching his fellow Jews about him.
- Later, God sent Saul to teach non-Jewish people about Jesus and started churches in different cities and provinces of the Roman empire. At this time he started being called by the Roman name "Paul."
- Paul also wrote letters to encourage and teach Christians in the churches in these cities. Several of these letters are in the New Testament.

(See also: christian, jewish leaders, rome)

Bible References:

- 1 Corinthians 01:03
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Word Data:

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Forms Found in the English ULB:

Paul, Saul, Paul's

Pentecost

Related Ideas:

Festival of Weeks

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Facts:

The "Festival of Weeks" was a Jewish festival that took place fifty days after Passover. It was later referred to as "Pentecost."

- The Feast of Weeks was seven weeks (fifty days) after the Feast of Firstfruits. In the New Testament times, this festival was called "Pentecost" which has "fifty" as part of its meaning.
- The Festival of Weeks was held to celebrate the beginning of the grain harvest. It was also a time to remember when God first gave the Law to the Israelites on the tablets of stone given to Moses.
- In the New Testament, the Day of Pentecost is especially significant because it was when the believers of Jesus received the Holy Spirit in a new way.

(See also: festival, firstfruits, harvest, Holy Spirit, raise)

Bible References:

- 2 Chronicles 08:12-13
- Acts 02:01
- Acts 20:15-16
- Deuteronomy 16:16-17
- Numbers 28:26

Word Data:

- Strong's: H2282, H7620, G4005

Forms Found in the English ULB:

Festival of Weeks, Pentecost

Pentecost

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Forms Found in the English ULB:

Festival of Weeks, Pentecost

Peter

Related Words:

Cephas, Simon

Facts:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

- Before Jesus called him to be his disciple, Peter's name was Simon.
- Later, Jesus also named him "Cephas," which means "stone" or "rock" in the Aramaic language. The name Peter also means "stone" or "rock" in the Greek language.
- God worked through Peter to heal people and to preach the good news about Jesus.
- Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(See also: disciple, apostle)

Bible References:

- Acts 08:25
- Galatians 02:6-8
- Galatians 02:12
- Luke 22:58
- Mark 03:16
- Matthew 04:18-20
- Matthew 08:14
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Word Data:

- Strong's: G2786, G4074, G4613, G4826

Forms Found in the English ULB:

Peter, Simon Peter, Cephas, Simon son of Jonah, Simon, Simon's

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Pharaoh

Facts:

In ancient times, the kings who ruled over the country of Egypt were called pharaohs.

- Altogether, over 300 pharaohs ruled Egypt for more than 2,000 years.
- These Egyptians kings were very powerful and wealthy.
- Several of these pharaohs are mentioned in the Bible.
- Often this title is used as a name rather than as a title. In these cases, it is capitalized and written as "Pharaoh."

(See also: egypt, king)

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Bible References:

- Acts 07:9-10
- Acts 07:13
- Acts 07:21
- Genesis 12:15
- Genesis 40:07
- Genesis 41:25

Word Data:

- Strong's: H4428, H4714, H6547, G5328

Forms Found in the English ULB:

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Facts:

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- Many of them were middle class businessmen and some of them were also priests.
- Of all the Jewish leaders, the Pharisees were the most strict in obeying the Laws of Moses and other Jewish laws and traditions.
- They were very concerned about keeping the Jewish people separated from the influence of the Gentiles around them. The name "Pharisee" comes from the word to "separate."
- The Pharisees believed in life after death; they also believed in the existence of angels and other spiritual beings.
- The Pharisees and Sadducees actively opposed Jesus and the early Christians.

(See also: council, Jewish leaders, law, Sadducee)

Bible References:

- Acts 26:04
- John 03:1-2
- Luke 11:44
- Matthew 03:07
- Matthew 05:20
- Matthew 09:11
- Matthew 12:02
- Matthew 12:38
- Philippians 03:05

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- They were very concerned about keeping the Jewish people separated from the influence of the Gentiles around them. The name "Pharisee" comes from the word to "separate."
- The Pharisees believed in life after death; they also believed in the existence of angels and other spiritual beings.
- The Pharisees and Sadducees actively opposed Jesus and the early Christians.

generated on Thu Aug 22 08:14:35 2024

(See also: council, Jewish leaders, law, Sadducee)

Bible References:

- Acts 26:04
- John 03:1-2
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- Matthew 03:07
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Word Data:

- Strong's: G5330

Forms Found in the English ULB:

Pharisee, Pharisees

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Facts:

In the early Christian church in Jerusalem, Philip was one of seven leaders chosen to care for the poor and needy Christians, especially the widows.

- God used Philip to share the gospel with people in many different towns in the provinces of Judea and Galilee, including an Ethiopian man he met on the desert road to Gaza from Jerusalem.
- Years later Philip was living in Caesarea when Paul and his companions stayed at his house on their way back to Jerusalem.
- Most Bible scholars think that Philip the evangelist was not the same man as Jesus' apostle by that name. Some languages may prefer to use slightly different spellings for the names of these two men to make it clear they are different men.

(See also: Philip)

Bible References:

- Acts 06:5-6
- Acts 08:06
- Acts 08:13
- Acts 08:31
- Acts 08:36
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Word Data:

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Philip the apostle was one of the original twelve disciples of Jesus. He was from the town of Bethsaida.

- Philip brought Nathanael to meet Jesus.
- Jesus questioned Philip about how to provide food for a crowd of over 5,000 people.
- At the last Passover supper that Jesus ate with his disciples, he talked to them about God, his Father. Philip asked Jesus to show them the Father.
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- Acts 01:14

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- John 01:44
- John 06:06
- Luke 06:14
- Mark 03:17-19

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Forms Found in the English ULB:

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Philippi

Related Words

Philippians

Facts:

Philippi was a major city and Roman colony located in Macedonia in the northern part of ancient Greece. The people of Philippi were called "Philippians."

- Paul and Silas traveled to Philippi to preach about Jesus to the people there.
- While in Philippi, Paul and Silas were arrested, but God miraculously freed them.
- The New Testament book of Philippians is a letter that the apostle Paul wrote to the Christians in the church at Philippi.
- Note that this is a different city from Caesarea Philippi which was located in northeastern Israel near Mount Hermon.

(See also: Caesarea, Christian, church, Macedonia, Paul, Silas)

Bible References:

- 1 Thessalonians 02:1-2
- Acts 16:11
- Matthew 16:13-16

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- Philippians 01:01

Word Data:

- Strong's: G5374, G5375

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Forms Found in the English ULB:

Philippi, Philippians

Phoenicia

Facts:

In ancient times, Phoenicia was a wealthy nation located in Canaan along the coast of the Mediterranean Sea, north of Israel.

- Phoenicia occupied an area of land that was in the western region of what is the present-day country of Lebanon.
- In New Testament times, the capital of Phoenicia was Tyre. Another important Phoenician city was Sidon. Phoenicia was near Syria, so people from that area were called "Syrophoenician."

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- Phoenicians were well-known for their woodworking skills using their country's plentiful cedar trees, for their production of a costly purple dye, and for their ability to travel and trade by sea. They were also highly skilled boat builders.
- One of the earliest alphabets was created by the Phoenician people. Their alphabet was widely used because of their contact with many people groups through trading.

(See also: cedar, purple, Sidon, Tyre)

Bible References:

- Acts 11:19-21
- Acts 15:3-4
- Acts 21:02
- Isaiah 23:10-12

Word Data:

- Strong's: H3667, G4949, G5403

Forms Found in the English ULB:

Phoenicia, Syrophoenician

Pilate

Facts:

Pilate was the governor of the Roman province of Judea who sentenced Jesus to death.

- Because Pilate was the governor, he had the authority to put criminals to death.
- The Jewish religious leaders wanted Pilate to crucify Jesus, so they lied and said that Jesus was a criminal.
- Pilate realized that Jesus was not guilty, but he was afraid of the crowd and wanted to please them, so he ordered his soldiers to crucify Jesus.

(See also: crucify, governor, guilt, Judea, Rome)

Bible References:

- Acts 04:27-28
- Acts 13:28
- Luke 23:02
- Mark 15:02
- Matthew 27:13
- Matthew 27:58

Word Data:

- Strong's: G4091, G4194

Forms Found in the English ULB:

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Pontus

Facts:

Pontus was a Roman province during the time of the Roman Empire and the early Church. It was located along the southern coast of the Black Sea, in the northern part of what is now the country of Turkey.

- As recorded in the book of Acts, people from the province of Pontus were in Jerusalem when the Holy Spirit first came to the apostles on the Day of Pentecost.
- A believer named Aquila was from Pontus.
- When Peter was writing to Christians who were scattered into different regions, Pontus was one of the regions he mentioned.

(See also: Aquila, Pentecost)

Bible References:

- 1 Peter 01:1-2

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- Acts 02:09

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Forms Found in the English ULB:

Pontus

Priscilla

Facts:

Priscilla and her husband Aquila were Jewish Christians who worked with the apostle Paul in his missionary work. She was also known as Prisca.

- Priscilla and Aquila had left Rome because the emperor had forced the Christians to leave there.
- Paul met Aquila and Priscilla in Corinth. They were tentmakers and Paul joined them in this work.
- When Paul left Corinth to go to Syria, Priscilla and Aquila went with him.
- From Syria, the three of them went to Ephesus. When Paul left Ephesus, Priscilla and Aquila stayed behind and continued the work of preaching the gospel there.
- They especially taught a man named Apollos in Ephesus who believed in Jesus and was a gifted speaker and teacher.

(See also: believe, Christian, Corinth, Ephesus, Paul, Rome, Syria)

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Bible References:

- 1 Corinthians 16:19-20
- 2 Timothy 04:19-22
- Acts 18:01
- Acts 18:24

Word Data:

- Strong's:

Forms Found in the English ULB:

Priscilla, Prisca

Priscilla

Facts:

Priscilla and her husband Aquila were Jewish Christians who worked with the apostle Paul in his missionary work. She was also known as Prisca.

- Priscilla and Aquila had left Rome because the emperor had forced the Christians to leave there.
- Paul met Aquila and Priscilla in Corinth. They were tentmakers and Paul joined them in this work.
- When Paul left Corinth to go to Syria, Priscilla and Aquila went with him.
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Rabbi

Related Ideas:

Rabboni

Definition:

The term "Rabbi" literally means "my master" or "my teacher."

- It was a title of respect that was used to address a man who was a Jewish religious teacher, especially a teacher of God's laws.
- Both John the Baptist and Jesus were sometimes called "Rabbi" by their disciples.

Translation Suggestions:

- Ways to translate this term could include "My Master" or "My Teacher" or "Honorable Teacher" or "Religious Teacher." Some languages may capitalize a greeting like this, while others may not.
- The project language may also have a special way that teachers are normally addressed.
- Make sure the translation of this term does not indicate that Jesus was a schoolteacher.
- Also consider how "Rabbi" is translated in a Bible translation in a related language or a national language.

See:

(See also: teacher)

Bible References:

- John 01:49-51
- John 06:24-25
- Mark 14:43-46
- Matthew 23:8-10

Word Data:

- Strong's: G4461

Forms Found in the English ULB:

Rabbi, Rabboni

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Forms Found in the English ULB:

Rabbi, Rabboni

Rachel

Facts:

Rachel was one of Jacob's wives. She and her sister Leah were the daughters of Laban, Jacob's uncle.

- Rachel was the mother of Joseph and Benjamin, whose descendants became two of the tribes of Israel.
- For many years, Rachel was not able to have any children. Then God enabled her to give birth to Joseph.
- Years later, as she gave birth to Benjamin, Rachel died, and Jacob buried her near Bethlehem.

(See also: Bethlehem, Jacob, Laban, Leah, Joseph (OT), twelve tribes of Israel)

Bible References:

- Genesis 29:06
- Genesis 29:19-20
- Genesis 29:30
- Genesis 31:06
- Genesis 33:1-3
- Matthew 02:18

Word Data:

- Strong's: H7354, G4478

Forms Found in the English ULB:

Rachel, Rachel's

Rahab

Facts:

Rahab was a woman who lived in Jericho when Israel attacked the city. She was a prostitute.

- Rahab hid the two Israelites who came to spy on Jericho before the Israelites attacked it. She helped the spies escape back to the Israelite camp.
- Rahab became a believer in Yahweh.
- She and her family were spared when Jericho was destroyed. Then Rahab and her family lived with the Israelites.

(See also: Israel, Jericho, prostitute)

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Bible References:

- Hebrews 11:29-31
- James 02:25
- Joshua 02:21
- Joshua 06:17-19
- Matthew 01:05

Word Data:

- Strong's: H7343, G4460

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Word Data:

- Strong's: H7343, G4460

Forms Found in the English ULB:

Rahab

Ramah

Facts:

Ramah was an ancient Israelite city located about 8 km from Jerusalem. It was in the region where the tribe of Benjamin lived.

- Ramah was where Rachel died after giving birth to Benjamin.
- When the Israelites were taken captive to Babylon, they were first brought to Ramah before being moved to Babylon.
- Ramah was the home of Samuel's mother and father.

(See also: Benjamin, twelve tribes of Israel)

Bible References:

- 1 Chronicles 27:27
- 1 Samuel 02:11
- 2 Chronicles 16:1
- Jeremiah 31:15
- Joshua 18:25-28
- Matthew 02:17-18

Word Data:

- Strong's: H7414, G4471

Forms Found in the English ULB:

Ramah

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Rebekah

Facts:

Rebekah was a grand-daughter of Abraham's brother Nahor.

- God chose Rebekah to be the wife of Abraham's son Isaac.
- Rebekah left the region of Aram Naharaim where she lived and went with Abraham's servant to the region of the Negev where Isaac was living.
- For a long time Rebekah did not have any children, but finally God blessed her with twin boys, Esau and Jacob.

(See also: Abraham, Aram, Esau, Isaac, Jacob, Nahor, Negev)

Bible References:

- Genesis 24:15
- Genesis 24:45
- Genesis 24:56
- Genesis 24:64
- Genesis 25:28
- Genesis 26:08

Word Data:

- Strong's: H7259

Forms Found in the English ULB:

Rebekah, Rebekah's

Rehoboam

Facts:

Rehoboam was one of the sons of King Solomon, and he became the king of the nation of Israel after Solomon died.

- At the beginning of his reign, Rehoboam was severe with his people, so ten of the tribes of Israel rebelled against him and formed the "kingdom of Israel" in the north.
- Rehoboam continued as king of the southern kingdom of Judah, which consisted of the remaining two tribes, Judah and Benjamin.
- Rehoboam was a wicked king who did not obey Yahweh, but worshiped false gods.

(See also: kingdom of Israel, Judah, Solomon)

Bible References:

- 1 Chronicles 03:10
- 1 Kings 11:41-43
- 1 Kings 14:21
- Matthew 01:07

Word Data:

- Strong's: H7346, G4497

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Forms Found in the English ULB:

Rehoboam, Rehoboam's

Reuben

Facts:

Reuben was the firstborn son of Jacob. His mother was Leah. Reuben's descendants were called Reubenites.

- When his brothers were planning to kill their younger brother Joseph, Reuben spared Joseph's life by telling them to put him into a pit instead.
- Reuben came back later to rescue Joseph, but the other brothers had sold him as a slave to merchants passing by.
- Reuben's descendants became one of the twelve tribes of Israel.

(See also: Jacob, Joseph (OT), Leah, twelve tribes of Israel)

Bible References:

- Genesis 29:32
- Genesis 35:21-22
- Genesis 42:22
- Genesis 42:37

Word Data:

- Strong's: H7205, H7206, G4502

Forms Found in the English ULB:

Reuben, Reubenites, Reubenite, Reuben's

Rome

Facts:

In New Testament times, the city of Rome was the center of the Roman Empire. It is now the capital city of the modern-day country of Italy.

- The Roman Empire ruled over all the regions around the Mediterranean Sea, including Israel.
- The term "Roman" referred to anything relating to the regions that the government in Rome controlled, including Roman citizens and Roman officials.
- The apostle Paul was taken to the city of Rome as a prisoner because he preached the good news about Jesus.
- The New Testament book of "Romans" is a letter that Paul wrote to the Christians in Rome.

(See also: good news, the sea, Pilate, Paul)

Bible References:

- 2 Timothy 01:15-18
- Acts 22:25
- Acts 28:14
- John 11:48

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Word Data:

- Strong's: G4514, G4516

Forms Found in the English ULB:

Rome, Roman, Romans

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- John 11:48

Word Data:

- Strong's: G4514, G4516

Forms Found in the English ULB:

Rome, Roman, Romans

Ruth

Facts:

Ruth was a Moabite woman who lived during the time when judges were leading Israel. She married an Israelite man in Moab after he had moved there with his family because of a famine during the time when judges were leading Israel.

- Ruth's husband died, and some time after that she left Moab to travel with her mother-in-law Naomi, who was returning to her hometown, Bethlehem in Israel.
- Ruth was loyal to Naomi and worked hard to provide food for her.
- She also committed herself to serving the one true God of Israel.
- Ruth married an Israelite man named Boaz and gave birth to a son who became the grandfather of King David. Because King David was an ancestor of Jesus Christ so was Ruth.

(See also: Bethlehem, Boaz, David, judge])

Bible References:

- Matthew 01:05
- Ruth 01:3-5
- Ruth 03:09
- Ruth 04:06

Word Data:

- Strong's: H7327, G4503

Forms Found in the English ULB:

Ruth, Ruth's

Sabbath

Definition:

The term "Sabbath" refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.

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- The command to "keep the Sabbath holy" is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called "Sabbath day" rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as "resting day" or "day for resting" or "day of not working" or "God's day of rest."
- Some translations capitalize this term to show that it is a special day, as in "Sabbath Day" or "Resting Day."
- Consider how this term is translated in a local or national language.

(See also: rest)

Bible References:

- 2 Chronicles 31:2-3
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- Isaiah 56:6-7
- Lamentations 02:06
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- Luke 13:14
- Mark 02:27
- Matthew 12:02
- Nehemiah 10:32-33

Word Data:

- Strong's: H7676, H7677, G4315, G4521

Forms Found in the English ULB:

Sabbath, Sabbaths

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Forms Found in the English ULB:

Sabbath, Sabbaths

Sadducee

Definition:

The Sadducees were a political group of Jewish priests during the time of Jesus Christ. They supported Roman rule and did not believe in the resurrection.

- Many Sadducees were wealthy, upper-class Jews who held powerful leadership positions such as chief priest and high priest.
- The duties of the Sadducees included taking care of the temple complex and priestly tasks such as offering sacrifices.
- The Sadducees and the Pharisees strongly influenced the Roman leaders to crucify Jesus.
- Jesus spoke against these two religious groups because of their selfishness and hypocrisy.

(See also: chief priests, council, high priest, hypocrite, Jewish leaders, Pharisee, priest)

Bible References:

- Acts 04:03
- Acts 05:17-18
- Luke 20:27
- Matthew 03:07

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- Matthew 16:01

Word Data:

- Strong's: G4523

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The Sadducees were a political group of Jewish priests during the time of Jesus Christ. They supported Roman rule and did not believe in the resurrection.

- Many Sadducees were wealthy, upper-class Jews who held powerful leadership positions such as chief priest and high priest.
- The duties of the Sadducees included taking care of the temple complex and priestly tasks such as offering sacrifices.
- The Sadducees and the Pharisees strongly influenced the Roman leaders to crucify Jesus.
- Jesus spoke against these two religious groups because of their selfishness and hypocrisy.

(See also: chief priests, council, high priest, hypocrite, Jewish leaders, Pharisee, priest)

Bible References:

- Acts 04:03
- Acts 05:17-18
- Luke 20:27
- Matthew 03:07
- Matthew 16:01

Word Data:

- Strong's: G4523

Forms Found in the English ULB:

Sadducee, Sadducees

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Forms Found in the English ULB:

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Samaria

Facts:

Samaria was the name of a city and its surrounding region in the northern part of Israel. The Plain of Sharon is west of this region, and the Jordan River is east of this region. The people of Samaria were called Samaritans.

- In the Old Testament, Samaria was the capital city of the northern kingdom of Israel. Later the region surrounding it was also called Samaria.
- When the Assyrians conquered the northern kingdom of Israel, they captured the city of Samaria and forced most of the northern Israelites to leave the region, moving them far away to different cities in Assyria.
- The Assyrians also brought many foreigners into the region of Samaria to replace the Israelites who had been moved.
- Some of the Israelites who remained in that region married the foreigners who had moved there, and their descendants were called Samaritans.
- The Jews despised the Samaritans because they were only partly Jewish and because their ancestors had worshiped pagan gods.
- In New Testament times, the region of Galilee was north of Samaria, and the region of Judea was south of Samaria.

(See also: Assyria, Galilee, Judea, Sharon, kingdom of Israel)

Bible References:

- Acts 08:1-3
- Acts 08:05
- John 04:4-5
- Luke 09:51-53
- Luke 10:33

Word Data:

- Strong's: H8111, H8115, H8118, G4540, G4541, G4542

Forms Found in the English ULB:

Samaria, Samaria's, Samaritan, Samaritans

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Forms Found in the English ULB:

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Samson

Facts:

Samson was one of the judges, or deliverers, of Israel. He was from the tribe of Dan.

- God gave Samson superhuman strength, which he used to fight against Israel's enemies, the Philistines.
- Samson was put under a vow to never cut his hair and to never drink wine or any other fermented drink. As long as he kept this vow, God continued to give him strength.
- He finally broke his vow and allowed his hair to be cut, enabling the Philistines to capture him.
- While Samson was in captivity, God enabled him to regain his strength and gave him the opportunity to destroy the temple of the false god Dagon, along with many Philistines.

(See also: deliver, Philistines, twelve tribes of Israel)

Bible References:

- Hebrews 11:32-34
- Judges 13:25
- Judges 16:02
- Judges 16:31

Word Data:

- Strong's: H8123, G4546

Forms Found in the English ULB:

Samson, Samson's

Samuel

Facts:

Samuel was a prophet and the last judge of Israel. He anointed both Saul and David as kings over Israel.

- Samuel was born to Elkanah and Hannah in the town of Ramah.
- Hannah had been barren, so she had prayed earnestly that God would give her a son. Samuel was the answer to that prayer.
- Hannah promised that if, in answer to her desperate prayer that God would give her a male child, her request was granted, she would dedicate her son to Yahweh.
- To fulfill her promise to God, when Samuel was a young boy, Hannah sent him to live with and help Eli the priest in the temple.
- God raised up Samuel to be a great prophet.

(See also: Hannah, judge, prophet, Yahweh)

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Bible References:

- 1 Samuel 01:19
- 1 Samuel 09:24
- 1 Samuel 12:17
- Acts 03:24
- Acts 13:20
- Hebrews 11:32-34

Word Data:

- Strong's: H8050, G4545

Forms Found in the English ULB:

Samuel, Samuel's

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Word Data:

- Strong's: H8050, G4545

Forms Found in the English ULB:

Samuel, Samuel's

Sarah

Facts:

- Sarah was Abraham's wife.

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- Her name was originally "Sarai," but God changed it to "Sarah."
- Sarah gave birth to Isaac, the son God had promised to give her and Abraham.

(See also: Abraham, Isaac)

Bible References:

- Genesis 11:30
- Genesis 11:31
- Genesis 17:15
- Genesis 25:9-11

Word Data:

- Strong's: H8283, H8297, G4564

Forms Found in the English ULB:

Sarah, Sarah's, Sarai

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Satan

Related Ideas:

devil, evil one

Facts:

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- The devil hates God and all that God created because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus, to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
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(See also: demon, evil, kingdom of God, tempt)

Bible References:

- 1 John 03:08
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Word Data:

- Strong's: H7854, G1140, G1228, G4190, G4566, G4567

Forms Found in the English ULB:

Satan, devil, devil's, evil one

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Forms Found in the English ULB:

Satan, devil, devil's, evil one

Saul

Facts:

Saul was an Israelite man whom God chose to become the first king of Israel.

- Saul was tall and handsome, and a powerful soldier. He was the kind of man that the Israelites wanted to be their king.
- Although he served God at first, Saul later became proud and disobeyed God. As a result, God appointed David to take Saul's place as king and allowed Saul to be killed in battle.
- In the New Testament, there was a Jew named Saul who was also known as Paul and who became an apostle of Jesus Christ.

(See also: king)

Bible References:

- 1 Chronicles 10:1-3
- 1 Samuel 09:01
- 2 Samuel 01:1-2
- Acts 13:22
- Psalm 018:1

Word Data:

- Strong's: H7586, G4549

Forms Found in the English ULB:

Saul, Saul's

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Savior

Definitions:

The term "savior" refers to a person who saves or rescues others from danger. It can also refer to someone who gives strength to others or provides for them.

- In the Old Testament, God is referred to as Israel's Savior because he often rescued them from their enemies, gave them strength, and provided them with what they needed to live.
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Bible References:

- 1 Timothy 04:10
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Word Data:

- Strong's: H3467, G4990

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Savior, savior

Sea of Galilee

Facts:

The "Sea of Galilee" is a lake in eastern Israel. It was also referred to as the "Sea of Tiberias" and the "lake of Gennesaret." In the Old Testament it was called the "Sea of Kinnereth."

- The water of this lake flows south through the Jordan River down to the Salt Sea.
- Capernaum, Bethsaida, Gennesaret, and Tiberias were some of the towns located on the Sea of Galilee during New Testament times.
- Many events of Jesus' life took place on or near the Sea of Galilee.
- This term could also be translated as "lake in the region of Galilee" or "Lake Galilee" or "lake near Tiberias (Gennesaret)."

(See also: Capernaum, Galilee, Jordan River, Salt Sea)

Bible References:

- John 06:1-3
- Luke 05:01
- Mark 01:16-18
- Matthew 04:12-13
- Matthew 04:18-20
- Matthew 08:18-20
- Matthew 13:1-2
- Matthew 15:29-31

Word Data:

- Strong's: H3220, H3672, G1056, G1082, G2281, G3041, G5085

Forms Found in the English ULB:

Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias, Kinnereth

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Forms Found in the English ULB:

Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias, Kinnereth

Sea of Reeds

Facts:

The "Sea of Reeds" was the name of a body of water located between Egypt and Arabia. It is now called the "Red Sea."

- The Red Sea is long and narrow. It is larger than a lake or river, but much smaller than an ocean.
- The Israelites had to cross the Red Sea when they were fleeing from Egypt. God performed a miracle and caused the waters of the sea to divide so that the people could walk across on dry land.
- The land of Canaan was north of this sea.
- This could also be translated as "Reed Sea."

(See also: Arabia. Canaan, Egypt)

Bible References:

- Acts 07:35-37
- Exodus 13:17-18
- Joshua 04:22-24
- Numbers 14:23-25

Word Data:

- Strong's: H3220, H5488, G2063, G2281

Forms Found in the English ULB:

Sea of Reeds, Red Sea

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Word Data:

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Forms Found in the English ULB:

Sea of Reeds, Red Sea

Seth

Facts:

In the book of Genesis, Seth was the third son of Adam and Eve.

- Eve said that Seth was given to her in place of her son Abel, who was murdered by his brother Cain.
- Noah was one of Seth's descendants, so everyone who has lived since the time of the Flood is also a descendant of Seth.
- Seth and his family were the first people to "call on the name of the Lord."

(See also: Abel, Cain, call, descendant, ancestor, flood, Noah)

Bible References:

- 1 Chronicles 01:01
- Luke 03:36-38
- Numbers 24:17

Word Data:

- Strong's: H8352, G4589

Forms Found in the English ULB:

Seth, Seth's

Sharon

Related Words

Lasharon

generated on Thu Aug 22 08:14:35 2024

Facts:

Sharon was the name of a flat, fertile area of land along the coast of the Mediterranean Sea, south of Mount Carmel. It is also known as the "Plain of Sharon."

- Several cities mentioned in the Bible were located on the Plain of Sharon, including Joppa, Lydda, and Caesarea.
- This could be translated as "the plain called Sharon" or "Sharon Plain."
- People who lived in the region of Sharon were called "Sharonites."
- "Lasharon" is probably another name for "Sharon."

(See also: Caesarea, Carmel, Joppa, the sea)

Bible References:

- 1 Chronicles 05:16-17
- Acts 09:35
- Isaiah 33:9

Word Data:

- Strong's: H8289, H8290

Forms Found in the English ULB:

Sharon, Plain of Sharon, Lasharon

Shechem

Facts:

Shechem was a town in Canaan located about 40 miles north of Jerusalem. Shechem was also the name of a man in the Old Testament.

- The town of Shechem was where Jacob settled after being reconciled to his brother Esau.
- Jacob bought land from the sons of Hamor the Hivite in Shechem. This land later became his family burial ground and the place where his sons buried him.
- Hamor's son Shechem raped Jacob's daughter Dinah, resulting in Jacob's sons killing all the men in the town of Shechem.

(Translation suggestions: Hamor

(See also: Canaan, Esau, Hamor, Hivite, Jacob)

Bible References:

- Acts 07:14-16
- Genesis 12:6-7
- Genesis 33:19
- Genesis 37:13

Word Data:

- Strong's: H7928, H7930

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Forms Found in the English ULB:

Shechem, Shechem's

Shem

Facts:

Shem was one of Noah's three sons, all of whom went with him into the ark during the worldwide flood described in the book of Genesis.

- Shem was the ancestor of Abraham and his descendants.
- The descendants of Shem were known as "Semites"; they spoke "Semitic" languages such as Hebrew and Arabic.
- The Bible indicates that Shem lived nearly 600 years.

(See also: Abraham, Arabia, ark, flood, Noah)

Bible References:

- Genesis 05:32
- Genesis 06:10
- Genesis 07:13-14
- Genesis 10:1
- Genesis 10:31
- Genesis 11:10
- Luke 03:36-38

Word Data:

- Strong's: H8035, G4590

Forms Found in the English ULB:

Shem, Shem's

Sidon

Facts:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is part of the present-day country of Lebanon.
- The "Sidonians" were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(See also: Canaan, Noah, Phoenicia, the sea, Tyre)

Bible References:

- Acts 12:20
- Acts 27:3-6
- Genesis 10:15-18

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- Genesis 10:19
- Mark 03:7-8
- Matthew 11:22
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Word Data:

- Strong's: H6721, H6722, G4605, G4606

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Silas

Facts:

Silas was a leader among the believers in Jerusalem. He was also known as Silvanus.

- The elders of the church in Jerusalem appointed Silas to go with Paul and Barnabas to take a letter to the city of Antioch.
- Silas later traveled with Paul to other cities to teach people about Jesus.
- Paul and Silas were put in jail in the city of Philippi. They sang praises to God while they were there and God released them from the jail. The jailer became a Christian as a result of their testimony.

(See also: Antioch, Barnabas, Jerusalem, Paul, Philippi, prison, testimony)

Bible References:

- 1 Peter 05:12
- 1 Thessalonians 01:1
- 2 Thessalonians 01:01
- Acts 15:22

Word Data:

- Strong's: G4609, G4610

Forms Found in the English ULB:

Silas, Silvanus

Simeon

Facts:

In the Bible, there were several men named Simeon.

- In the Old Testament, the second son of Jacob (Israel) was named Simeon. His mother was Leah. His descendants became one of the twelve tribes of Israel. They were the Simeonites.
- The tribe of Simeon occupied part of the southernmost territory in the promised land of Canaan. Its land was entirely surrounded by the land that belonged to Judah.
- When Joseph and Mary brought the baby Jesus to the temple in Jerusalem to dedicate him to God, an elderly man named Simeon praised God for allowing him to see the Messiah.

(See also: Canaan, Christ, dedicate, Jacob, Judah, temple)

Bible References:

- Genesis 29:33
- Genesis 34:25
- Genesis 42:35-36
- Genesis 43:21-23
- Luke 02:25

Word Data:

- Strong's: H8095, H8099, G4826

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- When Joseph and Mary brought the baby Jesus to the temple in Jerusalem to dedicate him to God, an elderly man named Simeon praised God for allowing him to see the Messiah.

(See also: Canaan, Christ, dedicate, Jacob, Judah, temple)

Bible References:

- Genesis 29:33
- Genesis 34:25
- Genesis 42:35-36
- Genesis 43:21-23

generated on Thu Aug 22 08:14:35 2024

- Luke 02:25

Word Data:

- Strong's: H8095, H8099, G4826

Forms Found in the English ULB:

Simeon, Simeon's, Simeonites

Simon the Zealot

Facts:

Simon the Zealot was one of Jesus' twelve disciples.

- Simon is mentioned three times in the listing of Jesus' disciples, but little else is known about him.
- Simon was one of the Eleven who met to pray together in Jerusalem after Jesus went back up into heaven.
- The term "zealot" may mean that Simon was a member of "the Zealots," a Jewish religious party that was very zealous in upholding the Law of Moses while strongly opposing the Roman government.
- Or, "zealot" may simply mean "the zealous one," referring to Simon's religious zeal.

(See also: apostle, disciple, the twelve)

Bible References:

- Acts 01:12-14
- Luke 06:14-16
- Mark 03:17-19

Word Data:

- Strong's: G2208, G2581, G4613

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Simon the Zealot, Simon ... Zealot

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Sinai

Facts:

Mount Sinai is a mountain that was probably located in the southern part of what is now called the Sinai Peninsula. It was also known as "Mount Horeb."

- Mount Sinai is part of a large, rocky desert.
- The Israelites came to Mount Sinai as they were traveling from Egypt to the Promised Land.
- God gave Moses the Ten Commandments on Mount Sinai.

(See also: desert, Egypt, Horeb, Promised Land, Ten Commandments)

Bible References:

- Acts 07:29-30
- Exodus 16:1-3
- Galatians 04:24

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- Leviticus 27:34
- Numbers 01:17-19

Word Data:

- Strong's: H5514, G3735, G4614

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Forms Found in the English ULB:

Sinai, Mount Sinai

Sodom

Facts:

Sodom was a city in the southern part of Canaan where Abraham's nephew Lot lived with his wife and children.

- The land of the region surrounding Sodom was very well watered and fertile, so Lot chose to live there when he first settled in Canaan.
- The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
- The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: Canaan, Gomorrah)

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Bible References:

- Genesis 10:19
- Genesis 13:12
- Matthew 10:15
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- Strong's: H5467, G4670

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Solomon

Facts:

Solomon was one of King David's sons. His mother was Bathsheba.

- When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth.
- Solomon is also well known for having a magnificent temple built in Jerusalem.
- Although Solomon ruled wisely in the first years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(See also: Bathsheba, David, Israel, Judah, kingdom of Israel, temple)

Bible References:

- Acts 07:47-50
- Luke 12:27
- Matthew 01:7-8
- Matthew 06:29
- Matthew 12:42

Word Data:

- Strong's: H8010, G4672

Forms Found in the English ULB:

Solomon, Solomon's, King Solomon, King Solomon's

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Son of God

Related Ideas:

the Son

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- Unlike anyone else, God the Father, the Son of God, and the Holy Spirit are all one God.
- God the Father, God the Son, and God the Holy Spirit are all fully and equally God.
- The Son of God has the same character as God the Father.

Because Jesus is God's Son, he loves and obeys his Father, and his Father loves him.

Translation Suggestions:

- For the term "Son of God," it is best to translate "Son" with the same word the language would naturally use to refer to a human son.
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- Using a capital letter to begin "Son" may help show that this is talking about God.
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Word Data:

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- For the term "Son of God," it is best to translate "Son" with the same word the language would naturally use to refer to a human son.
- Make sure the word used to translate "son" fits with the word used to translate "father" and that these words are the most natural ones used to express a true father-son relationship in the project language.
- Using a capital letter to begin "Son" may help show that this is talking about God.
- The phrase "the Son" is a shortened form of "the Son of God," especially when it occurs in the same context as "the Father."

(See also: Christ, ancestor, God, God the Father, Holy Spirit, Jesus, son, sons of God)

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Bible References:

- 1 John 04:10
- Acts 09:20
- Colossians 01:17
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- John 03:18
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- Revelation 02:18
- Romans 08:29

Word Data:

- Strong's: H426, H430, H1121, H1247, G2316, G5207

Forms Found in the English ULB:

Son of God, the Son

Son of God

Related Ideas:

the Son

Facts:

The term "Son of God" refers to Jesus, the Word of God, who came into the world as a human being. He is also often referred to as "the Son."

- Unlike anyone else, God the Father, the Son of God, and the Holy Spirit are all one God.
- God the Father, God the Son, and God the Holy Spirit are all fully and equally God.
- The Son of God has the same character as God the Father.

Because Jesus is God's Son, he loves and obeys his Father, and his Father loves him.

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Son of Man

Related Ideas:

mankind, son of man

Definition:

The title "Son of Man" was used by Jesus to refer to himself. He often used this term instead of saying "I" or "me."

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- Throughout the Old Testament book of Ezekiel, God frequently addressed Ezekiel as "son of man." For example he said, "You, son of man, must prophesy."
- The prophet Daniel saw a vision of a "son of man" coming with the clouds, which is a reference to the coming Messiah.
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Translation Suggestions:

- When Jesus uses the term "Son of Man" it could be translated as "the One who became a human being" or "the Man from heaven."
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- When used to refer to a person, "son of man" could also be translated as "you, a human being" or "you, man" or "human being" or "man."

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Bible References:

- Acts 07:56
- Daniel 07:14
- Ezekiel 43:6-8
- John 03:12-13
- Luke 06:05
- Mark 02:10
- Matthew 13:37
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- Revelation 14:14

Word Data:

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Stephen

Facts:

Stephen is most remembered as the first Christian martyr, that is, the first person to be killed because of his faith in Jesus. The facts about his life and death are recorded in the book of Acts.

- Stephen was appointed by the early Church in Jerusalem to serve the Christians as a deacon by providing food for widows and other Christians in need.
- Certain Jews falsely accused Stephen of speaking against God and against the laws of Moses.
- Stephen boldly spoke the truth about Jesus the Messiah, beginning with the history of God's dealings with the people of Israel.
- The Jewish leaders were furious and executed Stephen by stoning him to death outside the city.
- His execution was witnessed by Saul of Tarsus, who later became the apostle Paul.
- Stephen is also well-known for his last words before he died, "Lord, please do not hold this sin against them," which showed the love he had for others.

(See also: appoint, deacon, Jerusalem, Paul, stone, true)

Bible References:

- Acts 06:05
- Acts 06:09
- Acts 06:10-11
- Acts 06:12
- Acts 07:59
- Acts 11:19
- Acts 22:20

Word Data:

- Strong's: G4736

Forms Found in the English ULB:

Stephen, Stephen's

Syria

Facts:

Syria is a country located northeast of Israel. During the time of the New Testament, it was a province under the rule of the Roman Empire.

- In the Old Testament time period, the Syrians were strong military enemies of the Israelites.
- Naaman was a commander of the Syrian army who was cured of leprosy by the prophet Elisha.
- Many inhabitants of Syria are descendants of Aram, who was descended from Noah's son Shem.
- Damascus, the capital city of Syria, was mentioned many times in the Bible.
- Saul went to the city of Damascus with plans to persecute Christians there, but Jesus stopped him.

(See also: Aram, commander, Damascus, descendant, Elisha, leprosy, Naaman, persecute, prophet)

Bible References:

- Acts 15:23
- Acts 15:41

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- Acts 20:03
- Galatians 01:21-24
- Matthew 04:23-25

Word Data:

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Forms Found in the English ULB:

Syria, Syrian

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Tamar

Facts:

Tamar was the name of several women in the Old Testament. It was also the name of several cities or other places in the Old Testament.

- Tamar was the daughter-in-law of Judah. She gave birth to Perez who was an ancestor of Jesus Christ.
- One of King David's daughters was named Tamar; she was the sister of Absalom. Her half-brother Amnon raped her and left her desolate.
- Absalom also had a daughter named Tamar.
- A city called "Hazezon Tamar" was the same as the city of Engedi on the western shore of the Salt Sea.
- There was also a place called "Baal Tamar," and general references to a place called "Tamar" which may have been different from the cities.

(See also: Absalom, ancestor, Amnon, David, ancestor, Judah, Salt Sea)

Bible References:

- 1 Chronicles 02:04
- 2 Samuel 13:02
- 2 Samuel 14:25-27
- Genesis 38:6-7
- Genesis 38:24
- Matthew 01:1-3

Word Data:

- Strong's: H1193, H2688, H8559

Forms Found in the English ULB:

Tamar, Tamar's

Tarsus

Facts:

Tarsus was a prosperous city in the Roman province of Cilicia, in what is now south central Turkey.

- Tarsus was located along a major river and near the Mediterranean Sea, so it was part of an important trade route.
- At one time it was the capital of Cilicia.
- In the New Testament, Tarsus was best known as the hometown of Paul the apostle.

(See also: Cilicia, Paul, province, the sea)

Bible References:

- Acts 09:11
- Acts 09:30
- Acts 11:25

Word Data:

- Strong's: G5018, G5019

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Forms Found in the English ULB:

Tarsus

Terah

Facts:

Terah was a descendant of Noah's son Shem. He was the father of Abram, Nahor and Haran.

- Terah left his home in Ur in order to go to the land of Canaan with his son Abram, his nephew Lot, and Abram's wife Sarai.
- On the way to Canaan, Terah and his family lived for years in the city of Haran in Mesopotamia. Terah died in Haran at the age of 205.

(See also: Abraham, Canaan, Haran, Lot, Mesopotamia, Nahor, Sarah, Shem, Ur)

Bible References:

Genesis 11:31-32

- 1 Chronicles 01:24-27
- Luke 03:33-35

Word Data:

- Strong's: H8646, G2291

Forms Found in the English ULB:

Terah, Terah's

Thessalonica

Facts:

In New Testament times, Thessalonica was the capital city of Macedonia in the ancient Roman empire. The people living in that city were called the "Thessalonians."

- The city of Thessalonica was an important seaport and was also located along a major road that connected Rome to the eastern part of the Roman empire.
- Paul, along with Silas and Timothy, visited Thessalonica on his second missionary journey and as a result, a church was established there. Later, Paul also visited this city on his third missionary journey.
- Paul wrote two letters to the Christians in Thessalonica. These letters (1 Thessalonians and 2 Thessalonians) are included in the New Testament.

(See also: Macedonia, Paul, Rome)

Bible References:

- 1 Thessalonians 01:1
- 2 Thessalonians 01:01
- 2 Timothy 04:9-10
- Acts 17:01
- Philippians 04:14-17

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Word Data:

- Strong's: G2331, G2332

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Facts:

Thomas was one of twelve men whom Jesus chose to be his disciples and later, apostles. He was also known as "Didymus," which means "twin."

- Near the end of Jesus' life, he told his disciples that he was going away to be with the Father and would prepare a place for them to be with him. Thomas asked Jesus how they could know the way to get there when they didn't even know where he was going.
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(See also: apostle, disciple, God the Father, the twelve)

Bible References:

- Acts 01:12-14
- John 11:15-16
- Luke 06:14-16
- Mark 03:17-19
- Matthew 10:2-4

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- Matthew 10:2-4

Word Data:

- Strong's: G2381

Forms Found in the English ULB:

Thomas, Thomas'

Timothy

Facts:

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(See also: appoint, believe, church, Greek, minister)

Bible References:

- 1 Thessalonians 03:02
- 1 Timothy 01:02
- Acts 16:03
- Colossians 01:01
- Philemon 01:01
- Philippians 01:01
- Philippians 02:19

Word Data:

- Strong's: G5095

Forms Found in the English ULB:

Timothy, Timothy's

generated on Thu Aug 22 08:14:35 2024

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Forms Found in the English ULB:

Timothy, Timothy's

Titus

Facts:

Titus was a Gentile. He was trained by Paul to be a leader in the early churches.

- A letter written to Titus by Paul is one of the books of the New Testament.
- In this letter Paul instructed Titus to appoint elders for the churches on the island of Crete.
- In some of his other letters to Christians, Paul mentions Titus as someone who encouraged him and brought him joy.

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(See also: appoint, believe, church, circumcise, Crete, elder, encourage, instruct, minister)

Bible References:

- 2 Timothy 04:10
- Galatians 02:1-2
- Galatians 02:3-5
- Titus 01:04

Word Data:

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Forms Found in the English ULB:

Titus, Titus'

Troas

Facts:

The city of Troas was a seaport located on the northwest coast of the ancient Roman province of Asia.

- Paul visited Troas at least three times during his trips to different regions to preach the gospel.
- On one occasion in Troas, Paul preached long into the night and a young man named Eutychus fell asleep while he was listening. Because he had been sitting in an open window, Eutychus fell down a long way and died. Through God's power, Paul raised this young man back to life.

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- When Paul was in Rome, he asked Timothy to bring him his scrolls and his cloak, which he had left behind in Troas.

(See also: Asia, preach, province, raise, Rome, scroll, Timothy)

Bible References:

- 2 Corinthians 02:13
- 2 Timothy 04:11-13
- Acts 16:08
- Acts 20:05

Word Data:

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Forms Found in the English ULB:

Troas

Tychicus

Facts:

Tychicus was one of Paul's fellow ministers of the gospel.

- Tychicus accompanied Paul on at least one of his missionary journeys to Asia.
- Paul described him as "beloved" and "faithful."
- Tychicus carried Paul's letters to Ephesus and Colosse.

(See also: Asia, beloved, Colossae, Ephesus, faithful, good news, minister)

Bible References:

- 2 Timothy 04:11-13
- Colossians 04:09
- Titus 03:12

Word Data:

- Strong's: G5190

Forms Found in the English ULB:

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Forms Found in the English ULB:

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Tyre

Facts:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called "Tyrians."

- Part of the city was located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(See also: Canaan, cedar, Israel, the sea, Phoenicia, Sidon)

Bible References:

- Acts 12:20
- Mark 03:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6865, H6876, G5183, G5184

Forms Found in the English ULB:

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Forms Found in the English ULB:

Tyre, Tyrians

Ur

Facts:

Ur was an important city along the Euphrates River in the ancient region of Chaldea, which was part of Mesopotamia. This region was located in what is now the modern-day country of Iraq.

- Abraham was from the city of Ur and it was from there that God called him to leave to go to the land of Canaan.
- Haran, the brother of Abraham and father of Lot, died in Ur. This was probably a factor that influenced Lot to leave Ur with Abraham.

(See also: Abraham, Canaan, Chaldea, Euphrates River, Haran, Lot, Mesopotamia)

Bible References:

- Genesis 11:27-28
- Genesis 11:31

Word Data:

- Strong's: H218

Forms Found in the English ULB:

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Bible References:

- Genesis 11:27-28
- Genesis 11:31

Word Data:

- Strong's: H218

Forms Found in the English ULB:

Ur

Uriah

Facts:

Uriah was a righteous man and one of King David's best soldiers. He is often referred to as "Uriah the Hittite."

- Uriah had a very beautiful wife named Bathsheba.
- David committed adultery with Uriah's wife, and she became pregnant with David's child.
- To cover up this sin, David caused Uriah to be killed in battle. Then David married Bathsheba.
- Another man named Uriah was a priest during the time of King Ahaz.

(See also: Ahaz, Bathsheba, David, Hittite)

Bible References:

- 1 Kings 15:05
- 2 Samuel 11:03
- 2 Samuel 11:26-27
- Nehemiah 03:04

Word Data:

- Strong's: H223, G3774

Forms Found in the English ULB:

Uriah, Uriah's

Uzziah

Facts:

Uzziah became king of Judah at the age of 16 and reigned 52 years, which was an unusually long reign. Uzziah was also known as "Azariah."

- King Uzziah was well-known for his organized and skilled military. He had towers built to protect the city and had specially-designed weapons of war mounted on them to hurl arrows and large stones.

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- As long as Uzziah served the Lord, he prospered. Toward the end of his reign, however, he became proud and he disobeyed the Lord by burning incense in the temple, which only the priest was permitted to do.
- Because of this sin, Uzziah became sick with leprosy and had to live separately from other people until the end of his reign.

(See also: Azariah, Judah, king, leprosy, reign, watchtower)

Bible References:

- 2 Kings 14:21
- Amos 01:01
- Hosea 01:01
- Isaiah 06:1-2
- Matthew 01:7-8

Word Data:

- Strong's: H5818

Forms Found in the English ULB:

Uzziah, Uzziah's

Zacchaeus

Facts:

Zacchaeus was a tax collector from Jericho who climbed a tree in order to be able to see Jesus who was surrounded by a large crowd of people.

- Zacchaeus was completely changed when he believed in Jesus.
- He repented of his sin of cheating people and promised to give half his possessions to the poor.
- He also promised that he would pay people back four times the amount that he had overcharged them for their taxes.

(See also: believe, promise, repent, sin, tax, tax collector)

Bible References:

- Luke 19:02
- Luke 19:06

Word Data:

- Strong's: G2195

Forms Found in the English ULB:

Zacchaeus, Zacchaeus'

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Zadok

Facts:

Zadok was the name of an important high priest in Israel during the reign of King David.

- When Absalom rebelled against King David, Zadok supported David and helped bring the ark of the covenant back into Jerusalem.
- Years later, he also took part in the ceremony to anoint David's son Solomon as king.
- Two different men by the name of Zadok helped rebuild the walls of Jerusalem during Nehemiah's time.
- Zadok was also the name of King Jotham's grandfather.

(See also: ark of the covenant, David, Jotham, Nehemiah, reign, Solomon)

Bible References:

- 1 Chronicles 24:1-3
- 1 Kings 01:26-27
- 2 Samuel 15:24-26
- Matthew 01:12-14

Word Data:

- Strong's: H6659, G4524

Forms Found in the English ULB:

Zadok, Zadok's

Zebedee

Facts:

Zebedee was a fisherman from Galilee who is known because of his sons, James and John, who were Jesus' disciples. They are often identified in the New Testament as the "sons of Zebedee."

- Zebedee's sons were also fishermen and worked with him to catch fish.
- James and John quit their fishing work with their father Zebedee and left to go follow Jesus.

(See also: disciple, fishermen, James (son of Zebedee), John (the apostle))

Bible References:

- John 21:1-3
- Luke 05:8-11
- Mark 01:19-20
- Matthew 04:21-22
- Matthew 20:20
- Matthew 26:36-38

Word Data:

- Strong's: G2199

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Forms Found in the English ULB:

Zebedee, Zebedee's

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Forms Found in the English ULB:

Zebedee, Zebedee's

Zebulun

Facts:

Zebulun was the last son born to Jacob and Leah and is the name of one of the twelve tribes of Israel. His descendants were called Zebulunites.

- The Israelite tribe of Zebulun was given the land directly west of the Salt Sea.
- Sometimes the name "Zebulun" is also used to refer to the land where this Israelite tribe lived.

(See also: Jacob, Leah, Salt Sea, twelve tribes of Israel)

Bible References:

- Exodus 01:1-5
- Genesis 30:20
- Isaiah 09:01
- Judges 04:10
- Matthew 04:13

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- Matthew 04:16

Word Data:

- Strong's: H2074, H2075, G2194

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Zebulun, Zebulunite, Zebulunites, Zebulun's

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Forms Found in the English ULB:

Zebulun, Zebulunite, Zebulunites, Zebulun's

Zerubbabel

Facts:

Zerubbabel was the name of two Israelite men in the Old Testament.

- One of these was a descendant of Jehoiakim and Zedekiah.
- A different Zerubbabel, son of Shealtiel, was the head of the tribe of Judah during the time of Ezra and Nehemiah, when Cyrus king of Persia released the Israelites from their captivity in Babylon.
- Zerubbabel and the high priest Joshua were among those who helped rebuild the temple and altar of God.

(See also: Babylon, captive, Cyrus, Ezra, high priest, Jehoiakim, Joshua, Judah, Nehemiah, Persia, Zedekiah)

Bible References:

- 1 Chronicles 03:19-21
- Ezra 02:1-2

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- Ezra 03:8-9
- Luke 03:27-29
- Matthew 01:12

Word Data:

- Strong's: H2216, H2217, G2216

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- Luke 03:27-29
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Word Data:

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Forms Found in the English ULB:

Zerubbabel, Zerubbabel's

Zion

Related Ideas:

Mount Zion

Definition:

Originally, the term "Zion" or "Mount Zion" referred to a stronghold or fortress that King David captured from the Jebusites. Both these terms became other ways of referring to Jerusalem.

- Mount Zion and Mount Moriah were two of the hills that the city of Jerusalem was located on. Later, "Zion" and "Mount Zion" became used as general terms to refer to both of these mountains and to the city of Jerusalem. Sometimes they also referred to the temple that was located in Jerusalem.

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- David named Zion, or Jerusalem, the "City of David." This is different from David's hometown, Bethlehem, which was also called the City of David.
- The term "Zion" is used in other figurative ways, to refer to Israel or to God's spiritual kingdom or to the new, heavenly Jerusalem that God will create.

(See also: Abraham, David, Jerusalem, Bethlehem, Jebusites)

Bible References:

- 1 Chronicles 11:05
- Amos 01:02
- Jeremiah 51:35
- Psalm 076:1-3
- Romans 11:26

Word Data:

- Strong's: H6726, G4622

Forms Found in the English ULB:

Mount Zion, Zion

Zion

Related Ideas:

Mount Zion

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Forms Found in the English ULB:

Mount Zion, Zion

abomination

Related Ideas:

abominable, abominably, disgusting, foul

Definition:

The term "abomination" is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an "abomination." This means that the Egyptians disliked the Hebrews and didn't want to associate with them or be near them.
- Some of the things that the Bible calls "an abomination to Yahweh" include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.

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- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an "abomination of desolation" that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term "abomination" could also be translated by "something God hates" or "something disgusting" or "disgusting practice" or "very evil action."
- Depending on the context, ways to translate the phrase "is an abomination to" could include "is greatly hated by" or "is disgusting to" or "is totally unacceptable to" or "causes deep disgust."
- The phrase "abomination of desolation" could be translated as "defiling object that causes people to be greatly harmed" or "disgusting thing that causes great sorrow."

(See also: adultery, desecrate, desolate, false god, sacrifice)

Bible References:

- Ezra 09:1-2
- Genesis 46:34
- Isaiah 01:13
- Matthew 24:15
- Proverbs 26:25

Word Data:

- Strong's: H6292, H8251, H8262, H8263, H8441, H8581, G946

Forms Found in the English ULB:

abominable, abomination, abominations, committed ... abominably, disgusting practices, disgusting thing, disgusting things, foul, foul thing

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abyss

Related Ideas:

bottomless pit

Definition:

The term "abyss" refers to a very large, deep hole or chasm that has no bottom.

- In the Bible, "the abyss" is a place of punishment.
- For example, when Jesus commanded evil spirits to come out of a man, they begged him not to send them to the abyss.
- The word "abyss" could also be translated as "bottomless pit" or "deep chasm."
- This term should be translated differently from "hades," "sheol," or "hell."

(See Also: Hades, hell, punish)

Bible References:

- Luke 08:30-31
- Romans 10:07

Word Data:

- Strong's: G12, G5421

Forms Found in the English ULB:

abyss, bottomless pit

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Related Ideas:

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accuse

Related Ideas:

accusation, accuser

Definition:

The terms "accuse" and "accusation" refer to blaming someone for doing something wrong. A person who accuses others is an "accuser."

- A false accusation is when a charge against someone is not true, as when Jesus was falsely accused of wrongdoing by the leaders of the Jews.
- In the New Testament book of Revelation, Satan is called "the accuser."

Bible References:

- Acts 19:40
- Hosea 04:04
- Jeremiah 02:9-11
- Luke 06:6-8
- Romans 08:33

Word Data:

- Strong's: H2778, H3198, H6818, G1458, G2649, G2723, G2724

Forms Found in the English ULB:

accusation, accusations, accuse, accused, accuser, accusers, accuses, accusing

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acknowledge

Related Ideas:

admit

Definitions:

The term "acknowledge" means to give proper recognition to something or someone.

- To acknowledge God also involves acting in a way that shows that what he says is true.
- People who acknowledge God will show it by obeying him, which brings glory to his name.
- To acknowledge something means to believe that it is true, with actions and words that confirm that.

Translation Suggestions:

- In the context of acknowledging that something is true, "acknowledge" could be translated as "admit" or "declare" or "confess to be true" or "believe."
- When referring to acknowledging a person, this term could be translated as "accept" or "recognize the value of" or "tell others that (the person) is faithful."
- In the context of acknowledging God, this could be translated as "believe and obey God" or "declare who God is" or "tell other people about how great God is" or "confess that what God says and does is true."

(See also: obey, glory, save)

Bible References:

- Daniel 11:38-39
- Jeremiah 09:4-6
- Job 34:26-28
- Leviticus 22:32
- Psalm 029:1-2

Word Data:

- Strong's: H3045, H3046, H5046, H5234, H6942, G1492, G1921, G3140, G3670

Forms Found in the English ULB:

acknowledge, acknowledged, acknowledges, admit, admitted

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Word Data:

- Strong's: H3045, H3046, H5046, H5234, H6942, G1492, G1921, G3140, G3670

Forms Found in the English ULB:

acknowledge, acknowledged, acknowledges, admit, admitted

acknowledge

Related Ideas:

admit

Definitions:

The term "acknowledge" means to give proper recognition to something or someone.

- To acknowledge God also involves acting in a way that shows that what he says is true.
- People who acknowledge God will show it by obeying him, which brings glory to his name.
- To acknowledge something means to believe that it is true, with actions and words that confirm that.

Translation Suggestions:

- In the context of acknowledging that something is true, "acknowledge" could be translated as "admit" or "declare" or "confess to be true" or "believe."
- When referring to acknowledging a person, this term could be translated as "accept" or "recognize the value of" or "tell others that (the person) is faithful."
- In the context of acknowledging God, this could be translated as "believe and obey God" or "declare who God is" or "tell other people about how great God is" or "confess that what God says and does is true."

(See also: obey, glory, save)

Bible References:

- Daniel 11:38-39
- Jeremiah 09:4-6
- Job 34:26-28
- Leviticus 22:32
- Psalm 029:1-2

Word Data:

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Forms Found in the English ULB:

acknowledge, acknowledged, acknowledges, admit, admitted

administration

Related Ideas:

administer, administrator

Definitions:

The terms "administration" and "administrator" refer to managing or governing of people of a country to help it function in an orderly way.

- Daniel and three other Jewish young men were appointed to be administrators, or government officials, over certain parts of Babylon.
- In the New Testament, administration is one of the gifts of the Holy Spirit.

- A person who has the spiritual gift of administration is able to lead and govern people as well as supervise the maintenance of buildings and other property.
- The word "administration" can also refer to the work done by an administrator.

Translation Suggestions

- Depending on the context, some ways to translate "administrator" could include "governor" or "organizer" or "manager" or "ruler" or "government official."
- The term "administration" could be translated as "governing" or "management" or "leadership." or "organization."
- Expressions such as "in charge of" or "taking care of" or "keeping order" could possibly be part of the translation of these terms.

(See also: Babylon, Daniel, gift, governor, Hananiah, Mishael, Azariah)

Bible References:

- 1 Chronicles 18:14
- Daniel 06:1-3
- Esther 09:3-5

Word Data:

- Strong's: H5532, H5608, H5632, H5673, H6213, H7860, G1247, G2941, G3622

Forms Found in the English ULB:

administered, administering, administration, administrator, administrators

adopt

Related Ideas:

adoption

Definition:

The terms "adopt" and "adoption" refer to the process of someone legally becoming the child of people who are not his biological parents.

- The Bible uses "adoption" and "adopt" in a figurative way to describe how God causes people to be part of his family, making them his spiritual sons and daughters.
- As adopted children, God makes believers to be co-heirs with Jesus Christ, giving them all of the privileges of sons and daughters of God.

Translation Suggestions:

- This term could be translated with a term that the language of translation uses to describe this special parent-child relationship. Make sure it is understood that this has a figurative or spiritual meaning.
- The phrase "experience adoption as sons" could be translated as "be adopted by God as his children" or "become God's (spiritual) children."
- To "wait for the adoption of sons" could be translated as "look forward to becoming God's children" or "wait expectantly for God to receive as children."
- The phrase "adopt them" could be translated as "receive them as his own children" or "make them his own (spiritual) children."

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(See also: heir, inherit, spirit)

Bible References:

- Ephesians 01:5
- Galatians 04:3-5
- Romans 08:14-15
- Romans 08:23
- Romans 09:04

Word Data:

- Strong's: G5206

Forms Found in the English ULB:

adopt, adopted, adoption

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Forms Found in the English ULB:

adopt, adopted, adoption

adultery

Related Ideas:

adulterer, adulteress, adulterous, immoral woman

generated on Thu Aug 22 08:14:35 2024

Definition:

The term "adultery" refers to a sin that occurs when a married person has sexual relations with someone who is not that person's spouse. Both of them are guilty of adultery. The term "adulterous" describes this kind of behavior or any person who commits this sin.

- The term "adulterer" refers generally to any person who commits adultery.
- Sometimes the term "adulteress" is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.
- The term "adulterous" is often used in a figurative sense to describe the people of Israel as being unfaithful to God, especially when they worshiped false gods.

Translation Suggestions:

- If the target language does not have one word that means "adultery," this term could be translated with a phrase such as "having sexual relations with someone else's wife" or "being intimate with another person's spouse."
- Some languages may have an indirect way of talking about adultery, such as "sleeping with someone else's spouse" or "being unfaithful to one's wife."
- When "adulterous" is used in a figurative sense, it is best to translate it literally in order to communicate God's view of his disobedient people as being compared to an unfaithful spouse. If this does not communicate accurately in the target language, the figurative use of "adulterous" could be translated as "unfaithful" or "immoral" or "like an unfaithful spouse."

(See also: commit, covenant, sexual immorality, faithful)

Bible References:

- Exodus 20:14
- Hosea 04:1-2
- Luke 16:18
- Matthew 05:28
- Matthew 12:39
- Revelation 02:22

Word Data:

- Strong's: H2114, H5003, H5004, H5237, G3428, G3429, G3430, G3431, G3432

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adversary

Related Ideas:

enemy, hostile, hostility, opponent, oppose, opposition

Definition:

An "adversary" is a person or group who is opposed to someone or something. The term "enemy" has a similar meaning.

- Your adversary can be a person who tries to oppose you or harm you.

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- When two nations fight, each can be called an "adversary" of the other.
- In the Bible, the devil is referred to as an "adversary" and an "enemy."
- Adversary may be translated as "opponent" or "enemy," but it suggests a stronger form of opposition.
- Someone who is "hostile" wants to fight other people. Such a person has "hostile intent" or acts with "hostility."

Bible References:

- 1 Timothy 05:14
- Isaiah 09:11
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- Luke 12:59
- Matthew 13:25

Word Data:

- Strong's: H340, H341, H6146, H6862, H6887, H6965, H7379, H7790, H7854, H8130, H8324, G476, G480, G485, G498, G2189, G2190, G5227

Forms Found in the English ULB:

adversaries, adversary, enemies, enemies', enemy, enemy's, hostile, hostilities, hostility, opponent, opponents, oppose, opposed, opposes, opposition

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adversary

Related Ideas:

enemy, hostile, hostility, opponent, oppose, opposition

Definition:

An "adversary" is a person or group who is opposed to someone or something. The term "enemy" has a similar meaning.

- Your adversary can be a person who tries to oppose you or harm you.
- When two nations fight, each can be called an "adversary" of the other.
- In the Bible, the devil is referred to as an "adversary" and an "enemy."
- Adversary may be translated as "opponent" or "enemy," but it suggests a stronger form of opposition.
- Someone who is "hostile" wants to fight other people. Such a person has "hostile intent" or acts with "hostility."

Bible References:

- 1 Timothy 05:14
- Isaiah 09:11
- Job 06:23
- Lamentations 04:12
- Luke 12:59
- Matthew 13:25

Word Data:

- Strong's: H340, H341, H6146, H6862, H6887, H6965, H7379, H7790, H7854, H8130, H8324, G476, G480, G485, G498, G2189, G2190, G5227

Forms Found in the English ULB:

adversaries, adversary, enemies, enemies', enemy, enemy's, hostile, hostilities, hostility, opponent, opponents, oppose, opposed, opposes, opposition

afflict

Related Ideas:

affliction, difficulty

Definition:

The term "afflict" means to cause someone distress or suffering. An "affliction" is the disease, emotional grief, or other disaster that results from this.

- God afflicted his people with sickness or other hardships in order to cause them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.

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- To "be afflicted with" means to be suffering some kind of distress, such as a disease, persecution, or emotional grief.

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- To afflict someone could be translated as "cause someone to experience troubles" or "cause someone to suffer" or "cause suffering to come."
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- The phrase "afflicted with" could also be translated as "suffering from" or "sick with."

(See also: leprosy, plague, suffer)

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- 2 Thessalonians 01:06
- Amos 05:12
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Word Data:

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age

Related Ideas:

aged, from ancient times, old age

Definition:

The term "age" refers to the length of time a person has lived. The term "aged" describes a person who is very old. The term "age" is also used to refer generally to a time period.

- Jesus refers to "this age" as the present time when evil, sin, and disobedience fill the earth.

- There will be a future age when righteousness will reign over a new heaven and a new earth.
- Other words used to express an extended period of time include "era" and "season."
- The phrase "ancient times" refers to times long ago.

Translation Suggestions:

- Depending on the context, the term "age" could also be translated as "era" or "number of years old" or "time period" or "time."
- The phrase "at a very old age" could be translated as "when he was very old" or "when he had lived a very long time."
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Bible References:

- 1 Chronicles 29:28
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Word Data:

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Word Data:

- Strong's: H5769, H7872, G165, G166, G1074

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age, aged, ages, from ancient times, old age

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alarm

Related Ideas:

sound an alarm

Definitions:

An alarm is something that warns people about something that could harm them. To "be alarmed" is to be very worried and frightened about something dangerous or threatening.

- King Jehoshapat was alarmed when he heard that the Moabites were planning to attack the kingdom of Judah.
- Jesus told his disciples not to be alarmed when they hear about disasters happening in the last days.
- The expression "sound an alarm" means to give a warning. In ancient times, a person could sound an alarm by making a noise.

Translation Suggestions

- To "alarm someone" means to "cause someone to worry" or to "worry someone."
- To "be alarmed" could be translated as "be worried" or "be frightened" or "be very concerned."
- The expression "sound an alarm" could be translated by "publicly warn" or "announce that danger is coming" or "blow a trumpet to warn about danger."

(See also: Jehoshaphat, Moab)

Bible References:

- Daniel 11:44-45
- Jeremiah 04:19-20
- Numbers 10:9

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Word Data:

- Strong's: H2648, H7321, H8643

Forms Found in the English ULB:

alarm, alarms, sound ... alarm

alms

Related Ideas:

merciful deeds for the poor

Definition:

The term "alms" refers to money, food, or other things that are given to help poor people.

- Often the giving of alms was seen by people as something that their religion required them to do in order to be righteous.
- Jesus said that giving alms should not be done publicly for the purpose of getting other people to notice.
- This term could be translated as "money" or "gifts to poor people" or "help for the poor."

Bible References:

- Acts 03:1-3
- Matthew 06:01
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Word Data:

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altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, grain offering, sacrifice)

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Bible References:

- Genesis 08:20
- Genesis 22:09
- James 02:21
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- James 02:21
- Luke 11:49-51
- Matthew 05:23
- Matthew 23:19

Word Data:

- Strong's: H741, H2025, H4056, H4196, G1041, G2379

generated on Thu Aug 22 08:14:35 2024

Forms Found in the English ULB:

altar, altars

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, grain offering, sacrifice)

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Forms Found in the English ULB:

altar, altars

amazed

Related Ideas:

amazement, appalled, astonished, astounded, incomprehensible, marvel, marvelous, perplexed, remarkable, surprised, wonder, wonderful

Definition:

Some of these terms mean to be very surprised because of something very unusual that happened. Many of these terms are positive and express that the people were happy about what had happened. Usually the event that caused the wonder and amazement was a miracle, something only God could do.

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Translation Suggestions

- Some of these words are translations of Greek expressions that mean "struck with amazement" or "standing outside of (oneself)." These expressions show how very surprised or shocked the person was feeling. Other languages might also have ways to express this.
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ambassador

Related Ideas:

envoy, representative

Definition:

An ambassador is a person who is chosen to officially represent his country in relating to foreign nations. The word is also used in a figurative sense and is sometimes translated more generally as "representative."

- An ambassador or representative gives people messages from the person or government that sent him.
- The more general term "representative" refers to someone who has been given the authority to act and speak on behalf of the person he is representing.
- The apostle Paul taught that Christians are Christ's "ambassadors" or "representatives" since they represent Christ in this world and teach others his message.

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- Depending on the context, this term could be translated as "official representative" or "appointed messenger" or "chosen representative" or "God's appointed representative."
- A "delegation of ambassadors" could be translated as "some official messengers" or "group of appointed representatives" or "official party of people to speak for all people."
- An "envoy" is anyone whom another person person sends to represent him.

(See also: messenger)

Bible References:

- Ephesians 06:20
- Luke 14:31-33
- Luke 19:13-15

Word Data:

- Strong's: H3887, H4136, H4397, H6735, G4243

Forms Found in the English ULB:

ambassador, ambassadors, envoy, representative, representatives

amen

Related Ideas:

let it be so

Definition:

The term "amen" is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as "truly."

- When used at the end of a prayer, "amen" communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used "amen" to emphasize the truth of what he said. He often followed that by "and I say to you" to introduce another teaching that related to the previous teaching.
- When Jesus uses "amen" this way, some English versions (and the ULB) translate this as "verily" or "truly."

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, "amen" could be translated as "let it be so" or "may this happen" or "that is true."
- When Jesus says, "truly I tell you," this could also be translated as "Yes, I tell you sincerely" or "That is true, and I also tell you."
- The phrase "truly, truly I tell you" could be translated as "I tell you this very sincerely" or "I tell you this very earnestly" or "what I am telling you is true."

(See also: fulfill, true)

Bible References:

- Deuteronomy 27:15
- John 05:19

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- Jude 01:24-25
- Matthew 26:33-35
- Philemon 01:23-25
- Revelation 22:20-21

Word Data:

- Strong's: H543, G281

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amen, let it be so

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(See also: fulfill, true)

Bible References:

- Deuteronomy 27:15
- John 05:19
- Jude 01:24-25
- Matthew 26:33-35
- Philemon 01:23-25
- Revelation 22:20-21

Word Data:

- Strong's: H543, G281

Forms Found in the English ULB:

amen, let it be so

amen

Related Ideas:

let it be so

Definition:

The term "amen" is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as "truly."

- When used at the end of a prayer, "amen" communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used "amen" to emphasize the truth of what he said. He often followed that by "and I say to you" to introduce another teaching that related to the previous teaching.
- When Jesus uses "amen" this way, some English versions (and the ULB) translate this as "verily" or "truly."

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, "amen" could be translated as "let it be so" or "may this happen" or "that is true."

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archangel

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(See also: chief, head, messenger, Michael, ruler, servant)

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Word Data:

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angel, angels, archangel

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Related Ideas:

angry, indignant, indignation, quick-tempered

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- When people get angry, they are often sinful and selfish, but sometimes they have righteous anger against injustice or oppression.
- God's anger (also called "wrath") expresses his strong displeasure regarding sin.
- The phrase "provoke to anger" means "cause to be angry."
- A "quick-tempered" person becomes angry quickly and easily.
- To be "indignant" is to grieve to the point of anger or to be angry because someone has been arrogant.

(See also: wrath)

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- Ephesians 04:26
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To "be angry" or to "have anger" means to be very displeased, irritated, and upset about something or against someone.

- When people get angry, they are often sinful and selfish, but sometimes they have righteous anger against injustice or oppression.
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anguish

Related Ideas:

anxious, pain

Definition:

The term "anguish" refers to severe pain or distress.

- Anguish can be physical or emotional pain or distress.
- Often people who are in extreme anguish will show it in their face and behaviors.
- For example, a person in severe pain or anguish might grit his teeth or cry out.
- The term "anguish" could also be translated as "emotional distress" or "deep sorrow" or "severe pain."

Bible References:

- Jeremiah 06:24
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Forms Found in the English ULB:

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anguish, inflicts pain, pain, severe pain

anoint

Related Ideas:

perfume, sons of fresh olive oil

Definition:

The term "anoint" means to rub or pour oil on a person or object. Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell. The term is also used figuratively to refer to the Holy Spirit choosing and empowering someone.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.

- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship. One time Jesus commented that in doing this she was preparing him for his future burial.
- After Jesus died, his friends prepared his body for burial by anointing it with oils and spices.
- The titles "Messiah" (Hebrew) and "Christ" (Greek) mean "the Anointed (One)."
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term "anoint" could be translated as "pour oil on" or "put oil on" or "consecrate by pouring perfumed oil on."
- To "be anointed" could be translated as "be consecrated with oil." or "be appointed" or "be consecrated."
- In some contexts the term "anoint" could be translated as "appoint."
- A phrase like "the anointed priest," could be translated as "the priest who was consecrated with oil" or "the priest who was set apart by the pouring on of oil."

(See also: Christ, consecrate, high priest, King of the Jews, priest, prophet)

Bible References:

- 1 John 02:20
- 1 John 02:27
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- Acts 04:27-28
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Word Data:

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Forms Found in the English ULB:

anoint, anointed, anointing, perfume, sons of fresh olive oil

anoint

Related Ideas:

perfume, sons of fresh olive oil

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Forms Found in the English ULB:

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antichrist

Definition:

The term "antichrist" refers to a person or teaching that is against Jesus Christ and his work. There are many antichrists in the world.

- The apostle John wrote that a person is the antichrist if he deceives people by saying that Jesus is not the Messiah or if he denies that Jesus is both God and human.
- The Bible also teaches that there is a general spirit of antichrist in the world which opposes Jesus' work.

Translation Suggestions:

- Other ways to translate this term could include a word or phrase that means "Christ-opposer" or "enemy of Christ" or "person who is against Christ."
- The phrase "spirit of the antichrist" could also be translated as "spirit that is against Christ" or "(someone) teaching lies about Christ" or "attitude of believing lies about Christ" or "spirit that teaches lies about Christ."
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: Christ, reveal, tribulation)

Bible References:

- 1 John 02:18
- 1 John 04:03

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- 2 John 01:07

Word Data:

- Strong's: G500

Forms Found in the English ULB:

antichrist, antichrists

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Forms Found in the English ULB:

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apostle

Related Ideas:

apostleship

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Definition:

The "apostles" were men sent by Jesus to preach about God and his kingdom. The term "apostleship" refers to the position and authority of those who were chosen as apostles.

- The word "apostle" means "someone who is sent out for a special purpose." The apostle has the same authority as the one who sent him.
- Jesus' twelve closest disciples became the first apostles. Other men, such as Paul and James, also became apostles.
- By God's power, the apostles were able to boldly preach the gospel and heal people, and were able to force demons to come out of people.

Translation Suggestions:

- The word "apostle" can also be translated with a word or phrase that means "someone who is sent out" or "sent-out one" or "person who is called to go out and preach God's message to people."
- It is important to translate the terms "apostle" and "disciple" in different ways.
- Also consider how this term was translated in a Bible translation in a local or national language.

(See also: authority, disciple, James (son of Zebedee), Paul, the twelve)

Bible References:

- Jude 01:17-19
- Luke 09:12-14

Word Data:

- Strong's: G651, G652, G2491, G5376, G5570

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Word Data:

- Strong's: G651, G652, G2491, G5376, G5570

Forms Found in the English ULB:

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Related Ideas:

apostleship

generated on Thu Aug 22 08:14:35 2024

Definition:

The "apostles" were men sent by Jesus to preach about God and his kingdom. The term "apostleship" refers to the position and authority of those who were chosen as apostles.

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Translation Suggestions:

- The word "apostle" can also be translated with a word or phrase that means "someone who is sent out" or "sent-out one" or "person who is called to go out and preach God's message to people."
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appointment, direct, predetermine, put in place, reserve, select, set in place, set over, set up, set under

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The terms "appoint" and "appointed" refer to choosing someone to fulfill a specific task or role.

- To "be appointed" can also refer to being "chosen" to receive something, as in "appointed to eternal life." That people were "appointed to eternal life" means they were chosen to receive eternal life.
- The phrase "appointed time" refers to God's "chosen time" or "planned time" for something to happen.
- The word "appoint" may also mean to "command" or "assign" someone to do something.
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- Depending on the context, ways to translate "appoint" could include "choose" or "assign" or "formally choose" or "designate."
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- 1 Samuel 08:11

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Word Data:

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chest

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Word Data:

- Strong's: H727, H8392, G2787

Forms Found in the English ULB:

ark, chest

ark

Related Ideas:

chest

Definition:

The term "ark" literally refers to a rectangular wooden box that is made to hold or protect something. An ark can be large or small, depending on what it is being used for.

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(See also: ark of the covenant, basket)

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- 1 Peter 03:20
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Forms Found in the English ULB:

ark, chest

ark of the covenant

Related Ideas:

ark of Yahweh, ark of the covenant decrees, ark of the covenant of Yahweh

Definition:

These terms refer to a special wooden chest, overlaid with gold, that contained the two stone tablets on which the Ten Commandments were written. It also contained Aaron's staff and a jar of manna.

- The term "ark" here could be translated as "box" or "chest" or "container."
- The objects in this chest reminded the Israelites of God's covenant with them.
- The ark of the covenant was located in the "most holy place."
- God's presence was above the ark of the covenant in the most holy place of the tabernacle, where he spoke to Moses on behalf of the Israelites.
- During the time that the ark of the covenant was in the most holy place of the temple, the high priest was the only one who could approach the ark, once a year on the Day of Atonement.

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- Many English versions translate the term "covenant decrees" literally as "testimony." This refers to the fact that the Ten Commandments were a testimony or witness to God's covenant with his people. It is also translated as "covenant law."

(See also: ark, covenant, atonement, holy place, testimony)

Bible References:

- 1 Samuel 06:15
- Exodus 25:10-11
- Hebrews 09:05
- Judges 20:27
- Numbers 07:89
- Revelation 11:19

Word Data:

- Strong's: H727, H1285, H3068, H5715

Forms Found in the English ULB:

ark of Yahweh, ark of the covenant, ark of the covenant decrees, ark of the covenant of Yahweh

armor

Related Ideas:

armory, body armor, weapon

Definition:

The term "armor" refers to the equipment a soldier uses to fight in a battle and protect himself from enemy attacks. It is also used in a figurative way to refer to spiritual armor.

- Parts of a soldier's armor include a helmet, a shield, a breastplate, leg coverings, and a sword.
- Using the term figuratively, the apostle Paul compares physical armor to spiritual armor that God gives the believer to help him fight spiritual battles.
- The spiritual armor God gives his people to fight against sin and Satan includes truth, righteousness, the gospel of peace, faith, salvation, and the Holy Spirit.
- This could be translated with a term that means "soldier gear" or "protective battle clothing" or "protective covering" or "weapons."

(See also: faith, Holy Spirit, peace, save, spirit)

Bible References:

- 1 Samuel 31:9-10
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Word Data:

- Strong's: H2290, H2488, H3627, H4055, H5402, H8302, G3696, G3833

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arrogant

Related Ideas:

arrogance, arrogantly, pomp

Definition:

The term "arrogant" means proud, usually in an obvious, outward way.

- An arrogant person will often boast about himself.
- A person who is arrogant usually thinks that other people are not as important or talented as he is.
- People who do not honor God and who are in rebellion against him are arrogant because they do not acknowledge how great God is.
- To act "arrogantly" or "in arrogance" is to act as an arrogant person.
- "Pomp" is arrogant, vain glory, a magnificent show.

(See also: acknowledge, boast, proud)

Bible References:

- 1 Corinthians 04:18
- 2 Peter 02:18
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- Proverbs 16:05
- Psalm 056:1-2

Word Data:

- Strong's: H1346, H1347, H2086, H2087, H2102, H2103, H3093, H5678, H6075, H6277, H7292, G212, G5244, G5450

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arrogance, arrogant, arrogant speech, arrogantly, pomp

ash

Related Ideas:

powder

Definitions:

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(See also: fire, sackcloth)

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- Psalms 102:09
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Word Data:

- Strong's: H80, H665, H6083, H6368, H7834, G2868, G4700, G5077, G5522

Forms Found in the English ULB:

ash, ashes, powder

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asleep

Related Ideas:

sleep, sleeper

Definition:

These terms can have figurative meanings relating to death.

- To "sleep" or "be asleep" can be a metaphor meaning to "be dead."
- The expression "fall asleep" means start sleeping, or, figuratively, die.
- To "sleep with one’s fathers" means to die, as one’s ancestors have, or to be dead, as one's ancestors are.
- To "lie down" with others who have died means to die, as they have died, or to be dead, as they are dead.
- The word "lie" often appears in connection with the idea of sleep. This "lie" refers to lying down on a bed or other sleeping place, not to saying things that are untrue.

The phrases "lie with" and "sleep with," when referring to what a man and a woman do together, is a euphemism for them having sexual relations.

Translation Suggestions:

- To "fall asleep" could be translated as to "suddenly become asleep" or to "start sleeping" or to "die," depending on its meaning.
- Note: It is especially important to keep the figurative expression in contexts where the audience did not understand the meaning. For example, when Jesus told his disciples that Lazarus had "fallen asleep" they thought he meant that Lazarus was just sleeping naturally. In this context, it would not make sense to translate this as "he died."
- Some project languages may have a different expression for death or dying which could be used if the expressions "sleep" and "asleep" do not make sense.

Bible References:

- 1 Kings 18:27-29
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asleep, fallen asleep, fell asleep, sleep, lay down, lies down, sleeper, sleeping, sleeps, slept

asleep

Related Ideas:

sleep, sleeper

Definition:

These terms can have figurative meanings relating to death.

- To "sleep" or "be asleep" can be a metaphor meaning to "be dead."
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The phrases "lie with" and "sleep with," when referring to what a man and a woman do together, is a euphemism for them having sexual relations.

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Translation Suggestions:

- To "fall asleep" could be translated as to "suddenly become asleep" or to "start sleeping" or to "die," depending on its meaning.
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- Some project languages may have a different expression for death or dying which could be used if the expressions "sleep" and "asleep" do not make sense.

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assembly

Related Ideas:

assemble together, bring together, call together, come together, community, congregation, crowd, gather, gathering, group, meet, meeting

Definition:

The term "assembly" usually refers to a group of people who come together to discuss problems, give advice, and make decisions.

- An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.
- In the Old Testament there was a special kind of assembly called a "sacred assembly" in which the people of Israel would gather to worship Yahweh.
- Sometimes the term "assembly" referred to the Israelites in general, as a group.
- A large gathering of enemy soldiers was sometimes also referred to as an "assembly." This could be translated as "army."
- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the "Sanhedrin" or the "Council."

Translation Suggestions

- Depending on the context, "assembly" could also be translated as "special gathering" or "congregation" or "council" or "army" or "large group."
- When the term "assembly" refers generally to the Israelites as a whole, it could also be translated as "community" or "people of Israel."
- The phrase, "all the assembly" could be translated as "all the people" or "the whole group of Israelites" or "everyone."

(See also: council)

Bible References:

- 1 Kings 08:14
- Acts 07:38
- Ezra 10:12-13
- Hebrews 12:22-24
- Leviticus 04:20-21
- Nehemiah 08:1-3

Word Data:

- Strong's: H622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, H7125, G1218, G1577, G3831, G4863, G4864, G4871, G4905

Forms Found in the English ULB:

assemble, assembled, assembled together, assemblies, assembling, assembly, bring ... together, brought ... together, called ... together, came together, come together, comes together, community, community's,

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congregation, crowd, gather, gather ... together, gathered, gathered ... together, gathering, gathers, group, joyful assembly, meet, meeting, meetings, met

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assign

Related Ideas:

assignment, portion, reassign

Definitions:

The term "assign" or "assigned" refers to appointing someone to do a specific task or designating something to be provided to one or more people.

- The prophet Samuel foretold that King Saul would "assign" the best young men of Israel to serve in the military.
- Moses "assigned" to each of the twelve tribes of Israel a portion of the land of Canaan for them to live on.
- Under the Old Testament law, certain tribes of Israel were assigned to serve as priests, artists, singers and builders.
- Depending on the context, "assign" could be translated as "give" or "appoint" or "choose for the task of."
- The term "assigned" could be translated as "appointed" or "given the task."

(See also: appoint, Samuel, Saul (OT))

Bible References:

- 1 Chronicles 06:48
- Daniel 12:13
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Word Data:

- Strong's: H1486, H2505, H2506, H2706, H3335, H4487, H4864, H4888, H4941, H5157, H5307, H5344, H5414, H5596, H5975, H6485, H7760, G3307

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assign, assigned, assigned portion, assigning, assignment, assignments, given ... portion, place assigned, portion, portions, reassign

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astray

Related Ideas:

draw away, make a mistake, mislead, mistaken, wander

Definition:

The terms "stray" and "go astray" mean to disobey God's will. People who are "led astray" have allowed other people or circumstances to influence them to disobey God.

- The word "astray" gives a picture of leaving a clear path or a place of safety to go down a wrong and dangerous path.
- Sheep who leave the pasture of their shepherd have "strayed." God compares sinful people to sheep who have left him and "gone astray."
- To "draw away" someone or "mislead" someone is to lead him astray.

Translation Suggestions:

- The phrase "go astray" could be translated as "go away from God" or "take a wrong path away from God's will" or "stop obeying God" or "live in a way that goes away from God."
- To "lead someone astray" could be translated as "cause someone to disobey God" or "influence someone to stop obeying God" or "cause someone to follow you down a wrong path."

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Bible References:

- 1 John 03:07
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Word Data:

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draw away, make a mistake, mislead, mistaken, wander

Definition:

The terms "stray" and "go astray" mean to disobey God's will. People who are "led astray" have allowed other people or circumstances to influence them to disobey God.

- The word "astray" gives a picture of leaving a clear path or a place of safety to go down a wrong and dangerous path.
- Sheep who leave the pasture of their shepherd have "strayed." God compares sinful people to sheep who have left him and "gone astray."
- To "draw away" someone or "mislead" someone is to lead him astray.

Translation Suggestions:

- The phrase "go astray" could be translated as "go away from God" or "take a wrong path away from God's will" or "stop obeying God" or "live in a way that goes away from God."
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(See also: disobey, shepherd)

Bible References:

- 1 John 03:07
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Word Data:

- Strong's: H5074, H5080, H7683, H7686, H8582, G1294, G4105, G5351

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atonement

Related Ideas:

atone

Definition:

The terms "atone" and "atonement" refer to how God provided a sacrifice to pay for people's sins and to appease his wrath for sin.

- In Old Testament times, God allowed temporary atonement to be made for the sins of the Israelites by the offering of a blood sacrifice, which involved killing an animal.
- As recorded in the New Testament, Christ's death on the cross is the only true and permanent atonement for sin.
- When Jesus died, he took the punishment that people deserve because of their sin. He paid the atonement price with his sacrificial death.

Translation Suggestions:

- The term "atone" could be translated by a word or phrase that means "pay for" or "provide payment for" or "cause someone's sins to be forgiven" or "make amends for a crime."
- Ways to translate "atonement" could include "payment" or "sacrifice to pay for sin" or "providing the means of forgiveness."
- Make sure the translation of this term does not refer to payment of money.

(See also: atonement lid, forgive, propitiation, reconcile, redeem)

Bible References:

- Ezekiel 43:25-27
- Ezekiel 45:18-20
- Leviticus 04:20
- Numbers 05:08
- Numbers 28:22

Word Data:

- Strong's: H3722, H3725

Forms Found in the English ULB:

atone, atoned, atonement, atones

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atonement lid

Definition:

The "atonement lid" was a slab of gold that was used to cover the top of the ark of the covenant. In many English translations, it is also referred to as an "atonement cover."

- The atonement lid was about 115 centimeters in length and 70 centimeters in width.
- Above the atonement lid were two gold cherubim with their wings touching.
- Yahweh said that he would meet with the Israelites above the atonement lid, under the outstretched wings of the cherubim. Only the high priest was permitted to meet with Yahweh in this way, as the representative of the people.
- Sometimes this atonement lid has been referred to as a "mercy seat" because it communicates God's mercy in coming down to redeem sinful human beings.

Translation Suggestions:

- Other ways to translate this term could include "ark covering where God promises to redeem" or "place where God atones" or "lid of ark where God forgives and restores."
- Can also mean "place of propitiation."
- Compare this term with how you translated "atonement," "propitiation," and "redemption."

(See also: ark of the covenant, atonement, cherubim, propitiation, redeem)

Bible References:

- Exodus 25:17
- Exodus 30:06
- Exodus 40:17-20
- Leviticus 16:1-2
- Numbers 07:89

Word Data:

- Strong's: H3727, G2435

Forms Found in the English ULB:

atonement lid

authority

Related Ideas:

authority to judge, place in charge, put in charge, right

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- Kings and other governing rulers have authority over the people they are ruling.
- The word "authorities" can refer to people, governments, or organizations that have authority over others.
- The word "authorities" can also refer to spirit beings who have power over people who have not submitted themselves to God’s authority.
- Masters have authority over their servants or slaves. Parents have authority over their children.
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Translation Suggestions:

- The term "authority" can also be translated as "control" or "right" or "qualifications."
- Sometimes "authority" is used with the meaning of "power."
- When "authorities" is used to refer to people or organizations who rule people, it could also be translated as "leaders" or "rulers" or "powers."
- The phrase "by his own authority" could also be translated as, "with his own right to lead" or "based on his own qualifications."
- The expression, "under authority" could be translated as, "responsible to obey" or "having to obey others' commands."

(See also: citizen, command, obey, power, ruler)

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- Colossians 02:10
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The term "authority" refers to the power of influence and control that someone has over someone else.

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Translation Suggestions:

- The term "authority" can also be translated as "control" or "right" or "qualifications."
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Word Data:

- Strong's: H2940, H4475, H4910, H4915, H6486, H6666, H6680, H7980, H7990, H8633, G831, G1413, G1849, G1850, G2003, G2525, G2715, G2917, G2963, G5247

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avenge

Related Ideas:

avenger, revenge, see justice done, vengeance, vengefully

Definition:

To "avenge" or "take revenge" or "execute vengeance" is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is "vengeance."

- Usually "avenge" implies an intent to see justice done or to right a wrong.
- When referring to people, the expression "take revenge" or "get revenge" usually involves wanting to get back at the person who did the harm.
- When God "takes vengeance" or "executes vengeance," he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression to "avenge" could also be translated as to "right a wrong" or to "get justice for."
- When referring to human beings, to "take revenge" could be translated as "pay back" or "hurt in order to punish" or "get back at."
- Depending on the context, "vengeance" could be translated as "punishment" or "punishment of sin" or "payment for wrongs done." If a word meaning "retaliation" is used, this would apply to human beings only.
- When God says, "take my vengeance," this could be translated by "punish them for wrongs done against me" or "cause bad things to happen because they have sinned against me."
- When referring to God's vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: punish, just, righteous)

Bible References:

- 1 Samuel 24:12-13
- Ezekiel 25:15
- Isaiah 47:3-5
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- Psalms 018:47
- Romans 12:19

Word Data:

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awe

Related Ideas:

awesome

Definition:

The term "awe" refers to the sense of amazement and deep respect that comes from seeing something great, powerful, and magnificent.

- The term "awesome" describes someone or something that inspires a feeling of awe.
- The visions of the glory of God seen by the prophet Ezekiel were "awesome" or "awe-inspiring."

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- Typical human responses showing awe of God's presence include: fear, bowing or kneeling down, covering the face, and trembling.

(See also: fear, glory)

Bible References:

- 1 Chronicles 17:21
- Genesis 28:16-17
- Hebrews 12:28
- Psalm 022:23
- Psalms 147:4-5

Word Data:

- Strong's: H366, H1481, H2865, H3372, H6206, H6342, H7227, G2124

Forms Found in the English ULB:

awe, awesome, awesome deeds

ax

Definition:

An ax is tool used for cutting or chopping trees or wood.

- An ax usually has a long wooden handle with a large metal blade attached to the end.
- If your culture has a tool that is similar to an ax, the name of that tool could be used to translate "ax."
- Other ways to translate this term could include "tree-cutting tool" or "wooden tool with blade" or "long-handled wood-chopping tool."
- In one Old Testament event, the blade of an ax fell into a river, so it is best if the tool that is described has a blade that can come loose from the wooden handle.

Bible References:

- 1 Kings 06:7-8
- 2 Kings 06:05
- Judges 09:48-49
- Luke 03:9
- Matthew 03:10
- Psalm 035:03

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- Strong's: H1631, H2719, H7134, G513

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- Strong's: H1631, H2719, H7134, G513

generated on Thu Aug 22 08:14:35 2024

Forms Found in the English ULB:

ax, axes

ax

Definition:

An ax is tool used for cutting or chopping trees or wood.

- An ax usually has a long wooden handle with a large metal blade attached to the end.
- If your culture has a tool that is similar to an ax, the name of that tool could be used to translate "ax."
- Other ways to translate this term could include "tree-cutting tool" or "wooden tool with blade" or "long-handled wood-chopping tool."
- In one Old Testament event, the blade of an ax fell into a river, so it is best if the tool that is described has a blade that can come loose from the wooden handle.

Bible References:

- 1 Kings 06:7-8
- 2 Kings 06:05
- Judges 09:48-49
- Luke 03:9
- Matthew 03:10
- Psalm 035:03

Word Data:

- Strong's: H1631, H2719, H7134, G513

Forms Found in the English ULB:

ax, axes

banquet

Definition:

A banquet is large, formal meal that usually includes several food courses.

- In ancient times, kings often served banquet meals to entertain political leaders and other important guests.
- This could also be translated as, "elaborate meal" or "important feast" or "multi-course meal."

Bible References:

- Daniel 05:10
- Isaiah 05:11-12
- Jeremiah 16:08
- Luke 05:29-32
- Song of Solomon 02:3-4

Word Data:

- Strong's: H4960, H4961, H8354, G1173, G1403

generated on Thu Aug 22 08:14:35 2024

Forms Found in the English ULB:

banquet

baptize

Related Ideas:

baptism

Definition:

In the New Testament, the terms "baptize" and "baptism" usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

- Besides water baptism, the Bible talks about being "baptized with the Holy Spirit" and "baptized with fire."
- The term "baptism" is also used in the Bible to refer to going through great suffering.

Translation Suggestions:

- Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water.
- Depending on the context, the term "baptize" could be translated as "purify," "pour out on," "plunge (or dip) into," "wash," or "spiritually cleanse." For example, "baptize you with water" could be translated as, "plunge you into water."
- The term "baptism" could be translated as "purification," "a pouring out," "a dipping," "a cleansing," or "a spiritual washing."
- When it refers to suffering, "baptism" could also be translated as "a time of terrible suffering" or "a cleansing through severe suffering."
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: John (the Baptist), repent, Holy Spirit)

Bible References:

- Acts 02:38
- Acts 08:36
- Acts 09:18
- Acts 10:48
- Luke 03:16
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- Matthew 28:18-19

Word Data:

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Forms Found in the English ULB:

baptism, baptize, baptized, baptizing

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barley

Definition:

The term "barley" refers to a kind of grain that is used to make bread.

- The barley plant has a long stalk with a head at the top where the seeds or grains grow.
- Barley does well in warmer weather so it is often harvested in spring or summer.
- When barley is threshed, the edible seeds are separated from the worthless chaff.

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- Barley grain is ground up into flour, which is then mixed with water or oil to make bread.
- If barley is not known, this could be translated as "grain called barley" or "barley grain."

(See also: grain, thresh, wheat)

Bible References:

- 1 Chronicles 11:12-14
- Job 31:40
- Judges 07:14
- Numbers 05:15
- Revelation 06:06

Word Data:

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Forms Found in the English ULB:

barley

barren

Related Ideas:

dried, faded, salt land, withered

generated on Thu Aug 22 08:14:35 2024

Definition:

To be "barren" means to not be fertile or fruitful.

- Soil or land that is barren is not able to produce any plants.
- A woman who is barren is one who is physically unable to conceive or bear a child.

Translation Suggestions:

- When "barren" is used to refer to land, it could be translated as "not fertile" or "unfruitful" or "without plants."
- When it is referring to a barren woman, it could be translated as "childless" or "not able to bear children" or "unable to conceive a child."
- "Salt land" is barren because nothing can grow in salty soil.

Bible References:

- 1 Samuel 02:5
- Galatians 04:27
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Word Data:

- Strong's: H535, H1565, H2717, H3001, H4420, H5034, H6115, H6135, H6723, H7921, G692, G4723

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basket

Related Ideas:

basketful, cage

Definition:

The term "basket" refers to a container made of woven material.

- In biblical times, baskets were probably woven with strong plant materials, such as wood from peeled tree branches or twigs.
- A basket could be coated with a waterproof substance so that it could float.
- When Moses was a baby, his mother made a waterproof basket to put him in and floated it among the reeds of the Nile River.
- The word translated as "basket" in that story is the same word that is translated as "ark" referring to the boat that Noah built. The common meaning of its use in these two contexts may be "floating container."
- A "cage" is a container in which people keep animals.

(See also: ark, Moses, Nile River, Noah)

Bible References:

- 2 Corinthians 11:33
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bear

Related Ideas:

bearer, bear with, birth, carry, childbirth, support, sustain, tolerate

Definitions:

The term "bear" literally means "carry" something. There are also many figurative uses of this term.

- When speaking of a woman who will bear a child, this means "give birth to" a child.
- To "bear a burden" means to "experience difficult things." These difficult things could include physical or emotional suffering.
- To "bear with" someone means to be patient with them and their faults.
- A common expression in the Bible is "bear fruit," which means "produce fruit" or "have fruit."
- The expression "bear witness" means "testify" or "report what one has seen or experienced."
- The statement that "a son will not bear the iniquity of his father" means that he "will not be held responsible for" or "will not be punished for" his father's sins.

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Related Ideas:

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A bear is a large, four-legged furry animal with dark brown or black hair, with sharp teeth and claws. Bears were common in Israel during Bible times.

- These animals live in forests and mountain areas; they eat fish, insects, and plants.
- In the Old Testament, the bear is used as a symbol of strength.
- While tending sheep, the shepherd David fought a bear and defeated it.
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(See also: David, Elisha)

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Word Data:

- Strong's: H1677, G715

Forms Found in the English ULB:

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animal

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- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term "livestock" is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God.

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- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
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(See also: authority, Daniel, livestock, nation, power, reveal, Beelzebul)

Bible References:

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Word Data:

- Strong's: H338, H929, H1165, H2123, H2416, H2423, H2874, H4806, G2226, G2341, G2342, G2934, G4968, G5074

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Related Ideas:

ask, beggar, needy

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- Often people beg or plead when they strongly need something, but don't know if the other person will give them what they ask for.
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- Depending on the context, this term could be translated as, "plead" or "urgently ask" or "demand money" or "regularly ask for money."

(See also: plead)

Bible References:

- Luke 16:20
- Mark 06:56
- Matthew 14:36
- Psalm 045:12-13

Word Data:

- Strong's: H34, H577, H1245, H6035, H7592, G154, G1189, G1871, G2065, G3726, G3870, G4319, G4434

Forms Found in the English ULB:

ask, asking, asks, beg, beggar, begged, begging, needy

generated on Thu Aug 22 08:14:35 2024

believe

Related Ideas:

be persuaded, belief, believer, have faith, persuade, persuasive

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- believe
  - To believe something is to accept or trust that it is true.
  - To believe someone is to acknowledge that what that person has said is true.
  - To persuade someone is to get that person to believe that something is true.
- believe in
  - To "believe in" someone means to "trust in" that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
  - When a person truly believes in something, he will act in such a way that shows that belief.
  - The phrase "have faith in" usually has the same meaning as "believe in."
  - To "believe in Jesus" means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

In the Bible, the term "believer" refers to someone who believes in and relies on Jesus Christ as Savior.

- The term "believer" literally means "person who believes."
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- A person who does not believe in Jesus is called an "unbeliever."

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Translating "believe" and "believe in":

- To "believe" could be translated as to "know to be true" or "know to be right."
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beloved

Related Ideas:

dear, lovely, treasured

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The term "beloved" is an expression of affection that describes someone who is loved and dear to someone else.

- The term "beloved" literally means "loved (one)" or "(who is) loved."
- God refers to Jesus as his "beloved Son."
- In their letters to Christian churches, the apostles frequently address their fellow believers as "beloved."
- Something or someone who is "lovely" attracts the love and good desires of others.

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(See also: love)

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Word Data:

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Forms Found in the English ULB:

beloved, dear, lovely, treasured

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Related Ideas:

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- Acts 07:52
- John 06:64
- John 13:22
- Matthew 10:04
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bind

Related Ideas:

bond, bound, chain, fetter, put in bonds, put on, restrain, tie, wrap

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Definition:

The term "bind" means to tie something or fasten it securely. Something that is tied or joined together is called a "bond." The term "bound" is the past tense of this term.

- To be "bound" means to have something tied or wrapped around something else.
- In a figurative sense, a person can be "bound" to a vow, which means he is "required to fulfill" what he promised to do.
- The term "bonds" refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term "bind" can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be "bound" with cloth in preparation for burial.
- The term "bond" is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are "bound" or tied to each other. It is a bond that God does not want broken.
- The term "bind" can also refer to forbidding an activity.

Translation Suggestions:

- The term "bind" could also be translated as "tie" or "tie up" or "wrap (around)."
- Figuratively, it could be translated as to "restrain" or to "prevent" or to "keep from (something)."
- A special use of "bind" in Matthew 16 and 18 means "forbid" or "not permit."
- The term "bonds" could be translated as "chains" or "ropes" or "shackles."
- Figuratively the term "bond" could be translated as "knot" or "connection" or "close relationship."
- The phrase "bond of peace" means "being in harmony, which brings people in closer relationship to each other" or "the tying together that peace brings."
- To "bind up" could be translated as "wrap around" or "put a bandage on."
- To "bind" oneself with a vow could be translated as "promise to fulfill a vow" or "commit to fulfill a vow."
- Depending on the context, the term "bound" could also be translated as "tied" or "tied up" or "chained" or "obligated (to fulfill)" or "required to do."

(See also: fulfill, peace, prison, servant, vow)

Bible References:

- Leviticus 08:07
- Matthew 16:19

Word Data:

- Strong's: H247, H481, H612, H615, H631, H632, H640, H2296, H3729, H4147, H5178, H6029, H6123, H6887, H7194, H7405, H7576, H8244, G254, G1195, G1198, G1199, G1210, G1249, G1402, G2611, G3784, G4019, G4029, G4886, G4887

Forms Found in the English ULB:

bind, binding, bond, bonds, bound, chain, chained, chains, fetters, is bound, put ... in bonds, puts on, restrain, tie, tie up, tied, tied up, tying, wrapped

generated on Thu Aug 22 08:14:35 2024

bind

Related Ideas:

bond, bound, chain, fetter, put in bonds, put on, restrain, tie, wrap

Definition:

The term "bind" means to tie something or fasten it securely. Something that is tied or joined together is called a "bond." The term "bound" is the past tense of this term.

- To be "bound" means to have something tied or wrapped around something else.
- In a figurative sense, a person can be "bound" to a vow, which means he is "required to fulfill" what he promised to do.
- The term "bonds" refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term "bind" can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be "bound" with cloth in preparation for burial.
- The term "bond" is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are "bound" or tied to each other. It is a bond that God does not want broken.
- The term "bind" can also refer to forbidding an activity.

Translation Suggestions:

- The term "bind" could also be translated as "tie" or "tie up" or "wrap (around)."
- Figuratively, it could be translated as to "restrain" or to "prevent" or to "keep from (something)."
- A special use of "bind" in Matthew 16 and 18 means "forbid" or "not permit."
- The term "bonds" could be translated as "chains" or "ropes" or "shackles."
- Figuratively the term "bond" could be translated as "knot" or "connection" or "close relationship."
- The phrase "bond of peace" means "being in harmony, which brings people in closer relationship to each other" or "the tying together that peace brings."
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birthright

Definition:

The term "birthright" in the Bible refers to the honor, family name, and physical wealth that was normally given to the firstborn son in a family.

- The birthright of the firstborn son included a double portion of the father's inheritance.
- A king's firstborn son was normally given the birthright to rule after his father died.
- Esau sold his birthright to his younger brother Jacob. Because of this, Jacob inherited the blessing of the firstborn instead of Esau.
- The birthright also included the honor of having the family descendants traced through the firstborn son's line.

Translation Suggestions:

- Possible ways to translate "birthright" could include, "rights and wealth of the firstborn son" or "family honor" or "privilege and inheritance of the firstborn."

(See also: firstborn, inherit, descendant)

Bible References:

- 1 Chronicles 05:01
- Genesis 25:34
- Genesis 43:33
- Hebrews 12:14-17

Word Data:

- Strong's: H1062, G4415

Forms Found in the English ULB:

birthright

blameless

Related Ideas:

blamelessly, faultless, without blame

Definition:

The term "blameless" literally means "without blame." It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being "blameless" behaves in a way that honors God.
- According to one verse, a person who is blameless is "one who fears God and turns away from evil."

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Translation Suggestions:

- This could also be translated as "with no fault to his character" or "completely obedient to God" or "avoiding sin" or "keeping away from evil."

Bible References:

- 1 Thessalonians 02:10
- 1 Thessalonians 03:11-13
- 2 Peter 03:14
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Word Data:

- Strong's: H1368, H2135, H2136, H8535, H8549, G273, G274, G298, G299, G410, G423, G677

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blasphemy

Related Ideas:

blaspheme, blasphemer, blasphemous, insult, revile, taunt

Definition:

In the Bible, the term "blasphemy" refers to speaking in a way that shows a deep disrespect for God or people. To "blaspheme" or "insult" or "revile" someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as "slander" when it refers to blaspheming people.

Translation Suggestions:

- To "blaspheme" can be translated as to "say evil things against" or to "dishonor God" or to "slander."
- Ways to translate "blasphemy" could include "speaking wrongly about others" or "slander" or "spreading false rumors."

(See also: dishonor, slander)

Bible References:

- 1 Timothy 01:12-14
- Acts 06:11
- Acts 26:9-11
- James 02:5-7
- John 10:32-33
- Luke 12:10
- Mark 14:64
- Matthew 12:31
- Matthew 26:65
- Psalms 074:10

Word Data:

- Strong's: H1421, H1442, H2778, H3639, H5006, H5007, H5344, G987, G988, G989, G3059, G3680, G5196

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blemish

Related Ideas:

defect, unblemished

Definitions:

The term "blemish" refers to a physical defect or imperfection on an animal or person. It can also refer to spiritual imperfections and faults in people.

- For certain sacrifices, God instructed the Israelites to offer an animal with no blemishes or defects.
- This is a picture of how Jesus Christ was the perfect sacrifice, without any sin.

- Believers in Christ have been cleansed from their sin by his blood and are considered to be without blemish.
- Ways to translate this term could include "defect" or "imperfection" or "sin," depending on the context.
- Something that is "unblemished" does not have any blemishes or defects.

(See also: believe, clean, sacrifice, sin)

Bible References:

- 1 Peter 01:19
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Word Data:

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- 1 Peter 01:19
- 2 Peter 02:13
- Deuteronomy 15:19-21
- Numbers 06:13-15
- Song of Solomon 04:07

Word Data:

- Strong's: H3971, H8400, H8549, G299, G3470

Forms Found in the English ULB:

blemish, blemishes, defect, unblemished

generated on Thu Aug 22 08:14:35 2024

bless

Related Ideas:

happier, happy

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To "bless" someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

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- The term "bless" is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

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- To "bless" could also be translated as to "provide abundantly for" or to "be very kind and favorable toward."
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- In Bible times, a father would often pronounce a formal blessing on his children.
- When people "bless" God or express a desire that God be blessed, this means they are praising him.
- The term "bless" is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To "bless" could also be translated as to "provide abundantly for" or to "be very kind and favorable toward."
- "God has brought great blessing to" could be translated as "God has given many good things to" or "God has provided abundantly for" or "God has caused many good things to happen to".
- "He is blessed" could be translated as "he will greatly benefit" or "he will experience good things" or "God will cause him to flourish."
- "Blessed is the person who" could be translated as "How good it is for the person who."
- Expressions like "blessed be the Lord" could be translated as "May the Lord be praised" or "Praise the Lord" or "I praise the Lord."
- In the context of blessing food, this could be translated as "thanked God for the food" or "praised God for giving them food" or "consecrated the food by praising God for it."

(See also: praise)

Bible References:

- 1 Corinthians 10:16
- Acts 13:34
- Ephesians 01:03
- Genesis 14:20
- Isaiah 44:03
- James 01:25
- Luke 06:20
- Matthew 26:26
- Nehemiah 09:05
- Romans 04:09

Word Data:

- Strong's: H833, H835, H8055, H1288, H1293, G1757, G2127, G2128, G2129, G3106, G3107, G3108, G3741

Forms Found in the English ULB:

bless, blessed, blesses, blessing, blessings, happier, happy

generated on Thu Aug 22 08:14:35 2024

blood

Related Ideas:

bleeding

Definition:

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- Through his death on the cross, Jesus' blood symbolically cleanses people from their sins and pays for the punishment they deserve for those sins.
- The expression "flesh and blood" refers to human beings.
- The expression "own flesh and blood" refers to people who are biologically related.

Translation Suggestions:

- This term should be translated with the term that is used for blood in the target language.
- The expression "flesh and blood" could be translated as "people" or "human beings."
- Depending on the context, the expression "my own flesh and blood" could be translated as "my own family" or "my own relatives" or "my own people."
- If there is an expression in the target language that is used with this meaning, that expression could be used to translate "flesh and blood."

(See also: flesh)

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- 1 John 01:07
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Word Data:

- Strong's: H1818, H5332, G129, G130, G131

Forms Found in the English ULB:

bleeding, blood

blood

Related Ideas:

bleeding

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Forms Found in the English ULB:

bleeding, blood

boast

Related Ideas:

boastful

Definition:

The term "boast" means to talk proudly about something or someone. Often it means to brag about oneself.

- Someone who is "boastful" talks about himself in a proud way.
- God rebuked the Israelites for "boasting in" their idols. They arrogantly worshiped false gods instead of the true God.
- The Bible also talks about people boasting in such things as their wealth, their strength, their fruitful fields, and their laws. This means that they were proud about these things and did not acknowledge that God is the one who provided these things.
- God urged the Israelites to instead "boast" or be proud about the fact that they know him.
- The apostle Paul also talks about boasting in the Lord, which means being glad and thankful to God for all he has done for them.

Translation Suggestions:

- Other ways to translate "boast" could include "brag" or "talk proudly" or "be proud."
- The term "boastful" could be translated by a word or phrase that means "full of prideful talk" or "prideful" or "talking proudly about oneself."

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- In the context of boasting in or about knowing God, this could be translated as "take pride in" or "exalt in" or "be very glad about" or "give thanks to God about."
- Some languages have two words for "pride": one that is negative, with the meaning of being arrogant, and the other that is positive, with the meaning of taking pride in one's work, family, or country.

Translation Suggestions:

(See also: proud)

Bible References:

- 1 Kings 20:11
- 2 Timothy 03:1-4
- James 03:14
- James 04:15-17
- Psalms 044:08

Word Data:

- Strong's: H1984, H3235, H6286, G212, G213, G1461, G2620, G2744, G2745, G2746, G3166

Forms Found in the English ULB:

boast, boasted, boastful, boasting, boasts, reason for boasting

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Forms Found in the English ULB:

boast, boasted, boastful, boasting, boasts, reason for boasting

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Related Ideas:

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Related Ideas:

bodily, body of Christ, carcass, corpse

Definition:

The term "body" literally refers to the physical body of a person or animal. This term is also used figuratively to refer to an object or whole group that has individual members.

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- When Jesus said to the disciples at his last Passover meal, "This (bread) is my body," he was referring to his physical body that would be "broken" (killed) to pay for their sins.
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- The best way to translate this term would be with the word that is most commonly used to refer to a physical body in the project language. Make sure that the word used is not an offensive term.
- When referring collectively to believers, for some languages it may be more natural and accurate to say "spiritual body of Christ."
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(See also: head, spirit)

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boldly, boldness, emboldened

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- In the New Testament, the disciples continued to "boldly" preach about Christ in public places, in spite of the danger of being put in jail or killed. This could be translated as "confidently" or "with strong courage" or "courageously."
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- Strong's: H982, H5797, G662, G2292, G3618, G3954, G3955, G5111, G5112

Forms Found in the English ULB:

bold, boldly, boldness, emboldened

bold

Related Ideas:

boldly, boldness, emboldened

Definition:

These terms all refer to having courage and confidence to speak the truth and do the right thing even when it is difficult or dangerous.

- A "bold" person is not afraid to say and do what is good and right, including defending people who are being mistreated. This could be translated as "courageous" or "fearless."
- In the New Testament, the disciples continued to "boldly" preach about Christ in public places, in spite of the danger of being put in jail or killed. This could be translated as "confidently" or "with strong courage" or "courageously."
- The "boldness" of these early disciples in speaking the good news of Christ's redeeming death on the cross resulted in the gospel being spread throughout Israel and nearby countries and finally, to the rest of the world. "Boldness" could also be translated as "confident courage."

(See also: confidence, good news, redeem)

Bible References:

- 1 John 02:28

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- 1 Thessalonians 02:1-2
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bold, boldly, boldness, emboldened

born again

Related Ideas:

born from God, born from him, new birth

Definition:

The term "born again" was first used by Jesus to describe what it means for God to change a person from being dead spiritually to being alive spiritually. The terms "born of God" and "born of the Spirit" also refer to a person being given new spiritual life.

- All humans are born spiritually dead and are given a "new birth" when they accept Jesus Christ as their Savior.
- At the moment of the spiritual new birth, God's Holy Spirit begins to live in the new believer and empowers him to produce good spiritual fruit in his life.
- It is God's work to cause a person to be born again and become his child.
- Jesus uses the metaphor of being born again to speak of the time when he returns and rules over the earth.

Translation Suggestions:

- Other ways to translate "born again" could include "born anew" or "born spiritually."
- It is best to translate this term literally and use the normal word in the language that would be used for being born.
- The term "new birth" might be translated as "spiritual birth."
- The phrase "born of God" could be translated as "caused by God to have new life like a newborn baby" or "given new life by God."
- In the same way, "born of the Spirit" could be translated as "given new life by the Holy Spirit" or "empowered by the Holy Spirit to become God's child" or "caused by the Spirit to have new life like a newborn baby."

(See also: Holy Spirit, save)

Bible References:

- 1 John 03:09
- 1 Peter 01:03
- 1 Peter 01:23
- John 03:04
- John 03:07
- Titus 03:05

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Word Data:

- Strong's: G313, G509, G1080, G3824

Forms Found in the English ULB:

born again, born from God, born from him, born of God, new birth

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Forms Found in the English ULB:

born again, born from God, born from him, born of God, new birth

bow

Related Ideas:

bend, bend the knee, bow down, fall down before, kneel

Note

For the weapon called a bow, click here.

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To "bow down" means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include "bow the knee" (meaning to kneel) and "bow the head" (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is "bowed down" has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means "bend forward" or "bend the head" or "kneel."
- The term "bow down" could be translated as "kneel down" or "prostrate oneself."
- Some languages will have more than one way of translating this term, depending on the context.

(See also: humble, worship)

Bible References:

- 2 Kings 05:18
- Exodus 20:05
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bread

Related Ideas:

food, loaf of bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term "loaf" occurs by itself, it means "loaf of bread."
- Bread dough is usually made with something that makes it rise, such as yeast.
- Bread can also be made without yeast so that it does not rise. In the Bible this is called "unleavened bread" and was used for the Jews' passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general.
- The term "bread of the presence" referred to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as "bread showing that God lived among them."
- The figurative term "bread from heaven" referred to the special white food called "manna" that God provided for the Israelites when they were wandering through the desert.
- Jesus also called himself the "bread that came down from heaven" and the "bread of life."
- When Jesus and his disciples were eating the Passover meal together before his death, he compared the unleavened Passover bread to his body which would be wounded and killed on a cross.
- Many times the term "bread" can be translated more generally as "food."

(See also: Passover, tabernacle, temple, unleavened bread, yeast)

Bible References:

- Acts 02:46
- Acts 27:35
- Exodus 16:15
- Luke 09:13
- Mark 06:38
- Matthew 04:04
- Matthew 11:18

Word Data:

- Strong's: H2557, H3899, H4635, H4682, G106, G740, G4286

Forms Found in the English ULB:

bread, food, loaf of ... bread, loaves, loaves of ... bread

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- When the term "loaf" occurs by itself, it means "loaf of bread."
- Bread dough is usually made with something that makes it rise, such as yeast.
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- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general.
- The term "bread of the presence" referred to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as "bread showing that God lived among them."
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Bible References:

- Acts 02:46
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Word Data:

- Strong's: H2557, H3899, H4635, H4682, G106, G740, G4286

Forms Found in the English ULB:

bread, food, loaf of ... bread, loaves, loaves of ... bread

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Related Ideas:

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breastplate

Related Ideas:

breastpiece

Definition:

The term "breastplate" refers to a piece of armor covering the front of the chest to protect a soldier during battle. The term "breastpiece" refers to a special piece of clothing that the Israelite high priest wore over the front part of his chest.

- A "breastplate" used by a soldier could be made of wood, metal, or animal skin. It was made to prevent arrows, spears, or swords from piercing the chest of the soldier.
- The "breastpiece" worn by the Israelite high priest was made of cloth and had valuable gems attached to it. The priest wore this when he was performing his duties of service to God in the temple.
- Other ways to translate the term "breastplate" could include "metal protective chest covering" or "armor piece protecting the chest."
- The term "breastpiece" could be translated with a word that means "priestly clothing covering the chest" or "priestly garment piece" or "front piece of priest's clothing."

(See also: armor, high priest, pierce, priest, temple, warrior)

Bible References:

- 1 Thessalonians 05:08
- Exodus 39:14-16
- Isaiah 59:17
- Revelation 09:7-9

Word Data:

- Strong's: H2833 , H8302, G2382

Forms Found in the English ULB:

breastpiece, breastplate, breastplates

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breath

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breathe

Definition:

In the Bible, the terms "breathe" and "breath" are often used figuratively to refer to giving life or having life.

- The Bible teaches that God "breathed into" Adam the breath of life. It was at that point that Adam became a living soul.
- When Jesus breathed on the disciples and told them to "receive the Spirit," he was probably literally breathing out air onto them to symbolize the Holy Spirit coming to them.
- Sometimes the terms "breathing" and "breathing out" are used to refer to speaking.
- The figurative expression "breath of God" or "breath of Yahweh" often refers to God's wrath being poured out on rebellious or godless nations. It communicates his power.

Translation Suggestions

- The expression "breathed his last" is a figurative way of saying "he died." It could also be translated as "he took his last breath" or "he stopped breathing and died" or "he breathed in air one last time."
- Describing the Scriptures as "God-breathed" means that God spoke or inspired the words of the Scriptures which human authors then wrote down. It is probably best, if possible, to translate "God-breathed" somewhat literally since it is difficult to communicate the exact meaning of this.
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- Similarly the expression "man is a single breath" means "people live a very short time" or "the lives of human beings are very short, like a single breath" or "compared to God, the life of a person seems as short as the time it takes to breathe in one breath of air."

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bribe

Related Ideas:

bribery, payoff

Definition:

To "bribe" means to give someone something of value, such as money, to influence that person to do something dishonest.

- The soldiers who guarded Jesus' empty tomb were bribed with money to lie about what happened.
- Sometimes a government official will be bribed to overlook a crime or to vote a certain way.
- The Bible forbids giving or taking bribes.
- The term, "bribe" could be translated as, "dishonest payment" or "payment for lying" or "price for breaking the rules."
- To "bribe" could be translated with a word or phrase that means, to "pay to influence (someone)" or to "pay to have a dishonest favor done" or to "pay for a favor."

Bible References:

- 1 Samuel 08:1-3
- Ecclesiastes 07:7
- Isaiah 01:23
- Micah 03:9-11
- Proverbs 15:27-28

Word Data:

- Strong's: H3724, H4979, H7809, H7810, H7936, H7966, H8021, H8641, G5260

Forms Found in the English ULB:

bribe, bribed, bribery, bribes, payoffs

bride

Related Ideas:

bridal

generated on Thu Aug 22 08:14:35 2024

Definition:

A bride is the woman in a wedding ceremony who is getting married to her husband, the bridegroom.

- The term "bride" is used as a metaphor for believers in Jesus, the Church.
- Jesus is metaphorically called the "bridegroom" for the Church.

(See also: bridegroom, church)

Bible References:

- Exodus 22:16
- Isaiah 62:5
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In a marriage ceremony, the bridegroom is the man who will marry the bride.

- In the Jewish culture during Bible times, the ceremony was centered around the bridegroom coming to get his bride.
- In the Bible, Jesus is figuratively called the "Bridegroom" who will someday come for his "Bride," the Church.
- Jesus compared his disciples to the friends of the bridegroom who celebrate while the bridegroom is with them, but who will be sad when he is gone.

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Bible References:

- Isaiah 62:5
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bronze

Definition:

The term "bronze" refers to a kind of metal that is made from melting together the metals copper and tin. It has a dark brown color, slightly red.

- Bronze resists water corrosion and is a good conductor of heat.
- In ancient times, bronze was used for making tools, weapons, artwork, altars, cooking pots, and soldiers' armor, among other things.
- Many building materials for the tabernacle and temple were made of bronze.
- Idols of false gods were also often made of bronze metal.
- Bronze objects were made by first melting the bronze metal into a liquid and then pouring it into molds. This process was called "casting."

(See also: armor, tabernacle, temple)

Bible References:

- 1 Kings 07:16
- 1 Samuel 17:37-38
- Daniel 02:44-45
- Exodus 25:3-7

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- Revelation 01:15

Word Data:

- Strong's: H5153, H5154, H5174, H5178, G5470, G5474, G5475

Forms Found in the English ULB:

bronze

brother

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brotherhood

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- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
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(See also: apostle, God the Father, sister, spirit)

Bible References:

- Acts 07:26
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generated on Thu Aug 22 08:14:35 2024

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- In the Old Testament, the term "brothers" is also used as a general reference to relatives, such as members of the same tribe, clan, or people group.
- In the New Testament, the apostles often used "brothers" to refer to fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father.
- A few times in the New Testament, the apostles used the term "sister" when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to "a brother or sister who is in need of food or clothing."

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when "brothers" is used very generally to refer to members of the same family, clan, or people group, possible translations could include "relatives" or "clan members" or "fellow Israelites."
- In the context of referring to a fellow believer in Christ, this term could be translated as "brother in Christ" or "spiritual brother."
- If both males and females are being referred to and "brother" would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
- Other ways to translate this term so that it refers to both male and female believers could be "fellow believers" or "Christian brothers and sisters."
- Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: apostle, God the Father, sister, spirit)

Bible References:

- Acts 07:26
- Genesis 29:10
- Leviticus 19:17
- Nehemiah 03:01
- Philippians 04:21
- Revelation 01:09

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Word Data:

- Strong's: H251, H252, H264, H1730, H2993, H7453, G80, G81, G2385, G2500, G4613, G5360, G5569

Forms Found in the English ULB:

brother, brother's, brotherhood, brothers, brothers'

brother

Related Ideas:

brotherhood

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brother, brother's, brotherhood, brothers, brothers'

burden

Related Ideas:

burdensome, heavy, load

Definition:

A burden is a heavy load. It literally refers to a physical load such as a work animal would carry. The term "burden" also has several figurative meanings:

- A burden can refer to a difficult duty or important responsibility that a person has to do. He is said to be "bearing" or "carrying" a "heavy burden."
- A cruel leader may put difficult burdens on the people he is ruling, for example by forcing them to pay large amounts of taxes.
- A person who does not want to be a burden to someone does not want to cause that other person any trouble.
- The guilt of a person's sin is a burden to him.
- The "burden of the Lord" is a figurative way of referring to a "message from God," usually an important or unpleasant one, that a prophet must deliver to God's people.
- The term "burden" can be translated by "responsibility" or "duty" or "heavy load" or "message," depending on the context.

Bible References:

- 2 Thessalonians 03:6-9
- Galatians 06:1-2
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Word Data:

- Strong's: H2960, H3053, H4614, H4853, H4864, H4931, H5445, H5447, H5448, H5449, H6006, H6231, G4, G916, G922, G1912, G2347, G2599, G2655, G5413

Forms Found in the English ULB:

burden, burdened, burdens, burdensome, heavy, load, loaded, loaded up, loads

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burnt offering

Related Ideas:

offering by fire

Definition:

A "burnt offering" was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an "offering by fire."

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: altar, atonement, ox, priest, sacrifice)

Bible References:

- Exodus 40:5-7

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- Genesis 08:20
- Genesis 22:1-3
- Leviticus 03:05
- Mark 12:33

Word Data:

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bury

Related Ideas:

burial

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Definition:

The term "bury" usually refers to putting a dead body into a hole or other burial place. The term "burial" is the act of burying something or can be used to describe a place used to bury something.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms "burial place" or "burial room" or "burial chamber" or "burial cave" are all ways to refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase "buried his face" usually means "covered his face with his hands."
- Sometimes the word "hide" can mean "bury" as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also:Jericho, tomb)

Bible References:

- 2 Kings 09:9-10
- Genesis 35:4-5
- Jeremiah 25:33
- Luke 16:22
- Matthew 27:07
- Psalm 079:1-3

Word Data:

- Strong's: H6900, H6912, H6913, G1779, G1780, G2290, G4916, G5027

Forms Found in the English ULB:

burial, buried, buries, bury, burying

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call

Related Ideas:

appeal to, invite, summon

Definition:

The terms "call to" and "call out" mean to say something loudly to someone who is not nearby. To "call" someone means to summon that person. There are also some other meanings.

- To "call out" to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, "call" has a meaning of "summon" or "command to come" or "request to come."
- God calls people to come to him and be his people. This is their "calling."
- When God "calls" people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of naming someone. For example, "His name is called John," means, "He is named John" or "His name is John."
- To be "called by the name of" means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, "I have called you by name" means that God has specifically chosen that person.
- To appeal to someone is to ask someone to do something.
- To invite someone is to ask them to do something that they might like to do.

Translation Suggestions:

- The term "call" could be translated by a word that means "summon," which includes the idea of being intentional or purposeful in calling.
- The expression "call out to you" could be translated as "ask you for help" or "pray to you urgently."
- When the Bible says that God has "called" us to be his servants, this could be translated as, "specially chose us" or "appointed us" to be his servants.
- "You must call his name" can also be translated as, "you must name him."
- "His name is called" could also be translated as, "his name is" or "he is named."
- To "call out" could be translated as, "say loudly" or "shout" or "say with a loud voice." Make sure the translation of this does not sound like the person is angry.
- The expression "your calling" could be translated as "your purpose" or "God's purpose for you" or "God's special work for you."
- To "call on the name of the Lord" could be translated as "seek the Lord and depend on him" or "trust in the Lord and obey him."
- To "call on" an official is to tell him to do what he is supposed to do as part of his job.
- To "call for" something could be translated by "demand" or "ask for" or "command."
- The expression "you are called by my name" could be translated as, "I have given you my name, showing that you belong to me."
- When God says, "I have called you by name," this could be translated as, "I know you and have chosen you."

(See also: pray)

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appeal to, appealed to, appealing to, call, called, called on, called out, calling, calling out, calls, calls out, invite, invited, summon, summoned, summoning

call

Related Ideas:

appeal to, invite, summon

Definition:

The terms "call to" and "call out" mean to say something loudly to someone who is not nearby. To "call" someone means to summon that person. There are also some other meanings.

- To "call out" to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, "call" has a meaning of "summon" or "command to come" or "request to come."
- God calls people to come to him and be his people. This is their "calling."
- When God "calls" people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of naming someone. For example, "His name is called John," means, "He is named John" or "His name is John."
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- A different expression, "I have called you by name" means that God has specifically chosen that person.
- To appeal to someone is to ask someone to do something.
- To invite someone is to ask them to do something that they might like to do.

Translation Suggestions:

- The term "call" could be translated by a word that means "summon," which includes the idea of being intentional or purposeful in calling.
- The expression "call out to you" could be translated as "ask you for help" or "pray to you urgently."
- When the Bible says that God has "called" us to be his servants, this could be translated as, "specially chose us" or "appointed us" to be his servants.
- "You must call his name" can also be translated as, "you must name him."
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- Strong's: H2199, H3259, H4744, H6817, H7121, H7123, H7769, H7773, G154, G1528, G1793, G1941, G1951, G2028, G2046, G2564, G2821, G2822, G2840, G2919, G3004, G3106, G3333, G3343, G3603, G3686, G3687, G3870, G4341, G4377, G4779, G4867, G5455, G5537, G5581

Forms Found in the English ULB:

appeal to, appealed to, appealing to, call, called, called on, called out, calling, calling out, calls, calls out, invite, invited, summon, summoned, summoning

call

Related Ideas:

appeal to, invite, summon

Definition:

The terms "call to" and "call out" mean to say something loudly to someone who is not nearby. To "call" someone means to summon that person. There are also some other meanings.

- To "call out" to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, "call" has a meaning of "summon" or "command to come" or "request to come."
- God calls people to come to him and be his people. This is their "calling."

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- When God "calls" people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of naming someone. For example, "His name is called John," means, "He is named John" or "His name is John."
- To be "called by the name of" means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, "I have called you by name" means that God has specifically chosen that person.
- To appeal to someone is to ask someone to do something.
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Translation Suggestions:

- The term "call" could be translated by a word that means "summon," which includes the idea of being intentional or purposeful in calling.
- The expression "call out to you" could be translated as "ask you for help" or "pray to you urgently."
- When the Bible says that God has "called" us to be his servants, this could be translated as, "specially chose us" or "appointed us" to be his servants.
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- To "call for" something could be translated by "demand" or "ask for" or "command."
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(See also: pray)

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Related Ideas:

appeal to, invite, summon

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- Often in the Bible, "call" has a meaning of "summon" or "command to come" or "request to come."
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Forms Found in the English ULB:

appeal to, appealed to, appealing to, call, called, called on, called out, calling, calling out, calls, calls out, invite, invited, summon, summoned, summoning

generated on Thu Aug 22 08:14:35 2024

call

Related Ideas:

appeal to, invite, summon

Definition:

The terms "call to" and "call out" mean to say something loudly to someone who is not nearby. To "call" someone means to summon that person. There are also some other meanings.

- To "call out" to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, "call" has a meaning of "summon" or "command to come" or "request to come."
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(See also: pray)

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- 1 Kings 18:24
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camel

Definition:

A camel is a large, four legged animal with one or two humps on its back.

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: burden, clean)

Bible References:

- 1 Chronicles 05:21
- 2 Chronicles 09:1-2
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- Mark 10:25
- Matthew 03:04
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captive

Related Ideas:

captivate, captivity, captor, capture, catch

Definition:

The terms "captive" and "captivity" refer to capturing people and forcing them to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to "take captive" is another way of talking about capturing someone.

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- The expression, "carry you away captive" could also be translated as, "force you to live as captives" or "take you away to another country as prisoners."
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- He also talks about how a person can be "taken captive" by sin, which means he is "controlled by" sin.
- A "captor" is a person who captures another person or takes him captive.

Translation Suggestions

- Depending on the context, to be "held captive" could also be translated by, "not allowed to be free" or "kept in prison" or "forced to live in a foreign country."
- The expression, "led captive" or "taken captive" could be translated as, "captured" or "imprisoned" or "forced to go to a foreign land."
- The term "captives" could also be translated as, "people who were captured" or "enslaved people."
- Depending on the context, "captivity" could also be translated as, "imprisonment" or "exile" or "forced stay in a foreign country."

(See also: Babylon, exile, prison, seize)

Bible References:

- 2 Corinthians 10:05
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- Luke 04:18

Word Data:

- Strong's: H270, H631, H1123, H1473, H1540, H1546, H1547, H3920, H3947, H7617, H7622, H7628, H7633, H7686, G161, G162, G163, G164, G2221, G4084

Forms Found in the English ULB:

captivate, captivated, captive, captives, captivity, captor, captors, capture, captured, captures, carried away captive, catch, caught, held captive, taken ... captive

captive

Related Ideas:

captivate, captivity, captor, capture, catch

Definition:

The terms "captive" and "captivity" refer to capturing people and forcing them to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to "take captive" is another way of talking about capturing someone.
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cast out

Related Ideas:

banish, cast off, compel to go, drive out, force out, outcast, put outside, throw out

Definition:

To "cast out" or "drive out" someone or something means to force that person or thing to go away.

- The term "cast" means the same thing as "throw." To cast a net means to throw the net into the water.
- In a figurative sense, "cast out" or "cast away" someone can mean to reject that person and send him away.
- To "banish" someone is to force them to stay far away.
- An "outcast" is someone whom other people have rejected and forced him to go live somewhere else.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, "force out" or "send away" or "get rid of."
- To "cast out demons" could be translated as "cause the demons to leave" or "drive the evil spirits out" or "expel the demons" or "command the demon to come out."

(See also: demon, demon-possessed, lots)

Bible References:

- Acts 07:17-19
- Mark 03:13-16
- Mark 09:29
- Matthew 07:21-23
- Matthew 09:32-34
- Matthew 12:24
- Matthew 17:19-21

Word Data:

- Strong's: H1272, H1644, H1920, H3423, H5080, H7843, H7971, H7993, G1544

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Forms Found in the English ULB:

banish, banished, cast ... off, cast ... out, casting out, compelled ... to go, drive, drive ... away, drive ... out, driven, driven ... away, driven ... out, drives ... away, drives ... out, driving ... out, drove ... out, force ... out, forced ... out, forcing ... out, outcast, outcasts, put ... outside, threw ... out, throw ... out, throwing out, thrown, thrown out

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caught up

Related Ideas:

catch up with

Definition:

The term "caught up" often refers to God taking a person up to heaven in a sudden, miraculous way.

- The phrase "caught up with" refers to coming up to someone after hurrying to reach him. A term with a similar meaning is "overtake."
- The apostle Paul talked about being "caught up" to the third heaven. This could also be translated as "taken up."
- Paul said that when Christ comes back, Christians will be "caught up" together to meet him in the air.
- The figurative expression, "my sins have caught up with me" could be translated as, "I am receiving the consequences of my sin" or "because of my sin I am suffering" or "my sin is causing me trouble."

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(see: miracle, overtake, suffer, trouble)

Bible References:

- 2 Corinthians 12:1-2
- Acts 08:39-40

Word Data:

- Strong's: H1692, G726

Forms Found in the English ULB:

catch up with, caught up, caught up with

caught up

Related Ideas:

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Forms Found in the English ULB:

catch up with, caught up, caught up with

census

Related Ideas:

register

generated on Thu Aug 22 08:14:35 2024

Definition:

The term "census" refers to a formal counting of the number of people in a nation or empire.

- The Old Testament records different times when God ordered that the men of Israel be counted, such as when the Israelites first left Egypt and then again just before they entered Canaan.
- Often the purpose of a census was in order to know how many people should be paying taxes.
- For example, one time in Exodus the Israelite men were counted so that each one would pay a half shekel for taking care of the temple.
- When Jesus was a baby, the Roman government did a census to count all the people who lived throughout their empire, to require them to pay taxes.

Translation Suggestions

- Possible ways to translate this term could include, "name counting" or "list of names" or "enrollment."
- The phrase "take a census" could be translated as "register people's names" or "enroll people" or "write down people's names."

(See also: nation, Rome)

Bible References:

- Acts 05:37
- Exodus 30:12
- Exodus 38:26
- Luke 02:03
- Numbers 04:1-4

Word Data:

- Strong's: H1538, H3789, H4662, H5674, H6485, H7218, G582, G583

Forms Found in the English ULB:

census, register, registered

census

Related Ideas:

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census, register, registered

centurion

Definition:

A centurion was a Roman army officer who had a group of 100 soldiers under his command.

- This could also be translated with a term that means, "leader of a hundred men" or "army leader" or "officer in charge of a hundred."
- One Roman centurion came to Jesus to request healing for his servant.
- The centurion in charge of Jesus' crucifixion was amazed when he witnessed how Jesus died.
- God sent a centurion to Peter so that Peter could explain to him the good news about Jesus.

(See also: Rome)

Bible References:

- Acts 10:01
- Acts 27:01
- Acts 27:42-44
- Luke 07:04
- Luke 23:47
- Mark 15:39
- Matthew 08:07
- Matthew 27:54

Word Data:

- Strong's: G1543, G2760

Forms Found in the English ULB:

centurion, centurions

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Word Data:

- Strong's: G1543, G2760

Forms Found in the English ULB:

centurion, centurions

chaff

Related Ideas:

straw

Definition:

Chaff is a dry protective covering of a grain seed. The chaff is not good for food, so people separate it from the seed and throw it away.

- Often, the chaff is separated from the seed by throwing the heads of grain up into the air. The wind blows the chaff away and the seed falls on the ground. This process is called "winnowing."

- In the Bible, this term is also used figuratively to refer to evil people and evil, worthless things.
- "Straw" is the stalk of the grain left after the the seed has been taken away.

(See also: grain, wheat, winnow)

Bible References:

- Daniel 02:35
- Job 21:18
- Luke 03:17
- Matthew 03:12

Word Data:

- Strong's: H2842, H4671, H5784, H8401, G892

Forms Found in the English ULB:

chaff, straw

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Forms Found in the English ULB:

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chariot

Related Ideas:

charioteer

Definition:

In ancient times, chariots were lightweight, two-wheeled carts that were pulled by horses.

- People would sit or stand in chariots, using them for war or travel.
- In war, an army that had chariots had a great advantage of speed and mobility over an army that did not have chariots.
- The ancient Egyptians and Romans were well-known for their use of horses and chariots.
- A "charioteer" was a person who drove a chariot.

(See also: Egypt, Rome)

Bible References:

- 1 Kings 09:22
- 2 Chronicles 18:28-30
- Acts 08:29
- Acts 08:38
- Daniel 11:40-41
- Exodus 14:25
- Genesis 41:43

Word Data:

- Strong's: H2021, H4817, H4818, H7393, H7395, H7398, G716, G4480

Forms Found in the English ULB:

chariot, charioteer, charioteers, chariots

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Forms Found in the English ULB:

chariot, charioteer, charioteers, chariots

cherubim

Related Ideas:

cherub

Definition:

The term "cherub," and its plural form "cherubim," refer to a special type of heavenly being that God created. Cherubim have wings and can fly. Ezekiel also called them “living creatures” and described them as having four faces: the faces of a man, a lion, an ox, and an eagle.

- The cherubim display the glory and power of God and seem to be guardians of sacred things.
- After Adam and Eve sinned, God placed cherubim with flaming swords at the east side of the Garden of Eden so that people could no longer get to the tree of life.
- God commanded the Israelites to carve two cherubim facing each other, with their wings touching, over the atonement lid of the ark of the covenant.
- He also told them to weave pictures of the cherubim into the curtains of the tabernacle.
- Cherubim are sometimes thought of as being angels, but the Bible does not clearly state that.

Translation Suggestions:

- The term "cherubim" could be translated as "creatures with wings" or "guardians with wings" or "winged spiritual guardians" or "holy, winged guardians."
- A "cherub" should be translated as the singular of cherubim, as in, "creature with wings" or "winged spiritual guardian," for example.
- Make sure that the translation of this term is different from the translation of "angel."
- Also consider how this term is translated or written in a Bible translation in a local or national language.

(See also: angel)

Bible References:

- 1 Chronicles 13:06
- 1 Kings 06:23-26
- 2 Samuel 22:11
- Exodus 25:15-18
- Ezekiel 01:05-14

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- Ezekiel 09:03
- Ezekiel 10:15
- Genesis 03:22-24

Word Data:

- Strong's: H3742, G5502

Forms Found in the English ULB:

cherub, cherubim

chief

Related Ideas:

finest, first of all, important, prominent

Definition:

The term "chief" refers to the most powerful or most important leader of a particular group.

- Examples of this include, "chief musician," "chief priest," "chief tax collector" and "chief ruler."
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as "chiefs" of their family clans. In this context, the term "chief" could also be translated as "leader" or "head father."
- When used to describe a noun, this term could be translated as "leading" or "ruling," as in "leading musician" or "ruling priest."

(See also: chief priests, priest, tax collector)

Bible References:

- Daniel 01:11-13
- Ezekiel 26:15-16
- Luke 19:02
- Psalm 004:1

Word Data:

- Strong's: H47, H117, H441, H3629, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G749, G750, G754, G3175, G4410, G4413, G5506

Forms Found in the English ULB:

chief, chiefs, finest, first of all, important, most important, prominent

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Forms Found in the English ULB:

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chief priests

Definition:

The chief priests were important Jewish religious leaders during the time that Jesus lived on earth.

- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- They were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus' main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- The term "chief priests" could also be translated as "head priests" or "leading priests" or "ruling priests."
- Make sure this term is translated differently from the term "high priest."

(See also: chief, high priest, Jewish leaders, priest)

Bible References:

- Acts 09:13-16
- Acts 22:30
- Acts 26:12-14
- Luke 20:01
- Mark 08:31
- Matthew 16:21
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Forms Found in the English ULB:

chief priests

children

Related Ideas:

child, childhood, childless

Definition:

In the Bible, the term "child" is often used to generally refer to someone who is young in age, including an infant.

- The word "childhood" refers to the time that a person is a child.
- The word "childless" describes a person who has no children.
- The word "children" is the plural form of "child."

The words "child" and "children" also have several figurative uses.

- In the Bible, disciples or followers are sometimes called "children."

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- Often the term "children" is used to refer to a person's descendants.
- The phrase "children of" can refer to being characterized by something. Some examples of this would be:
  - children of the light
  - children of obedience
  - children of the devil
- This term can also refer to people who are like spiritual children. For example, "children of God" refers to people who belong to God through faith in Jesus.

Translation Suggestions:

- The term "children" could be translated as "descendants" when it is referring to a person's great-grandchildren or great-great-grandchildren, etc.
- Depending on the context, "children of" could be translated as, "people who have the characteristics of" or "people who behave like."
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- When Jesus calls his disciples "children," this could also be translated as, "dear friends" or "my beloved disciples."
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- The phrase, "children of the promise" could be translated as, "people who have received what God promised them."

(See also: descendant, promise, son, spirit, believe, beloved)

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- 1 John 02:28
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Forms Found in the English ULB:

child, childhood, childless, children

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Forms Found in the English ULB:

child, childhood, childless, children

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The words "child" and "children" also have several figurative uses.

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- Often the term "children" is used to refer to a person's descendants.
- The phrase "children of" can refer to being characterized by something. Some examples of this would be:
  - children of the light
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In the New Testament, the term "church" refers to a local group of believers in Jesus who regularly met together to pray and hear God's word preached. The term "the Church" often refers to all Christians.

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- Often the believers in a particular city would meet together in someone's home. These local churches were given the name of the city such as the "church at Ephesus."
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- The term "church" could be translated as a "gathering together" or "assembly" or "congregation" or "ones who meet together."
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(See also: assembly, believe, Christian)

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In the New Testament, the term "church" refers to a local group of believers in Jesus who regularly met together to pray and hear God's word preached. The term "the Church" often refers to all Christians.

- This term literally refers to a "called out" assembly or congregation of people who meet together for a special purpose.
- When this term is used to refer to all believers everywhere in the whole body of Christ, some Bible translations capitalize the first letter ("Church") to distinguish it from the local church.
- Often the believers in a particular city would meet together in someone's home. These local churches were given the name of the city such as the "church at Ephesus."
- In the Bible, "church" does not refer to a building.

Translation Suggestions:

- The term "church" could be translated as a "gathering together" or "assembly" or "congregation" or "ones who meet together."
- The word or phrase that is used to translate this term should also be able to refer to all believers, not just one small group.
- Make sure that the translation of "church" does not just refer to a building.
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(See also: assembly, believe, Christian)

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Word Data:

- Strong's: G1577

Forms Found in the English ULB:

church, churches

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Forms Found in the English ULB:

church, churches

circumcise

Related Ideas:

circumcision, uncircumcision

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Definition:

The term "circumcise" means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God's covenant with them.
- God also commanded Abraham's descendants to continue to do this for every baby boy born into their households.
- The phrase, "circumcision of the heart" refers figuratively to the "cutting away" or removal of sin from a person.
- In a spiritual sense, "the circumcised" refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term "uncircumcised" refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

The terms "uncircumcised" and "uncircumcision" refer to a male who has not been physically circumcised. These terms are also used figuratively.

- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the "uncircumcised," he is referring to people whom the Egyptians despised for not being circumcised.
- The Bible refers to people who have an "uncircumcised heart" or who are "uncircumcised in heart." This a figurative way of saying that these people are not God's people, and are stubbornly disobedient to him.
- If a word for circumcision is used or known in the language, "uncircumcised" could be translated as "not circumcised."
- The expression "the uncircumcision" could be translated as "people who are not circumcised" or "people who do not belong to God," depending on the context.
- Other ways to translate figurative senses of this term could include "not God's people" or "rebellious like those who don't belong to God" or "people who have no sign of belonging to God."
- The expression "uncircumcised in heart" could be translated as "stubbornly rebellious" or "refusing to believe." However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
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- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of "male."

(See also: Abraham, covenant)

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- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the "uncircumcised," he is referring to people whom the Egyptians despised for not being circumcised.

- The Bible refers to people who have an "uncircumcised heart" or who are "uncircumcised in heart." This a figurative way of saying that these people are not God's people, and are stubbornly disobedient to him.

- If a word for circumcision is used or known in the language, "uncircumcised" could be translated as "not circumcised."

- The expression "the uncircumcision" could be translated as "people who are not circumcised" or "people who do not belong to God," depending on the context.

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- Other ways to translate figurative senses of this term could include "not God's people" or "rebellious like those who don't belong to God" or "people who have no sign of belonging to God."
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Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
- Other ways to translate this term would be, "cut around" or "cut in a circle" or "cut off the foreskin."
- In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of "male."

(See also: Abraham, covenant)

Bible References:

- Genesis 17:11
- Genesis 17:14
- Exodus 12:48
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Word Data:

- Strong's: H4135, H4139, H5243, H6188, H6189, G203, G564, G1986, G4059, G4061

Forms Found in the English ULB:

circumcise, circumcised, circumcision, uncircumcised, uncircumcision

circumcise

Related Ideas:

circumcision, uncircumcision

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Definition:

The term "circumcise" means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God's covenant with them.
- God also commanded Abraham's descendants to continue to do this for every baby boy born into their households.
- The phrase, "circumcision of the heart" refers figuratively to the "cutting away" or removal of sin from a person.
- In a spiritual sense, "the circumcised" refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term "uncircumcised" refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

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circumcise, circumcised, circumcision, uncircumcised, uncircumcision

citizen

Related Ideas:

citizenship

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Definition:

A citizen is someone who lives in a specific city, country, or kingdom. It especially refers to someone who is recognized officially as being a legal resident of that place.

- Depending on the context, this could also be translated as "inhabitant" or "official resident."
- A citizen could live in a region that is part of a larger kingdom or empire that is governed by a king, emperor, or other ruler. For example, Paul was a citizen of the Roman Empire, which consisted of many different provinces; Paul lived in one of those provinces.
- In a figurative sense, believers in Jesus are called "citizens" of heaven in the sense that they will live there someday. Like a citizen of a country, Christians belong to God's kingdom.

(See: kingdom, Paul, province, Rome)

Bible References:

- Acts 21:39-40
- Isaiah 03:03
- Luke 15:15
- Luke 19:14

Word Data:

- Strong's: H6440, G4175, G4177, G4847

Forms Found in the English ULB:

citizen, citizens, citizenship

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citizenship

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Forms Found in the English ULB:

citizen, citizens, citizenship

city of David

Facts:

The term "city of David" can refer to the city of Jerusalem, part of Jerusalem, or Bethlehem.

- Jerusalem is where David lived while he ruled Israel.
- Bethlehem is where David was born.

(See also: David, Bethlehem, Jerusalem)

Bible References:

- 1 Kings 08:1-2
- 2 Samuel 05:6-7
- Isaiah 22:8-9
- Luke 02:04
- Nehemiah 03:14-15

Word Data:

- Strong's: H1732, H5892, G1138, G4172

Forms Found in the English ULB:

city of David

clan

Related Ideas:

ancestral clan

Definition:

The term "clan" refers to a group of extended family members who come from a common ancestor.

- In the Old Testament, the Israelites were counted according to their clans, or family groups.
- Clans were normally named after their most well-known ancestor.
- Individual people were sometimes referred to by the name of their clan. An example of this is when Moses' father-in-law Jethro is sometimes called by his clan name, Reuel.
- Clan could be translated as "family group" or "extended family" or "relatives."

(See also: family, Jethro, tribe)

Bible References:

- 1 Chronicles 06:33-35
- Genesis 10:2-5
- Genesis 36:15-16
- Genesis 36:29-30
- Genesis 36:40

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- Joshua 15:20
- Numbers 03:38-39

Word Data:

- Strong's: H1, H441, H504, H1004, H4940

Forms Found in the English ULB:

ancestral clan, ancestral clans, clan, clans

clean

Related Ideas:

cleanness, cleanse, unclean, uncleanness, wash

Definition:

The term "clean" literally means to not have any dirt or stain. In the Bible, words like "clean" and "washed" are often used figuratively to mean, "pure," "holy," "free from sin," or "innocent".

- "Cleanse" is the process of making something "clean." It could also be translated as "wash" or "purify."
- In the Old Testament, God told the Israelites which animals he had specified as ritually "clean" and which ones were "unclean." Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term "clean" means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared "clean" again.
- Sometimes "clean" is used figuratively to refer to moral purity.

In the Bible, the term "unclean" is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were "clean" and which ones were "unclean." The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be "unclean" until they were healed.
- If the Israelites touched something "unclean," they themselves would be considered unclean for a certain period of time.
- Obeying God's commands about not touching or eating unclean things kept the Israelites set apart for God's service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, "unclean spirit" refers to an evil spirit.

Translation Suggestions:

Translating "clean":

- This term could be translated with the common word for "clean" or "pure" (in the sense of being not dirty).
- Other ways to translate this could include, "ritually clean" or "acceptable to God."
- "Cleanse" could be translated by "wash" or "purify."
- Make sure that the words used for "clean" and "cleanse" can also be understood in a figurative sense.

Translating "unclean""

- The term "unclean" could also be translated as "not clean" or "unfit in God's eyes" or "physically unclean" or "defiled."

- When referring to a demon as an unclean spirit, "unclean" could be translated as "evil" or "defiled."
- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: defile, demon, holy, sacrifice)

Bible References:

- Genesis 07:02
- Genesis 07:08
- Deuteronomy 12:15
- Psalms 051:07
- Proverbs 20:30
- Ezekiel 24:13
- Matthew 23:27
- Luke 05:13
- Acts 08:07
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- Colossians 03:05
- 1 Thessalonians 04:07
- James 04:08

Word Data:

- Strong's: H1249, H1252, H1305, H1351, H2134, H2135, H2141, H2398, H2889, H2890, H2891, H2893, H2930, H2931, H2932, H3722, H5079, H5352, H5355, H5356, H6663, H7137, H8552, H8562, G167, G169, G2511, G2512, G2513, G2514, G2839, G2840

Forms Found in the English ULB:

clean, cleaned, cleanness, cleans, cleanse, cleansed, cleanses, cleansing, purge, unclean, uncleanness, wash, washed, washes, washing

clean

Related Ideas:

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The term "clean" literally means to not have any dirt or stain. In the Bible, words like "clean" and "washed" are often used figuratively to mean, "pure," "holy," "free from sin," or "innocent".

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- When referring to a demon as an unclean spirit, "unclean" could be translated as "evil" or "defiled."
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(See also: defile, demon, holy, sacrifice)

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Related Ideas:

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Definition:

The term "clean" literally means to not have any dirt or stain. In the Bible, words like "clean" and "washed" are often used figuratively to mean, "pure," "holy," "free from sin," or "innocent".

- "Cleanse" is the process of making something "clean." It could also be translated as "wash" or "purify."
- In the Old Testament, God told the Israelites which animals he had specified as ritually "clean" and which ones were "unclean." Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term "clean" means that the animal was acceptable to God for use as a sacrifice.
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(See also: defile, demon, holy, sacrifice)

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- Genesis 07:08
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Word Data:

- Strong's: H1249, H1252, H1305, H1351, H2134, H2135, H2141, H2398, H2889, H2890, H2891, H2893, H2930, H2931, H2932, H3722, H5079, H5352, H5355, H5356, H6663, H7137, H8552, H8562, G167, G169, G2511, G2512, G2513, G2514, G2839, G2840

Forms Found in the English ULB:

clean, cleaned, cleanness, cleans, cleanse, cleansed, cleanses, cleansing, purge, unclean, uncleanness, wash, washed, washes, washing

clean

Related Ideas:

cleanness, cleanse, unclean, uncleanness, wash

Definition:

The term "clean" literally means to not have any dirt or stain. In the Bible, words like "clean" and "washed" are often used figuratively to mean, "pure," "holy," "free from sin," or "innocent".

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Translation Suggestions:

Translating "clean":

- This term could be translated with the common word for "clean" or "pure" (in the sense of being not dirty).
- Other ways to translate this could include, "ritually clean" or "acceptable to God."
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- Make sure that the words used for "clean" and "cleanse" can also be understood in a figurative sense.

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Forms Found in the English ULB:

clean, cleaned, cleanness, cleans, cleanse, cleansed, cleanses, cleansing, purge, unclean, uncleanness, wash, washed, washes, washing

clothed

Related Ideas:

cloth, clothe, cover, dressed, garment, put on, unclothed, wardrobe, wear

Definition:

When used figuratively in the Bible, "clothed with" means to be endowed or equipped with something. To "clothe" oneself with something means to seek to have a certain character quality.

- In the same way that clothing is outside your body and is visible to all, when you are "clothed" with a certain character quality, others can readily see it. To "clothe yourself with kindness" means to let your actions be so characterized by kindness that it is easily seen by everyone.
- To be "clothed with power from on high" means to have power given to you.
- This term is also used to express negative experiences, such as "clothed with shame" or "clothed with terror."
- All of the clothes a person wears is called his "wardrobe."

Translation Suggestions:

- If possible, it is best to keep the literal figure of speech, "clothe yourselves with." Another way to translate this could be "put on" if this refers to putting on clothes.
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Word Data:

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- Strong's: H155, H899, H2290, H3680, H3736, H3801, H3830, H3847, H3848, H4055, H4254, H4374, H5526, H5497, H8008, H8071, H8516, G294, G1463, G1562, G1737, G1742, G1746, G1902, G2066, G2224, G2439, G2440, G4016, G4749, G5409, G5509

Forms Found in the English ULB:

cloth, clothe, clothed, clothes, clothing, cover, covered, coverings, coverings for their loins, covers, dressed, garment, garments, put ... on, putting ... on, unclothed, wardrobe, wear, wearing, worn

clothed

Related Ideas:

cloth, clothe, cover, dressed, garment, put on, unclothed, wardrobe, wear

Definition:

When used figuratively in the Bible, "clothed with" means to be endowed or equipped with something. To "clothe" oneself with something means to seek to have a certain character quality.

- In the same way that clothing is outside your body and is visible to all, when you are "clothed" with a certain character quality, others can readily see it. To "clothe yourself with kindness" means to let your actions be so characterized by kindness that it is easily seen by everyone.
- To be "clothed with power from on high" means to have power given to you.
- This term is also used to express negative experiences, such as "clothed with shame" or "clothed with terror."
- All of the clothes a person wears is called his "wardrobe."

Translation Suggestions:

- If possible, it is best to keep the literal figure of speech, "clothe yourselves with." Another way to translate this could be "put on" if this refers to putting on clothes.
- If that does not give the correct meaning, other ways to translate "clothed with" could be "showing" or "manifesting" or "filled with" or "having the quality of."
- The term "clothe yourself with" could also be translated as "cover yourself with" or "behave in a way that shows."

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comfort

Related Ideas:

comforter, console, consolation

Definition:

The terms "comfort" and "comforter" refer to helping someone who is suffering physical or emotional pain.

- A person who comforts someone is called a "comforter."
- In the Old Testament, the term "comfort" is used to describe how God is kind and loving to his people and helps them when they are suffering.

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- In the New Testament, it says that God will comfort his people through the Holy Spirit. Those who receive the comfort are then enabled to give the same comfort to others who are suffering.
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- To "appease" someone is to do something that causes that person to no longer be angry about the wrong that someone else has done to him.

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- Depending on the context, "comfort" could also be translated as, "ease the pain of" or "help (someone) overcome grief" or "encourage" or "console."
- A phrase such as "our comfort" could be translated as "our encouragement" or "our consoling of (someone)" or "our help in times of grieving."
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- When the Holy Spirit is called "the Comforter" this could also be translated as "the Encourager" or "the Helper" or "the One who helps and guides."
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(See also: encourage, Holy Spirit)

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The terms "comfort" and "comforter" refer to helping someone who is suffering physical or emotional pain.

- A person who comforts someone is called a "comforter."
- In the Old Testament, the term "comfort" is used to describe how God is kind and loving to his people and helps them when they are suffering.
- In the New Testament, it says that God will comfort his people through the Holy Spirit. Those who receive the comfort are then enabled to give the same comfort to others who are suffering.
- The expression "comforter of Israel" referred to the Messiah who would come to rescue his people.
- Jesus referred to the Holy Spirit as the "Comforter" who helps believers in Jesus.
- To "appease" someone is to do something that causes that person to no longer be angry about the wrong that someone else has done to him.

Translation Suggestions:

- Depending on the context, "comfort" could also be translated as, "ease the pain of" or "help (someone) overcome grief" or "encourage" or "console."
- A phrase such as "our comfort" could be translated as "our encouragement" or "our consoling of (someone)" or "our help in times of grieving."
- The term "comforter" could be translated as "person who comforts" or "someone who helps ease pain" or "person who encourages."
- When the Holy Spirit is called "the Comforter" this could also be translated as "the Encourager" or "the Helper" or "the One who helps and guides."
- The phrase "comforter of Israel" could be translated as, "the Messiah, who comforts Israel."
- An expression like, "they have no comforter" could also be translated as, "No one has comforted them" or "There is no one to encourage or help them."

(See also: encourage, Holy Spirit)

Bible References:

- 1 Thessalonians 05:8-11
- 2 Corinthians 01:04
- 2 Samuel 10:1-3
- Acts 20:11-12

Word Data:

- Strong's: H2505, H5150, H5162, H5165, H5564, H8575, G3870, G3874, G3875, G3888, G3890, G3931

Forms Found in the English ULB:

comfort, comforted, comforter, comforters, comforting, comforts, consolation, consolations, consoling, uncomforted

generated on Thu Aug 22 08:14:35 2024

command

Related Ideas:

commandment, forbid, order, requirement, solemn command

Definition:

The term to "command" means to order someone to do something. A "command" or "commandment" is what the person was ordered to do.

- Although these terms have basically the same meaning, "commandment" often refers to certain commands of God which are more formal and permanent, such as the "Ten Commandments."
- A command can be positive ("Honor your parents") or negative ("Do not steal").
- To "take command" means to "take control" or "take charge" of something or someone.
- To "forbid" is to command that someone not do something.

Translation Suggestions

- It is best to translate this term differently from the term "law." Also compare with the definitions of "decree" and "statute."
- Some translators may prefer to translate "command" and "commandment" with the same word in their language.
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(See decree, statute, law, Ten Commandments)

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- Strong's: H560, H565, H1696, H1697, H1881, H2706, H2708, H2710, H2942, H2951, H3027, H3245, H3982, H3983, H4406, H4687, H4931, H5713, H5749, H6346, H6490, H6673, H6680, H7101, H7218, H7227, H7262, H7970, H8269, G1263, G1291, G1296, G1297, G1299, G1690, G1778, G1781, G1785, G2003, G2004, G2008, G2036, G2753, G3056, G3143, G3726, G3852, G3853, G4367, G4487, G5506

Forms Found in the English ULB:

command, commanded, commanding, commandment, commandments, commands, forbid, forbidden, forbidding, give ... solemn command, given ... solemn commands, given an order, given orders, order, ordered, orders, requirement, solemn commands

command

Related Ideas:

commandment, forbid, order, requirement, solemn command

generated on Thu Aug 22 08:14:35 2024

Definition:

The term to "command" means to order someone to do something. A "command" or "commandment" is what the person was ordered to do.

- Although these terms have basically the same meaning, "commandment" often refers to certain commands of God which are more formal and permanent, such as the "Ten Commandments."
- A command can be positive ("Honor your parents") or negative ("Do not steal").
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Translation Suggestions

- It is best to translate this term differently from the term "law." Also compare with the definitions of "decree" and "statute."
- Some translators may prefer to translate "command" and "commandment" with the same word in their language.
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(See decree, statute, law, Ten Commandments)

Bible References:

- Luke 01:06
- Matthew 01:24
- Matthew 22:38
- Matthew 28:20
- Numbers 01:17-19
- Romans 07:7-8

Word Data:

- Strong's: H560, H565, H1696, H1697, H1881, H2706, H2708, H2710, H2942, H2951, H3027, H3245, H3982, H3983, H4406, H4687, H4931, H5713, H5749, H6346, H6490, H6673, H6680, H7101, H7218, H7227, H7262, H7970, H8269, G1263, G1291, G1296, G1297, G1299, G1690, G1778, G1781, G1785, G2003, G2004, G2008, G2036, G2753, G3056, G3143, G3726, G3852, G3853, G4367, G4487, G5506

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commander

Related Ideas:

captain, leader, military officer, one who leads

Definition:

The term "commander" refers to a leader of an army who is responsible for leading and commanding a certain group of soldiers.

- A commander could be in charge of a small group of soldiers or a large group, such as a thousand men.

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- This term is also used to refer to Yahweh as the commander of angel armies.
- Other ways to translate "commander" could include, "leader" or "captain" or "officer."
- The term to "command" an army could be translated as to "lead" or to "be in charge of."

(See also: command, ruler, centurion)

Bible References:

- 1 Chronicles 11:4-6
- 2 Chronicles 11:11-12
- Daniel 02:14
- Mark 06:21-22
- Proverbs 06:07

Word Data:

- Strong's: H117, H1368, H2710, H2951, H1169, G4755, H5057, H5257, H6260, H6346, H7101, H7262, H7218, H7227, H7229, H7860, H7990, H8269, G758, G2233, G4291, G5506

Forms Found in the English ULB:

captain, captains, commander, commanders, leader, leaders, leading, military officers, one who leads

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commit

Related Ideas:

commitment

Definition:

The terms "commit" and "commitment" refer to making a decision or promising to do something.

- A person who promises to do something is also described as being "committed" to doing it.
- To "commit" to someone a certain task means to assign that task to that person. For example, in 2 Corinthians Paul says that God has "committed" (or "given") to us the ministry of helping people be reconciled to God.
- To "commit" something to someone is to give that thing completely to that person.
- To "commit" someone to another person is to put someone either in the care of or under the guard of that other person.

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- The terms "commit" and "committed" also often refer to doing a certain wrong action such as "commit a sin" or "commit adultery" or "commit murder."
- The expression "committed to him the task" could also be translated as "gave him the task" or "entrusted to him the task" or "assigned the task to him."
- The term "commitment" could be translated by, "task that was given" or "promise that was made," depending on the context.

(See also: adultery, faithful, promise, sin)

Bible References:

- 1 Chronicles 28:07
- 1 Peter 02:21-23
- Jeremiah 02:12-13
- Matthew 13:41
- Psalm 058:02

Word Data:

- Strong's: H539, H817, H1361, H1497, H1500, H1540, H1556, H2181, H2388, H2398, H2399, H2403, H4560, H4603, H5003, H5753, H5766, H5771, H6213, H6466, H7683, H7760, H7847, G264, G2038, G2716, G3429, G3431, G3860, G3872, G3908, G4102, G4203

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commit, commitment, commits, committed, committing

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Related Ideas:

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companion

Related Ideas:

associate, company, fellow worker, friend, partner, private advisor

Definitions:

The term "companion" refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term "fellow worker" refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, "friend" or "fellow traveler" or "supporting-person who goes with" or "person who works with."
- The word "company" refers to a person's companions.
- The word "associates" refers to companions who are involved in official activities.

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Bible References:

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compassion

Related Ideas:

compassionate, deal gently with, pity, sympathy

Definition:

The term "compassion" refers to a feeling of concern for people, especially for those who are suffering. A "compassionate" person cares about other people and helps them.

- The word "compassion" usually includes caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.
- In Paul's letter to the Colossians, he tells them to "clothe themselves with compassion." He is instructing them to care about people and to actively help others who are in need.
- To have "sympathy" for someone is to understand how that person feels and to want to help him.

Translation Suggestions:

- The literal meaning of "compassion" is "bowels of mercy." This is an expression that means "mercy" or "pity." Other languages may have their own expression that means this.
- Ways of translating "compassion" could include, "a deep caring for" or "helpful mercy."
- The term "compassionate" could also be translated as, "caring and helpful" or "deeply loving and merciful."

Bible References:

- Daniel 01:8-10
- Hosea 13:14
- James 05:9-11
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- Mark 01:41
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compassion, compassionate, compassions, deal gently with, pitied, pity, sympathy

compassion

Related Ideas:

compassionate, deal gently with, pity, sympathy

Definition:

The term "compassion" refers to a feeling of concern for people, especially for those who are suffering. A "compassionate" person cares about other people and helps them.

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Translation Suggestions:

- The literal meaning of "compassion" is "bowels of mercy." This is an expression that means "mercy" or "pity." Other languages may have their own expression that means this.
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Bible References:

- Daniel 01:8-10
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conceive

Related Ideas:

conception

Definition:

The terms "conceive" and "conception" usually refer to becoming pregnant with a child. It can also be used for animals that become pregnant.

- The phrase "conceive a child" could be translated as, "become pregnant" or some other term that is an acceptable way of referring to this.
- The related term "conception" could be translated as, "beginning of a pregnancy" or "moment of becoming pregnant."
- These terms can also refer to creating something or thinking of something, such as an idea, a plan, or a task. Ways to translate this could include, "think of" or "plan" or "create," depending on the context.
- Sometimes this term can be used figuratively as in, "when sin is conceived" which means "when sin is first thought of" or "at the very start of a sin" or "when a sin first begins."

(See also: create, womb)

Bible References:

- Genesis 21:1-4
- Hosea 02:4-5
- Job 15:35
- Luke 01:24-25
- Luke 02:21

Word Data:

- Strong's: H2029, H2030, H2032, H2232, H2254, H2803, H3179, G1080, G2602, G2845, G4815

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condemn

Related Ideas:

condemnation, denounce, sentence, sentence of condemnation, sentenced to death

Definition:

The terms "condemn" and "condemnation" refer to judging someone for doing something wrong.

- Often the word "condemn" includes punishing that person for what they did wrong.
- Sometimes "condemn" means to falsely accuse someone or to judge someone harshly.
- To "denounce" someone is to say that he is guilty of great evil.
- The term "condemnation" refers to the act of condemning or accusing someone. The word "judgment" means the same as "condemnation."

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Translation Suggestions:

- Depending on the context, this term could be translated as "harshly judge" or "criticize falsely."
- The phrase "condemn him" could be translated as,"judge that he is guilty" or "state that he must be punished for his sin."
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(See also: judge, punish)

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- 1 John 03:20
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- Strong's: H816, H6600, H7561, H8199, H8381, G843, G1349, H1882, G1935, G2607, G2613, G2631, G2632, G2633, G2917, G2919, G2920

Forms Found in the English ULB:

condemn, condemnation, condemned, condemning, condemns, denounce, sentence, sentence of condemnation, sentenced to death

condemn

Related Ideas:

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(See also: judge, punish)

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confess

Related Ideas:

confession, profess

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To confess means to admit or assert that something is true. A "confession" is a statement or admission that something is true.

- The term "confess" can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
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- Depending on the context, ways to translate "confess" could include, "admit" or "testify" or "declare" or "acknowledge" or "affirm."
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- The term "confess" can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
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- Depending on the context, ways to translate "confess" could include, "admit" or "testify" or "declare" or "acknowledge" or "affirm."
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Word Data:

- Strong's: H3034, H8426, G1843, G3670, G3671

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Bible References:

{{topic>confidence&nocomments}}

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Word Data:

- Strong's: H982, H983, H986, H3689, H3690, H4009, H7961, G2292, G3954, G3982, G4006, G4135, G5287

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confirm

Related Ideas:

carry out, cause someone to believe firmly, confirmation, guarantee

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- In the Old Testament, God tells his people that he will "confirm" his covenant with them. This means he is stating that he will keep the promises he made in that covenant.
- When a king is "confirmed" it means that the decision to make him king has been agreed upon and supported by the people.
- To confirm what someone wrote means to say that what was written is true.
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- To give an oath "as confirmation" means to solemnly state or swear that something is true or trustworthy.
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- Ways to translate "confirm" could include, "state as true" or "prove to be trustworthy" or "agree with" or "assure" or "promise," depending on the context.
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Bible References:

- 1 Chronicles 16:15-18
- 2 Corinthians 01:21
- 2 Kings 23:3
- Hebrews 06:16-18

Word Data:

- Strong's: H1396, H3045, H3559, H4390, H4672, H5414, H5975, H6213, H6965, G950, G951, G3315, G4741, G4972

Forms Found in the English ULB:

carry out, cause ... to believe firmly, confirm, confirmation, confirmed, confirms, guaranteed

confirm

Related Ideas:

carry out, cause someone to believe firmly, confirmation, guarantee

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- In the Old Testament, God tells his people that he will "confirm" his covenant with them. This means he is stating that he will keep the promises he made in that covenant.
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- A person who obeys God is said to have a "pure" or "clear" or "clean" conscience.
- If a person has a "clear conscience" it means that he is not hiding any sin.
- If someone ignores their conscience and no longer feels guilty when he sins, this means his conscience is no longer sensitive to what is wrong. The Bible calls this a "seared" conscience, one that is "branded" as if with a hot iron. Such a conscience is also called "insensitive" and "polluted."
- Possible ways to translate this term could include, "inner moral guide" or "moral thinking."

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consume

Related Ideas:

swallow

Definition:

The term "consume" literally means to use up something. It has several figurative meanings.

- In the Bible, the word "consume" often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a "consuming fire," which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, "consume the land" could be translated as "destroy the land."

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as "destroy."
- When fire is referred to, "consume" could be translated as "burn up."
- The burning bush that Moses saw "was not consumed" which could be translated as, "did not get burned up" or "did not burn up."
- When referring to eating, "consume" could be translated as "eat" or "devour."
- If someone's strength is "consumed," it means his strength is "used up" or "gone."
- The expression, "God is a consuming fire" could be translated as, "God is like a fire that burns things up" or "God is angry against sin and will destroy sinners like a fire."

(See also: devour, wrath)

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contempt

Related Ideas:

contemptible, have no standing, insolence, not worth listening to

Definitions:

The term "contempt" refers to a deep disrespect and dishonor that is shown toward something or someone. Something that is greatly dishonorable is called "contemptible."

- A person or behavior that shows open disrespect for God is also called "contemptible" and could be translated as "greatly disrespectful" or "completely dishonorable" or "deserving scorn."
- To "hold in contempt" means to regard someone as having less value or to judge someone as less worthy than oneself.
- The following expressions have a similar meaning: "have contempt for" or "show contempt for" or "be in contempt of" or "treat with contempt." These all mean to "strongly disrespect" or "strongly dishonor" something or someone by what is said and done.
- When King David sinned by committing adultery and murder, God said that David had "shown contempt for" God. It means he had greatly disrespected and dishonored God by doing that.

(See also: dishonor)

Bible References:

- Daniel 12:1-2
- Proverbs 15:5-6
- Psalms 031:18

Word Data:

- Strong's: H936, H937, H959, H963, H1860, H2195, H2781, H7043, H7589, H5006, G1848

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Forms Found in the English ULB:

contempt, contemptible, have no standing, insolence, not worth listening to, showed ... contempt

cornerstone

Definition:

The term "cornerstone" refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its "cornerstone."
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term "cornerstone" could also be translated as "main building stone" or "foundation stone."
- Consider whether the target language has a term for a part of a building's foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, "a foundation stone used for the corner of a building."
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means "large stone" (such as "boulder") but it should also have the idea of being well-formed and made to fit.

Bible References:

- Acts 04:11
- Ephesians 02:20
- Matthew 21:42
- Psalms 118:22

Word Data:

- Strong's: H68, H6438, H7218, G204, G1137, G2776, G3037

Forms Found in the English ULB:

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Related Ideas:

corruption, depraved, flawed, incorruptibility, incorruptible

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The terms "corrupt" and "corruption" refer to a state of affairs in which people have become ruined, immoral, or dishonest.

- The term "corrupt" literally means to be "bent" or "broken" morally.
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Translation Suggestions:

- The term to "corrupt" could be translated as to "influence to do evil" or to "cause to be immoral."
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- Something that cannot be corrupted is "incorruptible" and is characterized as having "incorruptibility."

(See also: evil)

Bible References:

- Ezekiel 20:42-44
- Galatians 06:6-8
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- Matthew 12:33-35
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Word Data:

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council

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The "Jewish Council" in Jerusalem, also known as the "Sanhedrin," had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
- There were also smaller Jewish councils in other cities.
- The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
- Depending on the context, the word "council" could also be translated as "legal assembly" or "political assembly."
- To be "in council" means to be in a special meeting to decide something.
- Note that this is a different word than "counsel," which means, "advice."

(See also: assembly, counsel, Pharisee, law, priest, Sadducee, scribe)

Bible References:

- Acts 07:57-58
- Acts 24:20
- John 03:02
- Luke 22:68
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Word Data:

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- Note that this is a different word than "counsel," which means, "advice."

(See also: assembly, counsel, Pharisee, law, priest, Sadducee, scribe)

Bible References:

- Acts 07:57-58
- Acts 24:20
- John 03:02
- Luke 22:68
- Mark 13:09
- Matthew 05:22
- Matthew 26:59

Word Data:

- Strong's: H4186, H5475, G1010, G4824, G4892

Forms Found in the English ULB:

council, councils

courage

Related Ideas:

brave, courageous, discourage, discouragement, encourage, encouragement

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- Depending on the context, ways to translate "encourage" could include "urge" or "comfort" or "say kind things" or "help and support."
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(See also: confidence, exhort, fear, strength)

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- 1 Chronicles 17:25
- Matthew 09:20-22
- 1 Corinthians 14:1-4
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Word Data:

- Strong's: H47, H533, H553, H1368, H2388, H2388, H2428, H3820, H3824, H7307, G2114, G2115, G2174, G2292, G2293, G2294, H2865, G3870, G3874, G3954, G4389, G4837, G5111

Forms Found in the English ULB:

brave, bravest, courage, courageous, dare, dared, discourage, discouraged, discouragement, discouraging, encourage, encouraged, encouragement, encouraging, take courage

courage

Related Ideas:

brave, courageous, discourage, discouragement, encourage, encouragement

Definitions:

The term "courage" refers to boldly facing or doing something that is difficult, frightening, or dangerous.

- The term, "courageous" describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
- A person shows courage when he faces emotional or physical pain with strength and perseverance.

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- The expression "take courage" means, "don't be afraid" or "be assured that things will turn out well."
- When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be "strong and courageous."
- The term "courageous" could also be translated as "brave" or "unafraid" or "bold."
- Depending on the context, to "have courage" could also be translated as, "be emotionally strong" or "be confident" or "stand firm."
- To "speak with courage" could be translated as, "speak boldly" or "speak without being afraid" or "speak confidently."

The terms "encourage" and encouragement" refer to saying and doing things to cause someone to have comfort, hope, confidence, and courage.

- A similar term is "exhort," which means to urge someone to reject an activity that is wrong and to instead do things that are good and right.
- The apostle Paul and other New Testament writers taught Christians to encourage one another to love and serve others.

The term "discourage" refers to saying and doing things that cause people to lose hope, confidence, and courage and so to have less desire to keep working hard to do what they know they should do.

Translation Suggestions

- Depending on the context, ways to translate "encourage" could include "urge" or "comfort" or "say kind things" or "help and support."
- The phrase "give words of encouragement" means "say things that cause other people to feel loved, accepted, and empowered."

(See also: confidence, exhort, fear, strength)

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court

Related Ideas:

courtyard

Definition:

The terms "courtyard" and "court" refer to an enclosed area that is open to the sky and surrounded by walls. The term "court" also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The courtyard of a house was an open area in the middle of the house.
- The phrase "king's court" can refer to his palace or to a place in his palace where he makes judgments.
- The expression, "courts of Yahweh" is a figurative way of referring to Yahweh's dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

- The term "courtyard" could be translated as "enclosed space" or "walled-in land" or "temple grounds" or "temple enclosure."
- Sometimes the term "temple" may need to be translated as "temple courtyards" or "temple complex" so that it is clear that the courtyards are being referred to, not the temple building.
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- The term used for a king's court could also be used to refer to Yahweh's court.

(See also: Gentile, judge, king, tabernacle, temple)

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- 2 Kings 20:4-5
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Forms Found in the English ULB:

court, courts, courtyard, courtyards

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covenant

Related Ideas:

agreed, contract, new covenant, will

Definition:

A covenant is a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements or contracts, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term "new covenant" refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God's "new covenant" was explained in the part of the Bible called the "New Testament."
- This new covenant is in contrast to the "old" or "former" covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people's sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts of those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, "binding agreement" or "formal commitment" or "pledge" or "contract."
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as "promise" or "pledge."
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term "new covenant" could be translated as "new formal agreement" or "new pact" or "new contract."
- The word "new" in these expressions has the meaning of "fresh" or "new kind of" or "another."

(See also: covenant, promise)

Bible References:

- Genesis 09:12
- Genesis 17:07

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- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 01:73
- Luke 22:20
- Acts 07:08
- 1 Corinthians 11:25-26
- 2 Corinthians 03:06
- Galatians 03:17-18
- Hebrews 12:24

Word Data:

- Strong's: H1285, H1697, H2319, H2374, G1242, G4934

Forms Found in the English ULB:

agreed, contract, covenant, covenants, new covenant, will

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- The term "new covenant" could be translated as "new formal agreement" or "new pact" or "new contract."
- The word "new" in these expressions has the meaning of "fresh" or "new kind of" or "another."

(See also: covenant, promise)

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Word Data:

- Strong's: H1285, H1697, H2319, H2374, G1242, G4934

Forms Found in the English ULB:

agreed, contract, covenant, covenants, new covenant, will

covenant

Related Ideas:

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Definition:

A covenant is a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
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- Examples of human covenants include marriage covenants, business agreements or contracts, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
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- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term "new covenant" refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God's "new covenant" was explained in the part of the Bible called the "New Testament."
- This new covenant is in contrast to the "old" or "former" covenant that God had made with the Israelites in Old Testament times.
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Related Ideas:

bull, calf, cattle, heifer, ox, oxen

Definition:

The terms "cow," "bull," "heifer," "ox," and "cattle" all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a "cow," the male is a "bull," and their offspring is a "calf."
- In the Bible, cattle were among the "clean" animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A "heifer" is an adult female cow that has not yet given birth to a calf.

An "ox" is a type of cattle that is specifically trained to do agricultural work. The plural of this term is "oxen." Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to "be under a yoke" became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: yoke)

Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 01:24-25
- 1 Samuel 15:03

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- 1 Samuel 16:2-3
- 1 Kings 01:09
- 2 Chronicles 11:15
- 2 Chronicles 15:10-11
- Matthew 22:4
- Luke 13:15
- Luke 14:05
- Hebrews 09:13

Word Data:

- Strong's: H47, H441, H504, H929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6629, H7214, H7716, H7794, H7921, H8450, G1016, G1151, G2353, G2934, G3447, G3448, G5022

Forms Found in the English ULB:

bull, bull's, bulls, calf, calves, cattle, cow, cows, fattened calves, heifer, heifer's, ox, oxen

create

Related Ideas:

creation, creator, workmanship

Definition:

The term "create" means to make something or to cause something to be. Whatever is created is called a "creation." God is called the "Creator" because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
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creature

Definition:

The term "creature" refers to all the living beings that God created, both humans and animals.

- The prophet Ezekiel described seeing "living creatures" in his vision of the glory of God. He did not know what they were, so he gave them this very general label.
- Note that the term "creation" has a different meaning since it includes everything God created, both living and nonliving things (such as land, water, and stars). The term "creature" only includes living things.

Translation Suggestions

- Depending on the context, "creature" could be translated as, "being" or "living being" or "created being."
- The plural, "creatures" could be translated as "all living things" or "people and animals" or "animals" or "human beings."

(See also: create)

Bible References:

- Daniel 04:10-12
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creature, creatures

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creature, creatures

crime

Related Ideas:

criminal

Definition:

The term "crime" usually refers to a sin that involves breaking the law of a country or state. The term "criminal" refers to someone who has committed a crime.

- Types of crimes include such things as killing a person or stealing someone's property.
- A criminal is usually captured and kept in some form of captivity such as a prison.
- In Bible times, some criminals became fugitives, wandering from place to place to escape people who wanted to harm them out of revenge for their crime.

(See also: thief)

Bible References:

- 2 Timothy 02:09

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- Hosea 06:8-9
- Job 31:26-28
- Luke 23:32
- Matthew 27:23-24

Word Data:

- Strong's: H2154, H2400, H4639, H5771, H7563, H7564, G2556, G2557, G4467

Forms Found in the English ULB:

crime, crimes, criminal, criminals

cross

Definition:

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb "cross" that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as "execution post" or "tree of death."
- Also consider how this word is translated in a Bible translation in a local or national language.

(See also: crucify, Rome)

Bible References:

- 1 Corinthians 01:17
- Colossians 02:15
- Galatians 06:12
- John 19:18
- Luke 09:23
- Luke 23:26
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cross

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In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb "cross" that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as "execution post" or "tree of death."
- Also consider how this word is translated in a Bible translation in a local or national language.

(See also: crucify, Rome)

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- 1 Corinthians 01:17
- Colossians 02:15
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- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus' head was meant to mock him and hurt him.
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Sometimes "crown" is used figuratively.

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- The figurative use of to "crown" could be translated as to "honor" or to "decorate."
- The expression, "he was crowned with glory and honor" could be translated as, "glory and honor were bestowed on him" or "he was given glory and honor" or "he was endowed with glory and honor."

(See also: glory, king, olive)

Bible References:

- John 19:03
- Lamentations 05:16
- Matthew 27:29
- Philippians 04:01
- Psalms 021:03
- Revelation 03:11

generated on Thu Aug 22 08:14:35 2024

Word Data:

- Strong's: H3803, H3804, H5145, H5849, H5850, H6936, G1238, G4735, G4737

Forms Found in the English ULB:

crest, crown, crowned, crowns, garland, wreath

crown

Related Ideas:

crest, garland, wreath

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to "crown" means to put a crown on someone's head; figuratively it means to "honor."

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown is a symbol of a king's power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus' head was meant to mock him and hurt him.
- If a person is "crowned," this means that a crown was put on his head.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- A "crest" is a crown or a piece of metal or expensive wood with a design on it or something else that people recognize as a symbol of the king or another official. A person whom the official wants to honor will wear the "crest" or put it on the animal that he rides or that pulls his chariot.
- A "garland" and "a wreath" are a crown or necklace made of flowers or leaves.

Sometimes "crown" is used figuratively.

- The figurative use of to "crown" means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Pauls calls fellow believers his "joy and crown." In this expression, "crown" is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.

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Forms Found in the English ULB:

crest, crown, crowned, crowns, garland, wreath

crucify

Related Ideas:

nail him to a cross

Definition:

The term "crucify" means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

- The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation.
- The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government.
- The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

Translation Suggestions:

- The term "crucify" could be translated as, "kill on a cross" or "execute by nailing to a cross."

(See also: cross, Rome)

Bible References:

- Acts 02:23
- Galatians 02:20-21
- Luke 23:20-22
- Luke 23:34
- Matthew 20:17-19
- Matthew 27:23-24

Word Data:

- Strong's: G388, G4362, G4717, G4957

Forms Found in the English ULB:

crucified, crucify, nailing ... to a cross

crucify

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Forms Found in the English ULB:

crucified, crucify, nailing ... to a cross

cry

Related Ideas:

outcry, raised his voice, scream, shout, speak out, speak loudly

generated on Thu Aug 22 08:14:35 2024

Definition:

The terms "cry" or "cry out" often mean to say something loudly and urgently. Someone can "cry out" in pain or in distress or in anger.

- The phrase "cry out" also means to shout or call out, often with the intent to ask for help.
- This term could also be translated as "exclaim loudly" or "urgently ask for help," depending on the context.
- An expression such as, "I cry out to you" could be translated as, "I call to you for help" or "I urgently ask you for help."

(See also: call, plead)

Bible References:

- Job 27:09
- Mark 05:5-6
- Mark 06:48-50
- Psalm 022:1-2

Word Data:

- Strong's: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8643, H8663, G310, G349, G400, G863, G994, G995, G1916, G2019, G2799, G2805, G2896, G2905, G2906, G2929, G4377, G5455

Forms Found in the English ULB:

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curse

Related Ideas:

accursed, speak evil

generated on Thu Aug 22 08:14:35 2024

Definition:

The term "curse" means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as "cause bad things to happen to" or "declare that something bad will happen to" or "swear to cause evil things to happen to."
- In the context of God sending curses on his disobedient people, it could be translated as, "punish by allowing bad things to happen."
- The term "cursed" when used to describe people could be translated as, "(this person) will experience much trouble."
- The phrase "cursed be" could be translated as, "May (this person) experience great difficulties."
- The phrase, "Cursed is the ground" could be translated as, "The soil will not be very fertile."
- "Cursed be the day I was born" could also be translated as, "I am so miserable it would have been better not to be born."
- However, if the target language has the phrase "cursed be" and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 02:12-14
- Galatians 03:10
- Galatians 03:14
- Genesis 03:14
- Genesis 03:17
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- Psalms 109:28

Word Data:

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Forms Found in the English ULB:

accursed, curse, cursed, curses, cursing, speaks evil

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- 1 Samuel 14:24-26
- 2 Peter 02:12-14
- Galatians 03:10
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- Genesis 03:14
- Genesis 03:17
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- Numbers 22:06
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Word Data:

- Strong's: H422, H423, H779, H1288, H2194, H2778, H3994, H5344, H6895, H7043, H7045, H7621, G331, G332, G685, G1944, G2551, G2652, G2653, G2671, G2672

Forms Found in the English ULB:

accursed, curse, cursed, curses, cursing, speaks evil

curse

Related Ideas:

accursed, speak evil

generated on Thu Aug 22 08:14:35 2024

Definition:

The term "curse" means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
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Translation Suggestions:

- This term could be translated as "cause bad things to happen to" or "declare that something bad will happen to" or "swear to cause evil things to happen to."
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Forms Found in the English ULB:

accursed, curse, cursed, curses, cursing, speaks evil

curtain

Related Ideas:

covering, screen

generated on Thu Aug 22 08:14:35 2024

Definition:

In the Bible, the term "curtain" refers to a very thick, heavy piece of material used in the making of the tabernacle and the temple.

- The tabernacle was built using four layers of curtains for the top and sides. These curtain coverings were made of cloth or animal skins.
- Cloth curtains were also used to form a wall surrounding the tabernacle courtyard. These curtains were made out of "linen" which was a kind of cloth made out of the flax plant.
- In both the tabernacle and temple building, a thick cloth curtain hung between the holy place and the most holy place. It was this curtain that was miraculously torn into two parts when Jesus died.
- The "screens" were curtains hung at the entrance to the courtyard of the tabernacle, at the entrance to the tabernacle, and in front of the ark of the covenant.

Translation Suggestions:

- Since modern-day curtains are very different from the curtains used in the Bible, it may be more clear to use a different word or to add words that describe the curtains.
- Depending on the context, ways to translate this term could include, "curtain covering" or "covering" or "piece of thick cloth" or "animal skin covering" or "hanging piece of cloth."

(See also: holy place, tabernacle, temple)

Bible References:

- Hebrews 10:20
- Leviticus 04:17
- Luke 23:45
- Matthew 27:51
- Numbers 04:05

Word Data:

- Strong's: H1852, H3407, H4539, H6532, H7050, G2665

Forms Found in the English ULB:

covering, curtain, curtains, screen, screening

curtain

Related Ideas:

covering, screen

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Forms Found in the English ULB:

covering, curtain, curtains, screen, screening

cut off

Related Ideas:

chop down, cut down, cut in two, pluck out, shear, tear off

Definition:

The expression "cut off" literally means to use a sharp instrument to remove a part of something. This can refer to, for example, removing a limb from a tree or an arm or leg from a person, or to chopping a tree completely down.

The expression "cut off" is also used to refer to God causing a river to stop flowing.

The metaphor "cut off" refers to people or God separating a person from his nation or community either by driving him away or by killing him.

To "shear" is to cut the hair off of an animal.

To "pluck" is to separate a part of something from the rest by pulling it off or out.

- In the Old Testament, disobeying God's commands resulted in being cut off, or separated, from God's people and from his presence.
- God also said he would "cut off" or destroy the non-Israelite nations, because they did not worship or obey him and were enemies of Israel.

Picture of Cut Off From People:

<img src="https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/c/Cutofffrompeople.png" >

Translation Suggestions:

- The expression "be cut off" could be translated as "be banished" or "be sent away" or "be separated from" or "be killed" or "be destroyed."
- Depending on the context, to "cut off" could be translated as, to "destroy" or to "send away" or to "separate from" or to "destroy."
- In the context of flowing waters being cut off, this could be translated as "were stopped" or "were caused to stop flowing" or "were divided."

Bible References:

- Genesis 17:14
- Judges 21:06
- Proverbs 23:18

Word Data:

- Strong's: H1214, H1219, H1438, H1494, H1497, H1504, H1629, H1820, H2686, H3582, H3772, H5243, H5352, H6789, H7088, H7096, H7112, H7113, G609, G851, G1581, G1807

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Forms Found in the English ULB:

chop ... down, chopped ... down, cut ... down, cut ... off, cut ... out of, cut in two, cut off, cuts ... off, cutting ... off, eliminate, pluck ... out, shear, sheared, tear ... off

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Forms Found in the English ULB:

chop ... down, chopped ... down, cut ... down, cut ... off, cut ... out of, cut in two, cut off, cuts ... off, cutting ... off, eliminate, pluck ... out, shear, sheared, tear ... off

cut off

Related Ideas:

chop down, cut down, cut in two, pluck out, shear, tear off

Definition:

The expression "cut off" literally means to use a sharp instrument to remove a part of something. This can refer to, for example, removing a limb from a tree or an arm or leg from a person, or to chopping a tree completely down.

The expression "cut off" is also used to refer to God causing a river to stop flowing.

The metaphor "cut off" refers to people or God separating a person from his nation or community either by driving him away or by killing him.

To "shear" is to cut the hair off of an animal.

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- In the Old Testament, disobeying God's commands resulted in being cut off, or separated, from God's people and from his presence.
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Picture of Cut Off From People:

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Translation Suggestions:

- The expression "be cut off" could be translated as "be banished" or "be sent away" or "be separated from" or "be killed" or "be destroyed."
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Bible References:

- Genesis 17:14
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darkness

Related Ideas:

dark, darken, gloom

Definition:

The terms "darkness" and "gloom" literally means an absence of light. There are also several figurative meanings of these terms:

- As a metaphor, "darkness" means "impurity" or "evil" or "spiritual blindness."
- It also refers to anything related to sin and moral corruption.
- The expression "dominion of darkness" refers to all that is evil and ruled by Satan.
- The term "darkness" can also be used as a metaphor for death.
- People who do not know God are said to be "living in darkness," which means they do not understand or practice righteousness.
- God is light (righteousness) and the darkness (evil) cannot overcome that light.
- The place of punishment for those who reject God is sometimes referred to as "outer darkness."
- The term "gloom" can be used as a metaphor for sadness.

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- It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light.
- For the figurative uses, it is also important to keep the image of darkness in contrast to light, as a way to describe evil and deception in contrast to goodness and truth.
- Depending on the context, other ways to translate this could be, "darkness of night" (as opposed to "light of day") or "not seeing anything, like at night" or "evil, like a dark place".

(See also: corrupt, dominion, kingdom, light, redeem, righteous)

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- 1 John 01:06
- 1 John 02:08
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The terms "darkness" and "gloom" literally means an absence of light. There are also several figurative meanings of these terms:

- As a metaphor, "darkness" means "impurity" or "evil" or "spiritual blindness."
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- The place of punishment for those who reject God is sometimes referred to as "outer darkness."
- The term "gloom" can be used as a metaphor for sadness.

Translation Suggestions:

- It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light.
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- Depending on the context, other ways to translate this could be, "darkness of night" (as opposed to "light of day") or "not seeing anything, like at night" or "evil, like a dark place".

(See also: corrupt, dominion, kingdom, light, redeem, righteous)

Bible References:

- 1 John 01:06
- 1 John 02:08
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Word Data:

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generated on Thu Aug 22 08:14:35 2024

Forms Found in the English ULB:

dark, darken, darkened, darker, darkness, gloom, thick darkness, turned dark

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daughter of Zion

Definition:

"Daughter of Zion" is a figurative way of referring to the people of Israel. It is usually used in prophecies.

- In the Old Testament, "Zion" is often used as another name for the city of Jerusalem.
- Both "Zion" and "Jerusalem" are also used to refer to Israel.
- The term "Daughter" is a term of endearment or affection. It is a metaphor for the patience and care that God has for his people.

Translation Suggestions:

- Ways to translate this could include "my daughter Israel, from Zion" or "people from Zion, who are like a daughter to me" or "Zion, my dear people Israel."
- It is best to keep the term "Zion" in this expression since it is used many times in the Bible. A note could be included in the translation to explain its figurative meaning and prophetic use.
- It is also better to keep the term "Daughter" in the translation of this expression, as long as it is understood correctly.

(See also: Jerusalem, prophet, Zion)

Bible References:

- Jeremiah 06:02
- John 12:15
- Matthew 21:05

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Forms Found in the English ULB:

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day

Related Ideas:

daily, daytime, morning, today

Definition:

The term "day" literally refers to a period of time lasting 24 hours beginning at sundown. It is also used figuratively.

- For the Israelites and the Jews, a day began at sunset of one day and ended at sunset of the next day.
- Sometimes the term "day" is used figuratively to refer to a longer period of time, such as the "day of Yahweh" or "last days."
- Some languages will use a different expression to translate these figurative uses or will translate "day" nonfiguratively.
- Other translations of "day" could include, "time" or "season" or "occasion" or "event," depending on the context.

(See also: judgment day, last day)

Bible References:

- Acts 20:06
- Daniel 10:04
- Ezra 06:15
- Ezra 06:19
- Matthew 09:15

Word Data:

- Strong's: H3117, H3118, H3119, H6242, G2250, G4594

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The term "day" literally refers to a period of time lasting 24 hours beginning at sundown. It is also used figuratively.

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- Acts 20:06
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- Ezra 06:15
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Word Data:

- Strong's: H3117, H3118, H3119, H6242, G2250, G4594

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day of the Lord

Related Ideas:

day of Christ Jesus, day of Jesus Christ, day of Yahweh, day of Yahweh's wrath

Description:

The Old Testament term "day of Yahweh" is used to refer to one or more specific times when God would punish people for their sin.

- The New Testament term "day of the Lord" usually refers to the day or time when the Lord Jesus will come back to judge people at the end of time.
- This final, future time of judgment and resurrection is also sometimes referred to as the "last day." This time will begin when the Lord Jesus comes back to judge sinners and will permanently establish his rule.

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- The word "day" in these phrases may sometimes refer to a literal day or it may refer to a "time" or "occasion" that is longer than a day.
- Sometimes the punishment is referred to as a "pouring out of God's wrath" upon those who do not believe.

Translation Suggestions:

- Depending on the context, other ways to translate "day of Yahweh" could include "time of Yahweh" or "time when Yahweh will punish his enemies" or "time of Yahweh's wrath."
- Other ways to translate "day of the Lord" could include "time of the Lord's judgment" or "time when the Lord Jesus will return to judge people."

(See also: day, judgment day, Lord, resurrection, Yahweh)

Bible References:

- 1 Corinthians 05:05
- 1 Thessalonians 05:02
- 2 Peter 03:10
- 2 Thessalonians 02:02
- Acts 02:20-21
- Philippians 01:9-11

Word Data:

- Strong's: H3068, H3117, G2250, G2962

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deacon

Definition:

A deacon is a person who serves in the local church, helping fellow believers with practical needs, such as food or money.

- The word "deacon" is taken directly from a Greek word meaning "servant" or "minister."
- From the time of the early Christians, being a deacon has been a well-defined role and ministry in the Church body.

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- For example, in the New Testament, deacons would make sure that whatever money or food that the believers shared would be distributed fairly to the widows among them.
- The term "deacon" could also be translated as "church minister" or "church worker" or "church servant," or some other phrase that shows that the person has been formally appointed to do specific tasks that benefit the local Christian community.

(See also: minister, servant)

Bible References:

- 1 Timothy 03:10
- 1 Timothy 03:13
- Philippians 01:01

Word Data:

- Strong's: G1249

Forms Found in the English ULB:

deacon, deacons

deacon

Definition:

A deacon is a person who serves in the local church, helping fellow believers with practical needs, such as food or money.

- The word "deacon" is taken directly from a Greek word meaning "servant" or "minister."
- From the time of the early Christians, being a deacon has been a well-defined role and ministry in the Church body.
- For example, in the New Testament, deacons would make sure that whatever money or food that the believers shared would be distributed fairly to the widows among them.
- The term "deacon" could also be translated as "church minister" or "church worker" or "church servant," or some other phrase that shows that the person has been formally appointed to do specific tasks that benefit the local Christian community.

(See also: minister, servant)

Bible References:

- 1 Timothy 03:10
- 1 Timothy 03:13
- Philippians 01:01

Word Data:

- Strong's: G1249

Forms Found in the English ULB:

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death

Related Ideas:

breathed their last, dead, deadly, deadness, deathly, die, lethal, mortal, stop breathing

Definition:

This term is used to refer to both physical and spiritual death. Physically, it refers to when the physical body of a person stops living. Spiritually, it refers to sinners being separated from a holy God because of their sin.

1. Physical death

- To "die" means to stop living. Death is the end of physical life.
- A person's spirit leaves his body when he dies.
- When Adam and Eve sinned, physical death came into the world.
- The expression "put to death" refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed.
- The words "deadly" and "lethal" describe something that causes someone to die.
- Something that is "mortal" can die; it does not live forever.

2. Spiritual death

- Spiritual death is the separation of a person from God.
- Adam died spiritually when he disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
- Every descendant of Adam is a sinner, and is spiritually dead. God makes us spiritually alive again when we have faith in Jesus Christ.

Translation Suggestions:

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- In some languages, to "die" may be expressed as to "not live." The term "dead" may be translated as "not alive" or "not having any life" or "not living."
- The expression "the dead" is a nominal adjective that refers to people who have died. Some languages will translate this as "dead people" or "people who have died."
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(See also: believe, faith, life, spirit)

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(See also: believe, faith, life, spirit)

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death

Related Ideas:

breathed their last, dead, deadly, deadness, deathly, die, lethal, mortal, stop breathing

Definition:

This term is used to refer to both physical and spiritual death. Physically, it refers to when the physical body of a person stops living. Spiritually, it refers to sinners being separated from a holy God because of their sin.

1. Physical death

- To "die" means to stop living. Death is the end of physical life.
- A person's spirit leaves his body when he dies.
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deceive

Related Ideas:

lie, deal falsely, deceit, deception, deceptive, delusion, entice, error, false, falsehood, flatter, illusion, trick

Definition:

The word "deceive" means to cause someone to believe something that is not true.

- The words "deceit" and "deception" can refer to an act or habit of deceiving others or to a message that is not truthful.
- A "deceiver" is someone who causes others to believe something that is not true. For example, Satan is called a "deceiver." The evil spirits that he controls are also deceivers.
- The words “deceitful” and “deceptive” can describe people who deceive others or to messages or actions that are meant to deceive others.
- To “entice” someone is to deceive him into thinking that he will enjoy doing something evil.
- To “defraud” someone is to use deceit to get from him something that he would not give if he knew the truth.
- To “flatter” someone is to praise him falsely so that he will do what the speaker wants him to do.
- To “lie” to someone or to tell a “lie” is not the same as to lie down to go to sleep.

Translation Suggestions:

- Depending on the context, “deceive” could be translated as "lie to," "mislead," "trick," or "fool."
- "Deceiver" could be translated as "liar" or "one who misleads" or "someone who deceives."
- Depending on the context, the terms "deception" or "deceit" could be translated with a word or phrase that means "falsehood" or "lying" or "trickery" or "dishonesty."
- The terms "deceptive" or "deceitful" could be translated as "untruthful" or "misleading" or "lying" to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: true)

Bible References:

- 1 John 1:8
- 1 Timothy 2:14
- 2 Thessalonians 2:3-4
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- Micah 6:11

Word Data:

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deceive

Related Ideas:

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Definition:

The word "deceive" means to cause someone to believe something that is not true.

- The words "deceit" and "deception" can refer to an act or habit of deceiving others or to a message that is not truthful.
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- Depending on the context, “deceive” could be translated as "lie to," "mislead," "trick," or "fool."
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(See also: true)

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(See also: true)

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- 1 John 1:8
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- Micah 6:11

Word Data:

- Strong's: H898, H2048, H2505, H3577, H3584, H3868, H4123, H4604, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7723, H7952, H8267, H8496, H8582, H8591, H8649, G538, G539, G1386, G1387, G1388, G1818, G3884, G4105, G2296, G4106, G4108, G5422, G5423, G5571

Forms Found in the English ULB:

a lie, deal falsely, deceit, deceitful, deceitfully, deceitfulness, deceive, deceived, deceiver, deceivers, deceives, deceiving, deception, deceptive, defraud, defrauded, delusion, entice, error, false, falsehood, falsely, flatter, flattering, flatters, flattery, illusions, liar, liars, lies, trick

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declare

Related Ideas:

announce, declaration, proclaim, proclamation, pronounce

Definition:

The terms "declare" and "declaration" refer to making a formal or public statement, often to emphasize something. To "proclaim" means to announce or declare something publicly and boldly.

- A "declaration" not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by "the declaration of Yahweh" or "this is what Yahweh declares." This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.
- Often in the Bible, "proclaim" means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term "proclaim" can also be used for decrees made by kings or for denouncing evil in a public way.

Translation Suggestions:

- Depending on the context, "declare" could be translated as "proclaim" or "publicly state" or "strongly say" or "emphatically state."
- The term "declaration" could be translated as "statement" or "proclamation."
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- The phrase "this is Yahweh's declaration" could be translated as "this is what Yahweh declares" or "this is what Yahweh says."

(See also: preach)

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- 1 Chronicles 16:24
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announce, announced, announces, declaration, declarations, declare, declared, declares, declaring, proclaim, proclaimed, proclaiming, proclaims, proclamation, proclamations, pronounces

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generated on Thu Aug 22 08:14:35 2024

Word Data:

- Strong's: H262, H816, H874, H1319, H1696, H1697, H2199, H3045, H3745, H4161, H4853, H5002, H5042, H5046, H5608, H6567, H6963, H7121, H7150, H7440, H7561, H7878, H8085, G312, G518, G591, G669, G1229, G1344, G1555, G1718, G1861, G2097, G2511, G2605, G2607, G2782, G2784, G2980, G3004, G3140, G3142, G3670, G3724, G3870, G3955, G4135, G4296, G5335

Forms Found in the English ULB:

announce, announced, announces, declaration, declarations, declare, declared, declares, declaring, proclaim, proclaimed, proclaiming, proclaims, proclamation, proclamations, pronounces

declare

Related Ideas:

announce, declaration, proclaim, proclamation, pronounce

Definition:

The terms "declare" and "declaration" refer to making a formal or public statement, often to emphasize something. To "proclaim" means to announce or declare something publicly and boldly.

- A "declaration" not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
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- Depending on the context, "declare" could be translated as "proclaim" or "publicly state" or "strongly say" or "emphatically state."
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(See also: preach)

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- 1 Chronicles 16:24
- 1 Corinthians 15:31-32
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Forms Found in the English ULB:

announce, announced, announces, declaration, declarations, declare, declared, declares, declaring, proclaim, proclaimed, proclaiming, proclaims, proclamation, proclamations, pronounces

decree

Related Ideas:

prohibition

Definition:

A decree is a proclamation or law that is publicly declared to all the people.

- God's laws are also called decrees, statutes, or commandments.
- Like laws and commands, decrees must be obeyed.
- An example of a decree by a human ruler was the proclamation by Caesar Augustus that everyone living in the Roman Empire must go back to their hometown in order to be counted in a census.
- To decree something, or to "issue a decree," means to give an order that must be obeyed. This could be translated as to "order" or to "command" or to "formally require" or to "publicly make a law."
- Something that is "decreed" to happen means that this "will definitely happen" or "has been decided upon and will not be changed" or "declared absolutely that this will happen."
- A "prohibition" is a decree that tells people that they cannot do something they would otherwise do.

(See also: command, declare, law, proclaim)

Bible References:

- 1 Chronicles 15:13-15
- 1 Kings 08:57-58
- Acts 17:5-7
- Daniel 02:13
- Esther 01:22
- Luke 02:01

Word Data:

- Strong's: H561, H633, H1697, H5715, H1504, H1510, H1881, H1882, H1696, H2706, H2708, H2710, H2711, H2782, H2852, H2941, H2942, H3791, H3983, H4055, H4406, H4687, H4941, H5407, H5713, H6599, H6600, H6680, H7010, H7761, H8421, G1378, G3724

Forms Found in the English ULB:

decree, decreed, decrees, prohibition

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Forms Found in the English ULB:

decree, decreed, decrees, prohibition

defile

Related Ideas:

pollute, pollution, stain

Definition:

The terms "defile" and "be defiled" refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as "unclean" and "unholy."
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.

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- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- A "stain" is a dirty mark that is hard to clean.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term "defile" can also be translated as "cause to be unclean" or "cause to be unrighteous" or "cause to be ritually unacceptable."
- To "be defiled" could be translated as "become unclean" or "be caused to be morally unacceptable (to God)" or "become ritually unacceptable."

(See also: clean, clean)

Bible References:

- 2 Kings 23:08
- Exodus 20:24-26
- Genesis 34:27
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- Isaiah 43:27-28
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- Mark 07:14-16
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Word Data:

- Strong's: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G2839, G2840, G3392, G3435, G4695

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Word Data:

- Strong's: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, G2839, G2840, G3392, G3435, G4695

Forms Found in the English ULB:

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defile

Related Ideas:

pollute, pollution, stain

Definition:

The terms "defile" and "be defiled" refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as "unclean" and "unholy."
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- A "stain" is a dirty mark that is hard to clean.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

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- The term "defile" can also be translated as "cause to be unclean" or "cause to be unrighteous" or "cause to be ritually unacceptable."
- To "be defiled" could be translated as "become unclean" or "be caused to be morally unacceptable (to God)" or "become ritually unacceptable."

(See also: clean, clean)

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deliver

Related Ideas:

defend, deliverance, deliverer, escape, relieve, rescue, rescuer

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Definition:

To "deliver" someone means to rescue that person. The term "deliverer" refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term "deliverance" refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
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- God is also called a "deliverer." Throughout the history of Israel, he delivered or rescued his people from their enemies.
- The term "deliver over to" or "deliver up to" has a very different meaning of handing or turning someone over to an enemy, such as when Judas delivered Jesus over to the Jewish leaders.

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- In the context of helping people escape from their enemies, the term "deliver" can be translated as "rescue" or "liberate" or "save."
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- Galatians 01:04
- Judges 10:12

Word Data:

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To "deliver" someone means to rescue that person. The term "deliverer" refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term "deliverance" refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called "judges" and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a "deliverer." Throughout the history of Israel, he delivered or rescued his people from their enemies.
- The term "deliver over to" or "deliver up to" has a very different meaning of handing or turning someone over to an enemy, such as when Judas delivered Jesus over to the Jewish leaders.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term "deliver" can be translated as "rescue" or "liberate" or "save."
- When it means to deliver someone over to the enemy, "deliver over" can be translated as "betray to" or "hand over" or "give over."
- The word "deliverer" can also be translated as "rescuer" or "liberator."
- When the term "deliverer" refers to the judges who led Israel, it could also be translated as "governor" or "judge" or "leader."

(See also: judge, save)

Bible References:

- 2 Corinthians 01:10
- Acts 07:35
- Galatians 01:04
- Judges 10:12

Word Data:

- Strong's: H1350, H2020, H2502, H3205, H3444, H3467, H4042, H4422, H4498, H4672, H5337, H5414, H5437, H5462, H6299, H6403, H6413, H6475, H6561, H7378, H7611, H7725, H7804, H8199, H8668, G325, G525, G629, G1080, G1325, G1659, G1807, G1929, G3086, G3860, G4506, G4991, G5088, G5483

Forms Found in the English ULB:

be rescued, defend, defended, deliver, deliverance, delivered, delivered ... over, deliverer, deliverers, delivering, delivers, escape, escaped, permit ... to escape, relieve, rescue, rescued, rescuer, rescues

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Related Ideas:

defend, deliverance, deliverer, escape, relieve, rescue, rescuer

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demon

Related Ideas:

demonic

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Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these "fallen angels."
- Sometimes these demons are called "unclean spirits." The term "unclean" means "impure" or "evil" or "unholy."
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term "demon" could also be translated as "evil spirit."
- The term "unclean spirit" could also be translated as "impure spirit" or "corrupt spirit" or "evil spirit."
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term "demon" is translated in a local or national language.

(See also: demon-possessed, Satan, false god, false god, angel, evil, clean)

Bible References:

- James 02:19
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- Luke 04:36
- Mark 03:22
- Matthew 04:24

Word Data:

- Strong's: H7307, H7451, H7700, G169, G1139, G1140, G1141, G1142, G4190, G4151

Forms Found in the English ULB:

demon, demonic, demons

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demon-possessed

Related Ideas:

possessed by a demon

Definition:

A person who is demon-possessed has a demon or evil spirit that controls what he does and thinks.

- Often a demon-possessed person will hurt himself or other people because the demon causes him to do that.
- Jesus healed demon-possessed people by commanding the demons to come out of them. This is often called "casting out" demons.

Translation Suggestions:

- Other ways to translate this term could include "demon-controlled" or "controlled by an evil spirit" or "having an evil spirit living inside."

(See also: demon)

Bible References:

- Mark 01:32
- Matthew 04:24
- Matthew 08:16
- Matthew 08:33

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Word Data:

- Strong's: G1139

Forms Found in the English ULB:

demon-possessed, possessed by a demon, possessed by demons

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descendant

Related Ideas:

descend, posterity

Definition:

A "descendant" is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person's descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob's descendants were the twelve tribes of Israel.
- The phrase "descended from" is another way of saying "a descendant of" as in "Abraham was descended from Noah." This could also be translated as "from the family line of."
- A person's "posterity" is all of his descendants.

(See also: Abraham, ancestor, Jacob, Noah, twelve tribes of Israel)

Bible References:

- 1 Kings 09:4-5
- Acts 13:23
- Deuteronomy 02:20-22
- Genesis 10:1

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- Genesis 28:12-13

Word Data:

- Strong's: H319, H1004, H1121, H1247, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6631, H6849, H7611, H8435, G1074, G1085, G3624, G4690

Forms Found in the English ULB:

clans descended, descend, descendant, descendants, descended, posterity

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- Strong's: H319, H1004, H1121, H1247, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6631, H6849, H7611, H8435, G1074, G1085, G3624, G4690

Forms Found in the English ULB:

clans descended, descend, descendant, descendants, descended, posterity

descendant

Related Ideas:

descend, posterity

Definition:

A "descendant" is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person's descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob's descendants were the twelve tribes of Israel.
- The phrase "descended from" is another way of saying "a descendant of" as in "Abraham was descended from Noah." This could also be translated as "from the family line of."
- A person's "posterity" is all of his descendants.

(See also: Abraham, ancestor, Jacob, Noah, twelve tribes of Israel)

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- 1 Kings 09:4-5
- Acts 13:23
- Deuteronomy 02:20-22
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desecrate

Definition:

The term "desecrate" means to damage or contaminate a sacred place or object in such a way that it is unacceptable for use in worship.

- Often desecrating something involves showing great disrespect for it.
- For example, pagan kings desecrated special dishes from God's temple by using them for parties at their palace.
- Bones from dead people were used by enemies to desecrate the altar in God's temple.
- This term could be translated as "cause to be unholy" or "dishonor by making impure" or "disrespectfully profane" or "cause to be impure."

(See also: altar, defile, dishonor, profane, pure, temple, holy)

Bible References:

- Acts 24:4-6
- Isaiah 30:22
- Psalms 074:7-8
- Psalms 089:39

Word Data:

- Strong's: H2490, H2610, H2930, G953

Forms Found in the English ULB:

desecrate, desecrated, desecrating

desert

Related Ideas:

remote place, solitary place, wilderness

generated on Thu Aug 22 08:14:35 2024

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as "wilderness."
- "Wilderness" conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as "deserted place," "remote place," "solitary place," or "uninhabited place."

Bible References:

- Acts 13:16-18
- Acts 21:38
- Exodus 04:27-28
- Genesis 37:21-22
- John 03:14
- Luke 01:80
- Luke 09:12-14
- Mark 01:03
- Matthew 04:01
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Word Data:

- Strong's: H776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G2047, G2048

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desert, deserts, remote places, solitary place, wilderness, wildernesses

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Forms Found in the English ULB:

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desolate

Related Ideas:

alone, deserted, desolation, desolations, isolated, left alone, left without, lonely

Definition:

The terms "desolate" and "desolation" refer to destroying an inhabited region so that it becomes uninhabited.

- When referring to a person, the term "desolate" describes a condition of ruin, loneliness, and grief.
- A widow is desolate because she has no man to provide for her and therefore often lacks food, shelter, and clothing.
- The term "desolation" is the state or condition of being desolated.
- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A "desolate region" refers to an area of land where few people live because few crops or other vegetation grow there.
- A "desolate land" or "wilderness" was often where outcasts (such as lepers) and dangerous animals lived.
- If a city is "made desolate" it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes "empty" and "ruined." This is similar to the meaning of "devastate" or "devastated," but with more emphasis on the emptiness.
- Depending on the context, this term could be translated as "ruined" or "destroyed" or "laid waste" or "lonely and outcast" or "deserted."
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- The term "deserted" describes a place that everyone has left.

(See also: desert, devastate, ruin, waste)

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- 2 Kings 22:19
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destroy

Related Ideas:

break down, bring ... to nothing, destruction, remove, cut to pieces, demolish, destroyer, destructive, downfall, overthrow, pass away, put an end to, shatter, spoil, throw down, waste away

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Definition:

To destroy something is to completely make an end to it, so that it no longer exists.

- The term "destroyer" literally means "person who destroys."
- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as "the destroyer of the firstborn." This could be translated as "the one (or angel) who killed the firstborn males."
- In the book of Revelation about the end times, Satan or some other evil spirit is called "the Destroyer." He is the "one who destroys" because his purpose is to destroy and ruin everything God created.
- The word "overthrown" is a metaphor that speaks of a ruler or a great city as if it were a person sitting or standing on a high place whom another person has pushed off of the high place and who is now lying helpless.

(See also: angel, Egypt, firstborn, Passover)

Bible References:

- Exodus 12:23
- Hebrews 11:28
- Jeremiah 06:26
- Judges 16:24

Word Data:

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destroy

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detest

Related Ideas:

abhor, abhorrent, abhorrence, be disgusted with, detestable, disgusting, hate

Definitions:

The term "detestable" describes something that should be disliked and rejected. To "detest" something means to strongly dislike it.

- Often the Bible talks about detesting evil. This means to hate evil and reject it.
- God used the word "detestable" to describe the evil practices of those who worshiped false gods.
- The Israelites were commanded to "detest" the sinful, immoral acts that some of the neighboring people groups practiced.
- God called all wrong sexual acts "detestable."
- Divination, sorcery, and child sacrifice were all "detestable" to God.
- The term "detest" could be translated as "strongly reject" or "hate" or "regard as very evil."
- The term "detestable" could also be translated as "horribly evil" or "disgusting" or "deserving rejection."
- When applied to the righteous being "detestable to" the wicked, this could be translated as "considered very undesirable to" or "distasteful to" or "rejected by."
- God told the Israelites to "detest" certain kinds of animals that God had declared to be "unclean" and not suitable for food. This could also be translated as "strongly dislike" or "reject" or "regard as unacceptable."
- To "abhor" is to strongly detest, and the adjective for something that people should abhor is "abhorrent."

(See also: divination, clean)

Bible References:

- Genesis 43:32
- Jeremiah 07:30
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Word Data:

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The term "devour" means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term "devour" is often used with a meaning of "completely destroy" as when talking about nations devouring each other or a fire devouring buildings and people.
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Bible References:

- 1 Peter 05:08
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- Strong's: H398, H399, H400, H402, H1104, H1105, H3615, H3857, H3898, H7462, G2068, G2666, G2719, G5315

Forms Found in the English ULB:

devour, devoured, devouring, devours

devour

Definition:

The term "devour" means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term "devour" is often used with a meaning of "completely destroy" as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as "completely consume" or "totally destroy."

Bible References:

- 1 Peter 05:08
- Amos 01:10
- Exodus 24:17
- Ezekiel 16:20
- Luke 15:30
- Matthew 23:13-15
- Psalms 021:09

Word Data:

- Strong's: H398, H399, H400, H402, H1104, H1105, H3615, H3857, H3898, H7462, G2068, G2666, G2719, G5315

Forms Found in the English ULB:

devour, devoured, devouring, devours

discern

Related Ideas:

discernment, discretion, distinguish

Definition:

The term "discern" means to be able to understand something, especially being able to know whether something is right or wrong.

- The term "discernment" refers to understanding and deciding wisely about a certain matter.
- It means to have wisdom and good judgment.

Translation Suggestions:

- Depending on the context, "discern" could also be translated as "understand" or "know the difference between" or "distinguish good and evil" or "judge rightly about" or "perceive right from wrong."
- "Discernment" could be translated as "understanding" or "ability to distinguish good and evil."
- "Discretion" is a form of good judgment, the ability to know what is best to do.

(See also: judge, wise)

Bible References:

- 1 Kings 03:7-9
- Genesis 41:33-34
- Proverbs 01:05
- Psalms 019:12

Word Data:

- Strong's: H995, H998, H2940, H5234, H8085, G350, G1252, G1253, G2924, G3539

Forms Found in the English ULB:

discern, discerned, discerning, discernment, discretion, distinguish, distinguishing

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Forms Found in the English ULB:

discern, discerned, discerning, discernment, discretion, distinguish, distinguishing

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disciple

Definition:

The term "disciple" refers to a person who spends much time with a teacher, learning from that teacher's character and teaching.

- The people who followed Jesus around, listening to his teachings and obeying them, were called his "disciples."
- John the Baptist also had disciples.
- During Jesus' ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his "apostles."
- Jesus' twelve apostles continued to be known as his "disciples" or "the twelve."
- Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus' disciples, too.
- Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

Translation Suggestions:

- The term "disciple" could be translated by a word or phrase that means "follower" or "student" or "pupil" or "learner."
- Make sure that the translation of this term does not refer only to a student who learns in a classroom.
- The translation of this term should also be different from the translation of "apostle."

(See also: apostle, believe, Jesus, John (the Baptist), the twelve)

Bible References:

- Acts 06:1
- Acts 09:26-27
- Acts 11:26
- Acts 14:22
- John 13:23
- Luke 06:40
- Matthew 11:03
- Matthew 26:33-35

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- Matthew 27:64

Word Data:

- Strong's: H3928, G3100, G3101, G3102

Forms Found in the English ULB:

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Forms Found in the English ULB:

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Related Ideas:

idle, confront, disorderly, self-discipline, train

Definition:

The term "discipline" refers to training people to obey a set of guidelines for moral behavior.

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- Similarly, God disciplines his children to help them produce healthy spiritual fruit in their lives, such as joy, love, and patience.
- Discipline involves instruction regarding how to live to please God, as well as punishment for behavior that is against God's will.
- Self-discipline is the process of applying moral and spiritual principles to one's own life.
- To "confront" someone is to try to force him to stop doing what he is doing, either by speaking strongly to him or by physically preventing him from continuing.
- To be "disorderly" is to reject discipline and correction, either by being idle or by doing harmful things.

Translation Suggestions:

- Depending on the context, "discipline" could be translated as "train and instruct" or "morally guide" or "punish for wrongdoing."
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- Proverbs 19:18
- Proverbs 23:13-14

Word Data:

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Forms Found in the English ULB:

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disgrace

Related Ideas:

disgraceful, vile

Definitions:

The term "disgrace" refers to a loss of honor and respect.

- When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- The term "disgraceful" is used to describe a sinful act or the person who did it.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame.
- For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- Ways to translate "disgrace" could include "shame" or "dishonor."
- Ways to translate "disgraceful" could include "shameful" or dishonoring."

(See also: dishonor, honor, shame)

Bible References:

- 1 Timothy 03:07
- Genesis 34:07
- Hebrews 11:26
- Lamentations 02:1-2
- Psalms 022:06

Word Data:

- Strong's: H954, H1984, H2490, H2617, H2659, H2781, H2865, H3637, H3971, H5007, H5034, H5039, H6031, H7036, G149, G150, G819, G3680, G3856

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- The term "disgraceful" is used to describe a sinful act or the person who did it.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame.
- For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- Ways to translate "disgrace" could include "shame" or "dishonor."
- Ways to translate "disgraceful" could include "shameful" or dishonoring."

(See also: dishonor, honor, shame)

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Bible References:

- 1 Timothy 03:07
- Genesis 34:07
- Hebrews 11:26
- Lamentations 02:1-2
- Psalms 022:06

Word Data:

- Strong's: H954, H1984, H2490, H2617, H2659, H2781, H2865, H3637, H3971, H5007, H5034, H5039, H6031, H7036, G149, G150, G819, G3680, G3856

Forms Found in the English ULB:

disgrace, disgraced, disgraceful, disgraceful thing, disgraces, vile

dishonor

Related Ideas:

dishonorable, lightly esteemed

Definition:

The term "dishonor" means to do something that is disrespectful to someone. This can also cause that person shame or disgrace.

- The term "dishonorable" describes an action that is shameful or that causes someone to be dishonored.
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- A person who is "lightly esteemed" is dishonored by people who refuse to give him the honor he deserves.

(See also: disgrace, honor)

Bible References:

- 1 Corinthians 04:10
- 1 Samuel 20:34
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- Leviticus 18:08

Word Data:

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Forms Found in the English ULB:

dishonor, dishonorable, dishonored, dishonors, lightly esteemed

disobey

Related Ideas:

disobedient

Definition:

The term "disobey" means to not obey what someone in authority has commanded or instructed. A person who does this is being "disobedient."

- A person who does something he was told not to do is disobeying.
- To disobey also means to refuse to do something that was commanded.

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- The term "disobedient" is also used to describe the character of someone who habitually disobeys or rebels. It means that they are sinful or wicked.
- The term "disobedience" means "the act of not obeying" or "behavior that is against what God wants."
- A "disobedient people" could be translated by "people who keep on disobeying" or "people who do not do what God commands."

(See also: authority, evil, sin, obey)

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- 1 Kings 13:21
- Acts 26:19
- Colossians 03:07
- Luke 01:17
- Luke 06:49
- Psalms 089:30-32

Word Data:

- Strong's: H4784, H5674, G506, G543, G544, G545, G3847, G3876

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Forms Found in the English ULB:

disobedience, disobedient, disobey, disobeyed, disobeying, disobeys

divination

Related Ideas:

divine, diviner, enchantment, interpret omens, soothsayer, spells

Definition:

The terms "divination" and "soothsaying" refer to the practice of trying to get information from spirits in the supernatural world. A person who does this is sometimes called a "diviner" or "soothsayer."

- In Old Testament times, God commanded the Israelites to not practice divination or soothsaying.
- God did permit his people to seek information from him using the Urim and Thummim, which were stones that he had designated to be used by the high priest for that purpose. But he did not allow his people to seek information through the help of evil spirits.
- Pagan diviners used different methods of trying to find out information from the spirit world. Sometimes they would examine the inside parts of a dead animal or throw animal bones on the ground, looking for patterns that they would interpret as messages from their false gods.
- A person who "interprets omens" seeks supernatural knowledge from such things as tea leaves and animal organs and the weather.
- An "enchantment" or "spell" is a set of words that people believe have magic power.
- In the New Testament, Jesus and the apostles also rejected divination, sorcery, witchcraft, and magic. All these practices involve using the power of evil spirits and are condemned by God.

(See also: apostle, false god, magic, sorcery)

Bible References:

- 1 Samuel 06:1-2
- Acts 16:16
- Ezekiel 12:24-25
- Genesis 44:05
- Jeremiah 27:9-11

Word Data:

- Strong's: H1870, H3049, H4738, H5172, H6049, H7080, H7081, G4436

Forms Found in the English ULB:

divination, divinations, divine, diviner, diviners, divining, enchantments, interpret omens, interprets omens, practice ... divination, soothsayer, soothsaying, spells

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divine

Related Ideas:

deity, divine nature

Definition:

The term "divine" refers to anything pertaining to God.

- Some ways this term is used include "divine authority," "divine judgment," "divine nature," "divine power," and "divine glory."
- In one passage in the Bible, the term "divine" is used to describe something about a false deity.

Translation Suggestions:

- Ways to translate the term "divine" could include "God's" or "from God" or "pertaining to God" or "characterized by God."
- For example, "divine authority" could be translated as "God's authority" or "authority that comes from God."
- The phrase "divine glory" could be translated as "God's glory" or "the glory that God has" or "glory that comes from God."
- Some translations may prefer to use a different word when describing something that pertains to a false god.

(See also: authority, false god, glory, God, judge, power)

Bible References:

- 2 Corinthians 10:3-4
- 2 Peter 01:04
- Romans 01:20

Word Data:

- Strong's: G2303, G2304, G2305, G2316

Forms Found in the English ULB:

deity, divine, divine nature

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divorce

Definition:

A divorce is the legal act of ending a marriage. The term to "divorce" means to formally and legally separate from one's spouse in order to end the marriage.

- The literal meaning of the term to "divorce" is to "send away" or to "formally separate from." Other languages may have similar expressions to refer to divorce.
- A "certificate of divorce" could be translated as a "paper stating that the marriage has ended."

Bible References:

- 1 Chronicles 08:8-11
- Leviticus 21:7-9
- Luke 16:18
- Mark 10:04
- Matthew 05:32
- Matthew 19:03

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Forms Found in the English ULB:

divorce, divorces

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Forms Found in the English ULB:

divorce, divorces

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doctrine

Related Ideas:

beliefs, learning

Definition:

The word "doctrine" literally means "teaching." It usually refers to religious teaching.

- In the context of Christian teachings, "doctrine" refers to all teachings about God—Father, Son and Holy Spirit–including all his character qualities and everything he has done.
- It also refers to everything God teaches Christians about how to live holy lives that bring glory to him.
- The word "doctrine" is sometimes also used to refer to false or worldly religious teachings that come from human beings. The context makes the meaning clear.
- This term could also be translated as "teaching."

(See also: teach)

Bible References:

- 1 Timothy 01:03
- 2 Timothy 03:16-17
- Mark 07:6-7
- Matthew 15:7-9

Word Data:

- Strong's: H3948, G1319, G2085

Forms Found in the English ULB:

beliefs, doctrine, doctrines, learning

doctrine

Related Ideas:

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Word Data:

- Strong's: H3948, G1319, G2085

Forms Found in the English ULB:

beliefs, doctrine, doctrines, learning

dominion

Related Ideas:

control, dominate, subjugate

Definition:

The term "dominion" refers to power, control, or authority over people, animals, or land.

- Jesus Christ is said to have dominion over all the earth, as prophet, priest, and king.
- Satan's dominion has been defeated forever by Jesus Christ's death on the cross.
- At creation, God said that man is to have dominion over fish, birds, and all creatures on the earth.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include "authority" or "power" or "control."
- The phrase "have dominion over" could be translated as "rule over" or "manage."

(See also: authority, power)

Bible References:

- 1 Peter 05:10-11
- Colossians 01:13
- Jude 01:25

Word Data:

- Strong's: H4474, H4475, H4910, G4912, H4915, H7287, H7985, G1849, G2634, G2904, G2963

Forms Found in the English ULB:

control, controls, dominate, dominion, dominions, subjugate

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Forms Found in the English ULB:

control, controls, dominate, dominion, dominions, subjugate

donkey

Related Ideas:

mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

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Bible References:

- 1 Kings 01:32-34
- 1 Samuel 09:04
- 2 Kings 04:21-22
- Deuteronomy 05:12-14
- Luke 13:15
- Matthew 21:02

Word Data:

- Strong's: H860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, G3678, G3688, G5268

Forms Found in the English ULB:

donkey, donkey's, donkeys, mule, mules, wild donkey

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mule

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Forms Found in the English ULB:

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dove

Related Ideas:

pigeon

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as "a small grayish brown bird called a dove" or "a small gray or brown bird, similar to a (name of local bird)".
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.

(See also: olive, innocent, pure)

Bible References:

- Genesis 08:09
- Luke 02:22-24
- Mark 01:10
- Matthew 03:16
- Matthew 21:12-14

Word Data:

- Strong's: H1469, H1686, H3123, H8449, G4058

Forms Found in the English ULB:

dove, dove's, doves, pigeon, pigeons

dove

Related Ideas:

pigeon

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Forms Found in the English ULB:

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dream

Related Ideas:

dreamer

Definition:

A dream is something that people see or experience in their minds while they are sleeping.

- Dreams often seem like they are really happening, but they are not.
- Sometimes God causes people to dream about something so they can learn from it. He may also speak directly to people in their dreams.
- In the Bible, God gave special dreams to certain people to give them a message, often about something that would happen in the future.
- A dream is different from a vision. Dreams happen while a person is asleep, but visions usually happen when a person is awake.

(See also: vision)

Bible References:

- Acts 02:16-17
- Daniel 01:17-18
- Daniel 02:01
- Genesis 37:06
- Genesis 40:4-5
- Matthew 02:13
- Matthew 02:19-21

Word Data:

- Strong's: H1957, H2472, H2492, H2493, G1797, G1798, G3677

Forms Found in the English ULB:

dream, dreamed, dreamer, dreamers, dreaming, dreams

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drunk

Related Ideas:

intoxicated, drink much, drunkard, drunkenness

Definitions:

The term "drunk" means to be intoxicated from drinking too much of an alcoholic beverage.

- A "drunkard" is a person who is often drunk. This kind of person could also be referred to as an "alcoholic."
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God's Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate "drunk" could include "inebriated" or "intoxicated" or "having too much alcohol" or "filled with fermented drink."

(See also: wine)

Bible References:

- 1 Corinthians 05:11-13
- 1 Samuel 25:36
- Jeremiah 13:13
- Luke 07:34
- Luke 21:34
- Proverbs 23:19-21

Word Data:

- Strong's: H5433, H5435, H7301, H7686, H7910, H7937, H7941, H7943, H8354, H8358, G3178, G3182, G3183, G3184, G3630, G3632

Forms Found in the English ULB:

be ... intoxicated, became drunk, become drunk, drank freely, drink much, drunk, drunkard, drunkards, drunkenness, get drunk

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- Strong's: H5433, H5435, H7301, H7686, H7910, H7937, H7941, H7943, H8354, H8358, G3178, G3182, G3183, G3184, G3630, G3632

Forms Found in the English ULB:

be ... intoxicated, became drunk, become drunk, drank freely, drink much, drunk, drunkard, drunkards, drunkenness, get drunk

generated on Thu Aug 22 08:14:35 2024

drunk

Related Ideas:

intoxicated, drink much, drunkard, drunkenness

Definitions:

The term "drunk" means to be intoxicated from drinking too much of an alcoholic beverage.

- A "drunkard" is a person who is often drunk. This kind of person could also be referred to as an "alcoholic."
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God's Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate "drunk" could include "inebriated" or "intoxicated" or "having too much alcohol" or "filled with fermented drink."

(See also: wine)

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- 1 Samuel 25:36
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eagle

Related Ideas:

vulture

Definition:

An eagle is a very large, powerful bird of prey that eats small animals such as fish, mice, snakes, and chickens. A vulture is a large powerful bird that eats dead animals that it finds.

- The Bible compares the speed and strength of an army to how fast and suddenly an eagle swoops down to catch its prey.
- Isaiah states that those who trust in the Lord will soar as an eagle does. This is figurative language used to describe the freedom and strength that comes from trusting and obeying God.
- In the book of Daniel, King Nebuchadnezzar's hair length was compared to the length of an eagle's feathers, which can be more than 50 centimeters long.

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(See also: Daniel, free, Nebuchadnezzar, power)

Bible References:

- 2 Samuel 01:23
- Daniel 07:04
- Jeremiah 04:13-15
- Leviticus 11:13-16
- Revelation 04:07

Word Data:

- Strong's: H5403, H5404, G105

Forms Found in the English ULB:

eagle, eagle's, eagles, eagles', vultures

earth

Related Ideas:

clay, dust, earthen, earthly, ground, land, soil

Definition:

The term "earth" refers to the world that human beings live on, along with all other forms of life.

- "Earth" can also refer to the ground or soil that covers the land.
- This term is often used figuratively to refer to the people who live on the earth.
- The expressions "let the earth be glad" and "he will judge the earth" are examples of figurative uses of this term.
- The term "earthly" usually refers to physical things in contrast to spiritual things.
- The term "earthen" describes something that is made of clay

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
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- Ways to translate "earthly" could include "physical" or "things of this earth" or "visible."

(See also: spirit, world)

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Word Data:

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(See also: spirit, world)

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Forms Found in the English ULB:

clay, dust, earth, earth's, earthen, earthly, ground, land, lands, soil

earth

Related Ideas:

clay, dust, earthen, earthly, ground, land, soil

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The term "earth" refers to the world that human beings live on, along with all other forms of life.

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- The term "elder" came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
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Forms Found in the English ULB:

elder, elders

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Forms Found in the English ULB:

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elect

Related Ideas:

Chosen One, choice, choose, election

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Definition:

The term "the elect" literally means "chosen ones" or "chosen people" and refers to those whom God has appointed or selected to be his people. "Chosen One" or "Chosen One of God" is a title that refers to Jesus, who is the chosen Messiah.

- The term "choose" means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be "chosen" means to be "selected" or "appointed" to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called "the chosen (ones) or "the elect."
- The term "chosen one" is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God's chosen people.
- The phrase "the elect" is an older term that literally means "the chosen ones" or "the chosen people." This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term "elect" is used in both the Old and New Testaments to translate the word for "chosen one(s)." More modern versions use "elect" only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as "chosen ones."

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- "I chose you" could be translated as "I appointed you" or "I selected you."
- In reference to Jesus, "Chosen One" could also be translated as "God's chosen One" or "God's specially appointed Messiah" or "the One God appointed (to save people)."

(See also: appoint, Christ)

Bible References:

- 2 John 01:01
- Colossians 03:12
- Ephesians 01:3-4
- Isaiah 65:22-23
- Luke 18:07
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Word Data:

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Chosen One, choice, choose, chooses, chose, chosen, chosen one, chosen ones, chosen people, elect, election

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- In reference to Jesus, "Chosen One" could also be translated as "God's chosen One" or "God's specially appointed Messiah" or "the One God appointed (to save people)."

(See also: appoint, Christ)

Bible References:

- 2 John 01:01
- Colossians 03:12
- Ephesians 01:3-4
- Isaiah 65:22-23
- Luke 18:07
- Matthew 24:19-22
- Romans 08:33

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Word Data:

- Strong's: H972, H977, H1262, H1305, H3045, H4005, H6901, G138, G140, G1586, G1588, G1589, G1951, G3724, G4400, G4401, G4899, G5500

Forms Found in the English ULB:

Chosen One, choice, choose, chooses, chose, chosen, chosen one, chosen ones, chosen people, elect, election

elect

Related Ideas:

Chosen One, choice, choose, election

Definition:

The term "the elect" literally means "chosen ones" or "chosen people" and refers to those whom God has appointed or selected to be his people. "Chosen One" or "Chosen One of God" is a title that refers to Jesus, who is the chosen Messiah.

- The term "choose" means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be "chosen" means to be "selected" or "appointed" to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called "the chosen (ones) or "the elect."
- The term "chosen one" is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God's chosen people.
- The phrase "the elect" is an older term that literally means "the chosen ones" or "the chosen people." This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term "elect" is used in both the Old and New Testaments to translate the word for "chosen one(s)." More modern versions use "elect" only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as "chosen ones."

Translation Suggestions:

- It is best to translate "elect" with a word or phrase that means "chosen ones" or "chosen people." This could also be translated as "people whom God chose" or "the ones God appointed to be his people."
- The phrase "who were chosen" could also be translated as "who were appointed" or "who were selected" or "whom God chose."
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Forms Found in the English ULB:

Chosen One, choice, choose, chooses, chose, chosen, chosen one, chosen ones, chosen people, elect, election

endure

Related Ideas:

endurance, patient endurance, put up with, resist, stand

Definition:

The term "endure" means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term "endurance" can mean "patience" or "bearing up under a trial" or "persevering when being persecuted."
- The encouragement to Christians to "endure to the end" is telling them to obey Jesus, even if this causes them to suffer.
- To "endure suffering" can also mean to "experience suffering."

Translation Suggestions:

- Ways to translate the term "endure" could include "persevere" or "keep believing" or "continue to do what God wants you to do" or "stand firm."
- In some contexts, to "endure" could be translated as to "experience" or to "go through."
- With the meaning of lasting for a long time, the term "endure" could also be tranlsated as "last" or "continue." The phrase "will not endure" could be translated as "will not last" or "will not continue to survive."
- Ways to translate "endurance" could include "perseverance" or "continuing to believe" or "remaining faithful."

(See also: persevere)

Bible References:

- 2 Timothy 02:11-13
- James 01:03
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enslave

Related Ideas:

bondage, bring into slavery, slave, slavery

Definition:

To "enslave" someone means to force that person to serve a master or a ruling country. To be "enslaved" or "in bondage" means to be under the control of something or someone.

- A person who is enslaved or in bondage must serve others without payment; he is not free to do what he wants.
- To "enslave" also means to take away a person's freedom.
- Another word for "bondage" is "slavery."
- In a figurative way, human beings are "enslaved" to sin until Jesus frees them from its control and power.
- When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.

Translation Suggestions:

- The term "enslave" could be translated as "cause to not be free" or "force to serve others" or "put under the control of others."
- The phrase "enslaved to" or "in bondage to" could be translated as "forced to be a slave of" or "forced to serve" or "under the control of."

(See also: free, righteous, servant)

Bible References:

- Galatians 04:03
- Galatians 04:24-25
- Genesis 15:13
- Jeremiah 30:8-9

Word Data:

- Strong's: H519, H4522, H5647, H5650, H5659, H8198, G1397, G1398, G1401, G1402, G3814

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- The term "enslave" could be translated as "cause to not be free" or "force to serve others" or "put under the control of others."
- The phrase "enslaved to" or "in bondage to" could be translated as "forced to be a slave of" or "forced to serve" or "under the control of."

(See also: free, righteous, servant)

Bible References:

- Galatians 04:03

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- Galatians 04:24-25
- Genesis 15:13
- Jeremiah 30:8-9

Word Data:

- Strong's: H519, H4522, H5647, H5650, H5659, H8198, G1397, G1398, G1401, G1402, G3814

Forms Found in the English ULB:

being slaves, bondage, bring ... into slavery, enslave, enslaved, enslaves, female slave, female slaves, male slaves, slave, slave girl, slave girls, slaved, slavery, slaves

envy

Related Ideas:

covet, covetousness, envious, greed

Definition:

The term "envy" refers to being jealous of someone because of what that person possesses or because of that person's admirable qualities.

- Envy is normally a negative feeling of resentment because of another person's success, good fortune, or possessions.
- To "covet" means to have a strong desire to have someone else's property, or even someone else's spouse. Often a person who covets something is willing to sin to get it.
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Bible References:

- 1 Corinthians 13:4-7
- 1 Peter 02:01
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Forms Found in the English ULB:

covet, coveted, coveting, covetousness, envied, envious, envy, envying, greed, greedy

eternity

Related Ideas:

ages long ago, eternal, ever, everlasting, for all time, forever, forevermore

Definition:

The terms "everlasting" and "eternal" have very similar meanings and refer to something that will always exist or that lasts forever.

- The term "eternity" refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms "eternal life" and "everlasting life" are used in the New Testament to refer to living forever with God in heaven.
- The phrase "forever and ever" has the idea of time that never ends and expresses what eternity or eternal life is like.

The term "forever" refers to never-ending time. Sometimes it is used figuratively to mean "a very long time."

- The term "forever and ever" emphasizes that something will always happen or exist.
- The phrase "forever and ever" is a way of expressing what eternity or eternal life is. It also has the idea of time that never ends.
- God said that David's throne would last "forever." This is referred to the fact that David's descendant Jesus will reign as king forever.

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Translation Suggestions:

- Other ways to translate "eternal" or "everlasting" could include"unending" or "never stopping" or "always continuing."
- The terms "eternal life" and "everlasting life" could also be translated as "life that never ends" or "life that continues without stopping" or "the raising up of our bodies to live forever."
- Depending on the context, different ways to translate "eternity" could include "existing outside of time" or "unending life" or "life in heaven."
- Also consider how this word is translated in a Bible translation in a local or national language.
- "Forever" could also be translated by "always" or "never ending."
- The phrase "will last forever" could also be translated as "always exist" or "will never stop" or "will always continue."
- The emphatic phrase "forever and ever" could also be translated as "for always and always" or "not ever ending" or "which never, ever ends."
- David's throne lasting forever could be translated as "David's descendant will reign forever" or "a descendant of David will always be reigning."

(See also: David, reign, life)

Bible References:

- Genesis 17:08
- Genesis 48:04
- Exodus 15:17
- 2 Samuel 03:28-30
- 1 Kings 02:32-33
- Job 04:20-21
- Psalms 021:04
- Isaiah 09:6-7
- Isaiah 40:27-28
- Daniel 07:18
- Luke 18:18
- Acts 13:46
- Romans 05:21
- Hebrews 06:19-20
- Hebrews 10:11-14
- 1 John 01:02
- 1 John 05:12
- Revelation 01:4-6
- Revelation 22:3-5

Word Data:

- Strong's: H1755, H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G126, G165, G166, G1336

Forms Found in the English ULB:

ages long ago, eternal, eternity, ever, everlasting, for all time, forever, forevermore, never

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eunuch

Definition:

Usually the term "eunuch" refers to a man who has been castrated. The term later became a general term to refer to any government official, even those without the deformity.

- Jesus said that some eunuchs were born that way, perhaps because of damaged sex organs or because of not being able to function sexually. Others chose to live like eunuchs in a celibate lifestyle.
- In ancient times, eunuchs were often kings' servants who were set as guards over the women's quarters.
- Some eunuchs were important government officials, such as the Ethiopian eunuch who met the apostle Philip in the desert.

(See also: Philip)

Bible References:

- Acts 08:27
- Acts 08:36
- Acts 08:39
- Isaiah 39:7-8
- Jeremiah 34:17-19
- Matthew 19:12

Word Data:

- Strong's: H5631, G2134, G2135

Forms Found in the English ULB:

eunuch, eunuchs

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evangelist

Definition:

An "evangelist" is a person who tells other people the good news about Jesus Christ.

- The literal meaning of "evangelist" is "someone who preaches the good news."
- Jesus sent his apostles out to spread the good news about how to be part of God's kingdom through trusting in Jesus and his sacrifice for sin.
- All Christians are exhorted to share this good news.
- Some Christians are given a special spiritual gift to effectively tell the gospel to others. These people are said to have the gift of evangelism and are called "evangelists."

Translation Suggestions:

- The term "evangelist" could be translated as "someone who preaches the good news" or "teacher of the good news" or "person who proclaims the good news (about Jesus)" or "good news proclaimer."

(See also: good news, spirit, gift)

Bible References:

- 2 Timothy 04:05
- Ephesians 04:11-13

Word Data:

- Strong's: G2099

Forms Found in the English ULB:

evangelist, evangelists

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evil

Related Ideas:

deal violently, displeasing, evil actions, evil deeds, evil plans, fraudulent, harm, harmful, violate, violence, violent, wicked, wicked deeds, wickedly, wickedness, wretched, wretchedly

Definition:

The terms "evil" and "wicked" both refer to anything that is opposed to God's holy character and will.

- While "evil" may describe a person's character, "wicked" may refer more to a person's behavior. However, both terms are very similar in meaning.
- The term "wickedness" refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms "evil" and "wicked" can be translated as "bad" or "sinful" or "immoral."
- Other ways to translate these could include "not good" or "not righteous" or "not moral."
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

Bible References:

- 1 Samuel 24:11
- 1 Timothy 06:10
- 3 John 01:10
- Genesis 02:17
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- Luke 06:22-23
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- Psalms 022:16-17

Word Data:

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generated on Thu Aug 22 08:14:35 2024

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generated on Thu Aug 22 08:14:35 2024

evil

Related Ideas:

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evildoer

Related Ideas:

do harm, do evil, harmed, work out evil

Definition:

The term "evildoer" is a general reference to people who do sinful and wicked things.

- It can also be a general word for people who do not obey God.
- This term could be translated using the word for "evil" or "wicked," with the word for "doing" or "making" or "causing" something.

(See also: evil)

Bible References:

- 1 Peter 02:13-17
- Isaiah 09:16-17
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Word Data:

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- Malachi 03:13-15
- Matthew 07:21-23

Word Data:

- Strong's: H205, H3637, H6213, H6466, H7451, H7489, G93, G458, G2038, G2040, G2554, G2555

Forms Found in the English ULB:

did ... harm, do ... harm, doing evil, doing harm, evildoer, evildoers, harmed, work out evil

exalt

Related Ideas:

exaltation, high position, leadership position, lifted up

Definition:

To exalt is to lift up. Often exalt means to praise or honor someone or something. It can also mean to put someone in an honored position of leadership.

- In the Bible, the term "exalt" is most often used for honoring God.
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Translation Suggestions:

- Ways to translate "exalt" could include "highly praise" or "honor greatly" or "extol" or "speak highly of."
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(See also: praise, worship, glory, boast, proud)

Bible References:

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exhort

Related Ideas:

exhortation, urge

Definition:

The term "exhort" means to strongly encourage and urge someone to do what is right. Such encouragement is called "exhortation."

- The purpose of exhortation is to persuade other people to avoid sin and follow God's will.
- The New Testament teaches Christians to exhort each other in love, not harshly or abruptly.

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Translation Suggestions:

- Depending on the context, "exhort" could also be translated as "strongly urge" or "persuade" or "advise."
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exhort, exhortation, exhortations, exhorted, exhorting, urge, urged

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exile

Definition:

The term "exile" refers to people being forced to live somewhere away from their home country.

- People are usually sent into exile for punishment or for political reasons.
- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The "Babylonian exile" (or "the exile") is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase "the exiles" refers to people who are living in exile, away from their home country.

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Translation Suggestions:

- The term to "exile" could also be translated as to "send away" or to "force out" or to "banish."
- The term "the exile" could be translated with a word or phrase that means "the sent away time" or "the time of banishment" or "the time of forced absence" or "banishment."
- Ways to translate "the exiles" could include "the exiled people" or "the people who were banished" or "the people exiled to Babylon."

(See also: Babylon, Judah)

Bible References:

- 2 Kings 24:14
- Daniel 02:25-26
- Ezekiel 01:1-3
- Isaiah 20:04
- Jeremiah 29:1-3

Word Data:

- Strong's: H1123, H1473, H1540, H1541, H1546, H1547, H3212, H3318, H5080, H7617, H7622, G3927

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- A conquered people may be taken into exile to the country of the conquering army, in order to work for them.
- The "Babylonian exile" (or "the exile") is a period in Bible history when many Jewish citizens of the region of Judah were taken from their homes and forced to live in Babylon. It lasted 70 years.
- The phrase "the exiles" refers to people who are living in exile, away from their home country.

Translation Suggestions:

- The term to "exile" could also be translated as to "send away" or to "force out" or to "banish."
- The term "the exile" could be translated with a word or phrase that means "the sent away time" or "the time of banishment" or "the time of forced absence" or "banishment."
- Ways to translate "the exiles" could include "the exiled people" or "the people who were banished" or "the people exiled to Babylon."

(See also: Babylon, Judah)

Bible References:

- 2 Kings 24:14
- Daniel 02:25-26
- Ezekiel 01:1-3
- Isaiah 20:04
- Jeremiah 29:1-3

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Word Data:

- Strong's: H1123, H1473, H1540, H1541, H1546, H1547, H3212, H3318, H5080, H7617, H7622, G3927

Forms Found in the English ULB:

exile, exiled, exiles

face

Related Ideas:

before, facedown, facial, presence, surface

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Bible References:

- Deuteronomy 05:04
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(See also: believe, faithful)

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(See also: believe, faithful)

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- 2 Timothy 04:07
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- James 02:20

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Forms Found in the English ULB:

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faithful

Related Ideas:

faithfully, faithfulness, reliable

Definition:

To be "faithful" to God means to consistently live according to God's teachings. It means to be loyal to him by obeying him.The state or condition of being faithful is "faithfulness."

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

The term "unfaithful" describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is "unfaithfulness."

- The people of Israel were called "unfaithful" when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is "unfaithful" to his or her spouse.
- God used the term "unfaithfulness" to describe Israel's disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions:

Translating "faithful" and "faithfulness"

- In many contexts, "faithful" can be translated as "loyal" or "dedicated" or "dependable."
- In other contexts, "faithful" can be translated by a word or phrase that means "continuing to believe" or "persevering in believing and obeying God."
- Ways that "faithfulness" could be translated could include "persevering in believing" or "loyalty" or "trustworthiness" or "believing and obeying God."

Translating "unfaithful" and "unfaithfulness"

- Depending on the context, "unfaithful" could be translated as "not faithful" or "unbelieving" or "not obedient" or "not loyal."
- The phrase "the unfaithful" could be translated as "people who are not faithful (to God)" or "unfaithful people" or "those who disobey God" or "people who rebel against God."
- The term "unfaithfulness" could be translated as "disobedience" or "disloyalty" or "not believing or obeying."
- In some languages, the term "unfaithful" is related to the word for "unbelief."

(See also: adultery, believe, disobey, faith, believe)

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Bible References:

- Genesis 24:49
- Leviticus 26:40
- Numbers 12:07
- Joshua 02:14
- Judges 02:16-17
- 1 Samuel 02:9
- Psalm 012:1
- Proverbs 11:12-13
- Isaiah 01:26
- Jeremiah 09:7-9
- Hosea 05:07
- Luke 12:46
- Luke 16:10
- Colossians 01:07
- 1 Thessalonians 05:24
- 3 John 01:05

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Word Data:

- Strong's: H529, H530, H539, H540, H571, H2181, H2616, H2623, H4603, H4820, G569, G4102, G4103

Forms Found in the English ULB:

faithful, faithful one, faithful people, faithfully, faithfulness, reliable, show ... self ... faithful

faithful

Related Ideas:

faithfully, faithfulness, reliable

generated on Thu Aug 22 08:14:35 2024

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faithless

Related Ideas:

faithless deeds, faithlessly, faithlessness, unbelief, unbeliever, unfaithful, unfaithfully, unfaithfulness

Definition:

The term "faithless" means to not have faith or to not believe.

- This word is used to describe people who do not believe in God. Their lack of belief is seen by the immoral way they act.
- The prophet Jeremiah accused Israel of being faithless and disobedient to God.
- They worshiped idols and followed other ungodly customs of people groups who did not worship or obey God.

Translation Suggestions

- Depending on the context, the term "faithless" could be translated as "unfaithful" or "unbelieving" or "disobedient to God" or "not believing."
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(See also: believe, faithful, disobey)

Bible References:

- Ezekiel 43:6-8
- Ezra 09:1-2
- Jeremiah 02:19
- Proverbs 02:22
- Revelation 21:7-8

Word Data:

- Strong's: H898, H4603, H4604, H5472, G570, G569, G571, G802

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false prophet

Definition:

A false prophet is a person who wrongly claims that his message comes from God.

- The prophecies of false prophets are not usually fulfilled. That is, they do not come true.
- False prophets teach messages that partially or totally contradict what the Bible says.
- This term could also be translated as "person who falsely claims to be God's spokesman" or "someone who falsely claims to speak God's words."
- The New Testament teaches that in the end times there will be many false prophets who will try to deceive people into thinking that they come from God.

(See also: fulfill, prophet, true)

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Bible References:

- 1 John 04:1-3
- 2 Peter 02:01
- Acts 13:6-8
- Luke 06:26
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Forms Found in the English ULB:

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family

Related Ideas:

family line, genealogical record

Definition:

The term "family" refers to a group of people who are related by blood and usually includes a father, mother, and their children. It often also includes other relatives such as grandparents, grandchildren, uncles and aunts.

- The Hebrew family was a religious community passing on traditions through worship and instruction.
- Usually the father was the major authority of the family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as "clan" or "household" that would fit better in contexts where more than just parents and children are being referred to.
- The term "family" is also used to refer to people who are related spiritually, such as people who are part of God's family because they believe in Jesus.
- A "genealogy" is a record of a person's family that tells who his ancestors were.

(See also: clan, ancestor, house)

Bible References:

- 1 Kings 08:1-2
- 1 Samuel 18:18
- Exodus 01:21
- Joshua 02:12-13
- Luke 02:04

Word Data:

- Strong's: H1, H251, H272, H504, H1004, H1121, H2233, H2859, H2945, H3187, H3188, H4138, H4940, H5387, H5712, H8435, G1085, G3614, G3624, G3965

Forms Found in the English ULB:

families, family, family line, genealogical record, genealogical records, genealogies, genealogy, recorded in ... genealogies, recorded in ... genealogy

family

Related Ideas:

family line, genealogical record

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famine

Related Ideas:

famished, hunger

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Definition:

The term "famine" refers to an extreme lack of food throughout a country or region, usually due to not enough rain. The term "famished" means extremely hungry.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God often caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term "famine" is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for "famine" in your language, or with a phrase such as "extreme lack" or "severe deprivation."

Bible References:

- 1 Chronicles 21:11-12
- Acts 07:11
- Genesis 12:10
- Genesis 45:06
- Jeremiah 11:21-23
- Luke 04:25
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Word Data:

- Strong's: H3720, H7458, H7459, G3042, G3521

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famine, famines, famished, hunger

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Definition:

The term to "fast" means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to "fast" can also be translated as to "refrain from eating" or to "not eat."
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(See also: Jewish leaders)

Bible References:

- 1 Kings 21:8-10
- 2 Chronicles 20:03
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fast, fasted, fasting, fastings, fasts

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father

Related Ideas:

ancestor, ancestral, beget, fatherless, forefather, grandfather, orphan

Definition:

When used literally, the term "father" refers to a person's male parent.

- A "grandfather" is someone's father's father or someone's mother's father.
- A "forefather" is one of a person's male ancestors, such as his grandfather's grandfather.
- An "ancestral household" is a social unit of those people who are descended from one ancestor.
- A person who is "fatherless" does not have a father.
- An "orphan" is a person who has no parents. In Bible times widows were often not able to care for their children, so a child with a mother but no father could also be thought of as an orphan.
- To "beget" someone is to become that person's father.

There are also several figurative uses of the term "father."

- The term "fathers" often refers to a person's male ancestors, such as his grandfather's grandfather.
- The term "father" can refer to a person who is the leader a group of related people or the source of something. For example, in Genesis 4 "the father of all who live in tents" could mean, "the first clan leader of the first people who ever lived in tents."
- The apostle Paul called himself the "father" of those he had helped to become Christians through sharing the gospel with them.

Translation Suggestions

- When talking about a father and his literal son, this term should be translated using the usual term to refer to a father in the language.
- "God the Father" should also be translated using the usual, common word for "father."
- When referring to forefathers, this term could be translated as "ancestors" or "ancestral fathers."
- Sometimes the word "father" can be translated as "clan leader."
- When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as "spiritual father" or "father in Christ."
- The phrase "father of all lies" could be translated as "source of all lies" or "the one from whom all lies come."

(See also: God the Father, son, Son of God)

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Bible References:

- Acts 07:02
- Acts 07:32
- Acts 07:45
- Acts 22:03
- Genesis 31:30
- Genesis 31:42
- Genesis 31:53
- Hebrews 07:4-6
- John 04:12
- Joshua 24:3-4
- Malachi 03:07
- Mark 10:7-9
- Matthew 01:07
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- Matthew 18:14
- Romans 04:12

Word Data:

- Strong's: H1, H2, H25, H539, H1730, H1733, H2524, H3205, H3490, H4940, H5971, H7223, G540, G1080, G3737, G3962, G3964, G3966, G3967, G3970, G3971, G3995, G4245, G4269, G4613

Forms Found in the English ULB:

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Forms Found in the English ULB:

favor, favorable, favored, favoritism, favors, privilege, request for favor, seek ... favor, seeking the favor, show favor, shown favor, sought ... favor

favor

Related Ideas:

favorable, favoritism, privilege, request for favor, show favor

Definition:

To "favor" is to prefer. When someone favors a person, he regards that person positively and does more to benefit that person than he does to benefit others.

- The term "favoritism" means the attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoratism is considered unfair.
- Jesus grew up "in favor with" God and men. This means they approved of his character and behavior.
- The expression "find favor" with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person's request and grants it.
- A "favor" can also be a gesture or action towards or for another person for their benefit.

Translation Suggestions:

- Other ways to translate the term "favor" could include, "blessing" or "benefit" or "credit."
- The "favorable year of Yahweh" could be translated as "the year (or time) when Yahweh will bring great blessing."
- The term "favoritism" could be translated as "partiality" or "being prejudiced" or "unjust treatment." This word is related to the word "favorite," which means "the one who is preferred or loved best."

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Bible References:

- 1 Samuel 02:25-26
- 2 Chronicles 19:07
- 2 Corinthians 01:11
- Acts 24:27
- Genesis 41:16
- Genesis 47:25
- Genesis 50:05

Word Data:

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fear

Related Ideas:

afraid, alarmed, anxiety, coward, dismay, dread, fainthearted, fearful, fearlessly, fearsome, frighten, timid, unafraid

Definition:

The terms "fear" and "afraid" refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

- The term "fear" can also refer to a deep respect and awe for a person in authority.
- The phrase "fear of Yahweh," as well as related terms "fear of God" and "fear of the Lord," refer to a deep respect of God and the showing of that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin.
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Translation Suggestions:

- Depending on the context, to "fear" can be translated as to "be afraid" or to "deeply respect" or to "revere" or to "be in awe of."
- The term "afraid" could be translated as "terrified" or "scared" or "fearful."
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- Note that the phrase "fear of Yahweh" does not occur in the New Testament. The phrase "fear of the Lord" or "fear of the Lord God" is used instead.

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feast

Related Ideas:

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- Often there are special kinds of food that are eaten at a certain feast.
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Related Ideas:

dinner

Definition:

The term "feast" refers to an event where a group of people eat a very large meal together, often for the purpose of celebrating something. The action to "feast" means to eat a large amount of food or to participate in eating a feast together.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called "feasts."
- In Bible times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- A feast sometimes lasted for several days or more.
- The term to "feast" could also be translated as to "eat lavishly" or to "celebrate by eating lots of food" or to "eat a special, large meal."
- Depending on the context, "feast" could be translated as "celebrating together with a large meal" or "a meal with a lot of food" or "a celebration meal."

(See also: festival)

Bible References:

- 2 Peter 02:12-14
- Genesis 26:30
- Genesis 29:22
- Genesis 40:20
- Jude 01:12-13
- Luke 02:43
- Luke 14:7-9
- Matthew 22:01

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Word Data:

- Strong's: H398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G26, G1173, G1859, G2165, G4910

Forms Found in the English ULB:

dinner, feast, feasting, feasts

fellowship

Related Ideas:

alliance, associate with, association, allied with, contribution, participants with, partnership, share, united

Definition:

In general, the term "fellowship" refers to friendly interactions between members of a group of people who share similar interests and experiences.

- In the Bible, the term "fellowship" usually refers to the unity of believers in Christ.
- Christian fellowship is a shared relationship that believers have with one another through their relationship with Christ and the Holy Spirit.
- The early Christians expressed their fellowship through listening to the teaching of God's Word and praying together, through the sharing of their belongings, and through eating meals together.
- Christians also have fellowship with God through their faith in Jesus and his sacrificial death on the cross which removed the barrier between God and people.
- An "alliance" is a kind of fellowship between governments in which the governments agree to work together, usually to fight common enemies.

Translation Suggestions:

- Ways to translate "fellowship" could include "a sharing together" or "relationship" or "companionship" or "Christian community."

Bible References:

- 1 John 01:03
- Acts 02:40-42
- Philippians 01:3-6
- Philippians 02:01
- Philippians 03:10
- Psalms 055:12-14

Word Data:

- Strong's: H2266, H2270, H4541, H6148, H8641, G2842, G2844, G3352, G3353, G4790

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festival

Definition:

In general, a festival is a celebration held by a community of people.

- The word for "festival" in the Old Testament literally means "appointed time."
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word "feast" is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
- Passover
- Festival of Unleavened Bread
- Firstfruits
- Festival of Weeks (Pentecost)
- Festival of Trumpets
- Day of Atonement
- Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.
- A person who "celebrates" acts as if he were at a festival.

(See also: feast)

Bible References:

- 1 Chronicles 23:31
- 2 Chronicles 08:13
- Exodus 05:01
- John 04:45
- Luke 22:01

Word Data:

- Strong's: H1974, H2166, H2282, H2287, H6213, H4150, H8057, G1456, G1858, G1859

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A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

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- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 03:17
- James 03:12
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- Mark 11:14
- Matthew 07:17
- Matthew 21:18

Word Data:

- Strong's: H1061, H6291, H8384, G3653, G4808, G4810

Forms Found in the English ULB:

fig, figs

fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
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Forms Found in the English ULB:

fig, figs

filled with the Holy Spirit

Related Ideas:

full of the Holy Spirit

Definition:

The term "filled with the Holy Spirit" is a figurative expression that, when used to describe a person means the Holy Spirit is empowering that person to do God's will.

- The expression "filled with" is an expression that often means "controlled by."
- People are "filled with the Holy Spirit" when they follow the Holy Spirit's leading and completely rely on him to help them do what God wants.

Translation Suggestions:

- This term could be translated as "empowered by the Holy Spirit" or "controlled by the Holy Spirit." But it should not sound as though the Holy Spirit is forcing the person to do something.
- A sentence such as "he was filled with the Holy Spirit" could be translated as "he was living fully by the Spirit's power" or "he was completely guided by the Holy Spirit" or "the Holy Spirit was guiding him completely."
- This term is similar in meaning to the expression "live by the Spirit," but "filled with the Holy Spirit" emphasizes the completeness with which a person allows the Holy Spirit to have control or influence over his life. So these two expressions should be translated differently, if possible.

(See also: Holy Spirit)

Bible References:

- Acts 04:31
- Acts 05:17
- Acts 06:8-9
- Luke 01:15
- Luke 01:39-41
- Luke 04:1-2

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Word Data:

- Strong's: H4390, H4392, H7646, H8003, G40, G4130, G4137, G4151

Forms Found in the English ULB:

filled ... with the Holy Spirit, full ... of the Holy Spirit, full ... of the Spirit

filled with the Holy Spirit

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A fir tree is a kind of tree that stays green all year and has cones that contain seeds.

- Fir trees are also referred to as "evergreen" trees.
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(See also: cedar, cypress)

Bible References:

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fire

Related Ideas:

blazing, fiery, firebrands, inflame, kindle

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Definition:

Fire is the heat, light, and flames that are produced when something is burned.

- A fire that is "blazing" is very hot and has large flames.
- A "fire brand" is a piece of burning wood.
- To "set on fire" or "set fire to" something is to make it start burning with fire.
- To "inflame" something is to make it start burning.
- To "kindle" a fire is to start that fire burning.
- The final judgment of unbelievers is in the fire of hell.

The word "fire" and ideas related to fire are also used figuratively.

- The term "fire" can refer to judgment or purification.
- The phrase "baptize with fire" could also be translated as "cause to experience suffering in order to be purified."
- Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.

(See also: pure)

Bible References:

- 1 Kings 16:18-20
- 2 Kings 01:10
- 2 Thessalonians 01:08
- Acts 07:29-30
- John 15:06
- Luke 03:16
- Matthew 03:12
- Nehemiah 01:3

Word Data:

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Forms Found in the English ULB:

blazing, fiery, fire, firebrands, fires, flaming, kindle, kindled, kindles, set fire to, set ... on fire, sets ... on fire

fire

Related Ideas:

blazing, fiery, firebrands, inflame, kindle

Definition:

Fire is the heat, light, and flames that are produced when something is burned.

- A fire that is "blazing" is very hot and has large flames.
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The word "fire" and ideas related to fire are also used figuratively.

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firstborn

Related Ideas:

first issue

Definition:

The term "firstborn" refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, "firstborn" usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God's firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God's firstborn because of his importance and authority over everyone else.
- The phrase "first issue of the womb" is another way of saying "firstborn."

Translation Suggestions:

- When "firstborn" occurs in the text alone, it could also be translated as "firstborn male" or "firstborn son," since that is what is implied.
- Other ways to translate this term could include "the son who was born first" or "the eldest son" or "the number one son."

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- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means "the son who has authority over everything" or "the Son who is first in honor."
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: inherit, sacrifice, son)

Bible References:

- Colossians 01:15
- Genesis 04:3-5
- Genesis 29:26-27
- Genesis 43:33
- Luke 02:6-7
- Revelation 01:05

Word Data:

- Strong's: H1060, H1062, H1067, H1069, H6363, G4416, G5207

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- Revelation 01:05

Word Data:

- Strong's: H1060, H1062, H1067, H1069, H6363, G4416, G5207

Forms Found in the English ULB:

first ... issue, firstborn

firstborn

Related Ideas:

first issue

Definition:

The term "firstborn" refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, "firstborn" usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God's firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God's firstborn because of his importance and authority over everyone else.
- The phrase "first issue of the womb" is another way of saying "firstborn."

Translation Suggestions:

- When "firstborn" occurs in the text alone, it could also be translated as "firstborn male" or "firstborn son," since that is what is implied.
- Other ways to translate this term could include "the son who was born first" or "the eldest son" or "the number one son."
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means "the son who has authority over everything" or "the Son who is first in honor."
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: inherit, sacrifice, son)

Bible References:

- Colossians 01:15
- Genesis 04:3-5
- Genesis 29:26-27
- Genesis 43:33
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Forms Found in the English ULB:

first ... issue, firstborn

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firstfruit

Definition:

The term "firstfruits" refers to a portion of the first crop of fruits and vegetables that was reaped during each harvest season.

- The Israelites offered these first fruits to God as a sacrificial offering.
- This term is also used figuratively in the Bible to refer to a firstborn son as being the first fruits of the family. That is, because he was the first son to be born into that family, he was the one who carried on the family name and honor.
- Because Jesus rose from the dead, he is called the "firstfruits" of all believers in him, believers who have died but who will some day come back to life.
- Believers in Jesus are also called the "firstfruits" of all creation, indicating the special privilege and position of those whom Jesus redeemed and called to be his people.

Translation Suggestions:

- The literal use of this term could be translated as "first portion (of crops)" or "first part of the harvest."
- If possible, the figurative uses should be translated literally, to allow for different meanings in different contexts. This will also show the correlation between the literal meaning and the figurative uses.

(See also: firstborn)

Bible References:

- 2 Chronicles 31:4-5
- 2 Thessalonians 02:13
- Exodus 23:16-17
- James 01:18
- Jeremiah 02:03
- Psalms 105:36

Word Data:

- Strong's: H1061, H6529, H7225, G536

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Forms Found in the English ULB:

firstfruit, firstfruits

fishermen

Related Ideas:

fish, fisher

Definition:

Fishermen are men who catch fish from the water as a means of earning money. In the New Testament, the fishermen used large nets to catch fish. The term "fishers" is another name for fishermen.

- Peter and other apostles worked as fishermen before being called by Jesus.
- Since the land of Israel was near water, the Bible has many references to fish and fishermen.
- This term could be translated with a phrase such as "men who catch fish" or "men who earn money by catching fish."

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- The word "fish" can also be a verb that means "to catch fish."

Bible References:

- Ezekiel 47:9-10
- Isaiah 19:08
- Luke 05:1-3
- Matthew 04:19
- Matthew 13:47

Word Data:

- Strong's: H1728, H1770, H1771, H2271, G231

Forms Found in the English ULB:

fish, fishermen, fishers

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Forms Found in the English ULB:

fish, fishermen, fishers

flesh

Related Ideas:

fleshly, human, living creatures, meat, physical

Definition:

In the Bible, the term "flesh" literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term "flesh" in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term "flesh" can be used to talk about something that is associated with being human. For example, to decide something according to the flesh means to decide something according to human standards.
- In the New Testament, the term "flesh" can be used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression "own flesh and blood" refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression "flesh and blood" can also refer to a person's ancestors or descendants.
- The expression "one flesh" refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal's body, "flesh" could be translated as "body" or "skin" or "meat."
- When it is used to refer generally to all living creatures, this term could be translated as "living beings" or "everything that is alive."
- When referring in general to all people, this term could be translated as "people" or "human beings" or "everyone who lives."

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- The expression "flesh and blood" could also be translated as "relatives" or "family" or "kinfolk" or "family clan." There may be contexts where it could be translated as "ancestors" or "descendants."
- Some languages may have an expression that is similar in meaning to "flesh and blood."
- The expression "become one flesh" could be translated as "unite sexually" or "become as one body" or "become like one person in body and spirit." The translation of this expression should be checked to make sure it is acceptable in the project language and culture. . It should also be understood that this is figurative, and does not mean that a man and a woman who "become one flesh" literally become one person.

Bible References:

- 1 John 02:16
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Word Data:

- Strong's: H120, H829, H1320, H1321, H2878, H7607, H7683, G2907, G4559, G4561

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- The expression "flesh and blood" can also refer to a person's ancestors or descendants.
- The expression "one flesh" refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal's body, "flesh" could be translated as "body" or "skin" or "meat."
- When it is used to refer generally to all living creatures, this term could be translated as "living beings" or "everything that is alive."
- When referring in general to all people, this term could be translated as "people" or "human beings" or "everyone who lives."

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- The expression "flesh and blood" could also be translated as "relatives" or "family" or "kinfolk" or "family clan." There may be contexts where it could be translated as "ancestors" or "descendants."
- Some languages may have an expression that is similar in meaning to "flesh and blood."
- The expression "become one flesh" could be translated as "unite sexually" or "become as one body" or "become like one person in body and spirit." The translation of this expression should be checked to make sure it is acceptable in the project language and culture. . It should also be understood that this is figurative, and does not mean that a man and a woman who "become one flesh" literally become one person.

Bible References:

- 1 John 02:16
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- Romans 08:08

Word Data:

- Strong's: H120, H829, H1320, H1321, H2878, H7607, H7683, G2907, G4559, G4561

Forms Found in the English ULB:

flesh, fleshly, human, humans, living creatures, meat, physical

flesh

Related Ideas:

fleshly, human, living creatures, meat, physical

Definition:

In the Bible, the term "flesh" literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term "flesh" in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term "flesh" can be used to talk about something that is associated with being human. For example, to decide something according to the flesh means to decide something according to human standards.
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flesh, fleshly, human, humans, living creatures, meat, physical

flock

Related Ideas:

herd

Definition:

In the Bible, "flock" refers to a group of sheep or goats and "herd" refers to a group of cattle, oxen, or pigs.

- Different languages may have different ways of naming groups of animals or birds.
- For example, in English the term "herd" can also be used for sheep or goats, but in the Bible text it is not used this way.
- The term "flock" in English is also used for a group of birds, but it can not be used for pigs, oxen, or cattle.
- Consider what terms are used in your language to refer to different groups of animals.
- For verses that refer to "flocks and herds" it may be better to add "of sheep" or "of cattle" for example, if the language does not have different words to refer to different kinds of animal groups.

(See also: goat, ox, pig, sheep,)

Bible References:

- 1 Kings 10:28-29
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Word Data:

- Strong's: H504, H951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7473, H7716, H7462, H7794, G34, G4167, G4168

Forms Found in the English ULB:

flock, flocking, flocks, herd, herds

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Forms Found in the English ULB:

flock, flocking, flocks, herd, herds

flute

Related Ideas:

pipe, wind instrument

Definition:

In Bible times, pipes were musical instruments made of bone or wood with holes to allow the sound to come out. A flute was a kind of pipe.

- Most pipes had reeds made out of a kind of thick grass that vibrated as air was blown over it.
- A pipe without any reeds was often called a "flute."
- A shepherd played a pipe to calm his flocks of sheep.
- Pipes and flutes were used for playing sad or joyful music.

(See also: flock, shepherd)

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Bible References:

- 1 Corinthians 14:07
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Word Data:

- Strong's: H4953, H5748, H2485, H2490, G832, G834, G836

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fool

Related Ideas:

folly, foolish, foolishly, foolishness, insane, insanity, out of his mind, senseless, stupid, thoughtless, unwise

Definition:

The term "fool" refers to a person who often makes wrong choices, especially choosing to disobey. The term "foolish" describes a person or behavior that is not wise.

- In the Bible, the term "fool" usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term "folly" refers to an action that is not wise because it is against God's will. Often "folly" also includes the meaning of something that is ridiculous or dangerous.
- A person who is "insane" or suffering from "insanity" is unable to know truth from error, right from wrong, or good from evil and often acts without knowing what he is doing.
- Something that is hollow has nothing on its inside.

Translation Suggestions:

- The term "fool" could be translated as "foolish person" or "unwise person" or "senseless person" or "ungodly person."
- Ways to translate "foolish" could include "lacking understanding" or "unwise" or "senseless."

(See also: wise)

Bible References:

- Ecclesiastes 01:17
- Ephesians 05:15
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- Genesis 31:28
- Matthew 07:26
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Definition:

The term "footstool" refers to an object which a person puts his feet on, usually to rest them while sitting. This term also has figurative meanings of submission and lower status.

- People in Bible times considered feet to be the least honorable parts of the body. So a "footstool" was of even lower honor because feet were rested on it.
- When God says "I will make my enemies a footstool for my feet" he is declaring power, control, and victory over the people who rebel against him. They will be humbled and conquered to the point of submitting to God's will.
- To "worship at God's footstool" means to bow down in worship before him as he sits on his throne. This again communicates humility and submission to God.
- David refers to the temple as God's "footstool." This could refer to his absolute authority over his people. This could also be picturing God the King on his throne, with his feet resting on his footstool, which represents all that is in submission to him.

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- Acts 07:49
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foreigner

Related Ideas:

alien, barbarian, foreign, sojourn, sojourner, stranger, tenant

Definition:

The term "foreigner" refers to a person living in a country that is not his own. Another name for a foreigner is an "alien."

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a "foreigner" there because she was not originally from Israel.
- The apostle Paul told the Ephesians that before they knew Christ, they were "foreigners" to God's covenant.
- Sometimes "foreigner" is translated as "stranger," but it should not refer only to someone who is unfamiliar or unknown.
- A "sojourner" is a person who is living in one country that is not his but waiting for the chance to move to his own country.
- A "barbarian" is a person from another country who does not speak the local language or obey the local customs and so the natives do not like or respect him.
- A "strangers" are persons who do not know each other.
- To be "alienated" is to no longer be living in loving relationship with another. For example, a husband and wife who are no longer living together but are not divorced are "alienated" or "estranged."
- A "tenant" is a person who rents his dwelling place.

Bible References:

- 2 Chronicles 02:17
- Acts 07:29-30
- Deuteronomy 01:15-16
- Genesis 15:12-13
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Word Data:

- Strong's: H312, H628, H1471, H1481, H1616, H2114, H3937, H4033, H5236, H5237, H6154, H8453, G241, G245, G246, G526, G915, G3581, G3927, G3941

Forms Found in the English ULB:

alien, alienated, alienates, barbarian, foreign, foreigner, foreigners, live as a foreigner, living as foreigners, sojourn, sojourned, sojourner, sojourners, sojourning, stranger, strangers, tenant, tenants

foreigner

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alien, barbarian, foreign, sojourn, sojourner, stranger, tenant

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- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a "foreigner" there because she was not originally from Israel.
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- A "strangers" are persons who do not know each other.
- To be "alienated" is to no longer be living in loving relationship with another. For example, a husband and wife who are no longer living together but are not divorced are "alienated" or "estranged."
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Bible References:

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foreknow

Related Ideas:

foreknowledge

Definition:

The verb "foreknow" means to know something before it happens.

- God is not limited by time. He knows everything that happens in the past, present, and future.

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- This word is often used in the context of God knowing already who will be saved through receiving Jesus as Savior.

Translation Suggestions:

- The term "foreknew" could also be translated as, "knew before" or "knew ahead of time" or "knew beforehand" or "already knew."
- The term "foreknowledge" could be translated as, "knowing before" or "knowing ahead of time" or "already knowing" or "knowing in advance."

(See also: know, predestine)

Bible References:

- Romans 08:29
- Romans 11:02

Word Data:

- Strong's: G4267, G4268

Forms Found in the English ULB:

foreknew, foreknowledge, foreknown

foreknow

Related Ideas:

foreknowledge

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- Romans 08:29
- Romans 11:02

Word Data:

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Forms Found in the English ULB:

foreknew, foreknowledge, foreknown

forgive

Related Ideas:

forgiven, forgiveness, pardon

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. "Forgiveness" is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean "cancel," as in the expression "forgive a debt."
- When people confess their sins, God forgives them based on Jesus' sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term "pardon" means to forgive and not punish someone for his sin.

- This word has the same meaning as "forgive" but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions:

- Depending on the context, "forgive" could be translated as "pardon" or "cancel" or "release" or "not hold against" (someone).
- The term "forgiveness" could be translated by a word or phrase that means "practice of not resenting" or "declaring (someone) as not guilty" or "the act of pardoning."
- If the language has a word for a formal decision to forgive, that word could be used to translate "pardon."

(See also: guilt)

Bible References:

- Genesis 50:17
- Numbers 14:17-19
- Deuteronomy 29:20-21
- Joshua 24:19-20
- 2 Kings 05:17-19
- Psalms 025:11
- Psalms 025:17-19
- Isaiah 55:6-7
- Isaiah 40:02
- Luke 05:21
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Word Data:

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(See also: guilt)

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found

Related Ideas:

establish, foundation, founder

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- The phrase "before the foundation of the world" could be translated as "before the creation of the world" or "before the time when the world first existed" or "before everything was first created."
- The term "founded on" could be translated as "securely built on" or "firmly based on."
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(See also: cornerstone, create)

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- 1 Kings 06:37-38
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Forms Found in the English ULB:

established, establishes, found, foundation, foundations, founded, founder, founds, lay ... foundation, lay ... foundations

found

Related Ideas:

establish, foundation, founder

generated on Thu Aug 22 08:14:35 2024

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fountain

Related Ideas:

spring

generated on Thu Aug 22 08:14:35 2024

Definition:

The terms "fountain" and "spring" usually refer to a large amount of water that flows out naturally from the ground.

- In modern times, a fountain is often a manmade object that has water flowing out of it, such as a drinking fountain. Make sure that the translation of this term refers to a natural source of flowing water.
- "Fountain" and "spring" are also used figuratively in the Bible to refer to blessings flowing from God or to refer to something that cleanses and purifies.

Bible References:

- 2 Peter 02:17
- Genesis 07:11
- Genesis 08:02
- Genesis 24:13
- Genesis 24:42
- James 03:11

Word Data:

- Strong's: H953, H1530, H1543, H3222, H4002, H4161, H4456, H4599, H4726, H5033, H5869, H5927, H6524, H6779, H8444, H8666, G242, G4077

Forms Found in the English ULB:

fountain, fountains, spring, springing, springs

frankincense

Definition:

Frankincense is a fragrant spice made from tree resin. It is used to make perfumes and incense.

- In Bible times, frankincense was an important spice used to prepare dead bodies for burial.
- This spice is also valuable for its healing and calming qualities.
- When learned men came from an eastern country to visit baby Jesus in Bethlehem, frankincense was one of the three gifts they brought him.

(See also: Bethlehem, learned men)

Bible References:

- 1 Chronicles 09:28-29
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free

Related Ideas:

freedom, freeman, liberty, volunteer, without cost, without paying for it

Definition:

The terms "free" or "freedom" refer to not being in slavery, or any other kind of bondage. Another word for "freedom" is "liberty."

- The expression to "set someone free" or to "free someone" means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having "liberty" or "freedom" can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.
- To "volunteer" is to freely and willingly agree to do something.

Translation Suggestions:

- The term "free" could be translated with a word or phrase that means "not bound" or "not enslaved" or "not in slavery" or "not in bondage."
- The term "freedom" or "liberty" could be translated with a word or phrase that means "the state of being free" or "the condition of not being a slave" or "not being bound."
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- A person who has been "set free" has been "released" or "taken out of" bondage or slavery.

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(See also: bind, enslave, servant)

Bible References:

- Galatians 04:26
- Galatians 05:01
- Isaiah 61:1
- Leviticus 25:10
- Romans 06:18

Word Data:

- Strong's: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6340, H6362, H7342, H7971, G425, G525, G558, G629, G630, G859, G1344, G1432, G1657, G1658, G1659, G1849, G3089, G3955, G4506, G5483

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free, freed, freedom, freeing, freely, freely gave, freeman, frees, liberty, set ... free, volunteer, volunteered, without cost, without paying for it

free

Related Ideas:

freedom, freeman, liberty, volunteer, without cost, without paying for it

generated on Thu Aug 22 08:14:35 2024

Definition:

The terms "free" or "freedom" refer to not being in slavery, or any other kind of bondage. Another word for "freedom" is "liberty."

- The expression to "set someone free" or to "free someone" means to provide a way for someone to no longer be in slavery or captivity.
- In the Bible, these terms are often used figuratively to refer to how a believer in Jesus is no longer under the power of sin.
- Having "liberty" or "freedom" can also refer to no longer being required to obey the Law of Moses, but instead being free to live by the teachings and guidance of the Holy Spirit.
- To "volunteer" is to freely and willingly agree to do something.

Translation Suggestions:

- The term "free" could be translated with a word or phrase that means "not bound" or "not enslaved" or "not in slavery" or "not in bondage."
- The term "freedom" or "liberty" could be translated with a word or phrase that means "the state of being free" or "the condition of not being a slave" or "not being bound."
- The expression to "set free" could be translated as to "cause to be free" or to "rescue from slavery" or to "release from bondage."
- A person who has been "set free" has been "released" or "taken out of" bondage or slavery.

(See also: bind, enslave, servant)

Bible References:

- Galatians 04:26
- Galatians 05:01
- Isaiah 61:1
- Leviticus 25:10
- Romans 06:18

Word Data:

- Strong's: H1865, H2600, H2666, H2668, H2670, H3318, H4800, H5068, H5069, H5071, H5337, H5352, H5355, H5425, H5674, H5800, H6299, H6340, H6362, H7342, H7971, G425, G525, G558, G629, G630, G859, G1344, G1432, G1657, G1658, G1659, G1849, G3089, G3955, G4506, G5483

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free, freed, freedom, freeing, freely, freely gave, freeman, frees, liberty, set ... free, volunteer, volunteered, without cost, without paying for it

fruit

Related Ideas:

bear fruit, crop, fruitful, produce, productive land, unfruitful

Definition:

The term "fruit" literally refers to the part of a plant that can be eaten.

- A "fruitful" plant is one that has a lot of good fruit.

generated on Thu Aug 22 08:14:35 2024

- The expression "fruit of the land" refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.
- The term "crop" can refer to what people have planted for for food.
- The term "crop" can refer to the food that is harvested at one time.

Sometimes the term "fruit" and ideas related to it are used figuratively.

- In general, the expression "fruit of" refers to anything that comes from or that is produced by something else. For example, the "fruit of wisdom" refers to the good things that come from being wise.
- The expression "fruit of the womb" refers to "what the womb produces"—that is, children.
- The Bible often uses "fruit" to refer to a person's actions. Just as fruit on a tree shows what kind of tree it is, in the same way a person's words and actions reveal what his character is like.
- The expression "fruit of the Spirit" refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.
- The term "fruitful" can be used figuratively to mean "prosperous." This often refers to having many children and descendants, as well as having plenty of food and other wealth.

Translation Suggestions:

- It is best to translate this term using the general word for "fruit" that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural "fruits" whenever it refers to more than one fruit.
- Depending on the context, the term "fruitful" could be translated as "producing much spiritual fruit" or "having many children" or "prosperous."
- The expression "fruit of the land" could also be translated as "food that the land produces" or "food crops that are growing in that region."
- When God created animals and people, he commanded them to "be fruitful and multiply," which refers to having many offspring. This could also be translated as "have many offspring" or "have many children and descendants" or "have many children so that you will have many descendants."
- The expression "fruit of the womb" could be translated as "what the womb produces" or "children a women gives birth to" or just "children." When Elizabeth says to Mary "blessed is the fruit of your womb," she means "blessed is the child you will give birth to." The project language may also have a different expression for this.
- Another expression "fruit of the vine," could be translated as "vine fruit" or "grapes."
- Depending on the context, the expression "will be more fruitful" could also be translated as "will produce more fruit" or "will have more children" or "will be prosperous."
- The apostle Paul's expression "fruitful labor" could be translated as "work that brings very good results" or "efforts that result in many people believing in Jesus."
- The "fruit of the Spirit" could also be translated as "works that the Holy Spirit produces" or "words and actions that show that the Holy Spirit is working in someone."

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Galatians 05:23
- Genesis 01:11
- Luke 08:15
- Matthew 03:08
- Matthew 07:17

Word Data:

- Strong's: H4, H1061, H1063, H1069, H2233, H2981, H3018, H3581, H3759, H3899, H3978, H4022, H5108, H6499, H6509, H6529, H6631, H7019, H8393, H8570, G1081, G2590, G2592, G2593, G3703, G5052, G5352

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Forms Found in the English ULB:

bear fruit, crop, crops, fruit, fruitful, fruits, produce, productive land, unfruitful

fruit

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Definition:

The term "fruit" literally refers to the part of a plant that can be eaten.

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(See also: descendant, grain, grape, Holy Spirit, vine, womb)

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bear fruit, crop, crops, fruit, fruitful, fruits, produce, productive land, unfruitful

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Related Ideas:

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Translation Suggestions:

- It is best to translate this term using the general word for "fruit" that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural "fruits" whenever it refers to more than one fruit.
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(See also: descendant, grain, grape, Holy Spirit, vine, womb)

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(See also: descendant, grain, grape, Holy Spirit, vine, womb)

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Forms Found in the English ULB:

bear fruit, crop, crops, fruit, fruitful, fruits, produce, productive land, unfruitful

fruit

Related Ideas:

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- The Bible often uses "fruit" to refer to a person's actions. Just as fruit on a tree shows what kind of tree it is, in the same way a person's words and actions reveal what his character is like.
- The expression "fruit of the Spirit" refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.
- The term "fruitful" can be used figuratively to mean "prosperous." This often refers to having many children and descendants, as well as having plenty of food and other wealth.

Translation Suggestions:

- It is best to translate this term using the general word for "fruit" that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural "fruits" whenever it refers to more than one fruit.
- Depending on the context, the term "fruitful" could be translated as "producing much spiritual fruit" or "having many children" or "prosperous."
- The expression "fruit of the land" could also be translated as "food that the land produces" or "food crops that are growing in that region."
- When God created animals and people, he commanded them to "be fruitful and multiply," which refers to having many offspring. This could also be translated as "have many offspring" or "have many children and descendants" or "have many children so that you will have many descendants."
- The expression "fruit of the womb" could be translated as "what the womb produces" or "children a women gives birth to" or just "children." When Elizabeth says to Mary "blessed is the fruit of your womb," she means "blessed is the child you will give birth to." The project language may also have a different expression for this.
- Another expression "fruit of the vine," could be translated as "vine fruit" or "grapes."
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(See also: descendant, grain, grape, Holy Spirit, vine, womb)

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Word Data:

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Forms Found in the English ULB:

bear fruit, crop, crops, fruit, fruitful, fruits, produce, productive land, unfruitful

fruit

Related Ideas:

bear fruit, crop, fruitful, produce, productive land, unfruitful

Definition:

The term "fruit" literally refers to the part of a plant that can be eaten.

- A "fruitful" plant is one that has a lot of good fruit.
- The expression "fruit of the land" refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.
- The term "crop" can refer to what people have planted for for food.
- The term "crop" can refer to the food that is harvested at one time.

Sometimes the term "fruit" and ideas related to it are used figuratively.

- In general, the expression "fruit of" refers to anything that comes from or that is produced by something else. For example, the "fruit of wisdom" refers to the good things that come from being wise.
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bear fruit, crop, crops, fruit, fruitful, fruits, produce, productive land, unfruitful

fulfill

Related Ideas:

carry out, fill to the limit, finish, fulfillment, in full, make something full

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The term "fulfill" means to complete or accomplish something that was expected.

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(See also: prophet, Christ, minister, call)

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(See also: prophet, Christ, minister, call)

Bible References:

- 1 Kings 02:27
- Acts 03:17-18
- Leviticus 22:17-19
- Luke 04:21
- Matthew 01:22-23
- Matthew 05:17
- Psalms 116:12-15

Word Data:

- Strong's: H1214, H4390, H5487, H7999, G378, G4135, G4137, G4138, G5048, G5055

Forms Found in the English ULB:

carried out, fill up ... to the limit, finishing, fulfill, fulfilled, fulfillment, fulfills, in full, make ... full

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fulfill

Related Ideas:

carry out, fill to the limit, finish, fulfillment, in full, make something full

Definition:

The term "fulfill" means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, "fulfill" could be translated as "accomplish" or "complete" or "cause to happen" or "obey" or "perform."
- The phrase "has been fulfilled" could also be translated as "has come true" or "has happened" or "has taken place."
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furnace

Related Ideas:

kiln, oven

Definitions:

A furnace was a very large oven used for heating objects to a high temperature.

- In ancient times, most furnaces were used for melting metals to make objects such as cooking pots, jewelry, weapons, and idols.
- Furnaces were also used in the making of clay pottery.

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- Sometimes a furnace is referred to figuratively to explain that something is very hot.
- An "oven" is like a small furnace, and it is used for cooking food.
- A "kiln" is also a small furnace used to heat things other than food.

(See also: false god, image)

Bible References:

- 1 Kings 08:51
- Genesis 19:28
- Proverbs 17:03
- Psalms 021:09
- Revelation 09:02

Word Data:

- Strong's: H861, H3536, H3564, H5948, H8574, G2575

Forms Found in the English ULB:

furnace, furnaces, kiln, oven, ovens

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gate

Related Ideas:

doorkeeper, entrance, gate bars, gatekeeper, gateposts, gateway

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A "gate" is a hinged barrier at an access point in a fence or wall that surrounds a house or city.

- A "gate bar" is a wooden or metal bar that can be moved into place to lock the gate.
- A "gatekeeper" was a person who was responsible to control who could go through the gateway.
- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A city gate was often the news and social center of a village. It was also where business transactions occurred and judgments were made, because city walls were thick enough to have gateways that produced cool shade from the hot sun. Citizens found it pleasant to sit in the shade to conduct their business and even to judge legal cases.

Translation Suggestions:

- Depending on the context, other ways to translate "gate" could be "door" or "wall opening" or "barrier" or "entranceway."
- The phrase "bars of the gate" could be translated as "gate bolts" or "wooden beams to lock the gate" or "metal locking rods of the gate."

Bible References:

- Acts 09:24
- Acts 10:18
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- Genesis 24:60
- Matthew 07:13

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The term "generation" refers to a group of people who were all born around the same time period.

- A generation can also refer to a span of time. In Bible times, a generation was usually considered to be about 40 years.
- Parents and their children are from two different generations.
- In the Bible, the term "generation" is also used figuratively to refer generally to people who share common characteristics.

Translation Suggestions

- The phrase "this generation" or "people of this generation" could be translated as "the people living now" or "you people."
- "This wicked generation" could also be translated as "these wicked people living now."
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- "A generation to come will serve him; they will tell the next generation about Yahweh" could also be translated as "Many people in the future will serve Yahweh and will tell their children and grandchildren about him."

(See also: descendant, evil, ancestor)

Bible References:

- Acts 15:19-21
- Exodus 03:13-15
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- A generation can also refer to a span of time. In Bible times, a generation was usually considered to be about 40 years.
- Parents and their children are from two different generations.
- In the Bible, the term "generation" is also used figuratively to refer generally to people who share common characteristics.

Translation Suggestions

- The phrase "this generation" or "people of this generation" could be translated as "the people living now" or "you people."
- "This wicked generation" could also be translated as "these wicked people living now."
- The expression "from generation to generation" or "from one generation to the next" could be translated as "people living now, as well as their children and grandchildren" or "people in every time period" or "people in this time period and future time periods" or "all people and their descendants."
- "A generation to come will serve him; they will tell the next generation about Yahweh" could also be translated as "Many people in the future will serve Yahweh and will tell their children and grandchildren about him."

(See also: descendant, evil, ancestor)

Bible References:

- Acts 15:19-21
- Exodus 03:13-15
- Genesis 15:16
- Genesis 17:07
- Mark 08:12
- Matthew 11:16
- Matthew 23:34-36
- Matthew 24:34

Word Data:

- Strong's: H1755, H1859, H8435, G1074

Forms Found in the English ULB:

generation, generations

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Related Ideas:

give, gracious gift

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(See also: spirit, Holy Spirit)

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- The phrase "gird up the loins" refers to tucking the bottom of a garment into a belt to allow a person to move more freely, usually to do work.
- This phrase can also mean "get ready to work" or to be prepared to do something difficult.
- The phrase "gird the sword" means to tuck the sword into one's belt in order to carry it.

Picture of Girding a sword:

<img src="https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/g/Girdsword.png" >

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- The expression "gird up the loins" could be translated using an expression in the target language that has the same meaning. Or it could be translated as "prepare yourself for action" or "get yourself ready."

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Bible References:

- 1 Peter 01:13
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Word Data:

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- Strong's: H640, H247, H2290, H2296, H5401, H8151, G328, G1241, G2224, G4024

Forms Found in the English ULB:

gird, girded, girding, girds

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Related Ideas:

beautiful, beauty, glorify, glorious, take pride

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Related Ideas:

goatskins, kid, scapegoat, young goat

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a "kid."

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
- Goats have coarse hair; sheep have wool.
- The tail of a goat stands up; the tail of a sheep hangs down.
- Sheep usually like to stay with their flocks, but goats are more independent and tend to wander away from their herds.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people's sins.

(See also: flock, sacrifice, sheep, righteous, wine)

Bible References:

- Exodus 12:3-4
- Genesis 30:32
- Genesis 31:10
- Genesis 37:31
- Leviticus 03:12-14
- Matthew 25:33

Word Data:

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god

Related Ideas:

disgusting figure, false god, goat idols, goddess, idolater, idolatrous, idolatry

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Definition:

A false god is something that people worship instead of the one true God. The term "goddess" refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God's people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as "idolatrous" if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An "idolatrous kingdom" means a "kingdom of people who worship idols" or a "kingdom of people who worship earthly things."
- The term "idolatrous figure" is another word for a "carved image" or an "idol."

Translation Suggestions:

- There may already be a word for "god" or "false god" in the language or in a nearby language.
- The term "idol" could be used to refer to false gods.
- In English, a lower case "g" is used to refer to false gods, and upper case "G" is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, Asherah, Baal, Molech, demon, image, kingdom, worship)

Bible References:

- Genesis 35:02
- Exodus 32:01
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- Romans 02:22
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Word Data:

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disgusting figure, disgusting figures, false god, goat idols, god, goddess, gods, idol, idol's, idolater, idolaters, idolatrous, idolatry, idols, idols'

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Related Ideas:

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generated on Thu Aug 22 08:14:35 2024

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(See also: God, Asherah, Baal, Molech, demon, image, kingdom, worship)

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- Genesis 35:02
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Related Ideas:

godless, godless actions, godlessness, godliness, ungodliness, ungodly

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- A person who has godly character will show the fruits of the Holy Spirit, such as love, joy, peace, patience, kindness, and self control.
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The terms "ungodly" and "godless" describe people who are in rebellion against God. Living in an evil way, without thought of God, is called "ungodliness" or "godlessness."

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- The phrase "the godly" could be translated as "godly people" or "people who obey God."
- The adjective "godly" could be translated as "obedient to God" or "righteous" or "pleasing to God."
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(See also evil, honor, obey, righteous, righteous)

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- Job 27:10
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godless, godless actions, godlessness, godliness, godly, godly life, ungodliness, ungodly

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Forms Found in the English ULB:

godless, godless actions, godlessness, godliness, godly, godly life, ungodliness, ungodly

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- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

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- The phrase "the godly" could be translated as "godly people" or "people who obey God."
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- Other ways to translate "ungodliness" or "godlessness" could be "wickedness" or "evil" or "rebellion against God".

(See also evil, honor, obey, righteous, righteous)

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gold

Related Ideas:

golden, goldsmith, purest gold

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- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
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(See also: altar, ark of the covenant, false god, silver, tabernacle, temple)

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good

Related Ideas:

best, better, fair, good things, goodness, improved, prefer, proper, well

Definition:

The word "good" has different meanings depending on the context. Many languages will use different words to translate these different meanings.

- In general, something is good if it fits with God's character, purposes, and will.
- Something that is "good" could be pleasing, excellent, helpful, suitable, profitable, or morally right.
- Land that is "good" could be called "fertile" or "productive."
- A "good" crop could be a "plentiful" crop.
- A person can be "good" at what they do if they are skillful at their task or profession, as in, the expression, "a good farmer."
- In the Bible, the general meaning of "good" is often contrasted with "evil."
- The term "goodness" usually refers to being morally good or righteous in thoughts and actions.
- The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection.
- Actions that are "proper" are those that are good and right for the situation in which they are done.
- "Goods" are good things, valuable possessions.
- To "prefer" something is to think it is better than other things.

Translation Suggestions:

- The general term for "good" in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include "kind" or "excellent" or "pleasing to God" or "righteous" or "morally upright" or "profitable."
- "Good land" could be translated as "fertile land" or "productive land"; a "good crop" could be translated as a "plentiful harvest" or "large amount of crops."
- The phrase "do good to" means to do something that benefits others and could be translated as "be kind to" or "help" or "benefit" someone.
- To "do good on the Sabbath" means to "do things that help others on the Sabbath."
- Depending on the context, ways to translate the term "goodness" could include "blessing" or "kindness" or "moral perfection" or "righteousness" or "purity."

(See also: evil, holy, profit, righteous)

Bible References:

- Galatians 05:22-24
- Genesis 01:12
- Genesis 02:09
- Genesis 02:17
- James 03:13

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- Romans 02:04

Word Data:

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- Strong's: H155, H410, H1580, H1926, H2532, H2617, H2623, H2895, H2896, H2898, H3190, H3191, H3276, H3787, H3966, H4399, H5232, H6743, H7225, H7368, H7399, H7999, H8231, H8232, G14, G15, G18, G19, G515, G744, G865, G979, G1342, G1380, G1832, G2095, G2097, G2106, G2107, G2108, G2109, G2140, G2163, G2293, G2565, G2567, G2570, G2573, G2986, G3140, G4147, G4632, G4851, G5224, G5358, G5543, G5544, G5623

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best, better, do ... good, fair, good, good things, goodness, goods, improved, made ... better, prefer, proper, seemed good, well

good

Related Ideas:

best, better, fair, good things, goodness, improved, prefer, proper, well

generated on Thu Aug 22 08:14:35 2024

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(See also: evil, holy, profit, righteous)

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good news

Related Ideas:

gospel

Definition:

The term "gospel" literally means "good news" and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God's salvation for people through Jesus' sacrifice on the cross.
- In most English Bibles, "good news" is usually translated as "gospel" and is also used in phrases such as, the "gospel of Jesus Christ," the "gospel of God" and the "gospel of the kingdom."
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- 1 Thessalonians 01:05
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- Strong's: H1319, G2097, G2098, G4283

Forms Found in the English ULB:

announce good news, announced the good news, announcing ... the good news, being told good news, bring ... good news, brings ... good news, brought ... good news, good news, gospel, gospel's, had ... good news proclaimed, preach the gospel, preached the gospel beforehand, preaching ... the gospel, proclaim ... gospel, proclaimed the good news, proclaimed the gospel, proclaiming ... good news, proclaiming the gospel, telling ... good news, were told the good news

good news

Related Ideas:

gospel

Definition:

The term "gospel" literally means "good news" and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God's salvation for people through Jesus' sacrifice on the cross.
- In most English Bibles, "good news" is usually translated as "gospel" and is also used in phrases such as, the "gospel of Jesus Christ," the "gospel of God" and the "gospel of the kingdom."
- The writers of the New Testament use a verb based on this noun to talk about telling or proclaiming good news or preaching the gospel.

Translation Suggestions:

- Different ways to translate this term could include, "good message" or "good announcement" or "God's message of salvation" or "the good things God teaches about Jesus."
- Depending on the context, ways to translate the phrase, "good news of" could include, "good news about" or "good message about" or "good message from" or "the good things God tells us about" or "what God says about how he saves people."

(See also: kingdom, sacrifice, save)

Bible References:

- 1 Thessalonians 01:05
- Acts 08:25
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gossip

Related Ideas:

gossiper

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Definition:

The term "gossip" refers to talking to people about someone else's personal affairs, usually in a negative and unproductive way. Often what is talked about has not been confirmed as true.

- The Bible says that spreading negative information about people is wrong. Gossip and slander are examples of this kind of negative speech.
- Gossip is harmful to the person being spoken about because it often hurts someone's relationships with other people.

(See also: slander)

Bible References:

- 1 Timothy 05:13
- 2 Corinthians 12:20
- Leviticus 19:15-16
- Proverbs 16:28
- Romans 01:29-31

Word Data:

- Strong's: H5372, G2636

Forms Found in the English ULB:

gossip, gossiper, gossips

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governor

Related Ideas:

deputy, govern government, high officials, proconsul

Definition:

A "governor" is a person who rules over a state, region, or territory. To "govern" means to guide, lead, or manage them.

- The term "proconsul" was a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A "government" consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word "governor" can also be translated as "ruler" or "overseer" or "regional leader" or "one who rules over a small territory."
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(See also: authority, king, power, province, Rome, ruler)

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deputy, govern, government, governments, governor, governors, high officials, proconsul, proconsuls, provincial governors

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grace

Related Ideas:

generous, gracious, graciously

Definition:

The word "grace" refers to help or blessing that is given to someone who has not earned it. The term "gracious" describes someone who shows grace to others.

- God's grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to "find grace" is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that "grace" could be translated include "divine kindness" or "God's favor" or "God's kindness and forgiveness for sinners" or "merciful kindness."
- The term "gracious" could be translated as "full of grace" or "kind" or "merciful" or "mercifully kind."
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- Acts 04:33
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grain

Related Ideas:

grainfields, standing grain

Definition:

The term "grain" usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word "corn" to refer to grain in general. In modern English however, "corn" only refers to one type of grain.

(See also: head, wheat)

Bible References:

- Genesis 42:03
- Genesis 42:26-28
- Genesis 43:1-2
- Luke 06:02
- Mark 02:24
- Matthew 13:7-9
- Ruth 01:22

Word Data:

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The term "grain" usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word "corn" to refer to grain in general. In modern English however, "corn" only refers to one type of grain.

(See also: head, wheat)

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Bible References:

- Genesis 42:03
- Genesis 42:26-28
- Genesis 43:1-2
- Luke 06:02
- Mark 02:24
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Word Data:

- Strong's: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G248, G2590, G2848, G3450, G4621, G4719

Forms Found in the English ULB:

grain, grainfields, grains, standing grain

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Forms Found in the English ULB:

grain, grainfields, grains, standing grain

grape

Related Ideas:

raisin

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times, and having vineyards was a sign of wealth.
- "Raisins" are dried grapes. People often dried grapes in order to keep them from rotting.
- Jesus told a parable about a grape vineyard to teach his disciples about God's kingdom.

(See also: vine, vineyard, wine)

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Bible References:

- Deuteronomy 23:24
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Forms Found in the English ULB:

grape, grapes, raisin, raisins

groan

Related Ideas:

sigh

Definition:

The term to "groan" refers to the uttering of a deep, low sound that is caused by physical or emotional distress. It could also be the sound someone makes without any words.

- A person can groan because of feeling grief.
- Groaning can be caused by feeling a terrible, oppressive burden.
- Other ways to translate "groan" could include, "give a low cry of pain" or "grieve deeply."
- As a noun, this could be translated as, "a low cry of distress" or "a deep murmur of pain."

(See also: cry)

Bible References:

- 2 Corinthians 05:02
- Hebrews 13:17
- Job 23:02
- Psalms 032:3-4
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Forms Found in the English ULB:

groan, groaned, groaning, groanings, groans, sigh, sighed, sighed deeply, sighing

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guilt

Related Ideas:

guilty, accountable, reason for a penalty

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Definition:

The term "guilt" refers to the fact of having sinned or committed a crime.

- To "be guilty" means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of "guilty" is "innocent."

Translation Suggestions:

- Some languages might translate "guilt" as "the weight of sin" or "the counting of sins."
- Ways to translate to "be guilty" could include a word or phrase that means, to "be at fault" or "having done something morally wrong" or "having committed a sin."

(See also: innocent, iniquity, punish, sin)

Bible References:

- Exodus 28:36-38
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Forms Found in the English ULB:

cause ... to become guilty, find guilty, guilt, guilty, held accountable, reason for ... penalty

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Forms Found in the English ULB:

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hail

Related Ideas:

hailstones, hailstorm

generated on Thu Aug 22 08:14:35 2024

Definitions:

This term usually refers to lumps of frozen water that fall from the sky. Although spelled the same way in English, a different word, "hail" is used in greeting someone and can mean, "hello" or "greetings to you."

- Hail that comes down from the sky is in the form of balls or chunks of ice called "hailstones."
- Usually hailstones are small (only a few centimeters wide), but sometimes there are hailstones that are as big as 20 centimeters wide and that weigh over a kilogram.
- The book of Revelation in the New Testament describes enormous hailstones weighing 50 kilograms that God will cause to fall on earth when he judges people for their wickedness in the end times.
- The word "hail" that is a formal greeting in older English literally means "rejoice" and could be translated as "Greetings!" or "Hello!"

Bible References:

- Matthew 27:29
- Matthew 28:8-10
- Psalms 078:48
- Psalms 148:08
- Revelation 08:07

Word Data:

- Strong's: H68, H417, H1258, H1259, G5463, G5464

Forms Found in the English ULB:

hail, hails, hailstones, hailstorm

hand

Related Ideas:

handbreadth, handful, lay a hand on

Definition:

There are several figurative ways that "hand" is used in the Bible:

- To "hand" something to someone means to put something into that person's hands.
- The term "hand" is often used in reference to God's power and action, such as when God says "Has not my hand made all these things?"
- Expressions such as "hand over to" or "deliver into the hands of" refer to causing someone to be under the control or power of someone else.
- Some other figurative uses of "hand" include:
- To "lay a hand on" means to "harm."
- To "save from the hand of" means to stop someone from harming someone else.
- The position of being "on the right hand" means "on the right side" or "to the right."
- The expression "by the hand of" someone means "by" or "through" the action of that person. For example, "by the hand of the Lord" means that the Lord is the one who caused something to happen.

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- Placing hands on someone is often done while speaking a blessing over that person.
- The term "laying on of hands" refers to placing a hand on a person in order to dedicate that person to God's service or to pray for healing.
- When Paul says "written by my hand," it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression "handed him the scroll" could also be translated as "gave him the scroll" or "put the scroll in his hand." It was not given to him permanently, but just for the purpose of using it at that time.
- When "hand" refers to the person, such as in "the hand of God did this," it could be translated as "God did this."
- An expression such as "delivered them into the hands of their enemies" or "handed them over to their enemies," could be translated as, "allowed their enemies to conquer them" or "caused them to be captured by their enemies" or "empowered their enemies to gain control over them."
- To "die by the hand of" could be translated as "be killed by."
- The expression "on the right hand of" could be translated as "on the right side of."
- In regard to Jesus being "seated at the right hand of God," if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression with that meaning could be used. Or a short explanation could be added: "on the right side of God, in the position of highest authority."

(See also: adversary, bless, captive, honor, power)

Bible References:

- Acts 07:25
- Acts 08:17
- Acts 11:21
- Genesis 09:05
- Genesis 14:20
- John 03:35
- Mark 07:32
- Matthew 06:03

Word Data:

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Forms Found in the English ULB:

by the hand of, fist, from the hand of, hand, handbreadth, handed, handful, handfuls, handing, hands, lay a hand on, lays his hand on

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(See also: adversary, bless, captive, honor, power)

Bible References:

- Acts 07:25
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Word Data:

- Strong's: G710, G1188, G2176, G2902, G4084, G5495, G5496, G5497, H2026, H2651, H2947, H2948, H3027, H3028, H3231, H3233, H3709, H7126, H7138, H8042, H8168

Forms Found in the English ULB:

by the hand of, fist, from the hand of, hand, handbreadth, handed, handful, handfuls, handing, hands, lay a hand on, lays his hand on

hand

Related Ideas:

handbreadth, handful, lay a hand on

Definition:

There are several figurative ways that "hand" is used in the Bible:

- To "hand" something to someone means to put something into that person's hands.
- The term "hand" is often used in reference to God's power and action, such as when God says "Has not my hand made all these things?"
- Expressions such as "hand over to" or "deliver into the hands of" refer to causing someone to be under the control or power of someone else.
- Some other figurative uses of "hand" include:
- To "lay a hand on" means to "harm."
- To "save from the hand of" means to stop someone from harming someone else.
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- The expression "by the hand of" someone means "by" or "through" the action of that person. For example, "by the hand of the Lord" means that the Lord is the one who caused something to happen.
- Placing hands on someone is often done while speaking a blessing over that person.

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- The term "laying on of hands" refers to placing a hand on a person in order to dedicate that person to God's service or to pray for healing.
- When Paul says "written by my hand," it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
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- Death by hanging typically is done by tying a rope that is tied around a person's neck and sustending him from an elevated object, like a tree limb. Judas killed himself by hanging.
- Although Jesus died while hanging on a wooden cross, there was nothing around his neck: the soldiers suspended him by nailing his hands (or wrists) and his feet to the cross.
- To hang someone always refers to the way of killing someone by hanging them with a rope around their neck.

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- Acts 10:39
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hard

Related Ideas:

hardly, hardness, hardship

Definition:

The term "hard" has several different meanings, depending on the context. It usually describes something that is difficult, persistent, or unyielding.

- An object that is "hard" is solid and firm. It is not easily broken, bent, dented, or pierced.
- Work that is "hard" is difficult to do.
- When a person works "hard", he does that work diligently and with a lot of effort to do it well.
- A person who "hardly" does something either does not do it completely or does it rarely.
- A person who goes through "hardship" is suffering or does not have what he needs.

The term "hard" can be used figuratively

- A person who has a "hard heart" is stubborn. He continues to disobey God and will not repent.
- A person whose heart is hardened has become stubbornly disobedient.

Translation Suggestions

- The terms "hardness" or "hardness of heart" or "hard heart" could be translated as "stubbornness" or "persistent rebellion" or "rebellious attitude" or "stubborn disobedience" or "stubbornly not repenting."
- The term "hardened" could also be translated as "stubbornly unrepentant" or "refusing to obey."
- "Do not harden your heart" could be translated as "do not refuse to repent" or "do not stubbornly keep disobeying."
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- A different kind of "hard labor" is experienced by a woman who is about to deliver a baby.

(See also: disobey, evil, heart, labor pains, stiff-necked)

Bible References:

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Forms Found in the English ULB:

hard, harden, hardened, hardening, hardens, harder, hardest, hardly, hardness, hardship, hardships

hard

Related Ideas:

hardly, hardness, hardship

Definition:

The term "hard" has several different meanings, depending on the context. It usually describes something that is difficult, persistent, or unyielding.

- An object that is "hard" is solid and firm. It is not easily broken, bent, dented, or pierced.
- Work that is "hard" is difficult to do.
- When a person works "hard", he does that work diligently and with a lot of effort to do it well.
- A person who "hardly" does something either does not do it completely or does it rarely.
- A person who goes through "hardship" is suffering or does not have what he needs.

The term "hard" can be used figuratively

- A person who has a "hard heart" is stubborn. He continues to disobey God and will not repent.
- A person whose heart is hardened has become stubbornly disobedient.

Translation Suggestions

- The terms "hardness" or "hardness of heart" or "hard heart" could be translated as "stubbornness" or "persistent rebellion" or "rebellious attitude" or "stubborn disobedience" or "stubbornly not repenting."
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- Other ways to translate "hard-hearted" could include "stubbornly disobedient" or "continuing to disobey" or "refusing to repent" or "always rebelling."
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elated Ideas:

harpist, lyre

Definition:

A harp is a stringed musical instrument, that usually consists of a large open frame with vertical strings.

- In Bible times, fir wood was used to make harps and other musical instruments.

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- Players of harps and lyres would hold them in the hands and play them by strumming or plucking while walking.
- In many places in the Bible, harps are mentioned as instruments that were used to praise and worship God.
- David wrote several psalms which were set to harp music.
- He also played a harp for King Saul, to soothe the king's troubled spirit.
- A lyre looks like a small harp, having strings strung across an open frame.

(See also: David, fir, psalm, Saul (OT))

Picture of a Harp:

<img src="https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/h/Harp2.png" >

Bible References:

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Word Data:

- Strong's: H3658, H5035, H7030, G2788, G2789, G2790

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Related Ideas:

harvester

Definition:

The term "harvest" refers to the gathering in of ripe fruits or vegetables from the plants on which they were growing.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a "Festival of Harvest" or "Festival of Ingathering" to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In a figurative sense, the word "harvest" can refer to people coming to believe in Jesus or can describe a person's spiritual growth.
- The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.

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Translation Suggestions:

- It is best to translate this term with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as, "time of gathering in" or "crop gathering time" or "fruit picking time."
- The verb to "harvest" could be translated as, to "gather in" or to "pick up" or to "collect."

(See also: firstfruits, festival)

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Word Data:

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- The verb to "harvest" could be translated as, to "gather in" or to "pick up" or to "collect."

(See also: firstfruits, festival)

Bible References:

- 1 Corinthians 09:9-11
- 2 Samuel 21:7-9
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- Isaiah 17:11
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Word Data:

- Strong's: H2758, H7105, H7114, G270, G1081, G2326, G4863

Forms Found in the English ULB:

harvest, harvested, harvester, harvesters, harvesting, harvests

harvest

Related Ideas:

harvester

Definition:

The term "harvest" refers to the gathering in of ripe fruits or vegetables from the plants on which they were growing.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a "Festival of Harvest" or "Festival of Ingathering" to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In a figurative sense, the word "harvest" can refer to people coming to believe in Jesus or can describe a person's spiritual growth.
- The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.

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(See also: grain)

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- 1 Chronicles 01:51-54
- 1 Kings 08:1-2
- 1 Samuel 09:22
- Colossians 02:10
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- Numbers 01:04

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generated on Thu Aug 22 08:14:35 2024

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- The term "head" can also refer to the beginning or source of something, as in the "head of the street."

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Forms Found in the English ULB:

head, heads

generated on Thu Aug 22 08:14:35 2024

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Related Ideas:

cure, healer, health, healthy, make fresh, make well, recover, unhealthy

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- However, certain conditions, such as being blind or paralyzed, and certain serious diseases, such as leprosy, however do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly.
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- A person who is "healthy" has no disease. It may be that he has been healed or that he has simply not been ill for a long time.
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- Strong's: H724, H1369, H1455, H2280, H2421, H2492, H2896, H3545, H4832, H4974, H7495, H7499, H7500, H7725, H7965, H8549, H8585, H8644, H622, G1295, G1743, G2322, G2323, G2386, G2390, G2392, G3647, G4982, G5198, G5199

Forms Found in the English ULB:

cure, cured, heal, healed, healer, healers, healing, healings, heals, health, healthy, made ... fresh, made ... well, make ... fresh, recovered, unhealthy

heal

Related Ideas:

cure, healer, health, healthy, make fresh, make well, recover, unhealthy

Definition:

The terms "heal" and "cure" both mean to cause a sick, wounded, or disabled person to be healthy again.

- A person who is "healed" or "cured" has been "made well" or "made healthy."
- Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. This kind of healing usually happens slowly.

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- However, certain conditions, such as being blind or paralyzed, and certain serious diseases, such as leprosy, however do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly.
- For example, Jesus healed many people who were blind or lame or diseased, and they became well right away.
- The apostles also healed people miraculously, such as when Peter caused a crippled man to immediately be able to walk.
- A person who is "healthy" has no disease. It may be that he has been healed or that he has simply not been ill for a long time.
- Health can be a metaphor for anything that is good or trustworthy. "Healthy teaching" is teaching that people can depend on to be true and helpful and morally good.

(See also: miracle)

Bible References:

- Acts 05:16
- Acts 08:06
- Luke 05:13
- Luke 06:19
- Luke 08:43
- Matthew 04:23-25
- Matthew 09:35
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heart

Related Ideas:

kidneys

Definition:

In the Bible, the term "heart" is often used figuratively to refer to a person's thoughts, emotions, desires, or will.

- To have a "hard heart" is a common expression that means a person stubbornly refuses to obey God.
- The expressions "with all my heart" or "with my whole heart" mean to do something with no holding back, with complete commitment and willingness.
- The expression "take it to heart" means to treat something seriously and apply it to one's life.
- The term "brokenhearted" describes a person who is very sad. That person has been deeply hurt emotionally.
- The kidneys are also used as a synecdoche for the physical inner organs and as a metonym for a person's innermost thoughts and emotions.

Translation Suggestions

- Some languages use a different body part such as "stomach" or "liver" to refer to these ideas.
- Other languages may use one word to express some of these concepts and another word to express others.
- If "heart" or other body part does not have this meaning, some languages may need to express this literally with terms such as "thoughts" or "emotions" or "desires" or "inner self".
- Depending on the context, "with all my heart" or "with my whole heart" could be translated as "with all my energy" or "with complete dedication" or "completely" or "with total commitment."

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- The expression "take it to heart" could be translated as "treat it seriously" or "carefully think about it."
- The expression "hard-hearted" could also be translated as "stubbornly rebellious" or "refusing to obey" or "continually disobeying God."
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(See also: hard)

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Forms Found in the English ULB:

heart, hearts, kidneys

heaven

Related Ideas:

heavenly, in midair, overhead, sky

Definition:

The term that is translated as "heaven" usually refers to where God lives. The same word can also mean "sky," depending on the context.

- The term "heavens" refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can't directly see from the earth.
- The term "sky" refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be "up in the sky."
- In some contexts in the Bible, the word "heaven" could refer to either the sky or the place where God lives.
- When "heaven" is used figuratively, it is a way of referring to God. For example, when Matthew writes about the "kingdom of heaven" he is referring to the kingdom of God.

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Word Data:

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Forms Found in the English ULB:

heaven, heavenly, heavens, in midair, overhead, skies, sky

generated on Thu Aug 22 08:14:35 2024

heaven

Related Ideas:

heavenly, in midair, overhead, sky

Definition:

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- The term "heavens" refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can't directly see from the earth.
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- In some contexts in the Bible, the word "heaven" could refer to either the sky or the place where God lives.
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Word Data:

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Forms Found in the English ULB:

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hell

Related Ideas:

delivered to Tartarus, hell, lake of fire

Definition:

Hell is the final place of unending pain and suffering where God will punish everyone who rebels against him and rejects his plan of saving them through Jesus' sacrifice. It is also referred to as the "lake of fire."

- Hell is described as a place of fire and severe suffering.
- Satan and the evil spirits who follow him will be thrown into hell for eternal punishment.
- People who do not believe in Jesus' sacrifice for their sin and do not trust in him to save them will be punished forever in hell.
- "Tartarus" is a name for hell borrowed from Greek religion to refer to the place where evil spirits are punished.

Translation Suggestions:

- These terms should probably be translated differently since they occur in different contexts.
- Some languages cannot use "lake" in the phrase "lake of fire" because it refers to water.
- The term "hell" could be translated as "place of suffering" or "final place of darkness and pain."
- The term "lake of fire" could also be translated as, "sea of fire" or "huge fire (of suffering)" or "field of fire."

(See also: heaven, death, Hades, abyss)

Bible References:

- James 03:06
- Luke 12:05
- Mark 09:42-44
- Matthew 05:21-22
- Matthew 05:29
- Matthew 10:28-31
- Matthew 23:33
- Matthew 25:41-43
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Word Data:

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high priest

Related Ideas:

high priesthood

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The term "high priest" refers to a special priest who was appointed to serve for one year as the leader of all the other Israelite priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the temple to offer a special sacrifice once a year.
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Translation Suggestions:

- "High priest" could be translated as "supreme priest" or "highest ranking priest."
- Make sure this term is translated differently from the term "chief priest."

(See also: Annas, Caiaphas, chief priests, priest, temple)

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Word Data:

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high priest, high priesthood, high priests

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Forms Found in the English ULB:

high priest, high priesthood, high priests

holy

Related Ideas:

holiness, sacred, unholy

Definition:

The terms "holy" and "holiness" refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.
- Believers in Jesus are holy people, not because of what they have done, but rather because of their faith in the saving work of Jesus Christ. He is the one who makes them holy.
- When people of any religion, true or false, consider something "sacred," they consider it holy according to their religion.

Literally, the term "unholy" means "not holy." It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called "unholy" could be described as being common, profane or unclean. It does not belong to God.

The term "sacred" describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term "sacred" was often used to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as "religious."
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- Only God is absolutely holy. He makes people and things holy.
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- Revelation 16:06
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Word Data:

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Forms Found in the English ULB:

holier, holiest, holiness, holy, holy duties, honored as holy, makes ... holy, sacred, sacred gifts, sacred places, unholy

holy

Related Ideas:

holiness, sacred, unholy

generated on Thu Aug 22 08:14:35 2024

Definition:

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Definition:

In the Bible, the term "holy city" refers to the city of Jerusalem.

- This term is used to refer to the ancient city of Jerusalem as well as the new, heavenly Jerusalem where God will live and reign among his people.
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(See also: heaven, holy, Jerusalem)

Bible References:

- Matthew 04:5-6
- Matthew 27:51-53
- Revelation 21:1-2
- Revelation 21:9-10
- Revelation 22:18-19

Word Data:

- Strong's: H5892, H6944, G40, G4172

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In the Bible, the terms "the holy place" and "the most holy place" refer to the two parts of the tabernacle or temple building.

- The "holy place" was the first room, and it contained the altar of incense and the table with the special "bread of the presence" on it.
- The "most holy place" was the second, innermost room, and it contained the ark of the covenant.
- A thick, heavy curtain separated the outer room from the inner room.
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- Sometimes "holy place" refers to both the building and courtyard areas of either the temple or tabernacle. It could also refer generally to any place that is set apart for God.

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(See also: altar of incense, ark of the covenant, bread, consecrate, courtyard, curtain, holy, set apart, tabernacle, temple)

Bible References:

- 1 Kings 06:16-18
- Acts 06:12-15
- Exodus 26:33
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- Ezekiel 41:01
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- Leviticus 16:18
- Matthew 24:15-18
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Forms Found in the English ULB:

holy place

honey

Related Ideas:

honeycomb

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Definition:

"Honey" is the sweet, sticky, edible substance that honeybees make out of flower nectar. Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God's words and decrees are said to be "sweeter than honey."
- Sometimes a person's words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: John (the Baptist), Jonathan, Philistines, Samson)

Bible References:

- 1 Kings 14:1-3
- Deuteronomy 06:3
- Exodus 13:3-5
- Joshua 05:06
- Proverbs 05:03

Word Data:

- Strong's: H1706, H3293, H3295, H5317, H6688, G3192

Forms Found in the English ULB:

honey, honeycomb

honey

Related Ideas:

honeycomb

Definition:

"Honey" is the sweet, sticky, edible substance that honeybees make out of flower nectar. Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God's words and decrees are said to be "sweeter than honey."
- Sometimes a person's words are described as seeming sweet like honey, but instead result in deceiving and harming others.

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(See also: John (the Baptist), Jonathan, Philistines, Samson)

Bible References:

- 1 Kings 14:1-3
- Deuteronomy 06:3
- Exodus 13:3-5
- Joshua 05:06
- Proverbs 05:03

Word Data:

- Strong's: H1706, H3293, H3295, H5317, H6688, G3192

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dignified, esteem, held in honor, highly regarded, honorable, of high standing, places of honor, recognition

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- The terms "honor" and "glory" are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
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Translation Suggestions:

- Other ways to translate "honor" could include "respect" or "esteem" or "high regard."
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(See also: dishonor, glory, glory, praise)

Bible References:

- 1 Samuel 02:8
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Word Data:

- Strong's: H1420, H1921, H1922, H1923, H1926, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5082, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G820, G1391, G1392, G1741, G1784, G2151, G2233, G2570, G3170, G4411, G4586, G5091, G5092, G5093, G5399

Forms Found in the English ULB:

dignified, esteem, held in honor, highly regarded, honor, honorable, honored, honoring, honors, of high standing, places of honor, recognition

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hope, hoped, hopes, look to ... in hope, uselessly hope

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Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

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Related Ideas:

ram's horn

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Definitions:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a "ram's horn" or "shofar," which was blown for special events such as religious festivals.
- The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.
- This term should be translated with a word that is different from the word that refers to a trumpet.
- The term "horn" is also used figuratively as a symbol of strength, power, authority, and royalty.
- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called "horns," they were not actually animal horns.

(See also: authority, cow, deer, goat, power royal, sheep, trumpet)

Bible References:

- 1 Chronicles 15:27-28
- 1 Kings 01:39
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- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called "horns," they were not actually animal horns.

(See also: authority, cow, deer, goat, power royal, sheep, trumpet)

Bible References:

- 1 Chronicles 15:27-28
- 1 Kings 01:39
- 2 Samuel 22:03
- Jeremiah 17:01
- Psalms 022:21

Word Data:

- Strong's:H3104, H7160, H7161, H7162, H7782, G2768

Forms Found in the English ULB:

horn, horned, horns, ram's horn, rams' horns

horn

Related Ideas:

ram's horn

Definitions:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a "ram's horn" or "shofar," which was blown for special events such as religious festivals.
- The term "horn" was sometimes used to refer to a "flask" that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.
- This term should be translated with a word that is different from the word that refers to a trumpet.
- The term "horn" is also used figuratively as a symbol of strength, power, authority, and royalty.
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horse

Related Ideas:

horseback, warhorse

Definition:

A horse is a large, four-legged animal that in Bible times was mostly used for doing farm work and for transporting people.

- Some horses were used to pull carts or chariots, while others were used to carry individual riders.
- Horses often wear a bit and bridle on their heads so they can be guided.

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- In the Bible, horses were considered to be valuable possessions and a measure of wealth, mainly because of their use in war. For example, part of King Solomon's great wealth was the thousands of horses and chariots that he had.
- Animals that are similar to the horse are the donkey and the mule.

(See also: chariot, , donkey, Solomon)

Bible References:

- 1 Chronicles 18:04
- 2 Kings 02:11
- Exodus 14:23-25
- Ezekiel 23:5-7
- Zechariah 06:08

Word Data:

- Strong's: H47, H5483, H5484, H6571, H7409, G2462

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Definition:

In addition to being used to refer to when or how long something took place, the term "hour" is also used in several figurative ways:

- When the text says that the "hour had come" for Jesus to suffer and be put to death, this means that it was the appointed time for this to happen—the time that God had selected long ago.
- The phrase "that hour" is also used to mean "at that moment" or "right then."
- When the text talks about the "hour" being late, this means that it was late in the day, when the sun would soon be setting.

Translation Suggestions:

- When used figuratively, the term "hour" can be translated as "time" or "moment" or "appointed time."

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- The phrase "in that very hour" or "the same hour" could be translated as "at that moment" or "at that time" or "immediately" or "right then."
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(See also: hour)

Bible References:

- Mark 14:35
- 1 Corinthians 15:30

Word Data:

- Strong's: G5610

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Forms Found in the English ULB:

appointed time, hour, hours, moment, time, while

house

Related Ideas:

home, residence

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Definition:

The term "house" is often used figuratively in the Bible.

- Sometimes it means "household," referring to the people who live together in one house.
- Often "house" refers to a person's descendants or other relatives. For example, the phrase "house of David" refers to all the descendants of King David.
- The terms "house of God" and "house of Yahweh" refer to the tabernacle or temple. These expressions can also refer generally to where God is or dwells.
- In Hebrews 3, "God's house" is used as a metaphor to refer to God's people or, more generally, to everything pertaining to God.
- A "residence" is any place in which people live without plans to move to another place.

Translation Suggestions

- Depending on the context, "house" could be translated as "household" or "people" or "family" or "descendants" or "temple" or "dwelling place."
- The phrase "house of David" could be translated as "clan of David" or "family of David" or "descendants of David." Related expressions could be translated in a similar way.
- Different ways to translate "house of Israel" could include "people of Israel" or "Israel's descendants" or "Israelites."
- The phrase "house of Yahweh" could be translated as "Yahweh's temple" or "place where Yahweh is worshiped" or "place where Yahweh meets with his people" or "where Yahweh dwells."
- "House of God" could be translated in a similar way.

(See also: David, descendant, house of God, household, kingdom of Israel, tabernacle, temple, Yahweh)

Bible References:

- Acts 07:42
- Acts 07:49
- Genesis 39:04
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Word Data:

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Bible References:

- 1 Timothy 03:14-15
- 2 Chronicles 23:8-9
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- Mark 02:26
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Bible References:

- 1 Timothy 03:14-15
- 2 Chronicles 23:8-9
- Ezra 05:13
- Genesis 28:17
- Judges 18:30-31
- Mark 02:26
- Matthew 12:04

Word Data:

- Strong's: H426, H430, H1004, H1005, H3068, G2316, G3624

Forms Found in the English ULB:

house of ... God, house of Yahweh

house of God

Related Ideas:

house of Yahweh

Definition:

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house) refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- Sometimes "God's house" is used to refer to the people of God.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as "a house for worshiping God" or "a place for worshiping God."
- If it is referring to the temple or tabernacle, this could be translated as "the temple (or tabernacle) where God is worshiped (or "where God is present" or "where God meets with his people.")
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.

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Related Ideas:

household members

Definition:

The term "household" refers to all the people who live together in a house, including family members and all their servants.

- Managing a household would involves directing the servants and also taking care of the property.
- Sometimes "household" can refer figuratively to the whole family line of someone, especially his descendants.

(See also: house)

Bible References:

- Acts 07:10
- Galatians 06:10
- Genesis 07:01
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Word Data:

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household, household members, households, members of household

humble

Related Ideas:

humbly, humility, lowliness of mind

Definition:

The term "humble" describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one's weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one's own needs.
- Humility also means serving with a modest attitude when using one's gifts and abilities.
- The phrase "be humble" could be translated as "don't be prideful."
- "Humble yourself before God" could be translated as "Submit your will to God, recognizing his greatness."

(See also: proud)

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- James 01:21
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Forms Found in the English ULB:

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humiliate

Related Ideas:

abase, humiliation

Definitions:

The term "humiliate" means to cause someone to feel shamed or disgraced. This is usually done publicly. The act of shaming someone is called "humiliation."

- To "humiliate" could also be translated as to "shame" or to "cause to feel shame" or to "embarrass".

- Depending on the context, ways to translate "humiliation" could include "shame" or "degrading" or "disgrace."
- To "abase" something means to bring it down low.
- To "abase" someone means to humiliate him.
- When God humbles someone it means that he causes a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt a person.

(See also: disgrace, humble, shame)

Bible References:

- Deuteronomy 21:14
- Ezra 09:05
- Proverbs 25:7-8
- Psalms 006:8-10
- Psalms 123:03

Word Data:

- Strong's: H937, H954, H1421, H2659, H2778, H2781, H3001, H3637, H3639, H6030, H6031, H6256, H7034, H7043, H7511, H7817, H8216, H8213, H8217, H8589, G2617, G5014

Forms Found in the English ULB:

abase, abased, humiliate, humiliated, humiliation

hypocrite

Related Ideas:

hypocrisy

Definition:

The term "hypocrite" refers to a person who does things to appear righteous, but who secretly is acting in evil ways. The term "hypocrisy" refers to the behavior that deceives people into thinking a person is righteous.

- Hypocrites want to be seen doing good things so that people will think that they are good people.
- Often a hypocrite will criticize other people for doing the same sinful things that they themselves do.
- Jesus called the Pharisees hypocrites because although they acted religiously like wearing certain clothes and eating certain foods, they were not kind or fair to people.
- A hypocrite points out faults in other people, but doesn't admit his own faults.

Translation Suggestions:

- Some languages have an expression like "two-faced" that refers to a hypocrite or a hypocrite's actions.
- Other ways to translate "hypocrite" could include "fraud" or "pretender" or "arrogant, deceitful person."
- The term "hypocrisy" could be translated by, "deception" or "fake actions" or "pretending."

Bible References:

- Galatians 02:13
- Luke 06:41-42
- Luke 12:54-56
- Luke 13:15

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- Mark 07:6-7
- Matthew 06:1-2
- Romans 12:09

Word Data:

- Strong's: G505, G5272, G5273

Forms Found in the English ULB:

hypocrisy, hypocrite, hypocrites

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- Some languages have an expression like "two-faced" that refers to a hypocrite or a hypocrite's actions.
- Other ways to translate "hypocrite" could include "fraud" or "pretender" or "arrogant, deceitful person."
- The term "hypocrisy" could be translated by, "deception" or "fake actions" or "pretending."

Bible References:

- Galatians 02:13
- Luke 06:41-42
- Luke 12:54-56
- Luke 13:15
- Mark 07:6-7
- Matthew 06:1-2
- Romans 12:09

Word Data:

- Strong's: G505, G5272, G5273

Forms Found in the English ULB:

hypocrisy, hypocrite, hypocrites

image

Related Ideas:

carved figure, cast metal figure, statue

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term "image" is a shortened form of "carved image."

- A "carved image" or "carved figure" is a wooden object that has been made to look like an animal, person, or thing.
- A "cast metal figure" is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.

- These wooden and metal objects were used in the worship of false gods.
- The term "image" when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term "image" could also be translated as "statue" or "engraved idol" or "carved religious object."
- It may be more clear in some languages to always use a descriptive word with this term, such as "carved image" or "cast metal figure," even in places where only the term "image" or "figure" is in the original text.

(See also: false god, God, false god, image of God)

Bible References:

- 1 Kings 14:9-10
- Acts 07:43
- Isaiah 21:8-9
- Matthew 22:21
- Romans 01:23

Word Data:

- Strong's: H457, H1544, H1823, H4541, H4676, H4853, H4906, H5257, H5262, H5566, H6091, H6456, H6459, H6754, H6755, H6816, H8403, H8544, H8655, G1504, G5179

Forms Found in the English ULB:

carved figure, carved figures, carved image, carved images, cast metal figure, cast metal figures, cast metal images, castings, figure, figures, image, images, statue

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Related Ideas:

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image of God

Definition:

The term "image" refers to something that looks like something else or that is like someone in character or essence. The phrase "image of God" is used in different ways, depending on the context.

- At the beginning of time, God created human beings "in his image," that is, "in his likeness." This means that people have certain characteristics that reflect the image of God, such as the ability to feel emotion, the ability to reason and communicate, and a spirit that lives eternally.
- The Bible teaches that Jesus, God's Son, is "the image of God," that is, he is God himself. Unlike human beings, Jesus was not created. From all eternity God the Son has had all the divine characteristics because he has had the same essence with God the Father.

Translation Suggestions:

- When referring to Jesus, "image of God" could be translated as "exact likeness of God" or "same essence as God" or "same being as God."
- When referring to human beings, "God created them in his image" could be translated with a phrase that means "God created them to be like him" or "God created them with characteristics like his own."

(See also: image, Son of God, Son of God)

Bible References:

- 2 Corinthians 04:3-4
- Colossians 03:9-11
- Genesis 01:26-27
- Genesis 09:06
- James 03:9-10
- Romans 08:28-30

Word Data:

- Strong's: H6459, H6754, G1504, G2316

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Forms Found in the English ULB:

image of God

imitate

Related Ideas:

imitator

Definition:

The terms "imitate" and "imitator" refers to copying someone else by acting exactly like that person does.

- Christians are taught to imitate Jesus Christ by obeying God and loving others, just as Jesus did.
- The apostle Paul told the early church to imitate him, just as he imitated Christ.

Translation Suggestions:

- The term "imitate" could be translated as "do the same things as" or "follow his example."

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- The expression "be imitators of God" could be translated as "be people who act like God does" or "be people who do the kinds of things God does."
- "You became imitators of us" could be translated as "You followed our example" or "You are doing the same kinds of godly things that you saw us do."

Bible References:

- 3 John 01:11
- Matthew 23:1-3

Word Data:

- Strong's: H6213, G3401, G3402

Forms Found in the English ULB:

imitate, imitator, imitators

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Related Ideas:

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in Christ

Related Ideas:

in Christ Jesus, in Jesus, in the Lord, in the Lord Jesus, into Christ

Definition:

The phrase "in Christ" and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

- Other related terms include "in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ."
- Possible meanings for the term "in Christ" could include "because you belong to Christ" or "through the relationship you have with Christ" or "based on your faith in Christ."
- These related terms all have the same meaning of being in a state of believing in Jesus and being his disciple.
- Note: Sometimes the word "in" belongs with the verb. For example, "share in Christ" means to "share in" the benefits that come from knowing Christ. To "glory in" Christ means to be glad and give praise to God for who Jesus is and what he has done. To "believe in" Christ means to trust him as Savior and know him.

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Translation Suggestions:

- Depending on the context, different ways to translate "in Christ" and "in the Lord" (and related phrases) could include:
- "who belong to Christ"
- "because you believe in Christ"
- "because Christ has saved us"
- "in service to the Lord"
- "relying on the Lord"
- "because of what the Lord has done."
- People who "believe in" Christ or who "have faith in" Christ believe what Jesus taught and are trusting him to save them because of his sacrifice on the cross that paid the penalty for their sins. Some languages may have one word that translates verbs like "believe in" or "share in" or "trust in."

(See also: Christ, Lord, Jesus, believe, faith)

Bible References:

- 1 John 02:05
- 2 Corinthians 02:17
- 2 Timothy 01:01
- Galatians 01:22
- Galatians 02:17
- Philemon 01:06
- Revelation 01:10
- Romans 09:01

Word Data:

- Strong's: G2962, G5547

Forms Found in the English ULB:

in Christ, in Christ Jesus, in Jesus, in him, in the Lord, in the Lord Jesus, into Christ

in Christ

Related Ideas:

in Christ Jesus, in Jesus, in the Lord, in the Lord Jesus, into Christ

Definition:

The phrase "in Christ" and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

- Other related terms include "in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ."
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- Depending on the context, different ways to translate "in Christ" and "in the Lord" (and related phrases) could include:
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- "because Christ has saved us"
- "in service to the Lord"
- "relying on the Lord"
- "because of what the Lord has done."
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(See also: Christ, Lord, Jesus, believe, faith)

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Word Data:

- Strong's: G2962, G5547

Forms Found in the English ULB:

in Christ, in Christ Jesus, in Jesus, in him, in the Lord, in the Lord Jesus, into Christ

in Christ

Related Ideas:

in Christ Jesus, in Jesus, in the Lord, in the Lord Jesus, into Christ

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The phrase "in Christ" and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

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Translation Suggestions:

- Depending on the context, different ways to translate "in Christ" and "in the Lord" (and related phrases) could include:
- "who belong to Christ"
- "because you believe in Christ"
- "because Christ has saved us"
- "in service to the Lord"
- "relying on the Lord"
- "because of what the Lord has done."
- People who "believe in" Christ or who "have faith in" Christ believe what Jesus taught and are trusting him to save them because of his sacrifice on the cross that paid the penalty for their sins. Some languages may have one word that translates verbs like "believe in" or "share in" or "trust in."

(See also: Christ, Lord, Jesus, believe, faith)

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- 1 John 02:05
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- 2 Timothy 01:01
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- Philemon 01:06
- Revelation 01:10
- Romans 09:01

Word Data:

- Strong's: G2962, G5547

Forms Found in the English ULB:

in Christ, in Christ Jesus, in Jesus, in him, in the Lord, in the Lord Jesus, into Christ

generated on Thu Aug 22 08:14:35 2024

in Christ

Related Ideas:

in Christ Jesus, in Jesus, in the Lord, in the Lord Jesus, into Christ

Definition:

The phrase "in Christ" and related terms refer to the state or condition of being in relationship with Jesus Christ through faith in him.

- Other related terms include "in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ."
- Possible meanings for the term "in Christ" could include "because you belong to Christ" or "through the relationship you have with Christ" or "based on your faith in Christ."
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- Other related terms include "in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ."
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Related Ideas:

in Christ Jesus, in Jesus, in the Lord, in the Lord Jesus, into Christ

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- Other related terms include "in Christ Jesus, in Jesus Christ, in the Lord Jesus, in the Lord Jesus Christ."
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Forms Found in the English ULB:

in Christ, in Christ Jesus, in Jesus, in him, in the Lord, in the Lord Jesus, into Christ

incense

Related Ideas:

censer, sweet aroma

Definition:

The term "incense" refers to a mixture of fragrant spices that is burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made by mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The "altar of incense" was a special altar that was only used for burning incense.

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- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate "incense" could include "fragrant spices" or "good-smelling plants."
- A "censer" is a pan or small pot that holds burning incence.

(See also: altar of incense, burnt offering, frankincense)

Bible References:

- 1 Kings 03:1-3
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- 2 Kings 14:04
- Exodus 25:3-7
- Luke 01:10

Word Data:

- Strong's: H3828, H4196, H5208, H6988, H6999, H7002, H7004, H7381, G2368, G2369, G2370, G2379, G3031

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censers, incense, incenses, sweet aroma

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inherit

Related Ideas:

heritage, inheritance,legacy

Definition:

The term "inherit" refers to receiving something valuable from a parent or other person because of a special relationship with that person. The "inheritance" is what is received.

- A physical inheritance that is received may be money, land, or other kinds of property.
- A spiritual inheritance is everything that God gives people who trust in Jesus, including blessings in the present life as well as eternal life with him.
- The Bible also calls God's people his inheritance, which means that they belong to him; they are his valued possession.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.
- There is also a figurative or spiritual sense in which people who belong to God are said to "inherit the land." This means that they will prosper and be blessed by God in both physical and spiritual ways.

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- In the New Testament, God promises that those who trust in Jesus will "inherit salvation" and "inherit eternal life." It is also expressed as, "inherit the kingdom of God." This is a spiritual inheritance that lasts forever.
- There are other figurative meanings for these terms:
- The Bible says that wise people will "inherit glory" and righteous people will "inherit good things."
- To "inherit the promises" means to receive the good things that God has promised to give his people.
- This term is also used in a negative sense to refer to foolish or disobedient people who "inherit the wind" or "inherit folly." This means they receive the consequences of their sinful actions, including punishment and worthless living.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term "inherit" could be translated might include "receive" or "possess" or "come into possession of."
- Ways to translate "inheritance" could include "promised gift" or "secure possession."
- When God's people are referred to as his inheritance this could be translated as "valued ones belonging to him."
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Forms Found in the English ULB:

heritage, inherit, inheritance, inheritances, inherited, legacy

inherit

Related Ideas:

heritage, inheritance,legacy

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innocent

Related Ideas:

guiltless, innocence

Definition:

The term "innocent" means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term "innocent" is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking "innocent people."

Translation Suggestions:

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declared innocent, guiltless, innocence, innocent

innocent

Related Ideas:

guiltless, innocence

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instruction, instructor

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- Strong's: H631, H1696, H1697, H3256, H3289, H3384, H3948, H4148, H4156, H4687, H4931, H4941, H6098, H6490, H6680, H7919, H8451, G1256, G1291, G1299, G1319, G1321, G1378, G1781, G1785, G2012, G2727, G2753, G3559, G3560, G3807, G3810, G3811, G3852, G3853, G4264, G4367, G4822, G4929

Forms Found in the English ULB:

gave ... instructions, instruct, instructed, instructing, instruction, instructions, instructor, instructors, instructs

generated on Thu Aug 22 08:14:35 2024

integrity

Definition:

The term "integrity" refers to being honest, with strong moral principles and behavior is said to have integrity.

- Having integrity also means choosing to do what is honest and right even when nobody else is watching.
- Certain characters in the Bible, such as Joseph and Daniel, showed integrity when they refused to do evil and chose to obey God.
- The book of Proverbs says that it is better to be poor and have integrity than to be rich and corrupt or dishonest.

Translation Suggestions

- The term "integrity" could also be translated as "honesty" or "moral uprightness" or "behaving truthfully" or "acting in a trustworthy, honest manner."

(See also: Daniel, Joseph (OT))

Bible References:

- 1 Kings 09:04
- Job 02:3
- Job 04:06
- Proverbs 10:8-9
- Psalm 026:1-3

Word Data:

- Strong's: H3476, H6664, H6666, H8535, H8537, H8537, H8538, H8549

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Forms Found in the English ULB:

integrity

intercede

Related Ideas:

intercession, petition

Definition:

The terms "intercede" and "intercession" refer to making requests to someone on behalf of another person. In the Bible this usually refers to praying for other people.

- The expressions "make intercession for" and "intercede for" mean to make requests to God for the benefit of other people.
- The Bible teaches that the Holy Spirit intercedes for us, that is, he prays to God for us.
- A person intercedes for other people by making requests for them to someone in authority.

Translation Suggestions:

- Other ways to translate "intercede" could include "plead for" or "urge (someone) to do something (for someone else)."
- The noun "intercessions" could be translated as "appeals" or "requests" or "urgent prayers."
- The phrase "make intercession for" could be translated as "make requests for the benefit of" or "make an appeal on behalf of" or "ask God to help" or "appeal to God to bless (someone)."

(See also: pray)

Bible References:

- Hebrews 07:25-26
- Isaiah 53:12
- Jeremiah 29:6-7
- Romans 08:26-27
- Romans 08:33-34

Word Data:

- Strong's: H6293, H6419, G1783, G1793, G5241

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Forms Found in the English ULB:

intercede, intercedes, interceding, intercession, petition, petitions

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interpret

Related Ideas:

interpretation, interpreter, translate

generated on Thu Aug 22 08:14:35 2024

Definitions:

The terms "interpret" and "interpretation" refer to understanding and explaining the meaning of something.

- Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
- In the Old Testament, God sometimes used dreams to reveal to people what would happen in the future. So the interpretations of those dreams were prophecies.
- The term "interpret" can refer to figuring out the meaning of other things, such as seeing what the sky looks like and figuring out whether or not it will rain or be windy.
- The terms "interpret" and "translate" can refer to explaining what is said in one language to people who speak another language.

Translation Suggestions:

- Ways to translate the term "interpret" include "figure out the meaning of" or "explain" or "give the meaning of."
- The term "interpretation" could also be translated as "explanation" or "meaning."

(See also: Babylon, Daniel, dream, prophet, vision)

Bible References:

- 1 Corinthians 12:10
- Daniel 04:4-6
- Genesis 40:4-5
- Judges 07:15-16
- Luke 12:56

Word Data:

- Strong's: H995, H3887, H6591, H6622, H6623, H7760, H7922, G1252, G1328, G1329, G1381, G1955, G2058, G3177, G4793

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Forms Found in the English ULB:

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is written

Definition:

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- Revelation 01:03

Word Data:

- Strong's: H874, H3789, G1125

Forms Found in the English ULB:

are ... written, had ... been written, has ... been written, have ... been written, is ... written, is it ... written, it is written, it was written, Moses ... wrote, was written, were ... written

jealous

Related Ideas:

jealousy

Definition:

The terms "jealous" and "jealousy" refer to a strong desire to protect the purity of a relationship. They can also refer to a strong desire to keep possession of something or someone.

- These terms are often used to describe the angry feeling that a person has toward a spouse who has been unfaithful in their marriage.
- When used in the Bible, these terms often refer to God's strong desire for his people to remain pure and unstained by sin.
- God is also "jealous" for his name, desiring that it be treated with honor and reverence.
- Another meaning of jealous involves being angry that someone else is successful or more popular. This is close in meaning to the word "envious."

Translation Suggestions:

- Ways to translate "jealous" could include "strong protective desire" or "possessive desire."
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- When talking about God, make sure the translation of these terms does not give a negative meaning of being resentful of someone else.
- In the context of people's wrong feelings of anger toward toward other people who are more successful, the terms "envious" and "envy" could be used. But these terms should not be used for God.

(See also: envy)

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Word Data:

- Strong's: H7065, H7067, H7068, H7072, G2205, G2206, G3863

Forms Found in the English ULB:

jealous, jealousy

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joy

Related Ideas:

enjoy, enjoyment, glad, gladness, greet, joyful, joyfulness, jubilant, merry-hearted, rejoice, source of gladness

Definition:

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- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.
- To "salute" is to greet a high-ranking government or military official.
- "Jubilant" is another word for "joyful."

The term "rejoice" means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
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- The term "joy" could also be translated as "gladness" or "delight" or "great happiness."
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- Strong's: H1288, H1523, H1524, H1525, H2287, H2302, H2304, H2305, H2654, H2896, H2898, H3190, H4885, H5727, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H7965, H8055, H8056, H8057, H8342, H8643, G20, G21, G782, G2165, G2167, G2744, G4640, G4796, G4913, G5463, G5479

Forms Found in the English ULB:

be glad, be merry, enjoy, enjoyed, enjoying, enjoyment, enjoys, glad, gladness, greet, greeted, greeting, greetings, greets, joy, joyful, joyful shouting, joyfully, joyfulness, jubilant, make ... glad, makes ... glad, merry-hearted, rejoice, rejoiced, rejoiced greatly, rejoices, rejoices greatly, rejoicing, shout for joy, shout joyfully, shout of joy, shouts of joy, source of gladness, was merry

judge

Related Ideas:

act of judging, consider, decide, decision, give justice, give judgment, judgment, judgment seat

generated on Thu Aug 22 08:14:35 2024

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The terms "judge" and "judgment" often refer to making a decision about whether something is morally right or wrong.

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- In some contexts, the phrase "in the judgment" could also be translated as "on judgment day" or "during the time when God judges people."

(See also: decree, judge, judgment day, just, law, law)

Bible References:

- 1 John 04:17
- 1 Kings 03:09
- Acts 10:42-43
- Isaiah 03:14
- James 02:04
- Luke 06:37
- Micah 03:9-11
- Psalm 054:01

Word Data:

- Strong's: H148, H430, H1777, H1778, H1779, H1781, H1782, H2664, H2713, H2742, H2803, H2940, H3198, H4406, H4941, H6414, H6416, H6417, H6419, H6485, H7081, H7378, H7379, H7663, H7760, H8196, H8199, H8201, G350, G968, G1097, G1106, G1252, G1341, G1345, G1348, G1380, G1492, G2233, G2917, G2919, G2920, G2922, G2923, G4997, G5272

Forms Found in the English ULB:

acts of judgment, consider, considered, considering, decide, decided, decided on, decision, give justice, giving judgment, have decided, insightful decisions, judge, judged, judges, judging, judgment, judgment seat, judgments, renders judgment, will judge

judge

Related Ideas:

act of judging, consider, decide, decision, give justice, give judgment, judgment, judgment seat

Definition:

The terms "judge" and "judgment" often refer to making a decision about whether something is morally right or wrong.

- The "judgment of God" often refers to his decision to condemn something or someone as sinful.
- God's judgment usually includes punishing people for their sin.
- The term "judge" can also mean "condemn." God instructs his people not to judge each other in this way.
- Another meaning is "arbitrate between" or "judge between," as in deciding which person is right in a dispute between them.
- In some contexts, God's "judgments" are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- "Judgment" can refer to the ability to make decisions. A person with "sound judgment" is wise, able to make good decisions, while a person who lacks "judgment" does not have the wisdom to make wise decisions.
- The "judgment seat" is a place where a judge sits while he listens to testimonies and gives his decision.

Translation Suggestions:

- Depending on the context, ways to translate to "judge" could include to "decide" or to "condemn" or to "punish" or to "decree."

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- The term "judgment" could be translated as "punishment" or "decision" or "opinion" or "verdict" or "decree" or "condemnation."
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judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term "judge" could also be called "decision-maker" or "leader" or "deliverer" or "governor," depending on the context.

(See also: governor, judge, law)

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- 2 Timothy 04:08
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Forms Found in the English ULB:

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justice

Related Ideas:

honest, injustice, just, justification, justify, maintain someone's rights, vindicate, vindication

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."
- To "vindicate" someone whom others have accused of wrongdoing is to show that he has actually done what is right.

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

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The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."
- In some contexts, "just" could be translated as "righteous" or "upright."
- Depending on the context, "unjust" could also be translated as "unfair" or "partial" or "unrighteous."
- The phrase "the unjust" could be translated as "the unjust ones" or "unjust people" or "people who treat others unfairly" or "unrighteous people" or "people who disobey God."
- The term "unjustly" could be translated as, "in an unfair manner" or "wrongly" or "unfairly."
- Ways to translate "injustice" could include, "wrong treatment" or "unfair treatment" or "acting unfairly."
- Other ways to translate "justify" could include "declare (someone) to be righteous" or "cause (someone) to be righteous."
- The term "justification" could be translated as "being declared righteous" or "becoming righteous" or "causing people to be righteous."
- The phrase "resulting in justification" could be translated as "so that God justified many people" or "which resulted in God causing people to be righteous."
- The phrase "for our justification" could be translated as "in order that we could be made righteous by God."

(See also: forgive, guilt, judge, righteous)

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 04:3-4
- Jeremiah 22:03
- Ezekiel 18:16-17
- Micah 03:8
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- Matthew 11:19
- Matthew 23:23-24
- Luke 18:03
- Luke 18:08
- Luke 18:13-14
- Luke 21:20-22
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- Acts 13:38-39
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justice

Related Ideas:

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Related Ideas:

kindred, kinfolk, kinsman, relative

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- In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a "kinsman-redeemer."
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generated on Thu Aug 22 08:14:35 2024

Word Data:

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- Often there are many different variations or species within each "kind." For example, horses, zebras, and donkeys are all members of the same "kind," but they are different species.
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Picture showing Kinds:

<img src="https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/k/Kinds.png" >

Translation Suggestions

- Ways to translate this term could include "type" or "class" or "group" or "animal (plant) group" or "category."

Bible References:

- Genesis 01:21
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- Rarely the term "king" was used to refer to someone who was not a true king, such as "King Herod" in the New Testament.
- In the Bible, God is often referred to as a king who rules over his people.
- The "kingdom of God" refers to God's rule over his people.
- Jesus was called "king of the Jews," "king of Israel," and "king of kings."
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Related Ideas:

power to rule

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- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term "kingdom" can also refer to a spiritual reign or authority, as in the term "kingdom of God."
- God is the ruler of all creation, but the term "kingdom of God" especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a "kingdom" in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as "darkness."

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term "kingdom" could be translated as "country (ruled by a king)" or "king's territory" or "region ruled by a king."
- In a spiritual sense, "kingdom" could be translated as "ruling" or "reigning" or "controlling" or "governing."
- One way to translate "kingdom of priests" might be "spiritual priests who are ruled by God."
- The phrase "kingdom of light" could be translated as "God's reign that is good like light" or "when God, who is light, rules people" or "the light and goodness of God's kingdom." It is best to keep the word "light" in this expression since that is a very important term in the Bible.
- Note that the term "kingdom" is different from an empire, in which an emperor rules over several countries.

(See also: authority, king, kingdom of God, kingdom of Israel, Judah, Judah, priest)

Bible References:

- 1 Thessalonians 02:12
- 2 Timothy 04:17-18
- Colossians 01:13-14
- John 18:36
- Mark 03:24
- Matthew 04:7-9
- Matthew 13:19
- Matthew 16:28
- Revelation 01:09

Word Data:

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kingdom, kingdoms, power to rule, kingship

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- Strong's: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G932

Forms Found in the English ULB:

kingdom, kingdoms, power to rule, kingship

kingdom

Related Ideas:

power to rule

generated on Thu Aug 22 08:14:35 2024

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term "kingdom" can also refer to a spiritual reign or authority, as in the term "kingdom of God."
- God is the ruler of all creation, but the term "kingdom of God" especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a "kingdom" in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as "darkness."

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term "kingdom" could be translated as "country (ruled by a king)" or "king's territory" or "region ruled by a king."
- In a spiritual sense, "kingdom" could be translated as "ruling" or "reigning" or "controlling" or "governing."
- One way to translate "kingdom of priests" might be "spiritual priests who are ruled by God."
- The phrase "kingdom of light" could be translated as "God's reign that is good like light" or "when God, who is light, rules people" or "the light and goodness of God's kingdom." It is best to keep the word "light" in this expression since that is a very important term in the Bible.
- Note that the term "kingdom" is different from an empire, in which an emperor rules over several countries.

(See also: authority, king, kingdom of God, kingdom of Israel, Judah, Judah, priest)

Bible References:

- 1 Thessalonians 02:12
- 2 Timothy 04:17-18
- Colossians 01:13-14
- John 18:36
- Mark 03:24
- Matthew 04:7-9
- Matthew 13:19
- Matthew 16:28
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kingdom of God

Related Ideas:

kingdom of Christ and God, kingdom of heaven

generated on Thu Aug 22 08:14:35 2024

Definition:

The terms "kingdom of God" and "kingdom of heaven" both refer to God's rule and authority over his people and over all creation.

- The Jews often used the term "heaven" to refer to God, to avoid saying his name directly.
- In the New Testament book that Matthew wrote, he referred to God's kingdom as "the kingdom of heaven," probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God's kingdom forever.

Translation Suggestions:

- Depending on the context, "kingdom of God" can be translated as "God's rule (as king)" or "when God reigns as king" or "God's rule over everything."
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- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of "heaven" in this expression.

(See also: God, heaven, king, kingdom, King of the Jews, reign)

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kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

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- 1 Thessalonians 05:25-28
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A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

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- 1 Thessalonians 05:25-28
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- Genesis 29:11
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Word Data:

- Strong's: H5390, H5401, G2705, G5368, G5370

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know

Related Ideas:

knowledge, make known, unknowingly, unknown

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To "know" means to understand something or to be aware of a fact. The expression "make known" is an expression that means to tell information.

- The term "knowledge" refers to information that people know. It can apply to knowing things in both the physical and spiritual worlds.
- To "know about" God means to understand facts about him because of what he has revealed to us.
- To "know" God means to have a relationship with him. This also applies to knowing people.
- To know God's will means to be aware of what he has commanded, or to understand what he wants a person to do.
- To "know the Law" means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes "knowledge" is used as a synonym for "wisdom," which includes living in a way that is pleasing to God.
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- If a person does something "unknowingly," he does it without knowing that he is doing it.

Translation Suggestions

- Depending on the context, ways to translate "know" could include "understand" or "be familiar with" or "be aware of" or "be acquainted with" or "be in relationship with."
- Some languages have two different words for "know," one for knowing facts and one for knowing a person and having a relationship with him.
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- To "know about" something could be translated as "be aware of" or "be familiar with."
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- To "train for" an activity is to learn now to do it well. To train for war is to learn by practice how to be a good fighter.

(See also: law, reveal, understand, wise)

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- 1 Corinthians 02:12-13

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Forms Found in the English ULB:

knew, know, know ... beforehand, knowing, knowledge, known, knows, made ... known, made known, make ... known, makes known, unknowingly, unknown

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Related Ideas:

knowledge, make known, unknowingly, unknown

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labor

Related Ideas:

fellow laborers, forced labor, hard labor, hard-working, laborer, occupation, strive, struggle, toil

Definition:

The term "labor" refers to doing physical work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- In English, the word "labor" is also used for part of the process of giving birth. Other languages may have a completely different word for this.
- Ways to translate "labor" could include "work" or "hard work" or "difficult work" or to "work hard."
- "Toil" is hard, unpleasant work, and to "toil" is to do hard, unpleasant work.
- An "occupation" is the work or labor that a person does to obtain food, clothing, shelter, and the other things he needs to live.
- Sometimes "strive" and "struggle" mean to work very hard to do something.

(See also: hard, labor pains)

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lamb

Related Ideas:

Lamb of God

Definition:

The term "lamb" refers to a young sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the "Lamb of God" because he was sacrificed to pay for people's sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
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- If sheep are known in the language area, the name for their young should be used to translate the terms "lamb" and "Lamb of God."
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(See also: sheep, shepherd)

Bible References:

- 2 Samuel 12:03
- Ezra 08:35-36
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- Luke 10:03
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Word Data:

- Strong's: H3532, H3535, H3733, H3775, H6251, H7716, G721, G2316

Forms Found in the English ULB:

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Forms Found in the English ULB:

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lament

Related Ideas:

dirge, lamentation

Definition:

The terms "lament" and "lamentation" refer to a strong expression of mourning, sorrow, or grief.

- Sometimes this includes deep regret for sin, or compassion for people who have experienced disaster.
- A lamentation could include moaning, weeping, or wailing.

Translation Suggestions:

- The term to "lament" could be translated as to "deeply mourn" or to "wail in grief" or to "be sorrowful."
- A "lamentation" (or a "lament") could be translated as "loud wailing and weeping" or "deep sorrow" or "sorrowful sobbing" or "mournful moaning."
- A "dirge" is a song that people sing at a funeral because they are sad that someone they love has died.

Bible References:

- Amos 08:9-10
- Ezekiel 32:1-2
- Jeremiah 22:18
- Job 27:15-17
- Lamentations 02:05
- Lamentations 02:08
- Micah 02:04
- Psalm 102:1-2
- Zechariah 11:02

Word Data:

- Strong's: H56, H578, H592, H1058, H2201, H5091, H5092, H5594, H6969, H7015, G2354, G2870, G2875

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dirge, lament, lamentation, lamentations, lamented, lamenting, laments, sing dirges

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lamp

Related Ideas:

torch

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The term "lamp" generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.
- A torch is a light that is meant to be carried around outside. It might be a long piece of wood that burns at the top. It might also be a pole with an oil lamp or a cloth soaked in oil at the top.

(See also: lampstand, life, light)

Bible References:

- 1 Kings 11:36
- Exodus 25:3-7
- Luke 08:16-18
- Matthew 05:15
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Word Data:

- Strong's: H3940, H3974, H4501, H5215, H5216, G2985, G3088

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In the Bible, the term "lampstand" generally refers to a structure on which a lamp is placed in order to provide light to a room.

- A simple lampstand usually held one lamp and was made of clay, wood, or metal (such as bronze, silver, or gold.)
- In the Jerusalem temple there was a special gold lampstand which had seven branches for holding seven lamps.

Translation Suggestions

- This term could be also translated as "lamp pedestal" or "structure for holding a lamp" or "lamp holder."
- For the temple lampstand, this could be translated as "seven-lamp lampstand" or "gold pedestal with seven lamps."
- It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: bronze, gold, lamp, light, silver, temple)

Bible References:

- Daniel 05:5-6
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- Revelation 01:12-13
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- Revelation 01:20

Word Data:

- Strong's: H4501, G3087

Forms Found in the English ULB:

lampstand, lampstands

lampstand

Definition:

In the Bible, the term "lampstand" generally refers to a structure on which a lamp is placed in order to provide light to a room.

- A simple lampstand usually held one lamp and was made of clay, wood, or metal (such as bronze, silver, or gold.)
- In the Jerusalem temple there was a special gold lampstand which had seven branches for holding seven lamps.

Translation Suggestions

- This term could be also translated as "lamp pedestal" or "structure for holding a lamp" or "lamp holder."
- For the temple lampstand, this could be translated as "seven-lamp lampstand" or "gold pedestal with seven lamps."
- It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: bronze, gold, lamp, light, silver, temple)

Bible References:

- Daniel 05:5-6
- Exodus 37:17
- Mark 04:21-23
- Matthew 05:15-16
- Revelation 01:12-13
- Revelation 01:20

Word Data:

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Forms Found in the English ULB:

lampstand, lampstands

last day

Related Ideas:

last times, latter days

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Definition:

The term "last days" or "latter days" refers generally to the time period at the end of the current age.

- This time period will have an unknown duration.
- The "last days" are a time of judgment upon those who have turned away from God.

Translation Suggestions:

- The term "last days" can also be translated as "final days" or "end times."
- In some contexts, this could be translated as "end of the world" or "when this world ends."

(See also: day of the Lord, judge, turn, world)

Bible References:

- 2 Peter 03:3-4
- Daniel 10:14-15
- Hebrews 01:02
- Isaiah 02:02
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- John 11:24-26
- Micah 04:1

Word Data:

- Strong's: H319, H3117, G2078, G2250

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lawbreaker, lawgiver, lawyer, principle

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- Often the term "law" refers to the "law of Moses." This is the commands and instructions that God gave the Israelites.
- God is the lawgiver, the one who made the laws and commanded people to obey them.
- A "lawyer" is a person who studies the law and understands it well.
- Both "law" and "principle" can refer to a general rule or belief that guides a person's behavior.
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- Deuteronomy 04:02
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Word Data:

- Strong's: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H5715, H7560, H7771, H8451, G1785, G3544, G3548, G3551, G3848, G4747

Forms Found in the English ULB:

law, lawbreaker, lawbreakers, lawgiver, laws, lawyer, principle, principled, principles

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Related Ideas:

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Related Ideas:

God's law, book of Moses, book of the law, expert in the law, law of God, law of Yahweh, law of the Lord, the law

Definition:

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Word Data:

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lawful, lawfully, lawless, lawlessness, not lawful, permitted, unlawful

lawful

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lawful, lawfully, lawless, lawlessness, not lawful, permitted, unlawful

learned men

Definition:

"Learned men" or "educated men" were men who were taught by a teacher and knew a lot about one or many topics.

- In Matthew's account of the birth of Christ, "learned men" brought gifts to Jesus in Bethlehem sometime after he was born there.

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- These men traveled a long way from a country far to the east of Israel. It is not known exactly where they came from or who they were. But they were obviously scholars who studied the stars.
- They may have been descendants of the wise men who served the Babylonian kings in Daniel's time and who were trained in many things, including studying the stars and interpreting dreams.
- Traditionally people have said that there were three of these men because they brought three gifts to Jesus. However, the Bible does not say how many men there were.

(See also: Babylon, Bethlehem, Daniel)

Bible References:

- Daniel 02:27
- Daniel 05:7
- Matthew 02:01
- Matthew 02:07
- Matthew 02:16

Word Data:

- Strong's: G3097

Forms Found in the English ULB:

learned men

leopard

Definitions:

A leopard is a large, cat-like, wild animal that is brown with black spots.

- A leopard is a kind of animal which catches other animals and eats them.
- In the Bible, the suddenness of disaster is compared to a leopard, which pounces suddenly on its prey.
- The prophet Daniel and the apostle John tell about visions in which they saw a beast that looked like a leopard.

(See also: beast, Daniel, prey, vision)

Bible References:

- Daniel 07:06
- Hosea 13:07
- Revelation 13:1-2
- Song of Solomon 04:8

Word Data:

- Strong's: H5245, H5246

Forms Found in the English ULB:

leopard, leopards

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leper

Related Ideas:

leprosy, leprous

Definition:

The term "leprosy" is used in the Bible to refer to several different skin diseases. A "leper" is a person who has leprosy. The term "leprous" describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered "unclean" and had to stay away from other people so that they would not become infected with the disease.
- A leper would often call out "unclean" so that others would be warned not to come near him.
- Jesus healed many lepers, and also people who had other kinds of diseases.

Translation Suggestions:

- The term "leprosy" in the Bible can be translated as "skin disease" or "dreaded skin disease."
- Ways to translate "leprous" could include "full of leprosy" or "infected with skin disease" or "covered with skin sores."

(See also: Miriam, Naaman, clean)

Bible References:

- Luke 05:13
- Luke 17:12
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- Mark 14:03
- Matthew 08:03
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Word Data:

- Strong's: H6879, H6883, G3014, G3015

Forms Found in the English ULB:

leper, lepers, leprosy, leprous

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letter

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epistle

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- The New Testament epistles from Paul, John, James, Jude, and Peter were letters of instruction that they wrote to encourage, exhort, and teach the early Christians in various cities throughout the Roman Empire.
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Bible References:

- 1 Thessalonians 05:27
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epistle, letter, letters

letter

Related Ideas:

epistle

Definition:

A letter is a written message sent to a person or group of persons who are usually a distance away from the writer. An epistle is a special type of letter, often written in a more formal style, for a special purpose, such as teaching.

- In New Testament times, epistles and other types of letters were written on parchment made from animal skins or on papyrus made from plant fibers.
- The New Testament epistles from Paul, John, James, Jude, and Peter were letters of instruction that they wrote to encourage, exhort, and teach the early Christians in various cities throughout the Roman Empire.
- Ways to translate this term could include "written message" or "written down words" or "writing."

(See also: encourage, exhort, teach)

Bible References:

- 1 Thessalonians 05:27
- 2 Thessalonians 02:15
- Acts 09:1-2
- Acts 28:21-22

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Forms Found in the English ULB:

epistle, letter, letters

life

Related Ideas:

alive, come to life, conduct, exist, fresh, life-giving, lifetime, live, revive, survive, survivor

Definition:

All these terms refer to being physically alive, not dead. They are also used figuratively to refer to being alive spiritually. The following discusses what is meant by "physical life" and "spiritual life."

1. Physical life

- Physical life is the presence of the spirit in the body. God breathed life into Adam's body, and he became a living being.
- A "life" can also refer to an individual person as in "a life was saved".
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alive, come to life, conduct, exist, fresh, life-giving, lifetime, live, revive, survive, survivor

Definition:

All these terms refer to being physically alive, not dead. They are also used figuratively to refer to being alive spiritually. The following discusses what is meant by "physical life" and "spiritual life."

1. Physical life

- Physical life is the presence of the spirit in the body. God breathed life into Adam's body, and he became a living being.
- A "life" can also refer to an individual person as in "a life was saved".
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- The way a person "conducts" himself or his life is the way he lives his life, most importantly the morally good or bad things he does.

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- A person has spiritual life when he believes in Jesus. God gives that person a transformed life with the Holy Spirit living in him.
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light

Related Ideas:

bright, brightness, enlighten, shine

Definition:

There are several figurative uses of the term "light" in the Bible. It is often used as a metaphor for righteousness, holiness, and truth.

- Jesus said, "I am the light of the world" to express that he brings God's true message to the world and rescues people from the darkness of their sin.
- Christians are commanded to "walk in the light," which means they should be living the way God wants them to and avoiding evil.
- The apostle John stated that "God is light" and in him there is no darkness at all.
- Light and darkness are complete opposites. Darkness is the absence of all light.
- Jesus said that he was "the light of the world" and that his followers should shine like lights in the world by living in a way that clearly shows how great God is.
- "Walking in the light" represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

Translation Suggestions:

- When translating, it is important to keep the literal terms "light" and "darkness" even when they are used figuratively.
- It may be necessary to explain the comparison in the text. For example, "walk as children of light" could be translated as, "live openly righteous lives, like someone who walks in bright sunlight."
- Make sure that the translation of "light" does not refer to an object that gives light, such as a lamp. The translation of this term should refer to the light itself.

(See also: darkness, holy, righteous, true)

Bible References:

- 1 John 01:07
- 1 John 02:08
- 2 Corinthians 04:06
- Acts 26:18
- Isaiah 02:05

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- John 01:05
- Matthew 05:16
- Matthew 06:23
- Nehemiah 09:12-13
- Revelation 18:23-24

Word Data:

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(See also: darkness, holy, righteous, true)

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Forms Found in the English ULB:

bright, brightness, enlighten, enlightened, light, lighting, lights, shining

light

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- Jesus said, "I am the light of the world" to express that he brings God's true message to the world and rescues people from the darkness of their sin.
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- Christians are commanded to "walk in the light," which means they should be living the way God wants them to and avoiding evil.
- The apostle John stated that "God is light" and in him there is no darkness at all.
- Light and darkness are complete opposites. Darkness is the absence of all light.
- Jesus said that he was "the light of the world" and that his followers should shine like lights in the world by living in a way that clearly shows how great God is.
- "Walking in the light" represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

Translation Suggestions:

- When translating, it is important to keep the literal terms "light" and "darkness" even when they are used figuratively.
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(See also: darkness, holy, righteous, true)

Bible References:

- 1 John 01:07
- 1 John 02:08
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- Matthew 05:16
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Word Data:

- Strong's: H216, H217, H3313, H3974, H5051, H5094, H5105, H5216, G681, G796, G1391, G1645, G2985, G2986, G3088, G5338, G5457, G5458, G5460, G5462

Forms Found in the English ULB:

bright, brightness, enlighten, enlightened, light, lighting, lights, shining

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Related Ideas:

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(See also: beast, flesh, image of God, image, perish)

Bible References:

- Ezekiel 01:05
- Mark 08:24
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The terms "like" and "likeness" refer to something being the same as, or similar to, something else.

- To "compare" two things is to look at how they are the same or how they are different.
- The word "like" is also often used in a figurative expressions called a "simile" in which something is compared to something else, usually highlighting a shared characteristic. For example, "his clothes shined like the sun" and "the voice boomed like thunder."
- To "be like" or "sound like" or "look like" something or someone means to have qualities that are similar to the thing or person being compared to.
- People were created in God's "likeness," that is, in his "image." It means that they have qualities or characteristics that are "like" or "similar to" qualities that God has, such as the ability to think, feel, and communicate.
- To have "the likeness of" something or someone means to have characteristics that look like that thing or person.
- The word "likewise" means "in the same way," referring to something that the speaker has just said.
- The word "unlike" means "not like."

Translation Suggestions

- In some contexts, the expression "the likeness of" could be translated as "what looked like" or "what appeared to be."
- The expression "in the likeness of his death" could be translated as "sharing in the experience of his death" or "as if experiencing his death with him."
- The expression "in the likeness of sinful flesh" could be translated as "being like a sinful human being" or to "be a human being." Make sure the translation of this expression does not sound like Jesus was sinful.
- "In his own likeness" could also be translated as to "be like him" or "having many of the same qualities that he has."
- The expression "the likeness of an image of perishable man, of birds, of four-footed beasts and of creeping things" could be translated as "idols made to look like perishable humans, or animals, such as birds, beasts, and small, crawling things."

(See also: beast, flesh, image of God, image, perish)

Bible References:

- Ezekiel 01:05
- Mark 08:24
- Matthew 17:02
- Matthew 18:03
- Psalms 073:05
- Revelation 01:12-13

Word Data:

- Strong's: H1819, H1823, H3644, H4915, H7737, H8403, H8544, G1503, G1504, G2509, G2531, G3664, G3665, G3666, G3667, G3668, G3669, G3697, G4793, G4833, G5108, G5615, G5616, G5618, G5619

Forms Found in the English ULB:

according to, alike, as, as if, be ... like, become ... like, compare, in the same way, is ... like, just as, like, liken, likeness, likenesses, likewise, resemble, resembled, similar to, similarly, the same, the same way, unlike

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like

Related Ideas:

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lion

Related Ideas:

lioness

Definition:

A lion is a large, cat-like, that has animal, with powerful teeth and claws for killing and tearing apart its prey.

- Lions have powerful bodies and great speed to catch their prey. Their fur is short and golden-brown.
- Male lions have a mane of hair that encircles their heads.
- Lions kill other animals to eat them and can be dangerous to human beings.
- When King David was a boy, he killed lions that tried to attack the sheep he was caring for.
- Samson also killed a lion, with his bare hands.
- A "lioness" is a female lion.

(See also: David, leopard, Samson, sheep)

Bible References:

- 1 Chronicles 11:22-23
- 1 Kings 07:29
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Word Data:

- Strong's: H738, H739, H744, H3715, H3833, H3918, H7826, H7830, G3023

Forms Found in the English ULB:

lion, lion's, lioness, lionesses, lions, lions'

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lion, lion's, lioness, lionesses, lions, lions'

livestock

Definitions:

The term "livestock" refers to animals which are raised to provide food and other useful products. Some types of livestock are also trained as work animals.

- Kinds of livestock include sheep, cattle, goats, horses, and donkeys.
- In Biblical times, wealth was partly measured by how much livestock a person had.
- Livestock are used to produce items such as wool, milk, cheese, housing materials, and clothing.
- This term could also be translated as "farm animals."

(See also: cow, ox, donkey, goat, horse, sheep)

Bible References:

- 2 Kings 03:15-17
- Genesis 30:29
- Joshua 01:14-15
- Nehemiah 09:36-37
- Numbers 03:41

Word Data:

- Strong's: H929, H1165, H4399, H4735

Forms Found in the English ULB:

livestock

locust

Related Ideas:

grasshopper, locust swarms

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Definitions:

The term "locust" refers to a type of large, flying grasshopper that sometimes flies with many others of its kind in a very destructive swarm that eats all vegetation.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long distance way.
- In the Old Testament, swarming locusts were referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel's disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(See also: captive, Egypt, Israel, John (the Baptist), plague)

Bible References:

- 2 Chronicles 06:28
- Deuteronomy 28:38-39
- Exodus 10:3-4
- Mark 01:06
- Proverbs 30:27-28

Word Data:

- Strong's: H697, H1357, H1462, H1501, H2284, H3218, H5556, H6767, G200

Forms Found in the English ULB:

grasshoppers, locust, locust swarms, locusts

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loins

Related Ideass:

side, thigh, waist

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Definition:

The term "loins" refers to the part of the body of an animal or person that is between the lower ribs and the hip bones, also known as the lower abdomen.

- The expression "gird up the loins" refers to preparing to work hard. It comes from the custom of tucking the bottom of one's robe into a belt around the waist in order to move with ease.
- The term "loins" is often used in the Bible to refer to the lower back part of an animal that was sacrificed.
- In the Bible, the term "loins" often refers figuratively and euphemistically to a man's reproductive organs as the source of his descendants.
- The expression "will come from your loins" could also be translated as, "will be your offspring" or "will be born from your seed" or "God will cause to come from you."
- When referring to a part of the body, this could also be translated as "abdomen" or "hips" or "waist," depending on the context.

(See also: descendant, gird, offspring)

Bible References:

- 1 Peter 01:13
- 2 Chronicles 06:09
- Deuteronomy 33:11
- Genesis 37:34
- Job 15:27

Word Data:

- Strong's: H2504, H3409, H3689, H4975, G3751

Forms Found in the English ULB:

loins, hips, side, thigh, thighs, waist

loins

Related Ideass:

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lord

Related Ideas:

landowner, Lord, master, master of the house, mistress, owner, owner of a house, sir

Definition:

The term "lord" refers to someone who has ownership or authority over other people.

- This word is sometimes translated as "master" when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as "sir" in contexts where someone is politely addressing someone of higher status.

When "Lord" is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of "sir" or "master.")

- In the Old Testament, this term is also used in expressions such as "Lord God Almighty" or "Lord Yahweh" or "Yahweh our Lord."
- In the New Testament, the apostles used this term in expressions such as "Lord Jesus" and "Lord Jesus Christ," which communicate that Jesus is God.
- The term "Lord" in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has "Blessed is he who comes in the name of Yahweh" and the New Testament text has "Blessed is he who comes in the name of the Lord."
- In the ULB and UDB, the title "Lord" is only used to translate the actual Hebrew and Greek words that mean "Lord." It is never used as a translation of God's name (Yahweh), as is done in many translations.

Translation Suggestions:

Translating "lord":

-
  - The term "lord" can be translated with the equivalent of "master" when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as "master."
- If the person addressing Jesus does not know him, "lord" could be translated with a respectful form of address such as "sir." This translation would also be used for other contexts in which a polite form of address to a man is called for.

Translating "Lord":

- When referring to God the Father or to Jesus, this term is considered a title, written as "Lord" (capitalized) in English.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- When "Lord" refers to Jesus Christ (the Son of God), it should be translated with the same word that is used for "Lord" when it refers to God the Father. Or if it is translated with different words, both words should express the same degree of honor.
- Some languages translate "Lord" as "Master" or "Ruler" or some other term that communicates ownership or supreme rule.
- For places in the New Testament where there is a quote from the Old Testament, the term "Lord God" could be used to make it clear that this is a reference to God.

(See also: God, Jesus, ruler, Yahweh)

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Bible References:

- Genesis 39:02
- Joshua 03:9-11
- Psalms 086:15-17
- Jeremiah 27:04
- Lamentations 02:02
- Ezekiel 18:29
- Daniel 09:09
- Daniel 09:17-19
- Malachi 03:01
- Matthew 07:21-23
- Luke 01:30-33
- Luke 16:13
- Romans 06:23
- Ephesians 06:9
- Philippians 02:9-11
- Colossians 03:23
- Hebrews 12:14
- James 02:01
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Word Data:

- Strong's: H113, H136, H1167, H1376, H1404, H4756, H5633, H7218, H7980, H8323, G1203, G2634, G2961, G2962, G3617

Forms Found in the English ULB:

Lord, Lord's, landowner, lord, lord's, lords, master, master of the house, master's, masters, mistress, owner, owner of a house, sir, sirs

lord

Related Ideas:

landowner, Lord, master, master of the house, mistress, owner, owner of a house, sir

Definition:

The term "lord" refers to someone who has ownership or authority over other people.

- This word is sometimes translated as "master" when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as "sir" in contexts where someone is politely addressing someone of higher status.

When "Lord" is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of "sir" or "master.")

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(See also: God, Jesus, ruler, Yahweh)

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lots

Related Ideas:

allotted, allotted portion, cast lots, chosen by lot, divide up by lot

Definition:

A "lot" is a marked object that is chosen from among other similar objects as a way of deciding something. "Casting lots" referred to tossing marked objects onto the ground or other surface.

- Often the lots were small marked stones or pieces of broken pottery.
- Some cultures "draw" or "pull out" lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
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- If a decision is made "by lot" this could be translated as, "by drawing (or throwing) lots."
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- To allot something to someone can mean to assign it to him or give it to him. (See also: Elizabeth, priest, Zechariah (OT), Zechariah (NT))

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- Jonah 01:07
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- Strong's: H1486, G2819, G2975

Forms Found in the English ULB:

allotted, allotted portion, cast lots, chosen by lot, divide up ... by lot, lot, lots

love

Related Ideas:

brotherly love

generated on Thu Aug 22 08:14:35 2024

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- In the ULB, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.

1. Another word in the New Testament refers to brotherly love, or love for a friend or family member.

- This term refers to natural human love between friends or relatives.
- The term can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.

1. The word "love" can also refer to romantic love between a man and a woman.

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(See also: covenant, death, sacrifice, save, sin)

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- 1 Corinthians 13:07
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Word Data:

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Forms Found in the English ULB:

brotherly love, love, loved, loves, loving

love

Related Ideas:

brotherly love

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" some languages may express using different words:

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brotherly love, love, loved, loves, loving

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Forms Found in the English ULB:

brotherly love, love, loved, loves, loving

lover

Definition:

The term "lover" literally means "person who loves."

- Usually "lover" refers to people who are in a sexual relationship with each other.
- In the Old Testament book Song of Songs, the term "lover" is used in a positive way.
- In other parts of the Bible, it often refers to a person who is involved in a sexual relationship with someone he or she is not married to.
- This wrong sexual relationship is often used in the Bible to refer to Israel's disobedience to God in worshiping idols. So the term "lovers" is also used in a figurative way to refer to the idols that the people of Israel worshiped. In these contexts, this term could possibly be translated by "immoral partners" or "partners in adultery" or "idols."

(See also: adultery, false god, false god, love)

Bible References:

- Hosea 02:05
- Jeremiah 03:02
- Lamentations 01:02
- Luke 16:14

Word Data:

- Strong's: H157, H158, H868, H5689, H7453, H8566

Forms Found in the English ULB:

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Forms Found in the English ULB:

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lowly

Related Ideas:

bring down, low condition, low position, lowliest, lowliness

Definition:

The terms "lowly" and "lowliness" refer to being poor or having low status. Being lowly can also have the meaning of being humble.

- Jesus humbled himself to the lowly position of becoming a human being and serving others.
- Having a lowly attitude is the opposite of being proud.
- Ways to translate "lowly" could include "humble" or "of low status" or "unimportant."
- The word "lowliness" could also be translated as "humility" or "little importance."

(See also: humble, proud)

Bible References:

- Acts 20:19
- Ezekiel 17:14
- Luke 01:48-49
- Romans 12:16

Word Data:

- Strong's: H6041, H6819, H7034, H8213, H8216, H8217, G5011, G5012, G5014

Forms Found in the English ULB:

bring ... down, bring ... low, brings ... down, brings ... low, brought low, low condition, low position, low positions, lowliest, lowliness, lowly, of low condition

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lust

Related Ideas:

crave, desire, lustful, lusting, passion, sensual, sensuality

Definition:

Lust is a very strong desire, usually for something sinful or immoral. To lust is to have lust.

- In the Bible, "lust" usually referred to sexual desire for someone other than one's own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, "lust" could be translated as "wrong desire" or "strong desire" or "wrongful sexual desire" or "strong immoral desire" or to "strongly desire to sin."
- The phrase to "lust after" could be translated as to "wrongly desire" or to "think immorally about" or to "immorally desire."
- To "crave" is to desire strongly.

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- "Sensuality" is the desire to satisfy sensual desires, to experience sensual pleasures, particularly sexual pleasure.

(See also: adultery, false god)

Bible References:

- 1 John 02:16
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(See also: adultery, false god)

Bible References:

- 1 John 02:16
- 2 Timothy 02:22
- Galatians 05:16
- Galatians 05:19-21
- Genesis 39:7-9
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Word Data:

- Strong's: H183, H185, H1730, H2181, H2183, H2530, H2532, H2656, H5178, H5315, H5375, H5689, H5691, H5869, H7843, G766, G1014, G1937, G1939, G3713, G3715, G3806

generated on Thu Aug 22 08:14:35 2024

Forms Found in the English ULB:

crave, craves, desirable, desire, desired, desires, lust, lusted, lustful, lusting, lusts, passion, sensual, sensuality

lust

Related Ideas:

crave, desire, lustful, lusting, passion, sensual, sensuality

Definition:

Lust is a very strong desire, usually for something sinful or immoral. To lust is to have lust.

- In the Bible, "lust" usually referred to sexual desire for someone other than one's own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, "lust" could be translated as "wrong desire" or "strong desire" or "wrongful sexual desire" or "strong immoral desire" or to "strongly desire to sin."
- The phrase to "lust after" could be translated as to "wrongly desire" or to "think immorally about" or to "immorally desire."
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lute

Definition:

A lute is a small, stringed, musical instrument that the Israelites used when they worshiped God.

- A lute is very similar to a modern-day acoustic guitar, having a wooden sound box and an extended neck on which strings are strung.
- In playing a lute, certain strings are held down with the fingers of one hand while these and other strings are plucked or strummed with the other hand.
- The number of strings varied, but the Old Testament specifically mentions instruments that had ten strings.

(See also: harp)

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Bible References:

- 1 Kings 10:11-12
- 1 Samuel 10:5-6
- 2 Chronicles 05:11-12

Word Data:

- Strong's: H5035, H5443

Forms Found in the English ULB:

lute, lutes

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Forms Found in the English ULB:

lute, lutes

magic

Related Ideas:

magical, magician, spiritist, those who talk with spirits

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Definition:

The term "magic" refers to the practice of using supernatural power that does not come from God. A "magician" is someone who practices magic.

- In Egypt, when God did miraculous things through Moses, the Egyptian pharaoh's magicians were able to do some of the same things, but their power did not come from God.
- Magic often involves casting spells or repeating certain words in order to make something supernatural happen.
- God commands his people not to do any of these practices of magic or divination.
- A sorcerer is a type of magician, usually one who uses magic to do harm to others.
- A spiritist is a person who talks with spirits.

(See also: divination, Egypt, Pharaoh, power, sorcery)

Bible References:

- Genesis 41:08
- Genesis 41:22-24
- Genesis 44:3-5
- Genesis 44:15

Word Data:

- Strong's: H178, H2748, H2749, H3049, G3097

Forms Found in the English ULB:

magic, magical, magician, magicians, spiritist, spiritists, those who talked with spirits, who talk with spirits, who talks with spirits

magistrate

Definition:

A magistrate is an appointed official who acts as a judge and decides matters of law.

- In Bible times, a magistrate also settled disputes between people.
- Depending on the context, ways to translate this term could include "ruling judge" or "legal officer" or "city leader."

(See also: judge, law)

Bible References:

- Acts 16:20
- Acts 16:35
- Daniel 03:1-2
- Luke 12:58

Word Data:

- Strong's: H8200, H8614, G758, G4755

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Forms Found in the English ULB:

magistrate, magistrates

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Forms Found in the English ULB:

magistrate, magistrates

majesty

Related Ideas:

great, greatness, magnificent, majestic

Definition:

The term "majesty" refers to greatness and splendor, often in relation to the qualities of a king.

- In the Bible, "majesty" frequently refers to the greatness of God, who is the supreme King over the universe.
- "Your Majesty" is a way of addressing a king.

Translation Suggestions:

- This term could be translated as "kingly greatness" or "royal splendor."
- "Your Majesty" could be translated as something like "your Highness" or "your Excellency" or using a natural way of addressing a ruler in the target language.
- To be "great" is to be more famous or powerful or good than most people. Great kings are more powerful than most other kings. Great people are good or famous or powerful, but they do not have to be kings.
- "Magnificent" deeds are deeds worthy of a king or a great person or divine being.

(See also: king)

generated on Thu Aug 22 08:14:35 2024

Bible References:

- 2 Peter 01:16-18
- Daniel 04:36
- Isaiah 02:10
- Jude 01:25
- Micah 05:04

Word Data:

- Strong's: H117, H1347, H1348, H1419, H1420, H1431, H1923, H1926, H1935, H4768, H7227, H7229, H7238, H7613, H7690, G3168, G3169, G3172, G3173

Forms Found in the English ULB:

great, greater, greatest, greatness, magnificent, majestic, majesty

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Forms Found in the English ULB:

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man of God

Facts:

The expression "man of God" is a respectful way of referring to a prophet of Yahweh. It is also used to refer to an angel of Yahweh.

- When referring to a prophet, this could also be translated as "man who belongs to God" or "man whom God has chosen" or "man who serves God."
- When referring to an angel this could also be translated as "messenger of God" or "your angel" or "heavenly being from God who looks like a man."

(See also: angel, honor, prophet)

Bible References:

- 1 Chronicles 23:12-14
- 1 Kings 12:22
- 1 Samuel 09:9-11

Word Data:

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Forms Found in the English ULB:

man of God

manager

Related Ideas:

engage, manage, management, steward, stewardship

Definition:

The term "manager" or "steward" in the Bible refers to a servant who was entrusted with taking care of his master's property and business dealings.

- A steward was given a lot of responsibility, which included supervising the work of other servants.
- The term "manager" is a more modern term for a steward. Both terms refer to someone who manages practical affairs for someone else.
- The terms "management" and "stewardship" refer to the work that a manager or steward does.

Translation Suggestions:

- This could also be translated as "supervisor" or "household organizer" or "servant who manages" or "person who organizes."

(See also: servant)

Bible References:

- 1 Timothy 03:4-5
- Genesis 39:04
- Genesis 43:16
- Isaiah 55:10-11
- Luke 08:03
- Luke 16:02
- Matthew 20:8-10
- Titus 01:07

Word Data:

- Strong's: H4453, H6485, G2012, G3616, G3621, G3622, G3623, G4291

Forms Found in the English ULB:

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manna

Definition:

Manna was a white, grain-like food that God provided for the Israelites to eat during the 40 years of living in the wilderness after they left Egypt.

- Manna looked like white flakes which appeared each morning on the ground under the dew. It tasted sweet, like honey.
- The Israelites gathered the manna flakes every day except on the Sabbath.
- On the day before the Sabbath, God told the Israelites to gather twice the amount of manna so they wouldn't have to gather it on their day of rest.
- The word "manna" means "what is it?"
- In the Bible, manna is also referred to as "bread from heaven" and "grain from heaven."

Translation Suggestions

- Other ways to translate this term could include "thin white flakes of food" or "food from heaven."
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: bread, desert, grain, heaven, Sabbath)

Bible References:

- Deuteronomy 08:3
- Exodus 16:27
- Hebrews 09:3-5
- John 06:30-31
- Joshua 05:12

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Forms Found in the English ULB:

manna

mediator

Related Ideas:

intermediary, mediate

Definition:

A mediator is a person who helps two or more people to resolve their disagreements or conflicts with each other. He helps them to become reconciled.

- Because people have sinned, they are God's enemies who deserve his wrath and punishment. Because of sin, the relationship between God and his people is broken.
- Jesus is the mediator between God the Father and his people, restoring that broken relationship through his death as payment for their sin.
- An "intermediary" is a person who represents one person in a discussion or conflict with another person. This is different from a "mediator," who listens to both persons and tries to be neutral.

Translation Suggestions:

- Ways to translate "mediator" could be "go-between person" or "reconciler" or "person who brings peace."
- Compare this term with how the term "priest" is translated. It is best if the term "mediator" is translated differently.

(See also: priest, reconcile)

Bible References:

- 1 Timothy 02:05
- Galatians 03:20
- Hebrews 08:06
- Hebrews 12:24
- Luke 12:14

Word Data:

- Strong's: H3887, H6419, G3312, G3316

Forms Found in the English ULB:

intermediary, mediated, mediator

generated on Thu Aug 22 08:14:35 2024

mediator

Related Ideas:

intermediary, mediate

Definition:

A mediator is a person who helps two or more people to resolve their disagreements or conflicts with each other. He helps them to become reconciled.

- Because people have sinned, they are God's enemies who deserve his wrath and punishment. Because of sin, the relationship between God and his people is broken.
- Jesus is the mediator between God the Father and his people, restoring that broken relationship through his death as payment for their sin.
- An "intermediary" is a person who represents one person in a discussion or conflict with another person. This is different from a "mediator," who listens to both persons and tries to be neutral.

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Forms Found in the English ULB:

intermediary, mediated, mediator

meek

Related Ideas:

gentle, gentleness, meekness

Definition:

The term "meek" describes a person who is gentle, submissive, and willing to suffer injustice. Meekness is the ability to be gentle even when harshness or force might seem appropriate.

- Meekness is often associated with humility.
- This term could also be translated as "gentle" or "mild-mannered" or "sweet-tempered."
- The term "meekness" could be translated as "gentleness" or "humility."

(See also: humble)

Bible References:

- 1 Peter 03:15-17
- 2 Corinthians 10:1-2
- 2 Timothy 02:25
- Matthew 05:05
- Matthew 11:29
- Psalms 037:11

generated on Thu Aug 22 08:14:35 2024

Word Data:

- Strong's: H6035, H6037, G4235, G4236, G4239, G4240

Forms Found in the English ULB:

gentle, gentleness, meek, meekness

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Forms Found in the English ULB:

gentle, gentleness, meek, meekness

melt

Related Ideas:

molten

Definitions:

The term "melt" refers to something becoming liquid when it is heated. Something that is melted is described as being "molten."

- Different kinds of metals are heated until they melt and can be poured into molds in order to make things such as weapons or idols. The expression "molten metal" refers to a metal that is melted.
- As a candle burns, its wax melts and drips. In ancient times, letters were often sealed by pouring a small amount of melted wax on the edges.

The term "melt" can also be used in figurative ways.

- A figurative use of "melt" means to become soft and weak, like melted wax.
- The expression "their hearts will melt" means that they will become very weak because of fear.
- Another figurative expression "they will melt away" means that they will be forced to go away or they will be shown to be weak and will go away in defeat.

Translation Suggestions

- The literal meaning of "melt" could be translated as "become liquid" or "liquefy" or "cause to become liquid."
- Ways to translate the figurative meanings of "melt" could include "become soft" or "become weak" or "be defeated."

(See also: heart, false god, image, seal)

Bible References:

- Psalms 112:10

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Word Data:

- Strong's: H2046, H3988, H4127, H4541, H4549, H5140, H5413, H8557, G3089, G5080

Forms Found in the English ULB:

melt, melted, melting, melts, molten

member

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- Individuals who participate in groups such as the Jewish Council and the Pharisees are also called "members" of these groups.

(See also: body, Pharisee, council)

Bible References:

- 1 Corinthians 06:15
- 1 Corinthians 12:14-17
- Numbers 16:02
- Romans 12:05

Word Data:

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Forms Found in the English ULB:

member, members

memorial offering

Related Ideas:

memorial

Definition:

The term "memorial" refers to an action or object that causes someone or something to be remembered.

- This word is also used as an adjective to describe something that is to remind them of something, as in a "memorial offering," a "memorial portion" of a sacrifice or "memorial stones."
- In the Old Testament memorial offerings were made so the Israelites would remember what God had done for them.
- God told the Israelite priests to wear special clothing that had memorial stones. These stones had the names of the twelve tribes of Israel engraved on them. These were perhaps to remind them of God's faithfulness to them.
- In the New Testament, God honored a man named Cornelius because of his charitable deeds for the poor. These deeds were said to be a "memorial" before God.

Translation Suggestions:

- This could also be translated as "lasting reminder."
- A "memorial stone" could be translated as a "stone to remind them (of something)."

Bible References:

- Acts 10:04
- Exodus 12:12-14
- Isaiah 66:3
- Joshua 04:6-7
- Leviticus 23:23-25

Word Data:

- Strong's: H2142, H2146, G3422

Forms Found in the English ULB:

memorial, memorial offering

mercy

Related Ideas:

kindness, merciful, spare

generated on Thu Aug 22 08:14:35 2024

Definition:

The terms "mercy" and "merciful" refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term "mercy" can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as "merciful" when he treats people kindly instead of harming them.
- To "be merciful" or "spare" someone who has done wrong to another means to forgive that person.
- An evil person who "spares" those who have done nothing wrong does not do the same wrong to them that he has done to others.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, "mercy" could be translated as "kindness" or "compassion" or "pity."
- The term "merciful" could be translated as "showing pity" or "being kind to" or "forgiving."
- To "show mercy to" or "have mercy on" could be translated as "treat kindly" or "be compassionate toward."

(See also: compassion, forgive)

Bible References:

- 1 Peter 01:3-5
- 1 Timothy 01:13
- Daniel 09:17
- Exodus 34:06
- Genesis 19:16
- Hebrews 10:28-29
- James 02:13
- Luke 06:35-36
- Matthew 09:27
- Philippians 02:25-27
- Psalms 041:4-6
- Romans 12:01

Word Data:

- Strong's: H2550, H2551, H2603, H2604, H2617, H3722, H7349, H7355, H7356, H7359, H8467, G1653, G1655, G1656, G2433, G2436, G3628, G3629, G4698, G5363, G5544

Forms Found in the English ULB:

kindness, mercies, merciful, mercy, spare, spared, spares, tender mercy

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Related Ideas:

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- Strong's: H2550, H2551, H2603, H2604, H2617, H3722, H7349, H7355, H7356, H7359, H8467, G1653, G1655, G1656, G2433, G2436, G3628, G3629, G4698, G5363, G5544

Forms Found in the English ULB:

kindness, mercies, merciful, mercy, spare, spared, spares, tender mercy

mercy

Related Ideas:

kindness, merciful, spare

generated on Thu Aug 22 08:14:35 2024

Definition:

The terms "mercy" and "merciful" refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term "mercy" can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as "merciful" when he treats people kindly instead of harming them.
- To "be merciful" or "spare" someone who has done wrong to another means to forgive that person.
- An evil person who "spares" those who have done nothing wrong does not do the same wrong to them that he has done to others.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, "mercy" could be translated as "kindness" or "compassion" or "pity."
- The term "merciful" could be translated as "showing pity" or "being kind to" or "forgiving."
- To "show mercy to" or "have mercy on" could be translated as "treat kindly" or "be compassionate toward."

(See also: compassion, forgive)

Bible References:

- 1 Peter 01:3-5
- 1 Timothy 01:13
- Daniel 09:17
- Exodus 34:06
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- Luke 06:35-36
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messenger

Related Ideas:

courier, herald

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Definitions:

The term "messenger" refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate "angel" as "messenger."
- John the Baptist was called a messenger who came before Jesus to announce the Messiah's coming and to prepare people to receive him.
- Jesus' apostles were his messengers to go share with other people the good news about the kingdom of God.
- A "herald" or a "courier" is a messenger who carries messages from rulers to their subjects.

(See also: angel, apostle, John (the Baptist))

Bible References:

- 1 Kings 19:1-3
- 1 Samuel 06:21
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- Luke 07:27
- Matthew 11:10

Word Data:

- Strong's: H1319, H4397, H4398, H5046, H6735, H6737, G32, G652

Forms Found in the English ULB:

couriers, herald, messenger, messengers

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Forms Found in the English ULB:

couriers, herald, messenger, messengers

mighty

Related Ideas:

Mighty One, mightily, mighty host, mighty men, mighty work

Definition:

The terms "mighty" and "might" refer to having great strength or power.

- Often the word "might" is another word for "strength." When talking about God, it can mean "power."
- The phrase "mighty men" often refers to men who are courageous and victorious in battle. David's band of faithful men who helped protect and defend him were often called "mighty men."
- The phrase "the Might One" refers to God.

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- The phrase "a mighty one" can refer to God or to a man.
- The phrase "mighty works" usually refers to the amazing things God does, especially miracles.
- This term is related to the term "almighty," which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term "mighty" could be translated as "powerful" or "amazing" or "very strong."
- The phrase "his might" could be translated as "his strength" or "his power."
- In Acts 7, Moses is described as a man who was "mighty in word and deed." This could be translated as "Moses spoke powerful words from God and did miraculous things" or "Moses spoke God's word powerfully and did many amazing things."
- Depending on the context, "mighty works" could be translated as "amazing things that God does" or "miracles" or "God doing things with power."
- The term "might" could also be translated as "power" or "great strength."
- Do not confuse this term with the English word that is used to express a possibility, as in "It might rain."

(See also: Almighty, miracle, power, strength)

Bible References:

- Acts 07:22
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- Strong's: H46, H47, H117, H202, H352, H386, H410, H533, H650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H5808, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G1411, G1415, G1498, G2478, G2479, G2900, G2904, G3167, G3173

Forms Found in the English ULB:

Mighty One, might, mightier, mightily, mighty, mighty host, mighty men, mighty one, mighty ones, mighty work, mighty works

mighty

Related Ideas:

Mighty One, mightily, mighty host, mighty men, mighty work

Definition:

The terms "mighty" and "might" refer to having great strength or power.

- Often the word "might" is another word for "strength." When talking about God, it can mean "power."
- The phrase "mighty men" often refers to men who are courageous and victorious in battle. David's band of faithful men who helped protect and defend him were often called "mighty men."
- The phrase "the Might One" refers to God.
- The phrase "a mighty one" can refer to God or to a man.
- The phrase "mighty works" usually refers to the amazing things God does, especially miracles.
- This term is related to the term "almighty," which is a common description for God, meaning that he has complete power.

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Translation Suggestions:

- Depending on the context, the term "mighty" could be translated as "powerful" or "amazing" or "very strong."
- The phrase "his might" could be translated as "his strength" or "his power."
- In Acts 7, Moses is described as a man who was "mighty in word and deed." This could be translated as "Moses spoke powerful words from God and did miraculous things" or "Moses spoke God's word powerfully and did many amazing things."
- Depending on the context, "mighty works" could be translated as "amazing things that God does" or "miracles" or "God doing things with power."
- The term "might" could also be translated as "power" or "great strength."
- Do not confuse this term with the English word that is used to express a possibility, as in "It might rain."

(See also: Almighty, miracle, power, strength)

Bible References:

- Acts 07:22
- Genesis 06:4
- Mark 09:38-39
- Matthew 11:23

Word Data:

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mind

Related Ideas:

expect, intention, likeminded, mindful, sober, think

Definition:

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- A person who is "sober" is able to think clearly, especially in contrast to a person who has harmed his mind by drinking to much wine.

Translation Suggestions

- The term "mind" could also be translated as "thoughts" or "reasoning" or "thinking" or "understanding."
- The expression "keep in mind" could be translated as "remember" or "pay attention to this" or "be sure to know this."
- The expression "heart, soul, and mind" could also be translated as "what you feel, what you believe, and what you think about."
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- The expression "double-minded" could also be translated as "doubting" or "unable to decide" or "with conflicting thoughts."

(See also: believe, heart, soul)

Bible References:

- Luke 10:27
- Mark 06:51-52
- Matthew 21:29
- Matthew 22:37
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Related Ideas:

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minister

Related Ideas:

attend to someone's needs, care for, mission, offer as a priest, perform the service, provide for others' needs, tend

Definition:

In the Bible, the term "ministry" refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would "minister" to God in the temple by offering sacrifices to him.
- Their "ministry" also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of "ministering" to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, to "minister" could also be translated as to "serve" or to "care for" or to "meet the needs of."
- When referring to ministering in the temple, the term "minister" could be translated as "serve God in the temple" or "offer sacrifices to God for the people."
- In the context of ministering to God, this could be translated as "serve," "perform the service," or "work for God."
- The phrase "ministered to" could also be translated as "took care of" or "provided for" or "helped."

(See also: serve, sacrifice)

Bible References:

- 2 Samuel 20:23-26
- Acts 06:04
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attend to someone's needs, care for, mission, offer as a priest, perform the service, provide for others' needs, tend

Definition:

In the Bible, the term "ministry" refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would "minister" to God in the temple by offering sacrifices to him.
- Their "ministry" also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of "ministering" to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, to "minister" could also be translated as to "serve" or to "care for" or to "meet the needs of."
- When referring to ministering in the temple, the term "minister" could be translated as "serve God in the temple" or "offer sacrifices to God for the people."
- In the context of ministering to God, this could be translated as "serve," "perform the service," or "work for God."
- The phrase "ministered to" could also be translated as "took care of" or "provided for" or "helped."

(See also: serve, sacrifice)

Bible References:

- 2 Samuel 20:23-26
- Acts 06:04
- Acts 21:17-19

Word Data:

- Strong's: H2729, H6485, H7462, G1247, G1248, G1249, G2418, G2999, G3008, G3009, G5256

Forms Found in the English ULB:

attend to ... needs, attending to ... needs, care for, carrying out, minister, ministers, ministries, ministry, mission, offer as a priest, perform ... service, performed ... service, provided for ... needs, tending, to minister

miracle

Related Ideas:

miraculous

generated on Thu Aug 22 08:14:35 2024

Definition:

A "miracle" is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called "wonders" because they cause people to be filled with wonder or amazement.
- The term "wonder" can also refer more generally to amazing displays of God's power, such as when he created the heavens and the earth.
- Miracles can also be called "signs" because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God's acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God's acts of judgment, such as when he sent a worldwide flood in Noah's time and when he brought terrible plagues on the land of Egypt during the time of Moses.
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- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God's power.

Translation Suggestions:

- Possible translations of "miracles" or "wonders" could include "impossible things that God does" or "powerful works of God" or "amazing acts of God."
- The frequent expression "signs and wonders" could be translated as "proofs and miracles" or "miraculous works that prove God's power" or "amazing miracles that show how great God is."
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: power, prophet, apostle, sign)

Bible References:

- 2 Thessalonians 02:8-10
- Acts 04:17
- Acts 04:22
- Daniel 04:1-3
- Deuteronomy 13:01
- Exodus 03:19-22
- John 02:11
- Matthew 13:58

Word Data:

- Strong's: H4159, H6381, H6382, G1411, G1605, G4592, G5059

Forms Found in the English ULB:

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mock

Related Ideas:

defy, laughingstock, mocker, mockery, ridicule, scoff at, taunt

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Definition:

The terms "mock," ridicule," "scoff at," and "taunt" all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people's words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term "scoff at" can also refer to ridiculing an idea that is not considered believable or important.
- A "mocker" is someone who mocks and ridicules consistently.
- A person who "defies" another mockingly challenges that other person to do something the mocker believes the other person cannot do.

Bible References:

- 2 Peter 03:04
- Acts 02:12-13
- Galatians 06:6-8
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Forms Found in the English ULB:

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- Mocking often involves imitating people's words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term "scoff at" can also refer to ridiculing an idea that is not considered believable or important.
- A "mocker" is someone who mocks and ridicules consistently.
- A person who "defies" another mockingly challenges that other person to do something the mocker believes the other person cannot do.

Bible References:

- 2 Peter 03:04
- Acts 02:12-13
- Galatians 06:6-8
- Genesis 39:13-15
- Luke 22:63-65
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- Matthew 09:23-24
- Matthew 20:19
- Matthew 27:29

Word Data:

- Strong's: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4426, H4485, H4912, H5058, H5607, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8437, H8591, H8595, G1592, G1701, G1702, G1703, G2301, G2606, G3456, G5512

Forms Found in the English ULB:

defied, defy, laugh in mockery, laughingstock, mock, mocked, mocker, mockers, mockery, mocking, mocks, ridicule, ridiculed, scoff at, scoffed at, scoffing, taunted, taunting song, taunts

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mold

Related Ideas:

cast, molder

Definition:

A mold is a hollowed-out piece of wood, metal, or clay that is used to form objects out of gold, silver, or other materials that can be softened and then shaped by the mold. To mold something means to form an object into a certain shape or likeness by using a mold or the hands to form a certain shape.

- Molds were used to make jewelry, dishes, and utensils for eating, among other things.
- In the Bible, molds are mentioned mainly in connection with molding statues to be used as idols.
- Metals have to be heated to a very high temperature so that they can be poured into the mold.

Translation Suggestions

- This term could also be translated as "form" or "shape" or "cast."

(See also: false god, gold, false god, silver)

Bible References:

- 1 Kings 7:37
- Jeremiah 10:16
- Romans 9:20-21

Word Data:

- Strong's: H4541, H4165, G4110, G4111

Forms Found in the English ULB:

mold, molded, molder, molding, molds

month

Related Ideas:

monthly

generated on Thu Aug 22 08:14:35 2024

Definition:

The term "month" refers to a period of time lasting about four weeks. The number of days in each month varies depending on whether a lunar or solar calendar is used.

- In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about 29 days. In this system there are 12 or 13 months in a year. Despite the year being 12 or 13 months, the first month is always called the same name even though it may be a different season.
- The "new moon," or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar.
- All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes.
- The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into 12 months, with the length of each month ranging from 28 to 31 days.

Bible References:

- 1 Samuel 20:34
- Acts 18:9-11
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- Numbers 10:10

Word Data:

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Forms Found in the English ULB:

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mourn

Related Ideas:

funeral song, grief, grieve, howl, mourner, mournful, sorrow, sorrowful, tears, wail, weep, with tears

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Definitions:

The terms "mourn" and "mourning" refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about "mourning" because of sin. This refers to feeling deeply grieved because sin hurts God and people.
- A "howl" is the crying sound an animal makes. People who "howl" are hurt, sad, or angry.

(See also: sackcloth, sin)

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 01:11
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- Luke 07:31-32
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Word Data:

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multiply

Related Ideas:

abound, abundance, abundant, even more, exceeding, grow in number, increase, make to grow, multiplication, multitudes, numerous

Definition:

The term "multiply" means to greatly increase in number. It can also mean to cause something to increase in amount, such as causing pain to multiply.

- God told animals and human beings to "multiply" and fill the earth. This was a command to reproduce many more of their own kind.
- Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.
- An "abundance" of something is a large quantity of something.

Translation Suggestions:

- Depending on the context, this term could also be translated as "increase" or "cause to increase" or "greatly increase in number" or "become greater in number" or "become more numerous."
- The phrase "greatly multiply your pain" could also be translated as "cause your pain to become more severe" or "cause you to experience much more pain."

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Bible References:

- Deuteronomy 08:01
- Genesis 09:07
- Genesis 22:17
- Hosea 04:6-7

Word Data:

- Strong's: H553, H1879, H2122, H2123, H3254, H3493, H3513, H3527, H5607, H6105, H6280, H6555, H7227, H7230, H7231, H7233, H7235, H7680, G4052, G4129

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- Jesus made the bread and fish multiply in order to feed the 5,000 people. The amount of food kept increasing so that there was more than enough food to feed everyone.
- An "abundance" of something is a large quantity of something.

Translation Suggestions:

- Depending on the context, this term could also be translated as "increase" or "cause to increase" or "greatly increase in number" or "become greater in number" or "become more numerous."
- The phrase "greatly multiply your pain" could also be translated as "cause your pain to become more severe" or "cause you to experience much more pain."

Bible References:

- Deuteronomy 08:01
- Genesis 09:07
- Genesis 22:17
- Hosea 04:6-7

Word Data:

- Strong's: H553, H1879, H2122, H2123, H3254, H3493, H3513, H3527, H5607, H6105, H6280, H6555, H7227, H7230, H7231, H7233, H7235, H7680, G4052, G4129

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Forms Found in the English ULB:

abound, abounding, abundance, abundant, even more, exceeding, exceedingly, exceeds, grew ... numbers, grow ... numbers, increase, increased, increases, increasing, make ... grow, make ... many, makes ... grow, many, multiplication, multiplied, multiplies, multiply, multiplying, multitudes, numerous

myrrh

Definition:

Myrrh is an oil or spice that is made from the resin of a myrrh tree that grows in Africa and Asia. It is related to frankincense.

- Myrrh was also used to make incense, perfume, and medicine, and to prepare dead bodies for burial.
- Myrrh was one of the gifts that the learned men gave to Jesus when he was born.
- Jesus was offered wine mixed with myrrh in order to ease the pain when he was crucified.

(See also: frankincense, learned men)

Bible References:

- Exodus 30:22-25
- Genesis 37:25-26
- John 11:1-2
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mystery

Related Ideas:

hidden meaning, hidden truth, secrets

Definition:

In the Bible, the term "mystery" refers to something unknown or difficult to understand that God is now explaining.

- The New Testament states that the gospel of Christ was a mystery that was not known in past ages.
- One of the specific points described as a mystery is that Jews and Gentiles would be equal in Christ.
- This term could also be translated as "secret" or "hidden things" or "something unknown."

(See also: Christ, Gentile, good news, Jew, true)

Bible References:

- Colossians 04:2-4
- Ephesians 06:19-20
- Luke 08:9-10
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Forms Found in the English ULB:

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name

Related Ideas:

fame, nameless, notorious, reputation

Definition:

In the Bible, the word "name" was used in several figurative ways.

- In some contexts, "name" could refer to a person's reputation, as in "let us make a name for ourselves."
- The term "name" could also refer to the memory of something. For example, "cut off the names of the idols" means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking "in the name of God" meant speaking with his power and authority, or as his representative.
- The "name" of someone could refer to the entire person, as in "there is no other name under heaven by which we must be saved."
- People who are "nameless" are unimportant, so few people know about them or care about them.
- A person who is "notorious" is one who has a reputation for evil or foolishness.

Translation Suggestions:

- An expression like "his good name" could be translated as "his good reputation."
- Doing something "in the name of" could be translated as "with the authority of" or "with the permission of" or "as the representative of" that person.
- The expression "make a name for ourselves" could be translated "cause many people to know about us" or "make people think we are very important."
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(See also: call)

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- 1 John 02:12
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- In some contexts, "name" could refer to a person's reputation, as in "let us make a name for ourselves."
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Forms Found in the English ULB:

fame, name, name's, named, nameless, names, notorious, reputation

generated on Thu Aug 22 08:14:35 2024

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nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- A "nation" usually has a well-defined culture and territorial boundaries.
- In the Bible, a "nation" could be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups."
- The word translated as "nation" was also sometimes used to refer to "Gentiles" or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country."
- If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term "nations" can often be translated as "people groups."
- In certain contexts, this term could also be translated as "Gentiles" or "nonJews."

(See also: Assyria, Babylon, Canaan, Gentile, Greek, people group, Philistines, Rome)

Bible References:

- 1 Chronicles 14:15-17
- 2 Chronicles 15:06
- 2 Kings 17:11-12
- Acts 02:05
- Acts 13:19
- Acts 17:26
- Acts 26:04
- Daniel 03:04
- Genesis 10:2-5
- Genesis 27:29
- Genesis 35:11
- Genesis 49:10
- Luke 07:05
- Mark 13:7-8
- Matthew 21:43
- Romans 04:16-17

Word Data:

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generated on Thu Aug 22 08:14:35 2024

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neighbor

Related Ideas:

neighborhood, neighboring

Definition:

The term "neighbor" usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A "neighbor" is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term "neighbor" figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means "person who lives nearby."
- A "neighborhood" is a community of people in a town or city who live near each other.
- "Neighboring" countries and regions are countries and regions that are nearby.

(See also: adversary, parable, people group, Samaria)

Bible References:

- Acts 07:26-28
- Ephesians 04:25-27
- Galatians 05:14
- James 02:08
- John 09:8-9
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Forms Found in the English ULB:

neighbor, neighborhood, neighboring, neighbors

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Bible References:

- Acts 07:26-28
- Ephesians 04:25-27
- Galatians 05:14

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- James 02:08
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Word Data:

- Strong's: H5997, H7138, H7453, H7468, H7934, G1069, G2087, G4040, G4139

Forms Found in the English ULB:

neighbor, neighborhood, neighboring, neighbors

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neighborhood, neighboring

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Forms Found in the English ULB:

neighbor, neighborhood, neighboring, neighbors

new moon

Definition:

The term "new moon" refers to the moon when it looks like a small, crescent-shaped sliver of light. This is the beginning phase of the moon as it moves in its orbit around the planet Earth at sunset. It also refers to the first day a new moon should be visible after the moon has been dark for a few days.

- In ancient times, new moons marked the beginnings of certain time periods, such as months.
- The Israelites celebrated a new moon festival that was marked by the blowing of a ram's horn.
- The Bible also refers to this time as the "beginning of the month."

(See also: month, earth, festival, horn, sheep)

Bible References:

- 1 Chronicles 23:31
- 1 Samuel 20:05
- 2 Kings 04:23-24
- Ezekiel 45:16-17
- Isaiah 01:12-13

Word Data:

- Strong's: H2320, G3376, G3561

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new moon, new moons

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Forms Found in the English ULB:

new moon, new moons

noble

Related Ideas:

nobility, nobleman

Definition:

The term "noble" describes someone or something that is excellent or of high quality.

- A "nobleman" or a "noble" is a person who belongs to a high political or social class. A nobleman was often an officer of the state, a close servant to the king.
- The "nobility" refers to the people who belong to a high political or social class.
- A man "of noble birth" is one who was born a nobleman.

Translation Suggestion

- The term "nobleman" could also be translated by, "king's official" or "government officer."

Bible References:

- 2 Chronicles 23:20-21
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Word Data:

- Strong's: H117, H193, H1419, H2715, H3358, H3513, H5081, H6440, H6579, H7261, H8282, H8269, G937, G2104

Forms Found in the English ULB:

nobility, noble, nobleman, noblemen, nobles

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Forms Found in the English ULB:

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oak

Related Ideas:

terebinth

Definition:

An oak, or oak tree, is a tall shade tree with a large trunk and wide spreading branches.

- Oak trees have strong, hard wood that was used to build ships and to make farming plows, oxen yokes and walking sticks.
- The seed of an oak tree is called an acorn.
- The trunks of certain oak trees could bemeasured up to 6 meters around.
- Oak trees were symbolic of long life and had other spiritual meanings. In the Bible, they were often associated with holy places.

Translation Suggestions:

- Many translations will find it important to use the term "oak tree" rather than just the word "oak."
- If oak trees are not known in the receptor area, "an oak" could be translated as "an oak, which is a large shade tree like…," then give the name of a local tree that has similar characteristics.
- See:

(See also: holy)

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Bible References:

- 1 Samuel 10:3-4
- Genesis 13:18
- Genesis 14:13-14
- Genesis 35:4-5
- Judges 06:11-12

Word Data:

- Strong's: H352, H424, H427, H436, H437, H438

Forms Found in the English ULB:

oak, oaks, terebinths

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oath

Related Ideas:

swear, swear by

Definition:

In the Bible, an oath is a formal promise to do something. The person making the oath is required to fulfill that promise. A person who swears an oath commits himself to being faithful and truthful, and by doing so he is saying that God has the right to punish him if he breaks the oath.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In the Bible, the term "swear" means to speak an oath.
- The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made.
- Sometimes these terms are used together, as in "swear an oath."
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham's relatives.
- God also made oaths in which he made promises to his people.
- A modern-day meaning of the word "swear" is "use foul language." This is not its meaning in the Bible.

Translation Suggestions:

- Depending on the context, "an oath" could also be translated as "a pledge" or "a solemn promise."
- To "swear" could be translated as to "formally promise" or to "pledge" or to "commit to do something."
- Other ways to translate "swear by my name" could include "make a promise using my name to confirm it."
- To "swear by heaven and earth" could be translated as to, "promise to do something, stating that heaven and earth will confirm it."
- Make sure the translation of "swear" or "oath" does not refer to cursing. In the Bible it does not have that meaning.

(See also: Abimelech, covenant, vow)

Bible References:

- Genesis 21:23
- Genesis 24:03
- Genesis 31:51-53
- Genesis 47:31
- Luke 01:73
- Mark 06:26
- Matthew 05:36
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- Matthew 26:72

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- Strong's: H422, H423, H3027, H5375, H7621, H7650, G331, G332, G3660, G3726, G3727, G3728, G3784

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Word Data:

- Strong's: H422, H423, H3027, H5375, H7621, H7650, G331, G332, G3660, G3726, G3727, G3728, G3784

Forms Found in the English ULB:

oath, oath-taking, oaths, swear, swear by, swearing, swears, swears by, swore, swore an oath, sworn

oath

Related Ideas:

swear, swear by

Definition:

In the Bible, an oath is a formal promise to do something. The person making the oath is required to fulfill that promise. A person who swears an oath commits himself to being faithful and truthful, and by doing so he is saying that God has the right to punish him if he breaks the oath.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In the Bible, the term "swear" means to speak an oath.
- The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made.
- Sometimes these terms are used together, as in "swear an oath."
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham's relatives.
- God also made oaths in which he made promises to his people.
- A modern-day meaning of the word "swear" is "use foul language." This is not its meaning in the Bible.

Translation Suggestions:

- Depending on the context, "an oath" could also be translated as "a pledge" or "a solemn promise."
- To "swear" could be translated as to "formally promise" or to "pledge" or to "commit to do something."
- Other ways to translate "swear by my name" could include "make a promise using my name to confirm it."
- To "swear by heaven and earth" could be translated as to, "promise to do something, stating that heaven and earth will confirm it."
- Make sure the translation of "swear" or "oath" does not refer to cursing. In the Bible it does not have that meaning.

(See also: Abimelech, covenant, vow)

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obey

Related Ideas:

follow, give ear, hear, hold securely, hold to, keep, listen, obedience, obedient

Definition:

The term "obey" means to do what is required or commanded. The term "obedient" describes someone who obeys. "Obedience" is the characteristic that an obedient person has.

- Usually the term "obey" is used in the context of obeying the commands or laws of a person in authority.
- For example, people obey laws which are created by the leaders of a country, kingdom, or other organization.
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- Ways to translate "obey" could include a word or phrase that means "do what is commanded" or "follow orders" or "do what God says to do."
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Word Data:

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Forms Found in the English ULB:

following, give ... ear, hear, heard, hold ... securely, hold to, keep, keeps, kept, listen, listened, listened to, obedience, obedient, obediently, obey, obeyed, obeying, obeys

generated on Thu Aug 22 08:14:35 2024

obey

Related Ideas:

follow, give ear, hear, hold securely, hold to, keep, listen, obedience, obedient

Definition:

The term "obey" means to do what is required or commanded. The term "obedient" describes someone who obeys. "Obedience" is the characteristic that an obedient person has.

- Usually the term "obey" is used in the context of obeying the commands or laws of a person in authority.
- For example, people obey laws which are created by the leaders of a country, kingdom, or other organization.
- Children obey their parents, slaves obey their masters, people obey God, and citizens obey the laws of their country.
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Translation Suggestions:

- Ways to translate "obey" could include a word or phrase that means "do what is commanded" or "follow orders" or "do what God says to do."
- The term "obedient" could be translated as "doing what was commanded" or "following orders" or "doing what God commands."

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official

Related Ideas:

officer

Definition:

The terms "official" and "officer" refer to people who hold positions within a government or organization. Leaders within the government or organization give the official or officer certain authority and duties to perform as long as he remains in the position.

- A king often had many officials to serve him.
- When someone makes an "official visit," it means a person with authority is visiting a person or place as part of his job.
- An officer is a person who carries out the orders of an official or a judge and issues orders only to officers of lesser rank and to people subject to the government.

Bible References:

- Genesis 39:1
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Word Data:

- Strong's: H5461, H5631, H6496, H7860, H8269, G758, G3175, G4173, G5257

Forms Found in the English ULB:

officer, officers, official, officials

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Definition:

The term "offspring" is a general reference to the biological descendants of people or animals.

- Often in the Bible, "offspring" has the same meaning as "children" or "descendants."
- The term "seed" is sometimes used figuratively to refer to offspring.

(See also: descendant, seed)

Bible References:

- Acts 17:29
- Exodus 13:11-13
- Genesis 24:07
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Word Data:

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Forms Found in the English ULB:

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oil

Related Ideas:

ointment

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: olive, sacrifice)

Bible References:

- 2 Samuel 01:21
- Exodus 29:02
- Leviticus 05:11
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- Mark 06:12-13
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Word Data:

- Strong's: H2091, H3323, H4887, H6671, H7246, H8081, G1637, G3464

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oil, oils, ointment, ointments

oil

Related Ideas:

ointment

generated on Thu Aug 22 08:14:35 2024

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: olive, sacrifice)

Bible References:

- 2 Samuel 01:21
- Exodus 29:02
- Leviticus 05:11
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- Mark 06:12-13
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Forms Found in the English ULB:

oil, oils, ointment, ointments

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

generated on Thu Aug 22 08:14:35 2024

(See also: lamp, the sea, Mount of Olives)

Bible References:

- 1 Chronicles 27:28-29
- Deuteronomy 06:10-12
- Exodus 23:10-11
- Genesis 08:11
- James 03:12
- Luke 16:06
- Psalms 052:08

Word Data:

- Strong's: H2132, H3323, G65, G1636, G1637, G2565

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Forms Found in the English ULB:

olive, olives

on high

Related Ideas:

in the highest

Definition:

The terms "on high" and "in the highest" are expressions that usually mean "in heaven."

- Another meaning for the expression "in the highest" could be "the most honored."
- This expression could also be used literally, as in the expression "in the highest tree, " which means "in the tallest tree."
- The expression "on high" could also refer to being high in the sky, such as a bird's nest that is on high. In that context it could be translated as "high in the sky" or "at the top of a tall tree."
- The word "high" could also indicate the elevated location or importance of a person or thing.
- The expression "from on high" could be translated as "from heaven."

(See also: heaven, honor)

Bible References:

- Lamentations 01:13
- Psalms 069:29

Word Data:

- Strong's: H1361, H4791, H7682, G5308, G5310, G5311

Forms Found in the English ULB:

in the highest, on high

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Forms Found in the English ULB:

in the highest, on high

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oppress

Related Ideas:

oppression, oppressive, oppressor, ruthless

Definition:

The terms "oppress" and "oppression" refer to treating people harshly. An "oppressor" is a person who oppresses people.

- The term "oppression" especially refers to a situation where people of greater strength mistreat or enslave people who are under their power or rule.
- The term "oppressed" describes the people who are being harshly treated.
- Often enemy nations and their rulers were oppressors to the people of Israel.
- The term "ruthless" describes who show no pity or compassion to others. Oppressors are ruthless.

Translation Suggestions:

- Depending on the context, "oppress" could be translated as, "severely mistreat" or "cause to be heavily burdened" or "put under miserable bondage" or "rule harshly."
- Ways to translate "oppression" could include "heavy suppression and bondage" or "burdensome control."
- The phrase "the oppressed" could be translated as "oppressed people" or "people in terrible bondage" or "those who are treated harshly."
- The term "oppressor" could be translated as "person who oppresses" or "nation who controls and rules harshly" or "persecutor."

(See also: bind, enslave, persecute)

Bible References:

- 1 Samuel 10:17-19
- Deuteronomy 26:07
- Ecclesiastes 04:1
- Job 10:03
- Judges 02:18-19
- Nehemiah 05:14-15
- Psalms 119:134

Word Data:

- Strong's: H1790, H1792, H2541, H2555, H2556, H3238, H3905, H3906, H4642, H5065, H6031, H6115, H6125, H6184, H6206, H6216, H6217, H6231, H6233, H6234, H6693, H7429, H7533, H7701, H8496, G2561, G2616, G2669

Forms Found in the English ULB:

oppress, oppressed, oppresses, oppressing, oppression, oppressive, oppressor, oppressors, ruthless

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Forms Found in the English ULB:

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ordain

Related Ideas:

ordination

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term "ordain" often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, to "ordain" could be translated as to "assign" or to "appoint" or to "command" or to "make a rule" or to "institute."

(See also: command, covenant, decree, law, law, priest)

Bible References:

- 1 Kings 12:31-32
- 2 Samuel 17:13-14
- Exodus 28:40-41
- Numbers 03:03
- Psalms 111:7-9

Word Data:

- Strong's: H3245, H4390, H6186, H6213, H6680, H7760, H8239, G2525, G4270, G4282, H6822

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Forms Found in the English ULB:

ordain, ordained, ordination

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ordinance

Definition:

An ordinance is a public regulation or law that gives rules or instructions for people to follow. This term is related to the term "ordain."

- Sometimes an ordinance is a custom that has become well established through years of practice.
- In the Bible, an ordinance was something that God commanded the Israelites to do. Sometimes he commanded them to do it forever.
- The term "ordinance" could be translated as "public decree" or "regulation" or "law," depending on the context.

(See also: command, decree, law, ordain, statute)

Bible References:

- Deuteronomy 04:13-14
- Exodus 27:20-21
- Leviticus 08:31-33
- Malachi 03:6-7

Word Data:

- Strong's: H1881, H2706, H2708, H4687, H4931, H4941, H5715, G1345, G1378

Forms Found in the English ULB:

ordinance, ordinances

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Forms Found in the English ULB:

ordinance, ordinances

overseer

Related Ideas:

overseer, supervise, supervisor, visitation

Definition:

The term "overseer" refers to a person who is in charge of the work and welfare of other people.

- In the Old Testament, an overseer had the job of making sure the workers under him did their work well.
- In the New Testament, overseers were leaders of the early Christian church. Their work was to take care of the spiritual needs of the church, making sure the believers received accurate biblical teaching.
- Paul refers to an overseer as being like a shepherd who takes care of the believers in a local church, who are his "flock."
- The overseer, like a shepherd, keeps watch over the flock. He guards and protects the believers from false spiritual teaching and other evil influences.
- In the New Testament, the terms "overseers," "elders," and "shepherds/pastors" are different ways of referring to the same spiritual leaders.
- The word "supervisor" is another word for an overseer.
- The word "visitation" refers to an overseer coming to make sure that the workers over whom he has charge are working well.

Translation Suggestions

- Other ways to translate this term could be "caretaker" or "manager."
- When referring to a leader of a local group of God's people, this term could be translated with a word or phrase that means "spiritual supervisor" or "someone who takes care of the spiritual needs of a group of believers" or "person who oversees the spiritual needs of the Church."

(See also: church, elder, pastor, shepherd)

generated on Thu Aug 22 08:14:35 2024

Bible References:

- 1 Chronicles 26:31-32
- 1 Timothy 03:02
- Acts 20:28
- Genesis 41:33-34
- Philippians 01:01

Word Data:

- Strong's: H3256, H6485, H6486, H6496, H7287, H7860, H8104, H8269, G1983, G1984, G1985

Forms Found in the English ULB:

oversee, overseeing, overseen, overseer, overseers, oversees, supervise, supervised, supervisor, supervisors, visitation

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Related Ideas:

overseer, supervise, supervisor, visitation

Definition:

The term "overseer" refers to a person who is in charge of the work and welfare of other people.

- In the Old Testament, an overseer had the job of making sure the workers under him did their work well.
- In the New Testament, overseers were leaders of the early Christian church. Their work was to take care of the spiritual needs of the church, making sure the believers received accurate biblical teaching.
- Paul refers to an overseer as being like a shepherd who takes care of the believers in a local church, who are his "flock."
- The overseer, like a shepherd, keeps watch over the flock. He guards and protects the believers from false spiritual teaching and other evil influences.
- In the New Testament, the terms "overseers," "elders," and "shepherds/pastors" are different ways of referring to the same spiritual leaders.
- The word "supervisor" is another word for an overseer.
- The word "visitation" refers to an overseer coming to make sure that the workers over whom he has charge are working well.

Translation Suggestions

- Other ways to translate this term could be "caretaker" or "manager."
- When referring to a leader of a local group of God's people, this term could be translated with a word or phrase that means "spiritual supervisor" or "someone who takes care of the spiritual needs of a group of believers" or "person who oversees the spiritual needs of the Church."

(See also: church, elder, pastor, shepherd)

Bible References:

- 1 Chronicles 26:31-32
- 1 Timothy 03:02
- Acts 20:28
- Genesis 41:33-34
- Philippians 01:01

Word Data:

- Strong's: H3256, H6485, H6486, H6496, H7287, H7860, H8104, H8269, G1983, G1984, G1985

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Forms Found in the English ULB:

oversee, overseeing, overseen, overseer, overseers, oversees, supervise, supervised, supervisor, supervisors, visitation

overseer

Related Ideas:

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overtake

Definition:

The terms "overtake" and "overtook" refer to gaining control over someone or something. It usually includes the idea of catching up to something after pursuing it.

- When military troops "overtake" an enemy, it means they defeat that enemy in battle.
- When a predator "overtakes" its prey, it means that it pursues and catches its prey.
- If a curse "overtakes" someone, it means that whatever was said in that curse happens to that person.
- If blessings "overtake" people, it means that those people experience those blessings.
- When used in a warning that darkness or punishment or terrors will "overtake" people because of their sin, it means that those people will experience these negative things if they don't repent.

Translation Suggestions:

- Depending on the context, "overtake" and "overcome" could be translated as "conquer" or "capture" or "defeat" or "catch up to" or "completely affect."
- The past action "overtook" can be translated as "caught up to" or "came alongside of" or "conquered" or "defeated" or "caused harm to."

(See also: bless, curse, prey, punish)

Bible References:

- 2 Kings 25:4-5
- John 12:35

Word Data:

- Strong's: H579, H857, H935, H1692, H4672, H5066, H5381, G2638, G2983

Forms Found in the English ULB:

overtake, overtaken, overtakes, overtook

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pagan

Definition:

In Bible times, the term "pagan" was used to describe people who worshiped false gods instead of Yahweh.

- Anything associated with these people, such as the altars where they worshiped, the religious rituals they performed, and their beliefs, were also called "pagan."
- Pagan belief systems often included the worship of false gods and the worship of nature.
- Some pagan religions included sexually immoral rituals or the killing of human beings as part of their worship.

(See also: altar, false god, sacrifice, worship, Yahweh)

Bible References:

- 1 Corinthians 10:20-22
- 1 Corinthians 12:1-3
- 2 Kings 17:14-15
- 2 Kings 21:4-6

Word Data:

- Strong's: H1471, G1482, G1484

Forms Found in the English ULB:

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pagan, pagans

palace

Definition:

The term "palace" refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: courtyard, high priest, king)

Bible References:

- 2 Chronicles 28:7-8
- 2 Samuel 11:2-3
- Daniel 05:5-6
- Matthew 26:3-5
- Psalms 045:08

Word Data:

- Strong's: H759, H1002, H1004, H1055, H1406, H1964, H1965, G833, G933, G4232

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palace, palaces

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Forms Found in the English ULB:

palace, palaces

palm

Related Ideas:

palm branch

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Definition:

The term "palm" refers to a type of tall tree with long, flexible, leafy branches extending from the top in a fan-like pattern.

- The palm tree in the Bible usually refers to a type of palm tree that produces a fruit called a "date." The leaves have a feather-like pattern.
- Palm trees typically grow in places that have a hot, humid climate. Their leaves stay green all year long.
- As Jesus was entering Jerusalem riding on a donkey, the people laid palm branches on the ground in front of him.
- Palm branches signified peace and the celebration of a victory.

(See also: donkey, Jerusalem, peace)

Bible References:

- 1 Kings 06:29-30
- Ezekiel 40:14-16
- John 12:12-13
- Numbers 33:09

Word Data:

- Strong's: H3712, H8558, H8560, H8561, G5404

Forms Found in the English ULB:

palm, palm branch, palms

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palm, palm branch, palms

parable

Related Ideas:

hard question, lesson, riddle

Definition:

The term "parable" usually refers to a short story or object lesson that is used to explain or teach a moral truth. It can also refer to a saying that is difficult to understand and about which the hearer will have to think carefully before he can understand what the speaker is teaching.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- Jesus used parables to reveal truth to his disciples and to hide the truth from people like the Pharisees who did not believe in him.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus' comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus' teachings.
- A "riddle" is a type of "hard question." The one who asks a hard question does not know the correct answer, but he hopes the hearer can answer correctly. The one who asks a riddle does not want the hearer to be able to answer the question correctly.

Translation Suggestions

- The word "parable" can be translated as "illustration".

(See also: Samaria)

Bible References:

- Proverbs 01:06
- Luke 05:36
- Luke 06:39
- Luke 08:04
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Word Data:

- Strong's: H1819, H2420, H4426, H4912, G3850, G3942

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Forms Found in the English ULB:

hard questions, lesson, parable, parables, riddle, riddles

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partial

Related Ideas:

partiality

Definition:

The terms "be partial" and "show partiality" refer to making a choice to treat certain people as more important than other people.

- This is similar to showing favoritism, which means to treat some people better than others.

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- Usually partiality or favoritism is shown to people because they are richer or more popular than other people.
- God instructs his people to not show partiality or favoritism to people who are rich or of high status.
- In his letter to the Romans, Paul teaches that God judges people fairly and with no partiality.
- The book of James teaches that it is wrong to treat rich people better than poor people.

(See also: favor)

Bible References:

- Deuteronomy 01:17
- Malachi 02:09
- Mark 12:13-15
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- Romans 02:10-12

Word Data:

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be partial, partial, partiality, show partiality

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- Malachi 02:09
- Mark 12:13-15
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Word Data:

- Strong's: H5234, H5375, H6440, G991, G2983, G4299, G4381, G4382, G4383

Forms Found in the English ULB:

be partial, partial, partiality, show partiality

generated on Thu Aug 22 08:14:35 2024

partial

Related Ideas:

partiality

Definition:

The terms "be partial" and "show partiality" refer to making a choice to treat certain people as more important than other people.

- This is similar to showing favoritism, which means to treat some people better than others.
- Usually partiality or favoritism is shown to people because they are richer or more popular than other people.
- God instructs his people to not show partiality or favoritism to people who are rich or of high status.
- In his letter to the Romans, Paul teaches that God judges people fairly and with no partiality.
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pastor

Definition:

The term "pastor" is literally the same word as "shepherd." It is used as a title for someone who is the spiritual leader for a group of believers.

- In English Bible versions, "pastor" only occurs one time, in the book of Ephesians. It is the same word as is translated as "shepherd" elsewhere.
- In some languages, the word for "pastor" is the same as the word for "shepherd."
- It is also the same word as is used to refer to Jesus as the "good Shepherd."

Translation Suggestions:

- It is best to translate this term with the word for "shepherd" in the project language.
- Other ways to translate this term could include "spiritual shepherd" or "shepherding Christian leader."

(See also: shepherd, sheep)

Bible References:

- Ephesians 04:11-13

Word Data:

- Strong's: G4166

Forms Found in the English ULB:

pastor, pastors

patient

Related Ideas:

impatient, patience

Definition:

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- When people are patient with someone, it means they are loving that person and forgiving whatever faults that person has.
- The Bible teaches God's people to be patient when facing difficulties and to be patient with each other.
- Because of his mercy, God is patient with people, even though they are sinners who deserve to be punished.
- The term "impatient" means not patient.

(See also: endure, forgive, persevere)

Bible References:

- 1 Peter 03:20
- 2 Peter 03:8-9
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- Revelation 02:02

Word Data:

- Strong's: H750, H753, H2342, H3803, H3811, H6960, H7114, G420, G463, G3114, G3115, G3116, G5278, G5281

Forms Found in the English ULB:

impatient, patience, patient, patiently

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patriarch

Definition:

The term "patriarch" in the Bible refers to someone who was a founding ancestor of the Jewish people, particularly Abraham, Isaac, or Jacob.

- It also can refer to the twelve sons of Jacob who became the 12 patriarchs of the 12 tribes of Israel.
- The term "patriarch" has a similar meaning to "forefather," but more specifically refers to the most well-known male ancestral leaders of a people group.

(See also: ancestor, father, forefather)

Bible References:

- Acts 02:29-31
- Acts 07:6-8
- Acts 07:09
- Ezra 03:12-13

Word Data:

- Strong's: H1, H7218, G3962, G3966

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peace

Related Ideas:

peaceable, peaceful, peacemaker, quiet

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- "Peace" can also refer to a time when people groups or countries are not at war with each other. These people are said to have "peaceful relations."
- To "make peace" with a person or a group of people means to take actions to cause fighting to stop.
- A "peacemaker" is someone who does and says things to influence people to live at peace with each other.
- To be "at peace" with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having "peace with God."
- The greeting "grace and peace" was used by the apostles in their letters to their fellow believers as a blessing.
- The term "peace" can also refer to being in a good relationship with other people or with God.
- A person who is "peaceable" acts in a way that enables him to live in peace with other people. He acts "peaceably."
- To "quiet" someone is to get them to be at peace. To quiet a quarrel is to get the people to stop quarreling and be at peace with each other.

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peaceable, peaceful, peacemaker, quiet

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peace, peaceable, peaceably, peaceful, peacefully, peacemakers, quiet, quiets

peace

Related Ideas:

peaceable, peaceful, peacemaker, quiet

Definition:

The term "peace" refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is "peaceful" feels calm and assured of being safe and secure.

- "Peace" can also refer to a time when people groups or countries are not at war with each other. These people are said to have "peaceful relations."
- To "make peace" with a person or a group of people means to take actions to cause fighting to stop.
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- A person who is "peaceable" acts in a way that enables him to live in peace with other people. He acts "peaceably."
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Forms Found in the English ULB:

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people of God

Related Ideas:

God's people, people for God's possession

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Definition:

The term "people of God" refers to people whom God has called out from the world to have a special relationship with him.

- When God says "my people" he is talking about the people whom he has chosen and who have a relationship with him.
- God's people are chosen by him and are set apart from the world to live in a way that is pleasing to him. He also calls them his children.
- In the Old Testament, "people of God" refers to the nation of Israel which was chosen by God and set apart from among the other nations of the world to serve and obey him.
- In the New Testament, "people of God" especially refers to all those who believe in Jesus and are called the Church. This includes both Jews and Gentiles.

Translation Suggestions:

- The term "people of God" could be translated as "God's people" or "the people who worship God" or "people who serve God" or "people who belong to God."
- When God says "my people" other ways to translate it could include "the people I have chosen" or "the people who worship me" or "the people who belong to me."
- Similarly, "your people" could be translated as "the people who belong to you" or "the people you chose to belong to you."
- Also "his people" could be translated as "the people who belong to him" or "the people God chose to belong to himself."

(See also: Israel, people group)

Bible References:

- 1 Chronicles 11:02
- Acts 07:34
- Acts 07:51-53
- Acts 10:36-38
- Daniel 09:24-25
- Isaiah 02:5-6
- Jeremiah 06:20-22
- Joel 03:16-17
- Micah 06:3-5
- Revelation 13:7-8

Word Data:

- Strong's: H430, H5971, G2316, G2992

Forms Found in the English ULB:

God's people, my people, people for God's possession, people of God

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Forms Found in the English ULB:

God's people, my people, people for God's possession, people of God

perfect

Related Ideas:

perfecter, perfection, perfectly

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Definition:

The term "perfect" describes something that has no flaw. To "perfect" something means to work at it until it is excellent and without flaws.

- Only God and what he does is absolutely perfect.
- When Christians study the Bible and obey it, they become perfect and mature because they become more like Christ in their character.
- Being perfect and mature means that a Christian is obedient; it does not mean that he is sinless.
- The term "perfect" also has the meaning of being "complete" or "whole."

Translation Suggestions:

- The term "perfect" could be translated as "without flaw" or "without error" or "flawless" or "without fault" or "not having any faults."
- The term "perfectly" could be translated "completely" or "fully."

Bible References:

- Hebrews 12:02
- James 03:02
- Matthew 05:46-48
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Forms Found in the English ULB:

perfect, perfected, perfecter, perfection, perfectly

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Definition:

The term "perfect" describes something that has no flaw. To "perfect" something means to work at it until it is excellent and without flaws.

- Only God and what he does is absolutely perfect.
- When Christians study the Bible and obey it, they become perfect and mature because they become more like Christ in their character.
- Being perfect and mature means that a Christian is obedient; it does not mean that he is sinless.
- The term "perfect" also has the meaning of being "complete" or "whole."

Translation Suggestions:

- The term "perfect" could be translated as "without flaw" or "without error" or "flawless" or "without fault" or "not having any faults."
- The term "perfectly" could be translated "completely" or "fully."

Bible References:

- Hebrews 12:02
- James 03:02
- Matthew 05:46-48
- Psalms 019:7-8

Word Data:

- Strong's: H3615, H3632, H3634, H4359, H4390, H8003, H8503, H8535, H8537, H8549, H8552, G2005, G2038, G2675, G2676, G3647, G4135, G4137, G5046, G5047, G5048, G5050, G5055

Forms Found in the English ULB:

perfect, perfected, perfecter, perfection, perfectly

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Forms Found in the English ULB:

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perish

Related Ideas:

imperishable, perishable

Definition:

The term "perish" means to die or be destroyed, usually as the result of violence or other disaster.

- The word "perish" can also be a metaphor for being punished in hell either presently or in the future.
- Something that is "imperishable" will never perish.

Translation Suggestions:

- Depending on the context, ways to translate this term could include "die" or "be destroyed" or "be punished in hell" or "will be punished in hell."
- When perish is a metaphor, make sure that the translation of "perish" does not only mean "cease to exist."

(See also: death, everlasting)

Bible References:

- 1 Peter 01:23
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Forms Found in the English ULB:

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persecute

Related Ideas:

persecution, persecutor

Definition:

The terms "persecute" and "persecution" refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
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Translation Suggestions:

- The term "persecute" could also be translated as "keep oppressing" or "treat harshly" or "continually mistreat."
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(See also: Christian, church, oppress, Rome)

Bible References:

- Acts 07:52
- Acts 13:50
- Galatians 01:13-14
- John 05:16-18
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Word Data:

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(See also: Christian, church, oppress, Rome)

Bible References:

- Acts 07:52
- Acts 13:50
- Galatians 01:13-14
- John 05:16-18
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- Matthew 13:20-21
- Philippians 03:06

Word Data:

- Strong's: H1814, H7291, H7852, G1375, G1376, G1377, G1559, G2347

Forms Found in the English ULB:

persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors

persecute

Related Ideas:

persecution, persecutor

Definition:

The terms "persecute" and "persecution" refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
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Forms Found in the English ULB:

persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors

perverse

Related Ideas:

crooked, perversion, perversity, pervert, twisted

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Definition:

The terms "perverse," "crooked," and "twisted" are used to describe a person or action that is morally bad. The term "perversely" means "in a perverse manner." To "pervert" something means to twist it or turn it away from what is right or good. "Perversity" is perverse thoughts, words, and actions.

- Someone or something that is perverse has deviated from what is good and right.
- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God's standards or behavior is considered perverse.

Translation Suggestions:

- Ways to translate "perverse" could include "morally twisted" or "immoral" or "turning away from God's straight path," depending on the context.
- "Perverse speech" could be translated as "speaking in an evil way" or "deceitful talk" or "immoral way of talking."
- "Perverse people" could be described as "immoral people" or "people who are morally deviant" or "people who continually disobey God."
- The phrase "acting perversely" could be translated as "behaving in an evil way" or "doing things against God's commands" or "living in a way that rejects God's teachings."
- The term "pervert" could also be translated as "cause to be corrupt" or "turn into something evil."

(See also: corrupt, deceive, disobey, evil, turn)

Bible References:

- 1 Kings 08:47
- 1 Samuel 20:30
- Job 33:27-28
- Luke 23:02
- Psalms 101:4-6

Word Data:

- Strong's: H1942, H2015, H2555, H3868, H4297, H5186, H5557, H5558, H5753, H5766, H5773, H5791, H6140, H6141, H8138, H8397, H8419, G1294, G1612, G3344, G4646

Forms Found in the English ULB:

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pierce

Related Ideas:

gore, thrust through

Definition:

The term "pierce" means to stab something or to make a hole with a sharp, pointed object. It is also used figuratively to refer to causing someone deep emotional pain.

- A soldier pierced Jesus' side when he was hanging on the cross.
- In Bible times, a slave who was set free would have his ear pierced as a sign that he was choosing to continue working for his master.
- Simeon spoke figuratively when he told Mary that a sword would pierce her heart, meaning that she would experience deep grief because of what would happen to her son Jesus.
- To "thrust someone through" or "thrust a sword through someone" is to push a sword all the way through him so the sword comes out the other side.
- To "gore" is for an animal to thrust a horn into another animal or a person.

(See also: cross, Jesus, servant, Simeon)

Bible References:

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gore, gored, holes, pierce, pierced, pierces, piercing, thrust ... through

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pig

Related Ideas:

boar, pork, swine

Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called "pork." The general term for pigs and related animals is "swine."

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a "wild boar." Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as "hogs."
- A "boar" is a wild pig. Wild pigs are usually fierce and dangerous.

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(See also: clean)

Bible References:

- 2 Peter 02:22
- Mark 05:13
- Matthew 07:6
- Matthew 08:32

Word Data:

- Strong's: H2386, G5519

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boar, boars, pig, pigs, pork, swine, swine's

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- A "boar" is a wild pig. Wild pigs are usually fierce and dangerous.

(See also: clean)

generated on Thu Aug 22 08:14:35 2024

Bible References:

- 2 Peter 02:22
- Mark 05:13
- Matthew 07:6
- Matthew 08:32

Word Data:

- Strong's: H2386, G5519

Forms Found in the English ULB:

boar, boars, pig, pigs, pork, swine, swine's

pig

Related Ideas:

boar, pork, swine

Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called "pork." The general term for pigs and related animals is "swine."

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a "wild boar." Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as "hogs."
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Forms Found in the English ULB:

boar, boars, pig, pigs, pork, swine, swine's

pillar

Related Ideas:

column

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Definition:

The term "pillar" usually refers to a large vertical structure that is used to hold up a roof or other part of a building. Another word for "pillar" is "column."

- In Bible times, pillars used as support in buildings were normally carved from a single piece of stone.
- When Samson in the Old Testament was captured by the Philistines, he destroyed their pagan temple by pushing the supporting pillars and causing the temple to collapse.
- The word "pillar" sometimes refers to a large stone or boulder that is set up as a memorial to mark a grave or to mark the place where an important event happened.
- It can also refer to an idol that was made to worship a false god. It is another name for a "carved image" and could be translated as "statue."
- The term "pillar" is used to refer to something that is shaped like a pillar, such as the "pillar of fire" that led the Israelites at night through the desert or the "pillar of salt" that Lot's wife became after she looked back at the city.

Translation Suggestions:

- As a structure supporting a building, the term "pillar" or "column" could be translated as "upright stone support beam" or "supporting stone structure."
- Other uses of "pillar" could be translated as "statue" or "pile" or "mound" or "monument" or "tall mass," depending on the context.

(See also: foundation, false god, image)

Bible References:

- 2 Kings 18:04
- Exodus 13:21
- Exodus 33:09
- Genesis 31:45
- Proverbs 09:1-2

Word Data:

- Strong's: H352, H547, H2106, H3730, H4552, H4676, H4678, H4690, H5324, H5333, H5982, H8490, G4769

Forms Found in the English ULB:

column, columns, pillar, pillars

pillar

Related Ideas:

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Forms Found in the English ULB:

column, columns, pillar, pillars

pit

Related Ideas:

pitfall, quarry

Definition:

A "pit" is a deep hole that has been dug in the ground. A "pitfall" is a trap made of a pit that is hidden with a cover. A "quarry" is a pit from which people take valuable stones.

- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase "the pit" refers to the grave or to hell. Other times it may refer to "the abyss."
- The term "pit" is also used figuratively in phrases such as, "pit of destruction" which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: abyss, hell, prison)

Bible References:

- Genesis 37:21-22
- Job 33:18
- Luke 06:39
- Proverbs 01:12

Word Data:

- Strong's: H875, H953, H1356, H1475, H2352, H4087, H4113, H4379, H6354, H7585, H7745, H7816, H7825, H7845, H7882, G12, G999, G5421

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Forms Found in the English ULB:

pit, pitfall, pits, quarry

plague

Definition:

Plagues are events which cause suffering or death to a large number of people. Often a plague is a disease that spreads quickly and causes many people to die before it can be stopped.

- Many plagues have natural causes, but some were sent by God to punish people for sin.
- In the time of Moses, God sent ten plagues against Egypt to force Pharaoh to let Israel leave Egypt. These plagues included water turning into blood, physical diseases, destruction of crops by insects and hail, three days of complete darkness, and death of the firstborn sons.
- This could also be translated as "widespread disasters" or "widespread disease," depending on the context.

(See also: hail, Israel, Moses, Pharaoh)

Picture of a Plague of skin:

<img src="https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/p/Plagueskin.png" >

Bible References:

- 2 Samuel 24:13-14
- Exodus 09:14
- Genesis 12:17-20
- Luke 21:11
- Revelation 09:18

Word Data:

- Strong's: H1698, H4046, H4194, H4347, H5061, H5062, H5063, G3061, G4127

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plead

Related Ideas:

appeal, ask earnestly, humble request, plea

Definitions:

The terms "plead" and "pleading" refer to urgently asking someone to do something. A "plea" is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.
- Make sure it is clear in the context that this term does not refer to begging for money.
- The word translated "humble request" refers specifically to a humble request for favor or mercy.
- To "plead someone's cause" is to testify in court before a judge that the judge should rule in favor of the person whose cause it is.
- A "legal plea" or "cause" is what someone who is trying to get justice tells a judge in a court trial.
- An "earnest appeal" is a serious, humble request.

Translation Suggestions:

- The term "plead" could also be translated as "beg" or "implore" or "urgently ask."
- The term "plea" could also be translated as "urgent request" or "strong urging."

Bible References:

- 2 Corinthians 08:3-5
- Judges 06:31
- Luke 04:39
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Word Data:

- Strong's: H1777, H2603, H3198, H4941, H6279, H6293, H6664, H6419, H7378, H7379, H7775, H8199, H8467, H8469, G1162, G1189, G1793, G2065, G3870, G3874

Forms Found in the English ULB:

appeal, asked ... earnestly, cause, earnest appeal, earnest appeals, earnestly appeal, earnestly appealed, humble request, humble requests, legal plea, moved by ... plea, plea, plea for favor, plead, plead ... cause, pleaded, pleading, pleadings, pleads, pleas

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The terms "plead" and "pleading" refer to urgently asking someone to do something. A "plea" is an urgent request.

- Pleading often implies that the person feels in very great need or strongly desires help.
- People can plead or make an urgent appeal to God for mercy or to ask him to grant something, either for themselves or someone else.

- Make sure it is clear in the context that this term does not refer to begging for money.
- The word translated "humble request" refers specifically to a humble request for favor or mercy.
- To "plead someone's cause" is to testify in court before a judge that the judge should rule in favor of the person whose cause it is.
- A "legal plea" or "cause" is what someone who is trying to get justice tells a judge in a court trial.
- An "earnest appeal" is a serious, humble request.

Translation Suggestions:

- The term "plead" could also be translated as "beg" or "implore" or "urgently ask."
- The term "plea" could also be translated as "urgent request" or "strong urging."

Bible References:

- 2 Corinthians 08:3-5
- Judges 06:31
- Luke 04:39
- Proverbs 18:17

Word Data:

- Strong's: H1777, H2603, H3198, H4941, H6279, H6293, H6664, H6419, H7378, H7379, H7775, H8199, H8467, H8469, G1162, G1189, G1793, G2065, G3870, G3874

Forms Found in the English ULB:

appeal, asked ... earnestly, cause, earnest appeal, earnest appeals, earnestly appeal, earnestly appealed, humble request, humble requests, legal plea, moved by ... plea, plea, plea for favor, plead, plead ... cause, pleaded, pleading, pleadings, pleads, pleas

plead

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plow

Related Ideas:

farmer, plowman, plowshare, unplowed

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Definition:

A "plow" is a farm tool that is used for breaking up soil to prepare a field for planting.

- Plows have sharp, pointed prongs or blades that dig into the soil. They usually have handles that the farmer uses to guide the plow.
- A "plowshare" is the main cutting blade on a plow.
- In Bible times, plows were usually pulled by a pair of oxen or other work animals.
- Most plows were made of hard wood, except for the sharp points which were made of a metal, such as bronze or iron.
- A "plowman" or a "plower" is a person who uses a plow.

Translation Suggestions:

- The terms "plowman" and "plower" can also be translated more generally as "farmer."

(See also: bronze, ox)

Bible References:

- 1 Samuel 08:10-12
- Deuteronomy 21:04
- Luke 09:62
- Luke 17:07
- Psalm 141:5-7

Word Data:

- Strong's: H406, H855, H2758, H2790, H5215, H5647, H5656, H5674, H6213, H6398, G722, G723

Forms Found in the English ULB:

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possess

Related Ideas:

belongings, dispossess, possession, property

Definitions:

The terms "possess" and "possession" usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, "possess" is often used in the context of "possessing" or "taking possession of" an area of land.
- When Yahweh commanded the Israelites to "possess" the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
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- The people of Israel were also called Yahweh's "special possession." This means that they belonged to him as his people whom he had specifically called to worship and serve him.
- The term "dispossess" meant "take someone's property."

Translation Suggestions:

- The term "possess" could also be translated as "own" or "have" or "have charge over."
- "Possessions" are also called "belongings" and "property."
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- When Yahweh calls the Israelites "my special possession" this could also be translated as "my special people" or "people who belong to me" or "my people whom I love and rule."
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(See also: Canaan, worship)

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power

Related Ideas:

ability, able, mastered, can, capable, could, impossible, incapable, powerful, won, unable

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The term "power" refers to the ability to do things or make things happen, often using great strength. "Powers" refers to people or spirits who have great ability to cause things to happen.

- The "power of God" refers to God's ability to do everything, especially things that are not possible for people to do.
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power

Related Ideas:

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(See also: Holy Spirit, Jesus, miracle)

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- Philippians 03:21
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Word Data:

- Strong's: H410, H1368, H1369, H1370, H2220, H2393, H2428, H2632, H3027, H3201, H3581, H4475, H4910, H5794, H5797, H5807, H6109, H6184, H7980, H7981, H7983, H7989, H8592, H8633, G1410, G1411, G1415, G1743, G1754, G1832, G1849, G1850, G2159, G2478, G2479, G2480, G2904, G3168

Forms Found in the English ULB:

ability, able, am ... able, are ... able, are ... possible, be ... unable, be able, be mastered, can, cannot, capable, could, could not, impossible, incapable, is ... able, may ... be able, miraculous powers, possible, power, powerful, powerfully, powers, was ... able, were ... able, will ... be able, won

power

Related Ideas:

ability, able, mastered, can, capable, could, impossible, incapable, powerful, won, unable

Definition:

The term "power" refers to the ability to do things or make things happen, often using great strength. "Powers" refers to people or spirits who have great ability to cause things to happen.

- The "power of God" refers to God's ability to do everything, especially things that are not possible for people to do.
- God has complete power over everything that he has created.
- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term "power" could also be translated as "ability" or "strength" or "energy" or "ability to do miracles" or "control."
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power

Related Ideas:

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praise

Related Ideas:

praiseworthy

Definition:

To praise someone is to express admiration and honor for that person. Something that is praiseworthy is good and deserves to be praised.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.

Translation Suggestions:

- The term to "praise" could also be translated as to "speak well of" or to "highly honor with words" or to "say good things about."
- The noun "praise" could be translated as "spoken honor" or "speech that honors" or "speaking good things about."

(See also: worship)

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Forms Found in the English ULB:

praise, praised, praises, praiseworthy, praising, sing praise, sing praises

pray

Related Ideas:

prayer

generated on Thu Aug 22 08:14:35 2024

Definition:

The terms "pray" and "prayer" refer to talking with God. These terms are used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called "communing" with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as "talking to God" or "communicating with God." The translation of this term should be able to include praying that is silent.

(See also: false god, forgive, praise)

Bible References:

- 1 Thessalonians 03:09
- Acts 08:24
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- John 17:09
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- Matthew 14:22-24

Word Data:

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Forms Found in the English ULB:

heard ... prayer, pray, prayed, prayer, prayers, praying, prays, urgently pray

pray

Related Ideas:

prayer

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- Strong's: H577, H1156, H2470, H3908, H6279, H6293, H6419, H6739, H7592, H7879, H8034, H8605, G154, G1162, G1189, G1783, G2065, G2171, G2172, G3870, G4335, G4336

Forms Found in the English ULB:

heard ... prayer, pray, prayed, prayer, prayers, praying, prays, urgently pray

pray

Related Ideas:

prayer

Definition:

The terms "pray" and "prayer" refer to talking with God. These terms are used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called "communing" with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as "talking to God" or "communicating with God." The translation of this term should be able to include praying that is silent.

(See also: false god, forgive, praise)

Bible References:

- 1 Thessalonians 03:09

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- Acts 08:24
- Acts 14:26
- Colossians 04:04
- John 17:09
- Luke 11:1
- Matthew 05:43-45
- Matthew 14:22-24

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heard ... prayer, pray, prayed, prayer, prayers, praying, prays, urgently pray

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preach

Related Ideas:

preacher

Definition:

To "preach" means to speak to a group of people, teaching them about God and urging them to obey him.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- "Preaching" and "teaching" are similar, but are not exactly the same.
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- The term "preach" is usually used with the word "gospel."
- What a person has preached to others can also be referred to in general as his "teachings."

(See also: good news, Jesus, kingdom of God)

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Forms Found in the English ULB:

preach, preached, preacher, preaching

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Forms Found in the English ULB:

preach, preached, preacher, preaching

precious

Related Ideas:

costly, expensive, valuable

Definitions:

The term "precious" describes people or things that are considered to be very valuable.

- The term "precious stones" or "precious jewels" refers to rocks and minerals that are colorful or have other qualities that make them beautiful or useful.
- Examples of precious stones include diamonds, rubies, and emeralds.
- Gold and silver are called "precious metals."
- Yahweh says that his people are "precious" in his sight (Isaiah 43:4).
- Peter wrote that a gentle and quiet spirit is precious in God's sight (1 Peter 3:4).
- The terms "costly" and "expensive" describe something that costs a lot of money to buy.

Translation Suggestions:

- The term "precious' could also be translated as "valuable" or "very dear" or "cherished" or "highly valued."

(See also: gold, silver)

Bible References:

- 2 Peter 01:01
- Acts 20:22-24
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Word Data:

- Strong's: H1431, H2530, H2532, H2667, H2896, H3357, H3365, H3366, H3368, H4022, H4030, H4261, H4262, H5238, H7939, H8443, G927, G1784, G2472, G2570, G4185, G4186, G5092, G5093

Forms Found in the English ULB:

costly, expensive, precious, precious things, precious treasures, valuable, valuables

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- The terms "costly" and "expensive" describe something that costs a lot of money to buy.

Translation Suggestions:

- The term "precious' could also be translated as "valuable" or "very dear" or "cherished" or "highly valued."

(See also: gold, silver)

Bible References:

- 2 Peter 01:01
- Acts 20:22-24
- Daniel 11:38-39
- Lamentations 01:7
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Word Data:

- Strong's: H1431, H2530, H2532, H2667, H2896, H3357, H3365, H3366, H3368, H4022, H4030, H4261, H4262, H5238, H7939, H8443, G927, G1784, G2472, G2570, G4185, G4186, G5092, G5093

Forms Found in the English ULB:

costly, expensive, precious, precious things, precious treasures, valuable, valuables

precious

Related Ideas:

costly, expensive, valuable

Definitions:

The term "precious" describes people or things that are considered to be very valuable.

- The term "precious stones" or "precious jewels" refers to rocks and minerals that are colorful or have other qualities that make them beautiful or useful.
- Examples of precious stones include diamonds, rubies, and emeralds.
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predestine

Related Ideas:

decide in advance

Definition:

The terms "predestine" and "predestined" refer to deciding or planning beforehand that something will happen.

- This term especially refers to God predestining people to receive eternal life.
- Sometimes the word "foreordain" is used, which also means to decide beforehand.

Translation Suggestions:

- The term "predestine" could also be translated as "decide before" or "decide ahead of time."
- The term "predestined" could be translated as "decided long ago" or "planned ahead of time" or "decided beforehand."
- A phrase such as "predestined us" could be translated as "decided long ago that we" or "already decided ahead of time that we."

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- Note that the translation of this term should be different from the translation of the term "foreknew."

(See also: foreknew)

Bible References:

- 1 Corinthians 02:6-7

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- Strong's: G4309

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- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."

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- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: Aaron, chief priests, high priest, mediator, sacrifice)

Bible References:

- 2 Chronicles 06:41
- Genesis 14:17-18
- Genesis 47:22
- John 01:19-21
- Luke 10:31
- Mark 01:44
- Mark 02:25-26
- Matthew 08:4
- Matthew 12:04
- Micah 03:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 01:06

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G748, G749, G2405, G2406, G2407, G2409, G2420

Forms Found in the English ULB:

priest, priest's, priesthood, priestly, priestly office, priests, priests', served as a priest

prince

Related Ideas:

princess

Definition:

A "prince" is the son of a king. A "princess" is a daughter of a king.

- The term "prince" is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham's wealth and importance, he was referred to as a "prince" by the Hittites he was living among.
- In the book of Daniel, the term "prince" is used in the expressions "prince of Persia" and "prince of Greece," which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a "prince" in the book of Daniel.
- Sometimes in the Bible Satan is referred to as "the prince of this world."
- Jesus is called the "Prince of Peace" and the "Prince of Life."
- In Acts 2:36, Jesus is referred to as "Lord and Christ" and in Acts 5:31 he is referred to as "Prince and Savior," showing the parallel meaning of "Lord" and "Prince."

Translation Suggestions:

- Ways to translate "prince" could include, "king's son" or "ruler" or "leader" or "chieftain" or "captain."

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- When referring to angels, this could also be translated as, "spirit ruler" or "leading angel."
- When referring to Satan or other evil spirits, this term could also be translated as, "evil spirit ruler" or "powerful spirit leader" or "ruling spirit," depending on the context.

(See also: angel, authority, Christ, demon, lord, power, ruler, Satan, Savior, spirit)

Bible References:

- Acts 05:29-32
- Genesis 12:15
- Genesis 49:26
- Luke 01:52

Word Data:

- Strong's: H117, H2831, H3548, H4502, H5057, H5081, H5139, H5257, H5387, H5461, H5633, H5993, H6579, H7333, H7786, H8269, H8282, H8323, G747, G758, G1413, G3175

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prince, princes, princess, princesses

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Related Ideas:

custody, dungeon, imprison, imprisonment, prisoner

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The term "prison" refers to a place where criminals are kept as a punishment for their crimes. A "prisoner" is someone who has been put in the prison.

- The term "prisoners" can also refer in general to people who have been captured by an enemy and kept somewhere against their will.
- The term "imprisoned" means "kept in a prison" or "kept in captivity."
- Many prophets and other servants of God were put in prison even though they had not done anything wrong.
- To "hold someone in custody" is to put him in a prison or other place from which he cannot escape. Sometimes people were held in custody while they waited to be judged in a trial.
- A "dungeon" is an underground prison that is dark and damp.

Translation Suggestions:

- Another word for "prison" is "jail."
- The term "prison" could also be translated as "dungeon" in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term "prisoners" can also be translated as "captives." Other ways to translate "imprisoned" could be "kept as a prisoner" or "kept in captivity" or "held captive" or "shut up."

(See also: captive)

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Word Data:

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profane

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb to "profane" could be translated as to "treat as unholy" or to "be irreverent toward" or to "dishonor."
- God told the Israelites that they "profaned" themselves with idols, meaning that the people were making themselves "unclean" or "dishonored" by this sin. They were also dishonoring God.
- Depending on the context, the adjective "profane" could be translated as "dishonoring" or "godless" or "unholy."

(See also: defile, holy, clean)

Bible References:

- 2 Timothy 02:16-18
- Ezekiel 20:09
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profit

Related Ideas:

profitable, unprofitable

Definition:

In general, the terms "profit" and "profitable" refer to gaining something good through doing certain actions or behaviors.

Something is "profitable" to someone if it brings them good things or if it helps them bring about good things for other people.

- More specifically, the term "profit" often refers to money that is gained from doing business. A business is "profitable" if it gains more money than it spends.
- Actions are profitable if they bring about good things for people.
- 2 Timothy 3:16 says that all Scripture is "profitable" for correcting and training people in righteousness. This means that the Bible's teachings are helpful and useful for teaching people to live according to God's will.

The term "unprofitable" means to not be useful.

- It literally means to not profit anything or to not help someone gain anything.
- Something that is unprofitable is not worth doing because it does not give any benefit.
- This could be translated as "useless" or "worthless" or "not useful" or "unworthy" or "not beneficial" or "giving no benefit."

To "take advantage of" someone is to make extra profit from him because he is weak and unable to demand greater return.

(See also: worthy)

Translation Suggestions:

- Depending on the context, the term "profit" could also be translated as "benefit" or "help" or "gain."
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- Strong's: H530, H562, H632, H1696, H2778, H3709, G1860, G1861, G1862, G3670, G4279

Forms Found in the English ULB:

makes binding promises, promise, promised, promises

promise

Related Ideas:

binding promise

Definition:

A promise is a pledge to do a certain thing. When someone promises something, it means he is committing to do something.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.
- A promise is often accompanied by an oath to confirm that it will be done.

Translation Suggestions:

- The term "promise" could be translated as "commitment" or "assurance" or "guarantee."
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(See also: covenant, oath, vow)

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prosper

Related Ideas:

prosperity, prosperous

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Definition:

The term "prosper" generally refers to living well and can refer to prospering physically or spiritually. When people or countryies are "prosperous," it means they are wealthy and have all that they need to be successful. They are experiencing "prosperity."

- The term "prosperous" often refers to success in owning money and property or in producing everything needed for people to live well.
- In the Bible, the term "prosperous" also includes good health and being blessed with children.
- A "prosperous" city or country is one that has many people, good production of food, and businesses that bring in plenty of money.
- The Bible teaches that a person will prosper spiritually when he obeys God's teachings. He will also experience the blessings of joy and peace. God does not always give people a lot of material wealth, but he will always prosper them spiritually as they follow his ways.

Translation Suggestions:

- Depending on the context, the term "prosper" could also be translated as "succeed spiritually" or "be blessed by God" or "experience good things" or "live well."
- The term "prosperous" could also be translated as "successful" or "wealthy" or "spiritually fruitful."
- "Prosperity" could also be translated as "well-being" or "wealth" or "success" or "abundant blessings."
- "Welfare" is another word for "prosperity."

(See also: bless, fruit, spirit)

Bible References:

- 1 Chronicles 29:22-23
- Deuteronomy 23:06
- Job 36:11
- Leviticus 25:26-28
- Psalms 001:3

Word Data:

- Strong's: H202, H1129, H1767, H1878, H1879, H1995, H2428, H2896, H2898, H2981, H3027, H3190, H3444, H3498, H3519, H3787, H4195, H5381, H6500, H6509, H6555, H6743, H6744, H7230, H7487, H7919, H7951, H7961, H7963, H7965, H8454, G2137

Forms Found in the English ULB:

caused ... to prosper, prosper, prospered, prospering, prosperity, prosperous

prostitute

Related Ideas:

prostitution

Definition:

The terms "prostitute" and "harlot" both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word "prostitute" is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.

- The expression "play the harlot" means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To "prostitute oneself" to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this.

(See also: adultery, false god, sexual immorality, false god)

Bible References:

- Genesis 34:31
- Genesis 38:21
- Luke 15:30
- Matthew 21:31

Word Data:

- Strong's: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G4204

Forms Found in the English ULB:

act like a prostitute, acted like a prostitute, acted like prostitutes, prostitute, prostitute's, prostituted, prostitutes, prostitution

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- The expression "play the harlot" means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To "prostitute oneself" to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this.

(See also: adultery, false god, sexual immorality, false god)

Bible References:

- Genesis 34:31
- Genesis 38:21
- Luke 15:30
- Matthew 21:31

Word Data:

- Strong's: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G4204

Forms Found in the English ULB:

act like a prostitute, acted like a prostitute, acted like prostitutes, prostitute, prostitute's, prostituted, prostitutes, prostitution

prostitute

Related Ideas:

prostitution

generated on Thu Aug 22 08:14:35 2024

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proud

Related Ideas:

pride, prideful

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- A proud person often does not admit his own faults. He is not humble.
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- The terms "proud" and "pride" can also be used in a positive sense, such as being "proud of" what someone else has achieved and being "proud of" your children. The expression "take pride in your work" means to find joy in doing your work well.
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- The noun "pride" could be translated as "arrogance" or "conceit" or "self-importance."
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- 1 Timothy 03:6-7
- 2 Corinthians 01:12
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- Isaiah 13:19
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proverb

Definition:

A proverb is a short statement that expresses some wisdom or truth.

- Proverbs are powerful because they are easy to remember and repeat.
- Often a proverb will include practical examples from everyday life.
- Some proverbs are very clear and direct, while others are more difficult to understand.
- King Solomon was known for his wisdom and wrote over 1,000 proverbs.
- Jesus often used proverbs or parables when he taught people.
- Ways to translate "proverb" could include "wise saying" or "true word."

(See also: Solomon, true, wise)

Bible References:

- 1 Kings 04:32-34
- 1 Samuel 24:12-13
- 2 Peter 02:22
- Luke 04:24
- Proverbs 01:1-3

Word Data:

- Strong's: H2420, H4911, H4912, G3850, G3942

Forms Found in the English ULB:

proverb, proverbs, speak ... proverb

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proverb, proverbs, speak ... proverb

province

Related Ideas:

provincial

Definitions:

A province is a division or part of a nation or empire. The term "provincial" describes something that is related to a province, such as a provincial governor.

- For example, the ancient Persian Empire was divided up into provinces such as Media, Persia, Syria, and Egypt.
- During the time of the New Testament, the Roman Empire was divided up into provinces such as Macedonia, Asia, Syria, Judea, Samaria, Galilee, and Galatia.
- Each province had its own ruling authority, who was subject to the king or ruler of the empire. This ruler was sometimes called a "provincial official" or "provincial governor."
- The terms "province" and "provincial" could also be translated as "region" and "regional."

(See also: Asia, Egypt, Esther, Galatia, Galilee, Judea, Macedonia, Medes, Rome, Samaria, Syria)

Bible References:

- Acts 19:30
- Daniel 03:02
- Daniel 06:02
- Ecclesiastes 02:08

Word Data:

- Strong's: H4082, H4083, H5675, H5676, G1885

Forms Found in the English ULB:

province, provinces, provincial

provoke

Related Ideas:

provocation

Definitions:

The term "provoke" means to cause someone to experience a negative reaction or feeling.

- To provoke someone to anger means to do something that causes that person to be angry. This could also be translated as to "cause to become angry" or to "anger."

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- When used in a phrase such as, "do not provoke him," this could be translated as "do not anger him" or "do not cause him to be angry" or "do not make him angry with you."

(See also: angry)

Bible References:

- Ezekiel 20:27-29

Word Data:

- Strong's: H3707, H3708, H4784, H4843, H5006, H7065, H7069, H7107, H7264, G2042, G3863, G3947, G3949, G4292

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- When used in a phrase such as, "do not provoke him," this could be translated as "do not anger him" or "do not cause him to be angry" or "do not make him angry with you."

(See also: angry)

Bible References:

- Ezekiel 20:27-29

Word Data:

- Strong's: H3707, H3708, H4784, H4843, H5006, H7065, H7069, H7107, H7264, G2042, G3863, G3947, G3949, G4292

Forms Found in the English ULB:

provocation, provoke, provoke ... to anger, provoked, provoked ... to anger, provokes, provoking

provoke

Related Ideas:

provocation

generated on Thu Aug 22 08:14:35 2024

Definitions:

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psalm

Related Ideas:

praise in song, psalmist, psalm of praise, song

Definition:

The term "psalm" refers to a sacred song, often in the form of a poem that was written to be sung.

- The Old Testament Book of Psalms has a collection of these songs written by King David and other Israelites such as Moses, Solomon, and Asaph, among others.
- The psalms were used by the nation of Israel in their worship of God.
- Psalms can be used to express joy, faith, and reverence, as well as pain and sorrow.
- In the New Testament, Christians are instructed to sing psalms to God as a way of worshiping him.
- A "psalmist" is someone who composes or sings psalms.

(See also: David, faith, joy, Moses, holy)

Bible References:

- Acts 13:33
- Acts 13:35
- Colossians 03:16
- Luke 20:42

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Word Data:

- Strong's: H2158, H2167, H4210, G5567, G5568

Forms Found in the English ULB:

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puffed up

Definition:

The term "puffed up" refers literally to something that is full of air and so larger than its normal size. is a figurative expression that refers to being boastful, proud, or arrogant.

- A person who is puffed up has an attitude of feeling superior to others.
- Paul taught that knowing a lot of information or having religious experiences can lead to being "puffed up" or proud.
- Other languages may have a similar idiom or a different one that expresses this meaning, such as "having a big head."
- This could also be translated as "very proud" or "disdainful of others" or "haughty" or "thinking oneself better than others."

(See also: arrogant, proud)

Bible References:

- 1 Corinthians 04:6-7
- 1 Corinthians 08:01
- 2 Corinthians 12:6-7
- Habakkuk 02:04

Word Data:

- Strong's: H6075, G5448

Forms Found in the English ULB:

puffed up, puffs up

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Forms Found in the English ULB:

puffed up, puffs up

punish

Related Ideas:

bring down judgment, deal with, inflict punishment, judgment, punishment, unpunished

Definition:

The term "punish" means to cause someone to suffer a negative consequence for doing something wrong. The term "punishment" refers to the negative consequence that is given as a result of that wrong behavior.

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- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person's punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expression "leave someone unpunished" means to decide not to punish someone for their wrongdoing.
- The expression "go unpunished" means to sin and not be punished for it. God often allows people to go unpunished as he waits for them to repent.
- To "bring down judgment" on someone is to punish him after declaring him guilty of wrongful behavior.
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- Sometimes "deal with" means punish.

(See also: just, repent, righteous, sin)

Bible References:

- 1 John 04:18
- 2 Thessalonians 01:09
- Acts 04:21
- Acts 07:59-60
- Genesis 04:15
- Luke 23:16
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Word Data:

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- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person's punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expression "leave someone unpunished" means to decide not to punish someone for their wrongdoing.
- The expression "go unpunished" means to sin and not be punished for it. God often allows people to go unpunished as he waits for them to repent.
- To "bring down judgment" on someone is to punish him after declaring him guilty of wrongful behavior.
- Sometimes "judgment" refers to punishment.
- Sometimes "deal with" means punish.

(See also: just, repent, righteous, sin)

Bible References:

- 1 John 04:18
- 2 Thessalonians 01:09
- Acts 04:21
- Acts 07:59-60
- Genesis 04:15
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- Matthew 25:46

Word Data:

- Strong's: H2403, H3027, H3256, H4148, H4941, H5221, H5352, H5414, H5771, H6031, H6213, H6485, H6486, H7451, H7561, H7999, H8011, H8199, G1349, G1556, G1557, G2849, G2851, G2917, G2920, G3811, G5097

Forms Found in the English ULB:

bring down judgment, go ... unpunished, inflicted punishment, inflicting punishment, judgment, leave ... unpunished, punish, punished, punishes, punishing, punishment, unpunished

punish

Related Ideas:

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pure

Related Ideas:

impure, purge, purification, purify, purity, refine

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- In regard to Old Testament laws, "purify" and "purification" refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
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- The term "purify" could be translated as "make pure" or "cleanse" or "cleanse from all contamination" or "get rid of all sin."
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(See also: atonement, clean, spirit)

Bible References:

- 1 Timothy 01:05
- Exodus 31:6-9
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- Revelation 14:04

Word Data:

- Strong's: H571, H1249, H1305, H2134, H2135, H2141, H2212, H2398, H2403, H2889, H2890, H2891, H2892, H2893, H3795, H2896, H3800, H5079, H5343, H5462, H6337, H6884, H6942, G48, G49, G53, G54, G169, G185, G505, G1103, G1506, G2511, G2512, G2513

generated on Thu Aug 22 08:14:35 2024

Forms Found in the English ULB:

impure, impure thing, impurities, impurity, pure, purer, purge, purification, purified, purifies, purify, purity, refine, refined, refiner, refiner's, refining

pure

Related Ideas:

impure, purge, purification, purify, purity, refine

Definition:

To be "pure" means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, "purify" and "purification" refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God's forgiveness, through trusting in Jesus and his sacrifice.
- Something that is "impure" is not pure.
- To "refine" is to purify metal. This is done by heating the metal over a fire until it melts and removing what should not be there.
- Someone who has pure motives is somone who only wants to do what is good.

Translation Suggestions:

- The term "purify" could be translated as "make pure" or "cleanse" or "cleanse from all contamination" or "get rid of all sin."
- A phrase such as "when the time for their purification was over" could be translated as "when they had purified themselves by waiting the required number of days."
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purple

Definitions:

The term "purple" is the name of a color that is a mixture of blue and red.

- In ancient times, purple was a rare and highly valuable color of dye that was used to dye the clothing of kings and other high officials.
- Because it was costly and time-consuming to produce this dye, purple clothing was considered a sign of wealth, distinction, and royalty.
- Purple was also one of the colors used for the curtains in the tabernacle and temple, and for the ephod worn by the priests.
- Purple dye was extracted from a kind of sea snail by either crushing or boiling the snails or by causing them to release the dye while still alive. This was an expensive process.
- Roman soldiers put a purple royal robe on Jesus before his crucifixion, to mock him for his claim to be King of the Jews.
- Lydia from the town of Philippi was a woman who made her living by selling purple cloth.

(See also: ephod, Philippi, royal, tabernacle, temple)

Bible References:

- 2 Chronicles 02:13-14
- Daniel 05:7
- Daniel 05:29-31
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Forms Found in the English ULB:

purple

push

Definition:

The term "push" literally means to physically move something away using force. There are also several figurative meanings of this term.

- The expression "push away" can mean "reject" or "refuse to help."
- To "push down" can mean to "oppress" or "persecute" or "defeat."
- To "push someone out" can mean to get rid of someone or send someone away.
- The expression "push ahead" means to persevere or to continue doing something without really making sure it is right or safe.

(See also: oppress, persecute, reject)

Bible References:

Word Data:

- Strong's: H1556, H1760, H1920, H3276, H3423, H5055, H5186, H5493, G683, G4261

Forms Found in the English ULB:

push, push ... away, pushed, pushed ... away, pushed ... down, pushing

queen

Definition:

A queen is either the female ruler of a country or the wife of a king.

- Esther became the queen of the Persian empire when she married King Xerxes.
- Queen Jezebel was the evil wife of King Ahab.
- The Queen of Sheba was a famous ruler who came to visit King Solomon.
- A term such as "queen mother" usually referred to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence; Athaliah, for example, influenced the people to worship idols.

(See also: Xerxes, Athaliah, Esther, king. Persia ruler, Sheba)

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Bible References:

- 1 Kings 10:10
- 1 Kings 11:18-19
- 2 Kings 10:12-14
- Acts 08:27
- Esther 01:17
- Luke 11:31
- Matthew 12:42

Word Data:

- Strong's: H1404, H1377, H4410, H4433, H4436, H4438, H4446, H7694, H8282, G938

Forms Found in the English ULB:

queen, queens

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Forms Found in the English ULB:

queen, queens

quench

Related Ideas:

put out, unquenchable

generated on Thu Aug 22 08:14:35 2024

Definition:

The term "quench" means to stop something that is demanding to be satisfied. The expression "put out" can also mean the same.

- The term "quench" is usually used in the context of quenching thirst, and means to stop being thirsty by drinking something.
- The expressions "quench" and "put out" can also be used to refer to stopping a fire.
- Both thirst and fire are quenched with water.
- A fire that is "unquenchable" cannot be stopped. It continues to burn.
- Paul uses the term "quench" in a figurative way when he instructs believers to not "quench the Holy Spirit." This means to not discourage people from allowing the Holy Spirit to produce his fruits and gifts in them. Quenching the Holy Spirit means preventing the Holy Spirit from freely manifesting his power and work in people.

(See also: fruit, gift, Holy Spirit)

Bible References:

- 1 Thessalonians 05:19
- Ezekiel 20:47
- Isaiah 01:31
- Jeremiah 21:12

Word Data:

- Strong's: H1846, H3518, H7665, G762, G4570

Forms Found in the English ULB:

put out, quench, quenched, unquenchable

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Forms Found in the English ULB:

put out, quench, quenched, unquenchable

rage

Related Ideas:

enrage

Definitions:

Rage is excessive anger what is out of control. When someone rages, it means that person is expressing anger in a destructive way.

- Rage happens when the emotion of anger causes a person to lose self control.
- When controlled by rage, people commit destructive acts and say destructive things.
- When the "nations rage," their to ungodly people disobey God and rebel against him.
- To be "filled with rage" means to have an overwhelming feeling of extreme anger.
- "Senseless rage" is rage that comes from no good reason or that prevents the angry person from thinking clearly.
- To "enrage" someone means to make them extremely angry.

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- To "enrage" against someone is to be extremely angry with someone.
- When someone is "enraged" he is extremely angry."

"Rage" can also be used figuratively.

- The term to "rage" can also mean to move powerfully, in descriptions such as a "raging" storm or ocean waves that "rage."

(See also: angry, self-control)

Bible References:

- Acts 04:25
- Daniel 03:13
- Luke 04:28
- Numbers 25:11
- Proverbs 19:03

Word Data:

- Strong's: H398, H1348, H1993, H2121, H2195, H2196, H2197, H2528, H2534, H2734, H2740, H3820, H5590, H5678, H7264, H7265, H7266, H7267, H7857, G454, G1693, G2372, G2830, G3710, G5433

Forms Found in the English ULB:

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- Strong's: H398, H1348, H1993, H2121, H2195, H2196, H2197, H2528, H2534, H2734, H2740, H3820, H5590, H5678, H7264, H7265, H7266, H7267, H7857, G454, G1693, G2372, G2830, G3710, G5433

Forms Found in the English ULB:

enrage, enraged, rage, raged, rages, raging, senseless rage

generated on Thu Aug 22 08:14:35 2024

rage

Related Ideas:

enrage

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Rage is excessive anger what is out of control. When someone rages, it means that person is expressing anger in a destructive way.

- Rage happens when the emotion of anger causes a person to lose self control.
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"Rage" can also be used figuratively.

- The term to "rage" can also mean to move powerfully, in descriptions such as a "raging" storm or ocean waves that "rage."

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raise

Related Ideas:

arise, rise, risen

Definition:

raise, raise up

In general, the word "raise" means to "lift up" or "make higher."

- The figurative phrase "raise up" means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes "raise up" means to restore or rebuild.
- "Raise" has a specialized meaning in the phrase "raise from the dead." It means to cause a dead person to become alive again.
- Sometimes "raise up" means to exalt someone or something or make someone or something truly great.

rise, arise

To "rise" or "arise" means to "go up" or "get up." The terms "risen," "rose," and "arose" express past action.

- When a person gets up to go somewhere, this is sometimes expressed as "he arose and went" or "he rose up and went."
- If something "arises" it means it "happens" or "begins to happen."
- Jesus predicted that he would "rise from the dead." Three days after Jesus died, the angel said, "He has risen!"
- A person who suddenly becomes important is said to "arise."

Translation Suggestions:

- The term "raise" or "raise up" could be translated as "lift up" or "make higher."
- To "raise up" could also be translated as to "cause to appear" or to "appoint" or to "bring into existence."
- To "raise up the strength of your enemies" could be translated as, "cause your enemies to be very strong."
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- Depending on the context, "raise up" could also be translated as "provide" or to "appoint" or to "cause to have" or "build up" or "rebuild" or "repair."
- The phrase "arose and went" could be translated as "got up and went" or "went."
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(See also: resurrection, appoint, exalt)

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raise

Related Ideas:

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raise, raise up

generated on Thu Aug 22 08:14:35 2024

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- The figurative phrase "raise up" means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes "raise up" means to restore or rebuild.
- "Raise" has a specialized meaning in the phrase "raise from the dead." It means to cause a dead person to become alive again.
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To "rise" or "arise" means to "go up" or "get up." The terms "risen," "rose," and "arose" express past action.

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(See also: resurrection, appoint, exalt)

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- The phrase "arose and went" could be translated as "got up and went" or "went."
- Depending on the context, the term "arose" could also be translated as "began" or "started up" or "got up" or "stood up."

(See also: resurrection, appoint, exalt)

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- 2 Chronicles 06:41
- 2 Samuel 07:12
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Word Data:

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Forms Found in the English ULB:

arise, arisen, arises, raise, raise up, raised, raises, raising, raising up, rise, rise up, risen, rises, rising, rose

raise

Related Ideas:

arise, rise, risen

Definition:

raise, raise up

In general, the word "raise" means to "lift up" or "make higher."

- The figurative phrase "raise up" means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes "raise up" means to restore or rebuild.
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ransom

Definition:

The term "ransom" refers to a sum of money or other payment that is demanded or paid for the release of a person who is held captive.

- As a verb, to "ransom" means to make a payment or to do something self-sacrificially in order to rescue someone who has been captured, enslaved or imprisoned. This meaning of "buy back" is similar to the meaning of "redeem."
- Jesus allowed himself to be killed as a ransom to free sinful people from their enslavement to sin. This act of God buying back his people through paying the penalty of their sin is also called "redemption" in the Bible.

Translation Suggestions:

- The term to "ransom" could also be translated as to "pay to release" or to "pay a price to free" or to "buy back."
- The phrase to "pay a ransom" could be translated as to "pay the price (of freedom)" or to "pay the penalty (to free people)" or to "make the required payment."
- The noun "ransom" could be translated as "a buying back" or "a penalty paid" or "the price paid" (to free or buy back people or land).
- The terms a "ransom" and a "redemption" have the same meaning in English but are sometimes used slightly differently. Other languages may have only one term for this concept.
- Make sure this is translated differently from "atonement."

(See also: atonement, redeem)

Bible References:

- 1 Timothy 02:06
- Isaiah 43:03
- Job 06:23
- Leviticus 19:20
- Matthew 20:28
- Psalms 049:07

Word Data:

- Strong's: H1350, H3724, H6299, H6304, G487, G3083

Forms Found in the English ULB:

ransom, ransomed

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ransom, ransomed

reap

Related Ideas:

reaper

Definition:

The term "reap" means to harvest crops such as grain. A "reaper" is someone who harvests the crop.

- Usually reapers harvested the crops by hand, pulling up the plants or cutting them with a sharp cutting tool.
- The idea of reaping a harvest is often used figuratively to refer to telling people the good news about Jesus and bringing them into God's family.
- This term is also used figuratively to refer to the consequences that come from a person's actions, as in the saying "a man reaps what he plants."
- Other ways to translate to "reap" and "reaper" could include to "harvest" and "harvester" (or "person who harvests").

(See also: good news, harvest)

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Bible References:

- Galatians 06:9-10
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Word Data:

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rebel

Related Ideas:

rebellion, rebellious, rebelliousness

Definition:

The term "rebel" means to refuse to submit to someone's authority. A "rebellious" person often disobeys and does evil things. This kind of person is called "a rebel."

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term to "rebel" could also be translated as to "disobey" or to "revolt," depending on the context.
- "Rebellious" could also be translated as "continually disobedient" or "refusing to obey."
- The term "rebellion" means "refusal to obey" or "disobedience" or "law-breaking."
- The phrase "the rebellion" or "a rebellion" can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: authority, governor)

Bible References:

- 1 Kings 12:18-19
- 1 Samuel 12:14
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Word Data:

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(See also: authority, governor)

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- 1 Samuel 12:14
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Word Data:

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Forms Found in the English ULB:

rebel, rebelled, rebelling, rebellion, rebellious, rebelliousness, rebels, revolt

rebel

Related Ideas:

rebellion, rebellious, rebelliousness

Definition:

The term "rebel" means to refuse to submit to someone's authority. A "rebellious" person often disobeys and does evil things. This kind of person is called "a rebel."

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
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rebuke

Related Ideas:

correct, correction

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To rebuke is to give someone a stern verbal correction, often in order to help that person turn away from sin. Such a correction is a rebuke.

- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.

Translation Suggestions:

- This could be translated by "sternly correct" or "admonish."
- The phrase "a rebuke" could be translated by "a stern correction" or "a strong criticism."
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(See also admonish, disobey)

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receive

Related Ideas:

abstain, receiver

Definition:

The term "receive" generally means to get or accept something that is given, offered, or presented.

- To "receive" can also mean to suffer or experience something, as in "he received punishment for what he did."
- There is also a special sense in which we can "receive" a person. For example, to "receive" guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To "receive the gift of the Holy Spirit" means we are given the Holy Spirit and welcome him to work in and through our lives.
- To "receive Jesus" means to accept God's offer of salvation through Jesus Christ.
- When a blind person "receives his sight" means that God has healed him and enabled him to see.
- The word "abstain" means to refuse to take or receive or have something.

Translation Suggestions:

- Depending on the context, "receive" could be translated as "accept" or "welcome" or "experience" or "be given."
- The expression "you will receive power" could be translated as "you will be given power" or "God will give you power" or "power will be given to you (by God)" or "God will cause the Holy Spirit to work powerfully in you."
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(See also: Holy Spirit, Jesus, lord, save)

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reconcile

Related Ideas:

reconciliation

Definition:

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- In the Bible, this term usually refers to God reconciling people to himself through the sacrifice of his Son, Jesus Christ.
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- The term "reconcile" could be translated as "make peace" or "restore good relations" or "cause to be friends."
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(See also: peace, sacrifice)

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redeem

Related Ideas:

redeemer, redemption

Definition:

To "redeem" and "redemption" refer to buy back something or someone that was previously owned or held captive. "Redemption" is the action of doing that. A "redeemer" is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things.
- For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word "ransom" also refers to this practice.
- If someone's land had been sold, a relative of that person could "redeem" or "buy back" that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people's sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term "redeem" could also be translated as "buy back" or "pay to free (someone)" or "ransom."
- The term "redemption" could be translated as "ransom" or "freedom payment" or "the buying back."
- The words "ransom" and "redeem" have basically the same meaning, so some languages may have only one term to translate both these terms. The word "ransom," however, can also mean the payment necessary.

(See also: free, ransom)

Bible References:

- Colossians 01:13-14
- Ephesians 01:7-8
- Ephesians 05:16
- Galatians 03:13-14
- Galatians 04:05
- Luke 02:38
- Ruth 02:20

Word Data:

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To "redeem" and "redemption" refer to buy back something or someone that was previously owned or held captive. "Redemption" is the action of doing that. A "redeemer" is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things.
- For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word "ransom" also refers to this practice.
- If someone's land had been sold, a relative of that person could "redeem" or "buy back" that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people's sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term "redeem" could also be translated as "buy back" or "pay to free (someone)" or "ransom."
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- The words "ransom" and "redeem" have basically the same meaning, so some languages may have only one term to translate both these terms. The word "ransom," however, can also mean the payment necessary.

(See also: free, ransom)

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- Ephesians 01:7-8
- Ephesians 05:16
- Galatians 03:13-14
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- Luke 02:38
- Ruth 02:20

Word Data:

- Strong's: H1350, H1353, H6299, H6302, H6306, H6304, H7069, G629, G1805, G3084, G3085

Forms Found in the English ULB:

redeem, redeemed, redeemer, redeems, redemption

generated on Thu Aug 22 08:14:35 2024

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Forms Found in the English ULB:

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refuge

Related Ideas:

refugee, shelter

Definition:

The term "refuge" refers to a place or condition of safety and protection. A "refugee" is someone who is seeking a safe place. A "shelter" refers to a place that can protect from weather or danger.

- In the Bible, God is often referred to as a refuge where his people can be safe, protected, and cared for.
- The term "city of refuge" in the Old Testament referred to one of several cities where a person who accidentally killed someone could go for protection from people who would attack them in revenge.
- A "shelter" is often a physical structure such as a building or roof that can provide protection to people or animals.
- Sometimes "shelter" means "protection," as when Lot said that his guests were "under the shelter" of his roof. He was saying that they should be safe because he was taking responsibility to protect them as members of his household.

Translation Suggestions:

- The term "refuge" could be translated as "safe place" or "place of protection."
- "Refugees" are people leaving their home to escape from a dangerous situation, and could be translated as "aliens," "homeless people," or "exiles."
- Depending on the context, the term "shelter" could be translated as "something that protects" or "protection" or "protected place."
- If it refers to a physical structure, "shelter" could also be translated as "protective building" or "house of safety."
- The phrase "into safe shelter" could be translated as "into a safe place" or "into a place that will protect."
- To "find shelter" or to "take shelter" or to "take refuge" could be translated as to "find a place of safety" or to "put oneself in a protected place."

Bible References:

- 2 Samuel 22:3-4
- Deuteronomy 32:37-38
- Isaiah 23:14
- Jeremiah 16:19
- Numbers 35:24-25
- Psalm 046:01
- Psalms 028:08

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Word Data:

- Strong's: H2620, H4268, H4498, H4581, H4585, H4733, H4869

Forms Found in the English ULB:

find refuge, refuge, refugee, refugees, shelter, sheltered, sheltering, shelters, take refuge

reign

Definition:

The term to "reign" means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term "reign" is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as "absolute rule" or "rule as king."

(See also: kingdom)

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Word Data:

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reign, reigned, reigning, reigns, set ... to reign

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reject

Related Ideas:

deny, despise, refuse, rejection, scorn, set aside, stay away from, throw away

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To "reject" someone or something means to refuse to accept that person or thing. The term "reject" can also mean to "refuse to believe in" something. To reject God or his laws means to refuse to obey him.

- To "deny" what someone says is to say that it is not true.
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- To "despise" or "scorn" people or things is to have no respect for them.
- An "object of scorn" is someone or something that people have no respect for.

Translation Suggestions

- Depending on the context, the term "reject" could also be translated by "not accept" or "stop helping" or "refuse to obey" or "stop obeying."
- In some languages the idea of "reject" is expressed as "push away" or "set aside" or "stay away from."
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Forms Found in the English ULB:

denied, denies, deny, despise, despised, despises, refuse, refused, reject, rejected, rejecting, rejection, rejects, scorn, scorns, set ... aside, sets ... aside, stay away from, throw away, tossed aside

reject

Related Ideas:

deny, despise, refuse, rejection, scorn, set aside, stay away from, throw away

generated on Thu Aug 22 08:14:35 2024

Definition:

To "reject" someone or something means to refuse to accept that person or thing. The term "reject" can also mean to "refuse to believe in" something. To reject God or his laws means to refuse to obey him.

- To "deny" what someone says is to say that it is not true.
- To "deny" someone is to say that one does not associate with that person.
- To "despise" or "scorn" people or things is to have no respect for them.
- An "object of scorn" is someone or something that people have no respect for.

Translation Suggestions

- Depending on the context, the term "reject" could also be translated by "not accept" or "stop helping" or "refuse to obey" or "stop obeying."
- In some languages the idea of "reject" is expressed as "push away" or "set aside" or "stay away from."
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remnant

Related Ideas:

remaining

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Definition:

The term "remnant" literally refers to people or things that are "remaining" or "left over" from a larger amount or group.

- Often a "remnant" refers to people who survive a life-threatening situation or who remain faithful to God while undergoing persecution.
- Isaiah referred to a group of Jews as being a remnant who would survive attacks from outsiders and live to return to the Promised Land in Canaan.
- Paul talks about there being a "remnant" of people who were chosen by God to receive his grace.
- The term "remnant" implies that there were other people who did not remain faithful or who did not survive or who were not chosen.
- An "escaped remnant" is a small number of people who did not die when most of their people did die in a war.

Translation Suggestions:

- A phrase such as "the remnant of this people" could be translated as "the rest of these people" or "the people who remain faithful" or "the people who are left."
- The "whole remnant of people" could be translated by "all the rest of the people" or "the remaining people."

Bible References:

- Acts 15:17
- Amos 09:12
- Ezekiel 06:8-10
- Genesis 45:07
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Word Data:

- Strong's: H3498, H3499, H4422, H6413, H7604, H7605, H7611, H8300, G2640, G3005

Forms Found in the English ULB:

escaped remnant, remain, remained, remaining, remains, remnant

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Related Ideas:

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repent

Related Ideas:

change his mind, hold back, regret, relent, repentance

Definition:

The terms "repent" and "repentance" refer to turning away from sin and turning back to God.

- To "repent" literally means to "change one's mind."
- In the Bible, "repent" usually means to turn away from a sinful, human way of thinking and acting, and to turn to God's way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.
- A person who "relents" decides not to punish another person.
- A person who "regrets" having done something wishes he had never done that thing.

Translation Suggestions:

- The term "repent" can be translated with a word or phrase that means "turn back (to God)" or "turn away from sin and toward God" or "turn toward God, away from sin."
- Often the term "repentance" can be translated using the verb "repent." For example, "God has given repentance to Israel" could be translated as "God has enabled Israel to repent."
- Other ways to translate "repentance" could include "turning away from sin" or "turning to God and away from sin."

(See also: forgive, sin, turn)

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- Acts 03:19-20
- Luke 03:3
- Luke 03:8
- Luke 05:32
- Luke 24:47
- Mark 01:14-15
- Matthew 03:03
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Word Data:

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Forms Found in the English ULB:

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- A person who "regrets" having done something wishes he had never done that thing.

Translation Suggestions:

- The term "repent" can be translated with a word or phrase that means "turn back (to God)" or "turn away from sin and toward God" or "turn toward God, away from sin."
- Often the term "repentance" can be translated using the verb "repent." For example, "God has given repentance to Israel" could be translated as "God has enabled Israel to repent."
- Other ways to translate "repentance" could include "turning away from sin" or "turning to God and away from sin."

(See also: forgive, sin, turn)

Bible References:

- Acts 03:19-20
- Luke 03:3
- Luke 03:8
- Luke 05:32
- Luke 24:47
- Mark 01:14-15
- Matthew 03:03
- Matthew 03:11
- Matthew 04:17
- Romans 02:04

Word Data:

- Strong's: H5162, H8133, G278, G3338, G3340, G3341

Forms Found in the English ULB:

change ... mind, changed ... mind, hold back, regret, regretted, relent, relented, relenting, repent, repentance, repented, repents

repent

Related Ideas:

change his mind, hold back, regret, relent, repentance

Definition:

The terms "repent" and "repentance" refer to turning away from sin and turning back to God.

- To "repent" literally means to "change one's mind."
- In the Bible, "repent" usually means to turn away from a sinful, human way of thinking and acting, and to turn to God's way of thinking and acting.
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report

Related Ideas:

account, bring news, give an account, news, rumor

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rest

Related Ideas:

at ease, pause, refresh, relief, restless

Definition:

The term to "rest" literally means to stop working. Usually it means to stop working in order to relax or regain strength. A "rest" is what someone has when he stops working. To "rest secure" is to feel safe. To "rest" an object on something means to "place" or "put" it there. An object that is "resting" somewhere is simply in that place. A boat that "comes to rest" somewhere has "stopped" or "landed" there. The phrase "the rest of" refers to the remainder of something.

- God commanded the Israelites to rest on the seventh day of the week. This day of not working was called the "Sabbath" day.
- To be "at ease" is to feel safe or comfortable.
- To "pause" is to stop doing something for a while.
- To "refresh" someone is to give him rest and whatever else he needs so he can get his strength back.
- "Relief" is the rest a person has when a problem becomes less severe or ends.
- If someone is "restless," he feels anxious or bored and cannot rest.

Translation Suggestions:

- When Jesus said, "I will give you rest," this could also be translated as " I will cause you to stop carrying your burden" or "I will help you be at peace."

- God said, "they will not enter my rest," and this statement could be translated as "they will not experience my blessings of rest" or "they will not experience the peace that comes from trusting in me."
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(See also: remnant, Sabbath)

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- Strong's: H14, H1824, H1826, H2308, H3427, H3498, H3499, H3885, H4494, H4496, H4771, H5117, H5118, H5162, H5183, H5315, H5564, H6314, H6960, H7258, H7280, H7599, H7604, H7605, H7606, H7611, H7663, H7673, H7677, H7901, H7931, H7951, H7961, H8172, H8252, H8300, G372, G373, G425, G1515, G1879, G1954, G2270, G2663, G2664, G2838, G4520

Forms Found in the English ULB:

at ease, be at rest, give ... rest, pause, refresh, refreshed, relief, rest, rest secure, rested, rested secure, resting, resting place, resting places, restless, rests

generated on Thu Aug 22 08:14:35 2024

rest

Related Ideas:

at ease, pause, refresh, relief, restless

Definition:

The term to "rest" literally means to stop working. Usually it means to stop working in order to relax or regain strength. A "rest" is what someone has when he stops working. To "rest secure" is to feel safe. To "rest" an object on something means to "place" or "put" it there. An object that is "resting" somewhere is simply in that place. A boat that "comes to rest" somewhere has "stopped" or "landed" there. The phrase "the rest of" refers to the remainder of something.

- God commanded the Israelites to rest on the seventh day of the week. This day of not working was called the "Sabbath" day.
- To be "at ease" is to feel safe or comfortable.
- To "pause" is to stop doing something for a while.
- To "refresh" someone is to give him rest and whatever else he needs so he can get his strength back.
- "Relief" is the rest a person has when a problem becomes less severe or ends.
- If someone is "restless," he feels anxious or bored and cannot rest.

Translation Suggestions:

- When Jesus said, "I will give you rest," this could also be translated as " I will cause you to stop carrying your burden" or "I will help you be at peace."
- God said, "they will not enter my rest," and this statement could be translated as "they will not experience my blessings of rest" or "they will not experience the peace that comes from trusting in me."
- The term "the rest" could be translated as "those that remain" or "all the others" or "everything that is left."

(See also: remnant, Sabbath)

Bible References:

- 2 Chronicles 06:41
- Genesis 02:03
- Jeremiah 06:16-19
- Matthew 11:29
- Revelation 14:11

Word Data:

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restore

Related Ideas:

bring back, mend, recover, restoration, reverse

Definition:

The terms "restore" and "restoration" refer to causing something to return to its original and better condition.

- When a diseased body part is restored, this means it has been "healed."
- When a broken relationship is restored, it has been "reconciled." God restores sinful people and brings them back to himself.
- When property is restored, it has been "repaired" or "replaced" or "given back" to its owner.
- When people have been restored to their home country, they have been "brought back" or "returned" to their country.
- A person who "recovers" from sickness becomes healthy again.
- A person who "recovers" a possession either finds it when it has been lost or gets it back from someone who has stolen it.

Translation Suggestions:

- Depending on the context, ways to translate "restore" could include "renew" or "repay" or "return" or "heal" or "bring back."
- Other expressions for this term could be "make new" or "make like new again."
- Depending on the context, "restoration" could be translated as "renewal" or "healing" or "reconciliation."

Bible References:

- 2 Kings 5:10
- Acts 3:21
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 05:22
- Leviticus 6:5-7
- Luke 19:8
- Matthew 12:13
- Psalm 80:1-3

Word Data:

- Strong's: H2421, H7725, H7999, H8421, G600, G2675, G5483

Forms Found in the English ULB:

bring back, mending, recover, restoration, restore, restored, restorer, restores, restoring, reverse

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resurrection

Definition:

The term "resurrection" refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word "resurrection" often refers to Jesus' coming back to life after he died.
- When Jesus said, "I am the Resurrection and the Life" he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person's "resurrection" could be translated as his "coming back to life" or his "becoming alive again after being dead."
- The literal meaning of this word is "a rising up" or "the act of being raised (from the dead)." These would be other possible ways to translate this term.

(See also: life, death, raise)

Bible References:

- 1 Corinthians 15:13
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The term "resurrection" refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word "resurrection" often refers to Jesus' coming back to life after he died.
- When Jesus said, "I am the Resurrection and the Life" he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person's "resurrection" could be translated as his "coming back to life" or his "becoming alive again after being dead."
- The literal meaning of this word is "a rising up" or "the act of being raised (from the dead)." These would be other possible ways to translate this term.

(See also: life, death, raise)

Bible References:

- 1 Corinthians 15:13
- 1 Peter 03:21
- Hebrews 11:35
- John 05:28-29
- Luke 20:27
- Luke 20:36
- Matthew 22:23
- Matthew 22:30
- Philippians 03:11

Word Data:

- Strong's: G386, G1454, G1815

Forms Found in the English ULB:

resurrection

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- To "return to" a place or person means to bo back to that place or person again.
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- To "return" land or things that were taken or received from someone else means to give that property back to the person it belongs to.

(See also: turn)

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Related Ideas:

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- Other ways to translate "reveal" could include "make known" or "disclose" or "show clearly."
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Bible References:

- Daniel 11:1-2
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Word Data:

- Strong's: H1540, H1541, H1540, H5046, H7200, G601, G602, G1213, G1453, G3377, G5318, G5319, G5537

Forms Found in the English ULB:

reveal, revealed, revealing, reveals, revelation, revelations

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Definition:

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revere

Related Ideas:

respect, respectful, reverence, reverent

Definition:

The term "reverence" refers to feelings of profound, deep respect for someone or something. "Revere" someone or something is to show reverence towards that person or thing.

- Feelings of reverence can be seen in actions that honor the person who is revered.
- The fear of the Lord is an inner reverence that manifests itself in obedience to God's commandments.
- This term could also be translated as "fear and honor" or "sincere respect."

(See also: fear, honor, obey)

Bible References:

- 1 Peter 01:15-17
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- Isaiah 44:17
- Psalms 005:7-8

Word Data:

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reward

Related Ideas:

pay, penalty, prize, recompense, retribution, rewarder, wage

Definition:

The term "reward" refers to what a person receives or earns because of something he has done, either good or bad. To "reward" someone is to give someone something he deserves.

- A reward can be a good thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to bad things that may result from bad behavior, such as "the reward of the wicked." This is either punishment or other painful things that happen to people because of their sinful actions.
- "Payment" and "wages" refer to what a person earns for working. These ideas can also be used to refer to a reward for doing good or to punishment for doing bad.
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Translation Suggestions:

- Depending on the context, the term "reward" could be translated as "payment" or "something that is deserved" or "punishment."
- To "reward" someone could be translated by to "repay" or to "punish" or to "give what is deserved."

(See also: punish)

Bible References:

- Deuteronomy 32:06
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The term "reward" refers to what a person receives or earns because of something he has done, either good or bad. To "reward" someone is to give someone something he deserves.

- A reward can be a good thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to bad things that may result from bad behavior, such as "the reward of the wicked." This is either punishment or other painful things that happen to people because of their sinful actions.
- "Payment" and "wages" refer to what a person earns for working. These ideas can also be used to refer to a reward for doing good or to punishment for doing bad.
- A "prize" is a reward that someone receives for winning a contest.
- A "penalty" is a punishment for breaking the law.
- "Recompense" can be either good or bad. Good recompense is for good deeds, and bad recompense is for bad deeds.
- "Retribution" is punishment for doing wrong.

Translation Suggestions:

- Depending on the context, the term "reward" could be translated as "payment" or "something that is deserved" or "punishment."
- To "reward" someone could be translated by to "repay" or to "punish" or to "give what is deserved."

(See also: punish)

Bible References:

- Deuteronomy 32:06
- Isaiah 40:10
- Luke 06:35
- Mark 09:40-41
- Matthew 05:11-12
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- Psalms 127:3-5
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Word Data:

- Strong's: H314, H319, H814, H866, H868, H1576, H1578, H1580, H2506, H3519, H4909, H4991, H5023, H6118, H6468, H6529, H7936, H7938, H7939, H7966, H7999, H8254, G469, G514, G591, G2603, G3405, G3406, G3408, G5485

Forms Found in the English ULB:

pay, pay ... back, pays ... back, payment, penalty, prize, recompense, repay, repayment, retribution, reward, rewarded, rewarder, rewarding, rewards, wage, wages

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right hand

Related Ideas:

righthand side

Definition:

The figurative expression "right hand" refers to the place of honor or strength on the right side of a ruler or other important individual.

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- The Bible describes Jesus as sitting "at the right hand of" God the Father as the head of the body of believers (the Church) and in control as ruler of all creation.
- A person's right hand was used to show special honor when placed on the head of someone being given a blessing (as when the patriarch Jacob blessed Joseph's son Ephraim).
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Translation Suggestions:

- Sometimes the term "right hand" literally refers to a person's right hand, as when Roman soldiers put a staff into Jesus' right hand to mock him. This should be translated using the term that the language uses to refer to this hand.
- Regarding figurative uses, if an expression that includes the term "right hand" does not have the same meaning in the project language, then consider whether that language has a different expression with the same meaning.
- The expression "at the right hand of" could be translated as "on the right side of" or "in the place of honor beside" or "in the position of strength" or "ready to help."
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(See also: accuse, evil, honor, mighty, punish, rebel)

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- Acts 02:33
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- Revelation 02:1-2

Word Data:

- Strong's: H3225, H3231, G1188

Forms Found in the English ULB:

right hand, right hands, righthand side

right hand

Related Ideas:

righthand side

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- Sometimes the term "right hand" literally refers to a person's right hand, as when Roman soldiers put a staff into Jesus' right hand to mock him. This should be translated using the term that the language uses to refer to this hand.
- Regarding figurative uses, if an expression that includes the term "right hand" does not have the same meaning in the project language, then consider whether that language has a different expression with the same meaning.
- The expression "at the right hand of" could be translated as "on the right side of" or "in the place of honor beside" or "in the position of strength" or "ready to help."
- Ways to translate "with his right hand" could include "with authority" or "using power" or "with his amazing strength."
- The figurative expression "his right hand and his mighty arm" uses two ways of emphasizing God's power and great strength. One way to translate this expression could be "his amazing strength and mighty power."
- The expression "their right hand is falsehood" could be translated as, "even the most honorable thing about them is corrupted by lies" or "their place of honor is corrupted by deception" or "they use lies to make themselves powerful."

(See also: accuse, evil, honor, mighty, punish, rebel)

Bible References:

- Acts 02:33
- Colossians 03:01
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- Genesis 48:14
- Hebrews 10:12
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- Matthew 25:33
- Matthew 26:64
- Psalms 044:03
- Revelation 02:1-2

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Word Data:

- Strong's: H3225, H3231, G1188

Forms Found in the English ULB:

right hand, right hands, righthand side

right hand

Related Ideas:

righthand side

Definition:

The figurative expression "right hand" refers to the place of honor or strength on the right side of a ruler or other important individual.

- The right hand is also used as a symbol of power, authority, or strength.
- The Bible describes Jesus as sitting "at the right hand of" God the Father as the head of the body of believers (the Church) and in control as ruler of all creation.
- A person's right hand was used to show special honor when placed on the head of someone being given a blessing (as when the patriarch Jacob blessed Joseph's son Ephraim).
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righteous

Related Ideas:

right, rightly, righteousness, rightful, upright

Definition:

The term "righteousness" refers to God's absolute goodness, justice, faithfulness, and love. Having these qualities makes God "righteous." Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called "righteous" include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus' righteousness.

The term "unrighteous" means to be sinful and morally corrupt. "Unrighteousness" can refer to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God's teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes "the unrighteous" refers specifically to people who do not believe in Jesus.
- "Unrighteousness" can be an abstract noun that refers to words or actions that are unrighteous.

The terms "upright" and "uprightness" refer to acting in a way that follows God's laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is "upright" is someone who obeys God's rules and does not do things that are against his will.
- Terms such as "integrity" and "righteous" have similar meanings and are sometimes used in parallelism constructions, such as "integrity and uprightness."

Translation Suggestions:

- When it describes God, the term "righteous" could be translated as "perfectly good and just" or "always acting rightly."

- God's "righteousness" could also be translated as "perfect faithfulness and goodness."
- When it describes people who are obedient to God, the term "righteous" could also be translated as "morally good" or "just" or "living a God-pleasing life."
- The phrase "the righteous" could also be translated as "righteous people" or "God-fearing people."
- Depending on the context, "righteousness" could also be translated with a word or phrase that means "goodness" or "being perfect before God" or "acting in a right way by obeying God" or "doing perfectly good
- Sometimes "the righteous" was used figuratively and referred to "people who think they are good" or "people who seem to be righteous."
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- If possible, it is best to translate this in a way that shows its relationship to "righteous, righteousness."
- Ways to translate "upright" could include "acting rightly" or "one who acts rightly" or "following God's laws" or "obedient to God" or "behaving in a way that is right."
- The term "uprightness" could be translated as "moral purity" or "good moral conduct" or "rightness."
- The phrase "the upright" could be translated as "people who are upright" or "upright people."

(See also: evil, faithful, good, holy, integrity, just, law, law, obey, pure, sin, unlawful)

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righteous

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righteous

Related Ideas:

right, rightly, righteousness, rightful, upright

generated on Thu Aug 22 08:14:35 2024

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righteous

Related Ideas:

right, rightly, righteousness, rightful, upright

generated on Thu Aug 22 08:14:35 2024

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righteous

Related Ideas:

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generated on Thu Aug 22 08:14:35 2024

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acts rightly, do right, does what is right, in the right, made ... appear ... righteous, right treatment, righteous, righteously, righteousness, rightful, that are right, that is right, unrighteous, unrighteously, unrighteousness, upright, uprightly, uprightness, what is ... right, what was right

robe

Related Ideas:

cloak, coat, skirt, wings

Definition:

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- Robes can be long or short.

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- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.
- The edges of a robe are called its "wings." When one person covers another person with his "wings," he covers him with that part of his robe.
- A "cloak" is a long outer garment that hangs loosely from the shoulders. It covers the back and hangs loosely in the front.
- A "skirt" is a woman's garment that hangs loosely from the waist and covers the legs.

(See also: royal, tunic)

Bible References:

- Exodus 28:4-5
- Genesis 49:11-12
- Luke 15:22
- Luke 20:46
- Matthew 27:27-29

Word Data:

- Strong's: H145, H155, H899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7897, H8008, H8071, G1746, G2067, G2440, G4749, G4016, G5511

Forms Found in the English ULB:

cloak, cloaks, coat, fancy robes, robe, robed, robes, skirt, skirts, wings

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rod

Related Ideas:

measuring rod

Definition:

The term "rod" refers to a narrow, solid, stick-like tool that was used in several different ways. It was probably at least a meter in length.

- A wooden rod was used by a shepherd to defend the sheep from other animals. It was also thrown toward a wandering sheep to bring it back to the the flock.
- In Psalm 23, King David used the terms "rod" and "staff" as metaphors to refer to God's guidance and discipline for his people.
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(See also: staff, sheep, shepherd)

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Bible References:

- 1 Corinthians 04:21
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Word Data:

- Strong's: H2415, H4294, H4731, H7626, G2563, G4463, G4464

Forms Found in the English ULB:

measuring rod, rod, rods

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measuring rod, rod, rods

royal

Related Ideas:

kings', royalty

Definition:

The term "royal" describes people and things associated with a king or queen.

- Examples of things that could be called "royal" include a king's clothing, palace, throne, and crown.
- A king or queen usually lived in a royal palace.
- A king wore special clothing, sometimes called "royal robes." Often a king's robes were purple, this color could only be produced by a rare and expensive type of dye.
- In the New Testament, believers in Jesus were called a "royal priesthood." Other ways to translate this could include "priests who serve God the King" or "called to be priests for God the King."
- The term "royal" could also be translated as "kingly" or "belonging to a king."

(See also: king. palace, priest, purple, queen, robe)

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Bible References:

- 1 Kings 10:13
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Word Data:

- Strong's: H643, H1935, H4410, H4428, H4430, H4437, H4438, H4467, H4468, H7985, G933, G934, G937

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Forms Found in the English ULB:

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ruin

Related Ideas:

rubble, ruins

Definition:

To "ruin" something means to spoil, destroy, or cause to be useless. The term "ruin" or "ruins" refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God's wrath as a "day of ruin" when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, to "ruin" could be translated as to "destroy" or to "spoil" or to "make useless" or to "break."
- The term "ruin" or "ruins" could be translated as "rubble" or "broken-down buildings" or "destroyed city" or "devastation" or "brokenness" or "destruction," depending on the context.

Bible References:

- 2 Chronicles 12:7-8
- 2 Kings 19:25-26
- Acts 15:16
- Isaiah 23:13-14

Word Data:

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Forms Found in the English ULB:

allowed to become ruined, rubble, ruin, ruined, ruining, ruins

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Related Ideas:

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Definition:

To "ruin" something means to spoil, destroy, or cause to be useless. The term "ruin" or "ruins" refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God's wrath as a "day of ruin" when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, to "ruin" could be translated as to "destroy" or to "spoil" or to "make useless" or to "break."
- The term "ruin" or "ruins" could be translated as "rubble" or "broken-down buildings" or "destroyed city" or "devastation" or "brokenness" or "destruction," depending on the context.

Bible References:

- 2 Chronicles 12:7-8
- 2 Kings 19:25-26
- Acts 15:16
- Isaiah 23:13-14

Word Data:

- Strong's: H6, H1091, H1197, H1530, H1820, H1942, H2015, H2034, H2040, H2717, H2719, H2720, H2721, H2723, H2930, H3510, H3765, H3782, H3832, H4072, H4288, H4384, H4654, H4658, H4876, H4889, H5221, H5307, H5327, H5422, H5557, H5754, H5856, H6365, H6561, H7451, H7489, H7582, H7591, H7612, H7701, H7703, H7843, H8047, H8074, H8077, H8414, H8510, G2506, G2647, G2679, G2692, G3089, G3639, G4485

Forms Found in the English ULB:

allowed to become ruined, rubble, ruin, ruined, ruining, ruins

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ruler

Related Ideas:

overrule, rule

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- In the Old Testament, a king was sometimes referred to generally as a "ruler," as in the phrase "appointed him ruler over Israel."
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a "ruler."
- Another type of ruler in the New Testament was a "governor."
- Depending on the context, "ruler" could be translated as "leader" or "person who has authority over."
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(See also: authority, governor, king, synagogue)

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overruled, overrules, rule, ruled, ruler, rulers, rules, ruling, rulings

run

Related Ideas:

flee, flow, move swiftly, runner

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- 1 Corinthians 06:18
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- Strong's: H213, H386, H1065, H1272, H1556, H1980, H2100, H2416, H2648, H3001, H3212, H3332, H3381, H3920, H3988, H4422, H4754, H4794, H4944, H5074, H5127, H5140, H5472, H5756, H6437, H6440, H6544, H6805, H7272, H7291, H7310, H7325, H7519, H7751, H8264, H8308, H8444, G413, G1377, G1601, G1530, G1532, G1998, G2701, G3729, G4063, G4370, G4390, G4710, G4890, G4936, G5143, G5240, G5343

Forms Found in the English ULB:

caused ... to flee, fled, flee, fleeing, flees, flow, flows, moving swiftly, ran, run, runner, runners, running, runs

generated on Thu Aug 22 08:14:35 2024

run

Related Ideas:

flee, flow, move swiftly, runner

Definition:

Literally the term "run" means "move very quickly on foot," usually at a greater speed than can be accomplished by walking. To "run after" or "pursue" someone or something is to move as quickly as possible to try to catch that person or thing. To run away from someone or something is to "flee."

This main meaning of "run" is also used in figurative expressions such as the following:

- To "run in such a way as to win the prize" refers to persevering in doing God's will with the same perseverance as running a race in order to win.
- To "run in the path of your commands" means to gladly and quickly obey God's commands.
- To "run after other gods" means to persist in worshiping other gods.
- "I run to you to hide me" means to quickly turn to God for refuge and safety when faced with difficult things.

The following figurative uses are about non-living things that are said to run.

- Water and other liquids such as tears, blood, sweat, and rivers are said to "run." This could also be translated as, "flow."
- The border or boundary of a country or region is said to "run along" a river or the border of a different country. This could be translated by saying that the country's border "is next to" the river or other country or by saying that the country "borders" the river or other country."
- Rivers and streams can "run dry," which means that they no longer have water in them. This could be translated as "have dried up" or "have become dry."
- The days of a feast can "run their course," which means they "have passed by" or "are finished" or "are over."

(See also: false god, persevere, refuge, turn)

Bible References:

- 1 Corinthians 06:18
- Galatians 02:02
- Galatians 05:07
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sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
- The phrase "sackcloth and ashes" was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as "coarse cloth from animal hair" or "clothes made of goat hair" or "rough, scratchy clothing."
- Another way to translate this term could be "rough, scratchy mourning clothes."
- The phrase "sit in sackcloth and ashes" could be translated as "show mourning and humility by wearing scratchy cloth and sitting in ashes."

(See also: ash, camel, goat, humble, mourn, repent, sign)

Bible References:

- 2 Samuel 03:31
- Genesis 37:34
- Joel 01:8-10
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Word Data:

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sacrifice

Related Ideas:

offering

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- The word "offering" generally refers to anything that is offered or given. The term "sacrifice" refers to something that is given or done at great cost to the giver.
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- The figurative expression "offer yourselves as a living sacrifice" means, "live your life in complete obedience to God, giving up everything in order to serve him."

Translation Suggestions

- The term "offering" could also be translated as "a gift to God" or "something given to God" or "something valuable that is presented to God."
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(See also: altar, burnt offering, drink offering, false god, fellowship offering, freewill offering peace offering, priest, sin offering, worship)

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- 2 Timothy 04:06
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Forms Found in the English ULB:

burn ... sacrifices, offer, offered, offering, offerings, sacrifice, sacrificed, sacrifices, sacrificing

sacrifice

Related Ideas:

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Forms Found in the English ULB:

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sanctify

Related Ideas:

sanctification

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To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
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- Depending on the context, the term "sanctify" can be translated as "set apart" or "make holy" or "purify."
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- When its meaning is "consecrate," this term could be translated as "dedicate someone (or something) to God's service."
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(See also: consecrate, holy, set apart)

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- 1 Thessalonians 04:3-6
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- Luke 11:2
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sanctification, sanctified, sanctifies, sanctify, sanctifying, sanctifying work

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sanctuary

Definition:

The term "sanctuary" literally means "holy place" and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

- In the Old Testament, the term "sanctuary" was often used to refer to the tabernacle or temple building where the "holy place" and "most holy place" were located.

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- God referred to the sanctuary as the place where he lived among his people, the Israelites.
- He also called himself a "sanctuary" or safe place for his people where they can find protection.

Translation Suggestions:

- This term has a basic meaning of "holy place" or "place that is set apart."
- Depending on the context, the term "sanctuary" could be translated as "holy place" or "sacred building" or "God's holy dwelling place" or "holy place of protection" or "sacred place of safety."
- The phrase "shekel of the sanctuary" could be translated as "kind of shekel given for the tabernacle" or "shekel used in paying the tax to take care of the temple."
- Note: Be careful that the translation of this term does not refer to a worship room in a modern-day church.

(See also: holy, Holy Spirit, holy, set apart, tabernacle, tax, temple,)

Bible References:

- Amos 07:13
- Exodus 25:3-7
- Ezekiel 25:03
- Hebrews 08:1-2
- Luke 11:49-51
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sandal

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- A sandal was sometimes used to confirm a legal transaction, such as the selling of property: one man would take off a sandal and give it to the other.
- Removing one's shoes or sandals was also a sign of respect and reverence, especially in God's presence.
- John said that he was not worthy to even untie Jesus' sandals, which would have been the task of a lowly servant or slave.

Bible References:

- Acts 07:33
- Deuteronomy 25:10
- John 01:27
- Joshua 05:15
- Mark 06:7-9

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Forms Found in the English ULB:

sandal, sandals

save

Related Ideas:

make well, preserve, safe, salvation

Definition:

The term "save" refers to keeping someone from experiencing something bad or harmful. To "be safe" means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been "saved," then God, through Jesus' death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term "salvation" refers to being saved or rescued from evil and danger.

- In the Bible, "salvation" usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate "save" could include "deliver" or "keep from harm" or "take out of harm's way" or "keep from dying."
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Related Ideas:

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- Strong's: H983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4581, H4931, H5337, H5338, H5756, H6308, H6403, H7682, H7965, H8104, H8199, H8668, G803, G804, G1295, G1508, G1515, G4982, G4991, G4992, G5198

Forms Found in the English ULB:

be made well, brought safely, brought safely through, place of safety, preserve, safe, safely, safety, salvation, save, saved, saves, saving

save

Related Ideas:

make well, preserve, safe, salvation

Definition:

The term "save" refers to keeping someone from experiencing something bad or harmful. To "be safe" means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
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Translation Suggestions:

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scepter

Definition:

The term "scepter" refers to an ornamental rod or staff held by a ruler, such as a king.

- Scepters were originally a branch of wood with carved decorations. Later scepters were also made of precious metals such as gold.
- The scepter was a symbol of royalty and authority and also symbolized the honor and dignity associated with a king.
- In the Old Testament, God was described as having a scepter of righteousness because God rules as king over his people.
- An Old Testament prophecy referred to the Messiah as a symbolic scepter that would come from Israel to rule over all nations.
- This could also be translated as "ruling rod" or "king's rod.

(See also: authority, Christ, king, righteous)

Picture of a Persian Scepter:

<img src="https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/s/ScepterPersian.png" >

Bible References:

- Amos 01:5
- Esther 04:11
- Genesis 49:10
- Hebrews 01:08
- Numbers 21:18
- Psalms 045:06

Word Data:

- Strong's: H2710, H4294, H7626, H8275, G4464

Forms Found in the English ULB:

scepter, scepters

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scribe

Related Ideas:

clerk, scholar

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was "expert in Jewish law."

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated "scribes" was also translated as "teachers of the Law."
- In the New Testament, scribes were usually part of the religious group called the "Pharisees," and the two groups were frequently mentioned together.

(See also: law, Pharisee)

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- Acts 04:05
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Forms Found in the English ULB:

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scroll

Related Ideas:

book, certificate, document, literature

Definition:

In ancient times, a scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

- After writing on a scroll or reading from it, people rolled it up by using the rods attached to its ends.
- Scrolls were used for legal documents and scripture.
- Sometimes scrolls that were delivered by a messenger were sealed with wax. If the wax was still present when the scroll was received, then the receiver knew that no one had opened the scroll to read it or write on it since it had been sealed.

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- Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.
- The word "book" in the Biblerefers to scrolls or paper that had writing on them.
- A "document" is an official written record.
- A "certificate of divorce" is an official document that a man could give to his wife to end their marriage.
- "Literature" is written things that educated people considered to be great.

(See also: seal, synagogue, word of God)

Bible References:

- Jeremiah 29:03
- Luke 04:17
- Numbers 21:14-15
- Revelation 05:02

Word Data:

- Strong's: H4039, H4040, H5612, G974, G975

Forms Found in the English ULB:

book, books, certificate, document, documents, literature, scroll, scrolls

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- Jeremiah 29:03
- Luke 04:17
- Numbers 21:14-15
- Revelation 05:02

Word Data:

- Strong's: H4039, H4040, H5612, G974, G975

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Forms Found in the English ULB:

book, books, certificate, document, documents, literature, scroll, scrolls

scroll

Related Ideas:

book, certificate, document, literature

Definition:

In ancient times, a scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

- After writing on a scroll or reading from it, people rolled it up by using the rods attached to its ends.
- Scrolls were used for legal documents and scripture.
- Sometimes scrolls that were delivered by a messenger were sealed with wax. If the wax was still present when the scroll was received, then the receiver knew that no one had opened the scroll to read it or write on it since it had been sealed.
- Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.
- The word "book" in the Biblerefers to scrolls or paper that had writing on them.
- A "document" is an official written record.
- A "certificate of divorce" is an official document that a man could give to his wife to end their marriage.
- "Literature" is written things that educated people considered to be great.

(See also: seal, synagogue, word of God)

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Forms Found in the English ULB:

book, books, certificate, document, documents, literature, scroll, scrolls

seal

Related Ideas:

signet, signet ring, unsealed

Definition:

To seal an object means to keep it closed with something that makes it impossible to open without breaking the seal.

- Often a seal is marked with a design to show who it belongs to.

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- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal. The person who received the letter would see the unbroken seal and know that no one had opened it.
- A seal was put on the stone in front of Jesus' grave in order to keep anyone from moving the stone.
- Paul figuratively refers to the Holy Spirit as a "seal" showing that our salvation is secure.
- A "signet" is a small object with letters or designs carved into it. A person could use it to mark a wax seal in order to show that he was the one who closed the seal.
- A "signet ring" is a ring with a signet on it.
- Something that is "unsealed" has not been sealed.

(See also: Holy Spirit, tomb)

Picture of a Sealed scroll:

<img src="https://content.bibletranslationtools.org/WycliffeAssociates/en_tw/raw/branch/master/PNGs/s/Sealedscroll.png" >

Bible References:

- Exodus 02:03
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- Matthew 27:66
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seed

Related Words:

semen

Definition:

A seed is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant. It also has several figurative meanings.

- The term "seed" is used figuratively and euphemistically to refer to the tiny cells inside a man that combine with cells of a woman to cause a baby to grow inside her. A collection of these is called "semen."
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- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people's hearts in order to produce good spiritual fruit.
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Translation Suggestions:

- For a literal seed, it is best to use the literal term for "seed" that is used in the target language for what a farmer plants in his field.
- The literal term should also be used in contexts where it refers figuratively to God's Word.
- For the figurative use that refers to people who are of the same family line, it may be more clear to use the word "descendant" or "descendants" instead of seed. Some languages may have a word that means "children and grandchildren."
- For a man or woman's "seed," consider how the target expresses this in a way that will not offend or embarrass people.

(See also: descendant, offspring)

Bible References:

- 1 Kings 18:32
- Genesis 01:11
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- Matthew 13:08

Word Data:

- Strong's: H2232, H2233, H3610, H6507, G2848, G4687, G4690, G4701, G4703

Forms Found in the English ULB:

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seek

Related Ideas:

go to find, look out for, search, try

Definition:

The term "seek" means to look for something or someone. The past tense is "sought." It can also mean "try hard" or "make an effort" to do something.

- To "seek" or "look for" an opportunity to do something can mean to "try to find a time" to do it.
- To "seek Yahweh" means to "spend time and energy getting to know Yahweh and learning to obey him."
- To "seek protection" means to "try to find a person or place that will protect you from danger."
- To "seek justice" means to "make an effort to see that people are treated justly or fairly."
- To "seek the truth" means to "make an effort to find out what the truth is."
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Related Ideas:

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seize

Related Ideas:

seizure

Definition:

The term "seize" means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.

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- When used figuratively, a person can be described as being "seized with fear." This means that the person was suddenly "overcome by fear." If a person was "seized with fear" it could also be stated that the person "suddenly became very afraid."
- In the context of labor pains that "seize" a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains "overcome" or "suddenly come upon" the woman.
- This term could also be translated as "take control of" or "suddenly take" or "grab."
- The expression "seized and slept with her" could be translated as "forced himself on her" or "violated her" or "raped her." Make sure the translation of this concept is acceptable.
- The term "seizure" refers to the action of taking someone or something by force.

Bible References:

- Acts 16:19-21
- Exodus 15:14
- John 10:37-39
- Luke 08:29
- Matthew 26:48

Word Data:

- Strong's: H270, H1204, H1497, H1589, H2254, H2388, H2488, H3027, H3423, H3680, G3860, H3920, H3947, H4672, H4685, H5337, H5367, H5375, H5860, H5927, H7760, H8610, G724, G726, G1949, G2638, G2666, G2902, G2983, G3346, G4023, G4084, G4815, G4884, G4912

Forms Found in the English ULB:

seize, seized, seizes, seizing, seizure

seize

Related Ideas:

seizure

Definition:

The term "seize" means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being "seized with fear." This means that the person was suddenly "overcome by fear." If a person was "seized with fear" it could also be stated that the person "suddenly became very afraid."
- In the context of labor pains that "seize" a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains "overcome" or "suddenly come upon" the woman.
- This term could also be translated as "take control of" or "suddenly take" or "grab."
- The expression "seized and slept with her" could be translated as "forced himself on her" or "violated her" or "raped her." Make sure the translation of this concept is acceptable.
- The term "seizure" refers to the action of taking someone or something by force.

Bible References:

- Acts 16:19-21

- Exodus 15:14
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selah

Definition:

The term "selah" is a Hebrew word that occurs mostly in the book of Psalms. It has several possible meanings.

- It could mean "pause and praise," which would invite the audience to think carefully about what was just said.
- Since many of the Psalms were written as songs, it is thought that "selah" may have been a musical term to instruct the singer to pause in his singing to allow for the musical instruments to play alone or to encourage listeners to think about the words of the song.

(See also: psalm)

Bible References:

- Psalm 003:3-4
- Psalm 024:5-6
- Psalms 046:6-7

Word Data:

- Strong's: H5542

Forms Found in the English ULB:

selah

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self-control

Related Ideas:

self-indulgence, sensible, use good sense

Definition:

Self-control is the ability to control one's behavior in order to avoid sinning.

- It refers to good behavior, that is, avoiding sinful thoughts, speech, and actions.
- Self-control is a fruit or characteristic that the Holy Spirit gives to Christians.
- A person who is using self-control is able to stop himself from doing something wrong that he may want to do. God is the one who enables a person to have self-control.
- "Self-indulgence" is the opposite of self-control. Someone who is full of self-indulgence does whatever he wants.

(See also: fruit, Holy Spirit)

Bible References:

- 1 Corinthians 07:8-9
- 2 Peter 01:5-7
- 2 Timothy 03:1-4
- Galatians 05:23

Word Data:

- Strong's: H4623, H7307, G192, G193, G1466, G1467, G1468, G4993, G4997, G4998

Forms Found in the English ULB:

self-control, self-controlled, self-indulgence, sensible, use good sense

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send

Definition:

To "send" is to cause someone or something to go somewhere. To "send out" someone is to tell that person to go on an errand or a mission.

- Often a person who is "sent out" has been appointed to do a specific task.
- Phrases like "send rain" or "send disaster" mean to "cause rain to come" or "cause a disaster to come." This type of expression is usually used in reference to God causing these things to happen.
- The term "send" is also used in expressions such as "send word" or "send a message," which means to give someone a message to tell someone else.
- To "send" someone "with" something can mean to "give" that thing "to" someone else, usually moving it some distance in order for the person to receive it.
- To "send someone on his way" or "help someone on his way" is to give him what he needs for his journey.
- Jesus frequently used the phrase "the one who sent me" to refer to God the Father, who "sent" him to earth to redeem and save people. This could also be translated as "the one who commissioned me."

(See also: appoint, redeem)

Bible References:

- Acts 07:33-34
- Acts 08:14-17
- John 20:21-23
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- Acts 07:33-34
- Acts 08:14-17
- John 20:21-23
- Matthew 09:37-38
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- Matthew 21:1-3

Word Data:

- Strong's: H1540, H1980, H2199, H2904, H3318, H3474, H4916, H4917, H5130, H5375, H5414, H5674, H6963, H7368, H7964, H7971, H7972, H7993, H8421, H8446, G782, G375, G630, G649, G652, G1026, G1544, G1599, G1821, G3333, G3343, G3936, G3992, G4311, G4341, G4369, G4842, G4882

Forms Found in the English ULB:

send, send ... away, send ... on ... way, send out, sending, sending out, sends, sends out, sent, sent ... away, sent out

send

Definition:

To "send" is to cause someone or something to go somewhere. To "send out" someone is to tell that person to go on an errand or a mission.

- Often a person who is "sent out" has been appointed to do a specific task.
- Phrases like "send rain" or "send disaster" mean to "cause rain to come" or "cause a disaster to come." This type of expression is usually used in reference to God causing these things to happen.
- The term "send" is also used in expressions such as "send word" or "send a message," which means to give someone a message to tell someone else.
- To "send" someone "with" something can mean to "give" that thing "to" someone else, usually moving it some distance in order for the person to receive it.
- To "send someone on his way" or "help someone on his way" is to give him what he needs for his journey.
- Jesus frequently used the phrase "the one who sent me" to refer to God the Father, who "sent" him to earth to redeem and save people. This could also be translated as "the one who commissioned me."

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Forms Found in the English ULB:

send, send ... away, send ... on ... way, send out, sending, sending out, sends, sends out, sent, sent ... away, sent out

serpent

Related Ideas:

adder, asp, snake, viper

Definitions:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term "serpent" usually refers to a large snake. The terms "viper," "adder," and "asp" refer to types of snakes that have venom which they uses to poison their prey.

- This animal is also used figuratively to refer to a person who is evil, especially someone who is deceitful.
- Jesus called the religious leaders "offspring of vipers" because they pretended to be righteous but deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(See also: curse, deceive, disobey, Eden, evil, offspring, prey, Satan, sin, tempt)

Bible References:

- Genesis 03:03
- Genesis 03:4-6
- Genesis 03:12-13
- Mark 16:17-18
- Matthew 03:07
- Matthew 23:33

Word Data:

- Strong's: H660, H2119, H5175, H6620, H6848, H8314, H8577, G2191, G2062, G3789

Forms Found in the English ULB:

adder, adders, asp, asps, serpent, serpent's, serpents, snake, snakes, viper, viper's, vipers

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servant

Related Ideas:

assistant, attendant, hired worker, maidservant, office, serve, service

Definition:

The word "servant" refers to a person who works for another person, either by choice or by force. Some servants were slaves, and the surrounding text usually makes it clear whether or not a particular servant was a slave. In Bible times, there was less of a difference between a servant and a slave than there is today. Both servants and

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slaves were an important part of their master's household and many were treated almost like members of the family. Sometimes a servant would choose to become a lifetime servant to his master.

- A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his "owner" or "master." Some masters treated their slaves very cruelly, while other masters treated their slaves very well, as a servant who was a valued member of the household.
- In ancient times, some people became slaves to a person they owed money to in order to pay off their debt to that person.
- In the Bible, the phrase "I am your servant" was used as a sign of respect and service to a person of higher rank, such as a king. It did not mean that the person speaking was an actual servant.
- In the Old Testament, God's prophets and other people who worshiped God were often referred to as his "servants."
- In the New Testament, people who obeyed God through faith in Christ were often called his "servants."
- Christians are also called "slaves to righteousness," which is a metaphor that compares the commitment to obey God to a slave's commitment to obey his master.

The word "serve" means to do things to help other people. It can also mean to "worship."

- In the context of a person serving guests, this term means "care for" or "serve food to" or "provide food for." When Jesus told the disciples to "serve" the fish to the people, this could be translated as, "distribute" or "hand out" or "give."
- To "serve God" can be translated as to "worship and obey God" or to "do the work that God has commanded."
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to "serve" the old covenant. This refers to obeying the laws of Moses. Now they "serve" the new covenant. That is, because of Jesus' sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.

The word "service" refers to the work that a servant does. It may also refer to worship.

The word "office" refers to the position or job that a servant has.

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Bible References

- Acts 04:29-31
- Acts 10:7-8
- Colossians 01:7-8
- Colossians 03:22-25
- Genesis 21:10-11
- Luke 12:47-48
- Mark 09:33-35
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Word Data:

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- Colossians 01:7-8
- Colossians 03:22-25

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- Genesis 21:10-11
- Luke 12:47-48
- Mark 09:33-35
- Matthew 10:24-25
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Word Data:

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servant

Related Ideas:

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set apart

Related Ideas:

distinct, make a distinction, treat differently

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Definition:

The term "set apart" means separated from something to fulfill a certain purpose. Also, to "set apart" people or things means to make them "set apart." This also means to "treat" them "differently." When something is "distinct," it is different from other things.

- The Israelites were set apart for service to God.
- The Holy Spirit commanded the Christians at Antioch to set apart Paul and Barnabas for the work God wanted them to do.
- A believer who is "set apart" for service to God is "dedicated to" fulfilling God's will.
- One meaning of the term "holy" is to be set apart as belonging to God and being separated from the sinful ways of the world.
- To "sanctify" someone means to set apart that person for God's service.

Translation Suggestions:

- Ways to translate to "set apart" could include to "specially select" or to "separate from among you" or to "take aside to do a special task."
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sexual immorality

Related Ideas:

fornicate, fornication, immoral

Definition:

The term "sexual immorality" refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God's plan. Older English Bible versions call this "fornication."

- This term can refer to any kind of sexual activity that is against God's will, including homosexual acts and pornography.
- One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person's spouse.
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- This term is also used figuratively to refer to Israel's unfaithfulness to God when they worshiped false gods.

Translation Suggestions:

- The term "sexual immorality" could be translated as "immorality" as long as the correct meaning of the term is understood.
- Other ways to translate this term could include "wrong sexual acts" or "sex outside of marriage."
- This term should be translated in a different way from the term "adultery."
- The translation of this term's figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: adultery, false god, prostitute, faithful)

Bible References:

- Acts 15:20
- Acts 21:25-26
- Colossians 03:5-8
- Ephesians 05:03
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Word Data:

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Forms Found in the English ULB:

fornicate, fornicates, fornication, fornications, immoral, immorality, sexual immorality

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Related Ideas:

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shadow

Related Ideas:

overshadow, shade

Definition:

The word "shadow" literally refers to the darkness that is caused by an object blocking the light. The shadow has a shape similar to the shape of the object that blocks the light.

- The word "overshadow" means to block the light from above and cause a shadow to appear on something.

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- The word "shade" means a dark area where the sunlight is blocked, perhaps by a cloud or a trees.

The word "shadow" also has several figurative meanings.

- The "shadow of death" means that death is present or near, just as a shadow indicates the presence of its object.
- Many times in the Bible, the life of a human being is compared to a shadow, which does not last very long and has no substance.
- Sometimes "shadow" is used as another word for "darkness."
- The Bible talks about being hidden or protected in the shadow of God's wings or hands. This is a picture of being protected and hidden from danger. Other ways to translate "shadow" in these contexts could include "shade" or "safety" or "protection."
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(See also: darkness, light)

Bible References:

- 2 Kings 20:09
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Word Data:

- Strong's: H2927, H6738, H6751, H6752, H6754, H6757, G644, G1982, G2683, G4639

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shame

Related Ideas:

ashamed, shameful, shameless, unashamed

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- The phrase "put to shame" means to cause someone to feel ashamed. It might be expose their sin or by defeating them.
- The prophet Isaiah said that those who make and worship idols will be put to shame.
- God can bring shame to a person who does not repent by exposing that person's sin and causing him to be humiliated.
- A person that is "unashamed" does not feel shame.
- A person is "shameless" if he does something shameful but does not feel ashamed.
- A "shameless act" is something a person should feel ashamed about doing, but he does not feel ashamed.

Sometimes the word "shame" is used figuratively to refer to a person's nakedness or private parts.

(See also: false god, humble, humiliate, Isaiah, repent, sin, worship)

Bible References:

- 1 Peter 03:15-17
- 2 Kings 02:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 08:38
- Mark 12:4-5

Word Data:

- Strong's: H937, H954, H955, H1317, H1322, H5949, H2616, H2659, H2781, H3001, H3637, H3639, H3640, H7022, H7036, H8103, G149, G152, G153, G422, G808, G818, G819, G821, G1788, G1791, G1870, G2617, G3681, G3856, G5195

Forms Found in the English ULB:

ashamed, make ... ashamed, put ... to shame, shame, shamed, shameful, shamefully, shameless, shamelessly, shames, unashamed

shame

Related Ideas:

ashamed, shameful, shameless, unashamed

Definition:

The term "shame" refers to a painful feeling of being disgraced a person has because of something dishonorable or improper that he or someone else has done.

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- The term "ashamed" describes how a person feels when he has done something shameful.
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Forms Found in the English ULB:

ashamed, make ... ashamed, put ... to shame, shame, shamed, shameful, shamefully, shameless, shamelessly, shames, unashamed

sheep

Related Ideas:

ewe, ram, sheepfold, sheepshearer, sheepskin

Definition:

A "sheep" is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a "ram." A female sheep is called a "ewe." The plural of "sheep" is also "sheep."

- A baby sheep is called a "lamb."
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.
- A "sheepfold" is a place where sheep are kept safe. It has a fence or wall around it to keep the sheep from wandering out and to keep dangerous animals from getting in.
- A "sheepshearer" is a person who cuts the wool of sheep.

(See also: Israel, lamb, sacrifice, shepherd)

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Forms Found in the English ULB:

ewe, ewes, ram, ram's, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins

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shepherd

Definition:

- A shepherd is a person who takes care of sheep. The verb to "shepherd" means to protect the sheep and provide them with food and water.
- Shepherds watch over the sheep, leading them to places with good food and water. Shepherds also keep the sheep from getting lost and protect them from wild animals.
- This term is often used metaphorically in the Bible to refer to taking care of people's spiritual needs. This includes teaching them what God has told them in the Bible and guiding them in the way they should live.

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- In the Old Testament, God was called the "shepherd" of his people because he took care of all their needs and protected them. He also led and guided them.
- David was a shepherd who looked after sheep. God made David king over Israel to take care of the people of Israel in some ways like a shepherd takes care of sheep.
- In the New Testament, Jesus called himself the "good shepherd." The apostle Peter also referred to Jesus as "the Chief Shepherd" over the Church.
- Also, in the New Testament, the term "shepherd" was used to refer to a person who was a spiritual leader over other believers. The word translated as "pastor" is the same word that is translated as "shepherd." The elders and overseers were also called shepherds.

Translation Suggestions

- When used literally, the action "shepherd" could be translated as "take care of sheep" or "watch over sheep."
- The person "shepherd" could be translated as "person who takes care of sheep" or "sheep tender" or "sheep caregiver."
- When used as a metaphor, different ways to translate this term could include "spiritual shepherd" or "spiritual leader" or "one who is like a shepherd" or "one who cares for his people like a shepherd cares for his sheep" or "one who leads his people like a shepherd guides his sheep" or "one who takes care of God's sheep."
- In some contexts, "shepherd" could be translated as "leader" or "guide" or "caregiver."
- The spiritual expression to "shepherd" could be translated as to "take care of" or to "spiritually nourish" or to "guide and teach" or to "lead and take care of (like a shepherd cares for sheep)."
- In figurative uses, it is best to use or include the literal word for "shepherd" in the translation of this term.

(See also: believe, Canaan, church, Moses, pastor, sheep, spirit)

Bible References:

- Genesis 49:24
- Luke 02:09
- Mark 06:34
- Mark 14:26-27
- Matthew 02:06
- Matthew 09:36
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Word Data:

- Strong's: H6629, H7462, H7469, H7473, G750, G4165, G4166

Forms Found in the English ULB:

chief shepherd, herdsman, herdsmen, keeper, shepherd, shepherd's, shepherded, shepherding, shepherds

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- A shepherd is a person who takes care of sheep. The verb to "shepherd" means to protect the sheep and provide them with food and water.

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Bible References:

- Genesis 49:24
- Luke 02:09
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Word Data:

- Strong's: H6629, H7462, H7469, H7473, G750, G4165, G4166

Forms Found in the English ULB:

chief shepherd, herdsman, herdsmen, keeper, shepherd, shepherd's, shepherded, shepherding, shepherds

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shield

Related Ideas:

shielded

Definition:

A shield was an object held by a soldier in battle to protect himself from being injured by the enemy's weapons. To "shield" someone means to protect that person from harm.

- Shields were often circular or oval, were made of materials such as leather, wood, or metal, andt were sturdy and thick enough to keep a sword or arrow from piercing them.
- Using this term as a metaphor, the Bible refers to God as a protective shield for his people. (See: Metaphor)
- Paul talked about the "shield of faith," which is a figurative way of saying that having faith in Jesus and living out that faith in obedience to God will protect believers from the spiritual attacks of Satan.

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(See also: faith, obey, Satan, spirit)

Bible References:

- 1 Kings 14:26
- 2 Chronicles 23:8-9
- 2 Samuel 22:36
- Deuteronomy 33:29
- Psalms 018:35

Word Data:

- Strong's: H2653, H4043, H5437, H5526, H6793, H7982, G2375

Forms Found in the English ULB:

shield, shielded, shields

shrewd

Related Ideas:

crafty

Definition:

The term "shrewd" describes a person who is intelligent and clever, especially in practical matters.

- Often the term "shrewd" has a meaning that is partly negative since it usually also involves being selfish.
- A shrewd person is usually focused on helping himself, not others.
- Other ways to translate this term could include "cunning" or "crafty" or "smart" or "clever," depending on the context.
- A "crafty" person knows how to deceive others so they will do what he wants them to do.

Bible References:

Word Data:

- Strong's: H2450, H6175, H6191, G5429

Forms Found in the English ULB:

crafty, shrewd, shrewdly

sign

Related Ideas:

demonstration, evidence, mark, marker, omen, proof, remind, reminder, signal

Definition:

A sign is an object, event, or action that communicates a special meaning.

- "Reminders" are signs that "remind" people by helping them remember something, often something that was promised:

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- The rainbows God creates in the sky are signs to remind people that he has promised he will never again destroy all life with a worldwide flood.
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- Signs can reveal or point to something:
- An angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
- Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
- The miracles performed by the prophets and apostles were signs that proved they were speaking God's message.
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- A "signal flag" is a flag that a king would raise as a sign so that people could see it and come to him or go into battle.
- An "omen" is an event that people think tells that something else will happen in the future.

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- Depending on its context, "sign" could also be translated as "signal" or "symbol" or "mark" or "evidence" or "proof" or "gesture."
- To "make signs with the hands" could also be translated as "motion with the hands" or "gesture with the hands" or "make gestures."
- In some languages, there may be one word for a "sign" that proves something and a different word for a "sign" that is a miracle.

(See also: miracle, apostle, Christ, covenant, circumcise)

Bible References:

- Acts 02:18-19
- Exodus 04:8-9
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- John 02:18
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Word Data:

- Strong's: H226, H852, H926, H2368, H2865, H3824, H4150, H4159, H4864, H5162, H5251, H5824, H5953, H6161, H6725, H6734, H7560, H7725, H8074, H8540, G364, G1271, G1382, G1730, G1732, G1770, G1839, G2298, G4102, G4592, G4953, G4973, G5059, H5172, G5280, G5480, G5590

Forms Found in the English ULB:

demonstration, evidence, mark, marker, omen, omens, proof, remind, reminded, reminder, reminders, reminding, reminds, sign, signal, signal flag, signs

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Forms Found in the English ULB:

demonstration, evidence, mark, marker, omen, omens, proof, remind, reminded, reminder, reminders, reminding, reminds, sign, signal, signal flag, signs

sign

Related Ideas:

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- Depending on its context, "sign" could also be translated as "signal" or "symbol" or "mark" or "evidence" or "proof" or "gesture."
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silver

Related Ideas:

money

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made include silver cups and bowls, and other things used for cooking, eating, or serving.
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- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.

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- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.

(See also: tabernacle, temple)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 02:36
- 2 Kings 25:13-15
- Acts 03:06
- Matthew 26:15

Word Data:

- Strong's: H3701, H3702, H7192, G693, G694, G695, G696, G1406

Forms Found in the English ULB:

money, silver

silver

Related Ideas:

money

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made include silver cups and bowls, and other things used for cooking, eating, or serving.
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Forms Found in the English ULB:

money, silver

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Related Ideas:

sinful, sinner

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- Sin includes anything we do that does not obey or please God, even things that other people don't know about.
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- The term "sin" could be translated with a word or phrase that means "disobedience to God" or "going against God's will" or "evil behavior and thoughts" or "wrongdoing."
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- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don't see or know about.
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(See also: disobey, evil, flesh, tax collector)

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sin, sinful, sinned, sinner, sinners, sinning, sins

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Related Ideas:

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The term "sin" refers to actions, thoughts, and words that are against God's will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don't know about.
- Thoughts and actions that disobey God's will are called "sinful."
- Because Adam sinned, all human beings are born with a "sinful nature," a nature that that controls them and causes them to sin.
- A "sinner" is someone who sins, so every human being is a sinner.
- Sometimes the word "sinners" was used by religious people like the Pharisees to refer to people who didn't keep the law as well as the Pharisees thought they should.
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sin offering

Definition:

The "sin offering" was one of several sacrifices that God required the Israelites to offer.

- This offering involved sacrificing a bull, burning its blood and fat on the altar, and taking the rest of the animal's body and burning it on the ground outside the Israelite camp.
- The complete burning up of this animal sacrifice shows how holy God is and how terrible sin is.
- The Bible teaches that in order for there to be a cleansing from sin, blood must be shed to pay the cost for the sin that was committed.
- Animal sacrifices could not permanently bring about forgiveness of sin.
- Jesus' death on the cross paid the penalty for sin, for all time. He was the perfect sin offering.

(See also: altar, cow, forgive, sacrifice, sin)

Bible References:

- 2 Chronicles 29:20-21
- Exodus 29:35-37
- Ezekiel 44:25-27
- Leviticus 05:11
- Numbers 07:15-17

Word Data:

- Strong's: H2401, H2402, H2398, H2403

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sister

Definition:

A sister is a female person who shares at least one biological parent with another person. She is said to be that other person's sister or the sister of that other person.

- In the New Testament, "sister" is also used figuratively to refer to a woman who is a fellow believer in Jesus Christ.
- Sometimes the phrase "brothers and sisters" is used to refer to all believers in Christ, both men and women.
- In the Old Testament book Song of Songs, "sister" refers to a female lover or wife.

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological sister, unless this would give wrong meaning.
- Other ways to translate this could include "sister in Christ" or "spiritual sister" or "woman who believes in Jesus" or "fellow woman believer."
- If possible, it is best to use a family term.
- If the language has a feminine form for "believer," this may be a possible way to translate this term.
- When referring to a lover or wife, this could be translated using a feminine form of "loved one" or "dear one."

(See also: brother in Christ, spirit)

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(See also: brother in Christ, spirit)

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Word Data:

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Forms Found in the English ULB:

sister, sister's, sisters, sisters'

sister

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A sister is a female person who shares at least one biological parent with another person. She is said to be that other person's sister or the sister of that other person.

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(See also: blasphemy)

Bible References:

- 1 Corinthians 04:13
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slaughter

Definition:

The term "slaughter" refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. The act of slaughtering is also called "slaughter."

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter in which 30,000 Israelites were killed by their enemies because of disobedience to God.
- "Weapons of slaughter" could be translated as "weapons for killing."
- The expression "the slaughter was very great" could be translated as "a large number were killed" or "the number of deaths was very great" or "a terribly high number of people died."
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(See also: angel, cow, disobey, Ezekiel, servant, slay)

Bible References:

- Ezekiel 21:10-11
- Hebrews 07:01
- Isaiah 34:02
- Jeremiah 25:34

Word Data:

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- Other ways to translate "slaughter" could include "kill" or "slay" or "killing."

(See also: angel, cow, disobey, Ezekiel, servant, slay)

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- Ezekiel 21:10-11
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- Jeremiah 25:34

Word Data:

- Strong's: H2026, H2027, H2028, H2076, H2491, H2873, H2874, H2878, H4046, H4293, H4347, H4660, H5221, H6993, H7524, H7819, H7821, G2871, G4967, G4969

Forms Found in the English ULB:

slaughter, slaughtered, slaughtering, slaughters

slaughter

Definition:

The term "slaughter" refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. The act of slaughtering is also called "slaughter."

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter in which 30,000 Israelites were killed by their enemies because of disobedience to God.
- "Weapons of slaughter" could be translated as "weapons for killing."
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Forms Found in the English ULB:

slaughter, slaughtered, slaughtering, slaughters

snare

Related Ideas:

ensnare, entrap, noose, trap

Definition:

The terms "snare" and "trap" refer to devices that are used to catch animals and keep them from escaping. To "snare" or "ensnare" is to catch with a snare, and to "trap" or "entrap" is to catch with a trap. In the Bible, these terms were also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

- A "snare" is a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
- A "trap" is usually made of metal or wood and has two parts that suddenly and powerfully close together, catching an animal so it can't get away. Sometimes a trap can be a deep hole that has been made in order to get something to fall into it.
- Usually the snare or trap is hidden so that its prey is taken by surprise.
- The phrase "set a trap" means to get a trap ready to capture something.

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- To "fall into a trap" refers to falling into a deep hole or pit that was dug and hidden in order to catch an animal.
- A person who is starts sinning and cannot stop can be described as "ensnared by sin" in a figurative reference to the way an animal can be ensnared and cannot escape.
- Just as an animal is endangered and hurt by being in a trap, so a person caught in the trap of sin is being harmed by that sin and needs to be set free.
- A "noose" is a rope or vine designed to catch an animal around the neck.

(See also: free, , prey, Satan, tempt)

Bible References:

- Ecclesiastes 07:26
- Luke 21:34
- Mark 12:13
- Psalms 018:05

Word Data:

- Strong's: H1245, H2256, H3353, H3369, H3920, H3921, H4170, H4204, H4434, H4685, H4686, H4889, H5367, H5914, H6341, H6351, H6354, H6983, H7845, H8610, G64, G2339, G2340, G3802, G3803, G3985, G4625

Forms Found in the English ULB:

ensnare, ensnared, ensnares, entrap, noose, snare, snares, trap, trapped, traps

snow

Definitions:

The term "snow" refers to white flakes of frozen water that can fall from clouds in places where the air temperature is cold.

- Snow falls in places of higher elevation in Israel, but does not always stay on the ground very long before melting. The peaks of mountains tend to have snow that lasts longer. One example of a place mentioned in the Bible as having snow is Mount Lebanon.
- Something that is very white often has its color compared to the color of snow. For example, in the book of Revelation Jesus' clothing and hair were described as being "white as snow."
- The whiteness of snow also symbolizes purity and cleanliness. For example, the statement that our "sins will be as white as snow" means that God will completely cleanse his people from their sins.
- Some languages might refer to snow as "frozen rain" or "flakes of ice" or "frozen flakes."
- "Snow water" refers to the water that comes from melted snow.

(See also: Lebanon, pure)

Bible References:

- Exodus 04:06
- Job 37:4-6
- Matthew 28:03
- Psalms 147:16
- Revelation 01:14

Word Data:

- Strong's: H7949, H7950, H8517, G5510

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Forms Found in the English ULB:

snow, snowed, snowing

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The male offspring of a man and a woman is called their "son" for his entire life. He is also called a son of that man and a son of that woman. An "adopted son" is a male who has been legally placed into the position of being a son.

- "Son" was often used figuratively in the Bible to refer to any male descendant, such as a grandson or great-grandson.
- The term "son" can also be used as a polite form of address to a boy or man who is younger than the speaker.
- Sometimes "sons of God" was used in the New Testament to refer to believers in Christ.
- God called Israel his "firstborn son." This refers to God's choosing of the nation of Israel to be his special people. It is through them that God's message of redemption and salvation came, with the result that many other people have become his spiritual children.

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- The phrase "son of" often has the figurative meaning "person having the characteristics of." Examples of this include "sons of the light," "sons of disobedience," "a son of peace," and "sons of thunder."
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- Using "son of" to give the name of the father frequently helps distinguish people who have the same name. For example, "Azariah son of Zadok" and "Azariah son of Nathan" in 1 Kings 4, and "Azariah son of Amaziah" in 2 Kings 15 are three different men.

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- Sometimes "sons" can be translated as "children," when both males and females are being referred to. For example, "sons of God" could be translated as "children of God" since this expression also includes girls and women.
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(See also: Azariah, descendant, ancestor, firstborn, Son of God, sons of God)

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Forms Found in the English ULB:

son, son's, sons

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children of God

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- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- Some people interpret the term "sons of God" that appears in Genesis 6 to mean fallen angels—evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
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Bible References:

- Genesis 06:02
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sorcery

Related Ideas:

sorcerer, sorceress, witchcraft

Definition:

"Sorcery" or "witchcraft" refers to using magic, which involves doing powerful things through the help of evil spirits. A "sorcerer" is a man who does these powerful, magical things. A "sorceress" is a woman who does these things.

- The use of magic and sorcery can involve both beneficial things (such as healing someone) and harmful things (such as putting a curse on someone). But all kinds of sorcery are wrong, because they use the power of evil spirits.
- In the Bible, God says that the use of sorcery is as evil as other terrible sins (such as adultery, worshiping idols, and child sacrifice).
- The terms "sorcery" and "witchcraft" could also be translated as "evil spirit power" or "casting spells."
- Possible ways to translated "sorcerer" could include "worker of magic" or "person who casts spells" or "person who does miracles using evil spirit power."
- Note that "sorcery" has a different meaning than the term "divination," which refers to attempting to contact the spirit world.

(See also: adultery, demon, divination, false god, magic, sacrifice, worship)

Bible References:

- Acts 08:9-11
- Exodus 07:11-13
- Galatians 05:19-21
- Revelation 09:20-21

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Word Data:

- Strong's: H178, H3784, H3785, H3786, H6049, G3095, G3096, G5331, G5332, G5333

Forms Found in the English ULB:

sorcerer, sorcerers, sorceress, sorceries, sorcery, witchcraft

sorcery

Related Ideas:

sorcerer, sorceress, witchcraft

Definition:

"Sorcery" or "witchcraft" refers to using magic, which involves doing powerful things through the help of evil spirits. A "sorcerer" is a man who does these powerful, magical things. A "sorceress" is a woman who does these things.

- The use of magic and sorcery can involve both beneficial things (such as healing someone) and harmful things (such as putting a curse on someone). But all kinds of sorcery are wrong, because they use the power of evil spirits.
- In the Bible, God says that the use of sorcery is as evil as other terrible sins (such as adultery, worshiping idols, and child sacrifice).
- The terms "sorcery" and "witchcraft" could also be translated as "evil spirit power" or "casting spells."
- Possible ways to translated "sorcerer" could include "worker of magic" or "person who casts spells" or "person who does miracles using evil spirit power."
- Note that "sorcery" has a different meaning than the term "divination," which refers to attempting to contact the spirit world.

(See also: adultery, demon, divination, false god, magic, sacrifice, worship)

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soul

Related Ideas:

person

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- When a person dies, his soul leaves his body.
- The word "soul" is sometimes used figuratively to refer to the whole person. For example, "the soul who sins" means "the person who sins" and "my soul is tired" means,"I am tired."

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- In Hebrews 4:12, the figurative phrase "dividing soul and spirit" could mean "deeply discerning or exposing the inner person."

(See also: spirit)

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- James 01:21
- Jeremiah 06:16-19
- Jonah 02:7-8
- Luke 01:47
- Matthew 22:37
- Psalms 019:07
- Revelation 20:4

Word Data:

- Strong's: H5315, G5590

Forms Found in the English ULB:

person, persons, soul, souls

sow

Related Ideas:

plant, plantation, transplanted

generated on Thu Aug 22 08:14:35 2024

Definition:

A "plant" is generally something that grows and is attached to the ground. To "plant" something is to put it in the ground so that it can grow. To "sow" is to scatter seeds on the ground so they can go into the ground and grow. A "sower" is a person who sows seeds.

- Sometimes people plant seeds or plants by making holes in the soil and placing seeds or a plant in each hole.
- When someone plants seeds by sowing, he takes handfuls of seeds and scatters them on the ground.
- The term "sow" can be used figuratively, as in "a person will reap what he sows." This means that if a person does something evil, he will receive a negative result, and if a person does good, he will receive a positive result.
- A "plantation" is a large field where people plant crops.
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Translations Suggestions

- The term "sow" could be translated as "plant" if that word can include planting seeds by scattering them.
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(See also: evil, good, reap)

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- Galatians 06:08
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place ... planted, plant, plantation, planted, planting, plants, replanted, sow, sowed, sowing, sown, sows, transplanted

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Forms Found in the English ULB:

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spear

Related Ideas:

javelin, spearmen

Definition:

A spear is a weapon with a long wooden handle and sharp metal blade on one end that is thrown a long distance.

- Spears were commonly used for war in biblical times. They are sometimes still used in present-day conflicts between certain people groups.
- A spear was used by a Roman soldier to pierce the side of Jesus while he hung on the cross.

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- Sometimes people throw spears to catch fish or other prey to eat.
- Similar weapons are the "javelin" or "lance." A javelin is a light spear that is thrown.
- Make sure that the translation of "spear" is different from the translation of "sword," which is a weapon that is used for thrusting or stabbing, not throwing. Also, a sword has a long blade with a handle, while a spear has a small blade on the end of a long shaft.

(See also: prey, Rome, sword, warrior)

Bible References:

- 1 Samuel 13:19-21
- 2 Samuel 21:19
- Nehemiah 04:12-14
- Psalm 035:03

Word Data:

- Strong's: H1265, H2595, H3591, H4294, H6767, H7013, H7420, G3057

Forms Found in the English ULB:

javelin, spear, spearmen, spears

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Forms Found in the English ULB:

javelin, spear, spearmen, spears

spirit

Related Ideas:

ghost, spiritual

Definition:

The term "spirit" refers to the non-physical part of people which cannot be seen. When a person dies, his spirit leaves his body. "Spirit" can also refer to an attitude or emotional state.

- The term "spirit" can refer to a being that does not have a physical body, especially an evil spirit.
- A person's spirit is the part of him that can know God and believe in him.
- In general, the term "spiritual" describes anything in the non-physical world.
- In the Bible, it especially refers to anything that relates to God, specifically to the Holy Spirit.
- For example, "spiritual food" refers to God's teachings, which give nourishment to a person's spirit, and "spiritual wisdom" refers to the knowledge and righteous behavior that come from the power of the Holy Spirit.
- God is a spirit and he created other spirit beings, who do not have physical bodies.
- Angels are spirit beings, including those who rebelled against God and became evil spirits.
- The term "spirit of" can also mean "having the characteristics of," such as in "spirit of wisdom" or "in the spirit of Elijah."
- Examples of "spirit" as an attitude or emotion would include "spirit of fear" and "spirit of jealousy."

Translation Suggestions:

- Depending on the context, some ways to translate "spirit" might include "non-physical being" or "inside part" or "inner being."
- In some contexts, the term "spirit" could be translated as "evil spirit" or "evil spirit being."
- Sometimes the term "spirit" is used to express the feelings of a person, as in "my spirit was grieved in my inmost being." This could also be translated as "I felt grieved in my spirit" or "I felt deeply grieved."
- The phrase "spirit of" could be translated as "character of" or "influence of" or "attitude of" or "thinking (that is) characterized by."
- Depending on the context, "spiritual" could be translated as "non-physical" or "from the Holy Spirit" or "God's" or "part of the non-physical world."
- The figurative expression "spiritual milk" could also be translated as "basic teachings from God" or "God's teachings that nourish the spirit (like milk does)."
- The phrase "spiritual maturity" could be translated as "godly behavior that shows obedience to the Holy Spirit."
- The term "spiritual gift" could be translated as "special ability that the Holy Spirit gives

(See also: angel, demon, Holy Spirit, soul, divination)

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ghost, spirit, spirits, spiritual, spiritually

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Word Data:

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Forms Found in the English ULB:

ghost, spirit, spirits, spiritual, spiritually

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ghost, spiritual

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splendor

Related Ideas:

splendid

Definition:

The term "splendor" refers to the extreme beauty and elegance that is often associated with wealth and a magnificent appearance.

- Often splendor is used to describe the wealth that a king has, or how he looks in his expensive, beautiful finery.
- The word "splendor" can also be used to describe the beauty of trees, mountains, and other things that God has created.

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- Certain cities are said to have splendor because of o their natural resources, elaborate buildings and roads, and the wealth of their people, which includes rich clothing, gold, and silver.
- Depending on the context, this word could be translated as "magnificent beauty" or "amazing majesty" or "kingly greatness."
- Something that is "splendid" is extremely beautiful and elegant.

(See also: glory, king, majesty)

Bible References:

- 1 Chronicles 16:27
- Exodus 28:1-3
- Ezekiel 28:07
- Luke 04:07
- Psalms 089:44-45
- Revelation 21:26-27

Word Data:

- Strong's: H1921, H1925, H1926, H1927, H1935, H2091, H2122, H2892, H3314, H3368, H3519, H6643, H7613, H8597, G2986

Forms Found in the English ULB:

splendid, splendidly, splendor

staff

Related Ideas:

club, walking stick

Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
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- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
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- A club is a thick, heavy stick used as a weapon to beat people.

(See also: Pharaoh, power, sheep, shepherd)

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statute

Definition:

A statute is a specific written law that provides guidance for people to live by.

- The term "statute" is similar in meaning to "ordinance" and " command" and "law" and "decree." All these terms involve instructions and requirements that God gives to his people or rulers give to their people.
- King David said that he delighted himself in Yahweh's statutes.
- The term "statute" could also be translated as "specific command" or "special decree."

(See also: command, decree, law, ordinance, Yahweh)

Bible References:

- 1 Kings 11:11-13

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- Deuteronomy 06:20-23
- Ezekiel 33:15
- Numbers 19:02

Word Data:

- Strong's: H2706, H2708, H7010, G1345

Forms Found in the English ULB:

statute, statutes

stiff-necked

Related Ideas:

stiffen his neck, stubborn, stubbornness

Definition:

The term "stiff-necked" is an idiom used in the Bible to describe people who keep disobeying God and refuse to repent. Such people are very proud and will not submit to God's authority.

- Similarly, the term "stubborn" describes a person who refuses to change his mind or actions even when urged to do so. Stubborn people will not listen to good advice or warnings that other people give them.
- The Old Testament described the Israelites as "stiff-necked" because they did not listen to the many messages from God's prophets who urged them to repent and turn back to Yahweh.
- If a neck is "stiff" it does not bend easily. The project language may have a different idiom that communicates that a person is "unbending" in that he refuses to change his ways.
- Other ways to translate this term could include "pridefully stubborn" or "arrogant and unyielding" or "refusing to change."
- If a person "stiffens his neck," he becomes stubborn.

(See also: arrogant, proud, repent)

Bible References:

- Acts 07:51
- Deuteronomy 09:13-14
- Exodus 13:14-16
- Jeremiah 03:17

Word Data:

- Strong's: H47, H3513, H5637, H6203, H6484, H7185, H7190, H8307, G483, G4644, G4645

Forms Found in the English ULB:

stiff neck, stiff-necked, stiffen ... necks, stiffened ... neck, stiffened ... necks, stiffens ... neck, stubborn, stubbornly, stubbornness

generated on Thu Aug 22 08:14:35 2024

stone

Definition:

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- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
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(See also: adultery, commit, crime, death, Lystra, testimony)

Bible References:

- Acts 07:57-58
- Acts 07:59-60
- Acts 14:05
- Acts 14:19-20
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storehouse

Related Ideas:

barn, storage, store cities, storerooms, treasure, treasury

Definition:

A "storehouse" is a large building that is used for keeping food or other things, often for a long time.

- In the Bible a "storehouse" was usually used to store extra grain and other food to be used later when there was a famine.
- The storehouses of the temple contained valuable things that had been dedicated to Yahweh, such as gold and silver. Some of these things used to repair and maintain the temple were also kept there.
- The term "storehouse" can also be used figuratively to refer to all the good things that God wants to give to his people.
- Other ways to translate "storehouse" could include "a building for storing grain" or "place for keeping food" or "room for keeping valuable things safe."
- A "treasure" is a very valuable object.
- A "treasury" is can be a place where treasures are stored, but it is more often a place where officials store money.

(See also: consecrate, dedicate, famine, gold, grain, silver, temple)

Bible References:

- 2 Chronicles 16:2-3
- Luke 03:17
- Matthew 03:12
- Psalms 033:07

Word Data:

- Strong's: H214, H618, H624, H1004, H4035, H4200, H4543, G596

Forms Found in the English ULB:

barn, barns, storage, store cities, storehouse, storehouses, storerooms, treasure, treasures, treasuries, treasury

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strength

Related Ideas:

strengthen, strong, stronger, strongest

Definitions:

The term "strength" refers to physical, emotional, or spiritual power. To "strengthen" someone or something means to make that person or object stronger.

- "Strength" can also refer to the power to withstand some kind of opposing force.
- A person has "strength of will" if he is able to avoid sinning when tempted.
- One writer of the Psalms called Yahweh his "strength" because God helped him to be strong.
- If a physical structure like a wall or building is being "strengthened," people are rebuilding the structure, reinforcing it with more stones or brick so that it can withstand an attack.

Translation Suggestions

- In general, the term "strengthen" can be translated as "cause to be strong" or "make more powerful."
- In a spiritual sense, the phrase "strengthen your brothers" could also be translated as "encourage your brothers" or "help your brothers to persevere."
- The following examples show the meaning of these terms in longer expressions and how they can be translated.
- "puts strength on me like a belt" means "causes me to be completely strong, like a belt that completely surrounds my waist."
- "in quietness and trust will be your strength" means "acting calmly and trusting in God will make you spiritually strong."
- "will renew their strength" means "will become stronger again."

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- "by my strength and by my wisdom I acted" means "I have done all this because I am so strong and wise."
- "strengthen the wall" means "reinforce the wall" or "rebuild the wall."
- "I will strengthen you" means "I will cause you to be strong"
- "in Yahweh alone are salvation and strength" means "Yahweh is the only one who saves us and strengthens us."
- "the rock of your strength" means "the faithful one who makes you strong"
- "with the saving strength of his right hand" means "he strongly rescues you from trouble like someone who holds you safely with his strong hand."
- "of little strength" means "not very strong" or "weak."
- "with all my strength" means "using my best efforts" or "strongly and completely."

(See also: faithful, persevere, right hand, save)

Bible References:

- 2 Kings 18:19-21
- 2 Peter 02:11
- Luke 10:27
- Psalm 021:01

Word Data:

- Strong's: H193, H202, H353, H360, H386, H410, H553, H556, H1368, H1369, H1396, H2220, H2388, H2389, H2391, H2392, H2393, H2428, H3027, H3028, H3559, H3581, H3811, H3955, H4392, H4581, H5326, H5331, H5582, H5794, H5797, H5807, H5810, H5934, H5975, H6099, H6106, H6109, H6697, H6965, H7292, H7307, H8003, H8443, H8623, H8624, H8631, H8632, H8633, G461, G950, G1411, G1412, G1415, G1743, G1765, G1840, G1991, G2159, G2478, G2479, G2480, G2901, G2904, G3619, G4599, G4732, G4733, G4741

Forms Found in the English ULB:

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become strong, made ... strong, made ... stronger, make ... strong, makes ... strong, strength, strengthen, strengthened, strengthening, strengthens, strong, stronger, strongest

strength

Related Ideas:

strengthen, strong, stronger, strongest

generated on Thu Aug 22 08:14:35 2024

Definitions:

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strife

Related Ideas:

argue, argument, conflict, contention, dispute, quarrel

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Definition:

The term "strife" refers to physical or emotional conflict between people.

- A person who causes strife does things that result in strong disagreements between people and in hurt feelings.
- Sometimes the use of the word "strife" implies that strong emotions are involved, such as anger or bitterness.
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(See also: angry)

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strong drink

Definition:

The term "strong drink" refers to drinks that have been fermented and have alcohol in them.

- Alcoholic drinks are made from either grain or fruit and have undergone fermentation.

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- Kinds of "strong drink" include grape wine, palm wine, beer, and apple cider. Distilled alcoholic drinks had not been invented yet. In the Bible, grape wine was the most frequently mentioned strong drink.
- Priests and anyone who took a special vow such as the "Nazirite vow" were not permitted to drink fermented drinks.
- This term could also be translated as "fermented drink" or "alcoholic drink."

(See also: grape, Nazirite, vow, wine)

Bible References:

- Isaiah 05:11-12
- Leviticus 10:09
- Luke 01:14-15
- Numbers 06:03

Word Data:

- Strong's: H5435, H7941, H8248, G4608

Forms Found in the English ULB:

strong drink, strong drinks

stronghold

Related Ideas:

battlement, city wall, fortification, fortified, fortress

Definition:

The terms "stronghold" and "fortress" both refer to places that are well protected against an attack by enemy soldiers. The term "fortified" describes a city or other place that has been made safe from attack.

- Often, strongholds and fortresses were manmade structures with defensive walls. They could also have been places with natural protective barriers such as rocky cliffs or high mountains.
- People fortified strongholds by building thick walls or other structures that made it difficult for an enemy to break through.
- "Stronghold" or "fortress" could be translated as "securely strong place" or "strongly protected place."
- The term "fortified city" could be translated as "securely protected city" or "strongly built city."
- These ideas were also used figuratively to refer to God as a stronghold or fortress for those who trust in him.
- Another figurative meaning for the term "stronghold" referred to something that someone wrongly trusted in for security, such as a false god or other thing that was worshiped instead of Yahweh. This could be translated as "false strongholds."
- This term should be translated differently from "refuge," which emphasizes safety more than the concept of being fortified.
- A "city wall" was tall, strong wall around a city that was meant to keep enemies out of the city.
- A "battlement" is a low wall along the top of a city wall that soldiers could hide behind and shoot through at their enemies below.

(See also: false god, false god, refuge, Yahweh)

Bible References:

- 2 Corinthians 10:04

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- 2 Kings 08:10-12
- 2 Samuel 05:8-10
- Acts 21:35
- Habakkuk 01:10-11

Word Data:

- Strong's: H759, H1001, H1002, H1003, H1219, H1225, H2388, H4013, H4026, H4581, H4526, H4679, H4685, H4686, H4692, H4694, H4869, H5794, H5797, H5800, H6438, H7682, G3794, G3925

Forms Found in the English ULB:

battlements, city wall, fortifications, fortified, fortress, fortresses, stronghold, strongholds

stumble

Related Ideas:

reel

Definition:

The term "stumble" means "almost fall" when walking or running. Usually it involves tripping over something.

- Figuratively, to "stumble" can mean to "sin" or to "falter" in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.
- "Stumble" can also be used figuratively to mean "sin" or "stop believing.""
- The word "reel" means to lose one's balance and have trouble walking.

Translation Suggestions

- In contexts where the term "stumble" means to physically trip over something, it should be translated with a term that means "almost fall" or "trip over."
- When stumble is used figuratively it could also be translated as "become weak" or "stumble by sinning" or "stumble by not believing."
- The phrase "made to stumble" could be translated as "caused to become weak" or "caused to falter."

(See also: believe, persecute, sin, stumbling block)

Bible References:

- 1 Peter 02:08
- Hosea 04:05
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stumbling block

Related Ideas:

occasion for stumbling, stone of stumbling

Definition:

The term "stumbling block" or "stone of stumbling" refers to a physical object that causes a person to trip and fall.

- A figurative stumbling block is anything that causes a person to fail in a moral or spiritual sense.
- Also figuratively, a "stumbling block" or "stone of stumbling" can be something that prevents someone from having faith in Jesus or that causes someone to not grow spiritually.
- Often it is sin that is like a stumbling block to oneself or to others.
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- If a language has a term for an object that triggers a trap, that word could be used to translate this term.
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Bible References:

- 1 Corinthians 01:23
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subject

Related Ideas:

force to become slaves, subdue, subject, subjection

Definitions:

A person is the "subject" of another person if the second person rules over the first. To "be subject to" is to "obey" or to "submit to the authority of."

- The phrase "put in subjection to" refers to causing people to be under the authority of a leader or ruler.
- To "subject someone to something" means to cause that person to experience something negative, such as punishment.
- Sometimes the term "subject" is used to refer to being the topic or focus of something, such as in, "you will be the subject of ridicule."
- The phrase "be subject to" means the same as "be submissive to" or "submit to."

(See also: submit)

Bible References:

- 1 Corinthians 02:14-16
- 1 Kings 04:06
- 1 Peter 02:18-20
- Hebrews 02:05
- Proverbs 12:23-24

Word Data:

- Strong's: H1697, H3533, H3665, H4522, H5647, H5927, H8214, G350, G1396, G1777, G4029, G5293

Forms Found in the English ULB:

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A person is the "subject" of another person if the second person rules over the first. To "be subject to" is to "obey" or to "submit to the authority of."

- The phrase "put in subjection to" refers to causing people to be under the authority of a leader or ruler.
- To "subject someone to something" means to cause that person to experience something negative, such as punishment.
- Sometimes the term "subject" is used to refer to being the topic or focus of something, such as in, "you will be the subject of ridicule."
- The phrase "be subject to" means the same as "be submissive to" or "submit to."

(See also: submit)

Bible References:

- 1 Corinthians 02:14-16
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- Hebrews 02:05
- Proverbs 12:23-24

Word Data:

- Strong's: H1697, H3533, H3665, H4522, H5647, H5927, H8214, G350, G1396, G1777, G4029, G5293

Forms Found in the English ULB:

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Related Ideas:

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To "submit" usually means to voluntarily place oneself under the authority of a person or government.

- The Bible tells believers in Jesus to submit to God and other authorities in their lives.
- The instruction to "submit to one another" means to humbly accept correction and to focus on the needs of others rather than on our own needs.
- To "live in submission to" means to put oneself under the authority of something or someone.

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- The command "submit to" could be translated as "put yourself under the authority of" or "follow the leadership of" or "humbly honor and respect"
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suffer

Related Ideas:

misery

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The terms "suffer" and "suffering" refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
- 'Misery' is what a person feels when they suffer.

Translation Suggestions:

- The term "suffer" can be translated as "feel pain" or "endure difficulty" or "experience hardships" or "go through difficult and painful experiences."
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- To "suffer violence" could also be translated as "undergo violence" or "be harmed by violent acts."

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Word Data:

- Strong's: H816, H943, H1741, H1934, H4531, G4912, H5142, H5375, H5999, H6001, H6031, H6040, H6041, H6090, H6770, H6869, H6887, H7489, H7661, G91, G941, G971, G2210, G2346, G2347, G2552, G2553, G2561, G3804, G3958, G4310, G4778, G4777, G4841, G5004

Forms Found in the English ULB:

miseries, suffer, suffered, suffering, sufferings, suffers

sulfur

Definition:

Sulfur is a yellow substance that becomes a burning liquid when it is set on fire.

- Sulfur also has a very strong smell that is like the odor of rotten eggs.
- In the Bible, burning sulfur is a symbol of God's judgment on ungodly and rebellious people.
- During the time of Lot, God rained down fire and sulfur on the evil cities of Sodom and Gomorrah.
- In some English Bible versions, sulfur is referred to as "brimstone," which literally means "burning stone."

Translation Suggestions:

- Possible translations of this term could include "yellow stone that burns" or "burning yellowish rock."

(See also: Gomorrah, judge, Lot, rebel, Sodom, godly)

Bible References:

- Genesis 19:24
- Isaiah 34:09
- Luke 17:29
- Revelation 20:10

Word Data:

- Strong's: H1614, G2303

Forms Found in the English ULB:

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Word Data:

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Forms Found in the English ULB:

sulfur

sweep

Definitions:

To "sweep" usually means to remove dirt by making broad, quick movements with a broom or brush. "Swept" is the past tense of "sweep." These words are also used figuratively.

- The term "sweep" is used figuratively to describe how an army attacks with swift, decisive, wide-reaching movements.
- For example, Isaiah prophesied that the Assyrians would "sweep through" the Kingdom of Judah. This means they would destroy Judah and capture its people.
- The term "sweep" can also be used to describe the manner in which rapidly flowing water pushes things and forces them away.
- When overwhelming, difficult things are happening to a person, it can be said that they are "sweeping over" him.

(See also: Assyria, Isaiah, Judah, prophet)

Bible References:

- 1 Kings 16:03
- Daniel 11:40-41
- Genesis 18:24
- Proverbs 21:7-8
- Psalms 090:05

Word Data:

- Strong's: H857, H1640, H2498, H2894, H3261, H5500, H5595, H5674, H7857, G4216, G4563, G4951

Forms Found in the English ULB:

sweep, sweep ... away, sweeping, sweeps, swept, swept up

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sword

Related Ideas:

dagger, swordsmen

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword’s blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.
- A "dagger" is a short sword used to stab people who are close by.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain.

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- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
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(See also: James (brother of Jesus), John (the Baptist), tongue, word of God)

Bible References:

- Acts 12:02
- Genesis 27:40
- Genesis 34:25
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- Revelation 01:16

Word Data:

- Strong's: H19, H2719, H4380, H6609, H7524, H7973, G3162, G4501

Forms Found in the English ULB:

dagger, sword, swords, swordsmen

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synagogue

Definition:

A synagogue is a building where Jewish people meet together to worship God.

- Since ancient times, a synagogue's services have included times of prayer, scripture reading, and teaching about the scriptures.
- The Jews originally started building synagogues as places to pray and worship God in their own cities, because many of them lived far away from the temple in Jerusalem.
- Jesus often taught in synagogues and healed people there.
- The word "synagogue" can be used figuratively to refer to the group of people meeting there.

(See also: heal, Jerusalem, Jew, pray, temple, word of God, worship)

Bible References:

- Acts 06:09
- Acts 14:1-2
- Acts 15:21
- Acts 24:10-13
- John 06:59
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- Matthew 06:1-2
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Word Data:

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Forms Found in the English ULB:

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tabernacle

Related Ideas:

dwelling place, habitation

Definition:

The word "tabernacle" means "dwelling place."

The tabernacle was a special tent-like structure where the Israelites worshiped God during the 40 years they traveled around in the desert.

- God had given the Israelites detailed instructions for building this large tent, which had two rooms and was surrounded by an enclosed courtyard.
- Each time the Israelites moved to a different place in the desert to live, the priests would take the tabernacle apart and carry it to their next campsite. Then they would set it up again in the center of their new camp.
- The tabernacle was constructed of wood frames hung with curtains made of cloth, goat hair, and animal skins. The courtyard surrounding it was enclosed with more curtains.
- The two sections of the tabernacle were the Holy Place (where the altar for burning incense was located) and the Most Holy Place (where the ark of the covenant was kept).
- The courtyard of the tabernacle had an altar for burning animal sacrifices and a special washbasin for ritual cleansing.
- The Israelites stopped using the tabernacle when the temple was built in Jerusalem by Solomon.
- Another word for "dwelling place" is "habitation."

Translation Suggestions:

- Other ways to translate "tabernacle" could include, "sacred tent" or "tent where God was" or "God's tent."
- Make sure that the translation of this term is different from the translation of "temple."

(See also: altar, altar of incense, ark of the covenant, temple, tent of meeting)

Bible References:

- 1 Chronicles 21:30
- 2 Chronicles 01:2-5
- Acts 07:43
- Acts 07:45
- Exodus 38:21
- Joshua 22:19-20
- Leviticus 10:16-18

Word Data:

- Strong's: H168, H4908, H7900, G3613, G4633

Forms Found in the English ULB:

dwelling place, dwellings, habitation, tabernacle

generated on Thu Aug 22 08:14:35 2024

tabernacle

Related Ideas:

dwelling place, habitation

Definition:

The word "tabernacle" means "dwelling place."

The tabernacle was a special tent-like structure where the Israelites worshiped God during the 40 years they traveled around in the desert.

- God had given the Israelites detailed instructions for building this large tent, which had two rooms and was surrounded by an enclosed courtyard.
- Each time the Israelites moved to a different place in the desert to live, the priests would take the tabernacle apart and carry it to their next campsite. Then they would set it up again in the center of their new camp.
- The tabernacle was constructed of wood frames hung with curtains made of cloth, goat hair, and animal skins. The courtyard surrounding it was enclosed with more curtains.
- The two sections of the tabernacle were the Holy Place (where the altar for burning incense was located) and the Most Holy Place (where the ark of the covenant was kept).
- The courtyard of the tabernacle had an altar for burning animal sacrifices and a special washbasin for ritual cleansing.
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tax

Related Ideas:

tax collector, taxation, taxpayers, toll

Definition:

The terms "tax" and "taxes" refer to money or goods that people pay to a government that is in authority over them. A "tax collector" was a government worker whose job was to receive money that people were required to pay the government in taxes.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person's property is worth.
- In the time of Jesus and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term "tax" could also be translated as, "required payment" or "government money" or "temple money," depending on the context.
- To "pay taxes" could also be translated as to "pay money to the government" or "receive money for the government" or "make the required payment." To "collect taxes" could be translated as to "receive money for the government.
- A "tax collector" is someone who works for the government and receives the money that people are required to pay it.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, "tax collectors and sinners" was a common expression in the New Testament, showing how much the Jews despised tax collectors.
- A "toll" is a tax for using a road or a tax on things that people by or sell.

(See also: Jew, Rome, sin)

Bible References

- Luke 20:21-22
- Mark 02:13-14
- Matthew 09:7-9
- Numbers 31:28-29
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- Luke 03:12-13
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Word Data:

- Strong's: H1093, H1983, H2670, H4060, H4371, H4522, H4864, H5065, H5674, H6186, G1323, G2778, G5057, G5058, G5411

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tax, tax collector, tax collectors, taxation, taxed, taxes, taxing, taxpayers, toll, tolls

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teach

Related Ideas:

educated, teaching, untaught

Definition:

To "teach" someone is to tell him something he doesn't already know. It can also mean to "provide information" in general, with no reference to the person who is learning. Usually the information is given in a formal or systematic way. A person's "teaching" is or his "teachings" are what he has taught.

- A "teacher" is someone who teaches. The past action of "teach" is "taught."
- When Jesus was teaching, he was explaining things about God and his kingdom.
- Jesus' disciples called him "Teacher" as a respectful form of address for someone who taught people about God.
- The information that is being taught can be shown or spoken.
- The phrase "what you have been taught" could also be translated as, "what these people have taught you" or "what God has taught you," depending on the context.
- Other ways to translate "teach" could include "tell" or "explain" or "instruct."
- Often this term can be translated as "teaching people about God."
- A person who is "educated" has been taught formally.
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(See also: instruct, teacher, word of God)

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- 1 Timothy 01:03
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Forms Found in the English ULB:

educated, taught, teach, teaches, teaching, teachings, untaught

teach

Related Ideas:

educated, teaching, untaught

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To "teach" someone is to tell him something he doesn't already know. It can also mean to "provide information" in general, with no reference to the person who is learning. Usually the information is given in a formal or systematic way. A person's "teaching" is or his "teachings" are what he has taught.

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Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
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Word Data:

- Strong's: H3384, H3887, H3925, G1320, G2567, G3547, G5572

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tempt

Related Ideas:

temptation, tempter

Definition:

To tempt someone is to try to get that person to do something wrong.

- A temptation is something that causes a person to want to do something wrong.
- People are tempted by their own sinful nature and by other people.

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- Satan also tempts people to disobey God and to sin against God by doing wrong things.
- Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
- Someone who is "tempting God" is not trying to get him to do something wrong, but rather, is continuing in stubborn disobedience of him to the point that God must respond by punishing him. This is also called "testing God."

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Bible References:

- 1 Chronicles 05:10
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- 1 Chronicles 05:10
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Word Data:

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tenth

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tithe

Definition:

The terms "tenth" and "tithe" refer to "ten percent" or "one-out-of-ten portion" of one's money, crops, livestock, or other possessions, which is given to God.

- In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
- This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
- In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
- This could also be translated as "one-tenth" or "one out of ten."

(See also: believe, Israel, Levite, livestock, Melchizedek, minister, sacrifice tabernacle, temple)

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Bible References:

- Genesis 14:19-20
- Genesis 28:20-22
- Hebrews 07:4-6
- Isaiah 06:13
- Luke 11:42
- Luke 18:11-12
- Matthew 23:23-24

Word Data:

- Strong's: H4643, H6237, H6241, G586, G1181, G1183

Forms Found in the English ULB:

tenth, tenths, tithe, tithes

tenth

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terror

Related Ideas:

panic, terrible, terrify, terrorize

Definition:

The term "terror" refers to a feeling of extreme fear. To "terrify" someone means to cause that person to feel very afraid.

- A "terror" is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as "terrifying." This term could be translated as, "fear-causing" or "terror-producing."
- The judgment of God will someday cause terror in unrepentant people who reject his grace.

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- The "terror of Yahweh" could be translated as "the terrifying presence of Yahweh" or "the dreaded judgment of Yahweh" or "when Yahweh causes great fear."
- Ways to translate "terror" could also include "extreme fear" or "deep dread."
- To "terrorize" people means to do things that cause them to be extremely afraid.
- The word "panic" refers to a sudden strong fear that may cause people to do things without thinking clearly about the situation.

(See also: adversary, fear, judge, plague, Yahweh)

Bible References:

- Deuteronomy 02:25
- Exodus 14:10
- Luke 21:09
- Mark 06:48-50

Word Data:

- Strong's: H366, H367, H926, H928, H1091, H1161, H1204, H1205, H1763, H2111, H2113, H2189, H2729, H2731, H2847, H2851, H2865, H3372, H3707, H4032, H4172, H4288, H4637, H6184, H6206, H6343, H6973, H7374, G1629, G1630, G1719, G4422, G4426, G5400, G5401

Forms Found in the English ULB:

panic, terrible, terrified, terrify, terrifying, terrifying events, terrifying thing, terror, terrorize, terrorized, terrors

test

Related Ideas:

put to the test

Definition:

The term "test" refers to a difficult or painful experience that reveals a person's strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people's sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To "put to the test" can mean, "challenge something or someone to prove its value."
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to "test" could also be translated as, to "challenge" or to "cause to experience difficulties" or to "prove."
- Ways to translate "a test" could be, "a challenge" or "a difficult experience."
- To "put to the test" could be translated as to "test" or to "set up a challenge" or to "force to prove oneself."
- In the context of testing God, this could be translated as, "trying to force God to prove his love."
- In some contexts, when God is not the subject, the term "test" can mean "tempt."

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(See also: tempt)

Bible References:

- 1 John 04:01
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- Isaiah 07:13
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- Philippians 01:10
- Psalm 026:02

Word Data:

- Strong's: H1305, H2713, H5254, H5713, H5715, H5749, H6030, H8584, G350, G1252, G1263, G1381, G1382, G1598, G1957, G2983, G3140, G3141, G3142, G3143, G3984, G3985, G3986, G4451, G4828

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(See also: tempt)

generated on Thu Aug 22 08:14:35 2024

Bible References:

- 1 John 04:01
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- Acts 15:10
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Word Data:

- Strong's: H1305, H2713, H5254, H5713, H5715, H5749, H6030, H8584, G350, G1252, G1263, G1381, G1382, G1598, G1957, G2983, G3140, G3141, G3142, G3143, G3984, G3985, G3986, G4451, G4828

Forms Found in the English ULB:

put ... to the test, test, tested, testing, tests

test

Related Ideas:

put to the test

Definition:

The term "test" refers to a difficult or painful experience that reveals a person's strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
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- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To "put to the test" can mean, "challenge something or someone to prove its value."
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- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

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Forms Found in the English ULB:

put ... to the test, test, tested, testing, tests

testimony

Related Ideas:

eyewitness, testify, witness

Definition:

When a person gives "testimony" he makes a statement about something he knows, claiming that the statement is true. To "testify" is to give "testimony."

- Often a person "testifies" about something he has experienced directly.
- A witness who gives "false testimony" does not tell the truth about what happened.
- Sometimes the term "testimony" refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus' followers testified about the events of Jesus' life, death, and resurrection.

The term "witness" refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term "eyewitness" emphasizes that the person was actually there and saw what happened.

- To "witness" something means to see it happen.
- At a trial, a witness "gives witness" or "bears witness." This has the same meaning as "testify."
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a "false witness." He is said to "give false witness" or to "bear false witness."
- The expression "be a witness between" means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

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Translating "testify" and "testimony":

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- To "give false testimony" could be translated as "say false things about" or "state things that are not true."

Translating "witness" and "eyewitness":

- The term "witness" or "eyewitness" could be translated with a word or phrase that means "person seeing it" or "the one who saw it happen" or "those who saw and heard (those things)."
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(See also: ark of the covenant, guilt, judge, prophet, true)

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- Deuteronomy 31:28
- Micah 06:03
- Matthew 26:60
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eyewitness, eyewitnesses, testified, testifies, testify, testify against, testifying, testimony, witness, witnessed, witnesses

testimony

Related Ideas:

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eyewitness, eyewitnesses, testified, testifies, testify, testify against, testifying, testimony, witness, witnessed, witnesses

testimony

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- 2 Timothy 01:08
- 2 Peter 01:16-18
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- 3 John 01:12
- Revelation 12:11

Word Data:

- Strong's: H5707, H5713, H5715, H5749, H6030, H6315, H8584, G267, G1263, G1957, G2649, G3140, G3141, G3142, G3143, G3144, G4828, G4901, G5575, G5576, G5577

Forms Found in the English ULB:

eyewitness, eyewitnesses, testified, testifies, testify, testify against, testifying, testimony, witness, witnessed, witnesses

testimony

Related Ideas:

eyewitness, testify, witness

Definition:

When a person gives "testimony" he makes a statement about something he knows, claiming that the statement is true. To "testify" is to give "testimony."

- Often a person "testifies" about something he has experienced directly.
- A witness who gives "false testimony" does not tell the truth about what happened.
- Sometimes the term "testimony" refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus' followers testified about the events of Jesus' life, death, and resurrection.

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The term "witness" refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term "eyewitness" emphasizes that the person was actually there and saw what happened.

- To "witness" something means to see it happen.
- At a trial, a witness "gives witness" or "bears witness." This has the same meaning as "testify."
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a "false witness." He is said to "give false witness" or to "bear false witness."
- The expression "be a witness between" means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

Translating "testify" and "testimony":

- The term "testify" or "give testimony" could also be translated as, "tell the facts" or "tell what was seen or heard" or "tell from personal experience" or "tell what happened."
- Ways to translate "testimony" could include, "report of what happened" or "statement of what is true" or "what has been said."
- The phrase, "as a testimony to them" could be translated as, to "show them what is true" or to "prove to them what is true."
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- The phrase "you will be my witnesses" could also be translated as "you will tell other people about me" or "you will teach people the truth that I taught you" or "you will tell people what you have seen me do and heard me teach."
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- To "witness" something could be translated as to "see something that happens" or to "experience something that happens."

(See also: ark of the covenant, guilt, judge, prophet, true)

Bible References:

- Deuteronomy 31:28
- Micah 06:03
- Matthew 26:60
- Mark 01:44
- John 01:07
- John 03:33
- Acts 04:32-33
- Acts 07:44
- Acts 13:31
- Romans 01:09
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tetrarch

Definition:

The term "tetrarch" refers to a governing official who ruled over part of the Roman Empire. Each tetrarch was under the authority of the Roman emperor.

- The title "tetrarch" means "one of four joint rulers."

- Starting under the Emperor Diocletian, there were four major divisions of the Roman Empire and each tetrarch ruled one division.
- The kingdom of of Herod "the Great," who was king at the time of the birth of Jesus, was divided into four sections after his death, and ruled by his sons as "tetrarchs," or "rulers of a fourth."
- Each division had one or more smaller parts called "provinces," such as Galilee or Samaria.
- "Herod the tetrarch" is mentioned several times in the New Testament. He is also known as "Herod Antipas."
- The term "tetrarch" could also be translated as "regional governor" or "provincial ruler" or "ruler" or "governor."

(See also: governor, Herod Antipas, province, Rome, ruler)

Bible References:

- Luke 03:1-2
- Luke 09:07
- Matthew 14:1-2

Word Data:

- Strong's: G5075, G5076

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the sea

Facts:

In the Bible, the "Great Sea" or "western sea" refers to what is now called the "Mediterranean Sea," which was the largest body of water known to the people of Bible times.

- The Mediterranean Sea is bordered by : Israel (east), Europe (north and west), and Africa (south).
- This sea was very important in ancient times for trade and travel since it bordered so many countries. Cities and people groups located on the coast of this sea were very prosperous because of how easy it was to access goods from other countries by boat.
- Since the Great Sea was located to the west of Israel, it was sometimes referred to as the "western sea."

(See also: Israel, people group, prosper)

Bible References:

- Ezekiel 47:15-17

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- Ezekiel 47:18-20
- Joshua 15:3-4
- Numbers 13:27-29

Word Data:

- Strong's: H314, H1419, H3220

Forms Found in the English ULB:

the sea, the Great Sea, the western sea, Mediterranean Sea

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the twelve

Related Ideas:

the eleven

Definition:

The term "the twelve" refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called "the eleven."

- Jesus had many other disciples, but the title "the twelve" distinguished those who were apparently closest to Jesus.
- The names of these twelve disciples are listed in Matthew 10, Mark 3, and Luke 6.
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Translation Suggestions:

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- "The eleven" could also be translated as "Jesus' eleven remaining disciples."
- Some translations may prefer to use a capital letter to show that it was used as a title, as in "the Twelve" and "the Eleven."

(See also: apostle, disciple)

Bible References:

- 1 Corinthians 15:5-7
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- Some time after Jesus had returned to heaven, "the eleven" chose a disciple named Matthias to take Judas' place. Then they were called "the twelve" again.

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Translation Suggestions:

- For many languages it may be clearer or more natural to add the noun and say, "the twelve apostles" or "Jesus' twelve closest disciples."
- "The eleven" could also be translated as "Jesus' eleven remaining disciples."
- Some translations may prefer to use a capital letter to show that it was used as a title, as in "the Twelve" and "the Eleven."

(See also: apostle, disciple)

Bible References:

- 1 Corinthians 15:5-7
- Acts 06:02
- Luke 09:01
- Luke 18:31
- Mark 10:32-34
- Matthew 10:07

Word Data:

- Strong's: G1427, G1733

Forms Found in the English ULB:

the eleven, the twelve

the twelve

Related Ideas:

the eleven

Definition:

The term "the twelve" refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called "the eleven."

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Forms Found in the English ULB:

the eleven, the twelve

thief

Related Ideas:

bandit, booty, loot, marauding band, plunder, raider, revolutionary, rob, robber, robbery, steal

Definitions:

The term "thief" refers to a person who steals money or property from other people. The plural of "thief" is "thieves." The term "robber" often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan's plan is to try to get God's people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.
- "Marauding bands" and "raiding parties" are large groups people who go from place to place to steal things and cause others harm.
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(See also: bless, crime, crucify, darkness, destroyer, power, Samaria, Satan)

Bible References:

- 2 Peter 03:10
- Luke 12:33
- Mark 14:48
- Proverbs 06:30
- Revelation 03:03

Word Data:

- Strong's: H957, H962, H1214, H1416, H1497, H1589, H1590, H1980, H4455, H6530, H7703, H7997, G727, G941, G2417, G2812, G3027

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thorn

Related Ideas:

thistle, thornbush

Definitions:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A "thorn" is a hard, sharp growth on the branch or stem of a plant. A "thornbush" is a type of small tree or shrub that has many thorns on its branches.
- A "thistle" is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus' head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: crown, fruit, spirit)

Bible References:

- Hebrews 06:7-8
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Word Data:

- Strong's: H329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G173, G174, G4647, G5146

Forms Found in the English ULB:

thistle, thistles, thorn, thorn hedge, thornbush, thornbushes, thorns

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thresh

Related Ideas:

beat out

Definition:

The terms "thresh" and "threshing" refer to the first part of the process of separating wheat grain from the rest of the wheat plant.

- Threshing the wheat plant loosens the grain from the straw and the chaff. Afterwards the grain is "winnowed" to completely separate the grain from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a "threshing floor" was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A "threshing cart" or "threshing wheel" was sometimes used to crush the grain and help separate it from the straw and chaff.
- A "threshing sledge" or "threshing board" was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.
- To "beat out" is to separate the grain from the straw either by spreading the stalks on the ground and hitting them with a stick or board or by holding the base of a bundle of stalks and hitting the heads on a hard surface.

(See also: chaff, grain, winnow)

Bible References:

- 2 Chronicles 03:1-3
- 2 Kings 13:07
- 2 Samuel 24:16
- Daniel 02:35
- Luke 03:17
- Matthew 03:12
- Ruth 03:1-2

Word Data:

- Strong's: H212, H4173, H1637, H1758, H1786, H1869, H2251, H2742, G248

Forms Found in the English ULB:

beat ... out, beaten ... out, floors for threshing, thresh, threshed, threshes, threshing, threshing floor, threshing sledges

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throne

Related Ideas:

enthroned, seat of authority

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word "throne" is often used figuratively to refer to the ruler, his reign, or his power.
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God's throne. One way to translate this could be, "where God reigns as king."
- "Seat of authority" is another way to refer to a throne.
- "Enthroned" means "sitting on a throne." In the Bible, this talks about Yahweh ruling from heaven or his presence being between the cherubim on the ark of the covenant.

(See also: authority, power, king, reign)

Bible References:

- Colossians 01:15-17
- Genesis 41:40
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- Luke 22:30
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- Revelation 01:4-6

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enthroned, seat of authority, throne, thrones

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Definitions:

In the Bible the term "time" was often used to refer to a specific season or period of time when certain events took place. It has a meaning similar to "age" or "epoch" or "season."

- In both Daniel and Revelation speak of a "time" of great trouble or tribulation that will come upon the earth.
- In the phrase "time, times, and half a time" the term "time" means "year." This phrase refers to a three-and-a-half-year period of time during the great tribulation at the end of this present age.
- "Time" can mean "occasion" in a phrase like "third time." The phrase "many times" can mean "on many occasions."
- To be "on time" means to do something when expected or needed, not late.
- Depending on the context, the term "time" could be translated as, "season" or "time period" or "moment" or "event" or "occurrence."

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- Psalms 068:28-29
- Revelation 14:15

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- Strong's: H116, H227, H1697, H1755, H2165, H2166, H2233, H2465, H3027, H3117, H3118, H3119, H3259, H3427, H4150, H4279, H4489, H4557, H4592, H5331, H5703, H5732, H5750, H5769, H6235, H6256, H6440, H6471, H6924, H7105, H7138, H7223, H7272, H7637, H7651, H7655, H7659, H7674, H8027, H8032, H8138, H8145, H8160, H8462, H8543, G744, G530, G1074, G1208, G1441, G1597, G1626, G2034, G2119, G2121, G2250, G2540, G3461, G3568, G3764, G3819, G3999, G4181, G4183, G4218, G4287, G4340, G4455, G5151, G5305, G5550, G5551, G5610

Forms Found in the English ULB:

time, times

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time

Definitions:

In the Bible the term "time" was often used to refer to a specific season or period of time when certain events took place. It has a meaning similar to "age" or "epoch" or "season."

- In both Daniel and Revelation speak of a "time" of great trouble or tribulation that will come upon the earth.
- In the phrase "time, times, and half a time" the term "time" means "year." This phrase refers to a three-and-a-half-year period of time during the great tribulation at the end of this present age.
- "Time" can mean "occasion" in a phrase like "third time." The phrase "many times" can mean "on many occasions."
- To be "on time" means to do something when expected or needed, not late.
- Depending on the context, the term "time" could be translated as, "season" or "time period" or "moment" or "event" or "occurrence."

(See also: age, tribulation)

Bible References:

- Acts 01:07
- Daniel 12:1-2
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Forms Found in the English ULB:

time, times

tomb

Related Ideas:

burial place, grave, gravediggers

Definition:

The terms "tomb" and "grave" refer to a place where people put the body of a person who has died. A "burial place" is a more general term that also refers to this.

- The Jews buried bodies in natural caves, in caves that they dug in the side of a hill, or in holes that they dug in the ground.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If in the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include "cave" or "hole in the side of a hill."
- A gravedigger is a person who digs a grave to put a dead body in it.
- The phrase "the grave" is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: bury, death)

Bible References:

- Acts 02:29-31
- Genesis 23:06
- Genesis 50:05
- John 19:41
- Luke 23:53
- Mark 05:1-2
- Matthew 27:53
- Romans 03:13

Word Data:

- Strong's: H1430, H6900, H6913, H7585, H7845, G3418, G3419, G5028

Forms Found in the English ULB:

burial place, grave, gravediggers, graves, tomb, tombs

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language

Definition:

There are several figurative meanings of "tongue" in the Bible.

- In the Bible, the most common figurative meaning for this term is "language" or "speech."
- Sometimes "tongue" may refer to a human language spoken by a certain people group.
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- The expression "tongues" of fire refers to "flames" of fire.
- In the expression "my tongue rejoices," the term "tongue" refers to the whole person.
- The phrase "lying tongue" refers to a person's voice or speech. (See: metonymy)

Translation Suggestions

- Depending on the context, the term "tongue" can be translated by "language" or "spiritual language." If it is not clear which one it is referring to, it is better to translate it as "language."
- When referring to fire, this term could be translated as "flames."
- The expression "my tongue rejoices" could be translated as "I rejoice and praise God" or "I am joyfully praising God."
- The phrase, "tongue that lies" could be translated as "person who tell lies" or "people who lie."
- Phrases such as "with their tongues" could be translated as "with what they say" or "by their words."

(See also: gift, Holy Spirit, joy, praise, rejoice, spirit)

Bible References:

- 1 Corinthians 12:10
- 1 John 03:18
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Word Data:

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Forms Found in the English ULB:

language, languages, tongue, tongues

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- Depending on the context, the term "tongue" can be translated by "language" or "spiritual language." If it is not clear which one it is referring to, it is better to translate it as "language."
- When referring to fire, this term could be translated as "flames."
- The expression "my tongue rejoices" could be translated as "I rejoice and praise God" or "I am joyfully praising God."
- The phrase, "tongue that lies" could be translated as "person who tell lies" or "people who lie."
- Phrases such as "with their tongues" could be translated as "with what they say" or "by their words."

(See also: gift, Holy Spirit, joy, praise, rejoice, spirit)

Bible References:

- 1 Corinthians 12:10
- 1 John 03:18
- 2 Samuel 23:02
- Acts 02:26
- Ezekiel 36:03
- Philippians 02:11

Word Data:

- Strong's: H3956, G1100, G1258, G2084, G5456

Forms Found in the English ULB:

language, languages, tongue, tongues

tongue

Related Ideas:

language

Definition:

There are several figurative meanings of "tongue" in the Bible.

- In the Bible, the most common figurative meaning for this term is "language" or "speech."
- Sometimes "tongue" may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the "gifts of the Spirit."
- The expression "tongues" of fire refers to "flames" of fire.
- In the expression "my tongue rejoices," the term "tongue" refers to the whole person.
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Forms Found in the English ULB:

language, languages, tongue, tongues

torment

Related Ideas:

tormentors, torture, torturer

Definitions:

The term "torment" refers to terrible suffering. To "torment" or "torture" someone means to cause that person to suffer, often in a cruel way.

- Sometimes the term "torment" refers to strong physical pain and suffering. For example, the book of Revelation describes physical torment that worshipers of the "beast" will suffer in the end times.
- Sometimes the term "torment" refers to strong spiritual and emotional pain, as experienced by Job.
- The apostle John wrote in the book of Revelation that people who do not believe in Jesus as their Savior will experience eternal torment in the lake of fire.
- The term "torment" could be translated as "terrible suffering" or "cause someone to suffer greatly" or "agony." Some translators may add "physical" or "spiritual" to make the meaning clear.
- A "tormentor" or a "torturer" is someone who torments or tortures other people.

(See also: beast, everlasting, Job, Savior, spirit, suffer, worship)

Bible References:

- 2 Peter 02:08
- Jeremiah 30:20-22
- Lamentations 01:11-12
- Luke 08:28-29
- Revelation 11:10

Word Data:

- Strong's: H3013, H6735, G928, G929, G930, G931, G3600

Forms Found in the English ULB:

torment, tormented, tormenting, tormentors, torture, torturers

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tradition

Definition:

The term "tradition" refers to a custom or practice that has been kept over time and which is passed down to people in later generations.

- Often in the Bible the word "traditions" referred to teachings and practices that people made, not God's laws. The expression "tradition of men" or "human tradition" makes this clear.
- Phrases such as "traditions of the elders" or "traditions of my fathers" referred specifically to Jewish customs and practices that Jewish leaders over time had added to the laws God gave to the Israelites through Moses. Even though these added traditions had not come from God, people thought they had to obey them in order to be righteous.

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- The apostle Paul used the term "tradition" in a different way to refer to teachings about Christian practice that came from God and that he and other apostles had taught new believers.
- In modern times, there are many Christian traditions that are not taught in the Bible, but rather are the result of historically accepted customs and practices. These traditions should always be evaluated in light of what God teaches us in the Bible.

(See also: apostle, believe, Christian, ancestor, generation, Jew, law, Moses)

Bible References:

- 2 Thessalonians 03:6-9
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Forms Found in the English ULB:

tradition, traditions

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trample

Related Ideas:

tread, trod, trodden

Definition:

To "tread" on something is to step on it. To "trample" something is to step on it and smash it with the feet.

- An example of "trampling" is the smashing down of grass by the feet of people running in a field.
- In ancient times, wine was sometimes made by treading on grapes, or trampling grapes, to remove the juice from them.
- The term "trample" is also used figuratively in the Bible to mean "destroy" or "defeat" or "humiliate."
- Other ways that "trample" could be translated include "crush with the feet" or "smash down with the feet" or "stomp on and crush" or "smash into the ground."

(See also: grape, humiliate, punish, rebel, thresh, wine)

Bible References:

- Hebrews 10:29
- Psalms 007:5

Word Data:

- Strong's: H947, H1758, H1792, H1869, H3381, H4001, H4823, H5674, H1790, H7429, H7512, H7533, G2662, G3961

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transgress

Related Ideas:

offend, offense, transgression, transgressor

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Definition:

The term "transgression" refers to the breaking of a command, rule, or moral code. To "transgress" is to commit a "transgression."

- Figuratively, to "transgress" can also be described as to "cross a line," that is, to go beyond a limit or boundary that has been set for the good of the person and others.
- The terms "transgression," "sin," "iniquity," and "trespass" all include the meaning of acting against God's will and disobeying his commands.
- To "offend" someone is to anger him by transgressing against him. He will then be "offended."

Translation Suggestions:

- To "trangress" could be translated as to "sin" or to "disobey" or to "rebel."
- If a verse or passage uses two terms that mean "sin" or "transgress" or "trespass," it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

(See also: sin, trespass, iniquity)

Bible References:

- 1 Thessalonians 04:06
- Daniel 09:24-25
- Galatians 03:19-20
- Galatians 06:1-2
- Numbers 14:17-19
- Psalm 032:01

Word Data:

- Strong's: H898, H6087, H6586, H6588, G3847, G3848, G3892

Forms Found in the English ULB:

offend, offended, offense, offenses, transgress, transgressed, transgresses, transgressing, transgression, transgressions, transgressor, transgressors

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The term "transgression" refers to the breaking of a command, rule, or moral code. To "transgress" is to commit a "transgression."

- Figuratively, to "transgress" can also be described as to "cross a line," that is, to go beyond a limit or boundary that has been set for the good of the person and others.
- The terms "transgression," "sin," "iniquity," and "trespass" all include the meaning of acting against God's will and disobeying his commands.
- To "offend" someone is to anger him by transgressing against him. He will then be "offended."

Translation Suggestions:

- To "trangress" could be translated as to "sin" or to "disobey" or to "rebel."
- If a verse or passage uses two terms that mean "sin" or "transgress" or "trespass," it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

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Bible References:

- 1 Thessalonians 04:06
- Daniel 09:24-25
- Galatians 03:19-20
- Galatians 06:1-2
- Numbers 14:17-19
- Psalm 032:01

Word Data:

- Strong's: H898, H6087, H6586, H6588, G3847, G3848, G3892

Forms Found in the English ULB:

offend, offended, offense, offenses, transgress, transgressed, transgresses, transgressing, transgression, transgressions, transgressor, transgressors

transgress

Related Ideas:

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tremble

Related Ideas:

shake

Definition:

To "tremble" means to shake or quiver out of fear or extreme distress.

- This term is also used figuratively to mean "be very afraid."
- Sometimes when the ground shakes it is said to "tremble." It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as "be afraid" or "fear God" or "shake," depending on the context.

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(See also: earth, fear, Lord)

Bible References:

- 2 Corinthians 07:15
- 2 Samuel 22:44-46
- Acts 16:29-31
- Jeremiah 05:22
- Luke 08:47

Word Data:

- Strong's: H1674, H2111, H2112, H2151, H2342, H2648, H2727, H2729, H2730, H2731, H5128, H5425, H5568, H6206, H6342, H6426, H6427, H7264, H7268, H7269, H7322, H7460, H7461, H7481, H7493, H7578, H8078, G1790, G4579, G5141, G5156, G5425

Forms Found in the English ULB:

shake, shakes, shook, tremble, trembled, trembles, trembling

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Definition:

To "trespass" means to break a law or to violate the rights of another person. A "trespass" is the action of "trespassing."

- A trespass can be a violation of moral or civil law or a sin committed against another person.
- This term is related to the terms "sin," and "transgress," especially as it relates to disobeying God.
- All sins are trespasses against God.

Translation Suggestions:

- Depending on the context, to "trespass against" could be translated as to "sin against" or to "break the rule."
- Some languages may have an expression like "cross the line" that could be used to translate "trespass."
- Consider how this term fits with the meaning of the surrounding Bible text and compare it to other terms that have a similar meaning, such as "transgress" and "sin."

(See also: disobey, iniquity, sin, transgress)

Bible References:

- 1 Samuel 25:28
- 2 Chronicles 26:16-18
- Colossians 02:13
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Word Data:

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trial

Related Ideas:

case, on trial, plead a case

Definition:

The term "trial" refers to a situation in which something or someone is "tried" or tested.

- A "trial" can be a judicial hearing in a court in which evidence is given to prove whether the person "on trial" is innocent or guilty of wrongdoing.
- A "case" is a person's problem or complaint and the reasons he thinks he is right. A judge listens to the case during a trial and decides what should be done.
- To "plead" someone's case is to represent his case in court, telling why the person is right about what happened and about what should be done.

The term "trial" is also used figuratively.

- The term "trial" can also refer to difficult circumstances that a person goes through as God tests their faith. Another word for this is "testing. "Temptation" is a particular kind of trial.
- Many people in the Bible were tested to see if they would continue to believe and obey God. They went through trials which included being beaten, imprisoned, or even killed because of their faith.

(See also: tempt, test, innocent, guilt)

Bible References:

- Deuteronomy 04:34
- Ezekiel 21:12-13
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tribe

Related Ideas:

tribal

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, people group, twelve tribes of Israel)

Bible References:

- 1 Samuel 10:19
- 2 Kings 17:16-18
- Genesis 25:16
- Genesis 49:17
- Luke 02:36-38

Word Data:

- Strong's: H523, H4294, H4940, H7625, H7626, G1429, G5443

Forms Found in the English ULB:

tribal, tribe, tribes

tribe

Related Ideas:

tribal

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.

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- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, people group, twelve tribes of Israel)

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- 1 Samuel 10:19
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distress

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- It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus' teachings.
- "The Great Tribulation" is a term used in the Bible to describe a period of time just before Jesus' second coming when God's wrath will be poured out on the earth for several years.
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(See also: earth, teach, wrath)

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- Mark 04:17
- Mark 13:19
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Definition:

The term "tribute" refers to a gift from one ruler to another ruler, for the purpose of protection and for good relations between their nations.

- A tribute can also be a payment that a ruler or government requires from the people, such as a toll or tax.
- In Bible times, traveling kings or rulers sometimes paid a tribute to the king of the region they were traveling through to make sure they would be protected and safe.
- Often the tribute would include things besides money, such as foods, spices, rich clothing, and expensive metals such as gold.

Translation Suggestions:

- Depending on the context, "tribute" could be translated as "official gifts" or "special tax" or "required payment."

(See also: gold, king, ruler, tax)

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Bible References:

- 1 Chronicles 18:1-2
- 2 Chronicles 09:22-24
- 2 Kings 17:03
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Word Data:

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Related Ideas:

troublesome

Definition:

A "trouble" is an experience in life that is very difficult and distressing. To "trouble" someone means to "bother" that person or to cause him distress. Something that is "troubling" causes people to feel distressed. Someone who is troublesome causes problems. To be "troubled" means to feel upset or anxious or distressed about something.

A "tumult" is a group of people making much noise because they are troubled or unhappy.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of "trouble" also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term "trouble" or "troubles" could also be translated as "danger" or "painful things that happen" or "persecution" or "difficult experiences" or "distress."
- The term "troubled" could be translated with a word or phrase that means "undergoing distress" or "feeling terrible distress" or "worried" or "anxious" or "distressed" or "terrified" or "disturbed."
- "Don't trouble her" could also be translated as "don't bother her" or "don't criticize her."
- The phrase "day of trouble" or "times of trouble" could also be translated as "when you experience distress" or " when difficult things happen to you" or "when God causes distressing things to happen."
- Ways to translate "make trouble" or "bring trouble" could include "cause distressing things to happen" or "cause difficulties" or "make them experience very difficult things."

(See also: afflict, persecute)

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:06
- Matthew 26:36-38

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Word Data:

- Strong's: H205, H926, H927, H1204, H1607, H1644, H1672, H2196, H5916, H5999, H6031, H6040, H6087, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G318, G387, G1613, G1776, G2346, G2347, G2350, G2360, G2873, G2906, G3636, G3926, G3986, G4423, G4660, G5015, G5182

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trouble, troubled, troubles, troublesome, troubling

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trouble, troubled, troubles, troublesome, troubling

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true

Related Ideas:

certain, certainly, certainty, indeed, real, sure, surely, truly, truth, truthful, truthfulness, truths

Definition:

The term "truth" refers to one or more concepts that are facts, events that actually happened, and statements that were actually said. Such concepts are said to be "true."

- True things are real, genuine, actual, rightful, legitimate, and factual.
- The truth is an understanding, belief, fact, or statement that is true.
- To say that a prophecy "came true" or "will come true" mean that it actually happened as predicted or that it will happen that way.
- The word "truly" is used to emphasize what the speaker is saying. "Truly" is sometimes translated as "surely" or "certainly."
- Truth includes the concept of acting in a way that is reliable and faithful.
- Jesus revealed God's truth in the words that he spoke.
- God's word is truth. It tells about things that actually happened and teaches what is true about God and about everything he has made.
- The word "certainty" refers to a truth about which one can be certain that it is true.

Translation Suggestions:

- Depending on the context and what is being described, the term "true" could also be translated by "real" or "factual" or "correct" or "right" or "certain" or "genuine."
- Ways to translate the term "truth" could include "what is true" or "fact" or "certainty" or "principle."
- The expression "come true" could also be translated as "actually happen" or "be fulfilled" or "happen as predicted."
- The expression "tell the truth" or "speak the truth" could also be translated as "say what is true" or "tell what really happened" or "say things that are reliable."
- To "accept the truth" could be translated as "believe what is true about God."

(See also: believe, faithful, fulfill, obey, prophet, understand)

Bible References:

- 1 Corinthians 05:6-8
- 1 John 01:5-7
- 1 John 02:08
- 3 John 01:08
- Acts 26:24-26
- Colossians 01:06
- Genesis 47:29-31
- James 01:18

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- James 03:14
- James 05:19
- Jeremiah 04:02
- John 01:9
- John 01:16-18
- John 01:51
- John 03:31-33
- Joshua 07:19-21
- Lamentations 05:19-22
- Matthew 08:10
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- Revelation 01:19-20
- Revelation 15:3-4

Word Data:

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certainly, certainty, for certain, indeed, real, sure, surely, true, truly, truth, truthful, truthfulness, truths

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Forms Found in the English ULB:

certainly, certainty, for certain, indeed, real, sure, surely, true, truly, truth, truthful, truthfulness, truths

true

Related Ideas:

certain, certainly, certainty, indeed, real, sure, surely, truly, truth, truthful, truthfulness, truths

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The term "truth" refers to one or more concepts that are facts, events that actually happened, and statements that were actually said. Such concepts are said to be "true."

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Translation Suggestions:

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(See also: believe, faithful, fulfill, obey, prophet, understand)

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Word Data:

- Strong's: H530, H543, H551, H571, H3330, H5229, H6664, H6965, H7187, H7189, G225, G226, G227, G228, G230, G281, G803, G804, G1103, G3483, G4103, G4137, G5198, G5199

Forms Found in the English ULB:

certainly, certainty, for certain, indeed, real, sure, surely, true, truly, truth, truthful, truthfulness, truths

true

Related Ideas:

certain, certainly, certainty, indeed, real, sure, surely, truly, truth, truthful, truthfulness, truths

Definition:

The term "truth" refers to one or more concepts that are facts, events that actually happened, and statements that were actually said. Such concepts are said to be "true."

- True things are real, genuine, actual, rightful, legitimate, and factual.
- The truth is an understanding, belief, fact, or statement that is true.
- To say that a prophecy "came true" or "will come true" mean that it actually happened as predicted or that it will happen that way.
- The word "truly" is used to emphasize what the speaker is saying. "Truly" is sometimes translated as "surely" or "certainly."
- Truth includes the concept of acting in a way that is reliable and faithful.
- Jesus revealed God's truth in the words that he spoke.
- God's word is truth. It tells about things that actually happened and teaches what is true about God and about everything he has made.
- The word "certainty" refers to a truth about which one can be certain that it is true.

Translation Suggestions:

- Depending on the context and what is being described, the term "true" could also be translated by "real" or "factual" or "correct" or "right" or "certain" or "genuine."
- Ways to translate the term "truth" could include "what is true" or "fact" or "certainty" or "principle."
- The expression "come true" could also be translated as "actually happen" or "be fulfilled" or "happen as predicted."
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- To "accept the truth" could be translated as "believe what is true about God."

(See also: believe, faithful, fulfill, obey, prophet, understand)

Bible References:

- 1 Corinthians 05:6-8
- 1 John 01:5-7
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trumpet

Related Ideas:

trumpet call, trumpeter

Definition:

The term "trumpet" refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.

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- Trumpets were most commonly blown to call people to come together for battle, and for Israel's public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: angel, assembly, earth, horn, Israel, wrath)

Bible References:

- 1 Chronicles 13:7-8
- 2 Kings 09:13
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Word Data:

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trumpet, trumpet call, trumpet's, trumpeters, trumpets

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trust

Related Ideas:

entrust, trustworthiness, trustworthy

Definition:

To "trust" something or someone is to believe that the thing or person is true or dependable. That belief is also called "trust." A "trustworthy" person is one you can trust to do and say what is right and true, and therefore one who has the quality of "trustworthiness."

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
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- To "trust in" Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A "trustworthy saying" refers to something that is said that can be counted on to be true.
- For one person to "entrust" something to a second person is for the first person to give that thing to the second person and expect that the second person will do what the first person tells him to do.

Translation Suggestions:

- Ways to translate "trust" could include "believe" or "have faith" or "have confidence" or "depend on."
- The phrase "put your trust in" is very similar in meaning to "trust in."
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- 1 Chronicles 09:22-24
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entrust, entrusted, entrusting, trust, trusted, trusting, trusts, trustworthiness, trustworthy

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Related Ideas:

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To "trust" something or someone is to believe that the thing or person is true or dependable. That belief is also called "trust." A "trustworthy" person is one you can trust to do and say what is right and true, and therefore one who has the quality of "trustworthiness."

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Translation Suggestions:

- Ways to translate "trust" could include "believe" or "have faith" or "have confidence" or "depend on."
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tunic

Definition:

In the Bible, the term "tunic" referred to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as "long shirt" or "long undergarment" or "shirt-like garment." It could also be written in a similar way to "tunic," with a note to explain what kind of clothing it was.

(See Also: robe)

Bible References:

- Daniel 03:21-23
- Isaiah 22:21
- Leviticus 08:12-13
- Luke 03:11
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turn

Related Ideas:

apostasy, apostate

Definition:

To "turn" means to physically change direction or to cause something else to change direction.

- The term "turn" can also mean "turn around" to look behind or to face a different direction.
- To "turn back" or "turn away" means to "go back" or "go away" or "cause to go away."
- To "turn away from" something can mean either to stop doing it or to not start doing it.
- To "turn away from" someone means either to refuse to have anything to do with him or to reject him.
- To "turn toward" someone means to look directly at that person.
- To "turn and leave" or "turn his back to leave" means to "go away."
- To "turn back to" means to "start doing something again."
- To "turn away from" means to "stop doing something."
- To "avoid" something is to stay away from it.
- "Apostasy" is the act of turning away from God.
- An "act of apostasy" is an action that someone does to show that he no longer wants to obey God or because he no longer obeys God.
- The term "apostate" describes people who have turned away from God.

Translation Suggestions:

- Depending on the context, "turn" can be translated as "change direction" or "go" or "move."
- In some contexts, "turn" could be translated as "cause" (someone) to do something. To "turn (someone) away from" could be translated as "cause (someone) to go away" or "cause (someone) to stop."
- The phrase "turn away from God" could be translated as "stop worshiping God."
- The phrase "turn back to God" could be translated as "start worshiping God again."
- When enemies "turn back," it means they "retreat." To "turn back the enemy" means to "cause the enemy to retreat."
- Used figuratively, when Israel "turned to" false gods, they "started to worship" them. When they "turned away" from idols, they "stopped worshiping" them.
- When God "turned away from" his rebellious people, he "stopped protecting" or "stopped helping" them.
- The phrase "turn the hearts of the fathers to their children" could be translated as "cause fathers to care for their children again."
- The expression "turn my honor into shame" could be translated as "cause my honor to become shame" or "dishonor me so that I am shamed" or "shame me (by doing what is evil) so that people no longer honor me."
- "I will turn your cities into ruin" could be translated as "I will cause your cities to be destroyed" or "I will cause enemies to destroy your cities."
- The phrase "turn into" could be translated as "become." When Moses' rod "turned into" a snake, it "became" a snake." It could also be translated as "changed into."

(See also: false god, leprosy, worship)

Bible References:

- 1 Kings 11:02
- Acts 07:42
- Acts 11:21
- Jeremiah 36:1-3
- Luke 01:17
- Malachi 04:06

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- Revelation 11:06

Word Data:

- Strong's: H541, H2015, H2017, H2186, H2559, H3363, H3943, H4672, H4740, H4878, H5186, H5253, H5414, H5437, H5472, H5493, H5528, H5627, H5753, H6437, H7227, H7725, H7734, H7750, H7760, H7847, H8159, H8447, G344, G387, G654, G665, G868, G1294, G1578, G1612, G1624, G1994, G3179, G3313, G3329, G3344, G3346, G4762, G5157, G5290

Forms Found in the English ULB:

acts of apostasy, apostasy, apostate, turn, turn ... away, turned, turned ... away, turned ... away ... in disgust, turned ... back, turning, turning ... away, turns, turns ... away, turns ... away from

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turn

Related Ideas:

apostasy, apostate

Definition:

To "turn" means to physically change direction or to cause something else to change direction.

- The term "turn" can also mean "turn around" to look behind or to face a different direction.
- To "turn back" or "turn away" means to "go back" or "go away" or "cause to go away."
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- "Apostasy" is the act of turning away from God.
- An "act of apostasy" is an action that someone does to show that he no longer wants to obey God or because he no longer obeys God.

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- The term "apostate" describes people who have turned away from God.

Translation Suggestions:

- Depending on the context, "turn" can be translated as "change direction" or "go" or "move."
- In some contexts, "turn" could be translated as "cause" (someone) to do something. To "turn (someone) away from" could be translated as "cause (someone) to go away" or "cause (someone) to stop."
- The phrase "turn away from God" could be translated as "stop worshiping God."
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- When enemies "turn back," it means they "retreat." To "turn back the enemy" means to "cause the enemy to retreat."
- Used figuratively, when Israel "turned to" false gods, they "started to worship" them. When they "turned away" from idols, they "stopped worshiping" them.
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Related Ideas:

apostasy, apostate

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twelve tribes of Israel

Related Ideas:

children of Israel, descendants of Israel, people of Israel, twelve tribes, twelve tribes of the children of Israel, twelve tribes of the sons of Israel

Definition:

The term "twelve tribes of Israel" refers to the twelve sons of Jacob and their descendants.

- Jacob was Abraham's grandson. God later changed Jacob's name to Israel.
- These are the names of the tribes: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin.
- The descendants of Levi did not inherit any land in Canaan because they were a tribe of priests who were set apart to serve God and his people.
- Joseph received a double inheritance of land, which was passed on to his two sons, Ephraim and Manasseh.
- There are several places in the Bible where the list of the twelve tribes is slightly different. Sometimes Levi, Joseph, or Dan is left out of the list and sometimes Joseph's two sons Ephraim and Manasseh are included in the list.

(See also: inherit, Israel, Jacob, priest, tribe)

Bible References:

- Acts 26:07
- Genesis 49:28
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- Matthew 19:28

Word Data:

- Strong's: H1121, H3478, H7626, H8147, G1427, G2474, G5443

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Forms Found in the English ULB:

children of Israel, descendants of Israel, people of Israel, twelve tribes, twelve tribes of Israel, twelve tribes of the children of Israel, twelve tribes of the sons of Israel

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understand

Related Ideas:

argument, craftiness, insight, intelligent, realize, unintentionally, without understanding

Definition:

The term "understand" means to hear or receive information and know what it means.

- The term "understanding" can refer to "knowledge" or "wisdom" or realizing how to do something.

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- To understand someone can also mean to know how that person is feeling.
- A person who is "without understanding" does not understand.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term "understand" could be translated by "know" or "believe" or "comprehend" or "know what (something) means."
- Often the term "understanding" can be translated by "knowledge" or "wisdom" or "insight."
- "Arguments" are statements that one person makes to share his understanding with another person and to convince that other person to understand something the same way.
- "Craftiness" is understanding used for evil.
- An "intelligent" person thinks clearly and learns quickly.
- To do something "unintentionally" is to do it without knowing or by accident or without intending to do it.

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
- Luke 02:47
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- Matthew 13:12
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Word Data:

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Forms Found in the English ULB:

arguments, craftiness, gain understanding, gives ... insight, insight, intelligent, realize, realized, understand, understanding, understands, understood, unintentionally, without understanding

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Related Ideas:

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- Often the term "understanding" can be translated by "knowledge" or "wisdom" or "insight."
- "Arguments" are statements that one person makes to share his understanding with another person and to convince that other person to understand something the same way.
- "Craftiness" is understanding used for evil.
- An "intelligent" person thinks clearly and learns quickly.
- To do something "unintentionally" is to do it without knowing or by accident or without intending to do it.

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
- Luke 02:47
- Luke 08:10
- Matthew 13:12
- Matthew 13:14
- Proverbs 03:05

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Word Data:

- Strong's: H995, H998, H999, H1847, H2940, H3045, H3820, H3823, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G50, G144, G145, G191, G801, G1097, G1108, G1271, G1380, G1492, G1921, G1922, G1987, G1990, G2638, G2657, G3539, G3563, G4894, G4907, G4908, G4920, G5424, G5428, G5429

Forms Found in the English ULB:

arguments, craftiness, gain understanding, gives ... insight, insight, intelligent, realize, realized, understand, understanding, understands, understood, unintentionally, without understanding

unleavened bread

Definition:

The term "unleavened bread" refers to bread that is made without yeast or other leavening. This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, "unleavened bread" represents the removal of sin from a person's life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include "bread with no yeast" or "flat bread that did not rise."
- Make sure the translation of this term is consistent with how you translate the term "yeast, leaven."
- In some contexts, the term "unleavened bread" refers to the "Feast of Unleavened Bread" and can be translated that way.

(See also: bread, Egypt, feast, Passover, servant, sin, yeast)

Bible References:

- 1 Corinthians 05:6-8
- 2 Chronicles 30:13-15
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vain

Related Ideas:

for no reason, for nothing, futile, futility, meaningless, of no value, useless, vanity

Definition:

The term "vain" describes things that are useless or have no purpose. Vain things are worthless.

- The term "vanity" refers to worthlessness. It can also refer to pride or arrogance.
- In the Old Testament, idols are described as vain things that cannot deliver or save. They are worthless and have no use or purpose.
- If something was done "in vain," it means that there was no good result from it. The effort or action did not accomplish anything. It was futile.
- To "believe in vain" means to believe in something that is not true and that gives false hope.

Translation Suggestions:

- Depending on the context, the term "vain" could be translated as "empty" or "useless" or "futile" or "worthless" or "meaningless" or "of no value."
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- The term "vanity" could be translated as "pride" or "nothing worthwhile" or "hopelessness."

(See also: false god, worthy)

Bible References:

- 1 Corinthians 15:1-2
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Word Data:

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Forms Found in the English ULB:

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veil

Related Ideas:

unveiled

Definition:

The term "veil" usually refers to a thin piece of cloth that is used as a head covering, to cover the head or face so that it cannot be seen.

- Moses covered his face with a veil after he had been in the presence of Yahweh, so that the brightness of his face would be hidden from the people.
- In the Bible, women wore a veil to cover their head, and often their face as well, when they were in public or in the presence of men.
- The verb to "veil" means to cover something with a veil.
- In some English versions, the word "veil" is used to refer to the thick curtain that covered the entrance into the most holy place. But "curtain" is a better term in that context, since it refers to a heavy, thick piece of cloth.

Translation Suggestions

- The term "veil" could also be translated as "thin cloth covering" or "cloth covering" or "head covering."
- In some cultures, there may already be a term for a veil for women. It may be necessary to find a different word when it is used for Moses.

(See also: Moses)

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Bible References:

- 2 Corinthians 03:12-13
- 2 Corinthians 03:16
- Ezekiel 13:18
- Isaiah 47:1-2
- Song of Solomon 04:3

Word Data:

- Strong's: H4533, H4555, H6777, H6809, H7479, G343, G2571, G2572

Forms Found in the English ULB:

unveiled, veil, veiled, veils

vine

Related Ideas:

grapevine

Definition:

The term "vine" refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word "vine" in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word "vine" almost always means "grapevine."
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the "vine" and called his people the "branches." In this context, the word "vine" could also be translated as "grapevine stem" or "grape plant stem."

(See also: grape, vineyard)

Bible References:

- Genesis 40:09
- Genesis 49:11
- John 15:01
- Luke 22:18
- Mark 12:03
- Matthew 21:35-37

Word Data:

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Forms Found in the English ULB:

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- John 15:01
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Word Data:

- Strong's: H5139, H1612, H8321, G288, G290, G1009

Forms Found in the English ULB:

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Related Ideas:

vine grower

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A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit.
- Vineyard could be also translated as "grapevine garden" or "grape plantation."
- A vine grower is a person who works in a vineyard.

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Bible References:

- Genesis 09:20-21

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vine growers, vineyard, vineyards

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A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
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(See also: Christ, Isaiah, Jesus, Mary)

Bible References:

- Genesis 24:15-16
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Word Data:

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Forms Found in the English ULB:

virgin, virginity, virgins

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- Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
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Translation Suggestion

- The phrase "saw a vision" could be translated as "saw something unusual from God" or "God showed him something special."
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- Strong's: H2372, H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203, H7723, H8602, G3701, G3705, G3706

Forms Found in the English ULB:

vision, visions

vision

Definitions:

The term "vision" refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase "saw a vision" could be translated as "saw something unusual from God" or "God showed him something special."
- Some languages may not have separate words for "vision" and "dream." So a sentence such as "Daniel had dreams and visions in his mind" could be translated as something like "Daniel was dreaming while asleep and God caused him to see unusual things."

(See also: dream)

Bible References:

- Acts 09:10-12
- Acts 10:3-6
- Acts 10:11

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- Acts 12:9-10
- Luke 01:22
- Luke 24:23
- Matthew 17:9-10

Word Data:

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Forms Found in the English ULB:

vision, visions

voice

Related Ideas:

rumbling, sound

Definition:

The term “voice” refers to sound that a person makes when speaking or singing. The term "voice" is often used figuratively to refer to speaking or communicating something.

- God is said to use his voice, even though he doesn't have a voice in the same way a human being does.
- This term can be used to refer to the whole person, as in the statement "A voice is heard in the desert saying, 'Prepare the way of the Lord.'" This could be translated as "A person is heard calling out in the desert...."
- To "hear someone's voice" could also be translated as "hear someone speaking."
- Sometimes the word "voice" isused for objects that cannot literally speak, such as when David exclaims in the psalms that the "voice" of the heavens proclaims God's mighty works. This could also be translated as "their splendor shows clearly how great God is."

(See also: call, proclaim, splendor)

Bible References:

- John 05:36-38
- Luke 01:42
- Luke 09:35
- Matthew 03:17
- Matthew 12:19

Word Data:

- Strong's: H6963, H7032, H7445, H8193, G2906, G5456

Forms Found in the English ULB:

rumblings, sound, sounds, voice, voices

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rumblings, sound, sounds, voice, voices

vow

Definition:

A vow is a promise that a person makes to God. The person promises to do a certain thing in order to specially honor God or to show devotion to him.

- After a person makes a vow, he is obligated to fulfill that vow.
- The Bible teaches that a person may be judged by God if he doesn't keep his vow.
- Sometimes a person may ask God to protect him or provide for him in exchange for making the vow.
- But God is not required to fulfill a request that a person asks for in his vow.

Translation Suggestions:

- Depending on the context, "vow" could be translated as "solemn promise" or "promise made to God."
- A vow is a special kind of oath that is made to God.

(See also: promise, oath)

Bible References:

- 1 Corinthians 07:27-28
- Acts 21:23
- Genesis 28:21

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- Genesis 31:12-13
- Jonah 01:14-16
- Jonah 02:9-10
- Proverbs 07:14

Word Data:

- Strong's: H5087, H5088, G2171

Forms Found in the English ULB:

vow, vowed, vows

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walk

Definition:

The term "walk" is often used in a figurative sense to mean "live."

- "Enoch walked with God" means that Enoch lived in a close relationship with God.
- To "walk by the Spirit" means to be guided by the Holy Spirit so that we do things that please and honor God.
- To "walk in" God's commands or God's ways means to "live in obedience to" his commands, that is, to "obey his commands" or "do his will."
- When God says he will "walk among" his people, it means that he is living among them or closely interacting with them.
- To "walk contrary to" means to live or behave in a way that is against something or someone.
- To "walk after" means to seek or pursue someone or something. It can also mean to act in the same way as someone else.

Translation Suggestions:

- It is best to translate "walk" literally, as long as the correct meaning will be understood.
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(See also: Holy Spirit, honor)

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- 1 John 01:07
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- Jeremiah 13:10
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waste

Related Ideas:

lay waste, wasteland

Definition:

To "waste" something means to carelessly throw it away or to use it unwisely.

- To "lay waste" to a city or land means to destroy it.
- A "wasteland" is a land or a city that has been destroyed so that nothing lives in it anymore. It may also be called a "waste."
- Another word for a "wasteland" could be "desert" or "wilderness." But a wasteland also implies that people used to live there and the land used to have trees and plants that produced food.
- To "waste away" means to become more and more sick or ruined. A person who is wasting away usually becomes very thin due to illness or lack of food.

Bible References:

- Ezekiel 06:06
- Leviticus 26:39
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- Revelation 18:15-17
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Word Data:

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Forms Found in the English ULB:

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Forms Found in the English ULB:

laid waste, lays waste, waste, waste away, wasted, wasteland, wastelands, wastes, wastes away, wasting

waste

Related Ideas:

lay waste, wasteland

Definition:

To "waste" something means to carelessly throw it away or to use it unwisely.

- To "lay waste" to a city or land means to destroy it.
- A "wasteland" is a land or a city that has been destroyed so that nothing lives in it anymore. It may also be called a "waste."
- Another word for a "wasteland" could be "desert" or "wilderness." But a wasteland also implies that people used to live there and the land used to have trees and plants that produced food.
- To "waste away" means to become more and more sick or ruined. A person who is wasting away usually becomes very thin due to illness or lack of food.

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Bible References:

- Ezekiel 06:06
- Leviticus 26:39
- Matthew 26:08
- Revelation 18:15-17
- Zechariah 07:13-14

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watch

Related Ideas:

keep watch, watch out, watchful, watchman

Definition:

The term "watch" means to look at something very closely and carefully. It also has several figurative meanings.

- To "keep watch" or "keep close watch" can mean to guard, protect or take care of someone or something.
- To "watch out" means to be careful to avoid a danger or harmful influence.
- To "be watchful" means to be alert and aware of what is happening.
- A "watchman" was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

These ideas can also be used figuratively.

- To "watch" or "keep watch" means to always be alert and on guard against sin and evil. It can also mean to "be ready."
- The command to "watch your life and doctrine closely" means to be careful to live wisely and to not believe false teachings.

Translation Suggestions

- Other ways of translating "watch" could include "pay close attention to" or "be diligent" or "be very careful" or "be on guard."
- Other words for "watchman" are "sentry" or "guard."

Bible References:

- 1 Thessalonians 05:06
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 08:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

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Forms Found in the English ULB:

keep ... watch, kept ... watch, watch, watch out, watched, watchful, watching, watchman, watchmen

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Translation Suggestions

- Other ways of translating "watch" could include "pay close attention to" or "be diligent" or "be very careful" or "be on guard."
- Other words for "watchman" are "sentry" or "guard."

Bible References:

- 1 Thessalonians 05:06
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 08:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong's: H821, H2370, H4931, H5027, H5234, H5341, H6486, H6485, H6822, H6836, H7181, H7462, H7789, H7919, H8104, H8108, H8245, G69, G991, G1127, G1983, G2334, G2657, G2892, G3525, G3708, G3906, G4337, G4648, G5083, G5426, G5438, G5442

Forms Found in the English ULB:

keep ... watch, kept ... watch, watch, watch out, watched, watchful, watching, watchman, watchmen

watchtower

Related Ideas:

tower

Definition:

The term "watchtower" refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term "watchtower" is also used as a symbol of protection from enemies.

(See also: adversary, watch)

Bible References:

- 1 Chronicles 27:25-27
- Ezekiel 26:3-4
- Mark 12:1-3
- Matthew 21:33-34
- Psalm 062:02

Word Data:

- Strong's: H803, H971, H975, H1785, H2918, H4026, H4029, H4692, H4707, H4869, H6438, H6836, G4444

Forms Found in the English ULB:

tower, towers, watchtower, watchtowers

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(See also: life, spirit, Holy Spirit, power)

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week

Related Ideas:

sevens

Definition:

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- In the Jewish system of counting time, a week begins at sunset on Saturday and ends at sunset the following Saturday.
- In the Bible, the term "week" is sometimes used figuratively to refer to a group of seven units of time, such as seven years.
- The "Festival of Weeks" is a celebration of harvest that takes place seven weeks after Passover. It is also called "Pentecost."
- The word "sevens" can refer to either seven days, seven weeks, or seven years.

(See also: Pentecost)

Bible References:

- Acts 20:7-8
- Deuteronomy 16:09
- Leviticus 23:15-16

Word Data:

- Strong's: H7620, G4521

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sevens, week, weeks

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- The "Festival of Weeks" is a celebration of harvest that takes place seven weeks after Passover. It is also called "Pentecost."
- The word "sevens" can refer to either seven days, seven weeks, or seven years.

(See also: Pentecost)

Bible References:

- Acts 20:7-8
- Deuteronomy 16:09
- Leviticus 23:15-16

Word Data:

- Strong's: H7620, G4521

Forms Found in the English ULB:

sevens, week, weeks

week

Related Ideas:

sevens

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The term "week" literally refers to a period of time lasting seven days.

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well

Related Ideas:

cistern

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- A well is a deep hole dug into the ground so that underground water can flow into it.
- A cistern is a deep hole dug into rock that was used as a holding tank for collecting rain water.
- Cisterns were usually dug into rock and sealed with plaster to keep the water in. A "broken cistern" happened when the plaster became cracked so that the water leaked out.
- Cisterns were often located in the courtyard area of people's homes to catch the rainwater that would run off the roof.
- Wells were often located where they could be accessed by several families or a whole community.
- Because water was very important for both people and livestock, the right to use a well was often a cause of strife and conflict.
- Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface.
- Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah.
- These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

Translation Suggestions:

- Ways to translate "well" could include "deep water hole" or "deep hole for spring water" or "deep hole for drawing water."
- The term "cistern" could be translated as "stone water pit" or "deep and narrow pit for water" or "underground tank for holding water."

(See also: Jeremiah, prison, strife)

Bible References:

- 1 Chronicles 11:17
- 2 Samuel 17:17-18
- Genesis 16:14
- Luke 14:4-6
- Numbers 20:17

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- A cistern is a deep hole dug into rock that was used as a holding tank for collecting rain water.
- Cisterns were usually dug into rock and sealed with plaster to keep the water in. A "broken cistern" happened when the plaster became cracked so that the water leaked out.
- Cisterns were often located in the courtyard area of people's homes to catch the rainwater that would run off the roof.
- Wells were often located where they could be accessed by several families or a whole community.
- Because water was very important for both people and livestock, the right to use a well was often a cause of strife and conflict.
- Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface.
- Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah.
- These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

Translation Suggestions:

- Ways to translate "well" could include "deep water hole" or "deep hole for spring water" or "deep hole for drawing water."
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(See also: Jeremiah, prison, strife)

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Word Data:

- Strong's: H875, H953, H1360, H4002, H4599, H4726, H4841, G4077, G5421

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wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions "grain" or "seeds," it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called "straw" and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: barley, chaff, grain, seed, thresh, winnow)

Bible References:

- Acts 27:36-38
- Exodus 34:21-22
- John 12:24
- Luke 03:17
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Word Data:

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will of God

Related Ideas:

God's will, desire of God, he wishes, his will, will of my Father, will of our God and Father, will of the Lord

Definition:

The "will of God" refers to God's desires and plans.

- God's will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term to "will" means to "determine" or to "desire."

Translation Suggestions:

- The "will of God" could also be translated as "what God desires" or "what God has planned" or "God's purpose" or "what is pleasing to God."

Bible References:

- 1 John 02:15-17
- 1 Thessalonians 04:3-6

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- Colossians 04:12-14
- Ephesians 01:1-2
- John 05:30-32
- Mark 03:33-35
- Matthew 06:8-10
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Word Data:

- Strong's: H6634, H7522, G1012, G1013, G2307, G2308, G2309

Forms Found in the English ULB:

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- The term to "will" means to "determine" or to "desire."

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- The "will of God" could also be translated as "what God desires" or "what God has planned" or "God's purpose" or "what is pleasing to God."

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Word Data:

- Strong's: H6634, H7522, G1012, G1013, G2307, G2308, G2309

Forms Found in the English ULB:

God's will, desires of God, he desires, he wishes, his will, will of God, will of my Father, will of our God and Father, will of the Lord, will of your Father, you are willing, your will

will of God

Related Ideas:

God's will, desire of God, he wishes, his will, will of my Father, will of our God and Father, will of the Lord

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wine

Related Ideas:

new wine, wineskin

Definition:

In the Bible, the term "wine" refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in "wineskins," which were containers made out of animal skin.

- The term "new wine" referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term "wine" also referred to unfermented grape juice.
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Translation Suggestions:

- If wine is unknown in your culture, it could be translated as "fermented grape juice" or "fermented drink made from a fruit called grapes" or "fermented fruit juice."
- Ways to translate "wineskin" could include "bag for wine" or "animal skin wine bag" or "animal skin container for wine."

(See also: grape, vine, vineyard, winepress)

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smashed

Word Data:

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new wine, wine, wines, wineskin, wineskins

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new wine, wine, wines, wineskin, wineskins

winepress

Definition:

During Bible times, a "winepress" was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.

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- The term "winepress" is also used figuratively in the Bible as a picture of God's wrath being poured out on wicked people.

(See also: grape, wrath)

Bible References:

- Isaiah 63:02
- Mark 12:01
- Matthew 21:33
- Revelation 14:20

Word Data:

- Strong's: H1660, H6333, G3025, G5276

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- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term "winepress" is also used figuratively in the Bible as a picture of God's wrath being poured out on wicked people.

(See also: grape, wrath)

Bible References:

- Isaiah 63:02
- Mark 12:01
- Matthew 21:33
- Revelation 14:20

Word Data:

- Strong's: H1660, H6333, G3025, G5276

Forms Found in the English ULB:

winepress, winepresses

generated on Thu Aug 22 08:14:35 2024

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winnow

Related Ideas:

sift

Definition:

The terms "winnow" and "sift" mean to separate grain from unwanted materials. In the Bible, both words are also used in a figurative sense to refer to separating or dividing people.

- To "winnow" means to separate grain from the unwanted parts of the plant by tossing both the grain and chaff into the air, allowing the wind to blow the chaff away.
- The word "sift" refers to shaking the winnowed grain in a sieve to get rid of any remaining unwanted materials, such as dirt or stones.
- In the Old Testament, "winnow" and "sift" are used figuratively to describe hardship that separates the righteous people from the unrighteous people.
- Jesus also used the term "sift" in this figurative way when he was telling Simon Peter about how he and the other disciples would be tested in their faith.
- To translate these terms, use the words or phrases in the project language that refer to these activities; possible translations might be "shaking" or "fanning." If winnowing or sifting are not known, then these terms could be translated by a term that refers to a different method of separating grain from chaff or dirt, or by describing this process.

generated on Thu Aug 22 08:14:35 2024

(See also: chaff, grain)

Bible References:

- Isaiah 21:10
- Luke 22:31
- Matthew 03:12
- Proverbs 20:08
- Ruth 03:02

Word Data:

- Strong's: H2219, H5130, G4425, G4617

Forms Found in the English ULB:

sift, sifting, winnow, winnowed, winnowing, winnows

winnow

Related Ideas:

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Forms Found in the English ULB:

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wise

Related Ideas:

wisdom, wisely, wiser, wisest

Definition:

The term "wise" describes someone who understands what is the right and moral thing to do and then does that. "Wisdom" is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
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- "Sound wisdom" is wisdom that enables people who have it to succeed in doing good.
- In the Bible, the phrase "worldly wisdom" refers to what people in this world think is wise, but which is actually foolish.

Translation Suggestions:

- Depending on the context, other ways to translate "wise" could include "obedient to God" or "sensible and obedient" or "God-fearing."
- "Wisdom" could be translated by a word or phrase that means "wise living" or "sensible and obedient living" or "good judgment."
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(See also: obey, fruit)

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- Jeremiah 18:18
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wise men

Related Ideas:

educated men

Definitions:

In the Bible, the phrase "wise men" often refers to men who serve God and act wisely, not foolishly. The term "wise men" or "educated men" is also a special term that refers to men with unusual knowledge and abilities who served as part of a king's court.

- Sometimes the term "wise men" is explained in the text as "prudent men" or "men with understanding." This refers to men who act wisely and righteously because they obey God.
- The "wise men" or "educated men" who served pharaohs and other kings were often scholars who studied the stars, especially looking for special meanings for the patterns that the stars made in their positions in the sky.
- Often the "wise men" or "educated men" were expected to explain the meanings of dreams. For example, King Nebuchadnezzar demanded that his wise men describe his dreams and tell him what they meant, but none of them was able to do this, except Daniel, who received this knowledge from God.
- Sometimes the "wise men" or "educated men" performed magical acts such as divination or miracles that were done through the power of evil spirits.

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Translation Suggestions:

- When "wise men" simply refers to men who act wisely, the word "wise" should be translated in the same or similar way to how it is translated elsewhere in the Bible.
- When "wise men" refers to men who have an important job working for a ruler, it could be translated as "wise men" or "educated men" or some other term that refers to such a job, such as "advisor."

(See also: Babylon, Daniel, divination, magic, Nebuchadnezzar, ruler, wise)

Bible References:

- 1 Chronicles 27:32-34
- Daniel 02:1-2
- Daniel 02:10-11

Word Data:

- Strong's: H2445, H2450, H3778, H3779, G4680

Forms Found in the English ULB:

educated men, wise men

woe

Definition:

The term "woe" refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression "woe to" is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word "woe" is repeated, to emphasize an especially terrible judgment.
- A person who says "woe is me" or "woe to me" is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term "woe" could also be translated as "great sorrow" or "sadness" or "calamity" or "disaster."
- Other ways to translate the expression "Woe to (name of city)" could include, "How terrible it will be for (name of city)" or "The people in (that city) will be severely punished" or "Those people will suffer greatly."
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Word Data:

- Strong's: H188, H190, H337, H480, H1929, H1945, H1958, G3759

Forms Found in the English ULB:

woe

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The term "woe" refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

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Forms Found in the English ULB:

woe

wolf

Related Ideas:

wild dogs

Definition:

A wolf is a fierce, meat-eating animal that is similar to a wild dog.

- Wolves usually hunt in groups and stalk their prey in a clever and stealthy manner.
- In the Bible, the term "wolves" is used figuratively to refer to false teachers or false prophets who destroy believers, who are compared to sheep. False teaching causes people to believe wrong things that bring harm to them.
- This comparison is based on the fact that sheep are especially vulnerable to being attacked and eaten by wolves, because they are weak and cannot defend themselves.

Translation Suggestion

- This term could be translated as "wild dog" or "wild animal."
- Other names for wild dogs could be "jackal" or "coyote."
- When used figuratively to refer to people, this could be translated as "evil people who harm people like animals that attack sheep."

(See also: evil, false prophet, sheep, teach)

Bible References:

- Acts 20:29
- Isaiah 11:07
- John 10:11-13
- Luke 10:03
- Matthew 07:15
- Zephaniah 03:03

Word Data:

- Strong's: H2061, H3611, G3074

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Forms Found in the English ULB:

wild dogs, wolf, wolves

womb

Related Ideas:

pregnant

Definition:

The term "womb" refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct.
- A more modern term for womb is "uterus."
- Some languages use a word like "belly" to refer to a woman's womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.
- A woman is pregnant" if she has a baby growing her her womb."

Picture showing location of a Womb:

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- Genesis 38:27-28
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pregnant, womb, wombs

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Translation Suggestions:

- Different ways of translating "word" or "words" include "teaching" or "message" or "news" or "a saying" or "what was said."

(See also: word of God)

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(See also: word of God)

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word of God

Related Ideas:

God's word, his words, my word, scripture, word of Yahweh, word of the Lord, word of truth, writings

Definition:

In the Bible, the term "word of God" refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called "the Word of God."

- The term "scriptures" means "writings." It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God's message that he had told people to write down so that many years in the future people could still read it.
- The related terms "word of Yahweh" and "word of the Lord" often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply "the word" or "my word" or "your word" (when talking about God's word).
- In the New Testament, Jesus is called "the Word" and "the Word of God." These titles mean that Jesus fully reveals who God is, because he is God himself.

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The term "word of truth" is another way of referring to "God's word," which is his message or teaching. It does not refer to just one word.

- God's word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include "the message of Yahweh" or "God's message" or "the teachings from God."
- It may be more natural in some languages to make this term plural and say "God's words" or "the words of Yahweh."
- The expression "the word of Yahweh came" is often used to introduce something that God told his prophets or his people. This could be translated as "Yahweh spoke this message" or "Yahweh spoke these words."
- The term "scripture" or "scriptures" could be translated as "the writings" or "the written message from God." This term should be translated differently from the translation of the term "word."
- When "word" occurs alone and it refers to God's word, it could be translated as "the message" or "God's word" or "the teachings." Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as "the Word," this term could be translated as "the Message" or "the Truth."
- "Word of truth" could be translated as "God's true message" or "God's word, which is true."
- It is important for the translation of this term to include the meaning of being true.

(See also: prophet, true, word, Yahweh)

Bible References:

- Genesis 15:01
- 1 Kings 13:01
- Jeremiah 36:1-3
- Luke 08:11
- John 05:39
- Acts 06:02
- Acts 12:24
- Romans 01:02
- 2 Corinthians 06:07
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work

Related Ideas:

act, deed, fellow worker

Definition:

In the Bible, the terms "work," "deed," and "act" are used to refer generally to things that God or people do.

- God's "works" and the "work of his hands" are expressions that refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place. The terms "deeds" and "acts" are also used to refer to God's miracles in expressions such as "mighty acts" or "marvelous deeds."
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Translation Suggestions:

- Other ways to translate "works" or "deeds" could be "actions" or "things that are done."
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(See also: fruit, Holy Spirit, miracle)

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- Other ways to translate "works" or "deeds" could be "actions" or "things that are done."
- When referring to God's "works" or "deeds" and the "work of his hands," these expressions could also be translated as "miracles" or "mighty acts" or "amazing things he does."
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(See also: fruit, Holy Spirit, miracle)

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world

Related Ideas:

universe, worldly

Definition:

The term "world" usually refers to the part of the universe where people live: the earth. The term "worldly" describes the evil values and behaviors of people living in this world.

- In its most general sense, the term "world" refers to the heavens and the earth, as well as everything in them.
- In many contexts, "world" actually means "people in the world."
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used "world" to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be "worldly."

Translation Suggestions:

- Depending on the context, "world" could also be translated as "universe" or "people of this world" or "corrupt things in the world" or "evil attitudes of people in the world."
- The phrase "all the world" often means "many people" and refers to the people living in a certain region. For example, "all the world came to Egypt" could be translated as "many people from the surrounding countries came to Egypt" or "people from all the countries surrounding Egypt came there."
- Another way to translate "all the world went to their hometown to be registered in the Roman census" would be "many of the people living in regions ruled by the Roman empire went..."
- Depending on the context, the term "worldly" could be translated as, "evil" or "sinful" or "selfish" or "ungodly" or "corrupt" or "influenced by the corrupt values of people in this world."
- The phrase "saying these things in the world" can be translated as "saying these things to the people of the world."

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Forms Found in the English ULB:

universe, world, world's, worldly

generated on Thu Aug 22 08:14:35 2024

world

Related Ideas:

universe, worldly

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To "worship" means to honor, praise and obey someone, especially God.

- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- Often people bow down when they worship someone.
- Some people worshiped false gods.

Translation Suggestions:

- The term "worship" could be translated as "bow down to" or "honor and serve" or "honor and obey."
- In some contexts, it could also be translated as "humbly praise" or "give honor and praise."

(See also: sacrifice, praise, honor)

Bible References:

- Colossians 02:18-19
- Deuteronomy 29:18
- Exodus 03:11-12
- Luke 04:07
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- Matthew 02:08

Word Data:

- Strong's: H5457, H5647, H7812, G1391, G2151, G2152, G2323, G2356, G2999, G3000, G3008, H3372, G4352, G4353, G4573, G4574, G4576

Forms Found in the English ULB:

worship, worshiped, worshiper's, worshipers, worshiping, worships

worship

Related Ideas:

worshiper

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worthy

Related Ideas:

deserve, nullify, unworthy, worth, worthily, worthless, worthlessness, worthy

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- To be "unworthy" means to not be deserving of any honor or recognition.
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(See also: honor)

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deserve, nullify, unworthy, worth, worthily, worthless, worthlessness, worthy

Definition:

The term "worthy" describes someone or something that deserves respect or honor. To "have worth" means to be valuable or important.

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- To "nullify" something is to make it worth nothing.

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- "Worthy" could be translated as "deserving" or "important" or "valuable."
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(See also: honor)

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Word Data:

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wrath

Related Ideas:

furious, fury

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Wrath is an intense anger that is sometimes long-lasting. It especially refers to God's righteous judgment of sin and punishment of people who rebel against him.

- In the Bible, "wrath" usually refers to God's anger toward those who sin against him.
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(See also: judge, sin)

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wrong

Related Ideas:

defraud, hurt, mistreat, wrongdoer, wrongdoing

Definition:

To "wrong" someone means to treat that person unjustly and dishonestly.

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When used literally, the term "year" in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into 12 months, based on the amount of time it takes for the earth to travel around the sun.
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(See also: month)

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Word Data:

- Strong's: H7620, H8140, H8141, G1763, G2094

Forms Found in the English ULB:

year, years

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yeast

Related Ideas:

leaven, unleavened

Definition:

"Leaven" is a general term for a substance that causes bread dough to expand and rise. "Yeast" is a specific kind of leaven.

- In some English translations, the word for leaven is translated as "yeast," which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.
- When the Israelites escaped from Egypt, they didn't have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.

The ideas of "leaven" and "yeast" can also be used in figurative ways.

- The terms "leaven" and "yeast" are used figuratively in the Bible as a picture of how sin spreads through a person's life or how sin can influence other people.
- They can also refer to false teaching which can spread to many people and influences them.
- They are also used in a positive way to explain how the influence of God's kingdom spreads from person to person.

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Translation Suggestions

- This could be translated as "leaven" or "substance that causes dough to rise" or "expanding agent." The word "rise" could be expressed as "expand" or "get bigger" or "puff up."
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means, "leavening," this would be the best term to use.

(See also: Egypt, Passover, unleavened bread)

Bible References:

- Exodus 12:08
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- Luke 12:1
- Luke 13:21
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Word Data:

- Strong's: H2556, H2557, H4682, H7603, G106, G2219, G2220

Forms Found in the English ULB:

leaven, leavened, leavens, unleavened, yeast

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yoke

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term "yoke" is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term "yokefellow" to refer to someone who was serving Christ as he was. This could also be translated as "fellow worker" or "fellow servant" or "coworker."
- The term "yoke" is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, "oppressive burden" or "heavy load" or "bond," depending on the context.

(See also: bind, burden, oppress, persecute, servant)

Bible References:

- Acts 15:10
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Word Data:

- Strong's: H3627, H4132, H5674, H5923, H6776, G2086, G2218

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yoke, yoked, yoked ... together, yokes

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zeal

Related Ideas:

diligence, diligent, eager, eagerness, zealous, zealously

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Definition:

The terms "zeal" and "zealous" refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
- The "zeal of the Lord" or the "zeal of Yahweh" refers to God's strong, persistent actions to bless his people or to see justice done.

Translation Suggestions:

- To "be zealous" could also be translated by, "be strongly diligent" or "make an intense effort."
- The term "zeal" could also be translated as "energetic devotion" or "eager determination" or "righteous enthusiasm."
- The phrase, "zeal for your house" could be translated, "strongly honoring your temple" or "fervent desire to take care of your house."

Bible References:

- 1 Corinthians 12:31
- 1 Kings 19:9-10
- Acts 22:03
- Galatians 04:17
- Isaiah 63:15
- John 02:17-19
- Philippians 03:06
- Romans 10:1-3

Word Data:

- Strong's: H2734, H7065, H7068, G2205, G2206, G2207, G4710

Forms Found in the English ULB:

diligence, diligent, eager, eagerness, making ... effort, zeal, zealous, zealously

zeal

Related Ideas:

diligence, diligent, eager, eagerness, zealous, zealously

Definition:

The terms "zeal" and "zealous" refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
- The "zeal of the Lord" or the "zeal of Yahweh" refers to God's strong, persistent actions to bless his people or to see justice done.

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Translation Suggestions:

- To "be zealous" could also be translated by, "be strongly diligent" or "make an intense effort."
- The term "zeal" could also be translated as "energetic devotion" or "eager determination" or "righteous enthusiasm."
- The phrase, "zeal for your house" could be translated, "strongly honoring your temple" or "fervent desire to take care of your house."

Bible References:

- 1 Corinthians 12:31
- 1 Kings 19:9-10
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