

Chapter 1

Luke 1 General Notes

Structure and formatting

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

Special concepts in this chapter

"He will be called John"

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

Important figures of speech in this chapter

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

Luke 01

General Information:

Luke explains why he writes to Theophilus.

of the things that have been accomplished among us

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

among us

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

Luke 02

were eyewitnesses and servants of the word

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

servants of the word

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

Luke 03

accurately investigated

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

most excellent Theophilus

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

most excellent

"honorable" or "noble"

Theophilus

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

Luke 04

General Information:

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Luke 05

General Information:

Zechariah and Elizabeth are

introduced. Verses 5-7 give background information about them.

Connecting Statement:

The angel prophesies the birth of John.

In the days of Herod king of Judea

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

there was a certain

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

division

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

of Abijah

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

Luke 06

before God

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

all the commandments and statutes of the Lord

"all that the Lord had commanded and required"

Luke 07

But

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

they were both advanced in their days

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

Luke 08

Now it came about

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

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

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

in the order of his division

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

Luke 09

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

This sentence gives us information about priestly duties.

the customary way

"the traditional method" or "the usual way"

chosen by lot

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

to burn incense

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

Luke 10

The whole crowd of people

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

outside

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

at the hour

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

Luke 11

Connecting Statement:

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

Now

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

appeared to him

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

Luke 12

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

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

When Zechariah saw him

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

fear fell on him

Fear is described as if it was something that attacked or overpowered Zechariah.

Luke 13

Do not be afraid

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

your prayer has been heard

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

bear you a son

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

Luke 14

You will have joy and gladness

The words "joy" and "gladness" mean the same thing and are used to emphasize how great the joy will be.

Alternate translation: "you will have great joy" or "you will be very glad"

at his birth

"because of his birth"

Luke 15

For he will be great

"This is because he will be great."

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

he will be great in the sight of the Lord

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

he will be filled with the Holy Spirit

This can be stated in active form.

Alternate translation: "the Holy Spirit will empower him" or "the Holy Spirit will guide him" Make sure it does not sound similar to what an evil spirit might do to a person.

from his mother's womb

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

Luke 16

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

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

Luke 17

will go before the face of the Lord

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

the face of the Lord

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

in the spirit and power of Elijah

"with the same spirit and power that

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

turn the hearts of the fathers to the children
"persuade fathers to care about their children again" or "cause fathers to restore their relationships with their children"

turn the hearts

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

the disobedient

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

make ready for the Lord a people prepared for him

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

Luke 18

How can I know this?

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

my wife is advanced in her days

This is a euphemism that says that she was very old. See how you translated similar words in [Luke 1:7]

Luke 19

I am Gabriel, who stands in the presence of God

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

who stands

"who serves"

I was sent to speak to you

This can be stated in active form.

Alternate translation: "God sent me to speak to you"

Luke 20

Behold

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

silent, unable to speak

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

not believe my words

"not believe what I said"

at the right time

"at the appointed time"

Luke 21

Now

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

Luke 22

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

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

a vision

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

Luke 23

It came about

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

he went to his house

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

Luke 24

After these days

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

his wife

"Zechariah's wife"

kept herself hidden

"did not leave her house"

Luke 25

This is what the Lord has done for me

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

This is what

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

looked at me with favor

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

my shame

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

Luke 26

In the sixth month

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

the angel Gabriel was sent from God

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

Luke 27

a virgin engaged to ... Joseph

Mary's parents had agreed that Mary

would marry Joseph. Though they had not had sexual relations, Joseph would have thought and spoken of her as his wife.

who was a descendant of David

"he belonged to the same tribe as King David"

the virgin's name was Mary

This introduces Mary as a new character in the story.

Luke 28

He came to her

"The angel came to Mary"

Greetings

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

you who are highly favored!

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

The Lord is with you

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

Luke 29

she was very confused by his words and she wondered what kind of greeting this could be
Mary understood the meaning of the individual words, but she did not understand why the angel said this amazing greeting to her.

Luke 30

Do not be afraid, Mary

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

you have found favor with God

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

Luke 31

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

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

Luke 32

the Son of the Most High

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

will be called

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

Son of the Most High

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

give him the throne of his ancestor David

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

Luke 33

there will be no end to his kingdom

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

Luke 34

How will this happen

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

I have not known any man

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

Luke 35

The Holy Spirit will overshadow you

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

the power of the Most High

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

will overshadow you

"will cover you like a shadow"

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

This can be stated in active form.

Alternate translation: "So the holy one who will be born they will call the Son of God" or "So the baby that will be born will be holy, and people will call him the Son of God"

the holy one

"the holy child" or "the holy baby"

Son of God

This is an important title for Jesus.

Luke 36

See, your relative

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

your relative Elizabeth

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

has also conceived a son in her old age

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

the sixth month for her

"the sixth month of her pregnancy"

Luke 37

For nothing

"Because nothing" or "This shows that nothing"

nothing will be impossible for God

Elizabeth's pregnancy was proof that God was able to do anything—even enable Mary to become pregnant

without her sleeping with a man. The double negatives in this statement can be stated with positive terms.

Alternate translation: "everything will be possible for God" or "God can do anything"

Luke 38

See, I am the female servant

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

I am the female servant of the Lord

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

Let it be for me

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

Luke 39

Connecting Statement:

Mary goes to visit her relative Elizabeth, who is going to give birth to John.

arose

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

the hill country

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

Luke 40

She went

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

Luke 41

Now it happened

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

in her womb

"in Elizabeth's womb"

jumped

moved suddenly

Luke 42

cried out with a loud shout and said

The phrases "cried out" and "loud shout" mean the same thing and are used to emphasize how excited Elizabeth was. You may want to combine them into one phrase.

Alternate translation: "exclaimed loudly"

Blessed are you among women

The idiom "among women" means "more than any other woman"

the fruit of your womb

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

Luke 43

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

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

the mother of my Lord

It can be made clear that Elizabeth was calling Mary "the mother of my Lord" by adding the word "you."

Alternate translation: "you, the mother of my Lord"

Luke 44

For see

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

when the sound of your greeting came to my ears

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

jumped for joy

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

Luke 45

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

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

Blessed is she who believed

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

there would be a fulfillment of the things

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

the things that were told her from the Lord

The word "from" is used here instead of "by" because it was the angel Gabriel whom Mary actually heard speak

Luke 46

General Information:

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

My soul praises

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

Luke 47

my spirit has rejoiced

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

has rejoiced in

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

God my Savior

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

Luke 48

For he

"This is because he"

looked at

"looked at with concern" or "cared

about"

low condition

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

For see

This phrase calls attention to the statement that follows.

from now on

"now and in the future"

all generations

"the people in all generations"

Luke 49

the Mighty One has

"God, the Powerful One, has"

his name

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

Luke 50

His mercy

"God's mercy"

from generation to generation

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

Luke 51

displayed strength with his arm

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

has scattered those ... hearts

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

who were proud about the thoughts of their hearts

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

Luke 52

He has thrown down princes from their thrones

A throne is a chair that a ruler sits on, and it is a symbol of his authority. If a prince is brought down from his throne, it means he no longer has the authority to reign. Alternate

translation: "He has taken away the authority of princes" or "He has made rulers stop ruling"

raised up those of low condition

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

of low condition

"in poverty." See how you translated this in Luke 1:48.

Luke 53

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

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

filled the hungry with good things

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

Luke 54

General Information:

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

He has given help to

"The Lord has helped"

Israel his servant

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

so as to

"in order to"

to remember

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

Luke 55

General Information:

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

as he said to our fathers

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

his descendants

"Abraham's descendants"

Luke 56

returned to her house

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

Luke 57

Now

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

deliver her baby

"give birth to her baby"

Luke 58

Her neighbors and her relatives

"Elizabeth's neighbors and relatives"

shown his great mercy to her

"been very kind to her"

Luke 59

Now it happened

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

on the eighth day

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

they came to circumcise the child

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

They would have called him

"They were going to name him" or

"They wanted to give him the name"

after the name of his father

"his father's name"

Luke 60

General Information:

This page has intentionally been left blank.

Luke 61

by this name

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

Luke 62

They

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

made signs

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

to his father

"to the baby's father"

how he wanted him to be named

"what name Zechariah wanted to give the baby"

Luke 63

His father asked for a writing tablet

Since he could not speak, it may be helpful to state this differently.

Alternate translation: "His father indicated that he wanted them to give him a writing tablet" or "His father showed that he wanted a writing tablets"

a writing tablet

"something on which to write"

astonished

greatly surprised or amazed

Luke 64

his mouth was opened ... his tongue was freed

These two phrases are word pictures that together emphasize that Zechariah was suddenly able to speak.

his mouth was opened and his tongue was freed

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

Luke 65

Fear came on all who lived around them

"All who lived around Zechariah and

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

all who lived around them

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

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

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

Luke 66

All who heard them

"All who heard about these matters"

stored them in their hearts

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

hearts, saying

"hearts. They asked"

What then will this child become?

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

the hand of the Lord was with him

The phrase "the hand of the Lord" refers to the Lord's power. Alternate

translation: "the Lord's power was with him" or "the Lord was working in him powerfully"

Luke 67

Connecting Statement:

Zechariah tells what will happen with his son John.

His father Zechariah was filled with the Holy Spirit and prophesied

This can be stated in active form.

Alternate translation: "The Holy Spirit filled his father Zechariah, and Zachariah prophesied"

His father

John's father

prophesied, saying

Consider natural ways of introducing direct quotes in your language.

Alternate translation: "prophesied and said" or "prophesied, and this is what he said"

Luke 68

the God of Israel

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

his people

"God's people"

Luke 69

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

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

in the house of his servant David

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

descendant of his servant David"

Luke 70

as he spoke

"just as God said"

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

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

Luke 71

salvation from our enemies

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

our enemies ... all who hate us

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

hand

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

Luke 72

to show mercy to

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

remember

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

Luke 73

the oath that he swore

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

Luke 74

to grant to us

"to make it possible for us"

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

This can be stated in active form.

Alternate translation: "that after he rescued us from the hand of our

enemies we would serve him without fear"

out of the hand of our enemies

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

without fear

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

Luke 75

in holiness and righteousness

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

before him

This is an idiom which means "in his presence"

Luke 76

Yes, and you

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

you, child, will be called a prophet

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

of the Most High

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

will go before the face of the Lord

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

the face of the Lord

"the face of" someone can be an idiom

that refers to the that person's presence. It is sometimes omitted in translation. Alternate translation: "the Lord" See how you translated this in [Luke 1:17]

to prepare his paths

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

Luke 77

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

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

Luke 78

because of the tender mercy of our God

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

the sunrise from on high

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

from on high

"from heaven"

Luke 79

to shine

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

shine on

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

those who sit in darkness and in the shadow of

death

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

guide our feet into the path of peace

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

Luke 80

General Information:

This tells briefly about John's growing years.

Now

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

became strong in spirit

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

was in the wilderness

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

until

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

the day of his public appearance

"when he began to preach in public"

the day

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

Chapter 2

Luke 2 General Notes

Structure and formatting

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

Luke 01

General Information:

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

Now

This word marks the beginning of a new part of the story.

it came about that

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

Caesar Augustus

"King Augustus" or "Emperor Augustus." Augustus was the first

emperor of the Roman Empire.

sent out a decree ordering

This command was probably carried by messengers throughout the empire.

Alternate translation: "sent messengers with a decree ordering"

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

This can be stated in active form.

Alternate translation: "that they register all the people living in the world" or "that they count all the people in the world and write down their names"

the world

Here the word "world" represents only the part of the world that Caesar August ruled. Alternate translation:

"the Empire" or "the Roman world"

Luke 02

Quirinius

Quirinius was appointed to be the governor of Syria.

Luke 03

everyone went

"everyone started off" or "everyone was going"

his own city

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

to be registered for the census

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

Luke 04

General Information:

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

Joseph also

This introduces Joseph as a new participant in the story.

to the city of David, which is called Bethlehem

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

because he was of the house and family line of David

"because Joseph was a descendant of David"

Luke 05

to register

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

along with Mary

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

who was engaged to him

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

Luke 06

General Information:

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

Now it came about

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

while they were there

"while Mary and Joseph were in Bethlehem"

the time came for her to deliver her baby

"it was time to give birth to her baby"

Luke 07

wrapped him in long strips of cloth

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

laid him in a manger

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

there was no room for them in the inn

"there was no space for them to stay in the guest room." This was probably

because so many people went to Bethlehem to register. Luke adds this as background information.

Luke 08

General Information:

This page has intentionally been left blank.

Luke 09

An angel of the Lord

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

appeared to them

"came to the shepherds"

the glory of the Lord

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

Luke 10

Do not be afraid

"Stop being afraid"

that will bring great joy to all the people

"that will make all the people very happy"

all the people

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

Luke 11

the city of David

This refers to Bethlehem.

Luke 12

This is the sign that will be given to you

This can be stated in active form.

Alternate translation: "God will give you this sign" or "You will see this sign from God"

the sign

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

wrapped in strips of cloth

This was the normal way that mothers protected and cared for their babies in that culture. See how you translated this in [Luke 2:7]

lying in a manger

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

Luke 13

a great multitude from heaven

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

praising God

"giving praise to God"

Luke 14

Glory to God in the highest

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

"Give the highest honor to God."

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

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

Luke 15

It came about

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

from them

"from the shepherds"

to each other

"to one another"

Let us ... to us

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

Let us

"We should"

this thing that has happened

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

Luke 16

lying in a manger

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

Luke 17

what had been said to them

This can be stated in active form.

Alternate translation: "what the angels had told the shepherds"

this child

"the baby"

Luke 18

what was spoken to them by the shepherds

This can be stated in active form.

Alternate translation: "what the shepherds told them"

Luke 19

treasuring them in her heart

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

Luke 20

shepherds returned

"shepherds went back to the sheep"

glorifying and praising God

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

Luke 21

General Information:

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

When it was the end of the eighth day

This phrase shows the passing of time before this new event.

the end of the eighth day

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

he was named

Joseph and Mary gave him his name.

the name he had been given by the angel

This can be stated in active form.

Alternate translation: "the name the

angel had called him"

Luke 22

When the required number ... had passed

This shows the passing of time before this new event.

the required number of days

This can be stated in active form.

Alternate translation: "the number of days that God required"

for their purification

"for them to become ceremonially clean." You can also state God's role.

Alternate translation: "for God to consider them clean again"

they brought him up to the temple

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

to present him to the Lord

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

Luke 23

As it is written

This can be stated in active form.

Alternate translation: "As Moses wrote" or "They did this because Moses wrote"

Every male who opens the womb

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

Luke 24

what was said in the law of the Lord

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

Luke 25

Behold

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

was righteous and devout

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

consolation of Israel

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

the Holy Spirit was upon him

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

Luke 26

It had been revealed to him by the Holy Spirit

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

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

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

Luke 27

Led by the Spirit

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

came

Some languages may say "went."

into the temple

"into the temple courtyard." Only priests could enter the temple building.

the parents

"Jesus's parents"

the custom of the law

"the custom of the law of God"

Luke 28

he took him into his arms

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

Luke 29

Now let your servant depart in peace

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

depart

This is a euphemism meaning "die"

according to your word

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

Luke 30

my eyes have seen

This expression means, "I have personally seen" or "I, myself, have seen"

your salvation

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

Luke 31

which you

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

have prepared

"have planned" or "caused to happen"

Luke 32

A light for revelation to the Gentiles

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

for revelation

It may be necessary to state what is to

be revealed. Alternate translation:
"that will reveal God's truth"

glory to your people Israel

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

Luke 33

what was said about him

This can be stated in active form.

Alternate translation: "the things that
Simeon said about him"

Luke 34

said to Mary his mother

"said to the child's mother, Mary."

Make sure it does not sound like Mary
is the mother of Simeon.

Behold

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

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

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

Luke 35

a sword will pierce your own soul

This metaphor describes the deep
sadness that Mary would feel.

Alternate translation: "your sadness
will be painful as though a sword
pierced your soul"

the thoughts of many hearts may be revealed

Here "hearts" is a metonym for
people's inner beings. This can be

stated in active form. Alternate
translation: "he may reveal the
thoughts of many people" or "he may
reveal what many people secretly
think"

Luke 36

A prophetess named Anna was there

This introduces a new participant into
the story.

Phanuel

This is a man's name.

She was advanced in her days

This is a euphemism that says that she
was very old. See how you translated
similar words in [Luk 2:7]

seven years

"7 years"

after her virginity

"after she married him"

Luke 37

a widow for eighty-four years

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

never left the temple

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

with fastings and prayers

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

Luke 38

came near to them

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

the redemption of Jerusalem

Here the word "redemption" is used to
refer to the person who would do it.

Alternate translation: "the one who
would redeem Jerusalem" or "the
person who would bring God's
blessings and favor back to Jerusalem"

Luke 39

Connecting Statement:

Mary, Joseph, and Jesus leave the
town of Bethlehem and return to the
city of Nazareth for his childhood.
**they were required to do according to the law
of the Lord**

This can be stated in active form.

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

their own town of Nazareth

This phrase means they lived in

Nazareth. Make sure it does not sound like they owned the town. Alternate translation: "the town of Nazareth, where they lived"

Luke 40

full of wisdom

"becoming wiser" or "learning what was wise"

the grace of God was upon him

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

Luke 41

His parents went ... Festival of the Passover
This is background information.

His parents

"Jesus's parents"

Luke 42

they again went up

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

at the customary time

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

the festival

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

Luke 43

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

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

Luke 44

They assumed

"They thought"

they traveled a day's journey

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

Luke 45

General Information:

This page has intentionally been left blank.

Luke 46

It came about that

This phrase is used here to mark an

important event in the story. If your language has a way for doing this, you could consider using it here.

in the temple

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

in the middle of

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

the teachers

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

Luke 47

All who heard him were amazed

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

at his understanding

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

his answers

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

Luke 48

When they saw him

"When Mary and Joseph found Jesus"

why have you treated us this way?

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

Look

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

Luke 49

Why were you searching for me?

Jesus uses two questions to mildly

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

Did you not know ... business?

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

about my Father's business

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

my Father's business

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

Father

Luke 50

General Information:

This page has intentionally been left blank.

Luke 51

he went back home with them

"Jesus went back home with Mary and Joseph"

was obedient to them

"obeyed them" or "was always obeying them"

treasured all these things in her heart

Here "heart" is a metonym for a person's mind or inner being.

Alternate translation: "carefully remembered all these things"

Luke 52

grow in wisdom and stature

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

increased in favor with God and people

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

Chapter 3

Luke 3 General Notes

Structure and formatting

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

Special concepts in this chapter

Justice

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

Genealogy

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

Important figures of speech in this chapter

Metaphor

Prophecy often involves the use of metaphors to express its meaning. Spiritual discernment is needed for proper interpretation of the prophecy. The prophecy

of Isaiah is an extended metaphor describing the ministry of John the Baptist
Other possible translation difficulties in this chapter

"(Herod) had John locked up in prison"

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

Luke 01

General Information:

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

Connecting Statement:

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

Philip ... Lysanias

These are the names of men.

Iturea and Trachonitis ... Abilene

These are names of territories.

Luke 02

during the high priesthood of Annas and Caiaphas

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

the word of God came

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

Luke 03

preaching a baptism of repentance

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

for the forgiveness of sins

They would repent so that God would forgive their sins. The term "forgiveness" can be stated as an

action. Alternate translation: "so that their sins would be forgiven" or "so that God would forgive their sins"

Luke 04

General Information:

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

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

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

A voice of one crying out in the wilderness

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

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

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

Make ready the way of the Lord

"Get the road ready for the Lord."

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

the way

"the path" or "the road"

Luke 05

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

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

Every valley will be filled

This can be stated in active form.

Alternate translation: "They will fill in every low place in the road"

every mountain and hill will be made low

This can be stated in active form.

Alternate translation: "they will level every mountain and hill" or "they will remove every high place in the road"

Luke 06

see the salvation of God

This can be stated as an action.

Alternate translation: "learn how God saves people from sin"

Luke 07

to be baptized by him

This can be stated in active form.

Alternate translation: "for John to baptize them"

You offspring of vipers

This is a metaphor. Here "offspring of" means "having the characteristic of." Vipers are poisonous snakes that are dangerous and represent evil.

Alternate translation: "You evil poisonous snakes" or "You are evil, like poisonous snakes"

Who warned you ... coming?

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

from the wrath that is coming

The word "wrath" is used here to refer to God's punishment because his

wrath precedes it. Alternate translation: "from the punishment that God is sending" or "from God's wrath on which he is about to act"

Luke 08

produce fruits that are worthy of repentance

In this metaphor, a person's behavior is compared to fruit. Just as a plant is expected to produce fruit that is appropriate for that kind of plant, a person who says that he has repented is expected to live righteously.

Alternate translation: "produce the kind of fruit that shows that you have repented" or "do the good things that show that you have turned away from your sin"

to say within yourselves

"saying to yourselves" or "thinking"

We have Abraham for our father

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

raise up children for Abraham

"create children for Abraham"

from these stones

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

Luke 09

the ax is set against the root of the trees

The ax that is in position so it can cut the roots of a tree is a metaphor for the punishment that is about to begin. It can be stated in active form.

Alternate translation: "God is like the man who has placed his ax against the root of the trees"

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

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

Luke 10

asking him, saying

"asking him and said" or "asking John"

Luke 11

Connecting Statement:

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

answered and said to them

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

do the same

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

Luke 12

to be baptized

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

Luke 13

Do not collect more money

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

than you have been ordered to collect

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

Luke 14

What about us? What must we do?

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

do not accuse anyone falsely

It seems that the soldiers were making false charges against people in order to get money. This can be stated clearly. Alternate translation: "in the same way, do not accuse anyone

falsely in order to get money from them" or "do not say that an innocent person has done something illegal"

Be content with your wages

"Be satisfied with your pay"

Luke 15

as the people

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

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

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

Luke 16

John answered by saying to them all

John's answer about a greater person coming clearly implies that John is not the Christ. It may be helpful to state this clearly for your audience.

Alternate translation: "John clarified that he was not the Christ by saying to them all"

I baptize you with water

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

not worthy even to untie the strap of his sandals

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

He will baptize you with the Holy Spirit and with fire

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

fire

Here the word "fire" may refer to 1)

judgment or 2) purification. It is preferred to leave it as "fire"

Luke 17

His winnowing fork is in his hand

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

winnowing fork

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

to thoroughly clear off his threshing floor

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

to gather the wheat

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

will burn up the chaff

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

Luke 18

With many other exhortations

"With many other strong urgings"

Luke 19

General Information:

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

Herod the tetrarch

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

When Herod the tetrarch had been reproved

It is implied that John reproved Herod. This can also be translated with an active form. Alternate translation:

"When Herod the tetrarch had been reproved by John" or "When John reproved Herod the tetrarch")

for marrying his brother's wife Herodias

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

Luke 20

he locked John up in prison

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

Luke 21

General Information:

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

Connecting Statement:

Jesus begins his ministry with his baptism.

Now it came about

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

when all the people were baptized

"while John baptized all the people." The phrase "all the people" refers to the people present with John.

Jesus also was baptized

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

the heavens opened

"the sky opened" or "the sky became open." This is more than a simple clearing of clouds, but it's not clear

what it means. It possibly means that a hole appeared in the sky.

Luke 22

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

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

a voice came from heaven

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

my beloved Son

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

Luke 23

General Information:

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

When

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

thirty years of age

"30 years old"

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

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

Luke 24

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

This continues the list that begins with the words "He was the son ... of Joseph, the son of Heli" in verse 24. Consider how people normally list ancestors in your language. You should use the same wording throughout the whole list. Possible formats are 1) "He was the son ... of Joseph, the son of Heli, who was the son of Matthat, who was the son of Levi, the son of Melchi, the son of

Jannai, the son of Joseph" or 2) "He was the son ... of Joseph. Joseph was the son of Heli. Heli was the son of Matthat. Matthat was the son of Levi. Levi was the son of Melchi. Melchi was the son of Jannai. Jannai was the son of Joseph" or 3) "His father ... was Joseph. Joseph's father was Heli. Heli's father was Matthat. Matthat's father was Levi. Levi's father was Melchi. Melchi's father was Jannai. Jannai's father was Joseph"

Luke 25

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

Naggai

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 26

the son of Maath ... Joda

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 27

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

This is a continuation of the list of Jesus's ancestors that begins in [Luke 3:23]

the son of Salathiel

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

Luke 28

the son of Melchi ... Er

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 29

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

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 30

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

This is a continuation of the list of Jesus's ancestors that began in [Luke

3:23]

Luke 31

the son of Melea ... David

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 32

the son of Jesse ... the son of Nahshon

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 33

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

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 34

the son of Jacob ... Nahor

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 35

the son of Serug ... Shelah

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 36

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

Lamech

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 37

the son of Methuselah ... Cainan

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Luke 38

the son of Enos ... Adam

This is a continuation of the list of Jesus's ancestors that began in [Luke 3:23]

Adam, the son of God

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

Chapter 4

Luke 4 General Notes

Structure and formatting

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

Other possible translation difficulties in this chapter

Jesus was tempted by the devil

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

Luke 01

Then Jesus

After John had baptized Jesus.

was led by the Spirit

This can be stated in active form.

Alternate translation: "the Spirit led him"

Luke 02

Connecting Statement:

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

sin.

for forty days he was tempted

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

forty days

"40 days"

he was tempted by the devil

This can be stated in active form, and

you can make explicit what it was the devil tempted him to do. Alternate translation: "the devil tried to persuade him to disobey God"

He ate nothing

The word "he" refers to Jesus.

Luke 03

If you are the Son of God

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

this stone

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

Luke 04

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

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

It is written

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

Man does not live on bread alone

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

Luke 05

Then the devil led Jesus up ... world

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

in an instant of time

"in an instant" or "instantly"

Luke 06

they have been given to me

This can be stated in active form.

Possible meanings are that "them" refers to 1) the authority and splendor of the kingdoms or 2) the kingdoms. Alternate translation: "God has given them to me"

Luke 07

if you will bow down ... worship me

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

it will be yours

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

Luke 08

It is written

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

answered and said to him

"responded to him" or "replied to him"

It is written

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

You will worship the Lord your God

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

You

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

him

The word "him" refers to the Lord God.

Luke 09

the very highest point

This was the corner of the temple roof.

If someone fell from there, they would be seriously injured or die.

If you are the Son of God

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

Son of God

This is an important title for Jesus.

throw yourself down

"jump down to the ground"

Luke 10

For it is written

The devil implies that his quote from the Psalms means Jesus will not be hurt if he is the Son of God. This can be stated clearly, as the UDB does.

Alternate translation: "You will not be hurt, because it is written"

it is written

This can be stated in active form.

Alternate translation: "the writer has written"

He will give orders

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

Luke 11

General Information:

This page has intentionally been left blank.

Luke 12

It is said

Jesus tells the devil why he will not do what the devil told him to do. His refusal to do it can be stated clearly.

Alternate translation: "No, I will not do that, because it is said"

It is said

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

Do not put the Lord your God to the test

Possible meanings are 1) Jesus should not test God by jumping off the temple, or 2) the devil should not test Jesus to see if he is the Son of God. It

is best to translate the verse as stated rather than to try to explain the meaning.

Luke 13

until another time

"until another occasion"

had finished tempting Jesus

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

Luke 14

Connecting Statement:

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

Then Jesus returned

This begins a new event in the story.

in the power of the Spirit

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

news about him spread

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

throughout the entire surrounding region

This refers to the areas or places around Galilee.

Luke 15

he was praised by all

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

Luke 16

where he had been raised

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

as was his custom

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

Luke 17

The scroll of the prophet Isaiah was handed to him

This can be stated in active form.

Alternate translation: "Someone gave him the scroll of the prophet Isaiah"

scroll of the prophet Isaiah

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

the place where it was written

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

Luke 18

The Spirit of the Lord is upon me

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

he anointed me

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

the poor

"the poor people"

proclaim freedom to the captives

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

recovery of sight to the blind

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

set free those who are oppressed

"set free those who are treated harshly"

Luke 19

to proclaim the year of the Lord's favor

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

Luke 20

rolled up the scroll

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

attendant

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

sat down

It was customary for teachers to be seated while teaching.

were fixed on him

This idiom means "were focused on him" or "were looking intently at him"

Luke 21

this scripture has been fulfilled in your hearing

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

in your hearing

This idiom means "while you are listening to me"

Luke 22

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

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

Is this not the son of Joseph?

People thought that Joseph was Jesus's father. Joseph was not a religious leader, so they were surprised that his son would preach what he did.

Alternate translation: "This is just

Joseph's son!" or "His father is only Joseph!"

Luke 23

Surely

"Certainly" or "There is no doubt that"

Doctor, heal yourself

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

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

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

Luke 24

Truly I say to you

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

no prophet is received in his own hometown

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

own hometown

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

Luke 25

General Information:

Jesus reminds the people who are listening to him in the synagogue about Elijah and Elisha

But in truth I tell you

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

widows

Widows are women whose husbands

have died and who have not married again.

during the time of Elijah

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

when the sky was shut up

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

a great famine

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

Luke 26

to Zarephath in Sidon, to a widow living there

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

Luke 27

none of them were cleansed except Naaman the Syrian

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

were cleansed

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

healed"

Naaman the Syrian

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

Luke 28

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

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

Luke 29

forced him out of the town

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

cliff of the hill

"edge of the cliff"

Luke 30

through the middle of them

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

he went to another place

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

Luke 31

Connecting Statement:

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

Then he

"Then Jesus." This indicates a new event.

went down to Capernaum

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

Capernaum, a city in Galilee

"Capernaum, another city in Galilee"

Luke 32

astonished

greatly surprised, greatly amazed

he spoke with authority

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

Luke 33

Now ... there was a man

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

who had the spirit of an unclean demon

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

he cried out with a loud voice

"he shouted loudly"

Luke 34

What do we have to do with you

This is an idiom. Alternate translation:

"What do we have in common" or

"What right do you have to bother us"

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

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

Luke 35

Jesus rebuked the demon, saying

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

Come out of him

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

Luke 36

What kind of words are these?

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

He commands the unclean spirits with

authority and power

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

Luke 37

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

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

news about him began to spread

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

Luke 38

Connecting Statement:

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

Then Jesus left

This introduces a new event.

Simon's mother-in-law

"the mother of Simon's wife"

was suffering with

This is an idiom that means "was very sick with"

a high fever

"very hot skin"

pleaded with him on her behalf

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

Luke 39

So he stood

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

stood over her

"went to her and leaned over her"

rebuked the fever, and it left her

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

it did" or "commanded the sickness to leave her, and it did"

rebuked the fever

"rebuked the hotness"

started serving them

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

Luke 40

laid his hands on

"placed his hands on" or "touched"

Luke 41

Demons also came out

It is implied that Jesus made the demons leave the demon-possessed people. This can be stated clearly.

Alternate translation: "Jesus also forced demons to come out"

crying out and saying

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

"screaming" or "shouting"

Son of God

This is an important title for Jesus.

rebuked the demons

"spoke sternly to the demons"

would not let them

"did not allow them to"

Luke 42

Connecting Statement:

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

When daybreak came

"At sunrise" or "At dawn"

a solitary place

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

Luke 43

to many other cities

"to the people in many other cities"

this is the reason I was sent here

This can be stated in active form.

Alternate translation: "this is the reason God sent me here"

Luke 44

throughout Judea

Since Jesus had been in Galilee, the term "Judea" here probably refers to

the entire region where the Jews lived at that time. Alternate translation: "where the Jews lived"

Chapter 5

Luke 5 General Notes

Special concepts in this chapter

"You will catch men"

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

Sinners

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

Fasting and Feasting

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

Important figures of speech in this chapter

Irony

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

Other possible translation difficulties in this chapter

Implicit information

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

Past Events

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

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

Luke 01

Connecting Statement:

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

Now it happened

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

listening to the word of God

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

the lake of Gennesaret

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

Luke 02

washing their nets

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

Luke 03

one of the boats, which was Simon's, and
"the boat belonging to Simon and"
asked him to put it out in the water
"asked Simon to move the boat"

he sat down and taught the people

Sitting was the normal position for a teacher.

taught the people out of the boat

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

Luke 04

When he had finished speaking

"When Jesus had finished teaching the people"

Luke 05

at your word

"because you have told me to do this"

Luke 06

General Information:

This page has intentionally been left blank.

Luke 07

motioned

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

they began to sink

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

Luke 08

fell down at Jesus' knees

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

sinful man

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

Luke 09

the catch of fish

"the large number of fish"

Luke 10

partners with Simon

"Simon's partners in his fishing business"

you will catch men

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

Luke 11

General Information:

This page has intentionally been left blank.

Luke 12

Connecting Statement:

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

It came about

This phrase marks a new event in the story.

a man full of leprosy

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

he fell on his face

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

if you are willing

"if you want to"

you can make me clean

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

make me clean

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

Luke 13

Be clean

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

the leprosy left him

"he no longer had leprosy"

Luke 14

He instructed him to tell no one but told him,

"Go on your way

Jesus's instruction can be stated as a direct quote. Alternate translation:

"He said, 'Do not tell anyone, but go

on your way"

to tell no one

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

sacrifice for your cleansing

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

for a testimony

"as proof of your healing"

to them

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

Luke 15

the report about him

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

the report about him spread even farther

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

Luke 16

the deserted places

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

Luke 17

Connecting Statement:

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

It came about

This phrase marks the beginning of a new part of the story.

Luke 18

Now some men came

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

mat

sleeping pad or bed or stretcher

was paralyzed

"could not move himself"

Luke 19

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

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

because of the crowd

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

they went up to the housetop

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

right in front of Jesus

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

Luke 20

Seeing their faith, Jesus said

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

Man

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

your sins are forgiven you

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

Luke 21

question this

"discuss this" or "reason about this." What they questioned can be stated.

Alternate translation: "discuss whether or not Jesus had authority to forgive sins"

Who is this who speaks blasphemies?

This question shows how shocked and angry they were at what Jesus said.

This can be written as a statement.

Alternate translation: "This man is blaspheming God!" or "He blasphemes God by saying that!"

Who can forgive sins but God alone?

The implied information is that if a person claims to forgive sins he says he is God. This can be written as a clear statement. Alternate translation: "No one can forgive sins but God alone!" or "God is the only one who can forgive sins!"

Luke 22

Why are you questioning this in your hearts?

This can be written as a statement.

Alternate translation: "You should not argue about this in your hearts." or "You should not doubt that I have the authority to forgive sins."

in your hearts

Here "hearts" is a metonym for people's minds or inner beings.

Luke 23

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

Jesus uses this question to make the scribes think about what might prove whether or not he could really forgive sins. Alternate translation: "I just said 'Your sins are forgiven you.' You may think that it is harder to say 'Get up and walk,' because the proof of whether or not I can heal the man will be shown by whether or not he gets up and walks." or "You may think that it is easier to say 'Your sins are forgiven' than it is to say 'Get up and walk.'"

easier to say

The unspoken implication is that one thing is "easier to say because no one will know what has happened," but the

other thing is "harder to say because everyone will know what has happened." People could not see if the man's sins were forgiven, but they would all know he was healed if he got up and walked.

Luke 24

you may know

Jesus was speaking to the scribes and Pharisees. The word "you" is plural.

the Son of Man

Jesus was referring to himself.

I tell you

Jesus was saying this to the paralyzed man. The word "you" is singular.

Luke 25

Immediately he got up

"At once he got up" or "Right away he got up"

he got up

It may be helpful to clearly say that he was healed. Alternate translation: "the man was healed! He got up"

Luke 26

filled with fear

"very afraid" or "filled with awe"

extraordinary things

"amazing things" or "strange things"

Luke 27

Connecting Statement:

When Jesus leaves the house, he calls Levi, the Jewish tax collector, to follow him.

After these things happened

The phrase "these things" refers to what happened in the previous verses. This signals a new event.

saw a tax collector

"looked at a tax collector with attention" or "looked carefully at a tax collector"

Follow me

To "follow" someone is to become that person's disciple. Alternate translation: "Be my disciple" or "Come, follow me as your teacher"

Luke 28

followed him, leaving everything behind

"followed him and left his work as a tax collector"

Luke 29

in his house

"in Levi's house"

reclining at the table

It was customary to lie on a couch while eating at a feast and to prop oneself up with the left arm on some pillows. Alternate translation: "eating together" or "eating at the table"

Luke 30

to his disciples

"to Jesus's disciples"

Why do you eat ... sinners?

The Pharisees and scribes ask this question to express their disapproval that Jesus's disciples are eating with sinners. Alternate translation: "You should not eat ... sinners!"

sinners

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

you eat and drink with ... sinners

The Pharisees and scribes believed that religious people should separate themselves from people they consider to be sinners. The word "you" is plural.

Luke 31

Connecting Statement:

At the meal, Jesus speaks with the Pharisees and scribes.

People who are well ... sick

Jesus uses this proverb to begin to tell them that he calls sinners to repentance the way a physician calls sick people to be healed.

physician

"doctor"

only those who are sick

You may need to supply the words that have been omitted. Alternate translation: "only those who are sick need a physician"

Luke 32

I did not come to call the righteous, but

sinner to repentance

Jesus uses irony to condemn the Pharisees because they think of themselves as righteous. Anyone who wants to follow Jesus has to think of himself as a sinner, not as righteous. Jesus does not mean that he thinks there are righteous people who do not need to repent.

the righteous

This nominal adjective can be translated as a noun phrase. Alternate translation: "righteous people"

Luke 33

They said to him

"The religious leaders said to Jesus"

Luke 34

Can anyone make the wedding attendants of the bridegroom fast while the bridegroom is still with them?

Jesus uses this question to cause the people to think about a situation that they already know. This can be written as a statement. Alternate translation: "No one tells the wedding attendants of the bridegroom to fast while he is still with them."

wedding attendants

"guests" or "friends." These are friends who celebrate with a man who is getting married.

the wedding attendants of the bridegroom fast
Fasting is a sign of sadness. The religious leaders understood that the wedding attendants would not fast while the bridegroom was with them.

Luke 35

the days will come when

"soon" or "some day"

the bridegroom will be taken away from them
Jesus is comparing himself to the bridegroom, and the disciples to the wedding attendants. He does not explain the metaphor, so the translation should explain it only if necessary.

Luke 36

General Information:

Jesus tells a story to the scribes and pharisees who were at Levi's house.

No one tears ... uses it ... he ... he

"No one rips ... uses it ... he ... he" or "People never tear ... use it ... they ... they"

mend

repair

will not fit with

"will not match" or "will not be the same as"

Luke 37

new wine

"grape juice." This refers to wine that has not yet fermented.

wineskins

These were bags made out of animal skins. They could also be called "wine bags" or "bags made of skin."

the new wine will burst the skins

When the new wine would ferment and expand, it would break the old skins because they could no longer stretch out. Jesus's audience would have understood how wine expands when it ferments.

the wine will be spilled

This can be stated in active form.

Alternate translation: "the wine will spill out of the bags"

Luke 38

fresh wineskins

"new wineskins" or "new wine bags."

This refers to new wineskins, unused.

Luke 39

drinking old wine ... wants the new

This metaphor contrasts the old teaching of the religious leaders against the new teaching of Jesus. The point is that people who are used to the old teaching are not willing to listen to the new things that Jesus is teaching.

for he says, 'The old is better.'

It may be helpful to add the implicit information. Alternate translation: "for he says, 'The old is better,' and he is

therefore not willing to try the new wine."

Chapter 6

Luke 6 General Notes

Structure and formatting

Luke 6:20-49 contains many blessings and woes that appear to correspond to Matthew 5-7. This part of Matthew has traditionally been called the "Sermon on the Mount." In Luke, they are not as connected to a teaching on the kingdom of God as they are in Matthew's gospel. (See: kingdomofgod)

Special concepts in this chapter

"Eating the grain"

When the disciples plucked and ate the grain in a field they were walking through on the Sabbath (Luke 6:1), the Pharisees said that they were breaking the law of Moses. The Pharisees said that the disciples were doing work by picking the grain and so disobeying God's command to rest and not work on the Sabbath.

The Pharisees did not think the disciples were stealing. That is because the law of Moses required farmers to allow travelers to pluck and eat small amounts of grain from plants in fields they traveled through or near. (See: lawofmoses and works and sabbath)

Important figures of speech in this chapter

Metaphor

Metaphors are pictures of visible objects that speakers use to explain invisible truths. Jesus used a metaphor of a generous grain merchant to teach his people to be generous

Rhetorical Questions

Rhetorical questions are questions to which the speaker already knows the answer. The Pharisees scolded Jesus by asking him a rhetorical question when they thought he was breaking the Sabbath

Other possible translation difficulties in this chapter

Implicit information

Speakers usually do not say things that they think their hearers already understand. When Luke wrote that the disciples were rubbing the heads of grain between their hands, he expected his reader to know that they were separating the part they would eat from what they would throw away

The twelve disciples

The following are the lists of the twelve disciples:

In Matthew:

Simon (Peter), Andrew, James son of Zebedee, John son of Zebedee, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddaeus, Simon the Zealot and Judas Iscariot.

In Mark:

Simon (Peter), Andrew, James the son of Zebedee and John the son of Zebedee (to whom he gave the name Boanerges, that is, sons of thunder), Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot.

In Luke:

Simon (Peter), Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon (who was called the Zealot), Judas the son of James, and Judas Iscariot.
Thaddaeus is probably the same person as Jude, the son of James.

Luke 01

Connecting Statement:

While Jesus and his disciples are walking through grainfields, some Pharisees begin to question the disciples about what they are doing on the Sabbath, which, in God's law, has been set aside for God.

Now it happened

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

grainfields

These are large sections of land where people had scattered wheat seed to grow wheat.

heads of grain

These are the topmost parts of the grain plant, which is a kind of large grass. It holds the mature, edible seeds of the plant.

grain, rubbing them between their hands, and eating

They did this to separate the grain seeds. This can be stated clearly. Alternate translation: "grain. They rubbed them in their hands to separate the grains from the husks and ate"

Luke 02

General Information:

The word "you" here is plural, and refers to the disciples.

Why are you doing something that is not lawful to do on the Sabbath day?

They asked this question to accuse the disciples of breaking the law. It can be written as a statement. Alternate translation: "Picking grain on the Sabbath is against God's law!"

doing something

The Pharisees considered even the

small action of rubbing a handful of grain to be unlawful work. This can be stated clearly. Alternate translation: "doing work"

Luke 03

Have you not even read ... him?

Jesus is rebuking the Pharisees for not learning from the scriptures. This can be written as a statement. Alternate translation: "You should learn from what you have read ... him!" or "Certainly you have read ... him!"

Luke 04

the bread of the presence

This is the sacred bread that priests placed before God in the tabernacle. It represented God's presence. Alternate translation: "the bread of Yahweh's presence" or "the bread that the priest placed before God" or "the sacred bread"

Luke 05

The Son of Man is

Jesus was referring to himself. Alternate translation: "I, the Son of Man, am"

is Lord of the Sabbath

The title "Lord" here emphasizes his authority over the Sabbath. Alternate translation: "has the authority to determine what is right for people to do on the Sabbath!"

Luke 06

General Information:

It is now another Sabbath day and Jesus is in the synagogue.

Connecting Statement:

The scribes and Pharisees watch as Jesus heals a man on the Sabbath.

It happened

This phrase is used here to mark the beginning of a new event in the story.

A man was there

This introduces a new character in the story.

hand was withered

The man's hand was damaged in such a way that he could not stretch it. It was probably almost bent into a fist, making it look small and wrinkled.

Luke 07

were watching him closely

"were watching Jesus carefully"

so that they might find

"because they wanted to find"

Luke 08

in the middle of everyone

"in front of everyone." Jesus wanted the man to stand where everyone there could see him.

Luke 09

to them

"to the Pharisees"

I ask you, is it lawful on the Sabbath to do good or to do harm, to save a life or to destroy it?

Jesus asks this question to force the Pharisees to admit that he was right to heal on the Sabbath. The intent of the question is thus rhetorical: to get them to admit what they all know is true rather than to obtain information. However, Jesus says, "I ask you," so this question is not like other rhetorical questions that might need to be translated as statements. This should be translated as a question.

to do good or to do harm

"to help someone or to harm someone"

Luke 10

Stretch out your hand

"Hold out your hand" or "Extend your hand"

restored

healed

Luke 11

General Information:

This page has intentionally been left blank.

Luke 12

General Information:

Jesus chooses twelve apostles after he prays all night.

It happened in those days

This phrase is used here to mark the beginning of a new part of the story.

in those days

"around that time" or "not long after" or "one day around then"

he went out

"Jesus went out"

Luke 13

When it was day

"When it was morning" or "The next day"

he chose twelve of them

"he chose twelve of the disciples"

whom he also named apostles

"whom he also made apostles" or "and he appointed them to be apostles"

Luke 14

The names of the apostles were

Luke wrote a list of the names of the apostles. The ULB uses these words to introduce the list.

his brother Andrew

"Simon's brother, Andrew"

Luke 15

the Zealot

Possible meanings are 1) "the Zealot" is a title that indicates he was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: "the patriot" or "the nationalist" or 2) "the Zealot" is a description that indicates he was zealous for God to be honored. Alternate translation: "the passionate one"

Luke 16

became a traitor

It may be necessary to explain what "traitor" means in this context.

Alternate translation: "betrayed his friend" or "turned his friend over to enemies"

Luke 17

Connecting Statement:

Though Jesus especially addresses his

disciples, there are many people around who listen.

with them

"with the twelve he had chosen" or

"with his twelve apostles"

Luke 18

to be healed

This can be stated in active form.

Alternate translation: "for Jesus to heal them"

People who were troubled with unclean spirits were also healed

This can be stated in active form.

Alternate translation: "Jesus also healed people who were troubled with unclean spirits"

troubled with unclean spirits

"bothered by unclean spirits" or

"controlled by evil spirits"

Luke 19

power to heal was coming out from him

"he had power to heal people" or "he was using his power to heal people"

Luke 20

Blessed are you

Jesus speaks this phrase three times. Each time, it indicates that God gives favor to certain people or that their situation is positive or good.

Blessed are you who are poor

"You who are poor receive God's favor" or "You who are poor benefit"

for yours is the kingdom of God

Languages that do not have a word for kingdom might say, "for God is your king" or "because God is your ruler."

yours is the kingdom of God

"the kingdom of God belongs to you."

This could mean 1) "you belong to God's kingdom" or 2) "you will have authority in God's kingdom."

Luke 21

you will laugh

"you will laugh with joy" or "you will be joyful"

Luke 22

Blessed are you

"You receive God's favor" or "You

benefit" or "How good it is for you"

exclude you

"reject you"

because of the Son of Man

"because you associate with the Son of Man" or "because they reject the Son of Man"

Luke 23

in that day

"when they do those things" or "when that happens"

leap for joy

This idiom means "be extremely joyful"

a great reward

"a large payment" or "good gifts"

Luke 24

woe to you

"how terrible it is for you." Jesus speaks this phrase three times. It is the opposite of "blessed are you." Each time, it indicates that God's anger is directed at the people, or that something negative or bad awaits them.

woe to you who are rich

"how terrible it is for you who are rich" or "trouble will come to you who are rich"

your comfort

"what comforts you" or "what satisfies you" or "what makes you happy"

Luke 25

who are full now

"whose stomachs are full now" or "who eat much now"

who laugh now

"who are happy now"

Luke 26

Woe to you

"How terrible it is for you" or "How sad you should be"

when all men speak

Here "men" is used in the generic sense the includes all people.

Alternate translation: "when all people speak" or "when everyone speaks"

that is how their ancestors treated the false

prophets

"their ancestors also spoke well of the false prophets"

Luke 27

Connecting Statement:

Jesus continues to speak to his disciples and the crowd who is listening to him as well.

to you who are listening

Jesus now begins to speak to the entire crowd, rather than just to his disciples.

love ... do good

Each of these commands is to be followed continually, not just a single time.

love your enemies and

This does not mean those listening were to only love their enemies and not their friends. This can be stated clearly. Alternate translation: "love your enemies, not only your friends, and"

Luke 28

Bless ... pray

Each of these commands is to be followed continually, not just a single time.

Bless those

God is the one who blesses. This can be made explicit. Alternate translation: "Ask God to bless those"

those who curse you

"those who habitually curse you"

those who mistreat you

"those who habitually mistreat you"

Luke 29

To him who strikes you

"If anyone hits you"

on the one cheek

"on one side of your face"

offer him also the other

It may be helpful to state what the attacker will do to the person. Alternate translation: "turn your face so that he can strike the other cheek also"

do not withhold

"do not prevent him from taking"

Luke 30

Give to everyone who asks you

"If anyone asks you for something, give it to him"

do not ask him to give

"do not require him to give" or "do not demand that he give"

Luke 31

As you want people to do to you, you should do the same to them

In some languages it may be more natural to reverse the order. Alternate translation: "You should do to people the same as what you want them to do to you" or "Treat people the way you want them to treat you"

Luke 32

what reward is there for you?

"what reward will you receive?" or "what praise will you receive for doing that?" This can be written as a statement. Alternate translation: "you will not receive any reward for that." or "God will not reward you for that."

Luke 33

General Information:

This page has intentionally been left blank.

Luke 34

people from whom you hope to be repaid

Here the word "hope" means to confidently expect that what one desires will happen. The person who hopes in this way believes that what he desires will happen. The verb "to be repaid" can be expressed with an active form. Alternate translation: "people whom you expect will repay you" or "people whom you believe will repay you"

to receive back the same amount

The law of Moses commanded the Jews not to receive interest on money they loaned to other Jews.

Luke 35

expecting nothing in return

"not expecting the person to return

what you have given him" or "not expecting the person to give you anything"

your reward will be great

"you will receive a great reward" or "you will receive good payment" or "you will get good gifts because of it"

you will be sons of the Most High

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

sons of the Most High

Make sure that the word "sons" is plural so it is not confused with Jesus's title "The Son of the Most High."

unthankful and evil people

"people who do not thank him and who are evil"

Luke 36

your Father

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

Luke 37

Do not judge

"Do not judge people" or "Do not harshly criticize people"

and you

"and as a result you"

you will not be judged

Jesus does not say who will not judge. Possible meanings are 1) "God will not judge you" or 2) "no one will judge you"

Do not condemn

"Do not condemn people"

you will not be condemned

Jesus does not say who will not condemn. Possible meanings are 1) "God will not condemn you" or 2) "no one will condemn you"

you will be forgiven

Jesus does not say who will forgive. Possible meanings are 1) "God will forgive you" or 2) "people will forgive you"

Luke 38

it will be given to you

Jesus does not say exactly who will give. Possible meanings are 1)

"someone will give it to you" or 2)

"God will give it to you"

A good amount—pressed down, shaken

together and spilling over—will pour into your lap

Jesus speaks either of God or of people giving generously as if he were speaking of a generous grain merchant. Alternate translation: "God will pour into your lap a generous amount—pressed down, shaken together and spilling over" or "Like a generous grain merchant who presses down the grain and shakes it together and pours in so much grain that it spills over, they will give generously to you"

A good amount

"A generous amount" or "A large amount"

it will be measured back to you

Jesus does not say exactly who will measure. Possible meanings are 1)

"they will measure things back to you" or 2) "God will measure things back to you"

Luke 39

Connecting Statement:

Jesus includes some examples to make his point.

Can a blind person guide another blind person?

Jesus used this question to get the people to think about something that they already know. This can be written as a statement. Alternate translation: "We all know that a blind person cannot guide another blind person."

blind person

The person who is "blind" is a metaphor for a person who has not been taught as a disciple.

If he did

Some languages might prefer, "if one

did."

they would both fall into a pit, would they not?

This can be written as a statement.

Alternate translation: "both of them would fall into a hole."

Luke 40

A disciple is not greater than his teacher

"A disciple does not surpass his teacher." Possible meanings are 1) "A disciple does not have more knowledge than his teacher" or 2) "A disciple does not have more authority than his teacher."

everyone when he is fully trained

"every disciple who has been trained well" or "every disciple whose teacher has fully taught him"

Luke 41

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

Jesus uses this question to challenge the people to pay attention to their own sins before they pay attention to another person's sins. Alternate translation: "Do not look ... brothers eye while you ignore the log that is in your own eye."

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

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

tiny piece of straw

"speck" or "splinter" or "bit of dust."

Use a word for the smallest thing that commonly falls into a person's eyes.

brother

Here "brother" refers to a fellow Jew or a fellow believer in Jesus.

do not notice the log that is in your own eye

"do not notice that you have a log in your own eye"

the log that is in your own eye

This is a metaphor for a person's most important faults. A log could not literally go into a person's eye. Jesus exaggerates to emphasize that a person should pay attention to his own

more important faults before he deals with another person's less important faults.

log

"beam" or "plank"

Luke 42

How can you say ... eye?

Jesus asks this question to challenge the people to pay attention to their own sins before they pay attention to another person's sins. Alternate translation: "You should not say ... eye."

Luke 43

General Information:

People can tell if a tree is good or bad, and what type of tree it is, by the fruit it produces. Jesus uses this as an unexplained metaphor—we know what kind of person someone is when we see his actions.

For there is

"This is because there is." This indicates that what follows is the reason why we should not judge our brother.

good tree

"healthy tree"

rotten fruit

fruit that is decaying or bad or worthless

Luke 44

each tree is known

People recognize the kind of tree by the fruit it bears. This can be stated in active form. Alternate translation:

"people know the type of a tree" or

"people recognize a tree"

thornbush

a plant or shrub that has thorns

briar bush

a vine or shrub that has thorns

Luke 45

General Information:

Jesus compares the thoughts of a person to his good or evil treasure. When a good person has good thoughts, he engages in good actions.

When an evil person thinks evil thoughts, he engages in evil actions.

The good man

The word "good" here means righteous or moral.

good man

The word "man" here refers to a person, male or female. Alternate translation: "good person"

the good treasure of his heart

Here the good thoughts of a person are spoken of as if they were treasures stored in the heart of that person, and "his heart" is a metonym for the person's inner being. Alternate translation: "the good things he keeps deep inside himself" or "the good things he values very intensely"

produces what is good

Producing what is good is a metaphor for doing what is good. Alternate translation: "does what is good"

the evil treasure of his heart

Here the evil thoughts of a person are spoken of as if they were evil things stored in the heart of that person, and "his heart" is a metonym the person's inner being. Alternate translation: "the evil things he keeps deep inside himself" or "the evil things he values very intensely"

out of the abundance of the heart his mouth speaks

Here "heart" represents the person's mind or inner being. The phrase "his mouth" represents the person as a whole. Alternate translation: "what he thinks in his heart affects what he says with his mouth" or "a person will speak aloud what truly values inside of himself"

Luke 46

Lord, Lord

Here the repetition of these words is used as an exclamation. People repeat a name or title in this way when trying to find someone or to get someone's attention.

Luke 47

General Information:

In verse 47-48 Jesus compares the person who obeys his teaching to a man who builds a house on rock where it will be safe from floods.

Every person who comes to me and hears my words and obeys them, I will tell you what he is like

It may be clearer to change the order of this sentence. Alternate translation: "I will tell you what every person is like who comes to me and hears my words and obeys them"

Luke 48

dug down deep in the ground and built the house's foundation on solid rock

"dug down deep into the ground until he found a large, solid rock. Then he built his house on that rock so that it would be strong and stable." Some cultures may not be familiar with this process of building a house and may need to use another image for a stable foundation.

torrent of water

"fast-moving water" or "river"

flowed against

"crashed against"

shake it

Possible meanings are 1) "cause it to shake" or 2) "destroy it."

because it had been well built

This can be stated in active form. Alternate translation: "because the man had built it well"

Luke 49

General Information:

Jesus compares the person who hears but does not obey his teaching to a man who builds a house that has no foundation and so will collapse when the flood comes.

But the person

"But" shows a strong contrast to the previous person who built with a foundation.

on top of the ground without a foundation

Some cultures may not know that a house with a foundation is stronger. Additional information may be helpful. Alternate translation: "but he did not dig down and build first a foundation"

torrent of water
"fast-moving water" or "river"

flowed against
"crashed against"

collapsed
fell down or came apart

the ruin of that house was complete
"that house was completely destroyed"

Chapter 7

Luke 7 General Notes

Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted material in 7:27.

Several times in this chapter Luke changes his topic without marking the change. You should not try to make these rough changes smooth.

Special concepts in this chapter

Centurion

The centurion who asked Jesus to heal his slave (Luke 7:2) was doing many unusual things. A Roman soldier would almost never go to a Jew for anything, and most wealthy people did not love or care for their slaves. (See: centurion and faith)

John's Baptism

John baptized people to show that those he was baptizing knew they were sinners and were sorry for their sin. (See: repent and sin)

"Sinners"

Luke refers to a group of people as "sinners." The Jewish leaders considered these people to be hopelessly ignorant of the law of Moses, and so called them "sinners." In reality, the leaders were sinful. This situation can be taken as irony.

"Feet"

The feet of the people in the ancient Near East were very dirty because they wore sandals and the roads and trails were dusty and muddy. Only slaves washed other people's feet. The woman who washed Jesus's feet was showing him great honor.

Other possible translation difficulties in this chapter

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

Luke 01

General Information:

Jesus enters Capernaum, where he heals a centurion's servant.

in the hearing of the people

The idiom "in the hearing" emphasizes that he wanted them to hear what he said. Alternate translation: "to the people who were listening to him" or

"to the people who were present" or "for the people to hear"

he entered Capernaum

This begins a new event in the story.

Luke 02

who was highly regarded by him

"whom the centurion valued" or "whom he respected"

Luke 03

General Information:

This page has intentionally been left blank.

Luke 04

asked him earnestly

"pleaded with him" or "begged him"

He is worthy

"The centurion is worthy"

Luke 05

our nation

"our people." This refers to the Jewish people.

Luke 06

continued on his way

"went along"

not far from the house

"near the house"

do not trouble yourself

The centurion was speaking politely to Jesus. Alternate translation: "do not trouble yourself by coming to my house" or "I do not wish to bother you"

come under my roof

This phrase is an idiom that means "come into my house." If your language has an idiom that means "come into my house," think about whether it would be good to use here.

Luke 07

just say a word

The servant understood that Jesus could heal the servant just by speaking. Here "word" refers to a command. Alternate translation: "just give the order"

my servant will be healed

The word that is translated here as "servant" is normally translated as "boy." It may indicate that the servant was very young or show the centurion's affection for him.

Luke 08

I also am a man who is under authority

"I also have someone over me that I must obey"

under me

"under my authority"

to my servant

The word that is translated here as "servant" is the typical word for a servant.

Luke 09

he was amazed at him

"he was amazed at the centurion"

I say to you

Jesus said this to emphasize the surprising thing that he was about to tell them.

not even in Israel have I found such faith.

The implication is that Jesus expected Jewish people to have this kind of faith, but they did not. He did not expect Gentiles to have this kind of faith, yet this man did. You may need to add this implied information. Alternate translation: "I have not found any Israelite who trusts me as much as this Gentile does!"

Luke 10

those who had been sent

It is understood that these were the people the centurion sent. This can be stated. Alternate translation: "the people whom the Roman officer had sent to Jesus"

Luke 11

Connecting Statement:

Jesus goes to the city of Nain, where he heals a man who had died.

Nain

This is the name of a city.

Luke 12

behold, a man who had died

The word "behold" alerts us to the introduction of the dead man into the story. Your language may have a way of doing this. Alternate translation: "there was a dead man who"

a man who had died was being carried out

This can be stated in active form.

Alternate translation: "people were carrying out of the city a man who had died"

carried out, the only son of his mother (who was a widow), and a rather large crowd

"carried out. He was his mother's only

son, and she was a widow. A rather large crowd." This is background information about the dead man and his mother.

widow

a woman whose husband has died and who has not remarried

Luke 13

was deeply moved with compassion for her
"felt very sorry for her"

Luke 14

he went up

"he went forward" or "he approached the dead man"

the wooden frame on which they carried the body

This was a stretcher or bed used to move the body to the burial place. It did not have to be something in which the body was buried. Other translations may have the less common "bier" or "funeral couch."

I say to you, arise

Jesus says this to emphasize that the young man needs to obey him. "Listen to me! Arise"

Luke 15

The dead man

The man was not still dead; he was now alive. It may be necessary to state this clearly. Alternate translation: "The man who had been dead"

Luke 16

Connecting Statement:

This tells what happens as a result of Jesus healing the man who had died.

fear overcame all of them

"fear filled all of them." This can be stated in active form. Alternate translation: "they all became very afraid"

A great prophet has been raised among us

They were referring to Jesus, not to some unidentified prophet. "Raised" here is an idiom for "caused to become." This can be stated in active form. Alternate translation: "God has caused one of us to become a great

prophet"

looked upon

This idiom means "cared for"

Luke 17

This news about Jesus spread

"This news" refers to the things people were saying in verse 16. This can be stated in active form. Alternate translation: "People spread this report about Jesus" or "People told others this report about Jesus"

This news

"This report" or "This message"

Luke 18

John's disciples told him about all these things

This introduces a new event in the story.

told him

"told John"

all these things

"all the things Jesus was doing"

Luke 19

Connecting Statement:

John sends two of his disciples to question Jesus.

Luke 20

the men said, "John the Baptist has sent us to you to say, 'Are you ... or should we look for another?'"

This sentence can be rewritten so that it only has one direct quote. Alternate translation: "the men said that John the Baptist had sent them to him to ask, 'Are you the one who is coming, or should we look for another?'" or "the men said, 'John the Baptist has sent us to you to ask if you are the one who is coming, or if we should look for another.'"

Luke 21

In that hour

"At that time"

from evil spirits

It may be helpful to restate the healing. Alternate translation: "he healed them from evil spirits" or "he set people free from evil spirits"

Luke 22

said to them

"said to John's messengers" or "said to the messengers that John sent"

report to John

"tell John"

people who have died are being raised back to life

"dead people are being caused to live again"

the poor

This nominal adjective can be translated as a noun phrase. Alternate translation: "poor people"

Luke 23

The person who does not stop believing in me because of my actions is blessed

This can be stated in active form.

Alternate translation: "God will bless the person who does not stop believing in me because of my actions"

The person who does not ... is blessed

"People who do not ... are blessed" or "Anyone who does not ... is blessed" or "Whoever does not ... is blessed." This is not a specific person.

does not stop believing in me because of
"continues to believe in me despite"

believing in me

"trusting me completely"

Luke 24

Connecting Statement:

Jesus begins to speak to the crowd about John the Baptist. He asks rhetorical questions to lead them to think about what John the Baptist is really like.

What did you go out into the desert to see? A reed shaken by the wind?

This expects a negative answer. These questions can be written as a question with an answer or as a statement.

Alternate translation: "Did you go out to see a reed shaken by the wind? Of course not!" or "Surely you did not go out to see a reed being shaken by the wind!"

A reed shaken by the wind

Possible meanings of this metaphor are 1) a person who easily changes his mind, as reeds are easily moved by the wind, or 2) a person who talks a lot but does not say anything important, as reeds rattle when the wind blows.

Luke 25

But what did you go out to see? A man dressed in soft clothes?

This expects a negative answer. These questions can be written as a question with an answer or as a statement.

Alternate translation: "Did you go out to see a man dressed in soft clothes? Of course not!" or "You certainly did not go out to see a man dressed in soft clothes!"

dressed in soft clothes

This refers to expensive clothing. Normal clothing was rough. Alternate translation: "wearing expensive clothing"

kings' palaces

A palace is a large, expensive house that a king lives in.

Luke 26

But what did you go out to see? A prophet?

This expects a positive answer. These questions can be written as a question with an answer or as a statement.

Alternate translation: "Did you go out to see a prophet? Of course you did!" or "But you actually went out to see a prophet!"

Yes, I say to you

Jesus says this to emphasize the importance of what he will say next.

more than a prophet

This phrase means that John was indeed a prophet, but that he was even greater than a typical prophet. Alternate translation: "not just an ordinary prophet" or "much more important than a normal prophet"

Luke 27

This is he of whom it is written

This can be stated in active form.

Alternate translation: "John is the one

the prophets wrote about long ago"

See, I am sending

In this verse, Jesus is quoting the prophet Malachi and saying that John is the messenger of which Malachi spoke.

before your face

This idiom means "in front of you" or "to go ahead of you"

your

The word "your" is singular because God was speaking to the Messiah in the quotation.

Luke 28

I say to you

Jesus is speaking to the crowd, so "you" is plural. Jesus uses this phrase to emphasize the truth of the surprising thing he is about to say next.

among those born of women

"among those to whom a woman has given birth." This is a metaphor that refers to all people. Alternate translation: "of all the people who have ever lived"

none is greater than John

"John is the greatest"

the one who is least in the kingdom of God

This refers to anyone who is part of the kingdom that God will establish.

is greater than he is

The spiritual state of people in the kingdom of God will be higher than that of the people before the kingdom was established. Alternate translation: "has higher spiritual status than John"

Luke 29

General Information:

Luke, the author of this book, comments on how people responds to John and Jesus.

When all the people heard this, including the tax collectors, they declared that God is righteous, because they had been baptized with the baptism of John

This verse could be reordered to be more clear. Alternate translation:

"When all the people who had been baptized by John, including the tax collectors, heard this, they declared that God is righteous"

they declared that God is righteous

"they said that God had shown himself to be righteous" or "they declared that God had acted righteously"

because they had been baptized with the baptism of John

This can be stated in active form.

Alternate translation: "because they had let John baptize them" or "because John had baptized them"

Luke 30

rejected God's purpose for themselves

"rejected what God wanted them to do" or "chose to disobey what God told them"

they had not been baptized by John

This can be stated in active form.

Alternate translation: "they did not let John baptize them" or "they rejected John's baptism"

Luke 31

Connecting Statement:

Jesus continues speaking to the people about John the Baptist.

To what, then, can I compare the people of this generation? What are they like?

Jesus uses these questions to introduce a comparison. They can be written as a statement. Alternate translation: "This is what I compare this generation to. This is what they are like."

I compare ... What are they like

These are two ways of saying that this is a comparison.

the people of this generation

The people living when Jesus spoke.

Luke 32

They are like

These words are the beginning of Jesus's comparison. Jesus is saying that the people are like children who are never satisfied with the way other children act.

marketplace

a large, open-air area where people come to sell their goods

and you did not dance

"but you did not dance to the music"

and you did not cry

"but you did not cry with us"

Luke 33

eating no bread

Possible meanings are 1) "frequently fasting" or 2) "not eating normal food."

you say, 'He has a demon.'

Jesus was quoting what people were saying about John. This can be stated without the direct quote. Alternate translation: "you say that he has a demon." or "you accuse him of having a demon."

Luke 34

The Son of Man came

Jesus expected the people to understand that he was referring to himself. Alternate translation: "I, the Son of Man, came"

you say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!'

This can be translated as an indirect quote. If you translated "The Son of Man" as "I, the Son of man," you can state this as an indirect statement and use the first person. Alternate translation: "you accuse him of eating and drinking too much and of being a friend of tax collectors and sinners." or "you say that I am a gluttonous man and a drunkard, a friend of tax collectors sinners."

he is a gluttonous man

"he is a greedy eater" or "he continually eats too much food"

a drunkard

"a drunk" or "he continually drinks too much alcohol"

Luke 35

wisdom is justified by all her children

This appears to be a proverb that

Jesus applied to this situation, probably to teach that wise people would understand that the people should not have rejected Jesus and John.

Luke 36

General Information:

It was a custom in that time for onlookers to attend dinners without eating.

Connecting Statement:

A Pharisee invites Jesus to eat at his house.

Now one of the Pharisees

The marks the beginning of a new part of the story and introduces the Pharisee into the story.

reclined at the table to eat

"sat down at the table for the meal." It was the custom at a relaxed meal such as this dinner for men to eat while lying down comfortably around the table.

Luke 37

Behold, there was a woman

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

who was a sinner

"who lived a sinful lifestyle" or "who had a reputation for living a sinful life." She may have been a prostitute.

an alabaster jar

"a jar made of soft stone." Alabaster is a soft, white rock. People stored precious things in alabaster jars.

of perfumed oil

"with perfume in it." The oil had something in it that made it smell nice. People rubbed it on themselves or sprinkled their clothing with it in order to smell nice.

Luke 38

anointed them with perfumed oil

"poured perfume on them"

Luke 39

he thought to himself, saying

"he said to himself"

If this man were a prophet, then he would know who and what type of woman is touching him, that she is a sinner

The Pharisee thought that Jesus was not a prophet because he allowed the sinful woman to touch him. Alternate translation: "Apparently Jesus is not a prophet, because a prophet would know that this woman who is touching him is a sinner"

that she is a sinner

Simon assumed that a prophet would never allow a sinner to touch him. This part of his assumption can be stated clearly. Alternate translation: "that she is a sinner, and he would not allow her to touch him"

Luke 40

Simon

This was the name of the Pharisee who invited Jesus into his home. This was not Simon Peter.

Luke 41

General Information:

To emphasize what he is going to tell Simon the Pharisee, Jesus tells him a story.

A certain moneylender had two debtors

"Two men owed money to a certain moneylender"

five hundred denarii ... fifty

"500 days' wages ... 50." "Denarii" is the plural of "denarius." A "denarius" was a silver coin.

the other fifty

The understood information can be stated clearly. Alternate translation: "the other debtor owed fifty denarii" or "the other debtor owed 50 days' wages"

Luke 42

he forgave them both

"he forgave their debts" or "he canceled their debts"

Luke 43

I suppose

Simon was cautious about his answer. Alternate translation: "Probably"

You have judged correctly

"You are right"

Luke 44

Jesus turned to the woman

Jesus directed Simon's attention to the woman by turning to her.

You gave me no water for my feet

It was a basic responsibility of a host to provide water and a towel for guests to wash and dry their feet after walking on dusty roads.

You ... but she

Jesus twice uses these phrases to contrast Simon's lack of courtesy with the woman's extreme actions of gratitude.

she has wet my feet with her tears

The woman used her tears in place of the missing water.

wiped them with her hair

The woman used her hair in place of the missing towel.

Luke 45

You did not give me a kiss

A good host in that culture would greet his guest with a kiss on the cheek. Simon did not do this.

did not stop kissing my feet

"has continued to kiss my feet"

kissing my feet

The woman kissed the feet of Jesus rather than his cheek as a sign of extreme repentance and humility.

Luke 46

You did not ... but she

Jesus continues to contrast Simon's poor hospitality with the actions of the woman.

anoint my head with oil

"put oil on my head." This was the custom to welcome an honored guest. Alternate translation: "welcome me by anointing my head with oil"

anointed my feet

The woman greatly honored Jesus by doing this. She demonstrated humility by anointing his feet instead of his head.

Luke 47

I say to you

This emphasizes the importance of the statement that follows.

her sins, which were many, have been forgiven

This can be stated in active form.

Alternate translation: "God has forgiven her many sins"

for she loved much

Her love was the evidence that her sins were forgiven. Some languages require that the object of "love" be stated. Alternate translation: "for she greatly loves the one who forgave her" or "for she loves God very much"

the one who is forgiven little

"anyone who is forgiven only a few things." In this sentence Jesus states a general principle. However, he expected Simon to understand that he showed very little love for Jesus.

Luke 48

Then he said to her

"Then he said to the woman"

Your sins are forgiven

"You are forgiven." This can be stated in active form. Alternate translation: "I forgive your sins"

Luke 49

reclining together

"reclining together around the table" or "eating together"

Who is this that even forgives sins?

The religious leaders knew that only God could forgive sins and did not believe that Jesus was God. This question was probably intended to be an accusation. Alternate translation: "Who does this man think he is? Only God can forgive sins!" or "Why is this man pretending to be God, who alone can forgive sins?"

Luke 50

Your faith has saved you

"Because of your faith, you are saved." The abstract noun "faith" could be stated as an action. Alternate translation: "Because you believe, you are saved"

Go in peace

This is a way of saying good-bye while giving a blessing at the same time. Alternate translation: "As you go, do not worry anymore" or "May God give you peace as you go"

Chapter 8

Luke 8 General Notes

Structure and formatting

Several times in this chapter Luke changes his topic without marking the change. You should not try to make these rough changes smooth.

Special concepts in this chapter

Miracles

Jesus made a storm stop by speaking to it, he made a dead girl alive by speaking to her, and he made evil spirits leave a man by speaking to them. (See: miracle)

Important figures of speech in this chapter

Parables

The parables were short stories that Jesus told so that people would easily understand the lesson he was trying to teach them. He also told the stories so that those who did not want to believe in him would not understand the truth (Luke 8:4-15).

Luke 01

General Information:

These verses give background information about Jesus's preaching

while traveling.

It happened

This phrase is used here to mark a new part of the story.

Luke 02

who had been healed of evil spirits and diseases

This can be stated in active form.

Alternate translation: "whom Jesus had set free from evil spirits and healed of diseases"

Mary

One of the "certain women."

Mary who was called Magdalene ... seven demons had been driven out

This can be stated in active form.

Alternate translation: "Mary, whom people called Magdalene ... Jesus had driven out seven demons"

Luke 03

Joanna ... Susanna

Two of the "certain women"

Joanna, the wife of Chuza, Herod's manager

Joanna was Chuza's wife, and Chuza was Herod's manager. "Joanna, the wife of Herod's manager, Chuza"

provided for their needs

"financially supported Jesus and his twelve disciples"

Luke 04

General Information:

Jesus tells the parable of the soils to the crowd. He explains its meaning to his disciples in 8:11:15.

coming to him

"coming to Jesus"

Luke 05

A farmer went out to sow his seed

"A farmer went out to scatter some seed in a field" or "A farmer went out to scatter some seeds in a field"

some fell

"some of the seed fell" or "some of the seeds fell"

it was trampled underfoot

This can be stated in active form.

Alternate translation: "people walked on it" or "people walked on them"

birds of the sky

This idiom can be translated simply as "birds" or as "birds flew down and" to keep the sense of "sky."

devoured it

"ate it all" or "ate them all"

Luke 06

it withered away

"each plant became dry and shriveled up" or "the plants became dry and shriveled up"

it had no moisture

"it was too dry" or "they were too dry."

The cause can also be stated.

Alternate translation: "the ground was too dry"

Luke 07

Connecting Statement:

Jesus finishes telling the parable to the crowd.

choked it

The thorn plants took all the nutrients, water, and sunlight, so the farmer's plants could not grow well.

Luke 08

produced a crop

"grew a harvest" or "grew more seeds"

a hundred times greater

This means a hundred times more than the seeds that were sown.

Whoever has ears to hear, let him hear

Jesus is emphasizing that what he has just said is important and may take some effort to understand and put into practice. The phrase "ears to hear" here is a metonym for the willingness to understand and obey. Since Jesus is speaking directly to his audience, you may prefer to use the second person here. Alternate translation: "Let the one who is willing to listen, listen" or "The one who is willing to understand, let him understand and obey" or "If you are willing to listen, listen" or "If you are willing to understand, then understand and obey"

Luke 09

General Information:

This page has intentionally been left blank.

Luke 10

Connecting Statement:

Jesus begins to speak to his disciples.

The knowledge of ... God has been given to you

This can be stated in active form.

Alternate translation: "God has given to you the knowledge of ... God" or "God has made you able to understand ... God"

the secrets of the kingdom of God

These are truths that have been hidden, but that Jesus is now revealing them.

for others

"for other people." This refers to the people who rejected the teaching of Jesus and did not follow him.

seeing they may not see

"though they see, they will not perceive." This is a quote from the prophet Isaiah. Some languages may need to state the object of the verbs. Alternate translation: "though they see things, they will not understand them" or "though they see things happen, they will not understand what they mean"

hearing they may not understand

"though they hear, they will not understand." This is a quote from the prophet Isaiah. Some languages may need to state the object of the verbs. Alternate translation: "though they hear instruction, they will not understand the truth"

Luke 11

Connecting Statement:

Jesus begins to explain the meaning of the parable that he told in Luke 8:5-8.

The seed is the word of God

"The seed is the message from God"

Luke 12

The ones along the road are those

"The seeds that fell along the path are those." Jesus tells what happens to the

seeds as it relates to people. Alternate translation: "The seeds that fell along the road represent people" or "In the parable, the seeds that fell along the road represent people"

are those who

Jesus speaks of the seeds showing something about people as if the seeds were the people. Alternate translation: "show what happens to people who"

the devil comes and takes away the word from their hearts

Here "hearts" is a metonym for people's minds or inner beings.

Alternate translation: "the devil comes and takes away the message of God from their inner thoughts"

takes away

In the parable this was a metaphor of a bird snatching away the seeds. Try to use words in your language that keep that image.

hearts so they may not believe and be saved.

This is the devil's purpose. Alternate translation: "hearts because the devil thinks, 'They must not believe and they must not be saved.'" or "hearts so it will not be that they believe and God saves them."

Luke 13

General Information:

This page has intentionally been left blank.

Luke 14

The seeds that fell among the thorns are people

"The seeds that fell among the thorns represent people" or "In the parable the seeds that fell among the thorns represent people"

they are choked by the cares and riches and pleasures of this life

This can be stated in active form.

Alternate translation: "the cares and riches and pleasures of this life choke them"

cares

things that people worry about

pleasures of this life

"the things in this life that people enjoy"

they are choked by the cares and riches and pleasures of this life, and their fruit does not mature

This metaphor refers to the way weeds cut off light and nutrients from plants and keep them from growing. Alternate translation: "as weeds prevent good plants from growing, the cares, riches, and pleasures of this life keep these people from becoming mature"

their fruit does not mature

"they do not bear ripe fruit." Mature fruit is a metaphor for good works. Alternate translation: "so like a plant that does not produce mature fruit, they do not produce good works"

Luke 15

the seed that fell on the good soil, these are the ones

"the seed that fell on the good soil represents the people" or "in the parable the seed that fell on the good soil represents the people"

hearing the word

"hearing the message"

with an honest and good heart

Here "heart" is a metonym for a person's thoughts or intentions. Alternate translation: "with an honest and good desire"

bear fruit with patient endurance

"produce fruit by enduring patiently" or "produce fruit by continued effort." Fruit is a metaphor for good works. Alternate translation: "like healthy plants that produce good fruit, they produce good works by persevering"

Luke 16

Connecting Statement:

Jesus continues with another parable.

No one

This marks the beginning of another parable.

Luke 17

nothing is hidden that will not be made known

This double negative can be written as a positive statement. Alternate translation: "everything that is hidden will be made known"

nor is anything secret that will not be known and come into the light

This double negative can be written as a positive statement. Alternate translation: "and everything that is secret will be made known and will come into the light"

Luke 18

to the one who has, more will be given to him

It is clear from the context that Jesus is talking about understanding and believing. This can be stated clearly and changed to active form. Alternate translation: "whoever has understanding will be given more understanding" or "God will enable those who believe the truth to understand even more"

the one who does not have, even what he thinks he has will be taken away from him

It is clear from the context that Jesus is talking about understanding and believing. This can be stated clearly and changed to active form. Alternate translation: "whoever does not have understanding will lose even what understanding he thinks he has" or "God will cause those who do not believe the truth not to understand even the little that they think they have understood"

Luke 19

brothers

These were Jesus's younger brothers—the sons of Mary and Joseph who were born after Jesus. Since the Father of Jesus was God, and their father was Joseph, they were technically his half-brothers. This detail is not normally translated.

Luke 20

He was told

This can be stated in active form.

Alternate translation: "People told him" or "Someone told him"

wanting to see you

"and they want to see you"

Luke 21

My mother and my brothers are those who hear the word of God and do it

This metaphor expresses that the people who were coming to listen to Jesus were as important to him as his own family was. Alternate translation: "Those who hear the word of God and obey it are like a mother and brothers to me"

the word of God

"the message God has spoken"

Luke 22

Connecting Statement:

Jesus and his disciples use a boat to cross Lake Genneseret. The disciples learn more about Jesus's power through the storm that arises.

the lake

This is the lake of Genneseret, which is also called the Sea of Galilee.

They set sail

This expression means they began to travel across the lake in their sailboat.

Luke 23

as they sailed

"as they went"

fell asleep

"began to sleep"

A terrible windstorm came down

"A storm of very strong winds began" or "Very strong winds suddenly began to blow"

their boat was filling with water

The strong winds caused high waves which pushed water over the sides of the boat. This can be stated clearly. Alternate translation: "the winds caused high waves that started to fill up their boat with water"

Luke 24

rebuked

spoke sharply to

the raging of the water

"the violent waves"

they ceased

"the wind and the waves stopped" or

"they became still"

Luke 25

Where is your faith?

Jesus rebukes them mildly because they do not trust him to take care of them. This can be written as a statement. Alternate translation: "You should have faith!" or "You should trust me!"

Who then is this, that he commands even the winds and the water, and they obey him?

This question expresses shock and confusion over how Jesus is able to control the storm. Alternate translation: "What kind of man is this? He commands even the winds and the water, and they obey him!"

Luke 26

Connecting Statement:

Jesus and his disciples come ashore at Gerasa, where Jesus removes many demons from a man.

the region of the Gerasenes

Gerasenes were people from the city called Gerasa.

across the lake from Galilee

"on the other side of the lake from Galilee"

Luke 27

a certain man from the city

"a man from the city of Gerasa"

a certain man from the city who had demons

The man had demons; it was not the city that had demons. Alternate translation: "a certain man from the city, and this man had demons"

who had demons

"who was controlled by demons" or "whom demons controlled"

For a long time he had worn no clothes ... but among the tombs

This is background information about the man who had demons.

he had worn no clothes

"he had not worn clothes"

tombs

These are places where people put dead bodies, possibly caves or small buildings that the man could use for shelter.

Luke 28

When he saw Jesus

"When the man who had the demon saw Jesus"

he cried out

"he screamed" or "he shrieked"

fell down before him

"lay down on the ground before Jesus." He did not fall accidentally.

he said with a loud voice

"he said loudly" or "he shouted out"

What have you to do with me

This idiom means "Why are you bothering me?"

Son of the Most High God

This is an important title for Jesus.

Luke 29

many times it had seized him

"many times it had taken control of the man" or "many times it had gone into him." This tells about what the demon had done many times before Jesus met the man.

though he was bound ... and kept under guard

This can be stated in active form. Alternate translation: "though the people had bound him ... and guarded him"

he would be driven by the demon

This can be stated in active form. Alternate translation: "the demon would make him go"

Luke 30

Legion

Translate this with a word that refers to a large number of soldiers or people. Some other translations say "Army." Alternate translation: "Battalion" or "Brigade"

Luke 31

kept begging him

"kept begging Jesus"

Luke 32

Now a large herd of pigs was there feeding on the hillside

This is supplied as background information to introduce the pigs.

was there feeding on the hillside

"was nearby eating grass on a hill"

Luke 33

So the demons came out

The word "so" is used here to explain that the reason the demons came out the man was because Jesus had told them that they could go into the pigs.

rushed

ran very fast

the herd ... was drowned

"the herd ... drowned." No one caused the pigs to drown once they were in the water.

Luke 34

General Information:

This page has intentionally been left blank.

Luke 35

found the man from whom the demons had gone out

"saw the man whom the demons had left"

in his right mind

"sane" or "behaving normally"

sitting at the feet of Jesus

"sitting at the feet" here is an idiom that means "sitting humbly nearby" or "sitting in front of." Alternate translation: "sitting on the ground in front of Jesus"

they were afraid

It may be helpful to state explicitly that they were afraid of Jesus. Alternate translation: "they were afraid of Jesus"

Luke 36

those who had seen it

"those who had seen what had happened"

the man who had been possessed by demons had been healed

This can be stated in active form.

Alternate translation: "Jesus had healed the man whom demons had possessed" or "Jesus had healed the man whom demons had controlled"

Luke 37

the region of the Gerasenes

"that area of the Gerasenes" or "the area where the Gerasene people lived." See how you translated this in 8:26 Luke 8:26

they were overwhelmed with great fear

This can be stated in active form.

Alternate translation: "they were very afraid"

and returned

This is not the last thing that Jesus did in that place, so this can also be stated as "in order to return" or "to go back."

returned

The destination can be stated.

Alternate translation: "returned across the lake"

Luke 38

The man

The events in these verses happened before Jesus left in the boat. It may be helpful to state this clearly at the beginning. Alternate translation: "Before Jesus and his disciples left, the man" or "Before Jesus and his disciples set sail, the man"

Luke 39

your home

"your household" or "your family"

give a full account of what God has done for you

"tell them everything about what God has done for you"

Luke 40

Connecting Statement:

When Jesus and his disciples return to Galilee on the other side of the lake, he heals the 12-year-old daughter of the ruler of the synagogue as well as a woman who has been bleeding for 12 years (8:43-48).

the crowd welcomed him

"the crowd joyfully greeted him"

Luke 41

one of the leaders of the synagogue

"one of the leaders at the local synagogue" or "a leader of the people who met at the synagogue in that city"

fell down at Jesus' feet

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

Luke 42

was dying

"was about to die"

As Jesus was on his way

Some translators may need to first say that Jesus had agreed to go with Jairus. Alternate translation: "So Jesus agreed to go with him. As he was on his way"

the crowds of people pressed together around him

"the people were crowding tightly around Jesus"

Luke 43

a woman was there

This introduces a new character in the story.

had been bleeding

"had a flow of blood." She was probably bleeding from her womb even when it was not the normal time for it. Some cultures may have a polite way of referring to this condition.

and could not be healed by anyone

This can be stated in active form.

Alternate translation: "but no one could heal her"

Luke 44

touched the edge of his coat

"touched the fringe of his robe." Jewish men wore tassels on the edges of their robes as a part of their ceremonial dress as commanded in God's Law. This is likely what she touched.

Luke 45

the crowds of people are all around you and

they are pressing in against you

By saying this, Peter was implying that anyone could have touched Jesus. This implicit information can be made explicit if necessary. Alternate translation: "there are many people crowding around you and pressing in against you, so any one of them might have touched you"

Luke 46

Someone did touch me

It may be helpful to distinguish this intentional "touch" from the accidental touches of the crowd. Alternate translation: "Someone deliberately touched me"

I know that power has gone out from me
Jesus did not lose power or become weak, but his power healed the woman. Alternate translation: "I know that healing power went out from me" or "I felt my power heal someone"

Luke 47

that she could not escape notice

"that she could not keep secret what she had done." It may be helpful to state what she did. Alternate translation: "that she could not keep it a secret that she was the one who had touched Jesus"

she came trembling

"she came trembling with fear"

fell down before him

Possible meanings are 1) "bowed down in front of Jesus" or 2) "lay down on the ground at Jesus's feet." She did not fall accidentally. This was a sign of humility and respect for Jesus.

In the presence of all the people

"In the sight of all the people"

Luke 48

Daughter

This was a kind way of speaking to a woman. Your language may have another way of showing this kindness.

your faith has made you well

"because of your faith, you have become well." The abstract noun

"faith" could be stated as an action.

Alternate translation: "because you believe, you are healed"

Go in peace

This idiom is a way of saying, "Goodbye" and giving a blessing at the same time. Alternate translation: "As you go, do not worry anymore" or "May God give you peace as you go"

Luke 49

While he was still speaking

"While Jesus was still speaking to the woman"

synagogue leader

This refers to Jairus (Luke 8:41).

Do not trouble the teacher

This statement implies that Jesus will not be able to do anything to help now that the girl is dead.

the teacher

This refers to Jesus.

Luke 50

she will be healed

"she will be well" or "she will live again"

Luke 51

When he came to the house

"When they came to the house." Jesus went there with Jairus. Some of Jesus's disciples also went with them.

he allowed no one to enter with him, except

Peter ... mother

This double negative emphasizes that Peter and the others were the only ones whom Jesus allowed to enter. This could be stated positively.

Alternate translation: "he allowed only Peter ... mother to enter with him"

the father of the child

This refers to Jairus.

Luke 52

all were mourning and wailing for her

This was the normal way of showing grief in that culture. Alternate translation: "all the people there were showing how sad they were and crying loudly because the girl had died"

Luke 53

began to mock him, knowing that she
"laughed at him because they knew the girl"

Luke 54

he took her by the hand
"Jesus took hold of the girl's hand"

Luke 55

Her spirit returned
"Her spirit returned to her body." The Jews understood that life was the

result of the spirit coming into a person. Alternate translation: "She started breathing again" or "She came back to life" or "She became alive again"

Luke 56

to tell no one
This could be stated differently. Alternate translation: "not to tell anyone"

Chapter 9

Luke 9 General Notes

Special concepts in this chapter

"To preach the kingdom of God"

No one knows for sure what the words "kingdom of God" here refer to. Some say it refers to the reign of God on earth, and others say it refers to the gospel message that Jesus died to pay for his people's sins. It is best to translate this as "to preach about the kingdom of God" or "to teach them about how God was going to show himself as king."

Elijah

God had promised the Jews that the prophet Elijah would return before the Messiah came, so some people who saw Jesus do miracles thought Jesus was Elijah (Luke 9:9, Luke 9:19). However, Elijah did come to earth to speak with Jesus (Luke 9:30). (See: prophet and christ and elijah)

"Kingdom of God"

The term "kingdom of God" is used in this chapter to refer to a kingdom that was still in the future when the words were spoken. (See: kingdomofgod)

Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. Luke says in this chapter that Jesus's clothing shone with this glorious light so that his followers could see that Jesus truly was God's Son. At the same time, God told them that Jesus was his Son. (See: glory and fear)

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. An example in this chapter is: "Whoever would save his life will lose it, but whoever loses his life for my sake will save it." (Luke 9:24).

"Son of Man"

Jesus refers to himself as the "Son of Man" in this chapter

"Receiving"

This word appears several times in this chapter and means different things. When Jesus says, "If someone receives a little child like this in my name, he also is receiving me, and if someone receives me, he is also receiving the one who sent me" (Luke 9:48), he is speaking of people serving the child. When Luke says, "the people there did not receive him" (Luke 9:53), he means that the people did not believe in or accept Jesus. (See: believe)

Luke 01

Connecting Statement:

Jesus reminds his disciples not to depend on money and their things, gives them power, and then sends them out to various places.

power and authority

These two terms are used together to show that the twelve had both the ability and the right to heal people. Translate this phrase with a combination of words that include both of these ideas.

all demons

Possible meanings are 1) "every demon" or 2) "every kind of demon."

diseases

sicknesses

Luke 02

sent them out

"sent them to various places" or "told them to go"

Luke 03

He said to them

"Jesus said to the twelve." It may be helpful to state that this happened before they went out. Alternate translation: "Before they left, Jesus said to them"

Take nothing

"Do not take anything with you" or "Do not bring anything with you"

staff

large stick that people use for balance when climbing or walking on uneven ground, as well as for defense against attackers

wallet

a bag a traveler uses for carrying what he needs on a journey

bread

This is here used as a general reference to "food."

Luke 04

Whatever house you enter

"Any house you enter"

stay there

"remain there" or "temporarily live in

that house as a guest"

until you leave

"until you leave that town" or "until you leave that place"

Luke 05

Wherever they do not receive you, when you leave

"Here is what you should do in any town where people do not receive you: When you leave"

shake off the dust from your feet as a testimony against them

To "shake off the dust from your feet" was an expression of strong rejection in that culture. It showed they did not want even the dust of that town to remain on them.

Luke 06

they departed

"they left the place where Jesus was"

healing everywhere

"healing wherever they went"

Luke 07

General Information:

Verses 7-9 interrupt the story to give information about Herod.

Now Herod

The word "Now" marks a pause in the main story. Here Luke tells background information about Herod.

Herod the tetrarch

This refers to Herod Antipas, who was the ruler of one-fourth of Israel.

perplexed

unable to understand, confused

it was said by some

This can be stated in active form.

Alternate translation: "some people said"

Luke 08

still others that one of the prophets of long ago had risen

The word "said" is understood from the previous phrase. Alternate translation: "still others said that one of the prophets of long ago had risen"

Luke 09

I beheaded John. Who is this

Herod assumes that it is impossible for John to rise from the dead. This can be stated clearly. Alternate translation: "It cannot be John because I had his head cut off. So who is this man"

I beheaded John

Herod's soldiers would have carried out executions. Alternate translation: "I commanded my soldiers to cut off John's head"

Luke 10

Connecting Statement:

Though the disciples return to Jesus and they go to Bethsaida to spend time together, the crowds follow Jesus for healing and to listen to his teaching. He performs a miracle to provide bread and fish to the crowds as they return home.

apostles returned

"apostles came back to where Jesus was"

everything they had done

This refers to the teaching and healing that they did when they went to the other cities.

Bethsaida

This is the name of a city.

Luke 11

General Information:

This page has intentionally been left blank.

Luke 12

the day was about to come to an end

"the day was about to end" or "it was near the end of the day." The end of the day was at sunset. Alternate translation: "it was almost sunset"

an isolated place

This was a place far away from where people lived. Alternate translation: "a remote place" or "a place where no one lives"

Luke 13

five loaves of bread

A loaf of bread is a lump of dough that is shaped and baked.

two fish—unless we go and buy food for all these people

If "unless" is difficult to understand in your language, you could make a new sentence. "two fish. In order to feed all these people, we would have to go and buy food"

Luke 14

about five thousand men

"about 5,000 men." This number does not include the women and children who might have been present.

Have them sit down

"Tell them to sit down"

fifty each

"50 each"

Luke 15

So they did this

"This" refers to what Jesus told them to do Luke 9:14. They told the people to sit down in groups of about fifty people.

Luke 16

Taking the five loaves

"Jesus took the five loaves of bread"

up to heaven

This refers to looking up, toward the sky. The Jews believed that heaven was located above the sky.

he blessed them

This refers to the loaves of bread and the fish.

to set before

"to pass out to" or "to give to"

Luke 17

were satisfied

This idiom means they ate enough food so they were not hungry.

Alternate translation: "they had as much as they wanted to eat"

Luke 18

Connecting Statement:

Jesus is praying, with only his disciples near him, and they begin to talk about who Jesus is. Jesus tells them that he will soon die and resurrect and urges them to follow him even if it becomes very hard to do

that.

It came about

This phrase is used here to mark the beginning of a new event.

praying by himself

"praying alone." The disciples were with Jesus, but he was praying personally and privately by himself.

Luke 19

John the Baptist

It may be helpful to restate part of the question here. Alternate translation: "The crowds say you are John the Baptist"

that one of the prophets from long ago has risen

It may be helpful to clarify how this answer relates to Jesus's question. Alternate translation: "that you are one of the prophets from long ago and have risen"

has risen

"has come back to life"

Luke 20

Then he said to them

"Then Jesus said to his disciples"

Luke 21

he warned and instructed them

The combination of "warned" and "instructed" is a hendiadys that means "strongly warned" or "strictly instructed." Alternate translation: "he strongly warned them" or he strictly instructed them"

them to tell this to no one.

"not to tell anyone." or "that they should not tell anyone." This could be stated as a direct quote. Alternate translation: "them, 'Do not tell anyone.'"

Luke 22

The Son of Man must suffer many things

"People will cause the Son of Man to suffer greatly"

The Son of Man ... and he will

Jesus is referring to himself. Alternate translation: "I, the Son of Man ... and I will"

be rejected by the elders and chief priests and scribes

This can be stated in active form.

Alternate translation: "the elders, chief priests, and scribes will reject him"

he will be killed

This can be stated in active form.

Alternate translation: "they will kill him"

on the third day

"three days after he dies" or "on the third day after his death"

be raised

This can be stated in active form.

Alternate translation: "God will make him alive again" or "he will live again"

Luke 23

he said

"Jesus said"

to them all

This refers to the disciples who were with Jesus.

come after me

Coming after Jesus represents being one of his disciples. Alternate translation: "be my disciple" or "be one of my disciples"

must deny himself

"must not give in to his own desires" or "must forsake his own desires"

take up his cross daily and follow me

"carry his cross and follow me every day." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. To follow Jesus represents obeying him. Alternate translation: "must obey me every day even to the point of suffering and dying"

Luke 24

General Information:

This page has intentionally been left blank.

Luke 25

What profit is there for a person to gain the whole world and yet lose or forfeit himself?

The implied answer to this question is

that it is not good. Alternate translation: "It will not benefit someone at all to gain the whole world and yet lose or forfeit himself."

to gain the whole world

"to get everything in the world"

lose or forfeit himself

"ruin himself or give up his life"

Luke 26

my words

"what I say" or "what I teach"

of him will the Son of Man be ashamed

This can be stated in active form.

Alternate translation: "the Son of Man will also be ashamed of him"

the Son of Man ... when he comes in his own glory

Jesus was speaking about himself.

Alternate translation: "I, the Son of Man ... when I come in my own glory"

the Father

This is an important title for God.

Luke 27

But truly I say to you

Jesus uses this phrase to emphasize the importance of what he will say next.

there are some standing here who will not taste death

"some of you who are standing here will not taste death"

before they see

Jesus was speaking to the people he was talking about. Alternate translation: "before you see"

will not taste death before they see the

kingdom of God

"Taste death" is an idiom that means "die." This can be stated in positive form. Alternate translation: "will see the kingdom of God before they die" or "will see the kingdom of God before you die"

Luke 28

Connecting Statement:

Eight days after Jesus tells his disciples that some would not die before they saw the kingdom of God,

Jesus goes up the mountain to pray with Peter, James, and John, who all fall asleep while Jesus is changed to a dazzling appearance.

these words

This refers to what Jesus said to his disciples in the preceding verses.

Luke 29

General Information:

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Luke 30

Behold

The word "Behold" here alerts us to pay attention to the surprising information that follows. Alternate translation: "Suddenly"

Luke 31

who appeared in glory

This phrase gives information about how Moses and Elijah looked. Some languages would translate it as a separate clause. Alternate translation: "and they appeared in glorious splendor" or "and they were shining brightly"

his departure

"his leaving" or "how Jesus would leave this world." This was a polite way of talking about his death. Alternate translation: "his death"

Luke 32

Now

This word is used here to mark a pause in the main story. Here Luke tells about Peter, James, and John.

heavy with sleep

This idiom means "very sleepy."

they saw his glory

This refers to the brilliant light that surrounded them. Alternate translation: "they saw brilliant light coming from Jesus" or "they saw very bright light coming out of Jesus"

the two men who were standing with him

This refers to Moses and Elijah.

Luke 33

As they were going away

"As Moses and Elijah were going away"

shelters

simple, temporary places in which to sit or sleep

Luke 34

As he was saying this

"While Peter was saying these things"

they were afraid

These adult disciples were not afraid of clouds. This phrase indicates that some kind of unusual fear came over them with the cloud. Alternate translation: "they were terrified"

they entered into the cloud

This can be expressed in terms of what the cloud did. Alternate translation: "the cloud surrounded them"

Luke 35

A voice came out of the cloud

It is understood that the voice could only have belonged to God. Alternate translation: "God spoke to them from the cloud"

Son

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

the one who is chosen

This can be stated with an active form. Alternate translation: "the one I have chosen" or "I have chosen him"

Luke 36

They kept silent ... what they had seen

This is information that tells what happened after the story as a result of the events in the story itself.

kept silent ... told no one

The first phrase refers to their immediate response, and the second refers to what they did in the following days.

Luke 37

Connecting Statement:

The next day after Jesus's dazzling appearance, Jesus heals a demon-possessed boy that the disciples were unable to make better.

Luke 38

Behold, a man from the crowd

The word "behold" alerts us to the new person in the story. Your language may have a way of doing this. English uses "There was a man in the crowd who"

Luke 39

You see, a spirit

The phrase "You see" introduces us to the evil spirit in the man's story. Your language may have a way of doing this. Alternate translation: "There is an evil spirit that"

he foams at the mouth

"foam comes out of his mouth." When a person has a seizure, he can have trouble breathing or swallowing. This causes white foam to form around his mouth.

Luke 40

General Information:

This page has intentionally been left blank.

Luke 41

Jesus answered and said

"Jesus answered by saying"

You unbelieving and perverse generation

Jesus says this to the crowd that has gathered, and not to his disciples.

perverse generation

"corrupt generation"

how long must I be with you and put up with you?

Here "you" is plural. Jesus uses these questions to express his sadness that the people do not believe. They can be written as statements. Alternate translation: "I have been with you so long, yet you do not believe. I wonder how long I must put up with you."

Bring your son here

Here "your" is singular. Jesus is speaking directly to the father who addressed him.

Luke 42

General Information:

This page has intentionally been left

blank.

Luke 43

they were all amazed at the greatness of God
Jesus performed the miracle, but the crowd recognized that God was the power behind the healing.

everything he was doing

"everything Jesus was doing"

Luke 44

Let these words go deeply into your ears

This is an idiom that means they should pay attention. Alternate translation: "Listen carefully and remember" or "Do not forget this"

The Son of Man will be betrayed into the hands of men

This can be stated with an active clause. Here "hands" refers to power or control. Alternate translation: "Someone will betray the Son of Man and put him under the control of men"

The Son of Man will be betrayed into the hands of men

Jesus is speaking about himself in the third person. The word "hands" is a synecdoche for the people whose hands they are or a metonym for the power that uses those hands. You may need to make explicit who these men are. Alternate translation: "I, the Son of Man will be betrayed into the hands of men" or "The Son of Man will be betrayed into the power of his enemies" or "I, the Son of Man will be betrayed to my enemies"

Luke 45

It was hidden from them

This can be stated in active form. Alternate translation: "God hid the meaning from them"

Luke 46

General Information:

The disciples begin to argue about who will be the most powerful among them.

among them

"among the disciples"

Luke 47

knowing the reasoning in their hearts

Here "hearts" is a metonym for their minds. Alternate translation: "knowing the reasoning in their minds" or "knowing what they were thinking"

Luke 48

in my name

This refers to a person doing something as a representative of Jesus. Alternate translation: "because of me"

in my name, welcomes me

This metaphor could also be stated as a simile. Alternate translation: "in my name, it is like he is welcoming me"

the one who sent me

"God, who sent me"

the one who is great

"the one whom God considers to be most important"

Luke 49

John answered

"In reply, John said" or "John replied to Jesus." John was responding to what Jesus had said about being the greatest. He was not answering a question.

we saw

John speaks of himself but not Jesus, so "we" here is exclusive.

in your name

This means the person was speaking with the power and authority of Jesus.

Luke 50

Do not stop him

This can be stated positively. Alternate translation: "Allow him to continue"

whoever is not against you is for you

Some modern languages have sayings that mean the same thing. Alternate translation: "if a person does not keep you from working, it is as if he were helping you" or "if someone is not working against you, he is working with you"

Luke 51

General Information:

It is now obvious that Jesus has decided to go to Jerusalem.

When the days drew near for him to be taken up

Here "be taken up" implies that Jesus will be taken up to heaven. This can be stated in active form. Alternate translation: "When the time was coming for him to go up heaven" or "When it was almost time for him to leave this world"

set his face

This idiom means he "firmly decided." Alternate translation: "made up his mind" or "decided"

Luke 52

to prepare everything for him

This means to make arrangements for his arrival there, possibly including a place to speak, a place to stay, and food.

Luke 53

did not welcome him

"did not want him to stay"

because he had set his face to go to Jerusalem

The Samaritans and the Jews hated each other. Therefore the Samaritans would not help Jesus on his journey to Jerusalem, the Jewish capital.

Luke 54

saw this

"saw that the Samaritans did not receive Jesus"

command fire to come down from heaven and destroy them

James and John suggested this method of judgment because they knew that this was how the prophets such as Elijah had judged people who rejected God.

Luke 55

he turned and rebuked them

"Jesus turned and rebuked James and John." Jesus did not condemn the Samaritans as the disciples expected.

Luke 56

General Information:

This page has intentionally been left

blank.

Luke 57

someone

This was not one of the disciples.

Luke 58

Foxes have holes ... nowhere to lay his head

Jesus responds with a proverb to teach the man about being Jesus's disciple.

Jesus implies that if the man were to follow him, that man too might not have a home. Alternate translation:

"Foxes have holes ... nowhere to lay his head. So do not expect that you will have a home"

Foxes

These are land animals similar to small dogs. They sleep in a den or a burrow in the ground.

birds in the sky

"birds that fly in the air"

the Son of Man has ... his head

Jesus is speaking about himself in the third person. Alternate translation: "I, the Son of Man, have ... my head"

nowhere to lay his head

"nowhere to rest my head" or

"nowhere to sleep." Jesus exaggerates to emphasize that he has no permanent home and that people did not often invite him to stay with them.

Luke 59

Connecting Statement:

Jesus continues to talk with the people along the road.

Follow me

By saying this Jesus is asking the person to become his disciple and to go with him.

first let me go and bury my father

It is unclear whether the man's father has died and he will bury him

immediately, or if the man wants to

stay for a longer amount of time until

his father dies so he can bury him

then. The main point is the man wants

to do something else first before he

follows Jesus.

first let me go

"before I do that, let me go"

Luke 60

Leave the dead to bury their own dead

Jesus does not mean literally that dead people will bury other dead people. Possible meanings of "the dead" are 1) it is a metaphor for those who will soon die, or 2) it is a metaphor for those who do not follow Jesus and are spiritually dead. The main point is that a disciple must not let anything delay him from following Jesus.

the dead

This refers to dead people in general. Alternate translation: "the dead people"

Luke 61

I will follow you

"I will join you as a disciple" or "I am ready to follow you"

first let me say goodbye to those in my home

"before I do that, let me tell my people at my home that I am leaving"

Luke 62

No one ... fit for the kingdom of God

Jesus responds with a proverb to teach the man about being his disciple. Jesus means that a person is not suitable for the kingdom to God if he focuses on people in his past instead of following Jesus.

No one who puts his hand to the plow

Here "puts his hand to" something is an idiom that means the person starts to do something. Alternate translation: "No one who starts to plow his field"

looks back

Anyone who is looking back while plowing cannot guide the plow where it needs to go. That person must focus on looking forward in order to plow well.

fit for the kingdom of God

"useful for the kingdom of God" or "suitable for the kingdom of God"

Chapter 10

Luke 10 General Notes

Special concepts in this chapter

Harvest

Harvest is when people go out to get the food they have planted so they can bring it to their houses and eat it. Harvest can also refer to the food that is gathered. Jesus used this as a metaphor to teach his followers that they need to go and tell other people about Jesus so those people can be part of God's kingdom. (See: harvest and faith)

Neighbor

A neighbor is anyone who lives nearby. The Jews helped their Jewish neighbors who needed help, and they expected their Jewish neighbors to help them. Jesus wanted them to understand that people who were not Jews were also their neighbors, so he told them a parable

Luke 01

General Information:

Jesus sends out 70 more people ahead of him.

Now

This word is used here to mark a new event in the story.

seventy

"70." Some versions say "seventy-two"

or "72." You may want to include a footnote that says that.

sent them out two by two

"sent them out in groups of two" or "sent them out with two people in each group"

Luke 02

He said to them

This was before the men actually went

out. Alternate translation: "He had said to them" or "Before they went out he told them"

The harvest is plentiful, but the laborers are few

"There is a big crop, but not enough workers to bring it in." Jesus means there are many people ready to enter God's kingdom, but there are not enough disciples to go teach and help the people.

Luke 03

Go on your way

"Go to the cities" or "Go to the people"

I send you out as lambs in the midst of wolves

Wolves attack and kill sheep. This metaphor therefore means that there are people who would attempt to harm the disciples that Jesus is sending out. The names of other animals could be substituted. Alternate translation:

"when I send you out, people will want to harm you, as wolves attack sheep"

Luke 04

Do not carry a money bag, or a traveler's bag, or sandals

"Do not take with you a bag, a traveler's bag, or sandals"

greet no one on the road

"do not greet anyone on the road." Jesus was emphasizing that they should go quickly to the towns and do this work. He was not telling them to be rude.

Luke 05

May peace be on this house

This was both a greeting and a blessing. Here "house" refers to those who live in the house. Alternate translation: "May the people in this household receive peace"

Luke 06

a son of peace

The phrase "son of peace" here is a metaphor for a person who wants peace with God and with people. Alternate translation: "a peaceful person"

your peace will rest upon him

Here "peace" is described as a living thing that can choose where to stay.

Alternate translation: "he will have the peace you blessed him with"

if not

It may be helpful to restate the entire phrase. Alternate translation: "if there is no person of peace there" or "if the owner of the house is not a peaceful person"

it will return to you

Here "peace" is described as a living thing that can choose to leave.

Alternate translation: "you will have that peace" or "he will not receive the peace you blessed him with"

Luke 07

Remain in that same house

Jesus was not saying that they should stay in the house all day, but that they should sleep at the same house every night they were there. Alternate translation: "Continue to sleep at that house"

for the laborer is worthy of his wages

This is a general principle that Jesus was applying to the men he was sending out. Since they would be teaching and healing the people, the people should provide them with a place to stay and with food.

Do not move around from house to house

Moving around from house to house means going to different houses. It can be made clear that he was talking about staying overnight at different houses. "Do not go sleep at a different house each night"

Luke 08

and they receive you

"if they welcome you"

eat what is set before you

This can be stated in active form.

Alternate translation: "eat whatever food they give you"

Luke 09

the sick

This refers to sick people in general.
Alternate translation: "the sick people"

The kingdom of God has come close to you
The abstract noun "kingdom" can be expressed with the verbs "reign" or "rule." Possible meanings are 1) the kingdom of God will begin soon.
Alternate translation: "God will soon rule everywhere as king" or 2) the activities of kingdom of God are happening all around you. Alternate translation: "The proof that God is reigning is all around you"

Luke 10

and they do not receive you
"and the people of the city reject you"

Luke 11

Even the dust from your town that clings to our feet we wipe off against you
This is a symbolic action to show that they reject the people of the city.
Alternate translation: "Just as you rejected us, we thoroughly reject you. We even reject the dust from your town that clings to our feet"

we wipe off

Since Jesus was sending these people out in groups of two, it would be two people saying this. So languages that have a dual form of "we" would use it.

But know this: The kingdom of God is near
The phrase "But know this" emphasizes the importance of what is said next. Alternate translation: "But be aware that the kingdom of God is near" or "But be sure of this: The kingdom of God is near"

The kingdom of God is near

The abstract noun "kingdom" can be expressed with the verbs "reign" or "rule." See how you translated a similar sentence in [Luke 10:8]

Luke 12

I say to you

Jesus was saying this to the 70 people he was sending out. He said this to show that he was about to say

something very important.

that day

The disciples would have understood that this refers to the time of final judgment of sinners. Alternate translation: "judgment day"

it will be more tolerable for Sodom than for that town

"God will not judge Sodom as severely as he will judge that town." Alternate translation: "God will judge the people of that town more severely than he will judge the people of Sodom"

Luke 13

Woe to you, Chorazin! Woe to you, Bethsaida!

Jesus speaks as if the people of the cities of Chorazin and Bethsaida are there listening to him, but they are not.

If the mighty works which were done in you had been done in Tyre and Sidon

Jesus is describing a situation that could have happened in the past but did not. Alternate translation: "If someone had performed the miracles for the people of Tyre and Sidon that I performed for you"

they would have repented long ago, sitting

"the wicked people who lived there would have shown that they were sorry for their sins by sitting"

sitting in sackcloth and ashes

"wearing sackcloth and sitting in ashes"

Luke 14

But it will be more tolerable for Tyre and Sidon at the judgment than for you

It may be helpful to clearly state the reason for their judgment. Alternate translation: "But because you did not repent and believe in me even though you saw me do miracles, God will judge you more severely than he will judge the people of Tyre and Sidon"

at the judgment

"on that final day when God judges everyone"

Luke 15

You, Capernaum

Jesus now speaks to the people in the city of Capernaum as if they are listening to him, but they are not.

do you think you will be exalted to heaven?

Jesus uses a question to rebuke the people of Capernaum for their pride. The expression "exalted to heaven" means "greatly exalted" or "honored." Alternate translation: "you will certainly not go up to heaven!" or "God will not honor you!"

you will be brought down to Hades

This can be stated in active form. Alternate translation: "you will go down to Hades" or "God will send you to Hades"

Luke 16

The one who listens to you listens to me

The comparison can be clearly stated as a simile. Alternate translation: "When someone listens to you, it is as if they were listening to me"

the one who rejects you rejects me

The comparison can be clearly stated as a simile. Alternate translation: "when someone rejects you, it is as if they were rejecting me"

the one who rejects me rejects the one who sent me

The comparison can be clearly stated as a simile. Alternate translation: "when someone rejects me, it is as if they were rejecting the one who sent me"

the one who sent me

This refers to God the Father, who appointed Jesus for this special task. Alternate translation: "God, who sent me"

Luke 17

The seventy returned

Some languages will need to say that the seventy actually went out first, as the UDB does. This is implicit information that can be made explicit.

seventy

You may want to add a footnote:

"Some versions have '72' instead of '70.'"

in your name

Here "name" refers to Jesus's power and authority.

Luke 18

I was watching Satan fall from heaven as lightning

Jesus used a simile to compare how God was defeating Satan when his 70 disciples were preaching in the towns to the way lightning strikes.

fall from heaven as lightning

Possible meanings are 1) fall as quickly as lighting strikes, or 2) fall down from heaven as lightning strikes downward. Since both meaning are possible, it may be best to keep the image.

Luke 19

authority to tread on serpents and scorpions

"authority to trample on snakes and crush scorpions." Possible meanings are 1) snakes and scorpions are a metaphor for evil spirits. Alternate translation: "the right to defeat evil spirits" or 2) this refers to actual snakes and scorpions.

tread on serpents and scorpions

This implies that they would do this and not be injured. Alternate translation: "walk on snakes and scorpions, which will not hurt you,"

scorpions

Scorpions are small animals with two claws and a poisonous stinger on their tail.

over all the power of the enemy

"I have given you authority to crush the power of the enemy" or "I have given you authority to defeat the enemy." The enemy is Satan.

Luke 20

do not rejoice only in this, that the spirits

submit to you, but rejoice even more that your names are engraved in heaven

"do not rejoice only because the spirits submit to you" can also be stated in

positive form. Alternate translation: "rejoice that your names are written in heaven even more than you rejoice that the spirits submit to you"

your names are engraved in heaven

This can be stated in active form.

Alternate translation: "God has written your names in heaven" or "your names are on the list of people who are citizens of heaven"

Luke 21

that same hour

"that same time"

Father

This is an important title for God.

Lord of heaven and earth

The phrase "heaven" and earth" represents everything that exists.

Alternate translation: "Master over everyone and everything in heaven and earth"

these things

This refers to Jesus's previous teaching about the authority of the disciples. It may be best to simply say "these things" and let the reader determine the meaning.

the wise and understanding

The words "wise" and "understanding" are nominal adjectives that refer to people with these qualities. Because God had concealed truth from them, these people were not actually wise and understanding, even though they thought they were. Alternate translation: "from people who think they are wise and have understanding"

those who are untaught, like little children

This refers to those who may not have much education but who are willing to accept Jesus's teachings in the same way that little children willingly listen to those they trust. Alternate translation: "people who may have little education, but who listen to God as little children do"

for so it was well pleasing in your sight

"for it pleased you to do this"

Luke 22

All things have been entrusted to me from my Father

This can be stated in active form.

Alternate translation: "My Father has handed everything over to me"

Father ... Son

These are important titles that describe the relationship between God and Jesus.

no one knows who the Son is except the Father

This double negative emphasizes that the Father is the only one who knows.

Alternate translation: "The only one who knows who the Son is, is the Father"

knows ... knows

The word that is translated as "knows" means to know from personal experience. God the Father knows Jesus in this way.

the Son

Jesus is referring to himself in the third person.

no one knows who the Father is except the Son and those ... him

This double negative emphasizes that the Son is the only one who knows.

Alternate translation: "The only one who knows who the Father is, is the Son"

those to whom the Son chooses to reveal him

"whoever the Son desires to show the Father to"

Luke 23

Then he turned around to the disciples and said privately

The word "privately" indicates that he was alone with his disciples. Alternate translation: "Later, when he was alone with his disciples, he turned to them and said"

Blessed are those who see the things that you see

This probably refers to the good works and miracles that Jesus was doing. Alternate translation: "How good it is

for those who see the things that you see me doing"

Luke 24

and they did not see them

This implies that Jesus was not yet doing those things. Alternate translation: "but they could not see them because I was not doing them yet"

the things that you hear

This probably refers to the teaching of Jesus. Alternate translation: "the things that you have heard me say"

and they did not hear them

This implies that Jesus was not yet teaching. Alternate translation: "but they could not hear them because I had not yet started to teach"

Luke 25

Connecting Statement:

Jesus replies with a story to a Jewish teacher who wants to test Jesus.

Behold, an expert in the law

This alerts us to a new event and a new person in the story.

stood up

This is an idiom that probably here means "began to act." Your language may have a different way of showing that the expert in the law had been present, listening to Jesus, and was now beginning to act. He was not necessarily sitting before he "stood up" and began to speak.

test him

"challenge Jesus"

Luke 26

What is written in the law? How do you read it?

Jesus is not seeking information. He uses these questions to test the Jewish teacher's knowledge. Alternate translation: "Tell me what Moses wrote in the law and what you think it means."

What is written in the law?

This can be asked in active form. Alternate translation: "What did

Moses write in the law?"

How do you read it?

"What have you read in it?" or "What do you understand it to say?"

Luke 27

You will love ... neighbor as yourself

The man is quoting what Moses wrote in the law.

with all your heart, with all your soul, with all your strength, and with all your mind

Here "heart" and "soul" are metonyms for a person's inner being. These four phrases are used together to mean "completely" or "earnestly."

your neighbor as yourself

This simile can be stated more clearly. Alternate translation: "love your neighbor as much as you love yourself"

Luke 28

General Information:

This page has intentionally been left blank.

Luke 29

But he, desiring to justify himself, said

"But the expert in the law wanted to find a way to justify himself, so he said" or "But wanting to appear righteous, the expert in the law said"

Who is my neighbor?

The man wanted to know whom he was required to love. Alternate translation: "Whom should I consider to be my neighbor and love as I love myself?" or "Which people are my neighbors that I should love?"

Luke 30

Jesus answered him and said

Jesus answers the man by telling a parable. Alternate translation: "In response, Jesus told him this story"

A certain man

This introduces a new character in the parable.

He fell among robbers, who

"He was surrounded by robbers, who" or "Some robbers attacked him. They" **stripped him of his belongings**

"took everything he had" or "stole all his things"

half dead

This idiom means "almost dead."

Luke 31

By chance

This was not something that any person had planned.

a certain priest

This expression introduces a new person in the story, but does not identify him by name.

and when he saw him

"and when the priest saw the injured man." A priest is a very religious person, so the audience would assume that he would help the injured man. Since he did not, this phrase could be stated as "but when he saw him" to call attention to this unexpected result.

he passed by on the other side

It is implied that he did not help the man. Alternate translation: "he did not help the injured man but instead walked past him on the other side of the road"

Luke 32

a Levite ... the other side

The Levite served in the temple. He would be expected to help his fellow Jewish man. Since he did not, it may be helpful to state that. Alternate translation: "a Levite ... the other side and did not help him"

Luke 33

But a certain Samaritan

This introduces a new person in the story without giving his name. We know only that he was from Samaria.

a certain Samaritan

The Jews despised the Samaritans and would have assumed that he would not help the injured Jewish man.

When he saw him

"When the Samaritan saw the injured man"

he was moved with compassion

"he felt sorry for him"

Luke 34

bound up his wounds, pouring oil and wine on them

He would have put the oil and wine on the wounds first. Alternate translation: "he put wine and oil on the wounds and wrapped them with cloth"

pouring oil and wine on them

Wine was used to clean the wound, and oil was probably used to prevent infection. This can be stated. Alternate translation: "pouring oil and wine on them to help heal them"

his own animal

"his own pack animal." This was an animal that he used to carry heavy loads. It was probably a donkey.

Luke 35

two denarii

"two day's wages." "Denarii" is the plural of "denarius."

the host

"the innkeeper" or "the person who took care of the inn"

whatever extra you spend, when I return, I will repay you

This could be reordered. Alternate translation: "when I return, I will repay you whatever extra amount you spend"

Luke 36

Which of these three do you think ... robbers?

This could be written as two questions. Alternate translation: "What do you think? Which of these three men ... robbers?"

was a neighbor

"showed himself to be a true neighbor"

to him who fell among the robbers

"to the man whom the robbers attacked"

Luke 37

He said, "The one who showed mercy to him."

"The expert in the law said, 'The one who showed mercy to him.'"

Go and do the same

Here "do the same" refers to showing mercy to others. Alternate translation: "In the same way, go and show mercy to anyone else who needs help" or "In the same way, go and help everyone you can"

Luke 38

General Information:

Jesus comes to Martha's house, where her sister Mary listens to Jesus with great attention.

Now

This word is used here to mark a new event.

as they were traveling along

"as Jesus and his disciples were traveling along"

a certain village

This introduces the village as a new location, but does not name it.

a certain woman named Martha

This introduces Martha as a new character. Your language may have a way of introducing new people.

Luke 39

sat at the Lord's feet

This was the normal and respectful position for a learner at that time. Alternate translation: "sat on the floor near Jesus"

heard his word

This refers to everything that Jesus taught while at Martha's house. Alternate translation: "listened to the

Lord teach"

Luke 40

overly busy

"very busy" or "too busy"

do you not care ... alone?

Martha is complaining that the Lord is allowing Mary to sit listening to him when there is so much work to do. She respects the Lord, so she uses a rhetorical question to make her complaint more polite. Alternate translation: "it seems like you do not care ... alone."

Luke 41

Martha, Martha

Jesus repeats Martha's name for emphasis. Alternate translation: "Dear Martha" or "You, Martha"

Luke 42

only one thing is necessary

Jesus is contrasting what Mary is doing with what Martha is doing. It may be helpful to make this explicit. Alternate translation: "the only thing that is really necessary is to listen to my teaching" or "listening to my teaching is more necessary than preparing a meal"

which will not be taken away from her
Possible meanings are 1) "and I will not take this opportunity away from her" or 2) "and she will not lose what she has gained as she was listening to me"

Chapter 20

Luke 20 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in 20:17, 42-43, which is from the Old Testament.

Special concepts in this chapter

Using questions to trap people

When Jesus asked the Pharisees who gave John the authority to baptize (Luke 20:4), they could not answer because any answer they gave would give someone a reason to say that they were wrong (Luke 20:5-6)(./05.md)). They thought that they would be able to say that Jesus was wrong when they asked him if people should pay taxes to Caesar ([Luke 20:22), but Jesus gave them an

answer that they had not thought of.

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. In this chapter, Jesus quotes a psalm that records David calling his son "Lord," that is, "master." However, to the Jews, ancestors were greater than their descendants. In this passage, Jesus is trying to lead his hearers to the true understanding that the Messiah will himself be divine, and that he himself is the Messiah. (Luke 20:41-44).

Luke 01

Connecting Statement:

The chief priests, scribes, and elders question Jesus in the temple.

It came about

This phrase is used here to mark the beginning of a new part of the story.

in the temple

"in the temple courtyard" or "at the temple"

Luke 02

General Information:

This page has intentionally been left blank.

Luke 03

General Information:

Jesus responds to the chief priests, scribes, and elders.

He answered and said to them

"Jesus replied"

I will also ask you a question, and you tell me

The words "I will ... ask you a question" are a statement. The words "you tell me" are a command.

Luke 04

Was it from heaven or from men

Jesus knows that John's authority comes from heaven, so he is not asking for information. He asks the question so the Jewish leaders will have to tell what they think to all who are listening. This question is rhetorical, but you will probably have to translate it as a question. Alternate translation: "Do you think John's authority to baptize people came from heaven or from men" or "Was it God who told John to baptize people, or did

people tell him to do it"

from heaven

"from God." Jewish people avoided referring to God by his name "Yahweh." Often they used the word "heaven" to refer to him.

Luke 05

They reasoned

"They discussed" or "They considered their answer"

with themselves

"among themselves" or "with each other"

If we say, 'From heaven,' he

Some languages might prefer an indirect quote. Alternate translation:

"If we say that John's authority is from heaven, he"

From heaven

"From God." Jewish people avoided referring to God by his name "Yahweh." Often they used the word "heaven" to refer to him. See how these words are translated in [Luke 20:4]

he will say

"Jesus will say"

Luke 06

if we say, 'From men,'

Some languages might prefer an indirect quote. Alternate translation:

"if we say that John's authority is from men,"

stone us

"kill us by throwing stones on us."

God's Law commanded that his people stone those of his people who mocked him or his prophets.

Luke 07

So they answered

"So the chief priests, scribes and elders answered." The word "so" marks an event that happened because of something else that happened first. In this case, they had reasoned with themselves (Luke 20:5-6), and they did not have an answer they wanted to say.

they answered that they did not know where it came from.

This could be stated as a direct quote. Alternate translation: "they said, 'We do not know where it came from.'"

where it came from

"where John's baptism came from."

Alternate translation: "where John's authority to baptize came from" or "who authorized John to baptize people"

Luke 08

Neither will I tell you

"And I will not tell you." Jesus knew they were not willing to tell him the answer, so he responded in the same manner. Alternate translation: "Just as you will not tell me, I will not tell you"

Luke 09

General Information:

Jesus begins to tell a parable to the people in the temple courtyard.

rented it out to vine growers

"allowed some vine growers to use it in exchange for payment" or "allowed some vine growers to use it and pay him later." Payment might be in the form of money or a portion of the harvest.

vine growers

These are people who tend grape vines and grow grapes. Alternate translation: "grape farmers"

Luke 10

the appointed time

"the time they had agreed to pay him." This would have been at the harvest time.

of the fruit of the vineyard

"some of the grapes" or "some of what they produced in the vineyard." It could also refer to the things they made from grapes or the money they earned by selling the grapes.

sent him away empty-handed

An empty hand is a metaphor for "nothing." Alternate translation: "sent him away without paying him" or "sent him away without the grapes"

Luke 11

beat him

"beat that servant"

treated him shamefully

"humiliated him"

sent him away empty-handed

Having an empty hand is a metaphor for having nothing. Alternate translation: "sent him away without paying him" or "sent him away without any grapes"

Luke 12

yet a third

"even a third servant" or "yet another servant." The word "yet" hints at the fact that the landowner should not have had to send the second servant, but he went beyond that and sent a third servant.

wounded him

"injured that servant"

threw him out

"threw him out of the vineyard"

Luke 13

What will I do?

This question emphasizes that the vineyard owner thought carefully about what he was going to do.

Alternate translation: "Here is what I will do:"

Luke 14

when the vine growers saw him

"when the farmers saw the owner's son"

Let us kill him

They were not asking permission. The said this to encourage each other to

kill the heir.

Luke 15

They threw him out of the vineyard

"The vine growers forced the son out of the vineyard"

What then will the lord of the vineyard do to them?

Jesus uses a question to get his listeners to pay attention to what the owner of the vineyard will do.

Alternate translation: "So now, listen to what the lord of the vineyard will do to them."

Luke 16

Connecting Statement:

Jesus finishes telling his parable to the crowd.

May it never be

"May it never happen"

Luke 17

Connecting Statement:

Jesus continues teaching the crowd.

But Jesus looked at them

"But Jesus stared at them" or "But he looked straight at them." He did this to hold them accountable to understand what he was saying.

What is the meaning of that which is written:

'The stone ... cornerstone'?

Jesus uses a question to teach the crowd. Alternate translation: "You should be able to understand that which is written: 'The stone ... cornerstone.'"

that which is written

"this scripture"

The stone that the builders rejected has become the cornerstone

This is the first of three metaphors in a prophecy from the book of Psalms. This one refers to the Messiah as if he were a stone that builders chose not to use, but that God made the most important stone.

The stone that the builders rejected

"The stone that the builders said was not good enough to use for building." In those days people used stones to

build the walls of houses and other buildings.

the builders

This refers to the religious rulers who are rejecting Jesus as Messiah.

the cornerstone

"the chief stone of the building" or "the most important stone of the building"

Luke 18

Every one who falls ... broken to pieces

This second metaphor speaks of people who reject the Messiah as if they fall over a stone and are injured.

will be broken to pieces

This is a result of falling onto the stone. It can be stated in active form. Alternate translation: "will break up into pieces"

the one on whom it falls

"the one that stone falls on." This third metaphor speaks about the Messiah judging those who reject him as if he were a large stone that would crush them.

Luke 19

sought to lay hands on him

In this verse, to "lay hands on" someone is to arrest that person. Alternate translation: "looked for a way to arrest Jesus"

in that very hour

"immediately"

they were afraid of the people

This is the reason that they did not arrest Jesus right away. The people respected Jesus, and the religious leaders were afraid of what the people might do if they arrested him. Alternate translation: "they did not arrest him because they were afraid of the people"

Luke 20

they sent out spies

"the scribes and chief priests sent spies to watch Jesus"

that they might find fault with his speech

"because they wanted to accuse Jesus

of saying something bad"

to the rule and to the authority of the governor

"Rule" and "authority" are two ways of saying that they wanted the governor to judge Jesus. It can be translated with one or both expressions. Alternate translation: "so that the governor would punish Jesus"

Luke 21

Connecting Statement:

This is the beginning of the next event in the story. Some time has passed since Jesus was questioned in the temple by the chief priests. The spies are now questioning Jesus.

They asked him

"The spies asked Jesus"

Teacher, we know ... way of God

The spies were trying to deceive Jesus. They did not believe these things about Jesus.

we know

"we" refers only to the spies.

are not partial to anyone

Possible meanings are 1) "you tell the truth even if important people do not like it" or 2) "you do not favor one person over another"

but you teach the truth about the way of God

This is part of what the spies were saying that they knew about Jesus.

Luke 22

Is it lawful ... or not?

They hoped that Jesus would say either "yes" or "no." If he said "yes," then the Jewish people would be angry with him for telling them to pay taxes to a foreign government. If he said "no," then the religious leaders could tell the Romans that Jesus was teaching the people to break the Roman laws.

Is it lawful

They were asking about God's law, not about Caesar's law. Alternate translation: "Does our law permit us"

Caesar

Because Caesar was the ruler of the Roman government, they could refer to the Roman government by Caesar's name.

Luke 23

But Jesus understood their craftiness

"But Jesus understood how tricky they were" or "But Jesus saw that they were trying to trap him." The word "their" refers to the spies.

Luke 24

a denarius

This is a Roman silver coin worth a day's wages.

Whose image and name is on it?

Jesus uses a question to respond to those who were trying to trick him. Alternate translation: "Tell me, whose image and name do you see on it?"

image and name

"picture and name"

Luke 25

He said to them

"Then Jesus said to them"

Caesar

Here "Caesar" refers to the Roman government.

and to God

The word "give" is understood from the previous phrase. It can be repeated here. Alternate translation: "and give to God"

Luke 26

Connecting Statement:

This is the end of this event about the spies and the part of the story which began in Luke 20:1.

They were not able to find fault with what he had said

"The spies could not find anything wrong with what he said"

but marveling at his answer, they were silent
"but they were amazed at his answer and did not say anything"

Luke 27

General Information:

We do not know where this takes place, though it possibly takes place in

the temple courtyard. Jesus is talking with some Sadducees.

the ones who say that there is no resurrection

This phrase identifies the Sadducees as being the group of Jews that say that no one would rise from the dead. It does not imply that some Sadducees believed that there is a resurrection and some did not.

Luke 28

if a man's brother dies, having a wife, and being childless

"if a man's brother dies when he has a wife but does not have children"

the man should take the brother's wife

"the man should marry his dead brother's widow"

raise up children for his brother

The Jews considered the first son born to a woman who married her dead husband's brother as if he were the son of the woman's first husband. This son inherited the property of his mother's first husband and carried on his name.

Luke 29

General Information:

The Sadducees tell Jesus a short story in verses 29-32. This is a story they made up as an example. In verse 33, they ask Jesus a question about the story they told.

There were seven brothers

This may have happened, but it is probably a story that they made up to test Jesus.

the first

"brother number one" or "the oldest"

died childless

"died without having any children" or "died, but did not have any children"

Luke 30

the second as well

The Sadducees kept the story short by not repeating many of the details. Alternate translation: "the second married her and the same thing happened" or "the second brother

married her and died without having any children"

the second

"brother number two" or "the oldest brother who was still alive"

Luke 31

The third took her

"The third married her"

The third

"Brother number three" or "The oldest brother who was still alive"

and in the same way the seven also left no

children and died

The speakers kept the story short by omitting details. Alternate translation: "in the same way the rest of the seven brothers married her and died without having any children"

the seven

"all seven of the brothers" or "each of the seven brothers"

Luke 32

General Information:

This page has intentionally been left blank.

Luke 33

Connecting Statement:

The Sadducees finish asking Jesus their question.

In the resurrection

"When people are raised from the dead" or "When dead people become alive again." Some languages have a way of showing that the Sadducees did not believe that there would be a resurrection, such as "In the supposed resurrection" or "When dead people are supposedly raised from the dead."

Luke 34

Connecting Statement:

Jesus begins to answer the Sadducees.

The sons of this age

"The people of this world" or "The people of this time." This is in contrast with those in heaven or the people who live after the resurrection.

marry and are given in marriage

In that culture they spoke of men

marrying women and women being given in marriage to their husband. This can also be stated in active form. Alternate translation: "get married"

Luke 35

those who are regarded as worthy in that age

This can be stated in active form.

Alternate translation: "the people in that age whom God will consider to be worthy"

to receive the resurrection from the dead

"to be raised from the dead" or "to rise from death"

from the dead

From among all those who have died.

The expression "the dead" describes all dead people together in the underworld. To receive resurrection from among them speaks of becoming alive again.

will neither marry nor be given in marriage

In that culture they spoke of men marrying women and women being given in marriage to their husband. This can also be stated in active form. Alternate translation: "will not marry" or "will not get married." This is after the resurrection.

Luke 36

Neither can they die anymore

This is after the resurrection.

Alternate translation: "They will not be able to die anymore"

are sons of God, being sons of the resurrection

"are children of God because he has brought them back from the dead"

Luke 37

Connecting Statement:

Jesus finishes answering the Sadducees.

But that the dead are raised, even Moses showed

The word "even" is here because the Sadducees might not have been surprised that some scriptures say that the dead are raised, but they did not expect Moses to have written something like that. Alternate

translation: "But even Moses showed that dead people rise from the dead"

the dead are raised

This can be stated in active form.

Alternate translation: "God causes the dead to live again"

in the place concerning the bush, where he calls the Lord

The implied information can be supplied. Alternate translation: "in the scripture about the burning bush, where he wrote about the Lord being"

the God of Abraham and the God of Isaac and the God of Jacob

"the God of Abraham, Isaac, and Jacob." They all worshiped the same God.

Luke 38

Now

This word is used here to mark a break in the main teaching. Here Jesus explains how this story proves that people rise from the dead.

he is not the God of the dead, but of the living

These two phrases have similar meaning. They are used together for emphasis. Some languages have different ways of showing emphasis.

Alternate translation: "the Lord is the God of living people only"

but of the living

"but the God of living people." Since these people died physically, they must still be alive spiritually. Alternate translation: "but the God of people whose spirits are alive, even though their bodies may have died"

because all live to him

"because in God's sight they all are still alive" or "because their spirits are alive in God's presence"

Luke 39

Some of the scribes answered

"Some of the scribes said to Jesus."

There were scribes present when the Sadducees were questioning Jesus.

Luke 40

For they

It is unclear if this refers to the scribes, or the Sadducees, or both. It is best to keep the statement general. **they did not dare ask him any more questions** "they were afraid to ask him any more questions" or "they did not risk asking him any more questions." They understood that they did not know as much as Jesus did, but they did not want to say that. This can be made explicit. Alternate translation: "they did not ask him any more tricky questions because they feared that his wise answers would make them appear foolish again"

Luke 41

General Information:

Jesus asks the scribes a question.

How do they say ... son?

"Why do they say ... son?" Jesus uses a question to make the scribes think about who the Messiah is. Alternate translation: "Let's think about them saying ... son." or "I will talk about them saying ... son."

they say

The prophets, the religious rulers, and the Jewish people in general knew that the Messiah was the son of David. Alternate translation: "everyone says" or "people say"

David's son

"King David's descendant." The word "son" is used here to refer to a descendant. In this case it refers to the one who would reign over God's kingdom.

Luke 42

The Lord said to my Lord

This is a quotation from the book of Psalms which says "Yahweh said to my Lord." But the Jews stopped saying "Yahweh" and often said "Lord" instead. Alternate translation: "The Lord God said to my Lord" or "God said to my Lord"

my Lord

David was referring to the Christ as

"my Lord."

Sit at my right hand

To sit at the "right hand of God" is a symbolic action of receiving great honor and authority from God.

Alternate translation: "Sit in the place of honor beside me"

Luke 43

until I make your enemies your footstool

The Messiah's enemies are spoken of as if they were furniture on which he would rest his feet. This was an image of submission. Alternate translation: "until I make your enemies like a footstool for you" or "until I conquer your enemies for you"

Luke 44

David therefore calls the Christ 'Lord,'

In the culture of that time, a father was more respected than a son. David's use of the title 'Lord' for the Christ implies that he was greater than David.

so how is he David's son?

"so how can the Christ be David's son?" This can be a statement.

Alternate translation: "and this shows that the Christ is not merely David's descendant"

Luke 45

Connecting Statement:

Jesus now directs his attention to his disciples and speaks mainly to them.

Luke 46

Beware of

"Be on guard against"

who desire to walk in long robes

Long robes would show that they were important. Alternate translation: "who like to walk around wearing their important robes"

Luke 47

They also devour widows' houses

"They also eat up widows' houses."

The scribes are spoken of as if they were hungry animals that eat up the widows' houses. The word "houses" is a synecdoche for both where the

widow lives and all the possessions she puts in her home. Alternate translation: "They also take away from widows all their possessions" **for a show they make long prayers** "they pretend to be righteous and make long prayers" or "they make long prayers so that people will see

them" **Men like this will receive greater condemnation** "They will receive a more severe judgment." This can be stated in active form. Alternate translation: "God will certainly punish them very severely"

Chapter 1

1 Peter 1 General Notes

Structure and formatting

Peter formally introduces this letter in verses 1-2. Writers often began letters in this way in the ancient Near East.

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry that is quoted from the Old Testament in 1:24-25.

Special concepts in this chapter

What God reveals

When Jesus comes again, everyone will see how good God's people were to have faith in Jesus. Then God's people will see how gracious God has been to them, and all people will praise both God and his people.

Holiness

God wants his people to be holy because God is holy. (See: holy)

Eternity

Peter tells Christians to live for things that will last forever and not to live for the things of this world, which will end. (See: eternity)

Other possible translation difficulties in this chapter

Paradox

A paradox is a true statement that appears to describe something impossible. Peter writes that his readers are glad and sad at the same time (1 Peter 1:6). He can say this because they are sad because they are suffering, but they are glad because they know that God will save them "in the last time" (1 Peter 1:5)

1 Peter 01

General Information:

Peter identifies himself as the writer and identifies and greets the believers to whom he is writing.

the foreigners of the dispersion

Peter speaks of his readers as people who live away from their homes in many different countries.

Cappadocia ... Bithynia

Along with the other places that Peter mentions, "Cappadocia" and "Bithynia" were Roman provinces located in what is now the country of

Turkey.

the chosen ones

"the ones whom God the Father has chosen." God has chosen them according to his own foreknowledge.

1 Peter 02

the foreknowledge of God the Father

The abstract noun "foreknowledge" can be translated with a verbal phrase. Possible meanings are 1) God had determined what would happen ahead of time. Alternate translation: "what God the Father decided previously" or 2) God knew what

would happen ahead of time. Alternate translation: "what God the Father knew beforehand"

for the sprinkling of the blood of Jesus Christ

Here "the blood" refers to the death of Jesus. Just as Moses sprinkled blood on the people of Israel to symbolize their covenant with God, believers are in covenant with God because of Jesus's death.

May grace be to you, and may your peace increase

This passage speaks of grace as if it were an object that believers could possess, and of peace as if it were something that could increase in amount. Of course, grace is in reality the kind way God acts toward believers, and peace is how believers live in safety and joy with God.

1 Peter 03

General Information:

Peter begins to talk about the believers' salvation and faith.

our Lord Jesus Christ ... has given us new birth
The words "our" and "us" refer to Peter and those to whom he is writing.

he has given us new birth to a living hope

Here "new birth" is a metaphor meaning that God has changed people so that they live their lives in a new way. Here "living hope" is a metaphor meaning an enduring, confident expectation." Alternate translation: "he has caused us to live in a new way, having an enduring, confident hope"

he has given us new birth

"he has caused us to be born again"

1 Peter 04

This is for an inheritance

You can translate this using a verb.

Alternate translation: "We confidently expect to receive an inheritance"

inheritance

Receiving what God has promised believers is spoken of as if it were inheriting property and wealth from a

family member.

will not perish, will not become stained, and will not fade away

Peter uses three similar phrases to describe the inheritance as something that is perfect and eternal.

It is reserved in heaven for you

This can be stated in active form.

Alternate translation: "God is reserving it in heaven for you"

1 Peter 05

You are protected by God's power

This can be stated in active form.

Alternate translation: "God is protecting you"

by God's power

Here "power" is a way of saying that God is strong and able to protect believers.

through faith

Here "faith" refers to the fact that the believers trust in Christ. Alternate translation: "because of your faith"

that is ready to be revealed

This can be stated in active form.

Alternate translation: "that God is ready to reveal"

in the last time

This refers to a particular time, not to an extended period of time. This particular time is as the world as we know it is ending, before the age to come begins.

1 Peter 06

In this you greatly rejoice

The word "this" refers to all the blessings that Peter mentions in the previous verses.

1 Peter 07

This is for the proving of your faith

In the same way in which fire refines gold, hardships test how well believers trust in Christ.

the proving of your faith

God wishes to test how well believers trust in Christ.

faith, which is more precious than gold that perishes, even though it is tested by fire

Faith is more valuable than gold,
because gold does not last forever,
even if it is refined in fire.

**your faith will be found to result in praise,
glory, and honor**

Possible meanings are 1) that "God
will honor you very highly" because of
your faith or 2) that "your faith will
bring praise, glory, and honor" to God.

at the revealing of Jesus Christ

"when Jesus Christ is revealed." This
refers to the return of Christ. This can
also be expressed with an active form.
Alternate translation: "when Jesus
Christ appears to all people"

1 Peter 08

joy that is inexpressible and filled with glory
"wonderful joy that words cannot
describe"

1 Peter 09

the salvation of your souls

Here "soul" refers to the whole
person. The abstract noun "salvation"
can be translated with a verb.

Alternate translation: "your salvation"
or "God saving you"

1 Peter 10

salvation ... grace

These words present two ideas as if
they were things or objects. In reality,
"salvation" refers to the action of God
saving us, or to what happens as a
result. Similarly, "grace" refers to the
kind way in which God deals with
believers.

searched diligently and examined carefully

The words "searched diligently" and
"examined carefully" mean basically
the same thing. Together these words
emphasize how hard the prophets
tried to understand this salvation.
Alternate translation: "carefully
searched to know all about this
salvation" or "carefully examined
everything about this salvation"

1 Peter 11

Connecting Statement:

Peter continues talking about the

prophets' search for salvation.

inquiring into

Possible meanings are 1) "trying to
learn" or 2) "trying to make known."

the Spirit of Christ

This is a reference to the Holy Spirit.

1 Peter 12

It was revealed to them

This can be stated in active form.

Alternate translation: "God revealed to
the prophets"

into which angels long to look

"that angels want to understand"

1 Peter 13

So gird

"Because of this, gird." Peter uses the
word "So" here to refer back to
everything he has said about
salvation, their faith, and the Spirit of
Christ giving revelations to the
prophets.

gird up the loins of your mind

Girding up the loins refers to
preparing to work hard. It comes from
the custom of tucking the bottom of
one's robe into a belt around the waist
in order to move with ease. Alternate
translation: "get your minds ready"

Be sober

Here the word "sober" refers to
mental clarity and alertness. Alternate
translation: "Control your thoughts" or
"Be careful about what you think"

**Put your hope fully on the grace that will be
brought to you**

Peter tells Christians to confidently
wait to receive God's grace. This can
be stated in active form. Alternate
translation: "Confidently wait for the
grace that God will bring to you" or
"Fully trust in the grace that God will
bring to you"

the grace that will be brought to you

God's way of dealing kindly with
believers is spoken of as if it were an
object that he will bring to them.

Alternate translation: "the good things
that God will kindly give to you"

when Jesus Christ is revealed

This refers to when Christ returns. This can also be expressed with an active form. See how you translated this in 1 Peter 1:7. Alternate translation: "when Jesus Christ appears to all people"

1 Peter 14

do not conform yourselves to the desires

"do not desire the same things"

Alternate translation: "do not live to gratify the desires"

1 Peter 15

General Information:

This page has intentionally been left blank.

1 Peter 16

For it is written

This refers to God's message in the scripture. This can be stated in active form. Alternate translation: "For as God said"

Be holy, because I am holy

Here the word "I" refers to God.

1 Peter 17

conduct yourselves in fear during your time here as foreigners.

Christians living their lives on earth is spoken of as if they were living in a land far away from their home. Alternate translation: "be reverent while you are living your life on earth"

1 Peter 18

you have been redeemed

This can be stated in active form. Alternate translation: "God has redeemed you"

1 Peter 19

the precious blood of Christ

Here "blood" stands for Christ's death on the cross.

like that of a lamb without blemish or spot

Jesus died as a sacrifice so that God would forgive people's sins. This phrase shows that Jesus was perfect by comparing his blood to the blood of a spotless lamb. Alternate translation:

"like the blood of the spotless lambs that the Jewish priests sacrificed"

without blemish or spot

Peter expresses the same idea in two different ways to emphasize Christ's purity. Alternate translation: "with no imperfections"

1 Peter 20

Christ was foreknown

This can be stated in active form.

Alternate translation: "God knew Christ" or "God chose Christ"

before the foundation of the world

You can translate this with a verbal phrase. Alternate translation: "before God created the world"

he has been revealed to you

This can be stated in active form.

Alternate translation: "God has revealed him to you"

he has been revealed to you

Peter does not mean that his readers have actually seen Christ, but that they have learned the truth about him.

1 Peter 21

who raised him from the dead

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "who caused him to live again so that he was no longer among the dead"

and gave him glory

"and glorified him" or "and showed that he is glorious"

your faith and hope are in God

Here "hope" means "a confident expectation." Alternate translation: "your faith and trust are in God" or "you believe in God and trust him"

1 Peter 22

You made your souls pure

Here the word "soul" refers to the whole person. Alternate translation: "You made yourselves pure"

pure

Here the idea of cleanliness refers to

being acceptable to God.

by obedience to the truth

You can translate this using a verbal phrase. Alternate translation: "by obeying the truth"

brotherly love

This refers to love between fellow believers.

love one another earnestly from a pure heart

Here "heart" is a metonym for a person's thoughts or emotions. To love someone "from a pure heart" means to love someone completely with total commitment. Alternate translation: "love one another earnestly and completely"

1 Peter 23

born again, not from perishable seed, but from imperishable seed

Possible meanings are that Peter speaks of the word of God either 1) as the seed of a plant that grows and produces new life in believers or 2) as the tiny cells inside a man or woman that combine to cause a baby to grow inside the woman.

imperishable seed

seed that will not rot or dry up or die
through the living and remaining word of God
Peter speaks of God's word as if it were alive forever. In reality, it is God who lives forever, and whose

instructions and promises last eternally.

1 Peter 24

General Information:

In these verses Peter quotes a passage from the prophet Isaiah relating to what he has just said about them being born of imperishable seed.

All flesh is like grass, and all its

The word "flesh" refers to humanity.

The prophet Isaiah compares humanity to grass that grows and dies quickly. Alternate translation: "All people will die like grass dies, and all their"

glory is like the wild flower of the grass

Here the word "glory" refers to beauty or goodness. Isaiah compares the things that people consider to be good or beautiful about humanity to flowers that die quickly. Alternate translation: "goodness soon stops, just as flowers soon die"

1 Peter 25

the word of the Lord

"the message that comes from the Lord"

the gospel that was preached

This can be stated in active form.

Alternate translation: "the gospel that we preached"

Chapter 2

1 Peter 2 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry that is quoted from the Old Testament in 2:6, 7, 8, and 22.

Special concepts in this chapter

Stones

Peter uses a building made of large stones as a metaphor for the church. Jesus is the cornerstone, the most important stone. The apostles and prophets are the foundation, the part of the building on which all the other stones rest. In this chapter, Christians are the stones that make up the walls of the building. (See: and cornerstone and foundation)

Important figures of speech in this chapter

Milk and babies

When Peter tells his readers to "long for pure spiritual milk," he is using the metaphor of a baby craving his mother's milk. Peter wants Christians to crave God's word the same way a baby craves milk.

1 Peter 01

Connecting Statement:

Peter continues teaching his readers about holiness and obedience.

Therefore put aside all evil, all deceit, hypocrisy, envy, and all slander

These sinful actions are spoken of as if they were objects that people could throw away. The word "Therefore" here refers back to everything that Peter has said about being holy and obedient. Alternate translation: "So then, stop being evil, deceptive, hypocritical, envious, and slanderous"

1 Peter 02

As newborn infants, long for pure spiritual milk

Peter speaks of his readers as if they were babies. Babies requires very pure food that they can digest easily. In the same way, believers need pure teaching from God's word. Alternate translation: "Just as babies long for their mother's breast milk, so you must yearn for pure spiritual milk"

long for

"desire intensely" or "yearn for"

pure spiritual milk

Peter speaks of the word of God as if it were spiritual milk that nourishes children.

you may grow in salvation

Here the word "salvation" refers to when God brings the salvation of his people to completion when Jesus returns

grow

Peter speaks of believers advancing in knowledge of God and faithfulness to him as if they were children growing up.

1 Peter 03

if you have tasted that the Lord is kind

Here to taste means to experience

something personally. Alternate translation: "if you have experienced the Lord's kindness toward you"

1 Peter 04

General Information:

Peter begins to tell a metaphor about Jesus and the believers being living stones.

Come to him who is a living stone

Peter speaks of Jesus as if he were a stone in a building. Alternate translation: "Come to him who is like a stone in a building, but alive, not a dead stone"

who is a living stone

Possible meanings are 1) "who is a stone that is alive" or 2) "who is a stone that gives life."

that has been rejected by people

This can be stated in active form. Alternate translation: "that people have rejected"

but that has been chosen by God

This can be stated in active form. Alternate translation: "but that God has chosen"

1 Peter 05

You also are ... being built up to be a spiritual house

Just as people used stones to build the temple in the Old Testament, believers are the materials that God is using to build a house in which he will live.

You also are like living stones

Peter compares his readers to stones that are alive.

that are being built up to be a spiritual house

This can be stated in active form. Alternate translation: "that God is building into a spiritual house"

a holy priesthood that offers the spiritual sacrifices

Here the position of priesthood stands for the priests who fulfill its duties.

1 Peter 06

Scripture contains this

The scriptures are spoken of as if they were a container. This passage refers to the words that a person reads in scripture. Alternate translation: "This is what a prophet wrote in the scriptures long ago"

See

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

a cornerstone, chosen and valuable

God is the one who chose the stone.

Alternate translation: "a most important cornerstone, which I have chosen"

a cornerstone

The prophet speaks of the Messiah as the most important stone in a building.

1 Peter 07

Connecting Statement:

Peter continues quoting from the scriptures.

The value, then, is to you who believe

You may need to make explicit that the value is of the "cornerstone"

The stone that was rejected ... has become the head of the corner

This is a metaphor that means people, like builders, rejected Jesus, but God has made him the most important stone in a building.

The stone that was rejected by the builders

This can be stated in active form.

Alternate translation: "The stone that the builders rejected"

the head of the corner

This refers to the most important stone in a building and means basically the same thing as "cornerstone" in 1 Peter 2:6.

1 Peter 08

A stone of stumbling and a rock that makes them fall

These two phrases share similar meanings. Together they emphasize

that people will take offense at this "stone," which refers to Jesus.

Alternate translation: "a stone or a rock over which people will stumble"

stumble because they disobey the word

Here "the word" refers to the gospel message. To disobey means to not believe. Alternate translation:

"stumble because they do not believe the message about Jesus"

which is what they were appointed to do

This can be stated in active form.

Alternate translation: "for which God also appointed them"

1 Peter 09

a chosen people

You can clarify that God is the one who has chosen them. Alternate translation: "a people whom God has chosen"

a royal priesthood

Possible meanings are 1) "a group of priests who are also kings" or 2) "a group of priests who serve the king."

a people for God's possession

"a people who belong to God"

who called you out

"who called you to come out"

from darkness into his marvelous light

Here "darkness" refers to their condition as sinful people who did not know God, and "light" refers to their condition as people who do know God and practice righteousness. Alternate translation: "from a life of sin and ignorance of God to a life of knowing and pleasing him"

1 Peter 10

General Information:

Here Peter quotes a verse from the prophet Hosea. Some modern versions do not format this as a quote, which is also acceptable.

1 Peter 11

General Information:

Peter begins to talk about how to live Christian lives.

foreigners and exiles

These two words mean basically the same thing. Peter speaks of his readers as people who are living in foreign lands away from their home. See how you translated "foreigners" in [1 Peter 1:1]

to abstain from fleshly desires

Here the idea of flesh refers to the sinful nature of humanity in this fallen world. Alternate translation: "to not to give in to sinful desires"

fight against your soul

Here the word "soul" refers to a person's spiritual life. Peter speaks of sinful desires as soldiers that are trying to destroy the spiritual life of believers. Alternate translation: "seek to destroy your spiritual life"

1 Peter 12

Your conduct among the Gentiles should be honorable

The abstract noun "conduct" can be translated with a verb. Alternate translation: "When you are with the Gentiles, you should always act in an honorable way"

honorable

morally good

they may be eyewitnesses of your good deeds

The abstract noun "deeds" can be translated with a verb. Alternate translation: "they may be eyewitnesses of the good things that you do"

on the day when he appears

"on the day when he comes." This refers to the day when God will judge all people. Alternate translation: "when he comes to judge everyone"

1 Peter 13

every human authority

"every person who is in authority" or "everyone who has authority"

for the Lord's sake

Possible meanings are 1) that by obeying human authorities, they are obeying the Lord who established those authorities or 2) that by obeying

human authorities, they will honor Jesus who also obeyed human authorities.

the king as supreme

"the king as the highest human authority"

1 Peter 14

who are sent for the punishment

The abstract noun "punishment" can be translated using the verb "punish," and the idea can be stated in active form. Alternate translation: "whom the king has sent to punish"

1 Peter 15

in doing good you silence the ignorant talk of foolish people

"by doing good you stop foolish people from speaking about things that they do not know"

1 Peter 16

as a covering for wickedness

Peter speaks of their condition as free people as something that they should not use to hide sinful behavior.

Alternate translation: "as an excuse to do wicked things"

1 Peter 17

the brotherhood

This refers to all Christian believers.

1 Peter 18

General Information:

Peter begins to speak specifically to people who are servants of other people.

the good and gentle masters

Here the words "good" and "gentle" share similar meanings and emphasize that such masters treat their servants kindly. Alternate translation: "the very kind masters"

the malicious ones

"the cruel ones" or "the mean ones"

1 Peter 19

it is praiseworthy

"it is deserving of praise" or "it is pleasing to God"

because he is conscious of God, a person endures sorrows while suffering unjustly

This person accepts unjust suffering because he knows that he is obeying God.

1 Peter 20

For how much credit is there ... while being afflicted?

Peter asks this question to emphasize that there is nothing praiseworthy about suffering for doing something wrong. Alternate translation: "For there is no credit ... while being afflicted."

while being afflicted

Here the word "afflicted" is a metonym for "punished." This can be stated in active form. Alternate translation: "while someone afflicts you" or "while someone punishes you"

1 Peter 21

Connecting Statement:

Peter continues speaking to people who are servants of other people.

it is to this that you were called

Here the word "this" refers to believers enduring while suffering for doing good, as Peter has just described. This can be stated in active form. Alternate translation: "God has called you to this"

for you to follow in his steps

"so that you would follow his footprints." Peter speaks of following Jesus's example in the way that they suffer as if one were walking on the same path that Jesus had taken. Alternate translation: "so that you would imitate his behavior"

1 Peter 22

neither was any deceit found in his mouth

This can be stated in active form. Alternate translation: "neither did anyone find deceit in his mouth"

neither was any deceit found in his mouth

Here "deceit" refers to words that a person speaks that are intended to deceive other people. Alternate translation: "neither did he speak any lies"

1 Peter 23

When he was insulted, he gave no insult in return

This can be stated in active form.

Alternate translation: "When people insulted him, he did not insult them back"

he gave himself over to the one who judges justly

"he entrusted himself to the one who judges justly." This means that he trusted God to take away his shame, which had been put on him by those who treated him harshly.

1 Peter 24

Connecting Statement:

Peter continues talking about Jesus Christ. He is still speaking to people who are servants.

He himself

This refers to Jesus, with emphasis.

carried our sins in his body on the tree

Here "carried our sins" means he suffered the punishment for our sins.

Alternate translation: "suffered the punishment for our sins in his body on the tree"

the tree

This is a reference to the cross on which Jesus died, which was made of wood.

By his bruises you have been healed

This can be stated in active form.

Alternate translation: "God has healed you because people bruised him"

1 Peter 25

you had been straying like lost sheep

Peter compares his readers' actions before they had believed in Christ to the way lost sheep wander away from their shepherd.

the shepherd ... of your souls

The word "shepherd" is a metaphor for a person who protects another, and the word "souls" is a metonym for the people themselves. Alternate translation: "your shepherd..."

Chapter 3

1 Peter 3 General Notes

Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry that is quoted from the Old Testament in 3:10-12.

Special concepts in this chapter

"Outward ornaments"

Most people want to look good so other people will like them and think they are good people. Women are especially careful to look good by wearing nice clothes and jewels. Peter is saying that what a woman thinks and says and does are more important to God than how she looks.

Unity

Peter wanted his readers to agree with each other. More importantly, he wanted them to love each other and be patient with each other.

Important figures of speech in this chapter

Metaphor

Peter quotes a psalm that describes God as if he were a person with eyes, ears, and a face. However, God is a spirit, so he does not have physical eyes or ears or a physical face. But he does know what people do, and he does act against wicked people.

1 Peter 01

General Information:

Peter begins to speak specifically to women who are wives.

In the same way, you who are wives should submit to your own husbands

Just as believers are to "Obey every human authority" (1 Peter 2:13) and servants are to "be subject" to their masters (1 Peter 2:18), wives are to submit to their husbands. The words "Obey," "be subject," and "submit" translate the same word.

some men are disobedient to the word

Here "the word" refers to the gospel message. To disobey means that they do not believe. See how you translated a similar phrase in [1 Peter 2:8]

they may be won

"they may be persuaded to believe in Christ." This means that the unbelieving husbands will become believers. This can be stated in active form. Alternate translation: "they may become believers"

without a word

"without the wife saying a word." Here "a word" refers to anything the wife might speak about Jesus.

1 Peter 02

having been eyewitnesses of your respectful, pure behavior

The abstract noun "behavior" can be translated with a verb. Alternate translation: "having seen for themselves that you behave sincerely and respectfully"

your respectful, pure behavior

Possible meanings are 1) "your sincere behavior toward them and the way that you honor them" or 2) "your pure behavior toward them and the way that you honor God."

1 Peter 03

Connecting Statement:

Peter continues speaking to women who are wives.

your adornment

"the things that make you beautiful" or "your beauty"

1 Peter 04

the inner person of the heart

Here the words "inner person" and "heart" refer to the inward character and personality of a person. Alternate translation: "what you really are on the inside"

a gentle and quiet spirit

"a gentle and peaceful attitude." Here the word "quiet" means "peaceful" or "calm." The word "spirit" refers to a person's attitude or temperament.

which is precious before God

Peter speaks of God's opinion of a person as if that person were standing directly in front of him. Alternate translation: "which God considers to be precious"

1 Peter 05

who hoped in God

The holy women confidently expected that God would do what he promised to do. Alternate translation: "who fully trusted God"

1 Peter 06

called him her lord

said that he was her lord, that is, her master

You are now her children

Peter says that believing women who act as Sarah acted can be thought of as if they were her actual children.

1 Peter 07

General Information:

Peter begins to speak specifically to men who are husbands.

In the same way

This refers back to how Sarah and other godly women obeyed their husbands in 1 Peter 3:5 and 1 Peter 3:6.

wives according to understanding, as with a weaker container, a woman

Peter speaks of women as if they were containers, as men are sometimes also spoken of. The abstract noun "understanding" can also be translated as a verb. Alternate translation: "wives, understanding that the woman is the weaker partner"

give them honor as fellow heirs of the grace of life

You can translate this using verbal phrases. Alternate translation: "honor them because they will also receive by grace the eternal life that God gives"

heirs of the grace of life

Eternal life is often spoken of as if it were something that people inherit.

Do this

Here "this" refers to the ways husbands should treat their wives. Alternate translation: "Live with your wives in this way"

so that your prayers will not be hindered

To "hinder" is to prevent something from happening. This can be stated in active form. Alternate translation: "so that nothing will hinder your prayers" or "so that nothing will keep you from praying as you should"

1 Peter 08

General Information:

Peter begins to speak again to all of the believers.

be likeminded, compassionate

"have the same opinion and be compassionate" or "have the same attitude and be compassionate"

tenderhearted

being gentle and compassionate towards others

1 Peter 09

Do not pay back evil for evil or insult for insult

Peter speaks of responding to the actions of another person as remitting payment for those actions. Alternate translation: "Do not do evil to someone who does evil to you or insult someone who insults you"

continue to bless

You can clarify the object of blessing. Alternate translation: "continue to bless those who do evil to you or insult you"

for this you were called

This can be stated in active form.

Alternate translation: "God called you for this"

that you might inherit a blessing

Peter speaks of receiving God's blessing as receiving an inheritance.

Alternate translation: "that you might receive God's blessing as your permanent possession"

1 Peter 10

General Information:

In these verses Peter quotes from the Psalms.

to love life and see good days

These two phrases mean basically the same thing and emphasize the desire to have a good life.

see good days

Here experiencing good things is spoken of as seeing good days. The word "days" refers to one's lifetime.

Alternate translation: "experience good things during life"

stop his tongue from evil and his lips from speaking deceit

The words "tongue" and "lips" refer to the person who is speaking. The phrases "his tongue from evil" and "his lips from speaking deceit" mean basically the same thing and emphasize the command not to lie. Alternate translation: "stop himself from saying evil and deceitful things"

1 Peter 11

Let him turn away from what is bad

Here "turn away" is a metaphor that means to stop doing something.

Alternate translation: "Let him stop doing what is bad"

1 Peter 12

The eyes of the Lord see the righteous

The word "eyes" refers to the Lord's ability to know things. The Lord's approval of the righteous is spoken of as his seeing them. Alternate translation: "The Lord sees the righteous" or "The Lord approves of the righteous"

his ears hear their prayers

The word "ears" refers to the Lord's awareness of what people say. That the Lord hears their prayers implies that he also responds to them.

Alternate translation: "he hears their prayers" or "he grants their prayers"

the face of the Lord is against

The word "face" refers to the Lord's will to oppose his enemies. Opposing someone is spoken of as setting one's face against that person. Alternate translation: "the Lord opposes"

1 Peter 13

Connecting Statement:

Peter continues teaching the believers how to live Christian lives.

Who is the one who will harm you if you are eager to do what is good?

Peter asks this question to emphasize that it is unlikely that someone would harm them if they do good things.

Alternate translation: "No one will harm you if you do good things."

1 Peter 14

suffer because of righteousness

You can translate this with a verbal phrase. Alternate translation: "suffer because you do what is right"

you are blessed

This can be stated in active form.

Alternate translation: "God will bless you"

Do not fear their threats. Do not be troubled

These two phrases share similar meanings and emphasize that believers should not be afraid of those who persecute them. Alternate translation: "Do not be afraid of what people might do to you"

their threats

Here the word "their" refers to anyone who might try to harm those to whom Peter is writing.

1 Peter 15

Instead, set apart

"Instead of being troubled, set apart"

set apart the Lord Christ in your hearts as holy

The phrase "set apart the Lord Christ

... as holy" is a metaphor for acknowledging Christ's holiness. Here "hearts" is a metonym for the "inner person." Alternate translation: "acknowledge within yourselves that the Lord Christ is holy" or "honor the Lord Christ as holy within yourselves"

about the hope you have

Here "hope" means "a confident expectation." Alternate translation: "about why you have confidence in God" or "about what you are confidently expecting God to do for you"

1 Peter 16

however, with meekness and respect

This describes how Christians should answer people who ask about their hope. Alternate translation: "but do this with gentleness and respect"

1 Peter 17

if it should be God's will

This statement is hypothetical. Peter is saying that it is sometimes God's will that his people suffer, but it is not always God's will.

1 Peter 18

Connecting Statement:

Peter explains how Christ suffered and what Christ accomplished by suffering.

suffered for us

The word "us" includes the people Peter was writing to.

so that he would bring us to God

Peter probably means here that Christ died in order to create a close relationship between us and God.

He was put to death in the flesh

Here "flesh" refers to Christ's body; Christ was physically put to death. This can be stated in active form. Alternate translation: "People put Christ to death physically"

he was made alive by the Spirit

Possible meanings are 1) the Holy

Spirit made Jesus alive. Alternate translation: "the Spirit made him alive" or 2) Jesus now had a spiritual body that would never die. Alternate translation: "he was made alive in the spirit" or "he was made alive with a spiritual body"

1 Peter 19

By the Spirit, he went

Possible meanings are 1) "By the Holy Spirit's power, he went" or 2) "In his spiritual existence, he went."

the spirits who are now in prison

Possible meanings of the word "spirits" are 1) "evil spirits" or 2) "spirits of the dead people."

1 Peter 20

when the patience of God was waiting

God's patience is a metonym for God himself. Peter writes of God's patience as if it were a person. Alternate translation: "when God was waiting patiently"

in the days of Noah, in the days of the building of an ark

This can be stated in active form.

Alternate translation: "during the time of Noah, when he was building an ark"

1 Peter 21

through the resurrection of Jesus Christ

"because of the resurrection of Jesus Christ." This phrase completes the thought, "This is a symbol of the baptism that saves you now."

1 Peter 22

Christ is at the right hand of God

To be at the "right hand of God" is a symbol that God has given Jesus the greatest honor and authority over all others. Alternate translation: "Christ is beside God in the place of honor and authority"

submit to him

"submit to Jesus Christ"

Chapter 4

1 Peter 4 General Notes

Structure and formatting

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

Special concepts in this chapter

Ungodly Gentiles

This passage uses the term "Gentiles" to refer to all ungodly people who are not Jews. It does not include Gentiles who have become Christians. "Sensuality, passion, drunkenness, drunken celebrations, having wild parties, and committing disgusting acts of idolatry" were actions that characterized or typified the ungodly Gentiles. (See: godly)

Martyrdom

It is apparent that Peter is speaking to many Christians who are experiencing great persecution and are facing death for their beliefs.

Other possible translation difficulties in this chapter

"Let it" and "Let none" and "Let him" and "Let those"

Peter uses these phrases to tell his readers what he wants them to do. They are like commands because he wants his readers to obey. But it is as if he is telling one person what he wants other people to do.

1 Peter 01

Connecting Statement:

Peter continues to teach the believers about Christian living. He begins by giving a conclusion to his thoughts from the previous chapter about Christ's sufferings.

in the flesh

Here "flesh" means "body." Alternate translation: "in his body" or "while here on earth"

arm yourselves with the same intention

The phrase "arm yourselves" makes readers think of soldiers who get their weapons ready for battle. It also pictures "the same intention" as a weapon or perhaps as a piece of armor. Here this metaphor means that believers should be determined in their mind to suffer as Jesus did.

Alternate translation: "prepare yourselves with the same thoughts that Christ had"

has ceased from sin

"has stopped sinning"

1 Peter 02

for men's desires

for the things that sinful people normally desire

1 Peter 03

the time that has passed is enough for you to do the desire of the Gentiles

Peter wanted the believers to stop doing the sinful things the Gentiles did. He was not praising them for doing those things enough. Alternate translation: "you have been doing for too long the things that the Gentiles like to do"

drunken celebrations, having wild parties

These terms refer to activities in which people gather to drink too much alcohol and behave in a shameful manner.

1 Peter 04

floods of reckless behavior

These examples of wild, boundless sin are spoken of as if they were great floods of water that sweep over people.

reckless behavior

doing everything they can to satisfy

the desires of their bodies

1 Peter 05

the one who is ready to judge

Possible meanings are 1) "God, who is ready to judge" or 2) "Christ, who is ready to judge"

the living and the dead

This means all people, whether they are still alive or have died. Alternate translation: "every person"

1 Peter 06

the gospel was preached also to the dead

Possible meanings are 1) "the gospel was preached also to people who had already died" or 2) "the gospel was preached also to those who were alive but are now dead"

the gospel was preached

This can be stated in active form.

Possible meanings are 1) Christ preached. Alternate translation: "Christ preached the gospel" or 2) men preached. Alternate translation: "men preached the gospel"

they have been judged in the flesh as humans

This can be stated in active form.

Possible meanings are 1) God judged them in this life on earth. Alternate translation: "God judged them in their bodies as humans" or 2) men judged them according to human standards. Alternate translation: "men judged them in their bodies as humans"

judged in the flesh as humans

This is a reference to death as the ultimate form of judgment.

live in the spirit the way God does

Possible meanings are 1) "live spiritually as God lives because the Holy Spirit will enable them to do so" or 2) "live according to God's standards by the power of the Holy Spirit"

1 Peter 07

The end of all things

This refers to the end of the world at Christ's second coming.

is coming

The end that will happen soon is spoken of as if it is physically coming closer in distance. Alternate translation: "will soon happen"

be of sound mind, and be sober in your thinking

These two phrases mean basically the same thing. Peter uses them to emphasize the need to think clearly about life since the end of the world is near.

be sober in your thinking

Here the word "sober" refers to mental clarity and alertness. See how you translated this in [1 Peter 1:13]

1 Peter 08

Above all things

"Most importantly of all"

for love covers a multitude of sins

Peter describes "love" as if it were a person who places a cover over the sins of others. Possible meanings are 1) "for a person who loves will not try to find out if another person has sinned" or 2) "for a person who loves will forgive the sins of other people, even if those sins are many"

1 Peter 09

Be hospitable

Show kindness to and welcome guests and travelers

1 Peter 10

As each one of you has received a gift

This refers to special spiritual abilities that God gives to believers. Alternate translation: "Because each one of you has received a special spiritual ability as a gift from God"

1 Peter 11

so that in all ways God would be glorified

This can be stated in active form.

Alternate translation: "so that in all ways you will glorify God"

glorified

praised, honored

1 Peter 12

do not regard as strange the testing

"do not be surprised by the testing"

the testing in the fire that has come upon you
In the same way that fire refines gold, trials test and refine a person's faith.
Alternate translation: "the difficult trial that you are experiencing" or "your troubles that are like a test by fire"

1 Peter 13

General Information:

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1 Peter 14

If you are insulted for Christ's name,
Here the word "name" refers to Christ himself. This can be stated in active form. Alternate translation: "If people insulted you because you believe in Christ"

the Spirit of glory and of God

This refers to the Holy Spirit.
Alternate translation: "the Spirit of glory, who is the Spirit of God," or "the glorious Spirit of God"

rests on you

"is with you" or "stays with you" or "lives with you"

1 Peter 15

a meddler

This refers to a person who gets involved with the affairs of others without having a right to do so.

1 Peter 16

with that name

"because he bears the name Christian" or "because people have recognized him as a Christian." The words "that name" refer to the word "Christian."

1 Peter 17

household of God

This phrase refers to believers, whom Peter speaks of as God's family.

If it begins with us, what will be the outcome for those who disobey God's gospel?

Peter use this question to emphasize that God's judgment will be more severe for people who reject the gospel than for believers. Alternate translation: "If it begins with us, the

outcome for those who do not obey God's gospel will be much worse."

what will be the outcome for those

"what will happen to those"

those who disobey God's gospel

"those who do not believe God's gospel." Here the word "disobey" means to not believe.

1 Peter 18

the righteous ... what will become of the ungodly and the sinner?

Peter use this question to emphasize that sinners will suffer much more than believers do. Alternate translation: "the righteous man ... the outcome will be much worse for the ungodly and the sinner."

If it is difficult for the righteous to be saved

Here the word "saved" refers to final salvation when Christ returns. This can be stated in active form. Alternate translation: "If the righteous person experiences many difficulties before God saves him"

what will become of the ungodly and the sinner

"what will happen to the ungodly and the sinner"

the ungodly and the sinner

The "the ungodly" is a nominal adjective that means "the ungodly person." The words "ungodly" and "sinner" mean basically the same thing and emphasize the wickedness of these people. Alternate translation: "ungodly sinners"

1 Peter 19

commit their souls

Here the word "souls" refers to the whole person. Alternate translation: "commit themselves" or "commit their lives"

in well-doing

The abstract noun "well-doing" can be translated with a verbal phrase. Alternate translation: "while they do good" or "while they live rightly"

Chapter 5

1 Peter 5 General Notes

Structure and formatting

Most people in the ancient Near East would end a letter the way Peter ends this one.

Special concepts in this chapter

Crowns

The crown that the Chief Shepherd will give is a reward, something that people who do something especially good receive. (See: reward)

Important figures of speech in this chapter

Lion

All animals are afraid of lions because they are fast and strong, and they eat almost every other kind of animal. They also eat people. Satan wants to make God's people afraid, so Peter uses the simile of a lion to teach his readers that Satan can harm their bodies, but if they trust in God and obey him, they will always be God's people, and God will care for them.

Babylon

Babylon was the evil nation that in Old Testament times had destroyed Jerusalem, taken the Jews away from their homes, and ruled over them. Peter uses Babylon as a metaphor for the nation that was persecuting the Christians he was writing to. Many scholars think that Peter was referring to Rome because the Romans were persecuting the Christians.

1 Peter 01

General Information:

Peter speaks specifically to men who are elders.

the glory that will be revealed

This is a reference to Christ's second coming. This can be stated in active form. Alternate translation: "the glory of Christ that God will reveal"

1 Peter 02

Be shepherds of God's flock

Peter speaks of the believers as a flock of sheep and the elders as the shepherds who care for them.

1 Peter 03

Do not act as lords over those allotted to you.

Instead, be examples

Elders are to lead by example and not act toward the people as a harsh master would toward his servants.

those allotted to you

You can translate this in active form. Alternate translation: "those whom God has placed in your care"

1 Peter 04

Then when the Chief Shepherd is revealed

Peter speaks of Jesus as if he were a shepherd who has authority over all other shepherds. This can be stated in active form. Alternate translation: "When Jesus, the Chief Shepherd, appears" or "When God reveals Jesus, the Chief Shepherd"

an unfading crown of glory

Here the word "crown" represents the reward that someone receives as a symbol of victory. The word "unfading" means that it is eternal. Alternate translation: "a glorious prize that will last forever"

1 Peter 05

General Information:

Peter gives an instruction specifically to younger men and then continues to instruct all of the believers.

In the same way

This refers back to the way the elders were to submit to the Chief Shepherd as Peter described in 1 Peter 5:1 through 1 Peter 5:4.

All of you

This refers to all believers, not just the younger men.

clothe yourselves with humility

Peter speaks of the moral quality of humility as if it were clothing that people could put on. Alternate translation: "act humbly toward each other" or "act with humility"

1 Peter 06

under God's mighty hand so

Here the word "hand" refers to God's power to save the humble and punish the proud. Alternate translation: "under God's great power so" or "before God, realizing that he has great power, so"

1 Peter 07

Cast all your anxiety on him

Peter speaks of anxiety as if it were a heavy burden that a person places on God, rather than carrying it himself. Alternate translation: "Trust him with everything that worries you" or "Let him take care of all the things that trouble you"

1 Peter 08

Be sober

Here the word "sober" refers to mental clarity and alertness. See how you translated this in [1 Peter 1:13]

the devil is walking around like a roaring lion, looking for someone to devour

Peter compares the devil to a roaring lion. Just as a hungry lion completely devours its prey, the devil is seeking to completely destroy the faith of believers.

walking around

The context indicates that this is part of the simile of the "roaring lion," so if your language has a word for the way an animal walks when it is hunting, you may use it here.

1 Peter 09

Stand against him

Standing is a metonym for fighting. Alternate translation: "Fight against

him"

your brotherhood in the world is enduring

Peter speaks of fellow believers as members of the same family. Alternate translation: "your fellow believers who are in the world are enduring"

in the world

"in various places throughout the world"

1 Peter 10

for a little while

"for a short time"

the God of all grace

Here the word "grace" may refer either to the things that God gives or to God's character. Possible meanings are 1) "the God who always gives us what we need" or 2) "the God who is always gracious."

who called you to his eternal glory in Christ

"who chose you to share his eternal glory in heaven because you are joined to Christ"

perfect you

"make you perfect" or "restore you" or "make you well again"

confirm you, strengthen you

These two expressions have similar meanings, that is, that God will enable the believers to trust in him and to obey him regardless of any suffering they may experience.

1 Peter 11

General Information:

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1 Peter 12

General Information:

This is the end of Peter's letter. Here he gives his final remarks about his letter and his closing greetings.

I have written to you briefly through him

Silvanus wrote the words that Peter told him to write in the letter.

what I have written is the true grace of God

"I have written about the true grace of God." Here the word "grace" refers to the gospel message, which tells of the

kind things that God has done for believers.

Stand in it

The word "it" refers to "the true grace of God." Being strongly committed to this grace is spoken of as standing firmly in one place, refusing to move. Alternate translation: "Remain strongly committed to it"

1 Peter 13

The woman who is in Babylon

Here "The woman" probably refers to the group of believers who live in "Babylon." Possible meanings for "Babylon" are 1) it is a symbol for the city of Rome, 2) it is a symbol for anywhere that Christians are

suffering, or 3) it refers literally to the city of Babylon. It most likely refers to the city of Rome.

who is chosen together with you

This can be stated in active form.

Alternate translation: "whom God has chosen as he has chosen you"

my son

Peter speaks of Mark as if he were his spiritual son. Alternate translation: "my spiritual son" or "who is like a son to me"

1 Peter 14

a kiss of love

"a loving kiss" or "a kiss to show your love for each other"
