

# GOSPEL PROJECT

## INDUCTIVE STUDY | TRANSLATION COMPARISON

# LUKE

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Emerging Leaders "Trailblazers" (International Ministries)

## INDUCTIVE STUDY

This technique allows you to study the Bible with only the text in front of you. Inductive study works best with multiple people as everyone will pull different observations and takeaways from the passage. There are three steps. First, take one color and make observations on the text. Don't ask questions, make connections or try to understand. Just read the text and notice the who/what/where/when. You may be drawn to how many times the word "Lord" is used in a passage or the different verb tenses that get used. Make as many observations as you can by yourself. After you've finished, share your observations with the rest of the group. You may be surprised by what other people noticed. Be careful to just share observations and stay away from thinking about why. Next, using a different color, write down your questions. These can be directly related to the observations or could be anything else. With these questions, try to stay within the given passage. After you finish, share your questions with the group. Now, use the observations to answer the questions as a group. Don't pull in other information from other passages. Stick to this text. You might be surprised by all the answers that you can find. This method is ideal for people in all steps in their faith journey as it just requires reading of the given text.

Passages: Luke 7, 10

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## TRANSLATION COMPARISON

This method is ideal for individual study and people who like words. The goal of this method is to use another translation to help you better understand the text. Sometimes, the text says the same thing but others, the use of different words captures another aspect of the meaning.

Passages: Luke 1-6, 8-9, 11-24 (Spanish and English Versions)

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# LUKE 1

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### *New International Version*

#### ***Luke 1:64-66***

Immediately his mouth was opened and his tongue set free, and he began to speak, praising God. All the neighbors were filled with awe, and throughout the hill country of Judea people were talking about all these things. Everyone who heard this wondered about it, asking, "What then is this child going to be?" For the Lord's hand was with him.

### *New Living Translation*

#### ***Luke 1:64-66***

Instantly Zechariah could speak again, and he began praising God. Awe fell upon the whole neighborhood, and the news of what had happened spread throughout the Judean hills. Everyone who heard about it reflected on these events and asked, "What will this child turn out to be?" For the hand of the Lord was surely upon him in a special way.

## Comments:

There is a severity and heaviness in the language of the NIV reflected in Zechariah's ability to speak again. His mouth had been closed and his tongue "chained" so as to prevent him from speaking. It feels more understandable, something more disabling than simply losing one's voice due to yelling or shouting for extended periods of time. It's almost as if his doubt weighed down his tongue. As soon as he demonstrated that he believed, the doubt lifted and he was able to speak again.

The variation between "fell" and "filled" captures two different experiences. Awe is like snow falling; it is a temporary experience, lasting while in the moment, but completely enrapturing the audience. To be filled with awe is to carry it with you after you have left. I think you need both to understand the experience that was the physical demonstration of faith seen in Zechariah's naming of his son.

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# LUCAS 1

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

#### ***Lucas 1: 6-7***

Ambos eran rectos e intachables delante de Dios; obedecían todos los mandamientos y preceptos del Señor. Pero no tenían hijos, porque Elisabet era estéril; y los dos eran de edad avanzada.

### **NUEVA TRADUCCIÓN VIVIENTE**

#### ***Lucas 1: 6-7***

Zacarías y Elisabet eran justos a los ojos de Dios y cuidadosos en obedecer todos los mandamientos y las ordenanzas del Señor. No tenían hijos porque Elisabet no podía quedar embarazada y los dos eran ya muy ancianos.

## **Comentarios:**

Me llama mucho la atención como en la NVI se utiliza la palabra "pero" luego de haber explicado cómo era la vida devota de Zacarías y Elisabet. En los tiempos bíblicos se creía que el ser estéril era un castigo de Dios por alguna mala conducta realizada. Considero que ese "pero" está haciendo entender al lector que la circunstancia de Elisabet y Zacarías no tenía que ver particularmente con algo malo que estuvieran haciendo en su relación con Dios.

El tiempo en el que llegaría el hijo de Zacarías y Elisabeth era en el tiempo perfecto para que la gloria de Dios fuera manifestada sobre sus vidas. Ellos tres fueron parte del plan de redención de Dios.

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# LUKE 2

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 2:22-24***

When the time came for the purification rites required by the Law of Moses, Joseph and Mary took him to Jerusalem to present him to the Lord **(as it is written in the Law of the Lord, ‘Every firstborn male is to be consecrated to the Lord’)**, and to offer a sacrifice in keeping with what is said in the Law of the Lord: ‘a pair of doves or two young pigeons’.

### ***New Living Translation***

#### ***Luke 2:22-24***

Then it was time for their purification offering, as required by the law of Moses after the birth of a child; so his parents took him to Jerusalem to present him to the Lord. **The law of the Lord says, “If a woman’s first child is a boy, he must be dedicated to the Lord.”** So they offered the sacrifice required in the law of the Lord—“either a pair of turtledoves or two young pigeons.”

### **Comments:**

Consecration, as defined by Oxford Languages, is: (of a church or land) having been made or declared sacred; (of bread and wine in Christian belief) declared to be or represent the body and blood of Christ. Both of these definitions can be applied to Jesus as head of the church and whose body is represented with bread and wine. He was both being declared sacred and identified as the Messiah.

### ***New International Version***

#### ***Luke 2:49***

“Why were you searching for me?” he asked. “Didn’t you know I had to be in my Father’s house?”

### ***New Living Translation***

#### ***Luke 2:49***

“But why did you need to search?” he asked. “Didn’t you know that I must be in my Father’s house?”

### **Comments:**

I like the “but” in the NLT because it doesn’t take away from the validity of their concerns. Without it, it reads more like a retort without grace.

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# LUCAS 2

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

**Lucas 2:34-35**

Simeón les dio su bendición y le dijo a María, la madre de Jesús: «Este niño está destinado a causar la caída y el levantamiento de muchos en Israel, y a crear mucha oposición, a fin de que se manifiesten las intenciones de muchos corazones. En cuanto a ti, una espada te atravesará el alma».

### **NUEVA TRADUCCIÓN VIVIENTE**

**Lucas 2:34-35**

Entonces Simeón les dio su bendición y le dijo a María, la madre del bebé: «Este niño está destinado a provocar la caída de muchos en Israel, y también el ascenso de muchos otros. Fue enviado como una señal de Dios, pero muchos se le opondrán. Como resultado, saldrán a la luz los pensamientos más profundos de muchos corazones, y una espada atravesará tu propia alma».

## **Comentarios:**

Me encanta como en la NTV dice "*saldrán a la luz los pensamientos más profundos de muchos corazones*". Sabemos que cuando Jesús confrontaba a los religiosos y a todo aquel que llegaría a él con necesidad, hablaba a las verdaderas intenciones del corazón de cada uno de estos. Inclusive, en ocasiones, leemos como Jesús no respondía exactamente lo que las personas le preguntaban o pedían, sino que hablaba a aquella verdadera intención que se ocultaba detrás de sus corazones. Fue así como poco a poco fueron saliendo a la luz las verdaderas intenciones del corazón de cada uno de los que conocieron a Jesús.

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# LUKE 3

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 3:8***

Produce fruit in keeping with repentance. And do not begin to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham.

### ***New Living Translation***

#### ***Luke 3:8***

Prove by the way you live that you have repented of your sins and turned to God. Don't just say to each other, 'We're safe, for we are descendants of Abraham.' That means nothing, for I tell you, God can create children of Abraham from these very stones.

### **Comments:**

The NLT feels more cut and dry in its language. To prove something requires effort and active participation. This is followed up by the alternative, dismissal by association. It is firm in saying "[it] means nothing." However, this is affirming salvation based on faith. History doesn't matter. What matters is faith in Jesus.

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# LUCAS 3

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

***Lucas 3:22***

y el Espíritu Santo bajó sobre él en forma de paloma. Entonces se oyó una voz del cielo que decía: «Tú eres mi Hijo amado; estoy muy complacido contigo».

### **NUEVA TRADUCCIÓN VIVIENTE**

***Lucas 3:22***

y el Espíritu Santo, en forma visible, descendió sobre él como una paloma. Y una voz dijo desde el cielo: «Tú eres mi Hijo muy amado y me das gran gozo».

## **Comentarios:**

.Me llama la atención que en la NTV diga "en forma visible". El Espíritu Santo siempre está presente en medio de nosotros, y en nosotros. En este pasaje se "ha hecho visible" para que los presentes pudieran entender y conocer quién estaba en y con Jesús.

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# LUKE 4

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 4:35-36***

“Be quiet!” Jesus said sternly. “Come out of him!” Then the demon threw the man down before them all and came out without injuring him.

All the people were amazed and said to each other, “What words these are! With authority and power he gives orders to impure spirits and they come out!”

### ***New Living Translation***

#### ***Luke 4:35-36***

But Jesus reprimanded him. “Be quiet! Come out of the man,” he ordered. At that, the demon threw the man to the floor as the crowd watched; then it came out of him without hurting him further.

Amazed, the people exclaimed, “What authority and power this man’s words possess! Even evil spirits obey him, and they flee at his command!”

### **Comments:**

The punctuation changes how Jesus’s words are read. The exclamation points suggest yelling; paired with sternly, it screams power and authority and almost incites fear. On the other hand, the words “reprimanded” and “ordered” convey authority without assistance from punctuation. While I think that the latter is more accurate, the former may provide a glimpse of how the spirit received Jesus’s command.

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# LUCAS 4

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

***Lucas 4:40***

Esa tarde, al ponerse el sol, la gente de toda la aldea llevó ante Jesús a sus parientes enfermos. Cualquiera que fuera la enfermedad, el toque de su mano los sanaba a todos.

### **NUEVA TRADUCCIÓN VIVIENTE**

***Lucas 4:40***

Al ponerse el sol, la gente le llevó a Jesús todos los que padecían de diversas enfermedades; él puso las manos sobre cada uno de ellos y los sanó.

## **Comentarios:**

Me encanta el énfasis que aparece en la NVI "cualquiera fuera la enfermedad". Sin importar el cuadro complicado o lo imposible que pueda parecer el panorama, el toque de su mano es más que suficiente para restaurar, sanar y libertad. Él puede hacer todas las cosas posibles. Considero que es énfasis que es importante entender, pues nos ayuda a relacionarnos mejor con aquel que puede hacer como él entienda ante cualquier cuadro o circunstancia.

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# LUKE 5

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 5:24***

But I want you to know that the Son of Man has authority on earth to forgive sins." So he said to the paralyzed man, "I tell you, get up, take your mat and go home."

### ***New Living Translation***

#### ***Luke 5:24***

So I will prove to you that the Son of Man has the authority on earth to forgive sins." Then Jesus turned to the paralyzed man and said, "Stand up, pick up your mat, and go home!"

### **Comments:**

I like something from each translation. In the NIV, it says "I want you to know." The way I read this is much more personal. There is more intent. I feel like it reflects on Jesus's desire for us to come to know him. In the NLT, there is a clear delineation between talking to the Pharisees and to the paralyzed man. I don't think that there is always one takeaway for each parable or story in the Bible. I think that there is something different for the Pharisees to learn and something for the paralyzed man to learn.

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# LUCAS 5

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

***Lucas 5:8***

Al ver esto, Simón Pedro cayó de rodillas delante de Jesús y le dijo: ¡Apártate de mí, Señor; soy un pecador!

### **NUEVA TRADUCCIÓN VIVIENTE**

***Lucas 5:8***

Cuando Simón Pedro se dio cuenta de lo que había sucedido, cayó de rodillas delante de Jesús y le dijo: Señor, por favor, aléjate de mí; soy un hombre tan pecador.

## **Comentarios:**

Una vez más me llama la atención el énfasis que hace el texto para referirse a ciertas cosas. En este pasaje, por ejemplo, en la NTV el dice "un hombre TAN pecador". Me encanta la forma en la que hicieron este énfasis. No es solo que es un pecador, sino que es "tan" pecador que no se siente digno de estar en la presencia de Dios. No puedo evitar pensar en como "donde abunda el pecado, sobre abunda la gracia de Dios". Sin importar todo lo que Pedro había hecho, o todo lo que haría luego de aceptar caminar con Jesús, no hay nada "TAN" grande que Jesús no pudiera transformar y hacer de nuevo.

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# LUKE 6

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 5:24***

Then Jesus said to them, "I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?"

### ***New Living Translation***

#### ***Luke 5:24***

Then Jesus said to his critics, "I have a question for you. Does the law permit good deeds on the Sabbath, or is it a day for doing evil? Is this a day to save life or to destroy it?"

### **Comments:**

There are multiple questions being asked here. First, what does the law allow? This is a clear answer for the Pharisees who know the law inside out. Then, Jesus asks about the intention behind the Sabbath. The Sabbath was a day to delight in the Lord and find joy in Him. That was often lost in the strict obedience to the rules. Taking it another step forward, Jesus gives everlasting life, and delighting in Him saves life. The reason for Sabbath was lost on the Pharisees as they held to their rigid rules. I like the separation between the questions as with breathing between sentences, it creates the framework to pause and reflect between them.

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# LUCAS 6

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

***Lucas 6:35-36***

Ustedes, por el contrario, amen a sus enemigos, háganles bien y denles prestado sin esperar nada a cambio. Así tendrán una gran recompensa y serán hijos del Altísimo, porque él es bondadoso con los ingratos y malvados. Sean compasivos, así como su Padre es compasivo.

### **NUEVA TRADUCCIÓN VIVIENTE**

***Lucas 6:35-36***

»¡Amen a sus enemigos! Háganles bien. Presten sin esperar nada a cambio. Entonces su recompensa del cielo será grande, y se estarán comportando verdaderamente como hijos del Altísimo, pues él es bondadoso con los que son desagradecidos y perversos. Deben ser compasivos, así como su Padre es compasivo.

## **Comentarios:**

En la NTV en el versículo 36 no está diciendo que "debemos" ser compasivos (palabra diferente a la que se usa en la NVI "sean") . Ser compasivos y mostrar gracia a aquellos que nos hacen mal es un deber que tenemos. Dios fue compasivo con nosotros, aun cuando nosotros hemos sido malos en nuestra relación con él. Si Dios ha sido bueno y compasivo con nosotros, cuánto más nosotros debemos ser compasivos con los demás.

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# LUKE 7

## INDUCTIVE STUDY

By. Alexandra Bloss and Ruth N. Márquez Castro

### *New Living Translation*

#### *Luke 7:1-15*

1 When **Jesus** had finished saying all this to the people, he **returned to Capernaum**. 2 At that time the **highly valued** slave of a **Roman officer was sick** and near death. 3 When the officer heard about Jesus, he sent some **respected Jewish elders** to ask him to come and heal his slave. 4 So they **earnestly** begged Jesus to help the man. "If anyone deserves your help, he does," they said. 5 "for he **loves the Jewish** people and even built a synagogue for us."

6 **So Jesus went with them**. But just before they arrived at the house, the officer sent some friends to say, "Lord, don't trouble yourself by coming to my home, for **I am not worthy** of such an honor. 7 I am not even worthy to come and meet you. Just say the word from where you are, and my servant will be healed. 8 I know this because I am under the **authority** of my superior officers, and I have **authority** over my soldiers. I only need to say, 'Go,' and they go, or 'Come,' and they come. And if I say to my slaves, 'Do this,' they do it." 9 When Jesus heard this, he was **amazed**. Turning to the crowd that was following him, he said, "I tell you, I haven't seen faith like this in all Israel!" 10 And when the **officer's friends** returned to his house, they found the slave **completely** healed.

11 Soon afterward Jesus went with his disciples to the **village of Nain**, and a large crowd followed him. 12 A funeral procession was coming out as he approached the village gate. The **young man who had died** was a **widow's** only son, and a **large crowd from the village** was with her. 13 When the **Lord** saw her, his heart **overflowed** with compassion. "Don't cry!" he said. 14 Then he walked over to the coffin and **touched it, and the bearers stopped**. "Young man," he said, "I tell you, get up." 15 Then the dead boy sat up and began to talk! **And Jesus gave him back to his mother.**

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# LUKE 7

## INDUCTIVE STUDY

By. Alexandra Bloss and Ruth N. Márquez Castro

### *New Living Translation*

#### **Luke 7:16-29**

16 **Great** fear swept the **crowd**, and they praised **God**, saying, "A **mighty prophet** has risen among us," and "God has visited his people today." 17 And the news about Jesus spread throughout Judea and the surrounding countryside.

18 The **disciples of John the Baptist** told John about everything Jesus was doing. So John called for two of his disciples, 19 and he sent them to the Lord to ask him, "**Are you the Messiah we've been expecting, or should we keep looking for someone else?**" 20 John's two disciples found Jesus and said to him, "John the Baptist sent us to ask, 'Are you the **Messiah** we've been expecting, or should we keep looking for someone else?'" 21 At that **very time**, Jesus cured **many** people of their diseases, illnesses, and evil spirits, and he **restored** sight to many who were blind. 22 Then he told John's disciples, "Go back to John and tell him what you have seen and heard—**the blind see, the lame walk, those with leprosy are cured, the deaf hear, the dead are raised to life, and the Good News is being preached to the poor.**" 23 And he added, "**God blesses those who do not fall away because of me.**" 24 After John's disciples left, Jesus **began talking about him to the crowds**. "What kind of man did you go into the wilderness to see? Was he a **weak** reed, swayed by every breath of wind? 25 Or were you expecting to see a man dressed in **expensive** clothes? No, people who wear **beautiful** clothes and live in luxury are found in palaces. 26 Were you looking for a prophet? Yes, and he is more than a **prophet**. 27 John is the man to whom the Scriptures refer when they say, 'Look, I am sending my messenger ahead of you, and he will prepare your way before you.' 28 I tell you, **of all who have ever lived, none is greater than John**. Yet even the least person in the Kingdom of God is greater than he is!" 29 When they heard this, **all the people—even the tax collectors**—agreed that God's way was right, for they had been baptized by John.

#### **Comments:**

Verse 28: Even as John sent his disciples to see if Jesus was the Messiah, Jesus says that none is greater than John, but follows it up by reversing the roles. Perhaps this is another interpretation of "the first shall be last, and the last shall be first," whereby John is a man of God but he is a servant of the people.

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# LUKE 7

## INDUCTIVE STUDY

By. Alexandra Bloss and Ruth N. Márquez Castro

### *New Living Translation*

#### **Luke 7:30-40**

30 But the **Pharisees and experts in religious law rejected** God's plan for them, for they had **refused** John's baptism.

31 "To what can I compare the people of this generation?" Jesus asked. "How can I describe them? 32 **They are like children** playing a game in the public square. They complain to their friends, 'We played wedding songs and you didn't dance, so we played funeral songs, and you didn't weep.'

This comparison demonstrates immaturity and lack of understanding. The Pharisees had the "textbook knowledge" but did not understand what it meant in the context of living a life honoring to God. Yet, his use of the word "children" implies gentleness and a willingness to teach and love them, nurturing them as they grow in faith if they choose to do so. 33 For John the Baptist didn't spend his time eating bread or drinking wine, and you say, 'He's possessed by a demon.'

34 The **Son of Man**, on the other hand, feasts and drinks, and you say, 'He's a **glutton** and a **drunkard**, and a friend of **tax collectors** and other **sinners**!' 35 **But wisdom is shown to be right by the lives of those who follow it."** 36 **One of the Pharisees** asked Jesus to have dinner with him, so Jesus **went to his home** and sat down to eat. 37 When a **certain immoral woman** from that city heard he was eating there, she brought a **beautiful** alabaster jar filled with **expensive** perfume. 38 Then she knelt behind him at his feet, **weeping**. Her tears fell on his feet, and she wiped them off with her hair. Then she kept kissing his feet and putting perfume on them 39 When the Pharisee who had invited him saw this, he said to himself, "If this man were a **prophet**, he would know what kind of woman is touching him.

She's a sinner!" 40 Then Jesus answered his thoughts. "**Simon**," he said to the Pharisee, "I have something to say to you." "Go ahead, **Teacher**," Simon replied.

### **Comments:**

Verse 31: This comparison demonstrates immaturity and lack of understanding. The Pharisees had the "textbook knowledge" but did not understand what it meant in the context of living a life honoring to God. Yet, his use of the word "children" implies gentleness and a willingness to teach and love them, nurturing them as they grow in faith if they choose to do so.



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# LUKE 7

## INDUCTIVE STUDY

By. Alexandra Bloss and Ruth N. Márquez Castro

### *New Living Translation*

#### **Luke 7:41-50**

41 Then Jesus told him this story: “**A man loaned money to two people**—500 pieces of silver[i] to one and 50 pieces to the other. 42 But neither of them could repay him, so he **kindly** forgave them both, canceling their debts. Who do you suppose loved him more after that?” 43 Simon answered, “I suppose the one for whom he canceled the larger debt.” “**That’s right,**” Jesus said. 44 Then he turned to the woman and said to Simon, “Look at this woman kneeling here. When I entered your home, **you didn’t offer me water** to wash the dust from my feet, but **she has washed them with her tears** and wiped them with her hair. 45 You **didn’t greet me with a kiss**, but from the time I first came in, **she has not stopped kissing my feet.** 46 **You neglected the courtesy of olive oil** to anoint my head, but **she has anointed my feet with rare perfume.** 47 “I tell you, her sins—**and they are many**—have been forgiven, so she has shown me **much love**. But a person who is forgiven little shows **only little love.**” 48 Then Jesus said to the woman, “Your sins are forgiven.” 49 **The men at the table** said among themselves, “Who is this man, that he goes around forgiving sins?” 50 And Jesus said to the woman, “Your faith has saved you; go in **peace.**”

### **Comments:**

Verse 43: Jesus meets Simon where he is, as someone who is knowledgeable in the Scriptures. Jesus then goes on to demonstrate how Simon should be acting, by way of the immoral woman, as compared to how he did act. Jesus also never directly tells Simon that he has to do anything differently. It is left open as a choice to choose how to respond to Jesus's invitation.

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# LUKE 7

## INDUCTIVE STUDY

By. Alexandra Bloss and Ruth N. Márquez Castro

*New Living Translation*

### **QUESTIONS-IMPRESSIONS-COMMENTS**

- People are primarily identified by labels, rather than names.
  - In this chapter we see individuals who need the miracle and those who needed to bear witness to the miracle
  - Which person do we most relate to?
    - Roman officer: Humbled himself before Jesus
    - Widow: Mourning, and in need of a miracle
    - The crowd: Following Jesus around, looking for answers
    - Immoral woman: Willing to humble herself and sacrifice all she had to Jesus
    - Simon: Someone for whom Jesus had a specific message
    - The Pharisees: Rigid in their interpretation, unwilling to listen
  - Who is Jesus to me?
    - An authority, someone to be respected, Teacher, Lord, Prophet, Son of Man, Messiah, miracle worker...?
  - In this passage, there is a big emphasis on sight as we are very dependent on our eyes. However, Jesus is described as seeing, hearing, touching, and going. His ministry was more than visual; it was an experience using more than just sight.
    - In what ways are you experiencing Jesus?
    - Are you depending on your “eyes” to experience Jesus?
    - If so, how can you hear, taste, touch, and feel His presence in your life?
    - In what ways can your ministry grow as you experience Him?
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# LUKE 8

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 8:14***

The seed that fell among thorns stands for those who hear, but as they go on their way they are choked by life's worries, riches and pleasures, and they do not mature.

### ***New Living Translation***

#### ***Luke 8:14***

The seeds that fell among the thorns represent those who hear the message, but all too quickly the message is crowded out by the cares and riches and pleasures of this life. And so they never grow into maturity.

### **Comments:**

This is a very common parable but the word choice adds depth to understanding. Choking can refer to severe difficulty in breathing, failure to perform, movement made difficult or impossible, or to prevent growth due to lack of air, light, or nourishment. Crowding can mean leaving little room for movement, excluding by taking the place of something or moving too close to something. Cares, riches, and pleasures pushed into too close to the heart, taking the place of the message. Maturity was then prevented by the separation from the nourishment of faith.

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# LUCAS 8

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

#### ***Lucas 8:45-46***

—¿Quién me ha tocado? —preguntó Jesús.

Como todos negaban haberlo tocado, Pedro le dijo:

—Maestro, son multitudes las que te aprietan y te oprimen.

—No, alguien me ha tocado —replicó Jesús—; yo sé que de mí ha salido poder.

### **NUEVA TRADUCCIÓN VIVIENTE**

#### ***Lucas 8:45-46***

«¿Quién me tocó?», preguntó Jesús.

Todos negaron, y Pedro dijo:

—Maestro, la multitud entera se apretuja contra ti.

Pero Jesús dijo:

—Alguien me tocó a propósito, porque yo sentí que salió poder sanador de mí.

## **Comentarios:**

Jesús podía reconocer cuándo de él salía poder. Me llama mucho la atención que en la NTV dice "salió poder sanador de mí". Él no tan solo sabía que había salido poder de él, sino que entendía que poder era. Jesús tiene poder para obrar en medio de cualquier problema. El poder de Jesús es más que suficiente.

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# LUKE 9

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 9:22***

And he said, "The Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and he must be killed and on the third day be raised to life."

### ***New Living Translation***

#### ***Luke 9:22***

"The Son of Man must suffer many terrible things," he said. "He will be rejected by the elders, the leading priests, and the teachers of religious law. He will be killed, but on the third day he will be raised from the dead."

### **Comments:**

I like reading these two versions together because of the interchange between "must" and "will." It will happen because it has to happen. The requirement implied by "must" demands that no one tries to change the outcome. At the same time, even if someone did try to stop it from happening, it would still come to pass. I think there's more power to the words with both.

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# LUCAS 9

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

***Lucas 9:41***

—¡Ah, generación incrédula y perversa! —respondió Jesús—. ¿Hasta cuándo tendré que estar con ustedes y soportarlos? Trae acá a tu hijo.

### **NUEVA TRADUCCIÓN VIVIENTE**

***Lucas 9:41***

—Gente corrupta y sin fe—dijo Jesús—, ¿hasta cuándo tendré que estar con ustedes y soportarlos?  
Entonces le dijo al hombre:  
—Tráeme a tu hijo aquí.

## **Comentarios:**

Me pregunta ¿por qué en la NTV habrán utilizado el término corruptos para referirse a los discípulos?

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# LUKE 10

## INDUCTIVE STUDY

By. Alexandra Bloss and Ruth N. Márquez Castro

### *New Living Translation*

#### **Luke 10: 1-15**

1 **The Lord** now **chose** seventy-two **other disciples** and **sent** them ahead in pairs to all the towns and places he planned to visit. 2 These were **his instructions** to them: **"The harvest is great, but the workers are few. So pray to the Lord who is in charge of the harvest; ask him to send more workers into his fields."** 3 **Now go, and remember that I am sending you out as lambs among wolves.** 4 Don't take any money with you, nor a traveler's bag, nor an extra pair of sandals. And don't stop to greet anyone on the road. Are we responding to the call of "go"? Do we recognize who are the wolves near the lambs? 5 "Whenever you enter someone's home, **first say**, 'May **God's peace** be on this house.' 6 If those who live there are peaceful, the blessing will stand; if they are not, the blessing will return to you. 7 **Don't move** around from home to home. **Stay in one place**, eating and drinking what they provide. **Don't hesitate to accept hospitality** because those who work deserve their pay. 8 **"If you enter a town and it welcomes you, eat whatever is set before you.** 9 Heal the sick, and tell them, '**The Kingdom of God is near you** now.' 10 But if a town refuses to welcome you, go out into its streets and say, 11 'We wipe even the dust of your town from our feet to show that we have abandoned you to your fate. And know this—the Kingdom of God is near!' 12 I assure you, even wicked **Sodom** will be **better off** than such a town on judgment day. 13 "What sorrow awaits you, **Korazin** and **Bethsaida**! For if the miracles I did in you had been done in wicked **Tyre** and **Sidon**, their people would have repented of their sins long ago, clothing themselves in burlap and throwing ashes on their heads to show their remorse. 14 Yes, Tyre and Sidon will be **better off** on judgment day than you. 15 And you people of **Capernaum**, will you be honored in heaven? No, you will go down to the place of the dead."

#### **Comments:**

Verse 2: I (Alex) like the comparison that gets made between people and the earth. People are the things that grow. They can either choose to be harvested and grow in faith to serve God's kingdom or they can "go to the place of the dead."

Verse 3: Are we responding to the call of "go"? Do we recognize who are the wolves near the lambs?

Verse 6: How would the blessing return?

Verse 7: Subtle reminder that everything that we have is a gift from God, and by going out in His name, they were doing His work

Verse 11: This word brings up the question of pre-destination versus free will. It is as a father knows what his child will do before the child even does it, but the father lets the child make the decision without changing its behavior.

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# LUKE 10

## INDUCTIVE STUDY

By. Alexandra Bloss and Ruth N. Márquez Castro

### *New Living Translation*

#### **Luke 10: 16-30**

16 Then he said to the disciples, "Anyone who accepts your message is also accepting me. And anyone who rejects you is rejecting me. And anyone who rejects me is rejecting **God**, who sent me."

17 When the seventy-two disciples returned, they **joyfully** reported to him, "**Lord**, even the demons obey us when we use **your name!**" 18 "Yes," he told them, "I saw Satan fall from heaven like lightning! 19 Look, I have given you authority over all the power of the enemy, and you can walk among snakes and scorpions and crush them. Nothing will injure you.

20 But **don't** rejoice because evil spirits obey you; rejoice because your names are registered in heaven." 21 At that same time **Jesus** was filled with the joy of the **Holy Spirit**, and he said, "O **Father**,

Lord of heaven and earth, thank you for hiding these things from those who think themselves wise and clever, and for revealing them to the childlike.

Yes, Father, it pleased you to do it this way.

22 "**My Father** has **entrusted everything** to me. No one truly knows the **Son** except the **Father**, and no one truly knows the **Father** except the **Son** and those to whom the **Son** chooses to reveal **him**."

23 Then when they were alone, he turned to the disciples and said, "Blessed are the eyes that see what you have seen. 24 I tell you, many prophets and kings longed to see what you see, but they didn't see it. And they longed to hear what you hear, but they didn't hear it." 25 One day **an expert in religious law** stood up to test **Jesus** by asking

him this question: "Teacher, what should I do to inherit eternal life?" 26 Jesus replied, "What does the law of Moses say? How do you read it?" 27 The man answered, "'You must love the Lord your God with all your heart, all your soul, all your strength, and all your mind.' And, 'Love your neighbor as yourself.'" 28 "Right!" Jesus told him. "Do this and you will live!" 29 The man wanted to justify his actions, so he asked Jesus, "And who is my neighbor?"

30 **Jesus** replied with a story: "A Jewish man was traveling from **Jerusalem** down to **Jericho**, and he was attacked by bandits. They stripped him of his clothes, beat him up, and left him half dead beside the road.

#### **Comments:**

Verse 17: Do we truly understand the power of his name?

Verse 19: Jesus tells them this after they have gone out and experienced His power. It directs them to why and who they should be worshipping.

Verse 20: It's not because of your actions, is because of me (Ruth)... is because of your relationship with me

Verse 21: I find this to be an odd thing to thank God for. I am not quite sure what to make of this verse. It seems rather out of place to me.

Verse 21: I do, however, like the correlation that this has to the later parable of the good Samaritan.

Verse 21: Does this relate back to the word fate, tying into that discussion?

Verse 25: Even the "expert in religious law" understood that Jesus was a teacher (so he had something to learn from him) Do we understand that Jesus is our teacher? Are we willing to learn everything he had to show us, even if we think we already know it?

Verse 26: Does Jesus' question leave room for multiple correct interpretations in other passages? Given the multitude of religious leaders and how they interpreted scripture, Jesus may just be checking in to see where the man was at with his understanding.

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# LUKE 10

## INDUCTIVE STUDY

By. Alexandra Bloss and Ruth N. Márquez Castro

### *New Living Translation*

#### **Luke 10: 31-42**

#### **Comments:**

31 "By chance a **priest** came along. But when he saw the man lying there, he **crossed to the other side of the road and passed him** by. 32 A **Temple assistant** walked over and looked at him lying there, but he **also passed by on the other side.**

33 "Then a despised Samaritan came along, and when he saw the man, he felt compassion for him.

34 Going over to him, the **Samaritan** soothed his wounds with olive oil and wine and bandaged them. Then he put the man on his own donkey and took him to an inn, where he took care of him. 35

The next day he handed the innkeeper two silver coins,[e] telling him, 'Take care of this man. If his bill runs higher than this, I'll pay you the next time I'm here.' 36 "Now which of these three would you say

was a neighbor to the man who was attacked by bandits?" **Jesus** asked. 37 The man replied, "The one who showed him mercy." Then Jesus said, "Yes, now go and do the same." 38 As Jesus and the disciples continued on their way to **Jerusalem**, they came to

a certain village where a woman named **Martha** welcomed him into her home. 39 Her sister, Mary, sat at the Lord's feet, **listening to what he taught.** 40 But Martha was **distracted** by the big dinner she was preparing. She came to Jesus and said, "**Lord**, doesn't it seem **unfair** to you that my sister just sits here while I do all the work? Tell her to come and help me."

41 But the Lord said to her, "My dear Martha, you are worried and upset over all these details!" 42 **There is only one thing worth being concerned about.**

Mary has **discovered** it, **and it will not be taken away from her."**

Verse 31-32: Are we like the priest that crossed to the other side of the road and didn't care of the need? Are we like the Samaritan who understood that serving the ones in needs is more important?

Verse 32: Why note that the assistant looked at him? There seems to be a much more active rejection. As if recognizing that he is meant to do something, but instead actively chooses not to.

Verse 33: The religious didn't do anything

Verse 40: What are we distracted with? The thinks that we think is fair, maybe it's not same that is fare for us.

Verse 40: That is what to means to be human on this earth. Until we are with Jesus, we will be treated differently and unfairly. Yet we do not often recognize this reality and complain, asking for help to rectify a situation that cannot be yet.

Verse 41: What are the things that are worrying us? Why are we letting this bunch of stuff getting in the way of our relationship with Jesus?

Verse 41: Why does Jesus say details? He is observing her emotions but doesn't reprimand her for wanting to take care of him. Rather, he redirects her from details back to himself and what he is saying.

Verse 41: He is concerned about where Martha's attitude is and where her heart is focused.

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# LUKE 10

## INDUCTIVE STUDY

By. Alexandra Bloss and Ruth N. Márquez Castro

*New Living Translation*

### QUESTIONS

- Are we thankful for the things that God has given us? How can we use those gifts to bless others, both our neighbors and those who are serving in formal ministry?
  - Have you ever been given a situation that you in a place to demonstrate God's love to someone and you chose not to? What led to that decision? Would you make the same decision again if presented with a similar decision? Take some time to reflect on your motivations behind your decisions.
  - Are you distracted by details? Take some time to reflect on your heart attitude and ask God to reveal Himself to you.
  - Do we understand that he is our father, that is control and take care of us?
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# LUKE 11

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 11:52***

“Woe to you experts in the law, because you have taken away the key to knowledge. You yourselves have not entered, and you have hindered those who were entering.”

### ***New Living Translation***

#### ***Luke 11:52***

“What sorrow awaits you experts in religious law! For you remove the key to knowledge from the people. You don’t enter the Kingdom yourselves, and you prevent others from entering.”

### **Comments:**

I think the inclusion of “the Kingdom” is important here because it expands the meaning. To enter into knowledge is to know the Father and the message of good news. Without that knowledge, it is impossible to enter into the Kingdom.

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# LUCAS 11

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

#### ***Lucas 11:34-36***

Tus ojos son la lámpara de tu cuerpo. Si tu visión es clara, todo tu ser disfrutará de la luz; pero, si está nublada, todo tu ser estará en la oscuridad. Asegúrate de que la luz que crees tener no sea oscuridad. Por tanto, si todo tu ser disfruta de la luz, sin que ninguna parte quede en la oscuridad, estarás completamente iluminado, como cuando una lámpara te alumbra con su luz».

### **NUEVA TRADUCCIÓN VIVIENTE**

#### ***Lucas 11:34-36***

»Tu ojo es como una lámpara que da luz a tu cuerpo. Cuando tu ojo está sano, todo tu cuerpo está lleno de luz; pero cuando tu ojo está enfermo, tu cuerpo está lleno de oscuridad. Asegúrate de que la luz que crees tener no sea en realidad oscuridad. Si estás lleno de luz, sin rincones oscuros, entonces toda tu vida será radiante, como si un reflector te llenara con su luz».

## **Comentarios:**

Me encanta que en la NTV dice "será radiante... te llenará con su luz". Porque es lo que el Evangelio hace con nosotros. Llega a nuestras vidas, resplandece cada uno de nuestros rincones, y somos llenos con SU luz. Esa luz que llena cada espacio de nuestro ser.

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# LUKE 12

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 12:25-26***

Who of you by worrying can add a single hour to your life? Since you cannot do this very little thing, why do you worry about the rest?

### ***New Living Translation***

#### ***Luke 12:25-26***

Can all your worries add a single moment to your life? And if worry can't accomplish a little thing like that, what's the use of worrying over bigger things?

### **Comments:**

I like the interplay between “you” and “worry.” Worry is to give way to anxiety or unease, to allow one's mind to dwell on difficulty or troubles. If your mind is dwelling on troubles, then it is not focused on God. Worry is self-reliance. We are not able to add time to our lives; rather we waste our lives worrying about things we cannot control. Why do we try to do things that we cannot, parading it as worry when it is self-reliance?

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# LUCAS 12

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

#### ***Lucas 12:3***

Así que todo lo que ustedes han dicho en la oscuridad se dará a conocer a plena luz, y lo que han susurrado a puerta cerrada se proclamará desde las azoteas.

### **NUEVA TRADUCCIÓN VIVIENTE**

#### ***Lucas 12:3***

Todo lo que hayan dicho en la oscuridad se oirá a plena luz, y todo lo que hayan susurrado a puerta cerrada, ¡se gritará desde los techos para que todo el mundo lo oiga!

## **Comentarios:**

Nada de lo que hagamos permanecerá oculto. Dios conoce nuestro corazón, conoce nuestras intenciones y conoce nuestras acciones. Todo lo que tratemos de ocultar de una forma u otra siempre saldrá a la luz.

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# LUKE 13

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 13:18-19***

Then Jesus asked, "What is the kingdom of God like? What shall I compare it to? It is like a mustard seed, which a man took and planted in his garden. It grew and became a tree, and the birds perched in its branches."

### ***New Living Translation***

#### ***Luke 13:18-19***

Then Jesus said, "What is the Kingdom of God like? How can I illustrate it? It is like a tiny mustard seed that a man planted in a garden; it grows and becomes a tree, and the birds make nests in its branches."

### **Comments:**

I like the contrast between illustrate and compare. By definition, to illustrate is to explain or make clear by using examples, charts, pictures, etc. or to serve as an example of. While to compare is to draw an analogy between things for the purposes of explanation or clarification or to specify a relationship with another thing or person in terms of nature or quality. Here Jesus is providing an example of what the kingdom of God is like, but He is also drawing a relationship between it and the growth that occurs from a tiny mustard seed to a tree. Not only does the tiny seed become a tree, it becomes a home for birds. They are dependent on the tree, as it serves as the foundation for their home. The kingdom of God acts in much the same way for believers. It is where our faith is rooted, and it serves as the foundation on which we build our lives

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# LUCAS 13

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

***Lucas 13:15-16***

—¡Hipócritas! —le contestó el Señor—. ¿Acaso no desata cada uno de ustedes su buey o su burro en sábado, y lo saca del establo para llevarlo a tomar agua? Sin embargo, a esta mujer, que es hija de Abraham, y a quien Satanás tenía atada durante dieciocho largos años, ¿no se le debía quitar esta cadena en sábado?

### **NUEVA TRADUCCIÓN VIVIENTE**

***Lucas 13:15-16***

Así que el Señor respondió: «¡Hipócritas! Cada uno de ustedes trabaja el día de descanso. ¿Acaso no desatan su buey o su burro y lo sacan del establo el día de descanso y lo llevan a tomar agua? Esta apreciada mujer, una hija de Abraham, estuvo esclavizada por Satanás durante dieciocho años. ¿No es justo que sea liberada, aun en el día de descanso?».

## **Comentarios:**

Jesús es directo siempre al momento de confrontar. Considero que en este pasaje está confrontando a ese doble moral de los líderes religiosos (e inclusive de nosotros mismos). Juzgan (o juzgamos) por alguna buena acción que se esté haciendo porque no conforme a "una ley" establecida por los hombres.

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# LUKE 14

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 14:26***

“If anyone comes to me and does not hate father and mother, wife and children, brothers and sisters—yes, even their own life—such a person cannot be my disciple.

### ***New Living Translation***

#### ***Luke 14:26***

“If you want to be my disciple, you must, by comparison, hate everyone else—your father and mother, wife and children, brothers and sisters—yes, even your own life. Otherwise, you cannot be my disciple.

### **Comments:**

This verse caught my attention because of the word “hate.” I wasn’t prepared to see such a strong word used in Jesus’s teachings. Having the side by side comparison of translations helped. Jesus is looking for disciples who are so invested in Him that He comes first in everything. Hate is more used as a descriptor to demonstrate how strong a disciple’s obedience and faith would be.

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# LUCAS 14

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

#### ***Lucas 14:1-15***

Un día Jesús fue a comer a casa de un notable de los fariseos. Era sábado, así que estos estaban acechando a Jesús. Allí, delante de él, estaba un hombre enfermo de hidropesía. Jesús les preguntó a los expertos en la ley y a los fariseos:—¿Está permitido o no sanar en sábado? Pero ellos se quedaron callados. Entonces tomó al hombre, lo sanó y lo despidió. También les dijo:—Si uno de ustedes tiene un hijo[a] o un buey que se le cae en un pozo, ¿no lo saca en seguida aunque sea sábado?

### **NUEVA TRADUCCIÓN VIVIENTE**

#### ***Lucas 14:1-15***

Cierto día de descanso, Jesús fue a cenar en la casa de un líder de los fariseos, y la gente lo observaba de cerca. Había allí un hombre que tenía hinchados los brazos y las piernas. Jesús preguntó a los fariseos y a los expertos de la ley religiosa: «¿Permite o no la ley sanar a la gente el día de descanso?». Como ellos se negaron a contestar, Jesús tocó al hombre enfermo, lo sanó y lo despidió. Después se dirigió a ellos y dijo: «¿Quién de ustedes no trabaja el día de descanso? Si tu hijo o tu buey cae en un pozo, ¿acaso no corres para sacarlo?»

## **Comentarios:**

.Jesús busco de todas las formas posibles hacerles entender que la gracia estaba sobre la ley. Les hizo entender que él conocía la ley, y no venía a cambiarla, sino a hacerla completa en él. Constantemente le está mostrando a los religiosos de la época la necesidad de dejar de amarrarse a costumbres, dejar de servirse a ellos mismos, y dejar de ser hipócritas. Considero que de cierta forma era una invitación a introspección.

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# LUKE 15

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 15:8-10***

“Or suppose a woman has ten silver coins and loses one. Doesn’t she light a lamp, sweep the house and search carefully until she finds it? And when she finds it, she calls her friends and neighbors together and says, ‘Rejoice with me; I have found my lost coin.’ In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents.”

### ***New Living Translation***

#### ***Luke 15:8-10***

“Or suppose a woman has ten silver coins and loses one. Won’t she light a lamp and sweep the entire house and search carefully until she finds it? And when she finds it, she will call in her friends and neighbors and say, ‘Rejoice with me because I have found my lost coin.’ In the same way, there is joy in the presence of God’s angels when even one sinner repents.”

### **Comments:**

I think we have a tendency to forget how important repentance is. We have created an unspoken hierarchy of sins, placing some above others. This discredits things like pride as sin, because we place it much lower in the hierarchy than say murder. Yet here, we are reminded of the power of repentance. It doesn’t matter how great or how small our sin is. It is a matter of great joy when we repent and ask God for forgiveness.

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# LUCAS 15

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

#### ***Lucas 15:7***

Les digo que así es también en el cielo: habrá más alegría por un solo pecador que se arrepienta que por noventa y nueve justos que no necesitan arrepentirse.

### **NUEVA TRADUCCIÓN VIVIENTE**

#### ***Lucas 15:7***

De la misma manera, ¡hay más alegría en el cielo por un pecador perdido que se arrepiente y regresa a Dios que por noventa y nueve justos que no se extraviaron!

## **Comentarios:**

En la versión NVI dice "que no necesitan arrepentirse", mientras que en la otra versión dice "que no se extraviaron". Cuando Jesús llega a nuestro encuentro, y nos ve en nuestro lugar más vulnerable, tenemos la opción de arrepentirnos y volvernos a él reconociendo que en él está la respuesta, y que en él estamos seguros y completos. Me encanta que dice "que no necesitan arrepentirse" porque habla de esa rendición que tenemos cuando estamos ante él y reconocemos que no hay mejor lugar para estar.

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# LUKE 16

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 16:16-17***

“The Law and the Prophets were proclaimed until John. Since that time, the good news of the kingdom of God is being preached, and everyone is forcing their way into it. It is easier for heaven and earth to disappear than for the least stroke of a pen to drop out of the Law.

### ***New Living Translation***

#### ***Luke 16:16-17***

“Until John the Baptist, the law of Moses and the messages of the prophets were your guides. But now the Good News of the Kingdom of God is preached, and everyone is eager to get in. But that doesn’t mean that the law has lost its force. It is easier for heaven and earth to disappear than for the smallest point of God’s law to be overturned.

### **Comments:**

These verses are such an important reminder. Since Jesus came and fulfilled the Law, we have a path to redemption through Him. When we sin, we can confess and be forgiven. However, having a relationship with Jesus does not mean that we can just do whatever we want. God’s law still applies. Are you following Jesus if you use His name in vain? The law holds us to a higher standard, but we are not perfect and we will break it. Since Jesus came, we can confess and be forgiven. We shouldn’t use it as a cushion to live immoral lives; rather, we should strive to be more like Jesus.

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# LUCAS 16

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

***Lucas 16:27-31***

»Él respondió: “Entonces te ruego, padre, que mandes a Lázaro a la casa de mi padre, para que advierta a mis cinco hermanos y no vengan ellos también a este lugar de tormento”. Pero Abraham le contestó: “Ya tienen a Moisés y a los profetas; ¡que les hagan caso a ellos!” “No les harán caso, padre Abraham — replicó el rico—; en cambio, si se les presentara uno de entre los muertos, entonces sí se arrepentirían”. Abraham le dijo: “Si no les hacen caso a Moisés y a los profetas, tampoco se convencerán aunque alguien se levante de entre los muertos”».

### **NUEVA TRADUCCIÓN VIVIENTE**

***Lucas 16:27-31***

»Entonces el hombre rico dijo: “Por favor, padre Abraham, al menos envíalo a la casa de mi padre. Tengo cinco hermanos y quiero advertirles que no terminen en este lugar de tormento”. »Abraham le dijo: “Moisés y los profetas ya les advirtieron. Tus hermanos pueden leer lo que ellos escribieron”. »El hombre rico respondió: “¡No, padre Abraham! Pero si se les envía a alguien de los muertos ellos se arrepentirán de sus pecados y volverán a Dios”. »Pero Abraham le dijo: “Si no escuchan a Moisés y a los profetas, no se persuadirán por más que alguno se levantara de los muertos”».

## **Comentarios:**

Este pasaje está bien fuerte y profundo. Al igual que este hombre, a través de la Palabra de Dios tenemos una guía completa de cómo debemos comportarnos. Sin embargo, en ocasiones esperamos que ocurra algo más para entonces decidir si obedeceremos o no a Dios en aquello que ya fue dictado por él. Me llama mucho la atención cómo Abraham termina diciendo que ni aun si mandará evidencia harían caso. Ya que el ser humano es tan incrédulo, que ni aun teniendo todas las respuestas sería obediente al mandato o aquello que Dios ha dicho. La fe nos lleva a creer, confiar y actuar, aun cuando no tengamos todas las respuestas.

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# LUKE 17

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 17:9-10***

Will he thank the servant because he did what he was told to do? So you also, when you have done everything you were told to do, should say, 'We are unworthy servants; we have only done our duty.'"

### ***New Living Translation***

#### ***Luke 17:9-10***

And does the master thank the servant for doing what he was told to do? Of course not. In the same way, when you obey me you should say, 'We are unworthy servants who have simply done our duty.'"

### **Comments:**

I have always struggled with the language of servants and master. I don't like it. That's probably just my pride and selfish human nature coming through but passages like this are difficult. The image I get in my head is one of an unjust cruel ruler that doesn't appreciate his servants, especially from the NIV translation. I know that God is one of compassion, mercy, and grace. I think between the two verses, the main takeaway is to humble ourselves before God, respecting Him and making disciples of all nations just as He commanded. The servant language communicates that, but for me, it is so strong that I grapple with it.

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# LUCAS 17

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

#### ***Lucas 17:15-19***

Uno de ellos, al verse ya sano, regresó alabando a Dios a grandes voces. Cayó rostro en tierra a los pies de Jesús y le dio las gracias, no obstante que era samaritano. —¿Acaso no quedaron limpios los diez? —preguntó Jesús—. ¿Dónde están los otros nueve? ¿No hubo ninguno que regresara a dar gloria a Dios, excepto este extranjero? Levántate y vete —le dijo al hombre—; tu fe te ha sanado.

### **NUEVA TRADUCCIÓN VIVIENTE**

#### ***Lucas 17:15-19***

Uno de ellos, cuando vio que estaba sano, volvió a Jesús, y exclamó: «¡Alaben a Dios!». Y cayó al suelo, a los pies de Jesús, y le agradeció por lo que había hecho. Ese hombre era samaritano. Jesús preguntó: «¿No sané a diez hombres? ¿Dónde están los otros nueve? ¿Ninguno volvió para darle gloria a Dios excepto este extranjero?». Y Jesús le dijo al hombre: «Levántate y sigue tu camino. Tu fe te ha sanado».

## **Comentarios:**

Solo el samaritano (extranjero) regresó a los pies de Jesús para agradecerle por el milagro que este había hecho para con él. Los demás hombres se fueron sin regresar, y sin agradecerle a Jesús por todo lo que este había hecho para con ellos.

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# LUKE 18

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 18:7-8***

And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?"

### ***New Living Translation***

#### ***Luke 18:7-8***

Even he rendered a just decision in the end. So don't you think God will surely give justice to his chosen people who cry out to him day and night? Will he keep putting them off? I tell you, he will grant justice to them quickly! But when the Son of Man returns, how many will he find on the earth who have faith?"

### **Comments:**

I chose these verses because I struggle with them and I found that reading another version didn't help. These verses say that justice will come quickly for those who cry out to God day and night. There is so much injustice in the world and people are crying out for help. Yet the injustice remains. People suffer under the cruelty of others. Do we lack faith? Are we not crying out enough? Are those crying out not his chosen people?

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# LUCAS 18

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

#### ***Lucas 18:6-7***

Continuó el Señor: «Tengan en cuenta lo que dijo el juez injusto. ¿Acaso Dios no hará justicia a sus escogidos, que claman a él día y noche? ¿Se tardará mucho en responderles?

### **NUEVA TRADUCCIÓN VIVIENTE**

#### ***Lucas 18:6-7***

Entonces el Señor dijo: «Aprendan una lección de este juez injusto. Si hasta él dio un veredicto justo al final, ¿acaso no creen que Dios hará justicia a su pueblo escogido que clama a él día y noche? ¿Seguirá aplazando su respuesta?

## **Comentarios:**

Este pasaje me llama la atención, y me habla mucho. Recientemente Dios me movió la alfombra del piso, y habló a lo más profundo de mi corazón. Me llevó a tener que confiar en él por encima de toda circunstancia. Me llama la atención la pregunta con la que termina en la NTV "¿Seguirá aplazando su respuesta?". Porque en ocasiones me resulta que Dios solo aplaza las respuestas que necesito (o necesitamos) pero luego me pongo a pensar en que su tiempo no es mi tiempo. Me resulta todo confuso y me lleva una vez más a tener que confiar y entender que él está en control de todas las cosas.

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# LUKE 19

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 19:13; 20***

So he called ten of his servants and gave them ten minas. 'Put this money to work,' he said, 'until I come back.'

"Then another servant came and said, 'Sir, here is your mina; I have kept it laid away in a piece of cloth.

### ***New Living Translation***

#### ***Luke 19:13; 20***

Before he left, he called together ten of his servants and divided among them ten pounds of silver, saying, 'Invest this for me while I am gone.'

"But the third servant brought back only the original amount of money and said, 'Master, I hid your money and kept it safe.

### **Comments:**

I have heard this parable before, but I hadn't realized the context in which Jesus told it. I wonder at its meaning given that he told it on his way to Jerusalem when people were thinking that the kingdom of God was going to appear promptly. The theme of being faithful with what we have been given is clear here. Similarly, the repetition of the servant master relationship is furthered. I do like how the NIV says "put this money to work" rather than invest it.

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# LUCAS 19

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

***Lucas 19:38***

—¡Bendito el Rey que viene en el nombre del Señor!

—¡Paz en el cielo y gloria en las alturas!

### **NUEVA TRADUCCIÓN VIVIENTE**

***Lucas 19:38***

«¡Bendiciones al Rey que viene en el nombre del Señor!

¡Paz en el cielo y gloria en el cielo más alto!».

## **Comentarios:**

En la medida en que me adentro a los pasajes que llevan a la crucifixión, no puedo dejar de pensar en cómo dos escenarios pueden tomar dos giros completamente diferentes en tan poco tiempo. Esas mismas personas que en este momento reciben a Jesús como el rey de reyes, son los mismos que unos días después estarían gritando "crucifíquelo". Me trastoca más el corazón el saber que nosotros somos exactamente igual de infieles e inconstantes que este pueblo que le dio la espalda a Jesús.

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# LUKE 20

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 20:46-47***

“Beware of the teachers of the law. They like to walk around in flowing robes and love to be greeted with respect in the marketplaces and have the most important seats in the synagogues and the places of honor at banquets. They devour widows’ houses and for a show make lengthy prayers. These men will be punished most severely.”

### ***New Living Translation***

#### ***Luke 20:46-47***

“Beware of these teachers of religious law! For they like to parade around in flowing robes and love to receive respectful greetings as they walk in the marketplaces. And how they love the seats of honor in the synagogues and the head table at banquets. Yet they shamelessly cheat widows out of their property and then pretend to be pious by making long prayers in public. Because of this, they will be severely punished.”

### **Comments:**

This is the latest in several passages warning about the religious leaders; although, this one is explicit. The harshness of the tone is best communicated between the two translations. The use of the word “parade” conveys more hubris and the word “love” repeated twice continues that theme. Then combining translation, shamelessly devouring would mean complete lack of regard for others while also consuming everything.

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# LUCAS 20

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

***Lucas 20:47***

Devoran los bienes de las viudas y a la vez hacen largas plegarias para impresionar a los demás. Estos recibirán peor castigo.

### **NUEVA TRADUCCIÓN VIVIENTE**

***Lucas 20:47***

Sin embargo, estafan descaradamente a las viudas para apoderarse de sus propiedades y luego pretenden ser piadosos haciendo largas oraciones en público. Por eso, serán castigados con severidad».

## **Comentarios:**

La realidad de los religiosos de la época no es muy diferente a nuestra realidad hoy día. Nos olvidamos, echamos a un lado, y no nos hacemos sensibles con los demás. No moldeamos ni tenemos una relación saludable con Dios en lo privado, y en lo público proyectamos algo que no es real. Sin embargo, Dios conoce el corazón de cada uno de nosotros. ¿Qué cosas intentamos ocultar que son tan claras ante los ojos de aquel que nos conoce?

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# LUKE 21

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 21:13-15***

And so you will bear testimony to me. But make up your mind not to worry beforehand how you will defend yourselves. For I will give you words and wisdom that none of your adversaries will be able to resist or contradict.

### ***New Living Translation***

#### ***Luke 21:13-15***

But this will be your opportunity to tell them about me. So don't worry in advance about how to answer the charges against you, for I will give you the right words and such wisdom that none of your opponents will be able to reply or refute you!

### **Comments:**

This was a hard passage to read. The things which Jesus describes will come before the end are terrifying. But, He reminds us that we are not alone and will not be through the trials that are ahead. He tells us to decide not to worry. As He said before this passage, worry does not add any time to our lives. He even gives us a reason not to worry: He will give us the right words when the time comes. These words will be more powerful than anyone we could ever come up with as they will be irrefutable.

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# LUCAS 21

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

#### ***Lucas 21:1-4***

Jesús se detuvo a observar y vio a los ricos que echaban sus ofrendas en las alcancías del templo. También vio a una viuda pobre que echaba dos moneditas de poco valor. —Les aseguro —dijo— que esta viuda pobre ha echado más que todos los demás. Todos ellos dieron sus ofrendas de lo que les sobraba; pero ella, de su pobreza, echó todo lo que tenía para su sustento.

### **NUEVA TRADUCCIÓN VIVIENTE**

#### ***Lucas 21:1-4***

Mientras Jesús estaba en el templo, observó a los ricos que depositaban sus ofrendas en la caja de las ofrendas. Luego pasó una viuda pobre y echó dos monedas pequeñas. «Les digo la verdad —dijo Jesús—, esta viuda pobre ha dado más que todos los demás. Pues ellos dieron una mínima parte de lo que les sobraba, pero ella, con lo pobre que es, dio todo lo que tenía».

## **Comentarios:**

¿Qué le estamos entregando a Dios? ¿Qué nos falta por entregar? ¿Le estamos dando todo lo que tenemos o solo lo que nos sobra?



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# LUKE 22

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 22:27***

For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.

### ***New Living Translation***

#### ***Luke 22:27***

Who is more important, the one who sits at the table or the one who serves? The one who sits at the table, of course. But not here! For I am among you as one who serves.

### **Comments:**

Jesus calls us to be counter cultural. The greatest will be the least, and the least will be the greatest. Jesus, who came to serve and bring us back to the Father, was the example of this. We are called to follow Him, serving His people and loving those around us.

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# LUCAS 22

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

***Lucas 22:31-32***

»Simón, Simón, mira que Satanás ha pedido zarandearlos a ustedes como si fueran trigo. Pero yo he orado por ti, para que no falle tu fe. Y tú, cuando te hayas vuelto a mí, fortalece a tus hermanos».

### **NUEVA TRADUCCIÓN VIVIENTE**

***Lucas 22:31-32***

»Simón, Simón, Satanás ha pedido zarandear a cada uno de ustedes como si fueran trigo; pero yo he rogado en oración por ti, Simón, para que tu fe no falle, de modo que cuando te arrepientas y vuelvas a mí fortalezcas a tus hermanos».

## **Comentarios:**

Jesús sabía que Pedro lo negaría. Su oración fue dirigida a que, una vez Pedro le fallará, regresará arrepentido y continuará sirviéndole a Dios para la fortaleza de su reino. Dios quería utilizar a Pedro. Me llama la atención cómo en este pasaje lo llama por su antiguo nombre "Simón". ¿Qué le estará queriendo decir Jesús al utilizar el nombre de Simón?

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# LUKE 23

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 23:44-46***

It was now about noon, and darkness came over the whole land until three in the afternoon, for the sun stopped shining. And the curtain of the temple was torn in two. Jesus called out with a loud voice, "Father, into your hands I commit my spirit." When he had said this, he breathed his last.

### ***New Living Translation***

#### ***Luke 23:44-46***

By this time it was about noon, and darkness fell across the whole land until three o'clock. The light from the sun was gone. And suddenly, the curtain in the sanctuary of the Temple was torn down the middle. Then Jesus shouted, "Father, I entrust my spirit into your hands!"[a] And with those words he breathed his last.

### **Comments:**

There is so much tension and you can't look away from these verses.

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# LUCAS 23

VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

## **NUEVA VERSIÓN INTERNACIONAL**

***Lucas 23:46***

Entonces Jesús exclamó con fuerza:

—¡Padre, en tus manos encomiendo mi espíritu!

Y al decir esto, expiró.

## **NUEVA TRADUCCIÓN VIVIENTE**

***Lucas 23:46***

Después Jesús gritó: «Padre, ¡encomiendo mi espíritu en tus manos!». Y con esas palabras dio su último suspiro.

## **Comentarios:**

Tetelestai... Consumado es... Se ha cumplido su Palabra.

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# LUKE 24

## ENGLISH VERSION | TRANSLATION COMPARISON

By. Alexandra Bloss

### ***New International Version***

#### ***Luke 24:48-49***

You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.”

### ***New Living Translation***

#### ***Luke 24:48-49***

You are witnesses of all these things.

“And now I will send the Holy Spirit, just as my Father promised. But stay here in the city until the Holy Spirit comes and fills you with power from heaven.”

### **Comments:**

I like the clarification of sending the Holy Spirit. Then like before, I like the comparison between “clothed” and “fills.” The Holy Spirit clothes believers like armor. It is the barrier between us and the outside. Our clothes identify us to the outside world, so clothing in the Holy Spirit automatically separates believers from the world. Then to be filled with the Holy Spirit. His essence permeates our entire being, defining who we are and identifying who's we are.

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# LUCAS 24

## VERSIÓN EN ESPAÑOL | COMPARACIÓN DE TRADUCCIONES

By. Ruth N. Márquez Castro

### **NUEVA VERSIÓN INTERNACIONAL**

***Lucas 24:52-53***

Entonces ellos lo adoraron y regresaron a Jerusalén llenos de gran alegría; y pasaban todo su tiempo en el templo, adorando a Dios.

### **NUEVA TRADUCCIÓN VIVIENTE**

***Lucas 24:52-53***

Ellos, entonces, lo adoraron y luego regresaron a Jerusalén con gran alegría. Y estaban continuamente en el templo, alabando a Dios.

## **Comentarios:**

Este pasaje con el que cierra Lucas 24 es un preambulo de lo que estaría aconteciendo en el libro de Hechos. Jesús les había dando un mandato, y este se cumpliría una vez descendiera sobre ellos el Espíritu Santo y les diera poder, y comenzaran a expandir su mensaje en Jerusalén, Judea, Samaria y hasta los confines de la tierra. En este pasaje se encuentra en Jerusalén, y falta muy poco para que la iglesia primitiva comienza a crecer, y comiencen a ser llamados "cristianos"



# GOSPEL PROJECT

**INDUCTIVE STUDY | TRANSLATION COMPARISON**

# LUKE

By. Alexandra Bloss and Ruth N. Márquez Castro

October 2022

EMERGING LEADERS "TRAILBLAZERS"