Matthew

translationNotes

v10

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Table of Contents

Copyrights & Licensing **1**
translationNotes **26**
Introduction to the Gospel of Matthew 26
Matthew 01 General Notes 29
Matthew 1:1-3 30
Matthew 1:4-6 32
Matthew 1:7-8 34
Matthew 1:9-11 35
Matthew 1:12-14 37
Matthew 1:15-17 38
Matthew 1:18-19 40
Matthew 1:20-21 42
Matthew 1:22-23 44
Matthew 1:24-25 46
Matthew 02 General Notes 48
Matthew 2:1-3 49
Matthew 2:4-6 52
Matthew 2:7-8 54
Matthew 2:9-10 56
Matthew 2:11-12 58
Matthew 2:13-15 60
Matthew 2:16 62
Matthew 2:17-18 64
Matthew 2:19-21 66
Matthew 2:22-23 68
Matthew 03 General Notes 70
Matthew 3:1-3 71
Matthew 3:4-6 73
Matthew 3:7-9 75
Matthew 3:10-12 77
Matthew 3:13-15 80
Matthew 3:16-17 82
Matthew 04 General Notes 84
Matthew 4:1-4 85
Matthew 4:5-6 88
Matthew 4:7-9 90
Matthew 4:10-11 92
Matthew 4:12-13 94
Matthew 4:14-16 96
Matthew 4:17 98
Matthew 4:18-20 99

Matthew 4:21-22 . . . 101
Matthew 4:23-25 . . . 103
Matthew 05 General Notes . . . 106
Matthew 5:1-4 . . . 107
Matthew 5:5-8 . . . 109
Matthew 5:9-10 . . . 111
Matthew 5:11-12 . . . 113
Matthew 5:13-14 . . . 115
Matthew 5:15-16 . . . 117
Matthew 5:17-18 . . . 119
Matthew 5:19-20 . . . 121
Matthew 5:21-22 . . . 123
Matthew 5:23-24 . . . 125
Matthew 5:25-26 . . . 127
Matthew 5:27-28 . . . 129
Matthew 5:29-30 . . . 131
Matthew 5:31-32 . . . 133
Matthew 5:33-35 . . . 135
Matthew 5:36-37 . . . 138
Matthew 5:38-39 . . . 140
Matthew 5:40-42 . . . 142
Matthew 5:43-45 . . . 144
Matthew 5:46-48 . . . 146
Matthew 06 General Notes . . . 148
Matthew 6:1-2 . . . 149
Matthew 6:3-4 . . . 151
Matthew 6:5-7 . . . 153
Matthew 6:8-10 . . . 155
Matthew 6:11-13 . . . 157
Matthew 6:14-15 . . . 159
Matthew 6:16-18 . . . 160
Matthew 6:19-21 . . . 162
Matthew 6:22-24 . . . 164
Matthew 6:25-26 . . . 166
Matthew 6:27-29 . . . 168
Matthew 6:30-31 . . . 170
Matthew 6:32-34 . . . 172
Matthew 07 General Notes . . . 174
Matthew 7:1-2 . . . 175
Matthew 7:3-5 . . . 177
Matthew 7:6 . . . 179
Matthew 7:7-10 . . . 181
Matthew 7:11-12 . . . 183

Matthew 7:13 . . . 185
Matthew 7:15-17 . . . 187
Matthew 7:18-20 . . . 189
Matthew 7:21-23 . . . 190
Matthew 7:24-25 . . . 192
Matthew 7:26-27 . . . 194
Matthew 7:28-29 . . . 196
Matthew 08 General Notes . . . 197
Matthew 8:1-3 . . . 198
Matthew 8:4 . . . 200
Matthew 8:5-7 . . . 202
Matthew 8:8-10 . . . 204
Matthew 8:11-13 . . . 206
Matthew 8:14-15 . . . 209
Matthew 8:16-17 . . . 211
Matthew 8:18-20 . . . 213
Matthew 8:21-22 . . . 215
Matthew 8:23-25 . . . 216
Matthew 8:26-27 . . . 218
Matthew 8:28-29 . . . 220
Matthew 8:30-32 . . . 222
Matthew 8:33-34 . . . 224
Matthew 09 General Notes . . . 226
Matthew 9:1-2 . . . 227
Matthew 9:3-6 . . . 229
Matthew 9:7-9 . . . 232
Matthew 9:10-11 . . . 234
Matthew 9:12-13 . . . 236
Matthew 9:14-15 . . . 238
Matthew 9:16 . . . 240
Matthew 9:17 . . . 242
Matthew 9:18-19 . . . 244
Matthew 9:20-22 . . . 246
Matthew 9:23-24 . . . 248
Matthew 9:25-26 . . . 250
Matthew 9:27-28 . . . 251
Matthew 9:29-31 . . . 253
Matthew 9:32-34 . . . 255
Matthew 9:35-36 . . . 257
Matthew 9:37-38 . . . 259
Matthew 10 General Notes . . . 261
Matthew 10:1 . . . 262
Matthew 10:2-4 . . . 264

Matthew 10:5-7 266
Matthew 10:8-10 268
Matthew 10:11-13 270
Matthew 10:14-15 272
Matthew 10:16-18 274
Matthew 10:19-20 277
Matthew 10:21-23 279
Matthew 10:24-25 282
Matthew 10:26-27 285
Matthew 10:28-31 287
Matthew 10:32-33 290
Matthew 10:34-36 292
Matthew 10:37-39 294
Matthew 10:40-41 297
Matthew 10:42 299
Matthew 11 General Notes 301
Matthew 11:1-3 302
Matthew 11:4-6 304
Matthew 11:7-8 306
Matthew 11:9-10 308
Matthew 11:11-12 310
Matthew 11:13-15 312
Matthew 11:16-17 314
Matthew 11:18-19 316
Matthew 11:20-22 319
Matthew 11:23-24 322
Matthew 11:25-27 325
Matthew 11:28-30 328
Matthew 12 General Notes 330
Matthew 12:1-2 331
Matthew 12:3-4 333
Matthew 12:5-6 335
Matthew 12:7-8 337
Matthew 12:9-10 339
Matthew 12:11-12 341
Matthew 12:13-14 343
Matthew 12:15-17 345
Matthew 12:18 347
Matthew 12:19-21 349
Matthew 12:22-23 351
Matthew 12:24-25 353
Matthew 12:26-27 355
Matthew 12:28-30 357

Matthew 12:31-32 . . . 359
Matthew 12:33-35 . . . 361
Matthew 12:36-37 . . . 363
Matthew 12:38-40 . . . 365
Matthew 12:41 . . . 367
Matthew 12:42 . . . 369
Matthew 12:43-45 . . . 371
Matthew 12:46-47 . . . 373
Matthew 12:48-50 . . . 375
Matthew 13 General Notes . . . 377
Matthew 13:1-2 . . . 378
Matthew 13:3-6 . . . 380
Matthew 13:7-9 . . . 382
Matthew 13:10-12 . . . 384
Matthew 13:13-14 . . . 386
Matthew 13:15 . . . 389
Matthew 13:16-17 . . . 391
Matthew 13:18-19 . . . 393
Matthew 13:20-21 . . . 395
Matthew 13:22-23 . . . 397
Matthew 13:24-26 . . . 400
Matthew 13:27-28 . . . 402
Matthew 13:29-30 . . . 404
Matthew 13:31-32 . . . 406
Matthew 13:33 . . . 408
Matthew 13:34-35 . . . 410
Matthew 13:36-39 . . . 412
Matthew 13:40-43 . . . 414
Matthew 13:44-46 . . . 417
Matthew 13:47-48 . . . 419
Matthew 13:49-50 . . . 421
Matthew 13:51-53 . . . 423
Matthew 13:54-56 . . . 425
Matthew 13:57-58 . . . 428
Matthew 14 General Notes . . . 430
Matthew 14:1-2 . . . 431
Matthew 14:3-5 . . . 433
Matthew 14:6-7 . . . 435
Matthew 14:8-9 . . . 436
Matthew 14:10-12 . . . 438
Matthew 14:13-14 . . . 440
Matthew 14:15 . . . 442
Matthew 14:16-18 . . . 443

Matthew 14:19-21 445
Matthew 14:22-24 447
Matthew 14:25-27 449
Matthew 14:28-30 451
Matthew 14:31-33 452
Matthew 14:34-36 454
Matthew 15 General Notes 456
Matthew 15:1-3 457
Matthew 15:4-6 459
Matthew 15:7-9 461
Matthew 15:10-11 463
Matthew 15:12-14 464
Matthew 15:15-17 466
Matthew 15:18-20 468
Matthew 15:21-23 470
Matthew 15:24-26 472
Matthew 15:27-28 474
Matthew 15:29-31 476
Matthew 15:32-35 478
Matthew 15:36-39 480
Matthew 16 General Notes 482
Matthew 16:1-2 483
Matthew 16:3-4 485
Matthew 16:5-8 487
Matthew 16:9-10 489
Matthew 16:11-12 490
Matthew 16:13-16 492
Matthew 16:17-18 494
Matthew 16:19-20 496
Matthew 16:21-23 498
Matthew 16:24-26 500
Matthew 16:27-28 503
Matthew 17 General Notes 505
Matthew 17:1-2 506
Matthew 17:3-4 508
Matthew 17:5-8 510
Matthew 17:9-10 512
Matthew 17:11-13 514
Matthew 17:14-16 516
Matthew 17:17-18 517
Matthew 17:19-20 519
Matthew 17:22-23 521
Matthew 17:24-25 523

Matthew 17:26-27 . . . 525
Matthew 18 General Notes . . . 527
Matthew 18:1-3 . . . 528
Matthew 18:4-6 . . . 530
Matthew 18:7-8 . . . 532
Matthew 18:9 . . . 534
Matthew 18:10-11 . . . 536
Matthew 18:12-14 . . . 538
Matthew 18:15-16 . . . 540
Matthew 18:17 . . . 542
Matthew 18:18-20 . . . 543
Matthew 18:21-22 . . . 545
Matthew 18:23-25 . . . 546
Matthew 18:26-27 . . . 548
Matthew 18:28-29 . . . 550
Matthew 18:30-31 . . . 552
Matthew 18:32-33 . . . 553
Matthew 18:34-35 . . . 555
Matthew 19 General Notes . . . 557
Matthew 19:1-2 . . . 558
Matthew 19:3-4 . . . 560
Matthew 19:5-6 . . . 562
Matthew 19:7-9 . . . 564
Matthew 19:10-12 . . . 566
Matthew 19:13-15 . . . 568
Matthew 19:16-17 . . . 570
Matthew 19:18-19 . . . 572
Matthew 19:20-22 . . . 573
Matthew 19:23-24 . . . 575
Matthew 19:25-27 . . . 577
Matthew 19:28 . . . 579
Matthew 19:29-30 . . . 581
Matthew 20 General Notes . . . 583
Matthew 20:1-2 . . . 584
Matthew 20:3-4 . . . 586
Matthew 20:5-7 . . . 588
Matthew 20:8-10 . . . 590
Matthew 20:11-12 . . . 592
Matthew 20:13-14 . . . 594
Matthew 20:15-16 . . . 596
Matthew 20:17-19 . . . 598
Matthew 20:20-21 . . . 600
Matthew 20:22-24 . . . 602

Matthew 20:25-28 604
Matthew 20:29-31 607
Matthew 20:32-34 609
Matthew 21 General Notes 611
Matthew 21:1-3 612
Matthew 21:4 614
Matthew 21:6-8 616
Matthew 21:9-11 617
Matthew 21:12-14 619
Matthew 21:15-17 622
Matthew 21:18-19 624
Matthew 21:20-22 625
Matthew 21:23-24 627
Matthew 21:25-27 629
Matthew 21:28-30 631
Matthew 21:31-32 633
Matthew 21:33-34 635
Matthew 21:35-37 637
Matthew 21:38-39 638
Matthew 21:40-41 639
Matthew 21:42 640
Matthew 21:43-44 642
Matthew 21:45-46 644
Matthew 22 General Notes 645
Matthew 22:1-3 646
Matthew 22:4 648
Matthew 22:5-7 650
Matthew 22:8-10 651
Matthew 22:11-12 653
Matthew 22:13-14 654
Matthew 22:15-17 656
Matthew 22:18-19 658
Matthew 22:20-22 659
Matthew 22:23-24 661
Matthew 22:25-28 663
Matthew 22:29-30 665
Matthew 22:31-33 667
Matthew 22:34-36 669
Matthew 22:37-38 670
Matthew 22:39-40 672
Matthew 22:41-42 674
Matthew 22:43-44 675
Matthew 22:45-46 677

Matthew 23 General Notes 679
Matthew 23:1-3 680
Matthew 23:4-5 682
Matthew 23:6-7 684
Matthew 23:8-10 685
Matthew 23:11-12 687
Matthew 23:13-15 689
Matthew 23:16-17 692
Matthew 23:18-19 694
Matthew 23:20-22 696
Matthew 23:23-24 697
Matthew 23:25-26 699
Matthew 23:27-28 701
Matthew 23:29-31 703
Matthew 23:32-33 705
Matthew 23:34-36 707
Matthew 23:37-39 709
Matthew 24 General Notes 711
Matthew 24:1-2 712
Matthew 24:3-5 714
Matthew 24:6-8 716
Matthew 24:9-11 718
Matthew 24:12-14 720
Matthew 24:15-18 722
Matthew 24:19-22 724
Matthew 24:23-25 726
Matthew 24:26-28 728
Matthew 24:29 730
Matthew 24:30-31 731
Matthew 24:32-33 733
Matthew 24:34-35 734
Matthew 24:36 736
Matthew 24:37 737
Matthew 24:40-42 739
Matthew 24:43-44 741
Matthew 24:45-47 743
Matthew 24:48-51 745
Matthew 25 General Notes 747
Matthew 25:1-4 748
Matthew 25:5-6 750
Matthew 25:7-9 751
Matthew 25:10-13 753
Matthew 25:14-16 755

Matthew 25:17-18 . . . 757
Matthew 25:19-21 . . . 758
Matthew 25:22-23 . . . 760
Matthew 25:24-25 . . . 762
Matthew 25:26-27 . . . 764
Matthew 25:28-30 . . . 766
Matthew 25:31-33 . . . 768
Matthew 25:34-36 . . . 770
Matthew 25:37-40 . . . 772
Matthew 25:41-43 . . . 774
Matthew 25:44-46 . . . 776
Matthew 26 General Notes . . . 778
Matthew 26:1-2 . . . 780
Matthew 26:3-5 . . . 782
Matthew 26:6-9 . . . 784
Matthew 26:10-11 . . . 786
Matthew 26:12-13 . . . 787
Matthew 26:14-16 . . . 789
Matthew 26:17-19 . . . 791
Matthew 26:20-22 . . . 793
Matthew 26:23-25 . . . 794
Matthew 26:26 . . . 796
Matthew 26:27-29 . . . 797
Matthew 26:30-32 . . . 799
Matthew 26:33-35 . . . 801
Matthew 26:36-38 . . . 803
Matthew 26:39-41 . . . 805
Matthew 26:42-44 . . . 807
Matthew 26:45-46 . . . 809
Matthew 26:47-48 . . . 811
Matthew 26:49-50 . . . 813
Matthew 26:51-54 . . . 814
Matthew 26:55-56 . . . 816
Matthew 26:57-58 . . . 818
Matthew 26:59-61 . . . 820
Matthew 26:62-64 . . . 822
Matthew 26:65-66 . . . 824
Matthew 26:67-68 . . . 826
Matthew 26:69-70 . . . 827
Matthew 26:71-72 . . . 829
Matthew 26:73-75 . . . 830
Matthew 27 General Notes . . . 832
Matthew 27:1-2 . . . 833

Matthew 27:3-5 . . . 835
Matthew 27:6-8 . . . 837
Matthew 27:9-10 . . . 839
Matthew 27:11-14 . . . 841
Matthew 27:15-16 . . . 843
Matthew 27:17-19 . . . 845
Matthew 27:20-22 . . . 847
Matthew 27:23-24 . . . 849
Matthew 27:25-26 . . . 851
Matthew 27:27-29 . . . 853
Matthew 27:30-31 . . . 855
Matthew 27:32-34 . . . 856
Matthew 27:35-37 . . . 858
Matthew 27:38-40 . . . 859
Matthew 27:41-42 . . . 861
Matthew 27:43-44 . . . 862
Matthew 27:45-47 . . . 864
Matthew 27:48-50 . . . 866
Matthew 27:51-53 . . . 868
Matthew 27:54-56 . . . 870
Matthew 27:57-58 . . . 872
Matthew 27:59-61 . . . 873
Matthew 27:62-64 . . . 875
Matthew 27:65-66 . . . 878
Matthew 28 General Notes . . . 879
Matthew 28:1-2 . . . 880
Matthew 28:3-4 . . . 882
Matthew 28:5-7 . . . 883
Matthew 28:8-10 . . . 885
Matthew 28:11-13 . . . 887
Matthew 28:14-15 . . . 889
Matthew 28:16-17 . . . 891
Matthew 28:18-19 . . . 892
Matthew 28:20 . . . 894
translationQuestions . . . 895
Matthew 1 . . . 895
Matthew 2 . . . 897
Matthew 3 . . . 899
Matthew 4 . . . 901
Matthew 5 . . . 903
Matthew 6 . . . 907
Matthew 7 . . . 909
Matthew 8 . . . 911

Matthew 9 . . . 913
Matthew 10 . . . 916
Matthew 11 . . . 919
Matthew 12 . . . 921
Matthew 13 . . . 924
Matthew 14 . . . 928
Matthew 15 . . . 931
Matthew 16 . . . 934
Matthew 17 . . . 936
Matthew 18 . . . 938
Matthew 19 . . . 941
Matthew 20 . . . 944
Matthew 21 . . . 946
Matthew 22 . . . 950
Matthew 23 . . . 953
Matthew 24 . . . 956
Matthew 25 . . . 960
Matthew 26 . . . 963
Matthew 27 . . . 968
Matthew 28 . . . 973
translationWords . . . 975
shame, shames, shamed, shameful, shamefully, shameless, shamelessly, ashamed, unashamed . . . 976
Abel . . . 977
Abijah . . . 978
abomination, abominations, abominable . . . 979
Abraham, Abram . . . 980
accuse, accuses, accused, accusing, accuser, accusers, accusation, accusations . . . 982
adultery, adulterous, adulterer, adulteress, adulterers, adulteresses . . . 983
adversary, adversaries, enemy, enemies . . . 985
Ahaz . . . 986
alien, alienates, alienated, foreign, foreigner, foreigners . . . 987
alms . . . 988
altar, altars . . . 989
amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders . . . 990
amen, truly . . . 992
ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather 994
Andrew . . . 996
angel, angels, archangel . . . 997
anger, angered, angry . . . 1000
anoint, anointed, anointing . . . 1001
apostle, apostles, apostleship . . . 1003

ark . . . 1005
Asa . . . 1006
astray, go astray, went astray, lead astray, led astray, stray, strayed, strays . . . 1007
authority, authorities . . . 1008
ax, axes . . . 1010
Babylon, Babylonia, Babylonian, Babylonians . . . 1011
baptize, baptized, baptism . . . 1013
Barabbas . . . 1015
basket, baskets, basketfuls . . . 1016
Beelzebul . . . 1017
beg, begged, begging, beggar . . . 1018
believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief . . . 1019
beloved . . . 1022
Bethany . . . 1023
Bethlehem, Ephrathah . . . 1024
betray, betrays, betrayed, betraying, betrayer, betrayers . . . 1025
bind, bond, bound . . . 1027
blasphemy, blaspheme, blasphemed, blasphemous, blasphemies . . . 1029
bless, blessed, blessing . . . 1031
blood . . . 1033
bloodshed . . . 1035
Boaz . . . 1036
body, bodies . . . 1037
bow, bows, bowed, bowing, bow down, bows down, bowed down, bowing down . . . 1039
bread . . . 1041
bridegroom, bridegrooms . . . 1043
brother, brothers . . . 1044
burden, burdens, burdened, burdensome . . . 1046
bury, buries, buried, burying, burial . . . 1047
Caesar . . . 1048
Caesarea, Caesarea Philippi . . . 1049
Caiaphas . . . 1050
call, calls, calling, called . . . 1051
camel, camels . . . 1053
Canaan, Canaanite, Canaanites . . . 1054
Capernaum . . . 1056
cast out, casting out, driving out, throw out, throwing out . . . 1057
centurion, centurions . . . 1059
chaff . . . 1060
chief priests . . . 1061
children, child . . . 1063
chosen one, chosen ones, choose, chosen people, Chosen One, elect . . . 1065
Christ, Messiah . . . 1067

Christian 1069
church, churches, Church 1071
clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes, unclean 1073
command, commands, commanded, commandment, commandments 1075
commit, commits, committed, committing, commitment 1077
compassion, compassionate 1078
condemn, condemns, condemned, condemnation 1079
confess, confessed, confesses, confession 1080
cornerstone, cornerstones 1082
corrupt witness, false report, false testimony, false witness, false witnesses 1083
council, councils 1084
courage, courageous, encourage, encouragement, take courage, discourage, discouraged, discouragement, discouraging 1085
court, courts, courtyard, courtyards 1087
covenant, covenants, new covenant 1089
cow, cows, bull, bulls, calf, calves, cattle, heifer, ox, oxen 1092
Crete, Cretan, Cretans 1094
crime, crimes, criminal, criminals 1095
cross 1096
crown, crowns, crowned 1098
crucify, crucified 1100
cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy . . . 1102
curse, cursed, curses, cursing 1104
curtain, curtains 1106
Cyrene 1107
Daniel 1108
darkness 1109
daughter of Zion 1111
David 1112
day, days 1114
deceive, deceives, deceived, deceiving, deceit, deceiver, deceivers, deceitful, deceitfully, deceitfulness, deception, deceptive 1115
declare, declares, declared, declaring, declaration, declarations 1117
defile, defiles, defiled, defiling, be defiled, are defiled, was defiled, were defiled 1118
deliver, delivers, delivered, delivering, deliverer, deliverance 1120
demon, evil spirit, unclean spirit 1122
demon-possessed 1124
desert, deserts, deserted, deserting, wilderness, wildernesses 1126
desolate, desolation, desolations 1127
devour, devours, devoured, devouring 1128
die, dies, died, dead, deadly, deadness, death, deaths, deathly 1129
disciple, disciples 1132

divorce . . . 1135
doctrine . . . 1136
donkey, mule . . . 1137
dove, pigeon . . . 1138
dream . . . 1139
drunk, drunkard . . . 1141
earth, earthen, earthly . . . 1142
Egypt, Egyptian, Egyptians . . . 1144
elder, elders . . . 1146
Elijah . . . 1147
endure, endures, endured, enduring, endurance . . . 1149
enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants 1151
envy, covet . . . 1154
eternity, everlasting, eternal, forever . . . 1155
eunuch, eunuchs . . . 1158
evil, wicked, wickedness . . . 1159
evildoer, evildoers, evildoing . . . 1161
ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins . . . 1162
exalt, exalted, exalts, exaltation . . . 1164
face, faces, faced, facing, facial, facedown . . . 1165
faith . . . 1167
faithful, faithfulness, unfaithful, unfaithfulness . . . 1169
false prophet, false prophets . . . 1171
famine, famines . . . 1172
fast, fasts, fasted, fasting, fastings . . . 1173
fear, fears, afraid . . . 1175
feast, feasts, feasting . . . 1177
fig, figs . . . 1179
fire, fires, firebrands, firepans, fireplaces, firepot, firepots . . . 1180
fishermen, fishers . . . 1181
flesh . . . 1182
flocks, flock, flocking, herd, herds . . . 1184
flood, floods, flooded, flooding, floodwaters . . . 1185
flute, flutes, pipe, pipes . . . 1187
fool, fools, foolish, folly . . . 1188
footstool . . . 1190
forgive, forgives, forgiven, forgiveness, pardon, pardoned . . . 1191
forsake, forsakes, forsaken, forsook . . . 1193
found, founded, founder, foundation, foundations . . . 1194
frankincense . . . 1196
fruit, fruits, fruitful, unfruitful . . . 1197
fulfill, fulfilled . . . 1199
Galilee, Galilean, Galileans . . . 1201

gate, gates, gate bars, gatekeeper, gatekeepers, gateposts, gateway, gateways 1203
generation 1204
Gentile, Gentiles 1206
Gethsemane 1207
gift, gifts 1208
glory, glorious, glorify, glorifies 1210
goat, goats, goatskins, scapegoat, kids 1213
God 1214
God the Father, heavenly Father, Father 1217
godly, godliness, ungodly, godless, ungodliness, godlessness 1220
gold, golden 1222
Golgotha 1223
Gomorrah 1224
good news, gospel 1225
good, goodness 1227
govern, government, governments, governor, governors, proconsul, proconsuls 1229
grain, grains, grainfields 1231
grape, grapes, grapevine 1232
grave, gravediggers, graves, tomb, tombs, burial place 1233
had relations with, lovemaking, sleep with, sleeps with, slept with, sleeping with 1235
Hades, Sheol 1237
hail, hails, hailstones, hailstorm 1239
hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right hands, from the hand of 1240
hang, hangs, hanged, hanging, hangings, hung 1242
hard, harder, hardest, harden, hardens, hardened, hardening, hardness 1243
harvest, harvests, harvested, harvesting, harvester, harvesters 1245
heart, hearts 1247
heaven, sky, skies, heavens, heavenly 1249
heir, heirs 1252
hell, lake of fire 1253
Herod Antipas 1255
Herod the Great 1256
Herodias 1257
Hezekiah 1258
high priest 1259
holy city, holy cities 1261
holy place 1262
Holy Spirit, Spirit of God, Spirit of the Lord, Spirit 1264
holy, holiness, unholy, sacred 1266
honey, honeycomb 1268
honor, honors 1269
hour, hours 1271

hour, hours 1273
house of God, Yahweh's house 1274
house, houses, housetop, housetops, storehouse, storehouses, housekeepers 1275
household, households 1277
humble, humbles, humbled, humility 1278
hypocrite, hypocrites, hypocrisy 1279
image, images, carved image, carved images, cast metal images, figure, figures, carved figure, carved figures, cast metal figure, cast metal figures 1281
imitate, imitator, imitators 1282
inherit, inheritance, heritage, heir 1283
iniquity, iniquities 1285
innocent 1286
instruct, instructs, instructed, instructing, instruction, instructions, instructors 1288
Isaac 1289
Isaiah 1291
Israel, Israelite, Israelites, Jacob 1293
Israel, Israelites 1295
James (brother of Jesus) 1297
James (son of Alphaeus) 1298
James (son of Zebedee) 1299
Jehoram, Joram 1300
Jehoshaphat 1301
Jeremiah 1302
Jericho 1304
Jerusalem 1305
Jesse 1307
Jesus, Jesus Christ, Christ Jesus 1308
Jew, Jewish, Jews 1313
Jewish authorities, Jewish leader 1315
John (the apostle) 1317
John (the Baptist) 1319
Jonah 1321
Jordan River, Jordan 1322
Joseph (NT) 1323
Josiah 1325
Jotham 1326
joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing 1327
Judah 1329
Judas Iscariot 1330
Judea 1332
judge, judges 1334
judge, judges, judgment, judgments 1335

judgment day . . . 1337
just, justice, unjust, unjustly, injustice, justly, justify, justification . . . 1338
kind, kinds, kindness, kindnesses . . . 1341
King of the Jews, king of the Jews . . . 1342
king, kings, kingdom, kingdoms, kingship, kingly . . . 1344
kingdom of God, kingdom of heaven . . . 1346
kingdom, kingdoms . . . 1349
kiss, kisses, kissed, kissing . . . 1351
labor, in labor, labor pains . . . 1352
labor, labors, labored, laborer, laborers . . . 1353
lamp, lamps . . . 1354
lampstand, lampstands . . . 1355
law, law of Moses, God's law, law of Yahweh . . . 1356
lawful, lawfully, unlawful, not lawful, lawless, lawlessness . . . 1358
Lazarus . . . 1360
learned men, astrologers . . . 1361
leper, lepers, leprosy, leprous . . . 1362
life, live, lived, lives, living, alive . . . 1364
like, likeminded, liken, likeness, likenesses, likewise, alike, unlike . . . 1366
lord, lords, Lord, master, masters, sir, sirs . . . 1368
lots, casting lots . . . 1372
love, loves, loving, loved . . . 1373
lust, lusts, lusted, lusting, lustful . . . 1376
manager, managers, steward, stewards, stewardship . . . 1377
Manasseh . . . 1378
Martha . . . 1379
Mary (sister of Martha) . . . 1380
Mary Magdalene . . . 1381
Mary, the mother of Jesus . . . 1382
Matthew, Levi . . . 1384
meek, meekness . . . 1385
mercy, merciful . . . 1386
messenger, messengers . . . 1388
might, mighty, mightier, mightily . . . 1389
mind, minds, minded, mindful, remind, reminds, reminded, reminder, reminders, reminding, likeminded . . . 1391
miracle, miracles, wonder, wonders, sign, signs . . . 1393
mock, mocks, mocked, mocking, mocker, mockers, mockery, ridicule, ridiculed, scoff at, scoffed at . . . 1395
Moses . . . 1397
Mount of Olives . . . 1399
mourn, mourns, mourned, mourning, mourner, mourners, mournful, mournfully . . . 1400
myrrh . . . 1401

mystery, mysteries, hidden truth, hidden truths 1402
name, names, named 1403
Naphtali 1405
nation, nations 1406
Nazareth, Nazarene 1408
neighbor, neighbors, neighborhood, neighboring 1410
Nineveh, Ninevite 1411
Noah 1412
oath, oaths, swear, swears, swearing, swear by, swears by 1413
obey, obeys, obeyed, obeying, obedience, obedient, obediently, disobey, disobeys, disobeyed, disobedience, disobedient 1415
offspring 1417
oil 1418
palace, palaces 1419
parable, parables 1420
partial, be partial, partiality 1422
Passover 1423
patient, patiently, patience, impatient 1425
peace, peaceful, peacefully, peaceable, peacemakers 1426
perfect, perfected, perfecter, perfection, perfectly 1428
perish, perished, perishing, perishable 1429
persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors . . 1430
Peter, Simon Peter, Cephas 1432
Pharisee, Pharisees 1434
Philip, the evangelist 1436
Philippi, Philippians 1437
pig, pigs, pork, swine 1438
Pilate 1439
pit, pits, pitfall 1441
plant, plants, planted, planting, implanted, replanted, transplanted, sow, sows, sowed, sown, sowing 1442
possess, possesses, possessed, possessing, possession, possessions, dispossess 1444
power, powers 1446
praise, praises, praised, praising, praiseworthy 1448
pray, prayer, prayers, prayed 1450
preach, preached, preaching, preacher 1452
priest, priests, priesthood 1454
prince, princes, princess, princesses 1456
prison, prisoner, prisoners, prisons, imprison, imprisons, imprisoned, imprisonment, imprisonments 1458
proclaim, proclaims, proclaimed, proclaiming, proclamation, proclamations 1460
profane, profaned, profaning 1461
profit, profits, profitable, unprofitable 1462

promise, promises, promised 1464
prophet, prophets, prophecy, prophesy, seer, prophetess 1466
prostitute, prostituted, prostitutes, harlot, whored 1469
province, provinces, provincial 1470
punish, punishes, punished, punishing, punishment, unpunished 1471
pure, purify, purification 1473
queen, queens 1475
Rabbi 1476
Rachel 1477
Rahab 1478
raise, raises, raised, rise, risen, arise, arose 1479
Ramah 1481
ransom, ransomed 1482
reap, reaps, reaped, reaper, reapers, reaping 1483
rebuke, rebukes, rebuked 1484
receive, receives, received, receiving, receiver 1485
reconcile, reconciles, reconciled, reconciliation 1487
reed, reeds 1488
Rehoboam 1489
reign, reigns, reigned, reigning 1490
repent, repents, repented, repentance 1491
report, reports, reported 1493
rest, rests, rested, resting, restless 1494
restore, restores, restored, restoration 1496
resurrection 1498
reveal, reveals, revealed, revelation 1500
reward, rewards, rewarded, rewarding, rewarder 1502
right hand 1504
righteous, righteousness, unrighteous, unrighteousness, upright, uprightness 1506
robe, robes, robed 1509
Rome, Roman 1510
rule, rules, ruled, ruler, rulers, ruling, rulings, overrules, overruled 1511
Ruth 1512
Sabbath 1513
sackcloth 1515
sacrifice, sacrifices, sacrificed, sacrificing, offering, offerings 1516
Sadducee, Sadducees 1518
Samaria, Samaritan 1519
sanctify, sanctifies, sanctification 1521
sanctuary 1522
sandal, sandals 1523
Satan, devil, evil one 1524
save, saves, saved, safe, salvation 1526

scribe, scribes 1529
Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias 1531
seal, seals, sealed, sealing, unsealed 1532
seed, semen 1533
seize, seizes, seized, seizure 1535
send, sends, sent, sending, send out, sends out, sent out, sending out 1536
serpent, serpents, snake, snakes, viper, vipers 1538
serve, serves, served, serving, service, services, eyeservice 1539
sexual immorality, immorality, immoral, fornication 1541
shepherd, shepherds, shepherded, shepherding 1543
Sidon, Sidonians 1545
sign, signs, proof, reminder 1546
silver 1548
sin, sins, sinned, sinful, sinner, sinning 1549
skull 1552
snow, snowed, snowing 1553
Sodom 1554
soldier, soldiers, warrior, warriors 1555
Solomon 1556
Son of God, Son 1558
Son of Man, son of man 1560
son, sons 1562
sons of God 1565
soul, souls 1566
spirit, spirits, spiritual 1568
splendor 1570
staff, staffs 1571
stone, stones, stoning 1572
storehouse, storehouses 1573
stumble, stumbles, stumbled, stumbling 1574
stumbling block, stumbling blocks, stone of stumbling 1576
suffer, suffers, suffered, suffering, sufferings 1577
sword, swords, swordsmen 1579
synagogue 1581
Syria 1582
Tamar 1583
tax collector, tax collectors 1584
tax, taxes, taxed, taxation, taxpayers 1586
teach, teaches, taught, teaching, teachings, untaught 1587
teacher, teachers, Teacher 1588
temple 1590
tempt, temptation 1592
tenth, tenths, tithe, tithes 1594

terror, terrorize, terrorized, terrors, terrify, terrified, terrifying 1595
test, tests, tested 1596
testimony, testify, witness, witnesses, eyewitness, eyewitnesses 1598
tetrarch 1601
the twelve, the eleven 1602
Thomas 1603
thorn, thornbush, thornbushes, thorns, thistle, thistles 1604
thresh, threshes, threshed, threshing 1605
throne, thrones, enthroned 1606
time, timely, times, untimely 1607
torment, tormented, tormenting, tormentors 1609
tradition, traditions 1610
tribe, tribes, tribal, tribesmen 1611
tribulation 1612
trouble, troubles, troubled, troubling, troublemaker, troublesome 1613
true, truth, truths 1615
trumpet, trumpets, trumpeters 1617
tunic, tunics 1618
turn, turns, turn away, turns away, turn back, turns back, turned, turned away, turned back, turning, turning away, turning back, returns, returned, returning, return back 1619
twelve tribes of Israel, twelve tribes of the children of Israel, twelve tribes 1621
Tyre, Tyrians 1622
understand, understands, understood, understanding 1623
unleavened bread 1624
Uzziah, Azariah 1625
vain, vanity 1626
vine, vines 1627
vineyard, vineyards 1628
virgin, virgins, virginity 1629
vision, visions, envision 1630
voice, voices 1631
waste, wastes, wasted, wasting, wasteland, wastelands 1632
watch (biblical time), watches 1633
watch, watches, watched, watching, watchman, watchmen, watchful 1634
watchtower, watchtowers, tower 1635
water, waters, watered, watering 1636
wheat 1638
will of God 1639
wine, winepress, winepresses, wines, wineskin, wineskins, new wine 1640
winepress 1642
winnow, winnows, winnowed, winnowing, sift, sifting 1643
wise, wisdom 1644
woe 1646

wolf, wolves, wild dogs . . . 1648
womb, wombs . . . 1649
word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures . . . 1650
word, words . . . 1652
works, deeds, work, acts . . . 1654
world, worldly . . . 1656
worship . . . 1658
worthy, worth, unworthy, worthless . . . 1660
wrath, fury . . . 1662
written . . . 1663
wrong, wrongs, wronged, wrongly, wrongfully, wrongdoer, wrongdoing, mistreat, mistreated, hurt, hurts, hurting, hurtful . . . 1664
year, years . . . 1665
yeast, leaven, leavens, leavened, unleavened . . . 1666
yoke, yokes, yoked . . . 1668
Zadok . . . 1669
Zebedee . . . 1670
Zebulun . . . 1671
Zechariah (OT) . . . 1672
Zerubbabel . . . 1673
translationAcademy . . . 1674
Abstract Nouns . . . 1675
Active or Passive . . . 1678
Apostrophe . . . 1687
Assumed Knowledge and Implicit Information . . . 1689
Background Information . . . 1696
Biblical Distance . . . 1699
Biblical Money . . . 1702
Biblical Volume . . . 1704
Connecting Words . . . 1708
Copy or Borrow Words . . . 1711
Direct and Indirect Quotations . . . 1713
Distinguishing versus Informing or Reminding . . . 1716
Double Negatives . . . 1719
Doublet . . . 1722
Ellipsis . . . 1724
End of Story . . . 1727
Euphemism . . . 1729
Exclusive and Inclusive “We” . . . 1731
First, Second, or Third Person . . . 1733
Forms of You . . . 1736
Fractions . . . 1739

Generic Noun Phrases 1742
Hendiadys 1744
How to Translate Names 1746
Hyperbole and Generalization 1750
Hypothetical Situations 1754
Idiom 1757
Imperatives - Other Uses 1761
Inclusive “We” 1764
Introduction of a New Event 1766
Irony 1770
Litotes 1773
Merism 1775
Metaphor 1777
Metonymy 1787
Nominal Adjectives 1793
Numbers 1795
Order of Events 1798
Ordinal Numbers 1801
Parables 1804
Parallelism 1807
Personification 1810
Pronouns 1812
Proverbs 1814
Quotations and Quote Margins 1817
Quotes Within Quotes 1819
Rhetorical Question 1822
Simile 1828
Symbolic Action 1831
Symbolic Prophecy 1834
Synecdoche 1837
Textual Variants 1839
Translate Unknowns 1841
Translating Son and Father 1844
Verse Bridges 1847
When Masculine Words Include Women 1849

translationNotes

Introduction to the Gospel of Matthew

Part 1: General Introduction

Outline of the Book of Matthew

1. The birth of Jesus Christ and the beginning of his ministry (1:1—4:25)
2. Jesus' Sermon on the Mount (5:1—-7:28)
3. Jesus illustrates the kingdom of God through acts of healing (8:1—-9:34)
4. Jesus' teaching about mission and the kingdom (9:35—-10:42)
5. Jesus' teaching about the gospel of the kingdom of God. The beginning of opposition to Jesus. (11:1—-12:50)
6. Jesus' parables about the kingdom of God (13:1—-52)
7. Further opposition to Jesus and misunderstanding of the kingdom of God (13:53—-17:57)
8. Jesus' teaching about life in the kingdom of God (18:1—-35)
9. Jesus ministers in Judea (19:1—-22:46)
10. Jesus' teaching about the final judgment and salvation (23:1—-25:46)
11. The crucifixion of Jesus, his death and resurrection (26:1—-28:19)

What is the book of Matthew about?

The Gospel of Matthew is one of four books in the New Testament that describe some of the life of Jesus Christ. The authors of the gospels wrote about different aspects of who Jesus was and what he did. Matthew showed that Jesus was the Messiah, and God would save Israel through him. Matthew often explained that Jesus fulfilled the Old Testament prophecies about the Messiah. This may indicate that he expected most of his first readers to be Jewish. (See: Christ, Messiah)

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, "The Gospel of Matthew," or "The Gospel according to Matthew." Or they may choose a title that may be clearer, such as, "The Good News about Jesus that Matthew wrote." (See: How to Translate Names)

Who wrote the Book of Matthew?

The book does not give the name of the author. However, since early Christian times, most Christians have thought that the author was the Apostle Matthew.

Part 2: Important Religious and Cultural Concepts

What is the "kingdom of heaven?"

Matthew spoke of the kingdom of heaven in the same way that other gospel writers spoke of the kingdom of God. The kingdom of heaven represents God ruling over all people and all creation everywhere. Those whom God accepts into his kingdom will be blessed. They will live with God forever.

What were Jesus' teaching methods?

The people regarded Jesus as a rabbi. A rabbi is a teacher of God's law. Jesus taught in similar ways as other religious teachers in Israel. He had students who followed him wherever he went. These students were called disciples. He often told parables. Parables are stories that teach moral lessons. (See: law, law of Moses, God's law, law of Yahweh and disciple, disciples and parable, parables)

Part 3: Important Translation Issues

What are the Synoptic Gospels?

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

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

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

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

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

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

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

These are the most significant textual issues in the Book of Matthew:

- "Bless those who curse you, do good to those who hate you" (5:44)
- "For yours is the kingdom and the power and the glory forever. Amen" (6:13)
- "Many are called, but few are chosen" (20:16)
- "But this kind of demon does not go out except with prayer and fasting" (17:21)
- "For the Son of Man came to save that which was lost" (18:11)

- “Woe to you, scribes and Pharisees, hypocrites! for you devour widows’ houses, while you make a show of long prayers. You will therefore receive greater condemnation.” (23:14)

Translators are advised not to include these passages. However, if in the translators’ region, there are older versions of the Bible that include one or more of these passages, the translators can include them. If they are included, they should be put inside square brackets ([]) to indicate that they were probably not original to Matthew’s Gospel. (See: Textual Variants)

Matthew 01 General Notes

Structure and formatting

Some translations indent quotations from the Old Testament. The ULB does this with the quoted material in 1:23.

Special concepts in this chapter

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 any important person to have a recorded genealogy.

Important figures of speech in this chapter

Use of the passive voice

The passive voice is used very purposefully in this chapter to indicate that Jesus was not conceived through a sexual relationship. Here, the passive voice presents the Holy Spirit as the one who began Mary's conception of the baby Jesus. Because many languages do not have a passive voice, translators must find other ways to present the same truths. (See: Active or Passive)

Links:

- **Matthew 1:1**
- **Matthew intro**

Matthew 1:1-3

UDB:

[1] This is the record of the ancestors of Jesus the Messiah, the descendant of King David and of Abraham. [2] Abraham was the father of Isaac. Isaac was the father of Jacob. Jacob was the father of Judah and of his brothers. [3] Judah was the father of Perez and Zerah, and their mother was Tamar. Perez was the father of Hezron. Hezron was the father of Ram.

ULB:

[1] The book of the genealogy of Jesus Christ, son of David, son of Abraham. [2] Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers. [3] Judah was the father of Perez and Zerah by Tamar, Perez the father of Hezron, and Hezron the father of Ram.

translationNotes

General Information:

The author begins with Jesus' genealogy in order to show that he is a descendant of King David and of Abraham. The genealogy continues through Matthew 1:17.

The book of the genealogy of Jesus Christ

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

Jesus Christ, son of David, son of Abraham

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

son of David

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

Abraham was the father of Isaac

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

Isaac the father ... Jacob the father

Here the word "was" is understood. AT: "Isaac was the father ... Jacob was the father" (See: Ellipsis)

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

These are names of men. (See: How to Translate Names)

Perez the father ... Hezron the father

Here the word "was" is understood. AT: "Perez was the father ... Hezron was the father" (See: Ellipsis)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- son, sons
- David
- Abraham, Abram
- Isaac
- Israel, Israelite, Israelites, Jacob
- Judah
- Tamar

Links:

- Introduction to the Gospel of Matthew
- Matthew 01 General Notes
- Matthew 1 translationQuestions

Matthew 1:4-6

UDB:

[4] Ram was the father of Amminadab. Amminadab was the father of Nahshon. Nahshon was the father of Salmon. [5] Salmon and his wife Rahab, a non-Jewish woman, were the parents of Boaz. Boaz was the father of Obed. Obed's mother was Ruth, another non-Jewish woman. Obed was the father of Jesse. [6] Jesse was the father of King David. David became the father of Solomon; Solomon's mother was the wife of Uriah.

ULB:

[4] Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon. [5] Salmon was the father of Boaz by Rahab, Boaz the father of Obed by Ruth, Obed the father of Jesse. [6] Jesse was the father of David the king,

David the father of Solomon by the wife of Uriah.

translationNotes

Amminadab the father ... Nahshon the father

Here the word "was" is understood. AT: "Amminadab was the father ... Nahshon was the father" (See: Ellipsis)

Salmon was the father of Boaz by Rahab

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

Boaz the father ... Obed the father

Here the word "was" is understood. AT: "Boaz was the father ... Obed was the father" (See: Ellipsis)

Boaz the father of Obed by Ruth

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

David the father of Solomon by the wife of Uriah

Here the word "was" is understood. "David was the father of Solomon, and Solomon's mother was Uriah's wife" or "David and the wife of Uriah were the parents of Solomon" (See: Ellipsis)

the wife of Uriah

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

translationWords

- Boaz
- Rahab
- Ruth
- Jesse
- David
- king, kings, kingdom, kingdoms, kingship, kingly

Links:

- Introduction to the Gospel of Matthew
- Matthew 01 General Notes
- Matthew 1 translationQuestions

Matthew 1:7-8

UDB:

[7] Solomon was the father of Rehoboam. Rehoboam was the father of Abijah. Abijah was the father of Asa. [8] Asa was the father of Jehoshaphat. Jehoshaphat was the father of Joram. Joram was an ancestor of Uzziah.

ULB:

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

translationNotes

Rehoboam the father of Abijah, Abijah the father of Asa

The word “was” is understood in both of these phrases. AT: “Rehoboam was the father of Abijah, and Abijah was the father of Asa” (See: Ellipsis)

translationWords

- Solomon
- ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather
- Rehoboam
- Abijah
- Asa
- Jehoshaphat
- Jehoram, Joram
- Uzziah, Azariah

Links:

- Introduction to the Gospel of Matthew
- Matthew 01 General Notes
- Matthew 1 translationQuestions

Matthew 1:9-11

UDB:

[9] Uzziah was the father of Jotham. Jotham was the father of Ahaz. Ahaz was the father of Hezekiah. [10] Hezekiah was the father of Manasseh. Manasseh was the father of Amon. Amon was the father of Josiah. [11] Josiah was the grandfather of Jechoniah and Jechoniah's brothers. They lived at the time when the Babylonian army took the Israelites as captives to the country of Babylon.

ULB:

[9] Uzziah was the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah. [10] Hezekiah was the father of Manasseh, Manasseh the father of Amon, and Amon the father of Josiah. [11] Josiah was an ancestor of Jechoniah and his brothers at the time of the deportation to Babylon.

translationNotes

Amon

Sometimes this is translated "Amos."

Josiah was an ancestor of Jechoniah

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

at the time of the deportation to Babylon

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

Babylon

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

translationWords

- Uzziah, Azariah
- ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather
- Jotham
- Ahaz

- Hezekiah
- Manasseh
- Josiah
- Babylon, Babylonia, Babylonian, Babylonians

Links:

- Introduction to the Gospel of Matthew
- Matthew 01 General Notes
- Matthew 1 translationQuestions

Matthew 1:12-14

UDB:

12 After the Babylonians exiled the Israelites to Babylon, Jechoniah became the father of Shealtiel. Shealtiel was an ancestor of Zerubbabel. 13 Zerubbabel was the father of Abiud. Abiud was the father of Eliakim. Eliakim was the father of Azor. 14 Azor was the father of Zadok. Zadok was the father of Akim. Akim was the father of Eliud.

ULB:

12 After the deportation to Babylon, Jechoniah was the father of Shealtiel, Shealtiel was an ancestor of Zerubbabel. 13 Zerubbabel was the father of Abiud, Abiud the father of Eliakim, and Eliakim the father of Azor. 14 Azor was the father of Zadok, Zadok the father of Achim, and Achim the father of Eliud.

translationNotes

After the deportation to Babylon

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

Shealtiel was an ancestor of Zerubbabel

Shealtiel was Zerubbabel's grandfather.

translationWords

- Babylon, Babylonia, Babylonian, Babylonians
- Zerubbabel
- Zadok

Links:

- Introduction to the Gospel of Matthew
- Matthew 01 General Notes
- Matthew 1 translationQuestions

Matthew 1:15-17

UDB:

15 Eliud was the father of Eleazar. Eleazar was the father of Matthan. Matthan was the father of Jacob. 16 Jacob was the father of Joseph. Joseph was Mary's husband, and Mary was Jesus' mother. Jesus is the one who is called the Messiah.

17 The list of Jesus' ancestors is as follows: Fourteen of them from the time when Abraham lived to the time when King David lived. There were another fourteen from the time when David lived until the time when the Israelites went away to Babylon, and then yet another fourteen from then until the time when the Messiah was born.

ULB:

15 Eliud was the father of Eleazar, Eleazar the father of Matthan, and Matthan the father of Jacob. 16 Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called Christ. 17 All the generations from Abraham to David were fourteen generations, from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

translationNotes

Connecting Statement:

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

Mary, by whom Jesus was born

This can be stated in active form. AT: "Mary, who gave birth to Jesus" (See: Active or Passive)

who is called Christ

This can be stated in active form. AT: "whom people call Christ" (See: Active or Passive)

fourteen

"14" (See: Numbers)

deportation to Babylon

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

translationWords

- Joseph (NT)
- Mary, the mother of Jesus
- Jesus, Jesus Christ, Christ Jesus
- Christ, Messiah
- generation
- Abraham, Abram
- David
- Babylon, Babylonia, Babylonian, Babylonians

Links:

- Introduction to the Gospel of Matthew
- Matthew 01 General Notes
- Matthew 1 translationQuestions

Matthew 1:18-19

UDB:

[18] This is the account of what happened just before Jesus the Messiah was born. Mary, his mother, had promised to marry Joseph, but before they lived together as husband and wife, they found out that she was expecting a child by the Holy Spirit's power. [19] Now Joseph, who was to be her husband, was a man who obeyed God's commands, so he decided not to marry her. But he did not want to shame her in front of other people. So he decided to quietly drop his plans to marry her.

ULB:

[18] The birth of Jesus Christ happened in the following way. His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. [19] Her husband, Joseph, was a righteous man, and he did not want to disgrace her publicly. So he decided to secretly end his engagement with her.

translationNotes

General Information:

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

His mother, Mary, was engaged to marry Joseph

"His mother, Mary, was going to marry Joseph." Parents normally arranged the marriages of their children. AT: "The parents of Mary, the mother of Jesus, had promised her in marriage to Joseph" (See: Assumed Knowledge and Implicit Information)

His mother, Mary, was engaged

Translate in a way that makes it clear that Jesus was not already born when Mary was engaged to Joseph. AT: "Mary, who would be the mother of Jesus, was engaged" (See: Assumed Knowledge and Implicit Information)

before they came together

"before they got married." This may refer to Mary and Joseph sleeping together. AT: "before they had slept together" (See: Euphemism)

she was found to be pregnant

This can be stated in active form. AT: "they realized that she was going to have a baby" or "it happened that she was pregnant" (See: Active or Passive)

by the Holy Spirit

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

Her husband, Joseph

Joseph had not married Mary yet, but when a man and woman promised to marry each other, Jews considered them husband and wife though they did not live together. AT: “Joseph, who was supposed to marry Mary” or “Joseph” (See: Assumed Knowledge and Implicit Information)

end his engagement with her

“cancel their plans to get married”

translationWords

- Jesus, Jesus Christ, Christ Jesus
- Mary, the mother of Jesus
- Joseph (NT)
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Links:

- Introduction to the Gospel of Matthew
- Matthew 01 General Notes
- Matthew 1 translationQuestions

Matthew 1:20-21

UDB:

20 While he was seriously considering this, an angel whom the Lord sent surprised him in a dream. The angel said, "Joseph, descendant of King David, do not be afraid to marry Mary. For what has been conceived in her is there by the Holy Spirit. 21 She will give birth to a son. Since it is he who will save his people from their sins, name him 'Jesus.'"

ULB:

20 As he thought about these things, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, because the one who is conceived in her is conceived by the Holy Spirit. 21 She will give birth to a son, and you will call his name Jesus, for he will save his people from their sins."

translationNotes

As he thought

"As Joseph thought"

appeared to him in a dream

"came to him while Joseph was dreaming"

son of David

Here "son" means "descendant."

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

This can be stated in active form. AT: "the Holy Spirit caused Mary to become pregnant with this child" (See: Active or Passive)

She will give birth to a son

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

you will call his name

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

for he will save

Translator may add a footnote that says “The name ‘Jesus’ means ‘the Lord saves.’ ”

his people

This refers to the Jews.

translationWords

- angel, angels, archangel
- lord, lords, Lord, master, masters, sir, sirs
- dream
- son, sons
- David
- Jesus, Jesus Christ, Christ Jesus
- save, saves, saved, safe, salvation
- sin, sins, sinned, sinful, sinner, sinning

Links:

- Introduction to the Gospel of Matthew
- Matthew 01 General Notes
- Matthew 1 translationQuestions

Matthew 1:22-23

UDB:

[22] All this happened to make come true what the Lord told the prophet Isaiah to write long ago. Isaiah wrote, [23] "Listen, a virgin will become pregnant and will give birth to a son.

They will call him Immanuel"—

which means, "God is with us."

ULB:

[22] All this happened to fulfill what was spoken by the Lord through the prophet, saying,

[23] "Behold, the virgin will conceive and give birth to a son,

and they will call his name Immanuel"—

which means, "God with us."

translationNotes

General Information:

The author quotes the prophet Isaiah to show that Jesus' birth was according to scripture. (See: Background Information)

All this happened

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

what was spoken by the Lord through the prophet

This can be stated in active form. AT: "what the Lord told the prophet to write long ago" (See: Active or Passive)

the prophet

There were many prophets. Matthew was speaking of Isaiah. AT: "the prophet Isaiah" (See: Assumed Knowledge and Implicit Information)

Behold ... Immanuel

Here Matthew quotes the prophet Isaiah.

Behold

“Look” or “Listen” or “Pay attention to what I am about to tell you.” This word adds emphasis to what is said next.

Immanuel

This is a male name. (See: How to Translate Names)

which means, “God with us.”

This is not in the book of Isaiah. Matthew is explaining the meaning of the name “Immanuel.” You could translate it as a separate sentence. AT: “This name means ‘God with us.’ ”

translationWords

- fulfill, fulfilled
- lord, lords, Lord, master, masters, sir, sirs
- prophet, prophets, prophecy, prophesy, seer, prophetess
- virgin, virgins, virginity

Links:

- Introduction to the Gospel of Matthew
- Matthew 01 General Notes
- Matthew 1 translationQuestions

Matthew 1:24-25

UDB:

[24] When Joseph got up from sleep, he did what the angel had commanded him to do. He began to live with Mary as his wife. [25] But he did not sleep with her until she had given birth to a son. And Joseph named him Jesus.

ULB:

[24] Joseph woke up from his sleep and did as the angel of the Lord commanded him and he took her as his wife. [25] But he did not have sexual relations with her until she gave birth to a son. Then he called his name Jesus.

translationNotes

Connecting Statement:

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

as the angel of the Lord commanded

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

he took her as his wife

“he married Mary”

to a son

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

Then he called his name Jesus

“Joseph named the child Jesus”

translationWords

- Joseph (NT)
- Jesus, Jesus Christ, Christ Jesus
- angel, angels, archangel
- lord, lords, Lord, master, masters, sir, sirs
- command, commands, commanded, commandment, commandments
- had relations with, lovemaking, sleep with, sleeps with, slept with, sleeping with

Links:

- Introduction to the Gospel of Matthew
- Matthew 01 General Notes
- Matthew 1 translationQuestions

Matthew 02 General Notes

Structure and formatting

Some translations indent each line of poetry to make it easier to read. The ULB does this with the poetry in verses 6 and 18, which is quoted from the OT.

Special concepts in this chapter

"His star"

This is probably a reference to a star that the learned men believed to be the sign of a new king of Israel. (See: sign, signs, proof, reminder)

Other possible translation difficulties in this chapter

"Learned men"

English translations use many different words to translate this phrase. These terms include "magi" and "wise men." These men could have been scientists or astrologers. It is best to translate this with the generic term "learned men," if possible.

Links:

- **Matthew 02:01 Notes**

Matthew 2:1-3

UDB:

[1] Jesus was born in the town of Bethlehem in the province of Judea during the time that King Herod the Great ruled there. Some time after Jesus was born, some men from very far away to the east who studied the stars came to the city of Jerusalem. [2] They asked people, "Where is the one who has been born king of the Jews? We have seen a star in the east that shows us he has been born, so we have come to worship him."

[3] When King Herod heard about what those men were asking, he became very worried. Many of the people in Jerusalem also became worried.

ULB:

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

translationNotes

General Information:

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

Bethlehem of Judea

"the town of Bethlehem in the province of Judea"

in the days of Herod the king

"when Herod was king there"

Herod

This refers to Herod the Great.

learned men from the east

"men from the east who studied the stars"

from the east

“from a country far east of Judea”

Where is he who was born King of the Jews?

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

his star

They were not saying that the baby was the rightful owner of the star. AT: “the star that tells about him” or “the star that is associated with his birth”

in the east

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

worship

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

he was troubled

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

all Jerusalem

Here “Jerusalem” refers to the people. Also, “all” means “many.” Matthew is exaggerating to emphasize how many people were worried. AT: “many of the people in Jerusalem” (See: Metonymy and Hyperbole and Generalization)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- Bethlehem, Ephrathah
- Judea
- Herod the Great
- learned men, astrologers
- Jerusalem
- King of the Jews, king of the Jews
- worship

Links:

- Introduction to the Gospel of Matthew
- Matthew 02 General Notes
- Matthew 2 translationQuestions

Matthew 2:4-6

UDB:

4 Then Herod called together all the ruling priests and teachers of the Jewish laws. He asked them
where the prophets had predicted that the Messiah was to be born. 5 They said to him, "He will be
born in the town of Bethlehem, here in the province of Judea, because the prophet Micah wrote
long ago, 6 'You who live in Bethlehem in the land of Judah, your town is certainly very important,
because a man from your town will become a ruler. He will guide my people who live in Israel.'"

ULB:

4 Herod brought together all the chief priests and scribes of the people, and he asked them, "Where
is the Christ to be born?" 5 They said to him, "In Bethlehem of Judea, for this is what was written
by the prophet,

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

are not the least among the leaders of Judah,

for from you will come a ruler

who will shepherd my people Israel.'"

translationNotes

General Information:

In verse 6, the chief priests and scribes of the people quote the prophet Micah to show that the Christ would be born in Bethlehem.

In Bethlehem of Judea

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

this is what was written by the prophet

This can be stated in active form. AT: "this is what the prophet wrote long ago" (See: Active or Passive)

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

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

who will shepherd my people Israel

Micah speaks of this ruler as a shepherd. This means he will lead and care for the people. AT: “who will lead my people Israel as a shepherd leads his sheep” (See: Metaphor)

translationWords

- Herod the Great
- chief priests
- scribe, scribes
- Christ, Messiah
- Bethlehem, Ephrathah
- Judea
- prophet, prophets, prophecy, prophesy, seer, prophetess
- shepherd, shepherds, shepherded, shepherding
- Israel, Israelites

Links:

- Introduction to the Gospel of Matthew
- Matthew 02 General Notes
- Matthew 2 translationQuestions

Matthew 2:7-8

UDB:

7 Then King Herod secretly called those men who studied the stars. He asked them exactly when the star first appeared. 8 Then he said to them, “Go to Bethlehem and inquire thoroughly where the infant is. When you have found him, come back and report to me so that I, myself, can go there and worship him, too.”

ULB:

7 Then Herod secretly called the learned men to ask them exactly what time the star had appeared. 8 He sent them to Bethlehem, saying, “Go and search carefully for the young child. When you have found him, bring me word, so that I also may come and worship him.”

translationNotes

Herod secretly called the learned men

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

to ask them exactly what time the star had appeared

This can be translated as a direct quotation. AT: “and he asked them, ‘When exactly did this star appear?’ ” (See: Direct and Indirect Quotations)

what time the star had appeared

It is implied that the learned men told him when the star appeared. AT: “what time the star had appeared. The learned men told Herod when the star first appeared” (See: Assumed Knowledge and Implicit Information)

young child

This refers to Jesus.

bring me word

Here “word” is a metonym for “message” or “news.” AT: “let me know” or “tell me” or “report back to me” (See: Metonymy)

worship him

See how you translated this in Matthew 2:2.

translationWords

- Herod the Great
- learned men, astrologers
- Bethlehem, Ephrathah
- word, words
- worship

Links:

- Introduction to the Gospel of Matthew
- Matthew 02 General Notes
- Matthew 2 translationQuestions

Matthew 2:9-10

UDB:

[9] Then the men went toward the town of Bethlehem. To their surprise, the star that they had seen while they were in the eastern country went ahead of them again until it stood above the house where the child was. [10] When they saw the star, they rejoiced greatly and followed it.

ULB:

[9] After they had heard the king, they went on their way, and the star that they had seen in the east went before them until it came and stood still over where the young child was. [10] When they saw the star, they rejoiced with very great joy.

translationNotes

After they

“After the learned men”

they had seen in the east

“they had seen come up in the east” or “they had seen in their country”

went before them

“guided them” or “led them”

stood still over

“stopped over”

where the young child was

“the place where the young child was staying”

translationWords

- king, kings, kingdom, kingdoms, kingship, kingly
- joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing
- joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing

Links:

- Introduction to the Gospel of Matthew
- Matthew 02 General Notes
- Matthew 2 translationQuestions

Matthew 2:11-12

UDB:

[11] They found the house, entered it, and saw the child and his mother, Mary. They bowed down and worshiped him. Then they opened their treasure boxes and they gave him gold, expensive frankincense, and myrrh. [12] Then God warned them in a dream not to return to King Herod. So they left for their country, but instead of traveling back on the same road, they went on a different road.

ULB:

[11] They went into the house and saw the young child with Mary his mother. They bowed down and worshiped him. They opened their treasures and offered him gifts of gold, frankincense, and myrrh. [12] God warned them in a dream not to return to Herod, so they departed to their own country by another way.

translationNotes

Connecting Statement:

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

They went

“The learned men went”

their treasures

Here “treasures” refers to the boxes or bags they used to carry their treasures. AT: “the containers that held their treasures” (See: Metonymy)

God warned them

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

not to return to Herod

This can be translated as a direct quotation. AT: “saying, ‘Do not go back to King Herod’ ” (See: Direct and Indirect Quotations)

translationWords

- Mary, the mother of Jesus
- bow, bows, bowed, bowing, bow down, bows down, bowed down, bowing down
- worship
- gold, golden
- frankincense
- myrrh
- dream
- Herod the Great

Links:

- Introduction to the Gospel of Matthew
- Matthew 02 General Notes
- Matthew 2 translationQuestions

Matthew 2:13-15

UDB:

[13] After the men who studied the stars left Bethlehem, an angel from the Lord appeared to Joseph in a dream. He said, “Get up, take the child and his mother, and flee into the country of Egypt. Stay there until I tell you that you should leave, because King Herod is about to send soldiers to look for the child so that they can kill him.” [14] So Joseph got up that same night; he took the child and his mother, and they fled into Egypt. [15] They stayed there until King Herod died, and then they left Egypt again. In this way, what God had told the prophet Hosea to write came true,

> “I have called my son to come out of Egypt.”

ULB:

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

translationNotes

General Information:

In verse 15, the writer quotes the prophet Hosea to show that the Christ would spend time in Egypt.

they had departed

“the learned men had departed”

appeared to Joseph in a dream

“came to Joseph while he was dreaming”

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

God is speaking to Joseph, so these should all be singular forms. (See: Forms of You)

until I tell you

The full meaning of this statement can be made explicit. AT: “until I tell you it is safe to come back” (See: Assumed Knowledge and Implicit Information)

I tell you

Here “I” refers to God. The angel is speaking for God.

He remained

It is implied that Joseph, Mary, and Jesus remained in Egypt. AT: “They remained” (See: Assumed Knowledge and Implicit Information)

until the death of Herod

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

Out of Egypt I have called my son

“I have called my son out of Egypt”

my son

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

translationWords

- angel, angels, archangel
- lord, lords, Lord, master, masters, sir, sirs
- Joseph (NT)
- dream
- Egypt, Egyptian, Egyptians
- Herod the Great
- fulfill, fulfilled
- prophet, prophets, prophecy, prophesy, seer, prophetess
- call, calls, calling, called
- son, sons

Links:

- Introduction to the Gospel of Matthew
- Matthew 02 General Notes
- Matthew 2 translationQuestions

Matthew 2:16

UDB:

16 Before King Herod died, he realized that those men had tricked him, and he became furious. Because he thought that Jesus was still near Bethlehem, Herod sent soldiers there to kill all the boy babies two years old and younger. Herod calculated how old the baby was, according to what the men who studied the stars told him about when the star first appeared.

ULB:

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

translationNotes

Connecting Statement:

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

General Information:

These events happen before Herod's death, which the writer mentioned in Matthew 2:15. (See: Order of Events)

he had been mocked by the learned men

This can be stated in active form. AT: "the learned men had embarrassed him by tricking him" (See: Active or Passive)

He sent and killed all the male children

Herod did not kill the children himself. AT: "He gave orders for his soldiers to kill all the boys" or "He sent soldiers there to kill all the boy babies" (See: Assumed Knowledge and Implicit Information)

two years old and under

"2 years old and younger" (See: Numbers)

according to the time

"based on the time"

translationWords

- Herod the Great
- mock, mocks, mocked, mocking, mocker, mockers, mockery, ridicule, ridiculed, scoff at, scoffed at
- learned men, astrologers
- Bethlehem, Ephrathah
- year, years

Links:

- Introduction to the Gospel of Matthew
- Matthew 02 General Notes
- Matthew 2 translationQuestions

Matthew 2:17-18

UDB:

17 When Herod did this, what the prophet Jeremiah had written long ago came true, when he wrote about Bethlehem near the town of Ramah:

18 Women in Ramah were weeping and wailing loudly.

Rachel, the ancestor of those women, was weeping for their dead children.

People tried to comfort her, but they could not, because all the children were dead.

ULB:

17 Then was fulfilled what had been spoken through Jeremiah the prophet,

18 "A voice was heard in Ramah,

weeping and great mourning,

Rachel weeping for her children,

and she refused to be comforted, because they were no more."

translationNotes

General Information:

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

Then was fulfilled

This can be stated in active form. AT: "This fulfilled" or "Herod's actions fulfilled" (See: Active or Passive)

what had been spoken through Jeremiah the prophet

This can be stated in active form. AT: "what the Lord spoke long ago through the prophet Jeremiah" (See: Active or Passive)

A voice was heard ... they were no more

Matthew is quoting the prophet Jeremiah.

A voice was heard

This can be stated in active form. AT: “People heard a voice” or “There was a loud sound” (See: Active or Passive)

Rachel weeping for her children

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

she refused to be comforted

This can be stated in active form. AT: “no one could comfort her” (See: Active or Passive)

because they were no more

“because the children were gone and would never return.” Here “were no more” is a mild way of saying they are dead. AT: “because they were dead” (See: Euphemism)

translationWords

- fulfill, fulfilled
- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- voice, voices
- Ramah
- Rachel

Links:

- Introduction to the Gospel of Matthew
- Matthew 02 General Notes
- Matthew 2 translationQuestions

Matthew 2:19-21

UDB:

[19] After Herod died and while Joseph and his family were still in Egypt, an angel that the Lord had sent appeared to Joseph in a dream. He said to Joseph, [20] "Get up and take the child and his mother and go back to the country of Israel to live, because the people who were trying to kill the child have died." [21] So Joseph took the child and his mother, and they went back to Israel.

ULB:

[19] When Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt and said, [20] "Get up and take the child and his mother and go to the land of Israel, for those who sought the child's life are dead." [21] Joseph rose, took the child and his mother, and came into the land of Israel.

translationNotes

Connecting Statement:

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

behold

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

those who sought the child's life

Here "sought the child's life" is a way of saying they wanted to kill the child. "AT: "those who were looking for the child in order to kill him" (See: Euphemism)

those who sought

This refers to King Herod and his advisors.

translationWords

- Herod the Great
- angel, angels, archangel
- lord, lords, Lord, master, masters, sir, sirs
- dream
- Joseph (NT)
- Egypt, Egyptian, Egyptians
- Israel, Israelites

Links:

- Introduction to the Gospel of Matthew
- Matthew 02 General Notes
- Matthew 2 translationQuestions

Matthew 2:22-23

UDB:

[22] When Joseph heard that Archaelaus now ruled in the province of Judea instead of his father, King Herod the Great, he was afraid to go there. Then God instructed Joseph in a dream what to do, so Joseph, Mary, and the baby went to the district of Galilee. [23] They went to the town of Nazareth to live there. The result was that what the prophets had said long ago came true: "People will say that he is from Nazareth."

ULB:

[22] But when he heard that Archelaus was reigning over Judea in the place of his father Herod, he was afraid to go there. After God warned him in a dream, he left for the region of Galilee [23] and went and lived in a city called Nazareth. This fulfilled what had been spoken through the prophets, that he would be called a Nazarene.

translationNotes

Connecting Statement:

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

But when he heard

"But when Joseph heard"

Archelaus

This is the name of Herod's son. (See: How to Translate Names)

he was afraid

"Joseph was afraid"

what had been spoken through the prophets

This can be stated in active form. AT: "what the Lord spoke long ago through the prophets" (See: Active or Passive)

he would be called a Nazarene

Here “he” refers to Jesus. The prophets before the time of Jesus would have referred to him as the Messiah or the Christ. AT: “people would say that the Christ is a Nazarene” (See: How to Translate Names)

translationWords

- reign, reigns, reigned, reigning
- Judea
- Herod the Great
- dream
- Galilee, Galilean, Galileans
- Nazareth, Nazarene
- fulfill, fulfilled
- prophet, prophets, prophecy, prophesy, seer, prophetess

Links:

- Introduction to the Gospel of Matthew
- Matthew 02 General Notes
- Matthew 2 translationQuestions

Matthew 03 General Notes

Structure and formatting

Some translations indent quotations from the Old Testament. The ULB does this with the quoted material in verse 3.

Special concepts in this chapter

"Bear fruit worthy of repentance"

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

Other possible translation difficulties in this chapter

"The kingdom of heaven is near"

Scholars debate whether the "kingdom of heaven" was present at this time or still coming. English translations frequently use the phrase "at hand," but this can create difficulty in translating. Other versions use the phrases "is coming near" and "has come near."

Links:

- **Matthew 03:01 Notes**

Matthew 3:1-3

UDB:

[1] While Jesus was still in the town of Nazareth, John, whom the people called the Baptizer, went to a desolate place in the province of Judea. He was preaching to the people who came there. He kept saying, [2] "You must stop sinning, because God's rule from heaven is near, and he will reject you if you do not stop sinning." [3] When John began preaching, then came true what Isaiah the prophet had said long ago. He said,

> "In the wilderness people hear someone shouting to anyone who comes,
>
> 'Get ready to receive the Lord when he comes!
>
> Get everything ready for him!'"

ULB:

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

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

translationNotes

General Information:

This is the beginning of a new part of the story where the writer tells of the ministry of John the Baptist. In verse 3, the writer quotes the prophet Isaiah to show that John the Baptist was God's appointed messenger to prepare for Jesus' ministry.

In those days

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

Repent

This is plural in form. John is speaking to the crowds. (See: Forms of You)

the kingdom of heaven is near

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

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

This can be stated in active form. AT: "For Isaiah the prophet was speaking of John the Baptist when he said" (See: Active or Passive)

The voice of one calling out in the wilderness

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

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

These two phrases mean the same thing. (See: Parallelism)

Make ready the way of the Lord

"Get the road ready for the Lord." Doing this represents being prepared to hear the Lord's message when he comes. People do this by repenting of their sins. AT: "Prepare to hear the Lord's message when he comes" or "Repent and be ready for the Lord to come" (See: Metaphor and Assumed Knowledge and Implicit Information)

translationWords

- John (the Baptist)
- preach, preached, preaching, preacher
- desert, deserts, deserted, deserting, wilderness, wildernesses
- Judea
- repent, repents, repented, repentance
- kingdom of God, kingdom of heaven
- Isaiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- voice, voices
- lord, lords, Lord, master, masters, sir, sirs

Links:

- Introduction to the Gospel of Matthew
- Matthew 03 General Notes
- Matthew 3 translationQuestions

Matthew 3:4-6

UDB:

[4] John wore rough clothing made from camel's hair. As the prophet Elijah had done so long ago, he wore a leather belt around his waist. His food was only grasshoppers and honey that he found in the wilderness. [5] People who lived in the city of Jerusalem, many people who lived in other places in the district of Judea, and many others who lived near the Jordan River came to John to hear him preach. [6] After they heard him, they openly confessed their sins, and then he baptized them in the Jordan River.

ULB:

[4] Now John wore clothing of camel's hair and a leather belt around his waist. His food was locusts and wild honey. [5] Then Jerusalem, all Judea, and all the region around the Jordan River went out to him. [6] They were baptized by him in the Jordan River, as they confessed their sins.

translationNotes

Now ... wild honey

The word "Now" is used here to mark a break in the main story line. Here Matthew tells background information about John the Baptist. (See: Background Information)

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

This clothing symbolizes that John is a prophet like the prophets from long ago, especially the prophet Elijah. (See: Symbolic Action and Assumed Knowledge and Implicit Information)

Then Jerusalem, all Judea, and all the region

The words "Jerusalem," "Judea," and "the region" are metonyms for the people from those areas. The word "all" is an exaggeration to emphasize that very many people went out. AT: Then very may people from Jerusalem, Judea, and that region" (See: Metonymy and Hyperbole and Generalization)

They were baptized by him

This can be stated in active form. AT: "John baptized them" (See: Active or Passive)

They

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

translationWords

- John (the Baptist)
- camel, camels
- honey, honeycomb
- Jerusalem
- Judea
- Jordan River, Jordan
- baptize, baptized, baptism
- confess, confessed, confesses, confession
- sin, sins, sinned, sinful, sinner, sinning

Links:

- Introduction to the Gospel of Matthew
- Matthew 03 General Notes
- Matthew 3 translationQuestions

Matthew 3:7-9

UDB:

[7] But John saw that many Pharisees and Sadducees were coming for him to baptize them. He said to them, "You people are the children of poisonous snakes! No one warned you that one day God will punish everyone who sins, did they? Do not think that you can escape from him! [8] If you truly stop sinning, then do right things to show it. [9] I know that God promised to be with Abraham's descendants. But do not say to yourselves, 'Since we are descendants of our ancestor Abraham, God will not punish us even though we have sinned.' No! I tell you that he can change these stones here into descendants of Abraham!

ULB:

[7] But when he saw many of the Pharisees and Sadducees coming to him for baptism, he said to them, "You offspring of vipers, who warned you to flee from the wrath that is coming? [8] Bear fruit worthy of repentance. [9] Do not think of saying among yourselves, 'We have Abraham for our father.' For I say to you that God is able to raise up children for Abraham even out of these stones.

translationNotes

General Information:

John the Baptist begins to rebuke the Pharisees and Sadducees.

You offspring of vipers, who

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

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

John uses a question to rebuke the Pharisees and Sadducees because they were asking him to baptize them so that God would not punish them, but they did not want to stop sinning. AT: "you cannot flee from God's wrath like this." or "do not think that you can flee from God's wrath just because I baptize you." (See: Rhetorical Question)

flee from the wrath that is coming

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

Bear fruit worthy of repentance

The phrase "bear fruit" is a metaphor referring to a person's actions. AT: "Let your actions show that you have truly repented" (See: Metaphor)

We have Abraham for our father

"Abraham is our ancestor" or "We are descendants of Abraham." The Jewish leaders thought that God would not punish them since they were descendants of Abraham. (See: Assumed Knowledge and Implicit Information)

For I say to you

This adds emphasis to what John is about to say.

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

"To raise up" here is an idiomatic expression for saying that God could establish Abraham's children. AT: "God is able to make physical descendants out of even these stones and give them to Abraham" (See: Idiom)

translationWords

- Pharisee, Pharisees
- Sadducee, Sadducees
- baptize, baptized, baptism
- serpent, serpents, snake, snakes, viper, vipers
- wrath, fury
- repent, repents, repented, repentance
- Abraham, Abram
- ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather

Links:

- Introduction to the Gospel of Matthew
- Matthew 03 General Notes
- Matthew 3 translationQuestions

Matthew 3:10-12

UDB:

10 God is ready right now to punish you, just like a man who starts to chop away the roots of a fruit tree that does not give good fruit. He will chop down every tree like that and throw it into the fire."

11 "As for me, I am not very important, because I baptize you only with water. I do it when people are sorry for having sinned. But someone else will come soon who will do very powerful things. He is so much greater than I, that I do not even deserve to carry his sandals.

He will baptize you in the Holy Spirit and in fire. 12 He is holding his winnowing fork, ready to separate the good grain from the bad chaff. He is ready to clear out all the bad chaff from where he has threshed the grain. He will take the righteous people home, as a farmer puts his wheat into his storehouse; but he will burn the wicked people, like one burns the chaff, in a fire that never goes out."

ULB:

10 Already the ax has been placed against the root of the trees. So every tree that does not produce good fruit is chopped down and thrown into the fire. 11 I baptize you with water for repentance. But he who comes after me is mightier than I, and I am not worthy even to carry his sandals. He will baptize you with the Holy Spirit and with fire. 12 His winnowing fork is in his hand to thoroughly clear off his threshing floor and to gather his wheat into the storehouse. But he will burn up the chaff with fire that can never be put out."

translationNotes

Connecting Statement:

John the Baptist continues to rebuke the Pharisees and Sadducees.

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

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

for repentance

"to show that you have repented"

But he who comes after me

Jesus is the person who comes after John.

is mightier than I

"is more important than I am"

He will baptize you with the Holy Spirit and with fire

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

His winnowing fork is in his hand to thoroughly clear off his threshing floor

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

His winnowing fork is in his hand

Here "in his hand" means the person is ready to act. AT: "Christ is holding a winnowing fork because he is ready" (See: Idiom)

winnowing fork

This is a tool for tossing wheat up into the air to separate the wheat grain from the chaff. The heavier grain falls back down and the unwanted chaff is blown away by the wind. It is similar in shape to a pitchfork but with wide tines made of wood. (See: Translate Unknowns)

to thoroughly clear off his threshing floor

Christ is like a man with a winnowing fork who is ready to clear off his threshing floor.

his threshing floor

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

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

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

can never be put out

This can be stated in active form. AT: “will never burn out” (See: Active or Passive)

translationWords

- ax, axes
- fruit, fruits, fruitful, unfruitful
- fire, fires, firebrands, firepans, fireplaces, firepot, firepots
- baptize, baptized, baptism
- repent, repents, repented, repentance
- worthy, worth, unworthy, worthless
- sandal, sandals
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- winnow, winnows, winnowed, winnowing, sift, sifting
- thresh, threshes, threshed, threshing
- wheat
- storehouse, storehouses
- chaff

Links:

- Introduction to the Gospel of Matthew
- Matthew 03 General Notes
- Matthew 3 translationQuestions

Matthew 3:13-15

UDB:

[13] During that time, Jesus went from the district of Galilee to the Jordan River, where John was. He did this so John could baptize him. [14] When Jesus asked John to baptize him, John refused; he said, "I need you to baptize me! But you are not a sinner, so why do you come to me?" [15] But Jesus said to him, "Baptize me now, because in this way we two will do everything that God requires." Then John agreed to baptize him.

ULB:

[13] Then Jesus came from Galilee to the Jordan River to be baptized by John. [14] But John kept trying to stop him, saying, "I need to be baptized by you, and do you come to me?" [15] Jesus responded and said to him, "Permit it now, for it is right for us to fulfill all righteousness." Then John permitted him.

translationNotes

Connecting Statement:

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

to be baptized by John

This can be stated in active form. AT: "so John could baptize him" (See: Active or Passive)

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

John uses a question to show his surprise at Jesus' request. AT: "You are more important than I am. I should not baptize you. You should baptize me." (See: Rhetorical Question)

for us

Here "us" refers to Jesus and John. (See: Inclusive "We")

translationWords

- Jesus, Jesus Christ, Christ Jesus
- Galilee, Galilean, Galileans
- Jordan River, Jordan
- baptize, baptized, baptism
- John (the Baptist)

- fulfill, fulfilled
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Links:

- Introduction to the Gospel of Matthew
- Matthew 03 General Notes
- Matthew 3 translationQuestions

Matthew 3:16-17

UDB:

16 After that, Jesus immediately came up out of the water. Just then, it was as though the sky was opened, and Jesus saw God's Spirit coming down and sitting on him, in the form of a dove. 17 Then God spoke from heaven and said, "This is my Son. I love him, and I am very pleased with him."

ULB:

16 After he was baptized, Jesus came up immediately from the water, and behold, the heavens were opened to him. He saw the Spirit of God coming down like a dove and resting upon him. 17 Behold, a voice came out of the heavens saying, "This is my beloved Son. I am very pleased with him."

translationNotes

Connecting Statement:

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

After he was baptized

This can be stated in active form. AT: "After John baptized Jesus" (See: Active or Passive)

behold

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

the heavens were opened to him

This can be stated in active form. AT: "Jesus saw the sky open" or "God opened the heavens to Jesus" (See: Active or Passive)

coming down like a dove

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

a voice came out of the heavens saying

"Jesus heard a voice from heaven." Here "voice" refers to God speaking. AT: "God spoke from heaven" (See: Metonymy)

Son

This is an important title for Jesus that describes his relationship to God. (See: Translating Son and Father)

translationWords

- baptize, baptized, baptism
- Jesus, Jesus Christ, Christ Jesus
- heaven, sky, skies, heavens, heavenly
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- dove, pigeon
- voice, voices
- beloved
- Son of God, Son

Links:

- Introduction to the Gospel of Matthew
- Matthew 03 General Notes
- Matthew 3 translationQuestions

Matthew 04 General Notes

Structure and formatting

Some translations indent each line of poetry to make it easier to read. The ULB does this with the poetry in verses 6, 15 and 16, which is quoted from the OT.

Some translations indent quotations from the Old Testament. The ULB does this with the quoted material in verse 10.

Other possible translation difficulties in this chapter

"The kingdom of heaven is near"

Scholars debate whether the "kingdom of heaven" was present at this time or still coming. English translations frequently use the phrase "at hand," but this can create difficulty in translating. Other versions use the phase "is coming near" and "has come near."

"If you are the Son of God"

In English, the reader can understand this statement in 4:6 as indicating that Satan does not know whether Jesus is the Son of God. Because Satan probably knows that Jesus is the Son of God, it should not be translated in this way. It can be translated as "because you are the Son of God." (See: Satan, devil, evil one and Son of God, Son)

Links:

- **Matthew 04:01 Notes**

Matthew 4:1-4

UDB:

[1] Then God's Spirit led Jesus into the wilderness for the devil to tempt him. [2] After he had not eaten food day and night for forty days, he was hungry. [3] Satan, the tempter, came to him and said, "If you are really the Son of God, tell these stones to become bread for yourself!" [4] But Jesus said to him, "No! I will not do this, because God has said in the scriptures, 'For people to truly live, they must have more than food; they must listen to every word that God has spoken.' "

ULB:

[1] Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. [2] When he had fasted forty days and forty nights, he was hungry. [3] The tempter came and said to him, "If you are the Son of God, command these stones to become bread." [4] But Jesus answered and said to him, "It is written, 'Man shall not live on bread alone, but by every word that comes out of the mouth of God.' "

translationNotes

General Information:

Here the writer begins a new part of the story in which Jesus spends 40 days in the wilderness, where Satan tempts him. In verse 4, Jesus rebukes Satan with a quotation from Deuteronomy.

Jesus was led up by the Spirit

This can be stated in active form. AT: "the Spirit led Jesus" (See: Active or Passive)

to be tempted by the devil

This can be stated in active form. AT: "so the devil could tempt Jesus" (See: Active or Passive)

the devil ... The tempter

These refer to the same being. You may have to use the same word to translate both.

he had fasted ... he was hungry

These refer to Jesus.

forty days and forty nights

"40 days and 40 nights." This refers to 24-hour periods. AT: "40 days" (See: Numbers)

If you are the Son of God, command

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

the Son of God

This is an important title for Jesus that describes his relationship to God. (See: Translating Son and Father)

command these stones to become bread

You could translate this with a direct quotation. AT: "say to these stones, 'Become bread!'" (See: Direct and Indirect Quotations)

bread

Here "bread" refers to food in general. AT: "food" (See: Synecdoche)

It is written

This can be stated in active form. AT: "Moses wrote this in the scriptures long ago" (See: Active or Passive)

Man shall not live on bread alone

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

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

Here "word" and "mouth" refer to what God says. AT: "but by listening to everything that God says" (See: Metonymy)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- desert, deserts, deserted, deserting, wilderness, wildernesses
- tempt, temptation
- Satan, devil, evil one
- fast, fasts, fasted, fasting, fastings
- Son of God, Son
- bread
- written
- God

Links:

- Introduction to the Gospel of Matthew
- Matthew 04 General Notes
- Matthew 4 translationQuestions

Matthew 4:5-6

UDB:

5 Then the devil took Jesus to Jerusalem, the city that was especially for God. He set him on the highest part of the temple 6 and said to him, "If you are truly the Son of God, jump down to the ground. You will, of course, not be hurt, because God has said in the scriptures,

'God will command his angels to protect you.

They will lift you up in their hands when you are falling,

and they will keep you from even hitting your foot on a stone.'"

ULB:

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

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

and,

'They will lift you up in their hands,

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

translationNotes

General Information:

In verse 6, Satan quotes from the Psalms in order to tempt Jesus.

If you are the Son of God, throw yourself down

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

the Son of God

This is an important title for Jesus that describes his relationship to God. (See: Translating Son and Father)

throw yourself down

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

for it is written

This can be stated in active form. AT: “for the writer wrote in the scriptures” or “for it says in the scriptures” (See: Active or Passive)

He will command his angels to take care of you

“God will command his angels to take care of you.” This can be translated with a direct quotation. AT: “God will say to his angels, ‘Take care of him’ ” (See: Direct and Indirect Quotations)

They will lift you up

“The angels will hold you”

translationWords

- Satan, devil, evil one
- holy city, holy cities
- temple
- Son of God, Son
- written
- angel, angels, archangel

Links:

- Introduction to the Gospel of Matthew
- Matthew 04 General Notes
- Matthew 4 translationQuestions

Matthew 4:7-9

UDB:

[7] But Jesus said, “No! I will not jump down, because God has also said in the scriptures, ‘Do not try to make your God prove who he is.’” [8] Then the devil took him on top of a very high mountain. There he showed him all the nations in the world and the magnificent things in those nations. [9] Then he said to him, “I will let you rule all these nations and give you the magnificent things in them if you bow down and worship me.”

ULB:

[7] Jesus said to him, “Again it is written, ‘You must not test the Lord your God.’” [8] Again, the devil took him up to a high place and showed him all the kingdoms of the world along with all their splendor. [9] He said to him, “All these things I will give you, if you bow down and worship me.”

translationNotes

General Information:

In verse 7, Jesus rebukes Satan with another quotation from Deuteronomy.

Again it is written

It is understood that Jesus is quoting scripture again. This can be stated in active form. AT: “Again, I will tell you what Moses wrote in the scriptures” (See: Active or Passive and Ellipsis)

You must not test

Here “you” refers to anyone. AT: “One should not test” or “No person should test”

Again, the devil

“Next, the devil”

He said to him

“The devil said to Jesus”

All these things I will give you

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

translationWords

- test, tests, tested
- lord, lords, Lord, master, masters, sir, sirs
- kingdom, kingdoms
- splendor
- bow, bows, bowed, bowing, bow down, bows down, bowed down, bowing down
- worship

Links:

- Introduction to the Gospel of Matthew
- Matthew 04 General Notes
- Matthew 4 translationQuestions

Matthew 4:10-11

UDB:

10 But Jesus said to him, “No, I will not worship you, Satan, so go away! God has said in the scriptures, ‘It is to the Lord your God whom you must bow down, and you must worship only him!’ ” 11 Then the devil went away, and at that moment, angels came to Jesus and took care of him.

ULB:

10 Then Jesus said to him, ”Go away from here, Satan! For it is written,

’You will worship the Lord your God,

and you will serve only him.’”

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

translationNotes

Connecting Statement:

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

General Information:

In verse 10, Jesus rebukes Satan with another quotation from Deuteronomy.

For it is written

This can be stated in active form. AT: “For Moses also wrote in the scriptures” (See: Active or Passive)

You will worship ... you will serve

Both instances of “you” are singular, a command to everyone who hears it. (See: Forms of You)

behold

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

translationWords

- Satan, devil, evil one
- written
- worship
- lord, lords, Lord, master, masters, sir, sirs
- serve, serves, served, serving, service, services, eyeservice
- angel, angels, archangel

Links:

- Introduction to the Gospel of Matthew
- Matthew 04 General Notes
- Matthew 4 translationQuestions

Matthew 4:12-13

UDB:

12 While Jesus was in the province of Judea, John the Baptizer's disciples came and told him that King Herod had put John in prison. So Jesus returned to the district of Galilee, to the town of Nazareth. 13 Then he left Nazareth and went to the city of Capernaum in order to live there. Capernaum is located beside the Sea of Galilee in the region that formerly belonged to the tribes of Zebulun and Naphtali.

ULB:

12 Now when Jesus heard that John had been arrested, he withdrew into Galilee. 13 He left Nazareth and went and lived in Capernaum, which is by the Sea of Galilee, in the territories of Zebulun and Naphtali.

translationNotes

General Information:

This is the beginning of a new part of the story in which the writer describes the beginning of Jesus' ministry in Galilee. These verses explain how Jesus came to be in Galilee. (See: Background Information)

Now

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

John had been arrested

This can be stated in active form. AT: "the king had arrested John" (See: Active or Passive)

in the territories of Zebulun and Naphtali

"Zebulun" and "Naphtali" are the names of the tribes that lived in these territories many years earlier before foreigners took control of the land of Israel. (See: Assumed Knowledge and Implicit Information)

translationWords

- John (the Baptist)
- Galilee, Galilean, Galileans

- Nazareth, Nazarene
- Capernaum
- Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias
- Zebulun
- Naphtali

Links:

- Introduction to the Gospel of Matthew
- Matthew 04 General Notes
- Matthew 4 translationQuestions

Matthew 4:14-16

UDB:

14 He went there so that these words that the prophet Isaiah had written long ago might come true:

15 "The regions of Zebulun and Naphtali,

regions by the road going to the Sea, on the eastern side of the Jordan River,

regions in Galilee, home of many non-Israelites!

16 Those people do not know God, as if they were in darkness,

but they will learn the truth, as if a bright light had shone on them.

Yes, they have been very afraid of dying,

But a brilliant light has shone upon them!"

ULB:

14 This happened to fulfill what was said by Isaiah the prophet,

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

toward the sea, beyond the Jordan,

Galilee of the Gentiles!

16 The people who sat in darkness

have seen a great light,

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

upon them has a light arisen."

translationNotes

General Information:

In verses 15 and 16, the writer quotes the prophet Isaiah to show that Jesus' ministry in Galilee was a fulfillment of prophecy.

This happened

This refers to Jesus' going to live in Capernaum.

what was said

This can be stated in active form. AT: "what God said" (See: Active or Passive)

The land of Zebulun and the land of Naphtali ... Galilee of the Gentiles! The people who sat

These territories describe the same area. The list of territories can be included in the following sentence. AT: “In the territory of Zebulun and Naphtali ... in the territory of Galilee where many Gentiles live, the people who sat”

toward the sea

This is the Sea of Galilee.

The people who sat in darkness have seen a great light

Here “darkness” refers to moral darkness or sin, which separates people from God, and “light” refers to God’s true message that saves people from their sin. This is the image of people who were without hope now having hope coming from God. (See: Metaphor)

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

This basically has the same meaning as the first part of the sentence. Here “region and shadow of death” refers to spiritual death or a separation from God. (See: Parallelism and Metaphor)

translationWords

- fulfill, fulfilled
- Isaiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Zebulun
- Naphtali
- Jordan River, Jordan
- Galilee, Galilean, Galileans
- Gentile, Gentiles
- die, dies, died, dead, deadly, deadness, death, deaths, deathly

Links:

- Introduction to the Gospel of Matthew
- Matthew 04 General Notes
- Matthew 4 translationQuestions

Matthew 4:17

UDB:

17 At that time, while Jesus was in the city of Capernaum, he began to preach to the people, “The rule of God from heaven is near, and he will judge you when he rules. So stop sinning!”

ULB:

17 From that time Jesus began to preach and say, “Repent, for the kingdom of heaven has come near.”

translationNotes

the kingdom of heaven has come near

The phrase “the kingdom of heaven” refers to God ruling as king. This phrase is only in the book of Matthew. If possible, include a word that means “heaven” in your translation. See how you translated this in Matthew 3:2. AT: “our God in heaven will soon show himself to be king” (See: Metonymy)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- preach, preached, preaching, preacher
- repent, repents, repented, repentance
- kingdom of God, kingdom of heaven

Links:

- Introduction to the Gospel of Matthew
- Matthew 04 General Notes
- Matthew 4 translationQuestions

Matthew 4:18-20

UDB:

[18] One day while Jesus was walking by the Sea of Galilee, he saw two men, Simon, who was later called Peter, and Andrew, his younger brother. They were casting their fishing net into the water because they caught and sold fish. [19] Jesus said to them, "Come with me and I will teach you how to gather people to become my disciples. I will make your work fishing for people." [20] They immediately left the work that they were doing and went with him.

ULB:

[18] As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen. [19] Jesus said to them, "Come, follow me, and I will make you fishers of men." [20] Immediately they left the nets and followed him.

translationNotes

General Information:

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

casting a net into the sea

The full meaning of this statement can be made explicit. AT: "throwing a net into the water to catch fish" (See: Assumed Knowledge and Implicit Information)

Come, follow me

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

I will make you fishers of men

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

translationWords

- Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias
- Peter, Simon Peter, Cephas
- Andrew
- fishermen, fishers

Links:

- Introduction to the Gospel of Matthew
- Matthew 04 General Notes
- Matthew 4 translationQuestions

Matthew 4:21-22

UDB:

[21] As the three of them walked on from there, Jesus saw two other men, James and John, the younger brother of James. They were in their boat with Zebedee, their father, mending their fishing nets. Jesus told them that they should leave their work and go with him. [22] Immediately they also left their boat and their father and went with Jesus.

ULB:

[21] As Jesus was going on from there he saw two other brothers, James son of Zebedee, and John his brother. They were in the boat with Zebedee their father mending their nets. He called them, [22] and they immediately left the boat and their father and followed him.

translationNotes

Connecting Statement:

Jesus calls more men to be his disciples.

He called them

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

immediately

"at that moment"

left the boat ... and followed him

It should be clear that this is a life change. These men are no longer going to be fishermen and are leaving the family business to follow Jesus for the rest of their lives.

translationWords

- Jesus, Jesus Christ, Christ Jesus
- James (son of Zebedee)
- John (the apostle)
- Zebedee
- call, calls, calling, called

Links:

- Introduction to the Gospel of Matthew
- Matthew 04 General Notes
- Matthew 4 translationQuestions

Matthew 4:23-25

UDB:

[23] Jesus led those four men throughout all of the district of Galilee. He was teaching the people in the synagogues. He was preaching the good news about how God is ruling. He was also healing all the people who were sick. [24] When people who lived in other parts of the district of Syria heard what he was doing, they brought to him people who suffered from illnesses, people who suffered from many kinds of diseases, people who suffered from severe pains, people who were controlled by demons, people who were epileptics, and people who were paralyzed. And Jesus healed them. [25] Then large crowds started to go with him. They were people from Galilee, from the Ten Towns, from the city of Jerusalem, from other parts of the province of Judea, and from areas east of the Jordan River.

ULB:

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

translationNotes

Connecting Statement:

This is the end of the part of the story about the beginning of Jesus' ministry in Galilee. These verses summarize what he did and how the people responded. (See: End of Story)

teaching in their synagogues

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

preaching the gospel of the kingdom

Here "kingdom" refers to God's reign as king. AT: "preaching the good news about how God will show himself as king" (See: Metonymy)

every kind of disease and sickness

The words "disease" and "sickness" are closely related but should be translated as two different words if possible. "Disease" is what causes a person to be sick.

sickness

is the physical weakness or affliction that results from having a disease.

those possessed by demons

This can be stated in active form. AT: “those whom demons controlled” (See: Active or Passive)

the epileptic

This refers to anyone there who had epilepsy, not to a particular epileptic. AT: “those who sometimes had seizures” or “those who sometimes became unconscious and moved uncontrollably” (See: Generic Noun Phrases)

and paralytic

This refers to anyone there who was paralyzed, not to a particular paralytic. AT: “and any who were paralyzed” or “and those who could not walk” (See: Generic Noun Phrases)

the Decapolis

This name means “the Ten Towns.” This is the name of a region to the southeast of the Sea of Galilee. (See: How to Translate Names)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- Galilee, Galilean, Galileans
- teach, teaches, taught, teaching, teachings, untaught
- synagogue
- preach, preached, preaching, preacher
- good news, gospel
- kingdom of God, kingdom of heaven
- cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy
- Syria
- demon-possessed
- demon, evil spirit, unclean spirit
- Jerusalem
- Judea
- Jordan River, Jordan

Links:

- Introduction to the Gospel of Matthew

- Matthew 04 General Notes
- Matthew 4 translationQuestions

Matthew 05 General Notes

Structure and Formatting

Matthew 5-7, traditionally called The Sermon on the Mount, forms one lengthy teaching by Jesus. The chapter divisions cause needless confusion here. A title could help the reader understand that these chapters form one section or unit. The translator should be aware that there is some question about whether the teaching applies to Israel, the church, or the future kingdom of God.

Matthew 5:3-10, known as the Beatitudes or Blessings, has been set apart by using indentation, with each line beginning with the word "blessed." This indentation highlights the poetic form of this teaching.

Special concepts in this chapter

"His disciples"

It is possible to refer to anyone who followed Jesus as a follower or disciple. Jesus selected twelve of his followers to become his inner circle, the twelve disciples. They would later become known as the apostles. It may have significance that this teaching was for the twelve apostles.

Links:

- **Matthew 05:01 Notes**

Matthew 5:1-4

UDB:

[1] When Jesus saw the crowds, he went up on a mount. He sat down there and taught his followers. They came near to him to listen to him. [2] Then he began to teach them by saying,

[3] "God is pleased with people who admit that they need him;

he will agree to rule over them from heaven.

[4] God is pleased with people who mourn because of this sinful world;

he will encourage them.

ULB:

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

[3] "Blessed are the poor in spirit,

for theirs is the kingdom of heaven.

[4] Blessed are those who mourn,

for they will be comforted.

translationNotes

Connecting Statement:

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

General Information:

In verse 3, Jesus begins to describe the characteristics of people who are blessed.

He opened his mouth

This is an idiom. AT: "Jesus began to speak" (See: Idiom)

taught them

The word "them" refers to his disciples.

the poor in spirit

This means someone who is humble. AT: “those who know they need God” (See: Idiom)

for theirs is the kingdom of heaven

Here “kingdom of heaven” refers to God’s rule as king. This phrase is only in the book of Matthew. If possible, keep “heaven” in your translation. AT: “for God in heaven will be their king” (See: Metonymy)

those who mourn

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

they will be comforted

This can be stated in active form. AT: “God will comfort them” (See: Active or Passive)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- disciple, disciples
- bless, blessed, blessing
- spirit, spirits, spiritual
- kingdom of God, kingdom of heaven

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:5-8

UDB:

5 God is pleased with people who are humble;

they will inherit the earth that God will make new.

6 God is pleased with people who desire to live righteously just as someone might wish to eat and drink;

he will make them able to live righteously.

7 God is pleased with people who act mercifully toward others;

he will act mercifully toward them.

8 God is pleased with people who try to do only that which pleases him;

some day they will be where God is and will see him.

ULB:

5 Blessed are the meek,

for they will inherit the earth.

6 Blessed are those who hunger and thirst for righteousness,

for they will be filled.

7 Blessed are the merciful,

for they will obtain mercy.

8 Blessed are the pure in heart,

for they will see God.

translationNotes

the meek

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

they will inherit the earth

“God will give them the entire earth”

those who hunger and thirst for righteousness

This metaphor describes people who strongly desire to do what is right. AT: “those who desire to live right as much as they desire food and drink” (See: Metaphor)

they will be filled

This can be stated in active form. AT: “God will fill them” or “God will satisfy them” (See: Active or Passive)

the pure in heart

“people whose hearts are pure.” Here “heart” refers to a person’s desire. AT: “those who only want to serve God” (See: Metonymy)

they will see God

Here “see” means they will be able to live in God’s presence. AT: “God will allow them to live with him”

translationWords

- bless, blessed, blessing
- meek, meekness
- inherit, inheritance, heritage, heir
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness
- mercy, merciful
- pure, purify, purification
- God

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:9-10

UDB:

9 God is pleased with people who help other people to live peacefully;

he will regard them as his own children.

10 God is pleased with people who live righteously; he is honored when their righteous lives are the reason why evil people insult and treat them badly.

God rules over these righteous people from heaven.

ULB:

9 Blessed are the peacemakers,

for they will be called sons of God.

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

for theirs is the kingdom of heaven.

translationNotes

the peacemakers

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

for they will be called sons of God

This can be stated in active form. AT: "for God will call them his children" or "they will be children of God" (See: Active or Passive)

sons of God

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

those who have been persecuted

This can be stated in active form. AT: "those people whom others treat unfairly" (See: Active or Passive)

for righteousness' sake

"because they do what God wants them to do"

theirs is the kingdom of heaven

Here “kingdom of heaven” refers to God’s rule as king. This phrase is only in the book of Matthew. If possible, keep “heaven” in your translation. See how you translated this in Matthew 5:3. AT: “for God in heaven will be their king” (See: Metonymy)

translationWords

- bless, blessed, blessing
- peace, peaceful, peacefully, peaceable, peacemakers
- sons of God
- persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness
- kingdom of God, kingdom of heaven

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:11-12

UDB:

[11] God is pleased with you when other people insult you, and he is honored when they do evil things to you and when they tell lies about you, saying that you are evil. [12] When that happens, rejoice and be glad, because God will give you a great reward in heaven. Remember, that is how they persecuted the prophets who lived long ago.

ULB:

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

translationNotes

Connecting Statement:

Jesus finishes describing the characteristics of people who are blessed.

Blessed are you

The word “you” is plural. (See: Forms of You)

say all kinds of evil things against you falsely

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

for my sake

“because you follow me” or because you believe in me”

Rejoice and be very glad

“Rejoice” and “be very glad” mean almost the same thing. Jesus wanted his hearers not merely to rejoice but to do even more than rejoice if possible. (See: Doublet)

translationWords

- bless, blessed, blessing
- persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors
- evil, wicked, wickedness

- joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing
- reward, rewards, rewarded, rewarding, rewarder
- heaven, sky, skies, heavens, heavenly
- prophet, prophets, prophecy, prophesy, seer, prophetess

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:13-14

UDB:

[13] What salt does for food, this is what you will do for the world. But if salt loses its power, no one can make it good again. People just throw it out and walk over it. [14] What light does for people in the dark, this is what you will do for the world. All people will see you, just as they see a city built on a hillside.

ULB:

[13] You are the salt of the earth. But if the salt has lost its taste, how can it be made salty again? It is never again good for anything except to be thrown out and trampled under people's feet. [14] You are the light of the world. A city set on a hill cannot be hidden.

translationNotes

Connecting Statement:

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

You are the salt of the earth

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

if the salt has lost its taste

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

how can it be made salty again?

"how can it be made useful again?" Jesus uses a question to teach the disciples. AT: "there is no way for it to become useful again." (See: Rhetorical Question and Metaphor)

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

This can be stated in active form. AT: "except for people to throw it out into the road and walk on it" (See: Active or Passive)

You are the light of the world

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

A city set on a hill cannot be hidden

At night when it is dark, people can see the city lights shining. This can be stated in active form. AT: "During the night, no one can hide the lights that shine from a city on a hill" or "Everyone sees the lights of a city on a hill" (See: Assumed Knowledge and Implicit Information and Active or Passive)

translationWords

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:15-16

UDB:

15 No one lights a lamp and puts it under a basket. Instead, they put it on a lampstand so it can give light to everyone in the house. 16 Similarly, you need to do what is right in such a way that other people can see what you do. When they see it, they will praise your Father who is in heaven."

ULB:

15 Neither do people light a lamp and put it under a basket, but rather on the lampstand, and it shines for everyone in the house. 16 Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven.

translationNotes

Neither do people light a lamp

"People do not light a lamp"

put it under a basket

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

Let your light shine before people

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

your Father who is in heaven

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

translationWords

- lamp, lamps
- lampstand, lampstands
- works, deeds, work, acts
- praise, praises, praised, praising, praiseworthy
- God the Father, heavenly Father, Father
- heaven, sky, skies, heavens, heavenly

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:17-18

UDB:

17 "You should not suppose that I have come to you in order to do away with the laws that God gave Moses or what the prophets wrote. Instead, I came to cause to happen what those things said would happen. 18 This is a true saying: God may remove the heaven and the earth, but God will not remove anything from those laws, not even the smallest details or a tiny dot used to end a sentence, until God makes everything he put in the law happen, just as he said it would.

ULB:

17 Do not think that I have come to destroy the law or the prophets. I have come not to destroy them, but to fulfill them. 18 For truly I say to you that until heaven and earth pass away, not one jot or one tittle shall in any way pass away from the law, until all things have been accomplished.

translationNotes

Connecting Statement:

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

the prophets

This refers to what the prophets wrote in the scriptures. (See: Metonymy)

truly I say to you

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

until heaven and earth pass away

Here "heaven" and "earth" refer to the entire universe. AT: "as long as the universe lasts" (See: Merism)

not one jot or one tittle

The jot was the smallest Hebrew letter, and the tittle was a small mark that was the difference between two Hebrew letters. AT: "not even the smallest written letter or the smallest part of a letter" (See: Assumed Knowledge and Implicit Information)

all things have been accomplished

This can be stated in active form. AT: "all things have happened" or "God causes all things to happen" (See: Active or Passive)

all things

The phrase “all things” refers to everything in the law. AT: “everything in the law” or “all that is written in the law” (See: Assumed Knowledge and Implicit Information)

translationWords

- law, law of Moses, God’s law, law of Yahweh
- prophet, prophets, prophecy, prophesy, seer, prophetess
- fulfill, fulfilled
- amen, truly
- heaven, sky, skies, heavens, heavenly

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:19-20

UDB:

19 Because that is true, if you break the commands that are the least important, you will be the least important person under God's rule from heaven. But if you keep all those commands and teach others to obey God as you are obeying him, you will become very important in God's rule from heaven. 20 I tell you that you must obey those laws better than the teachers of the law, and you must do what is right from your heart. And you must do better than the Pharisees or you will never come under the rule of God from heaven.

ULB:

19 Therefore whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven. 20 For I say to you that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will in no way enter the kingdom of heaven.

translationNotes

whoever breaks

"whoever disobeys" or "whoever ignores"

the least one of these commandments

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

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

This can be stated in active form. AT: "if anyone ... teaches others to do so, God will call that person" (See: Active or Passive)

least in the kingdom of heaven

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

keeps them and teaches them

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

great

“most important”

For I say to you

This adds emphasis to what Jesus says next.

you ... your ... you

These are plural. (See: Forms of You)

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

This can be stated in a positive form. AT: “that your righteousness must exceed ... Pharisees in order to enter” (See: Double Negatives)

translationWords

- command, commands, commanded, commandment, commandments
- kingdom of God, kingdom of heaven
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness
- scribe, scribes
- Pharisee, Pharisees

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:21-22

UDB:

21 "Others have told you what God said to our ancestors, 'You must not kill anyone,' and, 'If you
kill anyone, the members of a governing council might sentence you.' 22 But I tell you that if you
are angry with anyone, God himself will judge you. If you say to someone, 'You are worthless,' a
governing council will judge you. If you say to someone, 'You are a fool,' God will throw you into
the fire in hell.

ULB:

21 You have heard that it was said to them in ancient times, 'Do not kill,' and, 'Whoever kills will
be in danger of the judgment.' 22 But I say to you that everyone who is angry with his brother will
be in danger of the judgment; and whoever says to his brother, 'You worthless person!' will be in
danger of the council; and whoever says, 'You fool!' will be in danger of the fire of hell.

translationNotes

Connecting Statement:

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

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "you have heard" and "I say to you." The understood "you" is singular in "Do not kill," but in some languages it may need to be plural. (See: Forms of You)

it was said to them in ancient times

This can be expressed with an active verb. AT: "God said to those who lived long ago" or "Moses said to your ancestors long ago" (See: Active or Passive)

Whoever kills will be in danger of the judgment

Here "the judgment" implies that a judge will condemn the person to die. AT: "A judge will condemn anyone who kills another person" (See: Assumed Knowledge and Implicit Information)

kill ... kills

This word refers to murder, not to all forms of killing.

But I say

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

brother

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

will be in danger of the judgment

It seems here Jesus is not referring to a human judge but rather to God condemning the person who is angry with his brother. (See: Assumed Knowledge and Implicit Information)

worthless person ... fool

These are insults for people who cannot think correctly. "Worthless person" is close to "brainless," where "fool" adds the idea of disobedience to God.

council

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

translationWords

- judge, judges, judgment, judgments
- brother, brothers
- worthy, worth, unworthy, worthless
- council, councils
- fool, fools, foolish, folly
- fire, fires, firebrands, firepans, fireplaces, firepot, firepots
- hell, lake of fire

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:23-24

UDB:

[23] So when you take your gift for God to the altar, if you remember that you have offended someone, [24] leave your gift by the altar, and first go to the person you have offended. Tell that person that you are sorry for what you have done, and ask that person to forgive you. Then go back and offer your gift to God.

ULB:

[23] Therefore if you are offering your gift at the altar and there remember that your brother has anything against you, [24] leave your gift there in front of the altar, and go on your way. First be reconciled with your brother, and then come and offer your gift.

translationNotes

you

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

offering your gift

"giving your gift" or "bringing your gift"

at the altar

It is implied that this is God's altar at the temple in Jerusalem. AT: "to God at the altar in the temple" (See: Assumed Knowledge and Implicit Information)

there remember

"while you are standing at the altar you remember"

your brother has anything against you

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

First be reconciled with your brother

This can be stated in active form. AT: "First make peace with the person" (See: Active or Passive)

translationWords

- sacrifice, sacrifices, sacrificed, sacrificing, offering, offerings
- gift, gifts
- altar, altars
- brother, brothers
- reconcile, reconciles, reconciled, reconciliation

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:25-26

UDB:

25 If a fellow citizen takes you to court in order to accuse you of doing something wrong, come to an agreement quickly with that person, while you are still walking with that person to court. Do that while there still is time so that he will not take you to the judge, because the judge might say you are guilty and hand you over to the prison guard, and the prison guard will put you in prison. 26 Keep this in mind: If you go to prison, you will never get out because you will never be able to pay all that the judge says that you owe. So remember also to be at peace with your brothers."

ULB:

25 Agree with your accuser quickly while you are with him on the way to court, or your accuser may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. 26 Truly I say to you, you will never come out from there until you have paid the last bit of money you owe.

translationNotes

Agree with your

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

your accuser

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

may hand you over to the judge

Here "hand you over" means to give someone into the control of someone else. AT: "will let the judge deal with you" (See: Idiom)

the judge may hand you over to the officer

Here "hand you over" means to give someone into the control of someone else. AT: "the judge will give you over to the officer" (See: Idiom)

officer

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

you may be thrown into prison

This can be stated in active form. AT: “the officer might put you in prison” (See: Active or Passive)

Truly I say to you

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

from there

“from prison”

translationWords

- accuse, accuses, accused, accusing, accuser, accusers, accusation, accusations
- hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right hands, from the hand of
- judge, judges
- prison, prisoner, prisoners, prisons, imprison, imprisons, imprisoned, imprisonment, imprisonments
- amen, truly

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:27-28

UDB:

[27] "You have heard that God said to our ancestors, 'Do not commit adultery.' [28] But what I say to you is this: If a man even just looks at a woman desiring to sleep with her, God considers that he has already committed adultery with her in his mind.

ULB:

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

translationNotes

Connecting Statement:

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

General Information:

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

that it was said

This can be stated in active form. AT: "that God said" or "that Moses said" (See: Active or Passive)

commit

This word means to act out or do something.

But I say

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

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

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

to lust after her

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

in his heart

Here "heart" refers to a person's thoughts. AT: "in his mind" or "in his thoughts" (See: Metonymy)

translationWords

- commit, commits, committed, committing, commitment
- adultery, adulterous, adulterer, adulteress, adulterers, adulteresses
- lust, lusts, lusted, lusting, lustful

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:29-30

UDB:

[29] If you want to sin because you have looked at certain things, then stop looking at them. Even if you have to destroy both of your eyes, do it if that would make you able to avoid sinning. It would be better to be blind and stop sinning, than for God to throw you into hell while you can still see. [30] And if one of your hands causes you to sin, stop using your hand. Even if you have to cut your hand off and throw it away, do it if that would make you able to avoid sinning. It would be better to lose a part of your body than for God to throw your whole body into hell."

ULB:

[29] If your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one of your body parts should perish than that your whole body should be thrown into hell. [30] If your right hand causes you to stumble, cut it off and throw it away from you. For it is better for you that one of your body parts should perish than that your whole body should go into hell.

translationNotes

If your

Jesus is talking to a group of people about what they as individuals should or should not do. All instances of "you" and "your" are singular, but in some langugaes they may need to be plural. (See: Forms of You)

If your right eye causes you to stumble

Here "eye" refers to what a person sees. And, "stumble" is a metaphor for "sin." AT: "if what you see causes you to stumble" or "if you want to sin because of what you see" (See: Metonymy and Metaphor)

right eye ... right hand

This means the most important eye or hand, as opposed to the left eye or hand. You may need to translate "right" as "better" or "stronger." (See: Idiom)

pluck it out ... cut it off

These commands are exaggerations for a person doing whatever he needs to do to stop sinning. (See: Hyperbole and Generalization)

pluck it out

"forcefully remove it" or "destroy it." If the right eye is not specifically mentioned, you may need to translate this "destroy your eyes." If eyes have been mentioned, you may need to translate this "destroy them."

throw it away from you

"get rid of it"

one of your body parts should perish

"you should lose one part of your body"

than that your whole body should be thrown into hell

This can be stated in active form. AT: "than for God to throw your whole body into hell" (See: Active or Passive)

If your right hand causes

In this metonymy, the hand stands for the actions of the whole person. (See: Metonymy)

translationWords

- stumbling block, stumbling blocks, stone of stumbling
- perish, perished, perishing, perishable
- hell, lake of fire

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:31-32

UDB:

31 "God has said in the scriptures, 'If a man is divorcing his wife, he should write a document on which he states that he is divorcing her.' 32 But now listen to what I say to you: A man may divorce his wife only if she has committed adultery. If a man divorces his wife for any other reason, she commits adultery if she marries someone else. And the man who marries her also commits adultery."

ULB:

31 It was also said, 'Whoever sends his wife away, let him give her a certificate of divorce.' 32 But I say to you that everyone who divorces his wife, except for the cause of sexual immorality, makes her an adulteress. Whoever marries her after she has been divorced commits adultery.

translationNotes

Connecting Statement:

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

It was also said

This can be stated in active form. AT: "God also said" or "Moses also said" (See: Active or Passive)

sends his wife away

This is a euphemism for divorce. (See: Euphemism)

let him give

"he must give"

But I say

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

makes her an adulteress

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

her after she has been divorced

This can be stated in active form. AT: "her after her husband has divorced her" or "the divorced woman" (See: Active or Passive)

translationWords

- divorce
- sexual immorality, immorality, immoral, fornication
- adultery, adulterous, adulterer, adulteress, adulterers, adulteresses

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:33-35

UDB:

33 "You have also heard that long ago people were told, 'You should never swear an oath by making
up a lie! Instead, you should make your promises as you would if the Lord himself were standing
before you.' 34 But now I will say to you something more: Do not swear an oath for any reason! Do
not ask the place where God lives in heaven to guarantee what you promised. That is where his
great seat of power is and from where he rules over all things. 35 And do not swear any oath on
the promise that the earth would witness it. Do not do this, because the earth is where God rests
his feet. Never swear an oath by the city of Jerusalem, because Jerusalem is the city that belongs
to God, our great King.

ULB:

33 Again, you have heard that it was said to those in ancient times, 'Do not swear a false oath, but
carry out your oaths to the Lord.' 34 But I say to you, swear not at all, neither by heaven, for it is
the throne of God; 35 nor by the earth, for it is the footstool for his feet; nor by Jerusalem, for it is
the city of the great King.

translationNotes

Connecting Statement:

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

General Information:

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

Again, you

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

it was said to those in ancient times

This can be expressed with an active verb. AT: "God said to those who lived long ago" or "Moses said to your ancestors long ago" (See: Active or Passive)

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

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

But I say

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

swear not at all ... city of the great King

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

swear not at all

“Do not swear at all” or “Do not swear by anything”

it is the throne of God

Because God reigns from heaven, Jesus speaks of heaven as if it were a throne. AT: “it is from here that God rules” (See: Metaphor)

it is the footstool for his feet

This metaphor means the earth also belongs to God. AT: “it is like a footstool where a king rests his feet” (See: Metaphor)

for it is the city of the great King

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

translationWords

- oath, oaths, swear, swears, swearing, swear by, swears by
- throne, thrones, enthroned
- God

- footstool
- Jerusalem
- king, kings, kingdom, kingdoms, kingship, kingly

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:36-37

UDB:

[36] Also, do not promise that you will do something and then say that they should cut off your head if you do not do it. How could you promise something so important, when you are not even able to change the color of one hair on your head. [37] If you talk about doing something, just say 'Yes, I will do it,' or 'No, I will not do it.' If you say anything more than that, it is Satan, the Evil One, who has suggested that you talk this way."

ULB:

[36] Neither swear by your head, for you cannot make one hair white or black. [37] But let your speech be 'Yes, yes,' or 'No, no.' Anything that is more than this is from the evil one.

translationNotes

General Information:

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

your ... you

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

swear

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

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

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

translationWords

- oath, oaths, swear, swears, swearing, swear by, swears by
- Satan, devil, evil one

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:38-39

UDB:

[38] "You have heard that our ancestors were told, 'If someone harms one of your eyes, then they should harm one of that person's eyes. And if someone harms one of your teeth, then they should harm one of that person's teeth.' [39] But now listen to what I say to you: Far from taking revenge on someone who harms you, do not even try to stop him. Instead, if someone insults you by striking you on one cheek, turn your other cheek toward that person so he can strike it also.

ULB:

[38] You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' [39] But I say to you, do not resist one who is evil. Instead, whoever strikes you on your right cheek, turn to him the other also.

translationNotes

Connecting Statement:

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

General Information:

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

that it was said

This can be stated in active form. See how you translated this in Matthew 5:27. AT: "that God God said" or "that Moses said" (See: Active or Passive)

eye for an eye, and a tooth for a tooth

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

But I say

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

one who is evil

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

strikes ... your right cheek

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

strikes

"slaps." This means hitting someone with the back of an open hand.

turn to him the other also

"let him hit your other cheek also"

translationWords

- evil, wicked, wickedness

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:40-42

UDB:

40 If someone wants to sue you in a court to get your tunic, let that person have both it and your
outer garment, too, which is even of more worth to you. 41 And if a Roman soldier forces you to
go with him one mile and carry his gear, carry it for two miles. 42 Also, if someone asks you for
something, give it to him. If someone asks you to lend him something, go ahead and lend it to him."

ULB:

40 If anyone wishes to go to court with you and takes away your coat, let that person also have your
cloak. 41 Whoever compels you to go one mile, go with him two. 42 Give to anyone who asks you,
and do not turn away from anyone who wishes to borrow from you.

translationNotes

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" are singular, including the understood "you" in the commands "let," "go," "give," and "do not turn away." In some languages they may need to be plural. (See: Forms of You)

coat ... cloak

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

let that person also have

"give also to that person"

Whoever

"If someone." It is implied that this is a Roman soldier. (See: Assumed Knowledge and Implicit Information)

one mile

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

with him

This refers to the one who compels you to go.

go with him two

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

do not turn away from

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

translationWords

- court, courts, courtyard, courtyards

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:43-45

UDB:

43 "You have heard that God said to our ancestors, 'Love your fellow Israelites and hate foreigners, for they are your enemies.' **44** But now listen to what I say to you: Love your enemies as well as your friends, and pray for those who cause you to suffer. **45** Do this in order to be like God, your Father who is in heaven. He acts kindly to all people. For example, he causes the sun to shine equally on wicked people and on good people, and he sends rain both on people who obey his law and on people who do not.

ULB:

43 You have heard that it was said, 'You must love your neighbor and hate your enemy.' **44** But I say to you, love your enemies and pray for those who persecute you, [1] **45** so that you may be sons of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust.

5:44 [1]The best ancient copies omit *Bless those who curse you, do good to those who hate you.*

translationNotes

Connecting Statement:

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

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "you have heard" and "I say to you." The "you" and "your" are singular in "You must love your neighbor and hate your enemy," but in some languages they may need to be plural. All occurrences of "you" and "your" after that are plural. (See: Forms of You)

that it was said

This can be stated in active form. See how you translated this in Matthew 5:27. AT: "that God God said" or "that Moses said" (See: Active or Passive)

your neighbor

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

But I say

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

you may be sons of your Father

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

Father

This is an important title for God. (See: Translating Son and Father)

translationWords

- neighbor, neighbors, neighborhood, neighboring
- pray, prayer, prayers, prayed
- persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors
- son, sons
- God the Father, heavenly Father, Father
- heaven, sky, skies, heavens, heavenly
- evil, wicked, wickedness
- good, goodness
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness
-

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 5:46-48

UDB:

[46] If you love only the people who love you, do not expect God to reward you at all! Even people who do terrible things, such as tax collectors, love those who love them. You must act better than they do! [47] Yes, and if you greet only your friends and ask God to bless them, you are not acting any better than other people. Even non-Jews, who do not obey God's law, do the same thing! [48] So you must be completely faithful to God your Father in heaven, just as he is completely faithful to you."

ULB:

[46] For if you love those who love you, what reward do you get? Do not even the tax collectors do the same thing? [47] If you greet only your brothers, what do you do more than others? Do not even the Gentiles do the same thing? [48] Therefore you must be perfect, as your heavenly Father is perfect.

translationNotes

Connecting Statement:

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

General Information:

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

For if you love those ... what reward do you get?

Jesus uses this question to teach the people that loving those who love them is not something special that God will reward them for. AT: "For if you love only those ... you will not get any reward." (See: Rhetorical Question)

Do not even the tax collectors do the same thing?

The Jewish people considered the tax collectors to be very sinful. Jesus uses this question to remind them that even the tax collectors love those who love them. (See: Rhetorical Question)

If you greet only your brothers, what do you do more than others?

Jesus uses this question to teach the people that greeting their brothers is not something special that God will reward them for. AT: "For if you greet only your brothers, you are not doing anything more than what others do." (See: Rhetorical Question)

greet

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

Do not even the Gentiles do the same thing?

The Jewish people considered the Gentiles to be very sinful. Jesus uses this question to remind them that even the Gentiles greet their own brothers. AT: “For even the Gentiles greet their own people.” (See: Rhetorical Question)

Father

This is an important title for God. (See: Translating Son and Father)

translationWords

- love, loves, loving, loved
- reward, rewards, rewarded, rewarding, rewarder
- tax collector, tax collectors
- brother, brothers
- Gentile, Gentiles
- perfect, perfected, perfecter, perfection, perfectly
- heaven, sky, skies, heavens, heavenly
- God the Father, heavenly Father, Father

Links:

- Introduction to the Gospel of Matthew
- Matthew 05 General Notes
- Matthew 5 translationQuestions

Matthew 06 General Notes

Structure and Formatting

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

The translator may wish to set apart the prayer in 6:9-11 by using indentation. Since this chapter quickly shifts from one topic to another, it is possible to use a line of space between topics to help the readers recognize the changes in topic more easily.

Links:

- **Matthew 06:01 Notes**

Matthew 6:1-2

UDB:

[1] "Make certain that when you do good deeds you are not doing them so people will see what you do. If that is your reason for doing what is good, God, your Father who is in heaven, will not give you any reward. [2] So whenever you give something to the poor, do not make other people notice it as if playing a trumpet. That is what the hypocrites do in the synagogues and in the main roads in order that people might praise them. That is the only reward the hypocrites will receive!

ULB:

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

translationNotes

Connecting Statement:

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

General Information:

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

before people to be seen by them

It is implied that those who see the person will honor him. This can be stated in active form. AT: "in front of people just so that they can see you and give you honor for what you have done" (See: Assumed Knowledge and Implicit Information and Active or Passive)

Father

This is an important title for God. (See: Translating Son and Father)

do not sound a trumpet before yourself

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

Truly I say to you

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

translationWords

- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness
- reward, rewards, rewarded, rewarding, rewarder
- God the Father, heavenly Father, Father
- heaven, sky, skies, heavens, heavenly
- alms
- trumpet, trumpets, trumpeters
- hypocrite, hypocrites, hypocrisy
- synagogue
- praise, praises, praised, praising, praiseworthy
- amen, truly
- receive, receives, received, receiving, receiver

Links:

- Introduction to the Gospel of Matthew
- Matthew 06 General Notes
- Matthew 6 translationQuestions

Matthew 6:3-4

UDB:

[3] Instead of doing as they do, when you give something to the poor, do not let other people know what you are doing. [4] In that way, you will be giving to the poor secretly. As a result God, your Father who observes you while no one else sees you, will reward you.

ULB:

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

translationNotes

Connecting Statement:

Jesus continues to teach his disciples about alms.

General Information:

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

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

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

your gift may be given in secret

This can be stated in active form. AT: "you can give to the poor without other people knowing" (See: Active or Passive)

translationWords

- alms
- hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right hands, from the hand of
- God the Father, heavenly Father, Father

Links:

- Introduction to the Gospel of Matthew
- Matthew 06 General Notes
- Matthew 6 translationQuestions

Matthew 6:5-7

UDB:

5 "Also when you pray, do not do what the hypocrites do. They like to stand in the synagogues and
on the corners of the main streets to pray, in order that other people will see them and think highly
of them. That is the only reward they will get. 6 But as for you, when you pray, go into your private
room and close the door in order to pray to God, your Father, whom no one can see. He observes
you and will reward you. 7 When you pray, do not repeat words many times as the people who do
not know God do when they pray. They think that if they use many words, their gods will listen to
them and give them what they ask for.

ULB:

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

translationNotes

Connecting Statement:

Jesus begins to teach about prayer.

General Information:

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

so that they may be seen by people

It is implied that those who see them will give them honor. This can be stated in active form. AT: "so that people will see them and give them honor" (See: Assumed Knowledge and Implicit Information and Active or Passive)

Truly I say to you

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

enter your inner chamber. Shut the door

“go to a private place” or “go where you can be alone”

Father who is in secret

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

Father

This is an important title for God. (See: Translating Son and Father)

your Father who sees in secret

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

do not make useless repetitions

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

they will be heard

This can be stated in active form. AT: “their false gods will hear them” (See: Active or Passive)

translationWords

- pray, prayer, prayers, prayed
- hypocrite, hypocrites, hypocrisy
- synagogue
- amen, truly
- receive, receives, received, receiving, receiver
- reward, rewards, rewarded, rewarding, rewarder
- God the Father, heavenly Father, Father
- Gentile, Gentiles

Links:

- Introduction to the Gospel of Matthew
- Matthew 06 General Notes
- Matthew 6 translationQuestions

Matthew 6:8-10

UDB:

[8] Do not repeat words as they do, because God your Father knows what you need before you ask him. [9] So pray things like this:

'Father, you who are in heaven,

May everyone honor you.

[10] May you rule over everyone and everything completely.

May everything happen on earth just as you desire,

just as it happens in heaven.

ULB:

[8] Therefore, do not be like them, for your Father knows what things you need before you ask him.
[9] Therefore pray like this:

'Our Father in heaven,

may your name be sanctified.

[10] May your kingdom come.

May your will be done

on earth as it is in heaven.

translationNotes

General Information:

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

Our Father in heaven

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

Father

This is an important title for God. (See: Translating Son and Father)

may your name be sanctified

Here "your name" refers to God himself. AT: "make everyone honor you" (See: Metonymy)

May your kingdom come

Here “kingdom” refers to God’s rule as king. AT: “May you rule over everyone and everything completely” (See: Metonymy)

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

This can be stated in active form. AT: “May everything on earth happen in accordance with your will as everything in heaven does” (See: Active or Passive)

translationWords

- God the Father, heavenly Father, Father
- sanctify, sanctifies, sanctification
- kingdom of God, kingdom of heaven
- will of God
- heaven, sky, skies, heavens, heavenly
- earth, earthen, earthly

Links:

- Introduction to the Gospel of Matthew
- Matthew 06 General Notes
- Matthew 6 translationQuestions

Matthew 6:11-13

UDB:

11 Give us each day the food that we need for that day.

12 Forgive our sins in the same way that we forgive the people who have sinned against us.

13 Do not let us do wrong things when we are tempted,

and rescue us when Satan tries to harm us.'

ULB:

11 Give us today our daily bread.

12 Forgive us our debts,

as we also have forgiven our debtors.

13 Do not bring us into temptation,

but deliver us from the evil one.' [1]

6:13 [1]The best ancient copies omit *For yours is the kingdom and the power and the glory forever. Amen*

translationNotes

General Information:

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

daily bread

Here "bread" refers to food in general. (See: Synecdoche)

debts

A debt is what one person owes another. This is a metaphor for sins. (See: Metaphor)

our debtors

A debtor is a person who owes a debt to another person. This is a metaphor for those who have sinned against us. (See: Metaphor)

Do not bring us into temptation

The word “temptation,” an abstract noun, can be expressed as a verb. AT: “Do not let anything tempt us” or “Do not let anything cause us to desire to sin” (See: Abstract Nouns)

deliver us from the evil one

“Deliver” here is a metaphor for physically taking an item to where it needs to be. AT: “take us away from the influence of the evil one” (See: Metaphor)

translationWords

- bread
- forgive, forgives, forgiven, forgiveness, pardon, pardoned
- tempt, temptation
- Satan, devil, evil one

Links:

- Introduction to the Gospel of Matthew
- Matthew 06 General Notes
- Matthew 6 translationQuestions

Matthew 6:14-15

UDB:

14 Forgive the people who sin against you, because, if you do, God, your Father who is in heaven, will forgive your sins. 15 But if you do not forgive other people, neither will God forgive your sins.

ULB:

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

translationNotes

General Information:

All instances of “you” and “your” are plural. However, Jesus is telling them what will happen to them as individuals if each person does not forgive others. (See: Forms of You)

trespasses

“wrongs” or “sins”

Father

This is an important title for God. (See: Translating Son and Father)

translationWords

- forgive, forgives, forgiven, forgiveness, pardon, pardoned
- God the Father, heavenly Father, Father

Links:

- Introduction to the Gospel of Matthew
- Matthew 06 General Notes
- Matthew 6 translationQuestions

Matthew 6:16-18

UDB:

16 When you keep from eating food in order to please God, do not look sad as the hypocrites look. They make their faces appear sad in order that people will see that they are not eating food. Keep in mind that is the only reward those people will get! 17 Instead, each of you, when you keep from eating food, should comb your hair and wash your face as usual, 18 in order that other people will not notice that you are fasting. But God, your Father, whom no one can see, will observe that you are not eating food. He sees you even though no one else sees you, and he will reward you.

ULB:

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

translationNotes

Connecting Statement:

Jesus begins to teach about fasting.

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. In verse 16 all occurences of “you” are plural. In verses 17 and 18 where Jesus teaches them how to behave when they fast, all occurrences of “you” and “your” are singular. In some languages those occurences of “you” may also need to be plural. (See: Forms of You)

Moreover

“Also”

they disfigure their faces

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

Truly I say to you

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

anoint your head

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

Father who is in secret

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

Father

This is an important title for God. (See: Translating Son and Father)

who sees in secret

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

translationWords

- fast, fasts, fasted, fasting, fastings
- hypocrite, hypocrites, hypocrisy
- amen, truly
- receive, receives, received, receiving, receiver
- reward, rewards, rewarded, rewarding, rewarder
- anoint, anointed, anointing
- God the Father, heavenly Father, Father

Links:

- Introduction to the Gospel of Matthew
- Matthew 06 General Notes
- Matthew 6 translationQuestions

Matthew 6:19-21

UDB:

[19] Do not selfishly accumulate large quantities of money and material goods for yourselves on this earth, because the earth is where everything perishes—where moths ruin clothing, rust destroys metals, and thieves steal what belongs to other people. [20] Instead, do deeds that will please God so that you store up treasures in heaven. Nothing perishes in heaven. In heaven no moths can ruin clothing, there is no rust, and there are no thieves who could steal. [21] Remember that whatever is most important to you, that is what you will be thinking about.

ULB:

[19] Do not store up for yourselves treasures on the earth, where moth and rust destroy, and where thieves break in and steal. [20] Instead, store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in and steal. [21] For where your treasure is, there will your heart be also.

translationNotes

Connecting Statement:

Jesus begins to teach about money and possessions.

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of “you” and “your” are plural, except in verse 21, where they are singular. In some languages these occurrences of “you” and “your” may also need to be plural. (See: Forms of You)

treasures

“riches”

where moth and rust destroy

“where moth and rust ruin treasures”

moth

a small, flying insect that destroys cloth

rust

a brown substance that forms on metals

store up for yourselves treasures in heaven

This is a metaphor that means do good things on earth so God will reward you in heaven. (See: Metaphor)

there will your heart be also

Here "heart" means a person's thoughts and interests. (See: Metonymy)

translationWords

- heaven, sky, skies, heavens, heavenly

Links:

- Introduction to the Gospel of Matthew
- Matthew 06 General Notes
- Matthew 6 translationQuestions

Matthew 6:22-24

UDB:

[22] "Your eyes are like a lamp for your body, because they enable you to see things. So if you see things as God sees them, it will be as if your whole body were full of light. [23] But if your eyes are bad, you are not able to see things well. You will be in complete darkness. How greedy you will be!

[24] "No one is able to serve two different masters at the same time. If he tried to do that, he would hate one of them and love the other one, or he would be loyal to one of them and despise the other one. Similarly, you cannot worship God and money at the same time."

ULB:

[22] The eye is the lamp of the body. Therefore, if your eye is good, the whole body is filled with light. [23] But if your eye is bad, your whole body is full of darkness. Therefore, if the light that is in you is actually darkness, how great is that darkness! [24] No one can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth.

translationNotes

General Information:

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

The eye is the lamp of the body ... how great is that darkness

This compares healthy eyes that allow a person to see to diseased eyes that cause a person to be blind. This is a metaphor referring to spiritual health. Often Jewish people used the phrase "bad eye" to refer to greed. The meaning is: if a person is completely devoted to God and sees things the way God does, then he is doing what is right. If a person is greedy for more, then he is doing what is evil. (See: Metaphor)

The eye is the lamp of the body

This metaphor means the eyes allow a person to see just as a lamp helps a person see in the dark. AT: "Like a lamp, the eye allows you to see things clearly" (See: Metaphor)

eye

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

if your eye is bad

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

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

“Light” here is a metaphor, comparing clear thinking to a lamp. Inability to think clearly is compared to a lamp that is not lit. AT: “if the understanding that one has is wrong, how wrong one’s entire life will be!” (See: Metaphor)

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

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

You cannot serve God and wealth

“You cannot love God and money at the same time”

translationWords

- lamp, lamps
- serve, serves, served, serving, service, services, eyeservice
- lord, lords, Lord, master, masters, sir, sirs

Links:

- Introduction to the Gospel of Matthew
- Matthew 06 General Notes
- Matthew 6 translationQuestions

Matthew 6:25-26

UDB:

25 That is why I tell you that you should not worry about things that you need in order to live. Do not worry about whether you will have enough food to eat and things to drink, or enough clothes to wear. The way you conduct your lives is much more important than those things. 26 Think about the birds. They do not plant seeds, and they do not harvest crops or gather produce into barns. They always have food to eat because God, your Father who is in heaven, provides food for them.

ULB:

25 Therefore I say to you, do not worry about your life, what you will eat or what you will drink—or about your body, what you will wear. For is not life more than food, and the body more than clothes? 26 Look at the birds in the air. They do not sow or reap or gather into barns, but your heavenly Father feeds them. Are you not more valuable than they are?

translationNotes

General Information:

Here the instances of “you” and “your” are all plural. (See: Forms of You)

I say to you

This adds emphasis to what Jesus says next.

to you

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

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

Jesus uses a question to teach the people. AT: “obviously life is more than what you eat, and your body is more than what you wear.” or “clearly there are things in life that are more imortant than food, and there are things concerning the body that are more important than clothes.” (See: Rhetorical Question)

barns

places to store crops

Father

This is an important title for God. (See: Translating Son and Father)

Are you not more valuable than they are?

Jesus uses a question to teach the people. AT: “Obviously you are more valuable than birds.” (See: Rhetorical Question)

translationWords

- plant, plants, planted, planting, implanted, replanted, transplanted, sow, sows, sowed, sown, sowing
- reap, reaps, reaped, reaper, reapers, reaping
- God the Father, heavenly Father, Father

Links:

- Introduction to the Gospel of Matthew
- Matthew 06 General Notes
- Matthew 6 translationQuestions

Matthew 6:27-29

UDB:

[27] None of you can, just by worrying, add years to your life. You cannot add even one minute to your life! So you should not worry about things you need.

[28] You should also not worry about whether you will have enough clothes to wear. Think about the way flowers grow in the fields. They do not work to earn money, and they do not make their own clothes. [29] But I tell you that even though King Solomon, who lived long ago, wore very beautiful clothes, his clothes were not as beautiful as one of those flowers.

ULB:

[27] Which one of you by being anxious can add one cubit to his lifespan? [28] Why are you anxious about clothing? Think about the lilies in the fields, how they grow. They do not work, and they do not spin cloth. [29] Yet I say to you, even Solomon in all his glory was not clothed like one of these.

translationNotes

General Information:

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

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

Jesus uses a question to teach the people. AT: "None of you can, just by worrying, add years to your life. You cannot add even one minute to your life! So you should not worry about things you need." (See: Rhetorical Question)

one cubit

A cubit is a measure of a little less than half a meter. Here it is a metaphor for adding time to how long a person will live. (See: Biblical Distance and Metaphor)

Why are you anxious about clothing?

Jesus uses a question to teach the people. AT: "You should not be worried about what you will wear." (See: Rhetorical Question)

Think about

"Consider"

lilies

A lily is a kind of wild flower. (See: Translate Unknowns)

I say to you

This adds emphasis to what Jesus says next.

was not clothed like one of these

This can be stated in active form. AT: “did not wear clothes that are as beautiful as these lilies” (See: Active or Passive)

translationWords

- Solomon
- glory, glorious, glorify, glorifies

Links:

- Introduction to the Gospel of Matthew
- Matthew 06 General Notes
- Matthew 6 translationQuestions

Matthew 6:30-31

UDB:

30 God makes the wild plants very beautiful, but they grow in the field for only a short time. One day they grow, and the next day people will throw them into an oven to burn them. But you are more important to God than wild plants are, and you live much longer. So trust in God, you who have so little faith! 31 So do not worry and say, 'Will we have anything to eat?' or 'Will we have anything to drink?' or 'Will we have clothes to wear?'

ULB:

30 If God so clothes the grass in the fields, which exists today and tomorrow is thrown into the oven, how much more will he clothe you, you of little faith? 31 Therefore do not be anxious and say, 'What will we eat?' or, 'What will we drink?' or, 'What clothes will we wear?'

translationNotes

so clothes the grass in the fields

This is a metaphor that means God makes the flowers beautiful. AT: "makes the grass in the fields so beautiful" or "makes-beautiful the grass in the fields" (See: Metaphor)

grass

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

is thrown into the oven

The Jews at that time used grass in their fires to cook their food. This can be stated in active form. AT: "someone throws it into a fire" or "someone burns it" (See: Active or Passive)

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

Jesus uses the metaphor of clothes in this question to teach the people that God will provide what they need. AT: "he will certainly provide for you ... faith." (See: Rhetorical Question) (See: Metaphor)

you of little faith

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

Therefore

“Because of all of this”

What clothes will we wear

In this sentence, “clothes” is a synecdoche for material possessions. AT: “What possessions will we have” (See: Synecdoche)

translationWords

- God
- faith

Links:

- Introduction to the Gospel of Matthew
- Matthew 06 General Notes
- Matthew 6 translationQuestions

Matthew 6:32-34

UDB:

[32] Those who do not know God are always worrying about things like that. But God, your Father who is in heaven, knows that you need all those things. [33] Instead, make it the most important thing that God should rule over the entire world and that everyone should do what he requires. If you do that, he will give you all the things that you need. [34] So do not be worried about what will happen to you the next day, because when that day comes, you will have enough to be concerned about. So do not worry ahead of time."

ULB:

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

translationNotes

For the Gentiles search for these things

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

your heavenly Father knows that you need them

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

Father

This is an important title for God. (See: Translating Son and Father)

seek first his kingdom and his righteousness

Here "kingdom" refers to God's rule as king. AT: "concern yourselves with serving God, who is your king, and doing what is right" (See: Metonymy)

all these things will be given to you

This can be stated in active form. AT: "God will provide all these things for you" (See: Active or Passive)

Therefore

"Because of all this"

tomorrow will be anxious for itself

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

translationWords

- Gentile, Gentiles
- heaven, sky, skies, heavens, heavenly
- God the Father, heavenly Father, Father
- kingdom of God, kingdom of heaven
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness
- evil, wicked, wickedness

Links:

- Introduction to the Gospel of Matthew
- Matthew 06 General Notes
- Matthew 6 translationQuestions

Matthew 07 General Notes

Structure and formatting

Since this chapter shifts quickly from one topic to another, it is possible to use a line of space between topics to distinguish between them more easily.

Special concepts in this chapter

Matthew 5-7

Matthew 5-7 together form one sermon or teaching by Jesus. The chapter divisions cause confusion here.

"By their fruits you will know them"

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

Links:

- **Matthew 07:01 Notes**

Matthew 7:1-2

UDB:

[1] Do not talk about how sinfully others have acted, in order that God will not say how sinfully you have acted. [2] If you condemn other people, God will condemn you. To the same extent that you condemn others, you will be condemned.

ULB:

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

translationNotes

Connecting Statement:

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

General Information:

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

Do not judge

It is implied here that "judge" has the strong meaning of "condemn harshly" or "declare guilty." AT: "Do not condemn people harshly" (See: Assumed Knowledge and Implicit Information)

you will not be judged

This can be stated in active form. AT: "God will not condemn you harshly" (See: Active or Passive)

For

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

with the judgment you judge, you will be judged

This can be stated in active form. AT: "God will condemn you in the same way you condemn others" (See: Active or Passive)

measure

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

it will be measured out to you

This can be stated in active form. AT: “God will measure it out to you” (See: Active or Passive)

translationWords

- judge, judges, judgment, judgments

Links:

- Introduction to the Gospel of Matthew
- Matthew 07 General Notes
- Matthew 7 translationQuestions

Matthew 7:3-5

UDB:

[3] None of you should be concerned about someone else's small faults! That would be like noticing a speck of straw in that person's eye. But you should be concerned about your own big faults because you do not notice a huge wooden plank in your own eye. [4] You should not say to other people about their minor faults, 'Let me remove the speck from your eye!' while you still have a wooden plank in your own eye. [5] If you do that, you are a hypocrite! You should first remove the plank out of your own eye before trying to get the speck out of someone else's eye."

ULB:

[3] Why do you look at the tiny piece of straw that is in your brother's eye, but you do not notice the log that is in your own eye? [4] How can you say to your brother, 'Let me take out the piece of straw that is in your eye,' while the log is in your own eye? [5] You hypocrite! First take the log out of your own eye, and then you will see clearly to take out the piece of straw that is in your brother's eye.

translationNotes

General Information:

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

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

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

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

This is a metaphor that refers to the less important faults of a fellow believer. (See: Metaphor)

tiny piece of straw

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

brother

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

the log that is in your own eye

This is a metaphor for a person's most important faults. A log could not literally go into a person's eye. Jesus is exaggerating to emphasize that a person should pay attention to his own more important faults before he deals with another person's less important faults. (See: Metaphor and Hyperbole and Generalization)

log

the largest part of a tree that someone has cut down

How can you say ... your own eye?

Jesus asks this question to challenge the people to pay attention to their own sins before they pay attention to another person's sins. AT: "You should not say ... your own eye." (See: Rhetorical Question)

translationWords

- brother, brothers
- hypocrite, hypocrites, hypocrisy

Links:

- Introduction to the Gospel of Matthew
- Matthew 07 General Notes
- Matthew 7 translationQuestions

Matthew 7:6

UDB:

6 "You do not give things that belong to God to dogs that would attack you. And you do not throw valuable pearls in front of hogs, because they would just walk on them. In the same way, do not tell wonderful things about God to people who you know will do evil things to you in return.

ULB:

6 Do not give what is holy to the dogs, and do not throw your pearls in front of the hogs. Otherwise they may trample them underfoot, and then turn and tear you to pieces.

translationNotes

General Information:

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

dogs ... hogs

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

pearls

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

they may trample

"the pigs may trample"

then turn and tear

"the dogs will then turn and tear"

translationWords

- holy, holiness, unholy, sacred
- pig, pigs, pork, swine

Links:

- Introduction to the Gospel of Matthew
- Matthew 07 General Notes
- Matthew 7 translationQuestions

Matthew 7:7-10

UDB:

7 "Keep asking God for what you need, and keep expecting him to give it to you. 8 For everyone who asks God for something, and who expects him to give it to him, will receive it.

9 If your son asked you for bread, no one among you would give him a stone, would he? 10 If your son asked you for a fish, no one among you would give him a snake, would he?

ULB:

7 Ask, and it will be given to you. Seek, and you will find. Knock, and it will be opened to you. 8 For everyone who asks, receives; everyone who seeks, finds; and to the person who knocks, it will be opened. 9 Or which one of you, if his son asks for a loaf of bread, will give him a stone? 10 Or if he asks for a fish, will give him a snake?

translationNotes

General Information:

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

Ask ... Seek ... Knock

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

Ask

This means to request things from God.

it will be given to you

This can be stated in active form. AT: "God will give you what you need" (See: Active or Passive)

Seek

"Seek from God what you need"

Knock

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

it will be opened to you

This can be stated in active form. AT: “God will open it for you” (See: Active or Passive)

Or which one of you ... a stone?

Jesus uses a question to teach the people. AT: “There is not one person among you ... a stone.” (See: Rhetorical Question)

a loaf of bread

This refers to food in general. AT: “some food” (See: Synecdoche)

stone ... fish ... snake

These nouns should be translated literally.

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

Jesus asks another question to teach the people. It is understood that Jesus is still referring to a man and his son. AT: “And there is not one person among you, if his son asks for a fish, will give him a snake.” (See: Rhetorical Question and Ellipsis)

translationWords

- son, sons
- bread

Links:

- Introduction to the Gospel of Matthew
- Matthew 07 General Notes
- Matthew 7 translationQuestions

Matthew 7:11-12

UDB:

[11] You know how to give good things to your children, even though you are evil. So God, your Father who is in heaven, will even more certainly give good things to those who ask him.

[12] So in whatever way you want others to act toward you, that is the way you should act toward them, because that is the meaning of God's law and of everything that the prophets wrote long ago.

ULB:

[11] Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him? [12] Therefore, whatever things you want people to do to you, you should also do to them, for this is the law and the prophets.

translationNotes

General Information:

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

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

Jesus uses a question to teach the people. AT: "then your Father in heaven will most certainly give ... him." (See: Rhetorical Question)

Father

This is an important title for God. (See: Translating Son and Father)

whatever things you want people to do to you

"whatever way you want others to act toward you"

for this is the law and the prophets

Here "law" and "prophets" refer to what Moses and the prophets wrote. AT: "for this is what Moses and the prophets teach in the scriptures" (See: Metonymy)

translationWords

- evil, wicked, wickedness
- good, goodness
- gift, gifts
- God the Father, heavenly Father, Father
- heaven, sky, skies, heavens, heavenly
- law, law of Moses, God's law, law of Yahweh
- prophet, prophets, prophecy, prophesy, seer, prophetess

Links:

- Introduction to the Gospel of Matthew
- Matthew 07 General Notes
- Matthew 7 translationQuestions

Matthew 7:13

UDB:

13-14 “Going to live forever with God in heaven is difficult; it is like a difficult road that you should take. There is another road, one that most people take. That road is wide; they walk on until they reach a wide gate, but when they go through it, they will die. So I am telling you to take the difficult road and enter the narrow gate to live forever with God in heaven.”

ULB:

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

translationNotes

General Information:

This image of walking through a wide gate to destruction or a narrow gate to life represents how people live and the results of how they live.

General Information:

When you translate, use appropriate words for “wide” and “broad” that are as different as possible from “narrow” in order to emphasize the differences between the two sets of gates and ways.

Enter through the narrow gate ... few who find it

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

Enter through the narrow gate

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

the gate ... the way

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

to destruction ... to life

These abstract nouns can be translated with verbs. AT: “to the place where people die ... to the place where people live” (See: Abstract Nouns)

translationWords

- gate, gates, gate bars, gatekeeper, gatekeepers, gateposts, gateway, gateways
- life, live, lived, lives, living, alive

Links:

- Introduction to the Gospel of Matthew
- Matthew 07 General Notes
- Matthew 7 translationQuestions

Matthew 7:15-17

UDB:

15 Watch out for people who come to you and say falsely that they are telling you what God has said. They are like wolves that have covered themselves with sheepskins to appear harmless but will attack you. 16 By seeing the fruit that plants produce you know what kind of plants they are. Thornbushes cannot produce grapes and thistles cannot produce figs, so no one thinks of picking grapes from thorns or figs from thistles. 17 Here is another example: All good fruit trees produce good fruit, but all rotten trees produce worthless fruit.

ULB:

15 Beware of false prophets, who come to you in sheep's clothing but are truly ravenous wolves. 16 By their fruits you will know them. Do people gather grapes from a thornbush or figs from thistles? 17 In the same way, every good tree produces good fruit, but the bad tree produces bad fruit.

translationNotes

Beware of

"Be on guard against"

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

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

By their fruits you will know them

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

Do people gather ... thistles?

Jesus uses a question to teach the people. The people would have known that the answer is no. AT: "People do not gather ... thistles." (See: Rhetorical Question)

every good tree produces good fruit

Jesus continues to use the metaphor of fruit to refer to good prophets who produce good works or words. (See: Metaphor)

the bad tree produces bad fruit

Jesus continues to use the metaphor of fruit to refer to bad prophets who produce evil works. (See: Metaphor)

translationWords

- false prophet, false prophets
- ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins
- wolf, wolves, wild dogs
- fruit, fruits, fruitful, unfruitful
- grape, grapes, grapevine
- thorn, thornbush, thornbushes, thorns, thistle, thistles
- fig, figs

Links:

- Introduction to the Gospel of Matthew
- Matthew 07 General Notes
- Matthew 7 translationQuestions

Matthew 7:18-20

UDB:

18 No good fruit tree produces worthless fruit, and no rotten tree produces good fruit. 19 Workers chop down and burn up all the trees that do not produce good fruit. 20 By seeing what plants produce, you know what kind of plants they are. Similarly, when you see what the people who come to you do, you will know if they truly produce good or not.

ULB:

18 A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. 19 Every tree that does not produce good fruit is cut down and thrown into the fire. 20 So then, you will recognize them by their fruits.

translationNotes

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

Jesus continues to use fruit trees as a metaphor to refer to false prophets. Here, he only states what will happen to the bad trees. It is implied that the same thing will happen to the false prophets. (See: Metaphor and Assumed Knowledge and Implicit Information)

is cut down and thrown into the fire

This can be stated in active form. AT: “people cut down and burn” (See: Active or Passive)

you will recognize them by their fruits

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

translationWords

- good, goodness
- fruit, fruits, fruitful, unfruitful

Links:

- Introduction to the Gospel of Matthew
- Matthew 07 General Notes
- Matthew 7 translationQuestions

Matthew 7:21-23

UDB:

[21] Even though many people habitually call me Lord, pretending that they have my authority, God will not agree to rule from heaven over some of them, because they do not do what he desires. My Father will agree to rule over only those who do what he wants. [22] On the day that God judges everyone, many people will say to me, 'Lord, we spoke God's message as your representatives! As your representatives we drove out demons from people! And as your representatives, many times we performed mighty deeds!' [23] Then I will publicly say to them, 'I have never admitted that you belonged to me. Go away from me, you who do what is evil!'"

ULB:

[21] Not everyone who says to me, 'Lord, Lord,' will enter into the kingdom of heaven, but only those who do the will of my Father who is in heaven. [22] Many people will say to me in that day, 'Lord, Lord, did we not prophesy in your name, in your name drive out demons, and in your name do many mighty deeds?' [23] Then will I openly declare to them, 'I never knew you! Get away from me, you evildoers!'

translationNotes

will enter into the kingdom of heaven

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

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

"whoever does what my Father in heaven desires"

Father

This is an important title for God. (See: Translating Son and Father)

in that day

Jesus said "that day" knowing his hearers would understand he was referring to the day of judgment. You should include "the day of judgment" only if your readers would not understand otherwise. (See: Assumed Knowledge and Implicit Information)

did we not prophesy ... drive out demons ... do many mighty deeds?

The people use a question to emphasize that they did these things. AT: “we prophesied ... we drove out demons ... we did many mighty deeds.” (See: Rhetorical Question)

we

This “we” does not include Jesus. (See: Exclusive and Inclusive “We”)

in your name

Here “name” means with the power and authority of Jesus. (See: Metonymy)

mighty deeds

“miracles”

I never knew you

This means the person does not belong to Jesus. AT: “You are not my follower” or “I have nothing to do with you” (See: Idiom)

translationWords

- lord, lords, Lord, master, masters, sir, sirs
- kingdom of God, kingdom of heaven
- will of God
- God the Father, heavenly Father, Father
- heaven, sky, skies, heavens, heavenly
- prophet, prophets, prophecy, prophesy, seer, prophetess
- cast out, casting out, driving out, throw out, throwing out
- demon, evil spirit, unclean spirit
- works, deeds, work, acts
- declare, declares, declared, declaring, declaration, declarations
- evildoer, evildoers, evildoing

Links:

- Introduction to the Gospel of Matthew
- Matthew 07 General Notes
- Matthew 7 translationQuestions

Matthew 7:24-25

UDB:

[24] So then, anyone who hears what I say and does what I command will be like a wise man who built his house on rock. [25] Even though the rain came down and the river flooded, and the winds blew and beat against that house, it did not fall down because it had been built on solid rock.

ULB:

[24] Therefore, everyone who hears my words and obeys them will be like a wise man who built his house upon a rock. [25] The rain came down, the floods came, and the winds blew and beat upon that house, but it did not fall down, for it was built on the rock.

translationNotes

Therefore

"For that reason"

my words

Here "words" refers to what Jesus says. (See: Metonymy)

like a wise man who built his house upon a rock

Jesus compares those who obey his words to a person who builds his house where nothing can harm it. (See: Simile)

rock

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

it was built

This can be stated in active form. AT: "he built it" (See: Active or Passive)

translationWords

- word, words
- obey, obeys, obeyed, obeying, obedience, obedient, obediently, disobey, disobeys, disobeyed, disobedience, disobedient
- wise, wisdom
- flood, floods, flooded, flooding, floodwaters

Links:

- Introduction to the Gospel of Matthew
- Matthew 07 General Notes
- Matthew 7 translationQuestions

Matthew 7:26-27

UDB:

[26] On the other hand, anyone who hears what I say but does not obey me will be like a foolish man who built his house on sand. [27] When the rain fell, and the river flooded, and the winds blew and beat against that house, it crashed down and broke completely apart because it was built on sand. So you should obey what I have told you."

ULB:

[26] But everyone who hears my words and does not obey them will be like a foolish man who built his house upon the sand. [27] The rain came down, the floods came, and the winds blew and struck that house, and it fell, and its destruction was complete."

translationNotes

Connecting Statement:

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

like a foolish man who built his house upon the sand

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

fell

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

its destruction was complete

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

translationWords

- word, words
- obey, obeys, obeyed, obeying, obedience, obedient, obediently, disobey, disobeys, disobeyed, disobedience, disobedient
- fool, fools, foolish, folly
- flood, floods, flooded, flooding, floodwaters

Links:

- Introduction to the Gospel of Matthew
- Matthew 07 General Notes
- Matthew 7 translationQuestions

Matthew 7:28-29

UDB:

[28] When Jesus finished teaching all those things, the crowds who had heard him were amazed by how he taught. [29] He taught like a teacher who relies on what he himself knows. He did not teach like those who taught the Jewish laws, who repeated the different things that other men had taught.

ULB:

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

translationNotes

General Information:

These verses describe how the people in the crowds reacted to Jesus' teaching in the Sermon on the Mount. (See: End of Story)

It came about that when

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

were astonished by his teaching

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

translationWords

- Jesus, Jesus Christ, Christ Jesus
- word, words
- teach, teaches, taught, teaching, teachings, untaught
- amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders
- authority, authorities
- scribe, scribes

Links:

- Introduction to the Gospel of Matthew
- Matthew 07 General Notes
- Matthew 7 translationQuestions

Matthew 08 General Notes

Structure and formatting

This chapter begins a new section.

Special concepts in this chapter

Miracles

Jesus' miracles in this chapter show that he has authority over things beyond human control. They also show that worship of Jesus is the proper response to his deeds. (See: authority, authorities)

Links:

- **Matthew 08:01 Notes**

Matthew 8:1-3

UDB:

[1] When Jesus went down from the hillside, large crowds followed him. [2] After Jesus left the crowds, a man who had a skin disease came and knelt before him. He said to Jesus, “Lord, please heal me, because I know you are able to heal me if you are willing to.” [3] Then Jesus stretched out his hand and touched the man. He said to him, “I am willing to heal you, and I heal you now!” Immediately the man was healed from his sickness.

ULB:

[1] When Jesus had come down from the hill, large crowds followed him. [2] Behold, a leper came to him and bowed before him, saying, “Lord, if you are willing, you can make me clean.” [3] Jesus reached out his hand and touched him, saying, “I am willing. Be clean.” Immediately he was cleansed of his leprosy.

translationNotes

General Information:

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

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

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

Behold

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

a leper

“a man who had leprosy” or “a man who had a skin disease”

bowed before him

This is a sign of humble respect before Jesus. (See: Symbolic Action)

if you are willing

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

you can make me clean

Here "clean" means to be healed and to be able to live in the community again. AT: "you can heal me" or "please heal me" (See: Idiom)

Be clean

By saying this, Jesus healed the man. (See: Imperatives - Other Uses)

Immediately

"Right away"

he was cleansed of his leprosy

The result of Jesus saying "Be clean" was that the man was healed. This can be stated in active form. AT: "he was well" or "the leprosy left him" or "the leprosy ended" (See: Active or Passive)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- leper, lepers, leprosy, leprous
- bow, bows, bowed, bowing, bow down, bows down, bowed down, bowing down
- lord, lords, Lord, master, masters, sir, sirs
- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes, unclean

Links:

- Introduction to the Gospel of Matthew
- Matthew 08 General Notes
- Matthew 8 translationQuestions

Matthew 8:4

UDB:

4 Then Jesus said to him, “Make sure that now you do not report about my healing you to anyone other than the priest. Then go to the temple in Jerusalem and give the offering that Moses commanded so people will know about it.”

ULB:

4 Jesus said to him, “See that you say nothing to any man. Go on your way, and show yourself to the priest and offer the gift that Moses commanded, for a testimony to them.”

translationNotes

to him

This refers to the man that Jesus just healed.

say nothing to any man

“do not say anything to anyone” or “do not tell anyone I healed you”

show yourself to the priest

Jewish law required that the person show his healed skin to the priest, who would then allow him or her to return to the community, to be with other people. (See: Assumed Knowledge and Implicit Information)

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

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

to them

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

translationWords

- priest, priests, priesthood
- gift, gifts
- Moses
- command, commands, commanded, commandment, commandments
- testimony, testify, witness, witnesses, eyewitness, eyewitnesses

Links:

- Introduction to the Gospel of Matthew
- Matthew 08 General Notes
- Matthew 8 translationQuestions

Matthew 8:5-7

UDB:

5 When Jesus went to the city of Capernaum, a Roman officer who commanded one hundred soldiers came to him. He begged Jesus to help him. 6 He said to him, “Lord, my servant is lying in bed at home and is paralyzed, and he has severe pain.” 7 Jesus said to him, “I will go to your house and heal him.”

ULB:

5 When Jesus had entered into Capernaum, a centurion came to him and asked him, 6 saying, “Lord, my servant lies in the house paralyzed and in terrible pain.” 7 Jesus said to him, “I will come and heal him.”

translationNotes

Connecting Statement:

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

came to him and asked him

Here “him” refers to Jesus.

paralyzed

unable to move because of disease or stroke

Jesus said to him

“Jesus said to the centurion”

I will come and heal him

“I will come to your house and make your servant well”

translationWords

- Capernaum
- centurion, centurions
- lord, lords, Lord, master, masters, sir, sirs
- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy

Links:

- Introduction to the Gospel of Matthew
- Matthew 08 General Notes
- Matthew 8 translationQuestions

Matthew 8:8-10

UDB:

[8] But the officer said to him, "I am not worthy for you to come into my house. Instead, just say that my servant is healed, and he will be healed. [9] It is the same way with me. I am a soldier; I have to obey my commanders, and I also have soldiers that I command. When I say to one of them 'Go!' he goes. When I say to another 'Come!' he comes. When I say to my slave, 'Do this!' he does it." [10] When Jesus heard this, he marveled. He said to the crowd that was walking with him, "Listen to this: I have never before found anyone who trusts in me as much this non-Jewish man. Not even in Israel, where I would expect people to believe in me, have I found anyone who trusts so much in me!

ULB:

[8] The centurion answered and said, "Lord, I am not worthy that you should enter under my roof, only say the word and my servant will be healed. [9] For I also am a man who is placed under authority, and I have soldiers under me. I say to this one, 'Go,' and he goes, and to another one, 'Come,' and he comes, and to my servant, 'Do this,' and he does it." [10] When Jesus heard this, he was amazed and said to those who were following him, "Truly I say to you, I have not found anyone with such faith in Israel.

translationNotes

under my roof

This is an idiom that refers to inside the house. AT: "into my house" (See: Idiom)

say the word

Here "word" represents a command. AT: "give the command" (See: Metonymy)

will be healed

This can be stated in active form. AT: "will become well" (See: Active or Passive)

who is placed under authority

This can be stated in active form. AT: "who is under the authority of someone else" (See: Active or Passive)

under authority ... under me

To be "under" someone means to be less important and to obey the commands of someone more important. (See: Idiom)

soldiers

"skilled fighters"

Truly I say to you

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

I have not found anyone with such faith in Israel

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

translationWords

- centurion, centurions
- lord, lords, Lord, master, masters, sir, sirs
- worthy, worth, unworthy, worthless
- cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy
- authority, authorities
- soldier, soldiers, warrior, warriors
- amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders
- amen, truly
- faith
- Israel, Israelites

Links:

- Introduction to the Gospel of Matthew
- Matthew 08 General Notes
- Matthew 8 translationQuestions

Matthew 8:11-13

UDB:

11 I tell you truly that many other non-Jewish people will believe in me also, and they will come from distant countries, including those far to the east and far to the west, and they will sit down to feast with Abraham, Isaac, and Jacob when God will rule from heaven over everything completely. 12 But as for the Jews whom God intended to rule—he will throw them into hell, where there is total darkness. There they will weep because of their suffering, and they will grind their teeth because they will have severe pain." 13 Then Jesus said to the officer, "Go home. What you believed will happen." Then the officer went home and found out that his servant had become well at the exact time that Jesus told him that he would heal him.

ULB:

11 I tell you, many will come from the east and the west, and they will recline at the table with Abraham, Isaac, and Jacob, in the kingdom of heaven. 12 But the sons of the kingdom will be thrown into the outer darkness, where there will be weeping and grinding of teeth." 13 Jesus said to the centurion, "Go! As you have believed, so may it be done for you." And the servant was healed at that very hour.

translationNotes

you

Here "you" is plural and refers to "those who were following him" in Matthew 8:10. (See: Forms of You)

from the east and the west

Using the opposites "east" and "west" is a way of saying "everywhere." AT: "from everywhere" or "from far away in every direction" (See: Merism)

recline at the table

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

in the kingdom of heaven

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

the sons of the kingdom will be thrown

This can be stated in active form. AT: “God will throw the sons of the kingdom” (See: Active or Passive)

the sons of the kingdom

The phrase “sons of” is a metonym, referring to the unbelieving Jews of the kingdom of Judea. There is also irony here because the “sons” will be thrown out while the strangers will be welcomed. AT: “those who should have allowed God to rule over them” (See: Metonymy and Irony)

the outer darkness

This expression refers to the eternal destiny of those who reject God. AT: “the dark place away from God” or “hell” (See: Metonymy)

weeping and grinding of teeth

“Grinding of teeth” here is a symbolic act, representing extreme sadness and suffering. AT: “weeping and showing their extreme suffering” (See: Symbolic Action)

so may it be done for you

This can be stated in active form. AT: “so I will do it for you” (See: Active or Passive)

the servant was healed

This can be stated in active form. AT: “Jesus healed the servant” (See: Active or Passive)

at that very hour

“at the exact time Jesus said he would heal the servant”

translationWords

- Abraham, Abram
- Isaac
- Israel, Israelite, Israelites, Jacob
- kingdom of God, kingdom of heaven
- son, sons
- darkness
- centurion, centurions
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- hour, hours

Links:

- Introduction to the Gospel of Matthew
- Matthew 08 General Notes
- Matthew 8 translationQuestions

Matthew 8:14-15

UDB:

14 When Jesus and some of his disciples went to the home of Peter, Jesus saw Peter's mother-in-law. She was lying on a bed because she had a fever. 15 He touched her hand, and immediately she no longer had a fever. Then she got up and served them some food.

ULB:

14 When Jesus had come into Peter's house, he saw Peter's mother-in-law lying sick with a fever. 15 Jesus touched her hand, and the fever left her. Then she got up and started serving him.

translationNotes

Connecting Statement:

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

Jesus had come

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

Peter's mother-in-law

"the mother of Peter's wife"

the fever left her

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

got up

"got out of bed"

translationWords

- Peter, Simon Peter, Cephas
- serve, serves, served, serving, service, services, eyeservice

Links:

- Introduction to the Gospel of Matthew
- Matthew 08 General Notes
- Matthew 8 translationQuestions

Matthew 8:16-17

UDB:

16 That evening when the Sabbath ended, the crowd brought to Jesus many people whom demons controlled, and other people who were sick. He made the demons leave just by speaking to them, and he healed all the people who were sick. 17 When he did this, he made come true what the prophet Isaiah had written, 'He freed people from being sick, and he made them well.'

ULB:

16 When evening had come, the people brought to Jesus many who were possessed by demons. He drove out the spirits with a word and healed all who were sick. 17 In this way was fulfilled that which had been spoken by Isaiah the prophet, saying, "He himself took our sickness and bore our diseases."

translationNotes

Connecting Statement:

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

General Information:

In verse 17, the writer quotes the prophet Isaiah to show that Jesus' healing ministry was a fulfillment of prophecy.

When evening had come

Because Jews did not work or travel on the Sabbath, "evening" may imply after the Sabbath. They waited until evening to bring people to Jesus. You do not need to mention the Sabbath unless you need to avoid wrong meaning. (See: Assumed Knowledge and Implicit Information)

many who were possessed by demons

This can be stated in active form. AT: "many people whom demons possessed" or "many people whom demons controlled" (See: Active or Passive)

He drove out the spirits with a word

Here "word" stands for a command. AT: "He commanded the spirits to leave" (See: Metonymy)

was fulfilled that which had been spoken by Isaiah the prophet

This can be stated in active form. AT: “Jesus fulfilled the prophecy that the prophet Isaiah had spoken to the people of Israel” (See: Active or Passive)

took our sickness and bore our diseases

Matthew is quoting the prophet Isaiah. These two phrases mean basically the same thing and emphasize that he healed all of our diseases. AT: “healed those who were sick and made them well” (See: Parallelism)

translationWords

- demon-possessed
- cast out, casting out, driving out, throw out, throwing out
- spirit, spirits, spiritual
- cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy
- fulfill, fulfilled
- Isaiah
- prophet, prophets, prophecy, prophesy, seer, prophetess

Links:

- Introduction to the Gospel of Matthew
- Matthew 08 General Notes
- Matthew 8 translationQuestions

Matthew 8:18-20

UDB:

[18] Jesus saw the crowd around him he told his disciples to take him by boat to the other side of the lake. [19] As they were walking toward the boat, a man who taught the Jewish laws came to him and said, “Teacher, I will go with you wherever you go.” [20] Jesus answered him, “Foxes have holes in the ground in which to live, and birds have nests, but even though I am the Son of Man, I do not have a home where I can sleep.”

ULB:

[18] Now when Jesus saw the crowd around him, he gave instructions to leave for the other side of the Sea of Galilee. [19] Then a scribe came to him and said, “Teacher, I will follow you wherever you go.” [20] Jesus said to him, “Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head.”

translationNotes

Connecting Statement:

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

Now

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

he gave instructions

“he told his disciples”

Then

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

wherever

“to any place”

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

Jesus answers with this proverb. This means even wild animals have somewhere to rest. (See: Proverbs)

Foxes

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

holes

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

the Son of Man

Jesus is speaking about himself. (See: First, Second, or Third Person)

nowhere to lay his head

This refers to a place to sleep. AT: “no place of his own to sleep” (See: Idiom)

translationWords

- Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias
- instruct, instructs, instructed, instructing, instruction, instructions, instructors
- scribe, scribes
- teacher, teachers, Teacher
- Son of Man, son of man

Links:

- Introduction to the Gospel of Matthew
- Matthew 08 General Notes
- Matthew 8 translationQuestions

Matthew 8:21-22

UDB:

[21] Another man who was one of Jesus' disciples said to him, "Lord, permit me first to go home. After my father dies I will bury him, and then I will come with you." [22] But Jesus said to him, "Come with me now. The people who are as good as dead, let them wait for their own people to die."

ULB:

[21] Another of the disciples said to him, "Lord, allow me first to go and bury my father." [22] But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

translationNotes

allow me first to go and bury my father

It is unclear whether the man's father has died and he will bury him immediately, or if the man wants to stay for a longer amount of time until his father dies so he can bury him then. The main point is that the man wants to do something else first before he follows Jesus.

leave the dead to bury their own dead

Jesus does not mean literally that dead people will bury other dead people. Possible meanings of "the dead": 1) it is a metaphor for those who will soon die, or 2) it is a metaphor for those who do not follow Jesus and are spiritually dead. The main point is that a disciple must not let anything delay him from following Jesus. (See: Metaphor)

translationWords

- disciple, disciples
- lord, lords, Lord, master, masters, sir, sirs

Links:

- Introduction to the Gospel of Matthew
- Matthew 08 General Notes
- Matthew 8 translationQuestions

Matthew 8:23-25

UDB:

[23] Then Jesus got into the boat and his disciples followed him. [24] Suddenly strong winds blew on the water, and very high waves were splashing into the boat and filling it. But Jesus was sleeping. [25] They went and woke him up, and said to him, “Lord, rescue us! We are about to drown!”

ULB:

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

translationNotes

Connecting Statement:

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

entered a boat

“got onto a boat”

his disciples followed him

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

Behold

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

there arose a great storm on the sea

This can be stated in active form. AT: “a powerful storm arose on the sea” (See: Active or Passive)

so that the boat was covered with the waves

This can be stated in active form. AT: “so that the waves covered the boat” (See: Active or Passive)

woke him up, saying, "Save us

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

us ... we

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

we are about to die

"we are going to die"

translationWords

- disciple, disciples
- save, saves, saved, safe, salvation
- lord, lords, Lord, master, masters, sir, sirs

Links:

- Introduction to the Gospel of Matthew
- Matthew 08 General Notes
- Matthew 8 translationQuestions

Matthew 8:26-27

UDB:

[26] He said to them, “You should not be terrified! You do not believe very much that I can rescue you.” Then he got up and rebuked the wind and told the waves to calm down. Immediately the wind stopped blowing and the water became calm. [27] The men were amazed, and they said to each other, “This man is certainly an extraordinary person! All things are under his control! Even the winds and the waves obey him!”

ULB:

[26] Jesus said to them, “Why are you afraid, you of little faith?” Then he got up and rebuked the winds and the sea. Then there was a great calm. [27] The men marveled and said, “What sort of man is this, that even the winds and the sea obey him?”

translationNotes

to them

“to the disciples”

Why are you afraid ... faith?

Jesus was rebuking the disciples with this rhetorical question. AT: “You should not be afraid ... faith!” or “There is nothing for you to be afraid of ... faith!” (See: Rhetorical Question)

you of little faith

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

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

“Even the winds and the sea obey him! What sort of man is this?” This rhetorical question shows that the disciples were surprised. AT: “This man is unlike any man we have ever seen! Even the wind and the waves obey him!” (See: Rhetorical Question)

even the winds and the sea obey him

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

translationWords

- faith
- rebuke, rebukes, rebuked
- amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders

Links:

- Introduction to the Gospel of Matthew
- Matthew 08 General Notes
- Matthew 8 translationQuestions

Matthew 8:28-29

UDB:

[28] When they came to the east side of the lake, they arrived in the region where the Gadarenes lived. Then two men whom demons controlled came out of the burial caves where they were living. Because they were extremely violent and attacked people, no one dared to travel on the road there. [29] Suddenly they shouted to Jesus, "You are the Son of God! Because you have nothing in common with us, leave us alone! Have you come here to torture us before the time God has appointed to punish us?"

ULB:

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

translationNotes

Connecting Statement:

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

to the other side

"to the other side of the Sea of Galilee"

country of the Gadarenes

The Gadarenes were named after the town of Gadara. (See: How to Translate Names)

two men who were possessed by demons

This can be stated in active form. AT: "two men whom demons possessed" or "two men whom demons were controlling" (See: Active or Passive)

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

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

Behold

This marks the beginning of another event in the larger story. Your language may have a way of showing this.

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

The demons use a question but they are being hostile toward Jesus. AT: "Do not bother us, Son of God!" (See: Rhetorical Question)

Son of God

This is an important title for Jesus, which describes his relationship to God. (See: Translating Son and Father)

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

Again, the demons use a question in a hostile way. AT: "You should not disobey God by punishing us before the specific time God has set when he will punish us!" (See: Rhetorical Question)

translationWords

- demon, evil spirit, unclean spirit
- grave, gravediggers, graves, tomb, tombs, burial place
- Son of God, Son
- time, timely, times, untimely

Links:

- Introduction to the Gospel of Matthew
- Matthew 08 General Notes
- Matthew 8 translationQuestions

Matthew 8:30-32

UDB:

30 There was a large herd of pigs grazing not far away. 31 So the demons begged Jesus and said, "You are going to drive us out of these men, so send us into those pigs!" 32 Jesus said to them, "If that is what you want, go!" So the demons left the men and entered the pigs. Suddenly the whole herd of pigs rushed down the steep bank into the water and drowned.

ULB:

30 Now a herd of many pigs was there feeding, not too far away from them. 31 The demons kept imploring Jesus and saying, "If you cast us out, send us away into that herd of pigs." 32 Jesus said to them, "Go!" The demons came out and went into the pigs; and behold, the whole herd rushed down the steep hill into the sea and they died in the water.

translationNotes

Now

This word is used here to mark a break in the main story line. Here Matthew tells background information about a herd of pigs that had been there before Jesus arrived. (See: Background Information)

If you cast us out

It is implied that the demons knew that Jesus was going to cast them out. AT: "Because you are going to cast us out" (See: Assumed Knowledge and Implicit Information)

us

This is exclusive, meaning the demons only. (See: Exclusive and Inclusive "We")

to them

This refers to the demons inside the men.

The demons came out and went into the pigs

"The demons left the man and entered the pigs"

behold

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

rushed down the steep hill

“ran quickly down the steep slope”

they died in the water

“they fell into the water and drowned”

translationWords

- flocks, flock, flocking, herd, herds
- pig, pigs, pork, swine
- demon, evil spirit, unclean spirit
- cast out, casting out, driving out, throw out, throwing out

Links:

- Introduction to the Gospel of Matthew
- Matthew 08 General Notes
- Matthew 8 translationQuestions

Matthew 8:33-34

UDB:

[33] The men who were tending the pigs became afraid and ran into the town and reported everything that had happened, including what had happened to the two men whom demons had controlled. [34] Then it seemed as if all the people who lived in that town went to meet Jesus. When they saw him and the two men whom demons had controlled, they pleaded with Jesus to leave their region.

ULB:

[33] Those who had been tending the pigs ran away and they went into the city and reported everything, especially what had happened to the men who had been possessed by demons. [34] Behold, all the city came out to meet Jesus. When they saw him, they begged him to leave their region.

translationNotes

Connecting Statement:

This concludes the account of Jesus healing two demon-possessed men.

tending the pigs

“taking care of the pigs”

what had happened to the men who had been possessed by demons

This can be stated in active form. AT: “what Jesus did to help the men whom demons had controlled” (See: Active or Passive)

Behold

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

all the city

The word “city” is a metonym for the people of the city. The word “all” is probably an exaggeration to emphasize how very many people came out. Not necessarily every person came out. (See: Metonymy and Hyperbole and Generalization)

their region

“their area”

translationWords

- demon-possessed
- beg, begged, begging, beggar

Links:

- Introduction to the Gospel of Matthew
- Matthew 08 General Notes
- Matthew 8 translationQuestions

Matthew 09 General Notes

Important figures of speech in this chapter

There are many different figures of speech in this chapter. It was also common for Jesus to use analogies and metaphors in his teaching. His way of teaching was intended to encourage faith in him. (See: Metaphor and faith)

Other possible translation difficulties in this chapter

"And," "but"

Some English translations begin many sentences in this chapter with the word "and" or "but" to indicate a sequence of events in the narrative. The ULB usually eliminates these words because the context of the narrative itself indicates that the events occur in sequence. It is acceptable to use these words if it is helpful in your translation.

Links:

- **Matthew 09:01 Notes**

Matthew 9:1-2

UDB:

[1] Jesus and his disciples got into the boat. They sailed over the lake and went to Capernaum, the city where he was staying. [2] Some people brought to him a man who was paralyzed and who was lying on a sleeping pad. When Jesus perceived that they believed that he could heal the paralyzed man, he said to him, “Young man, be encouraged! I forgive your sins.”

ULB:

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

translationNotes

Connecting Statement:

The writer returns to the theme, which he began in Matthew 8:1, of Jesus healing people. This begins an account of Jesus healing a paralyzed man.

Jesus entered a boat

It is implied that the disciples were with Jesus. (See: Active or Passive)

a boat

This is probably the same boat as in Matthew 8:23. You only need to specify this if needed to avoid confusion.

into his own city

“to the town where he lived.” This refers to Capernaum.

Behold

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

they brought

“some men from the city”

their faith

This refers to the faith of the men and may also include the faith of the paralyzed man.

Son

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

Your sins have been forgiven

This can be stated in active form. AT: "I have forgiven your sins" (See: Active or Passive)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- faith
- son, sons
- sin, sins, sinned, sinful, sinner, sinning
- forgive, forgives, forgiven, forgiveness, pardon, pardoned

Links:

- Introduction to the Gospel of Matthew
- Matthew 09 General Notes
- Matthew 9 translationQuestions

Matthew 9:3-6

UDB:

[3] Some of the men who taught the Jewish laws said among themselves, “This man thinks he is God; he cannot forgive sins!” [4] Jesus knew what they were thinking, so he said, ”You should not think evil thoughts! [5] What is easier, to tell him that his sins are forgiven or to tell him to get up and walk? [6] So I am going to do something in order that you may know that God has authorized me, the Son of Man, to forgive sins.” Then he said to the paralyzed man, “Get up, pick up your sleeping pad, and go home!”

ULB:

[3] Behold, some of the scribes said among themselves, “This man is blaspheming.” [4] Jesus knew their thoughts and said, ”Why are you thinking evil in your hearts? [5] For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Get up and walk’? [6] But that you may know that the Son of Man has authority on earth to forgive sins, … ” he said to the paralytic, “Get up, pick up your mat, and go to your house.”

translationNotes

Behold

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

among themselves

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

blaspheming

Jesus was claiming to be able to do things the scribes thought only God can do.

knew their thoughts

Jesus knew what they were thinking either supernaturally or because he could see them talking to each other.

Why are you thinking evil in your hearts?

Jesus used this question to rebuke the scribes. (See: Rhetorical Question)

evil

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

in your hearts

Here "hearts" refers to their minds or their thoughts. (See: Metonymy)

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

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

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

The quotes can be translated as indirect quotes. AT: "which is easier, to tell someone that his sins are forgiven, or to tell him to get up and walk?" or "you may think that it is easier to tell someone that his sins are forgiven than to tell him to get up and walk." (See: Direct and Indirect Quotations)

Your sins are forgiven

Here "your" is singular. This can be stated in active form. AT: "I have forgiven your sins" (See: Forms of You and Active or Passive)

that you may know

"I will prove to you." The "you" is plural. (See: Forms of You)

your mat ... your house

Here "you" is singular. (See: Forms of You)

go to your house

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

translationWords

- scribe, scribes
- blasphemy, blaspheme, blasphemed, blasphemous, blasphemies
- Jesus, Jesus Christ, Christ Jesus
- evil, wicked, wickedness

- sin, sins, sinned, sinful, sinner, sinning
- forgive, forgives, forgiven, forgiveness, pardon, pardoned
- Son of Man, son of man
- authority, authorities

Links:

- Introduction to the Gospel of Matthew
- Matthew 09 General Notes
- Matthew 9 translationQuestions

Matthew 9:7-9

UDB:

7 Immediately the man got up, picked up his sleeping pad, and went home! 8 When the crowds saw this, they were awestruck. They praised God for giving such authority to people.

9 As Jesus was going away from there, he saw a man named Matthew. He was sitting at a table where he collected taxes for the Roman government. Jesus said to him, “Come with me and be my disciple!” So Matthew got up and went with him.

ULB:

7 Then the man got up and went away to his house. 8 When the crowds saw this, they were amazed and praised God, who had given such authority to people. 9 As Jesus passed by from there, he saw a man named Matthew, who was sitting at the tax collection’s tent. He said to him, “Follow me.” He got up and followed him.

translationNotes

Connecting Statement:

This concludes the account of Jesus healing a paralyzed man. Jesus then calls a tax collector to be one of his disciples.

who had given

“because he had given”

such authority

This refers to the authority to declare sins forgiven.

As Jesus passed by from there

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

passed by

“was leaving” or “was going”

Matthew ... him ... He

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

He said to him

“Jesus said to Matthew”

He got up and followed him

“Matthew got up and followed Jesus.” This means Matthew became Jesus’ disciple.

translationWords

- amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders
- praise, praises, praised, praising, praiseworthy
- God
- authority, authorities
- Jesus, Jesus Christ, Christ Jesus
- Matthew, Levi
- tax, taxes, taxed, taxation, taxpayers

Links:

- Introduction to the Gospel of Matthew
- Matthew 09 General Notes
- Matthew 9 translationQuestions

Matthew 9:10-11

UDB:

[10] Jesus and his disciples sat down in a house for a meal. While they were eating, many tax collectors and other persons came and ate with them. [11] When the Pharisees saw that, they went up to the disciples and said, “It is disgusting that your teacher eats and associates with tax collectors and other people like them.”

ULB:

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

translationNotes

General Information:

These events occur at the house of Matthew the tax collector.

the house

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

behold

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

When the Pharisees saw it

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

Why does your teacher eat with tax collectors and sinful people?

The Pharisees use this question to criticize what Jesus is doing. (See: Rhetorical Question)

translationWords

- tax collector, tax collectors
- sin, sins, sinned, sinful, sinner, sinning

- disciple, disciples
- Pharisee, Pharisees
- teacher, teachers, Teacher

Links:

- Introduction to the Gospel of Matthew
- Matthew 09 General Notes
- Matthew 9 translationQuestions

Matthew 9:12-13

UDB:

[12] Jesus heard what they said, so he told them this parable: "It is people who are sick who need a doctor, not people who are well. [13] You need to learn what these words that God said mean: 'I want you to act mercifully to people and not just to offer sacrifices.' Keep in mind that I came to you, not to invite people who think that they are righteous to turn away from their sinful lives and come to me, but to invite people who know they are sinners."

ULB:

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

translationNotes

General Information:

These events occur at the house of Matthew the tax collector.

When Jesus heard this

Here "this" refers to the question the Pharisees asked about Jesus eating with tax collectors and sinners.

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

Jesus answers with a proverb. He means that he eats with these kinds of people because he has come to help sinners. (See: Proverbs)

People who are strong in body

"People who are healthy"

physician

"doctor"

those who are sick

The phrase "need a physician" is understood. AT: "people who are sick need a physician" (See: Ellipsis)

You should go and learn what this means

Jesus is about to quote the scriptures. AT: “You should learn the meaning of what God said in the scriptures”

You should go

Here “you” is plural and refers to the Pharisees. (See: Forms of You)

I desire mercy and not sacrifice

Jesus is quoting what the prophet Hosea wrote in the scriptures. Here, “I” refers to God.

For I came

Here “I” refers to Jesus.

the righteous

Jesus is using irony. He does not think there are any people who are righteous and do not need to repent. AT: “those who think they are righteous” (See: Irony)

translationWords

- mercy, merciful
- sacrifice, sacrifices, sacrificed, sacrificing, offering, offerings
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness
- repent, repents, repented, repentance
- sin, sins, sinned, sinful, sinner, sinning

Links:

- Introduction to the Gospel of Matthew
- Matthew 09 General Notes
- Matthew 9 translationQuestions

Matthew 9:14-15

UDB:

14 Then the disciples of John the Baptizer came to Jesus and asked him, “We and the Pharisees often abstain from food because we want to please God, but your disciples do not do that. Why do they not?” 15 Jesus answered, ”When the bridegroom is with his friends when he gets married, those people do not mourn, do they? No, because they are not sad at that time. But when the bridegroom has to leave them, they will abstain from food, because they will be sad.

ULB:

14 Then the disciples of John came to him and said, “Why do we and the Pharisees often fast, but your disciples do not fast?” 15 Jesus said to them, ”Can wedding attendants be sorrowful while the bridegroom is still with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.

translationNotes

Connecting Statement:

The disciples of John the Baptist question the fact that Jesus’ disciples do not fast.

do not fast

“continue to eat regularly”

Can wedding attendants be sorrowful while the bridegroom is still with them?

Jesus uses a question to answer John’s disciples. They all knew that people do not mourn and fast at a wedding celebration. Jesus uses this proverb to show that his disciples do not mourn because he is still there with them. (See: Rhetorical Question and Proverbs)

the days will come when

This is a way of referring to some time in the future. AT: “the time will come when” or “someday”

the bridegroom will be taken away from them

This can be stated in active form. AT: “the bridegroom will not be able to be with them any longer” or “someone will take the bridegroom away from them” (See: Active or Passive)

will be taken away

Jesus is probably referring to his own death, but this should not be made explicit here in the translation. To maintain the imagery of a wedding, it is best to just state that the bridegroom will not be there any longer.

translationWords

- disciple, disciples
- John (the Baptist)
- Pharisee, Pharisees
- fast, fasts, fasted, fasting, fastings
- bridegroom, bridegrooms

Links:

- Introduction to the Gospel of Matthew
- Matthew 09 General Notes
- Matthew 9 translationQuestions

Matthew 9:16

UDB:

16 People do not sew a patch of unshrunken cloth on an old garment to mend a hole. If they did that, when they washed the garment, the patch would shrink and tear the garment, and the hole would become bigger.

ULB:

16 No man puts a piece of new cloth on an old garment, for the patch will tear away from the garment, and a worse tear will be made.

translationNotes

Connecting Statement:

Jesus continues to answer the question that the disciples of John had asked. He did this by giving two examples of old things and new things that people do not put together.

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

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

an old garment ... the garment

“old clothing ... the clothing””

the patch will tear away from the garment

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

the patch

“the piece of new cloth.” This is the piece of cloth used to cover a hole in the old garment.

a worse tear will be made

This can be stated in active form. AT: “this will make the tear worse” (See: Active or Passive)

Links:

- Introduction to the Gospel of Matthew
- Matthew 09 General Notes
- Matthew 9 translationQuestions

Matthew 9:17

UDB:

17 Neither does anyone pour fresh grape juice into old skin bags to store it. If anyone did that, those skin bags would tear when the juice became wine. The bags would be ruined, and the wine would be spilled on the ground. Instead, people put new wine into new skin bags, and the bags will stretch when the wine ferments. In this way, both the wine and the bags will be safe."

ULB:

17 Neither do people put new wine into old wineskins. If they do, the skins will burst, the wine will be spilled, and the wineskins will be destroyed. Instead, they put new wine into fresh wineskins, and both will be preserved."

translationNotes

Connecting Statement:

Jesus continues to answer the question that disciples of John had asked.

Neither do people put new wine into old wineskins

Jesus uses another proverb to answer John's disciples. This means the same as the proverb in Matthew 9:16.

Neither do people put

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

new wine

This refers to wine that has not fermented yet. If grapes are unknown in your area, use the general term for fruit. AT: "grape juice" (See: Translate Unknowns)

old wineskins

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

wineskins

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

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

This can be stated in active form. AT: “and this will ruin the wineskins and spill the wine” (See: Active or Passive)

the skins will burst

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

fresh wineskins

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

both will be preserved

This can be stated in active form. AT: “this will keep safe both the wineskins and the wine” (See: Active or Passive)

translationWords

- wine, winepress, winepresses, wines, wineskin, wineskins, new wine

Links:

- Introduction to the Gospel of Matthew
- Matthew 09 General Notes
- Matthew 9 translationQuestions

Matthew 9:18-19

UDB:

18 While Jesus was saying that, a leader in the city came and bowed down before him. Then he said, "My daughter has just now died! But if you come and lay your hand on her, she will live again!" 19 So Jesus got up, and he and the disciples went with the man.

ULB:

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

translationNotes

Connecting Statement:

This begins an account of Jesus bringing to life the daughter of a Jewish official after she had died.

these things

This refers to the answer Jesus gave John's disciples about fasting.

behold

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

bowed down to him

This is a way someone would show respect in Jewish culture. (See: Symbolic Action)

come and lay your hand on her, and she will live

This shows that the Jewish official believed Jesus had the power to bring his daughter back to life.

his disciples

"Jesus' disciples"

translationWords

- bow, bows, bowed, bowing, bow down, bows down, bowed down, bowing down
- disciple, disciples

Links:

- Introduction to the Gospel of Matthew
- Matthew 09 General Notes
- Matthew 9 translationQuestions

Matthew 9:20-22

UDB:

[20] Then a woman who had been suffering constant bleeding for twelve years came near Jesus. She came behind him and touched the edge of his garment. [21] She was saying to herself, "If I just touch his garment, I will be healed." [22] Then Jesus turned around to see who had touched him. And when he saw the woman, he said to her, "Be encouraged, dear woman. Because you believed that I could heal you, I have healed you." The woman was healed at that very moment.

ULB:

[20] Behold, a woman who suffered from a discharge of blood for twelve years came up behind Jesus and touched the edge of his garment. [21] For she had said to herself, "If only I touch his clothes, I will be made well." [22] But Jesus turned and saw her, and said, "Daughter, take courage; your faith has made you well." And the woman was healed from that hour.

translationNotes

Connecting Statement:

This describes how Jesus healed another woman while he was on the way to the Jewish official's house.

Behold

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

who suffered from a discharge of blood

"who had been bleeding" or "who frequently had a flow of blood." She was probably bleeding from her womb even when it was not the normal time for it. Some cultures may have a polite way of referring to this condition. (See: Euphemism)

twelve years

"12 years" (See: Numbers)

garment

"robe"

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

She said this to herself before she touched Jesus' garment. This tells why she touched Jesus' garment. (See: Order of Events and Verse Bridges)

If only I touch his clothes

According to Jewish law, because she was bleeding she was not supposed to touch anyone. She touches his clothes so that Jesus' power would heal her and yet (she thought) he would not know that she touched him. (See: Assumed Knowledge and Implicit Information)

But

"Instead." What the woman hoped would happen did not happen.

Daughter

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

your faith has made you well

"because you believed in me, I will heal you"

the woman was healed from that hour

This can be stated in active form. AT: "Jesus healed her at that moment" (See: Active or Passive)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- turn, turns, turn away, turns away, turn back, turns back, turned, turned away, turned back, turning, turning away, turning back, returns, returned, returning, return back
- courage, courageous, encourage, encouragement, take courage, discourage, discouraged, discouragement, discouraging
- faith

Links:

- Introduction to the Gospel of Matthew
- Matthew 09 General Notes
- Matthew 9 translationQuestions

Matthew 9:23-24

UDB:

[23] Jesus came to the man's house and saw the flute players playing funeral music; there were also many mourners who were wailing loudly because the girl had died. [24] He said to them, "Go away and stop this funeral music and wailing, because the girl is not dead! She is just sleeping!" The people laughed at him, because they knew that she was dead.

ULB:

[23] When Jesus came into the official's house, he saw the flute players and the crowds making much noise. [24] He said, "Go away, for the girl is not dead, but she is asleep." But they laughed at him in mockery.

translationNotes

Connecting Statement:

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

the flute players and the crowds making much noise

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

flute players

"people who play flutes"

Go away

Jesus was speaking to many people, so use the plural command form if your language has one.

the girl is not dead, but she is asleep

Jesus is using a play on words. It was common in Jesus' day to refer to a dead person as one who "sleeps." But here the dead girl will get up, as though she had only been sleeping. (See: Euphemism)

translationWords

- flute, flutes, pipe, pipes
- mock, mocks, mocked, mocking, mocker, mockers, mockery, ridicule, ridiculed, scoff at, scoffed at

Links:

- Introduction to the Gospel of Matthew
- Matthew 09 General Notes
- Matthew 9 translationQuestions

Matthew 9:25-26

UDB:

25 But Jesus told them to get out of the house. Then he went into the room where the girl was lying. He took hold of her hand and she became alive again and got up. 26 And the people of that whole region heard about it.

ULB:

25 When the crowd had been put outside, he entered the room and took her by the hand, and the girl got up. 26 The news about this spread into all that region.

translationNotes

Connecting Statement:

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

General Information:

Verse 26 is a summary statement that describes the result of Jesus raising this girl from the dead.

When the crowd had been put outside

This can be stated in active form. AT: “After Jesus had sent the crowd outside” or “After the family had sent the people outside” (See: Active or Passive)

got up

“got out of bed.” This is the same meaning as in Matthew 8:15.

The news about this spread into all that region

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

Links:

- Introduction to the Gospel of Matthew
- Matthew 09 General Notes
- Matthew 9 translationQuestions

Matthew 9:27-28

UDB:

[27] As Jesus went away from there, two blind men followed him and shouted, “Have mercy on us and heal us, you Descendant of King David!” [28] Jesus went into the house, and then the blind men went in, too. Jesus said to them, “Do you believe that I am able to heal you?” They said to him, “Yes, Lord!”

ULB:

[27] As Jesus passed by from there, two blind men followed him. They kept shouting and saying, “Have mercy on us, Son of David!” [28] When Jesus had come into the house, the blind men came to him. Jesus said to them, “Do you believe that I can do this?” They said to him, “Yes, Lord.”

translationNotes

Connecting Statement:

This begins the account of Jesus healing two blind men.

As Jesus passed by from there

As Jesus was leaving the region

passed by

“was leaving” or “was going”

followed him

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

Have mercy on us

It is implied that they wanted Jesus to heal them. (See: Assumed Knowledge and Implicit Information)

Son of David

Jesus was not David’s literal son, so this may be translated as “Descendant of David.” However, “Son of David” is also a title for the Messiah, and the men were probably calling Jesus by this title.

When Jesus had come into the house

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

Yes, Lord

The full content of their answer is not stated, but it is understood. AT: "Yes, Lord, we believe you can heal us" (See: Ellipsis)

translationWords

- mercy, merciful
- David
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- lord, lords, Lord, master, masters, sir, sirs

Links:

- Introduction to the Gospel of Matthew
- Matthew 09 General Notes
- Matthew 9 translationQuestions

Matthew 9:29-31

UDB:

[29] Then he touched their eyes and he said to them, “Because you believe that I can heal your eyes, I am healing them right now!” [30] And they were able to see! Then Jesus told them sternly, “Be sure that you do not tell anybody what I have done for you!” [31] But they went out and spread the new in that whole region.

ULB:

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

translationNotes

touched their eyes and said

It is not clear whether he touched both men’s eyes at the same time or used only his right hand to touch one then the other. As the left hand was customarily used for unclean purposes, it is most likely that he used only his right hand. It is also not clear whether he spoke as he was touching them or touched them first and then spoke to them.

Let it be done to you according to your faith

This can be stated in active form. AT: “I will do as you have believed” or “Because you believe, I will heal you” (See: Active or Passive)

their eyes were opened

This means they were able to see. This can be stated in active form. AT: “God healed their eyes” or “the two blind men were able to see” (See: Idiom and Active or Passive)

See that no one knows about this

Here “See” means “be sure.” AT: “Be sure no one finds out about this” or “Do not tell anyone that I healed you” (See: Idiom)

But

“Instead.” The men did not do what Jesus told them to do.

spread the news

"told many people what had happened to them"

translationWords

- Jesus, Jesus Christ, Christ Jesus
- faith
- command, commands, commanded, commandment, commandments

Links:

- Introduction to the Gospel of Matthew
- Matthew 09 General Notes
- Matthew 9 translationQuestions

Matthew 9:32-34

UDB:

[32] Just when those two men were leaving, some people brought to Jesus a man who was unable to speak because a demon controlled him. [33] After Jesus had driven out the demon, the man began to speak! The crowds saw this and they were astonished and said, “Never before have we seen anything as marvelous as this happen in Israel!” [34] But the Pharisees said, “It is Satan, who rules the demons, who enables this man to drive out demons from people.”

ULB:

[32] As those two men were going away, behold, a mute man possessed by a demon was brought to Jesus. [33] When the demon had been driven out, the mute man spoke. The crowds were astonished and said, “This has never been seen before in Israel!” [34] But the Pharisees were saying, “By the ruler of the demons, he drives out demons.”

translationNotes

Connecting Statement:

This is the account of Jesus healing a demon-possessed man who could not speak and how people responded.

behold

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

a mute man ... was brought to Jesus

This can be stated in active form. AT: “someone brought a mute man ... to Jesus” (See: Active or Passive)

mute

not able to talk

possessed by a demon

This can be stated in active form. AT: “whom a demon had possessed” or “whom a demon was controlling” (See: Active or Passive)

When the demon had been driven out

This can be stated in active form. AT: “After Jesus had forced the demon out” or “After Jesus had commanded the demon to leave” (See: Active or Passive)

the mute man spoke

“the mute man began to speak” or “the man who had been mute spoke” or “the man, who was no longer mute, spoke”

The crowds were astonished

“The people were amazed”

This has never been seen

This can be stated in active form. AT: “This has never happened before” or “No one has ever done anything like this before” (See: Active or Passive)

he drives out demons

“he forces demons to leave”

he drives

The pronoun “he” refers to Jesus.

translationWords

- demon-possessed
- demon, evil spirit, unclean spirit
- cast out, casting out, driving out, throw out, throwing out
- amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders
- Israel, Israelites
- Pharisee, Pharisees
- rule, rules, ruled, ruler, rulers, ruling, rulings, overrules, overruled

Links:

- Introduction to the Gospel of Matthew
- Matthew 09 General Notes
- Matthew 9 translationQuestions

Matthew 9:35-36

UDB:

35 Then Jesus and his disciples went through many of the cities and towns in the district of Galilee. He was teaching in the synagogues and preaching the good news about how God will rule from heaven. He also was healing the people who had various diseases and illnesses. 36 When he saw the crowds of people, he pitied them because they were upset and worried. They were like sheep that do not have a shepherd.

ULB:

35 Jesus went about all the cities and the villages. He continued teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of disease and all kinds of sickness. 36 When he saw the crowds, he had compassion for them, because they were troubled and discouraged. They were like sheep without a shepherd.

translationNotes

Connecting Statement:

Verse 35 is the end of the part of the story that began in Matthew 8:1 about Jesus' healing ministry in Galilee. (See: End of Story)

General Information:

Verse 36 begins a new part of the story where Jesus teaches his disciples and sends them to preach and heal as he has done.

all the cities

The word "all" is an exaggeration to emphasize how very many cities Jesus went to. He did not necessarily go to every one of them. AT: "many of the cities" (See: Hyperbole and Generalization)

cities ... villages

"large villages ... small villages" or "large towns ... small towns"

the gospel of the kingdom

Here "kingdom" refers to God's rule as king. See how you translated this in Matthew 4:23.

all kinds of disease and all kinds of sickness

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

They were like sheep without a shepherd

This simile means they did not have a leader to take care of them. AT: "The people did not have a leader" (See: Simile)

translationWords

- teach, teaches, taught, teaching, teachings, untaught
- synagogue
- preach, preached, preaching, preacher
- good news, gospel
- kingdom, kingdoms
- cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy
- compassion, compassionate
- ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins
- shepherd, shepherds, shepherded, shepherding

Links:

- Introduction to the Gospel of Matthew
- Matthew 09 General Notes
- Matthew 9 translationQuestions

Matthew 9:37-38

UDB:

[37] Then he said to his disciples: "The people who are ready to receive my message are like a field where the crops are ready to harvest. But there are not many people who go to gather the crops. [38] So pray and ask the Lord God to send many more people to gather in his crops."

ULB:

[37] He said to his disciples, "The harvest is plentiful, but the laborers are few. [38] Therefore urgently pray to the Lord of the harvest, so that he may send out laborers into his harvest."

translationNotes

General Information:

Jesus uses a proverb about harvesting to tell his disciples how they should respond to the needs of the crowds mentioned in the previous section.

The harvest is plentiful, but the laborers are few

Jesus uses a proverb to respond to what he is seeing. Jesus means there are a lot of people who are ready to believe God but only few people to teach them God's truth. (See: Proverbs)

The harvest is plentiful

"There is plenty of ripe food for someone to collect"

laborers

"workers"

pray to the Lord of the harvest

"pray to God, because he is in charge of the harvest"

translationWords

- disciple, disciples
- harvest, harvests, harvested, harvesting, harvester, harvesters
- labor, labors, labored, laborer, laborers
- pray, prayer, prayers, prayed
- lord, lords, Lord, master, masters, sir, sirs
- send, sends, sent, sending, send out, sends out, sent out, sending out

Links:

- Introduction to the Gospel of Matthew
- Matthew 09 General Notes
- Matthew 9 translationQuestions

Matthew 10 General Notes

Special concepts in this chapter

The sending of the twelve disciples

A large section of this chapter discusses Jesus' sending of the twelve disciples to share his message about the kingdom of heaven. They were to limit their ministry to Israel and not share this news with the Gentiles. Jesus' instructions gives the reader the impression that they were not to waste any time. There is a sense of urgency in his tone.

Other possible translation difficulties in this chapter

The twelve disciples

The following are the lists of the twelve disciples: In Matthew: Simon (Peter), Andrew, James son of Zebedee, John son of Zebedee, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddeus, 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.

It is probable that Thaddaeus and Jude, the son of James, are two names of the same person.

"The kingdom of heaven is near"

This phrase has great theological significance. Scholars often debate whether the "kingdom of heaven" was present at that time or was still to come. English translations frequently use the phrase "is at hand," but this can create difficulty in translating. Other translations use "is coming near" or "has come near."

Links:

- **Matthew 10:01 Notes**

Matthew 10:1

UDB:

[1] Jesus told his twelve disciples to come to him. Then he gave them the power to drive out evil spirits that controlled people. He also enabled them to heal people who had all kinds diseases or who were sick in all kinds of ways.

ULB:

[1] Jesus called his twelve disciples together and gave them authority over unclean spirits, to drive them out, and to heal all kinds of disease and all kinds of sickness.

translationNotes

Connecting Statement:

This begins an account of Jesus sending out his twelve disciples to do his work.

called his twelve disciples together

"summoned his 12 disciples" (See: Numbers)

gave them authority

Be sure that the text clearly communicates that this authority was 1) to drive out unclean spirits and 2) to heal disease and sickness.

to drive them out

"to make the unclean spirits leave"

all kinds of disease and all kinds of sickness

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

translationWords

- Jesus, Jesus Christ, Christ Jesus
- disciple, disciples
- authority, authorities

- demon, evil spirit, unclean spirit
- cast out, casting out, driving out, throw out, throwing out
- cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy

Links:

- Introduction to the Gospel of Matthew
- Matthew 10 General Notes
- Matthew 10 translationQuestions

Matthew 10:2-4

UDB:

[2] Here is a list of the twelve disciples, whom he called apostles. They were Simon, to whom he gave the new name Peter; Andrew, Peter's younger brother; James the son of Zebedee; John, the younger brother of James; [3] Philip; Bartholomew; Thomas; Matthew, the tax collector; James the son of Alphaeus; Thaddaeus; [4] Simon the Zealot; and Judas Iscariot, who was disloyal to Jesus and pointed him out to the authorities so they could arrest him.

ULB:

[2] Now the names of the twelve apostles were these. The first, Simon (whom he also called Peter), and Andrew his brother; James son of Zebedee, and John his brother; [3] Philip, and Bartholomew; Thomas, and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; [4] Simon the Zealot, and Judas Iscariot, who would betray him.

translationNotes

General Information:

Here the author provides the names of the twelve apostles as background information.

Now

This word is used here to mark a break in the main story line. Here Matthew tells background information about the twelve apostles. (See: Background Information)

twelve apostles

This is the same group as the "twelve disciples" in Matthew 10:1.

first

This is first in order, not in rank. (See: Ordinal Numbers)

the Zealot

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

Matthew the tax collector

“Matthew, who was a tax collector”

who would betray him

“who would betray Jesus”

translationWords

- apostle, apostles, apostleship
- Peter, Simon Peter, Cephas
- Andrew
- James (son of Zebedee)
- John (the apostle)
- Philip, the evangelist
- Thomas
- Matthew, Levi
- tax collector, tax collectors
- James (son of Alphaeus)
- Judas Iscariot
- betray, betrays, betrayed, betraying, betrayer, betrayers

Links:

- Introduction to the Gospel of Matthew
- Matthew 10 General Notes
- Matthew 10 translationQuestions

Matthew 10:5-7

UDB:

[5] When Jesus was about to send his twelve apostles to tell the good news to people in various places, he gave them these instructions: "Do not go where the non-Jews live or into the towns where the Samaritans live. [6] Instead, go to the people of Israel; they are like sheep who have strayed away from their shepherd. [7] When you go to them, proclaim to them that God will soon rule from heaven.

ULB:

[5] These twelve Jesus sent out. He instructed them and said, "Do not go to any place where Gentiles live, and do not enter any town of the Samaritans. [6] Go instead to the lost sheep of the house of Israel; [7] and as you go, preach and say, 'The kingdom of heaven has come near.'

translationNotes

Connecting Statement:

Here Jesus begins to give instructions to his disciples about what they should do and expect when they go to preach.

General Information:

Although verse 5 begins by saying that he sent out the twelve, Jesus gave these instructions before he sent them out. (See: Order of Events)

These twelve Jesus sent out

"Jesus sent out these twelve men" or "It was these twelve men whom Jesus sent out"

sent out

Jesus sent them out for a particular purpose.

He instructed them

"He told them what they needed to do" or "He commanded them"

lost sheep of the house of Israel

This is a metaphor comparing the entire nation of Israel to sheep who have strayed from their shepherd. (See: Metaphor)

house of Israel

This refers to the nation of Israel. AT: “people of Israel” or “descendants of Israel” (See: Metonymy)

as you go

Here “you” is plural and refers to the twelve apostles. (See: Forms of You)

The kingdom of heaven has come near

The phrase “kingdom of heaven” refers to God ruling as king. This phrase is only in the book of Matthew. If possible, use the word “heaven” in your translation. See how you translated this in Matthew 3:2. AT: “Our God in heaven will soon show himself to be king” (See: Metonymy)

translationWords

- the twelve, the eleven
- send, sends, sent, sending, send out, sends out, sent out, sending out
- instruct, instructs, instructed, instructing, instruction, instructions, instructors
- Gentile, Gentiles
- Samaria, Samaritan
- ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins
- house, houses, housetop, housetops, storehouse, storehouses, housekeepers
- preach, preached, preaching, preacher
- kingdom of God, kingdom of heaven

Links:

- Introduction to the Gospel of Matthew
- Matthew 10 General Notes
- Matthew 10 translationQuestions

Matthew 10:8-10

UDB:

[8] Heal sick people, cause dead people to become alive, heal people with leprosy and bring them back into society, and cause demons to leave those whom they control. Do not charge any money for helping people, because God did not charge you anything for helping you. [9] Do not take any money with you, [10] nor a bag for what belongs to you. Do not take an extra tunic, nor sandals in addition to what you are wearing, nor a walking stick. Every worker deserves to get pay from the people for whom he works, so you deserve to receive food from the people to whom you go.

ULB:

[8] Heal the sick, raise the dead, cleanse the lepers, and cast out demons. Freely you have received, freely give. [9] Do not carry any gold, silver, or copper in your purses. [10] Do not take a traveling bag for your journey, or an extra tunic, or sandals, or a staff, for a laborer deserves his food.

translationNotes

Connecting Statement:

Jesus continues to instruct his disciples about what they should do when they go to preach.

you ... your

These are plural and refer to the twelve apostles. (See: Forms of You)

raise the dead,

“Raise” here is an idiom for “cause the dead to live again.” AT: “cause the dead to live again” (See: Idiom)

Freely you have received, freely give

There is information here that is not stated, but it is understood. AT: “I helped you and taught you God’s truth for free. Therefore, you should not make other people pay for you to help them or to teach them God’s truth” (See: Ellipsis)

gold, silver, or copper

These are metals out of which coins were made. This list is a metonym for money, so if the metals are unknown in your area, translate the list as “money.” (See: Metonymy)

purses

This means “belts” or “money belts,” but it can refer to whatever might be used to carry money. A belt is a long strip of cloth or leather worn around the waist. It was often wide enough that it could be folded and used to carry money.

traveling bag

This could either be any bag used to carry things on a journey, or a bag used by someone to collect food or money.

an extra tunic

Use the same word you used for “tunic” in Matthew 5:40.

laborer

“worker”

his food

Here “food” refers to anything a person needs. AT: “what he needs” (See: Synecdoche)

translationWords

- cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy
- die, dies, died, dead, deadly, deadness, death, deaths, deathly
- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes, unclean
- leper, lepers, leprosy, leprous
- cast out, casting out, driving out, throw out, throwing out
- demon, evil spirit, unclean spirit
- gold, golden
- silver
- tunic, tunics
- sandal, sandals
- staff, staffs
- labor, labors, labored, laborer, laborers

Links:

- Introduction to the Gospel of Matthew
- Matthew 10 General Notes
- Matthew 10 translationQuestions

Matthew 10:11-13

UDB:

[11] In any town or village that you enter, find a person who wants you to stay in his home. [12] As you go into that house, call upon God to do good to the people who live there. Stay in that home until you leave that town or village. [13] If the people who live in that house receive you well, God will indeed do good to them. But if they do not receive you well, then your prayer will not help them, and God will not do them good.

ULB:

[11] Whatever city or village you enter, find who is worthy in it, and stay there until you leave. [12] As you enter into the house, greet it. [13] If the house is worthy, let your peace come upon it. But if it is not worthy, let your peace come back to you.

translationNotes

Connecting Statement:

Jesus continues to instruct his disciples about what they should do when they go out to preach.

you ... your

These are plural and refer to the twelve apostles. (See: Forms of You)

Whatever city or village you enter

“Whenever you enter a city or village” or “When you go into any city or village”

city ... village

“large village ... small village” or “large town ... small town.” See how you translated this in Matthew 9:35.

worthy ... not worthy

In 10:11-13 a “worthy” person refers to a person who is willing to welcome the disciples. Jesus compares this person to one who is “not worthy,” a person who does not welcome the disciples.

stay there until you leave

The full meaning of the statement can be made explicit. AT: “stay in that person’s house until you leave the town or village” (See: Assumed Knowledge and Implicit Information)

As you enter into the house, greet it

The phrase "greet it" means greet the house. A common greeting in those days was "Peace be to this house!" Here "house" represents the people who live in the house. AT: "As you enter the house, greet the people who live in it" (See: Metonymy)

the house is worthy

Here "the house" represents those who live in the house. AT: "the people who live in that house receive you well" or "the people who live in that house treat you well" (See: Metonymy)

let your peace come upon it

The word "it" refers to the house, which represents the people who live in the house. AT: "let them receive your peace" or "let them receive the peace that you greeted them with" (See: Metonymy)

if it is not worthy

The word "it" means the house. Here "house" refers to the people who live in the house. AT: "if they do not receive you well" or "if they do not treat you well" (See: Metonymy)

let your peace come back to you

Possible meanings are 1) if the household was not worthy, then God would hold back peace or blessings from that household or 2) if the household was not worthy, then the apostles were supposed to do something, such as asking God not to honor their greeting of peace. If your language has a similar meaning of taking back a greeting or its effects, that should be used here.

translationWords

- worthy, worth, unworthy, worthless
- house, houses, housetop, housetops, storehouse, storehouses, housekeepers
- peace, peaceful, peacefully, peaceable, peacemakers

Links:

- Introduction to the Gospel of Matthew
- Matthew 10 General Notes
- Matthew 10 translationQuestions

Matthew 10:14-15

UDB:

14 If the people who live in any house or town do not welcome you, nor listen to your message, leave that place. As you leave, shake off the dust from your feet. By doing that, you will warn them that God will reject them as they rejected what you said. 15 Note this carefully: At the time when God judges all people, he will punish the wicked people who lived in Sodom and Gomorrah. But if the people of any city reject you, God will punish them even more severely.

ULB:

14 As for those who do not receive you or listen to your words, when you depart from that house or city, shake off the dust from your feet. 15 Truly I say to you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

translationNotes

Connecting Statement:

Jesus continues to instruct his disciples about what they should do when they go to preach.

As for those who do not receive you or listen

“If no people in that house or city will receive you or listen”

you ... your

This is plural and refers to the twelve apostles. (See: Forms of You)

listen to your words

Here “words” refers to what the disciples say. AT: “listen to your message” or “listen to what you have to say” (See: Metonymy)

city

You should translate this the same way you did in Matthew 10:11.

shake off the dust from your feet

“shake the dust off your feet as you leave.” This is a sign that God has rejected the people of that house or city. (See: Symbolic Action)

Truly I say to you

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

it shall be more tolerable

"the suffering shall be less"

the land of Sodom and Gomorrah

This refers to the people who lived in Sodom and Gomorrah. AT: "the people who lived in the cities of Sodom and Gomorrah" (See: Metonymy)

that city

This refers to the people in the city that does not receive the apostles or listen to their message. AT: "the people of the city that does not receive you" (See: Metonymy)

translationWords

- receive, receives, received, receiving, receiver
- amen, truly
- Sodom
- Gomorrah
- judgment day

Links:

- Introduction to the Gospel of Matthew
- Matthew 10 General Notes
- Matthew 10 translationQuestions

Matthew 10:16-18

UDB:

16 "Take note: When I send you out, you will be as defenseless as sheep, among people who are as
dangerous as wolves. So be careful like snakes are careful and be harmless to them like pigeons
are harmless. 17 Also, be on guard against such people, because they will arrest you and take you to
the members of the governing councils to put you on trial. They will whip you in their synagogues.
18 And because you belong to me, they will take you before governors and kings in order that they
may put you on trial and punish you. But you will testify to those rulers and to other non-Jews
about me.

ULB:

16 See, I send you out as sheep in the midst of wolves, so be as wise as serpents and harmless as
doves. 17 Watch out for people! They will deliver you up to councils, and they will whip you in their
synagogues. 18 Then you will be brought before governors and kings for my sake, as a testimony
to them and to the Gentiles.

translationNotes

Connecting Statement:

Jesus continues to instruct his disciples. Here he begins to tell them about the persecution they will endure when they go out to preach.

See, I send

The word "See" here adds emphasis to what follows. AT: "Look, I send" or "Listen, send" or "Pay attention to what I am about to tell you. I send"

I send you out

Jesus is sending them out for a particular purpose.

as sheep in the midst of wolves

Sheep are defenseless animals that wolves often attack. Jesus is stating that people may harm the disciples. AT: "as sheep among people who are like dangerous wolves" or "as sheep among people who act the way dangerous animals act" (See: Simile)

be as wise as serpents and harmless as doves

Jesus is telling the disciples they must be cautious and harmless among the people. If comparing the disciples to serpents or doves is confusing, it might be better not to state the similes. AT: "act with understanding and caution, as well as with innocence and virtue" (See: Simile)

Watch out for people! They will

You can translate with "because" to show how these two statements relate. AT: "Watch out for people because they will" (See: Connecting Words)

deliver you up to

"Deliver" here is a metaphor for taking an item to a particular destination. AT: "take you to" (See: Metaphor)

councils

"courts." These are local religious leaders or elders who together keep peace in the community.

whip you

"beat you with a whip"

you will be brought

This can be stated in active form. AT: "they will bring you" or "they will drag you" (See: Active or Passive)

for my sake

"because you belong to me" or "because you follow me"

to them and to the Gentiles

The pronoun "them" refers either to the "governors and kings" or to the Jewish accusers.

translationWords

- send, sends, sent, sending, send out, sends out, sent out, sending out
- ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins
- wolf, wolves, wild dogs
- wise, wisdom
- serpent, serpents, snake, snakes, viper, vipers
- dove, pigeon

- council, councils
- synagogue
- govern, government, governments, governor, governors, proconsul, proconsuls
- king, kings, kingdom, kingdoms, kingship, kingly
- testimony, testify, witness, witnesses, eyewitness, eyewitnesses
- Gentile, Gentiles

Links:

- Introduction to the Gospel of Matthew
- Matthew 10 General Notes
- Matthew 10 translationQuestions

Matthew 10:19-20

UDB:

[19] When those people arrest you, do not be worried about what you will say to them, because the words that you should say will come to you. [20] It is not that you will decide what to say. Instead, you will say what the Spirit of your heavenly Father tells you to say.

ULB:

[19] When they deliver you up, do not be anxious about how or what you will speak, for what to say will be given to you in that hour. [20] For it is not you who will speak, but the Spirit of your Father who will speak in you.

translationNotes

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

When they deliver you up

"When people take you to the councils." The "people" here are the same "people" as in Matthew 10:17. (See: Metaphor)

you ... your

These are plural and refer to the twelve apostles. (See: Forms of You)

do not be anxious

"do not worry"

how or what you will speak

"how you are to speak or what you are to say." The two ideas may be combined: "what you are to say" (See: Hendiadys)

for what to say will be given to you

This can be stated in active form. AT: "for the Holy Spirit will tell you what to say" (See: Active or Passive)

in that hour

Here “hour” means “right then.” AT: “right then” or “at that time” (See: Metonymy)

the Spirit of your Father

If necessary, this can be translated as “the Spirit of God your heavenly Father” or a footnote can be added to make it clear that this refers to God the Holy Spirit and not to the spirit of an earthly father.

Father

This is an important title for God. (See: Translating Son and Father)

in you

“through you”

translationWords

- deliver, delivers, delivered, delivering, deliverer, deliverance
- hour, hours
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- God the Father, heavenly Father, Father

Links:

- Introduction to the Gospel of Matthew
- Matthew 10 General Notes
- Matthew 10 translationQuestions

Matthew 10:21-23

UDB:

[21] They will take you to the authorities to die because you believe in me. For example, people will do that to their brothers, and fathers will do that to their children. Children will rebel against their parents and cause them to be killed. [22] Many people will hate you because you trust in me. But anyone who faithfully trusts in me until they die, those people God will save. [23] When people in one city cause you to suffer, escape to another city. Note this: I, the Son of Man, will certainly return to earth before you have finished going from one town to another town throughout Israel and telling people about me.

ULB:

[21] Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. [22] You will be hated by everyone because of my name. But whoever endures to the end, that person will be saved. [23] When they persecute you in this city, flee to the next, for truly I say to you, you will not have gone through the cities of Israel before the Son of Man has come.

translationNotes

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

Brother will deliver up brother to death, and a father his child

The phrase “a father his child” can be translated as a complete sentence. AT: “Brothers will deliver up their brothers to death, and fathers will deliver up their children to death” (See: Ellipsis)

deliver up

“Deliver” here is a metaphor, meaning “to take” or “force to go.” See how you translated this in Matthew 10:17. (See: Metaphor)

to death

The abstract noun “death” can be translated in a concrete, more detailed way. AT: “to the courts so that the authorities can execute them” (See: Abstract Nouns)

rise up against

“rebel against” or “turn against”

cause them to be put to death

This can be translated in active form. AT: “have them put to death” or “have the authorities execute them” (See: Active or Passive)

You will be hated by everyone

This can be translated in active form. AT: “Everyone will hate you” or “All people will hate you” (See: Active or Passive)

You

This is plural and refers to the twelve disciples. (See: Forms of You)

because of my name

Here “name” refers to the entire person. AT: “because of me” or “because you trust in me” (See: Metonymy)

whoever endures

“whoever stays faithful”

to the end

It is not clear whether the “end” means when a person dies, when the persecution ends, or the end of the age when God shows himself to be king. The main point is that they endure as long as necessary.

that person will be saved

This can be stated in active form. AT: “God will deliver that person” (See: Active or Passive)

in this city

Here “this” does not refer to a specific city. AT: “in one city”

flee to the next

“flee to the next city”

truly I say to you

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

Son of Man

Jesus is speaking about himself. (See: First, Second, or Third Person)

has come

“arrives”

translationWords

- brother, brothers
- die, dies, died, dead, deadly, deadness, death, deaths, deathly
- ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather
- endure, endures, endured, enduring, endurance
- save, saves, saved, safe, salvation
- persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors
- amen, truly
- Son of Man, son of man

Links:

- Introduction to the Gospel of Matthew
- Matthew 10 General Notes
- Matthew 10 translationQuestions

Matthew 10:24-25

UDB:

[24] A disciple should not expect to be greater than his teacher, and servants are not superior to their master. [25] You do not expect that people will treat a student better than they treat his teacher, or that they will treat a servant better than they treat his master. Similarly, because I am your teacher and master, you can expect that people will mistreat you, because they have mistreated me. I am like the ruler of a household, whom they call Satan. If they act that badly toward me, how do you think they will act toward you?"

ULB:

[24] A disciple is not greater than his teacher, nor a servant above his master. [25] It is enough for the disciple that he should be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much worse would be the names they call the members of his household!

translationNotes

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

A disciple is not greater than his teacher, nor a servant above his master

Jesus is using a proverb to teach his disciples a general truth. Jesus is emphasizing that the disciples should not expect people to treat them any better than the people treat Jesus. (See: Proverbs)

A disciple is not greater than his teacher

"A disciple is always less important than his teacher" or "A teacher is always more important than his disciple"

nor a servant above his master

"and a servant is always less important than his master" or "and a master is always more important than his servant"

It is enough for the disciple that he should be like his teacher

"The disciple should be satisfied to become like his teacher"

be like his teacher

If necessary, you can make explicit how the disciple becomes like the teacher. AT: “know as much as his teacher knows” (See: Assumed Knowledge and Implicit Information)

the servant like his master

If necessary, you can make explicit how the servant becomes like the master. AT: “the servant should be satisfied to become only as important as his master” (See: Assumed Knowledge and Implicit Information)

If they have called the master ... how much worse ... they call ... the members of his household

Again Jesus is emphasizing that since people have mistreated him, his disciples should expect people to treat them the same or worse.

how much worse would be the names they call the members of his household

“the names that they call the members of his household will certainly be much worse” or “they will certainly call the members of his household much worse names”

If they have called

“Since people have called”

the master of the house

Jesus is using this as a metaphor for himself. (See: Metaphor)

Beelzebul

This name can either be 1) transcribed directly as “Beelzebul” or 2) translated with its original, intended meaning of “Satan.”

his household

This is a metaphor for Jesus’ disciples. (See: Metaphor)

translationWords

- disciple, disciples
- teacher, teachers, Teacher
- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- lord, lords, Lord, master, masters, sir, sirs

- house, houses, housetop, housetops, storehouse, storehouses, housekeepers
- Beelzebul
- household, households

Links:

- Introduction to the Gospel of Matthew
- Matthew 10 General Notes
- Matthew 10 translationQuestions

Matthew 10:26-27

UDB:

[26] "Do not be afraid of those people. Everything that is covered up will be uncovered, and every secret will be made known. [27] So, instead of being afraid, what I say to you secretly as people do at night, tell it publicly as people do during the daytime. What I say to you privately as people do when they whisper to you, proclaim it publicly.

ULB:

[26] Therefore do not fear them, for there is nothing concealed that will not be revealed, and nothing hidden that will not be known. [27] What I tell you in the darkness, say in the daylight, and what you hear softly in your ear, proclaim upon the housetops.

translationNotes

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

do not fear them

Here "them" refers to the people who mistreat followers of Jesus.

there is nothing concealed that will not be revealed, and nothing hidden that will not be known

Both of these statements mean the same thing. Being concealed or hidden represents being kept secret, and being revealed represents being made known. Jesus is emphasizing that God will make all things known. This can be stated in active form. AT: "God will reveal the things that people hide" (See: Metaphor and Active or Passive)

What I tell you in the darkness, say in the daylight, and what you hear softly in your ear, proclaim upon the housetops

Both of these statements mean the same thing. Jesus is emphasizing that the disciples should tell everyone what he tells the disciples in private. AT: "Tell people in the daylight what I tell you in the darkness, and proclaim upon the housetops what you hear softly in your ear" (See: Parallelism)

What I tell you in the darkness

Here "darkness" is a metonym for "in private." AT: "What I say to you secretly" or "The things I am telling you privately" (See:)

say in the daylight

Here “daylight” means “in public.” AT: “say openly” or “say publicly” (See: Metaphor)

what you hear softly in your ear

This is a way of referring to whispering. AT: “what I whisper to you” (See: Idiom)

proclaim upon the housetops

Housetops where Jesus lived were flat, and people far away could hear anyone speaking with a loud voice. Here “housetops” refers to any place where all people can hear. AT: “speak loudly in a public place for all to hear” (See: Metonymy)

translationWords

- fear, fears, afraid
- reveal, reveals, revealed, revelation
- proclaim, proclaims, proclaimed, proclaiming, proclamation, proclamations

Links:

- Introduction to the Gospel of Matthew
- Matthew 10 General Notes
- Matthew 10 translationQuestions

Matthew 10:28-31

UDB:

[28] Do not be afraid of people who are able to kill your body but are not able to destroy your soul. Instead, fear God, because he is able to destroy both your body and your soul in hell. [29] Think about the sparrows. They have so little value that you can buy two of them for only one small coin. But when any sparrow falls to the ground and dies, God, your heavenly Father, knows it, because he knows everything. [30] He knows everything about you, too. He even knows how many hairs you have on your head! [31] God values you much more than he values sparrows. So, do not be afraid of people who threaten to kill you!

ULB:

[28] Do not be afraid of those who kill the body but are unable to kill the soul. Instead, fear him who is able to destroy both soul and body in hell. [29] Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father's knowledge. [30] But even the hairs of your head are all numbered. [31] Do not fear. You are more valuable than many sparrows.

translationNotes

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go to preach.

General Information:

Here Jesus also begins to give reasons why his disciples should not be afraid of the persecution they might experience.

Do not be afraid of those who kill the body but are unable to kill the soul

This is not distinguishing between people who cannot kill the soul and people who can kill the soul. No person can kill the soul. AT: "Do not be afraid of people. They can kill the body, but they cannot kill the soul" (See: Distinguishing versus Informing or Reminding)

kill the body

This means to cause physical death. If these words are awkward, they can be translated as "kill you" or "kill other people."

body

the part of a person that can be touched, as opposed to the soul or spirit

kill the soul

This means to harm people after they have physically died.

soul

the part of a person that cannot be touched and that lives on after the physical body dies

fear him who is able

You can add "because" to clarify why people should fear God. AT: "fear God because he is able" (See: Connecting Words)

Are not two sparrows sold for a small coin?

Jesus states this proverb as a question to teach his disciples. AT: "Think about the sparrows. They have so little value that you can buy two of them for only one small coin." (See: Proverbs and Rhetorical Question)

sparrows

These are very small, seed-eating birds. AT: "small birds" (See: Translate Unknowns)

a small coin

This is often translated as the least valuable coin available in your country. It refers to a copper coin worth about one-sixteenth of a day's wage for a laborer. AT: "very little money"

not one of them falls to the ground without your Father's knowledge

This can be stated in a positive form. AT: "your Father knows when even one sparrow dies and falls to the ground" (See: Double Negatives)

Father

This is an important title for God. (See: Translating Son and Father)

even the hairs of your head are all numbered

This can be stated in active form. AT: "God knows even how many hairs are on your head" (See: Active or Passive)

numbered

"counted"

You are more valuable than many sparrows

“God values you more than many sparrows”

translationWords

- fear, fears, afraid
- soul, souls
- hell, lake of fire
- God the Father, heavenly Father, Father

Links:

- Introduction to the Gospel of Matthew
- Matthew 10 General Notes
- Matthew 10 translationQuestions

Matthew 10:32-33

UDB:

[32] If people are willing to tell others that they belong to me, I will also acknowledge before my Father who is in heaven that they belong to me. [33] But if they are afraid to say in front of others that they belong to me, I will tell my Father, who is in heaven, that they are not mine."

ULB:

[32] Therefore everyone who confesses me before men, I will also confess before my Father who is in heaven. [33] But he who denies me before men, I will also deny before my Father who is in heaven.

translationNotes

Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

everyone who confesses me ... I will also confess before my Father

"whoever confesses me ... I will also confess before my Father" or "if anyone confesses me ... I will also confess him before my Father"

confesses me before men

"tells others that he is my disciple" or "acknowledges before other people that he is loyal to me"

I will also confess before my Father who is in heaven

You can make explicit the information that is understood. AT: "I will also acknowledge before my Father who is in heaven that that person belongs to me" (See: Ellipsis)

my Father who is in heaven

"my heavenly Father"

Father

This is an important title for God. (See: Translating Son and Father)

he who denies me ... I will also deny before my Father

“whoever denies me ... I will also deny before my Father” or “if anyone denies me ... I will also deny him before my Father”

denies me before men

“denies to other people that he is loyal to me” or “refuses to acknowledge to others that he is my disciple”

I will also deny before my Father who is in heaven

You can make explicit the information that is understood. AT: “I will deny before my Father who is in heaven that this person belongs to me” (See: Ellipsis)

translationWords

- confess, confessed, confesses, confession
- heaven, sky, skies, heavens, heavenly
- God the Father, heavenly Father, Father

Links:

- Introduction to the Gospel of Matthew
- Matthew 10 General Notes
- Matthew 10 translationQuestions

Matthew 10:34-36

UDB:

[34] "Do not think that I came to earth to cause people to live together in peace. Because I have come, some of those who follow me will die. [35] Because I came to earth, people who do not believe in me will be against those who do believe in me. For example, some sons will oppose their fathers, some daughters will oppose their mothers, and some daughters-in-law will oppose their mothers-in-law. [36] This shows that sometimes a person's enemies will be members of his own household.

ULB:

[34] Do not think that I came to bring peace upon the earth. I did not come to bring peace, but a sword. [35] For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. [36] A man's enemies will be those of his own household.

translationNotes

Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

Do not think

"Do not suppose" or "You must not think"

upon the earth

This refers to the people who live on the earth. AT: "to the people of the earth" or "to people" (See: Metonymy)

a sword

This refers to division, fighting, and killing among people. (See: Metonymy)

set

"turn" or "divide" or "separate"

a man against his father

"a son against his father"

A man's enemies

"A person's enemies" or "A person's worst enemies"

those of his own household

"members of his own family"

translationWords

- peace, peaceful, peacefully, peaceable, peacemakers
- sword, swords, swordsmen
- adversary, adversaries, enemy, enemies
- household, households

Links:

- Introduction to the Gospel of Matthew
- Matthew 10 General Notes
- Matthew 10 translationQuestions

Matthew 10:37-39

UDB:

[37] People who love their fathers or mothers more than they love me are not worthy to belong to me. And people who love their sons or daughters more than they love me are not worthy to belong to me. [38] If you are not ready to die because you belong to me, then you are not worthy to belong to me. [39] People who deny that they believe in me in order to escape dying will not live with God eternally, but people who are willing to lose their lives because they trust in me will live with God eternally."

ULB:

[37] He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me. [38] He who does not pick up his cross and follow after me is not worthy of me. [39] He who finds his life will lose it. But he who loses his life for my sake will find it.

translationNotes

Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

He who loves ... is not worthy

Here "he" means any person in general. AT: "Those who love ... are not worthy" or "If you love ... you are not worthy" (See: When Masculine Words Include Women)

loves

The word for "love" here refers to "brotherly love" or "love from a friend." AT: "cares for" or "is devoted to" or "is fond of"

worthy of me

"deserve to belong to me" or "worthy to be my disciple"

pick up his cross and follow after me

"carry his cross and follow me." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. AT: "obey me even to the point of suffering and dying" (See: Metonymy and Metaphor)

pick up

“take up” or “pick up and carry”

He who finds his life will lose it. But he who loses ... will find it

Jesus uses a proverb to teach his disciples. This should be translated with as few words as possible. AT: “Those who find their lives will lose them. But those who lose their lives ... will find them” or “If you find your life you will lose it. But if you lose your life ... you will find it” (See: Proverbs)

finds

This is a metaphor for “keeps” or “saves.” AT: “tries to keep” or “tries to save” (See: Metaphor)

will lose it

This does not mean the person will die. It is a metaphor that means the person will not experience spiritual life with God. AT: “will not have true life” (See: Metaphor)

who loses his life

This does not mean to die. It is a metaphor that means a person considers obeying Jesus more important than his own life. AT: “who denies himself” (See: Metaphor)

for my sake

“because he trusts me” or “on my account” or “because of me.” This is the same idea as “for my sake” in Matthew 10:18.

will find it

This metaphor means the person will experience spiritual life with God. AT: “will find true life” (See: Metaphor)

translationWords

- love, loves, loving, loved
- worthy, worth, unworthy, worthless
- cross
- life, live, lived, lives, living, alive

Links:

- Introduction to the Gospel of Matthew
- Matthew 10 General Notes
- Matthew 10 translationQuestions

Matthew 10:40-41

UDB:

40 "God considers that everyone who welcomes you welcomes me, and he considers that everyone
who welcomes me welcomes him, the one who sent me. 41 Those who welcome someone because
they know that person is a prophet—they will receive the same reward that prophets receive from
God. Likewise, those who welcome a person because they know that person is righteous—they will
receive the reward that righteous people receive from God.

ULB:

40 He who welcomes you welcomes me, and he who welcomes me also welcomes him who sent
me. 41 He who welcomes a prophet because he is a prophet will receive a prophet's reward, and
he who welcomes a righteous man because he is a righteous man will receive a righteous man's
reward.

translationNotes

Connecting Statement:

Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

He who

The word "He" refers to anyone in general. AT: "Whoever" or "Anyone who" or "The one who" (See: When Masculine Words Include Women)

welcomes

This means to receive someone as a guest.

you

This is plural and refers to the twelve apostles to whom Jesus is speaking. (See: Forms of You)

He who welcomes you welcomes me

Jesus means that when someone welcomes you, it is like welcoming him. AT: "When someone welcomes you, it is like he is welcoming me" or "If someone welcomes you, it is as if he were welcoming me"

he who welcomes me also welcomes him who sent me

This means that when someone welcomes Jesus, it is like welcoming God. AT: “When someone welcomes me, it is like he is welcoming God the Father who sent me” or “If someone welcomes me, it is as if he were welcoming God the Father who sent me”

because he is a prophet

Here “he” does not refer to the person who is welcoming. It refers to the person being welcomed.

a prophet’s reward

This refers to the reward that God gives the prophet, not to the reward that a prophet gives to another person.

he is a righteous man

Here “he” does not refer to the person who is welcoming. It refers to the person being welcomed.

a righteous man’s reward

This refers to the reward God gives to a righteous person, not a reward that a righteous person gives to another person.

translationWords

- send, sends, sent, sending, send out, sends out, sent out, sending out
- prophet, prophets, prophecy, prophesy, seer, prophetess
- reward, rewards, rewarded, rewarding, rewarder
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Links:

- Introduction to the Gospel of Matthew
- Matthew 10 General Notes
- Matthew 10 translationQuestions

Matthew 10:42

UDB:

[42] Note this: Suppose people see that you are thirsty and give you a drink of cold water because they know that you are one of my disciples, even if you are not an important person at all. God will certainly reward people who do that."

ULB:

[42] Whoever gives to one of these little ones even a cup of cold water to drink because he is a disciple, truly I say to you, he will in no way lose his reward."

translationNotes

Connecting Statement:

Jesus finishes instructing his disciples about what they should do and expect when they go to preach.

Whoever gives

"Anyone who gives"

one of these little ones

"one of these lowly ones" or "the least important of these." The phrase "one of these" here refers to one of Jesus' disciples.

because he is a disciple

"because he is my disciple." Here "he" does not refer to the one giving but to the unimportant one.

truly I say to you

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

he will ... his reward

Here "he" and "his" refer to the one who is giving.

he will in no way lose

"God will not deny him." This has nothing to do with having a possession taken away. It can be stated in positive form. AT: "God will certainly give him"

translationWords

- disciple, disciples
- amen, truly
- reward, rewards, rewarded, rewarding, rewarder

Links:

- Introduction to the Gospel of Matthew
- Matthew 10 General Notes
- Matthew 10 translationQuestions

Matthew 11 General Notes

Structure and formatting

Some translations indent quotations from the Old Testament. The ULB does this with the quoted material in 11:10.

Some scholars believe that Matthew 11:20 begins a new stage in the ministry of Christ because of Israel's rejection of him.

Special concepts in this chapter

Hidden revelation

After Matthew 11:20, Jesus begins to reveal information about himself and about the plans of God the Father, while hiding this information from those who reject him. (See: Matthew 11:25)

Other possible translation difficulties in this chapter

"The kingdom of heaven is near"

This phrase has great theological significance. Scholars often debate whether the "kingdom of heaven" was present at this time or still coming. English translations frequently use the phrase "at hand," but this can create difficulty in translating. Other translations use the phase "is coming near" and "has come near."

Links:

- **Matthew 11:01 Notes**

Matthew 11:1-3

UDB:

[1] When Jesus had finished instructing his twelve disciples about what they should do, he sent them to various Israelite towns. Then he went to teach and preach in other Israelite towns in that area.

[2] While John the Baptizer was in prison, he heard what the Messiah was doing. So he sent some of his disciples to him [3] to ask him, "Are you the Messiah whom the prophets said would come, or is it someone else that we should expect to come?"

ULB:

[1] It came about that when Jesus had finished instructing his twelve disciples, he departed from there to teach and preach in their cities. [2] Now when John heard in the prison about the deeds of the Christ, he sent a message by his disciples [3] and said to him, "Are you the one who is coming, or should we look for another?"

translationNotes

General Information:

This is the beginning of a new part of the story where the writer tells of how Jesus responded to disciples of John the Baptist. (See: Introduction of a New Event)

It came about that when

This phrase shifts the story from Jesus' teachings to what happened next. AT: "Then" or "After"

instructing

"teaching" or "commanding."

his twelve disciples

This refers to the twelve chosen apostles of Jesus. (See: Numbers)

in their cities

Here "their" refers to all the Jews in general.

Now

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

when John heard in the prison about

"When John, who was in prison, heard about" or "When someone told John, who was in prison, about." Even though Matthew has not yet told the readers that King Herod put John the Baptist in jail, the original audience would have been familiar with the story and understood the implicit information here. Matthew will give more information later about John the Baptist, so it is probably best not to make it explicit here.

he sent a message by his disciples

John the Baptist sent his own disciples with a message to Jesus.

said to him

The pronoun "him" refers to Jesus.

Are you the one who is coming

"Are you the one whom we are expecting to come." This is another way to refer to the Messiah or Christ.

should we look for another

"should we be expecting someone else." The pronoun "we" refers to all Jews, not only John's disciples.

translationWords

- Jesus, Jesus Christ, Christ Jesus
- instruct, instructs, instructed, instructing, instruction, instructions, instructors
- disciple, disciples
- preach, preached, preaching, preacher
- John (the Baptist)
- prison, prisoner, prisoners, prisons, imprison, imprisons, imprisoned, imprisonment, imprisonments
- works, deeds, work, acts
- Christ, Messiah

Links:

- Introduction to the Gospel of Matthew
- Matthew 11 General Notes
- Matthew 11 translationQuestions

Matthew 11:4-6

UDB:

[4] Jesus answered John's disciples, "Go back and report to John what you hear me telling people and what you see me doing. [5] I am making blind people to see again and lame people to walk. I am healing people who have leprosy. I am making deaf people to hear again and dead people to become alive again. I am telling the poor people God's good news. [6] Also tell John that God is pleased with people who do not stop believing in me because they do not like what I am doing."

ULB:

[4] Jesus answered and said to them, "Go and report to John what you see and hear. [5] Blind people are receiving sight, lame people are walking, lepers are being cleansed, deaf people are hearing again, people who had died are being raised back to life, and needy people are being told the good news. [6] Blessed is anyone who is not offended by me."

translationNotes

report to John

"tell John"

lepers are being cleansed

This can be stated in active form. AT: "I am healing lepers" (See: Active or Passive)

people who have died are being raised back to life

This can be stated in active form. AT: "I am causing those who have died to be alive again" (See: Active or Passive)

raised back to life

"Raised" here is an idiom for "established." AT: "caused those who have died to be alive again" (See:)

needy people are being told

This can be stated in active form. AT: "I am telling needy people" (See: Active or Passive)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- report, reports, reported
- John (the Baptist)
- leper, lepers, leprosy, leprous
- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes, unclean
- good news, gospel
- bless, blessed, blessing
- stumble, stumbles, stumbled, stumbling

Links:

- Introduction to the Gospel of Matthew
- Matthew 11 General Notes
- Matthew 11 translationQuestions

Matthew 11:7-8

UDB:

[7] When John's disciples had gone away, Jesus began to talk to the crowd of people about John. He said to them, "When you went out into the wilderness to see John, what was it you expected to see? You did not go there just to look at the tall grass blowing in the wind, did you? [8] So what kind of person did you expect to see? Surely not a man who was wearing expensive clothes. No! You know very well that people who wear clothes like that reside in kings' palaces and not in the wilderness.

ULB:

[7] As these men went on their way, Jesus began to say to the crowds about John, "What did you go out in the desert to see—a reed being shaken by the wind? [8] But what did you go out to see—a man dressed in soft clothing? Really, those who wear soft clothing live in kings' houses.

translationNotes

Connecting Statement:

Jesus begins to talk to the crowds about John the Baptist.

What did you go out in the desert to see—a reed ... wind?

Jesus uses a question to cause the people to think about what kind of person John the Baptist is. AT: "Surely you did not go out to the desert to see a reed ... wind!" (See: Rhetorical Question)

a reed being shaken by the wind

Possible meanings are 1) Jesus mean the literal plants by the Jordan River or 2) Jesus is using a metaphor to mean a kind of person. AT: "a man who easily changes his mind and is like a reed blowing back and forth in the wind" (See: Metaphor)

being shaken by the wind

This can be translated in active form. AT: "swaying in the wind" or "blowing in the wind" (See: Active or Passive)

But what did you go out to see—a man ... clothing?

Jesus uses a question to cause the people to think about what kind of person John the Baptist is. AT: And, surely you did not go out to the desert to see a man ... clothing!" (See: Rhetorical Question)

dressed in soft clothing

"wearing expensive clothing." Rich people wore this kind of clothing.

Really

This word adds emphasis to what follows. AT: "Indeed"

kings' houses

"kings' palaces"

translationWords

- Jesus, Jesus Christ, Christ Jesus
- John (the Baptist)
- desert, deserts, deserted, deserting, wilderness, wildernesses
- reed, reeds
- king, kings, kingdom, kingdoms, kingship, kingly

Links:

- Introduction to the Gospel of Matthew
- Matthew 11 General Notes
- Matthew 11 translationQuestions

Matthew 11:9-10

UDB:

[9] So really, what kind of person did you expect to see? A prophet? Oh, yes! But let me tell you this: John is not just any ordinary prophet. [10] He is the one to whom God was referring when someone wrote in the scriptures and said,

'Notice this! I am sending my messenger to go ahead of you to prepare the people for your coming.'

ULB:

[9] But what did you go out to see—a prophet? Yes, I say to you, and much more than a prophet. [10] This is he of whom it was written,

'See, I am sending my messenger before your face, who will prepare your way before you.'

translationNotes

Connecting Statement:

Jesus continues to talk to the crowds about John the Baptist.

General Information:

In verse 10, Jesus quotes the prophet Malachi to show that the life and ministry of John the Baptist fulfilled prophecy.

But what did you go out to see—a prophet?

Jesus uses a question to make the people think about what kind of man John the Baptist is. AT: "But surely you went out to the desert to see a prophet!" (See: Rhetorical Question)

Yes, I say to you,

"I say to you yes,"

much more than a prophet

This can be translated as a complete sentence. AT: "he is not an ordinary prophet" or "he is more important than a normal prophet" (See: Ellipsis)

This is he of whom it was written

This can be stated in active form. AT: “This is what the prophet Malachi wrote long ago about John the Baptist” (See: Active or Passive)

I am sending my messenger

The pronouns “I” and “my” refer to God. Malachi is quoting what God said.

before your face

Here “your” is singular, because God was speaking to the Messiah in the quotation. Also, “face” refers to the whole person. AT: “in front of you” or “to go ahead of you” (See: Forms of You and Synecdoche)

prepare your way before you

This is a metaphor that means the messenger will prepare the people to receive the Messiah’s message. (See: Metaphor)

translationWords

- prophet, prophets, prophecy, prophesy, seer, prophetess
- written
- messenger, messengers
- face, faces, faced, facing, facial, facedown

Links:

- Introduction to the Gospel of Matthew
- Matthew 11 General Notes
- Matthew 11 translationQuestions

Matthew 11:11-12

UDB:

[11] Note this: Of all the people who have ever lived, God does not consider any of them to be greater than John the Baptizer. At the same time, God considers those that are not important in the kingdom he rules from heaven to be greater than John. [12] From the time that John the Baptizer preached until now, some people have been trying to make God rule from heaven in their own way, and they have been using force for this purpose.

ULB:

[11] I say to you truly, among those born of women no one is greater than John the Baptist. Yet the least important person in the kingdom of heaven is greater than he is. [12] From the days of John the Baptist until now, the kingdom of heaven suffers violence, and men of violence take it by force.

translationNotes

Connecting Statement:

Jesus continues to talk to the crowds about John the Baptist.

I say to you truly

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

among those born of women

Even though Adam was not born of a women, this is a way of referring to all humans. AT: "out of all people who have ever lived" (See: Idiom)

no one is greater than John the Baptist

This can be stated in positive form. AT: "John the Baptist is the greatest" or "John the Baptist is the most important"

the least important person in the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, try to keep "heaven" in your translation. AT: "the least important person under the rule of our God in heaven" (See: Metonymy)

is greater than he is

"is more important than John is"

From the days of John the Baptist

"From the time John began preaching his message." The word "days" probably refers here to a period of months or even years.

the kingdom of heaven suffers violence, and men of violence take it by force

There are various possible interpretations of this verse. The UDB assumes that it means that some people want to use God's kingdom for their own selfish purposes, and that they are willing to use force against other people to accomplish this. Other versions assume a positive interpretation, that the call to enter the kingdom of God has become so urgent, that people must act in an extreme manner in order to answer that call and to resist the temptation to sin further. A third interpretation is that violent people are harming God's people and trying to stop God from ruling.

translationWords

- amen, truly
- John (the Baptist)
- suffer, suffers, suffered, suffering, sufferings
- kingdom of God, kingdom of heaven

Links:

- Introduction to the Gospel of Matthew
- Matthew 11 General Notes
- Matthew 11 translationQuestions

Matthew 11:13-15

UDB:

[13] Everything that I am saying about John is just what you can read in what the prophets have written and what the law has been saying until the time of John the Baptizer. [14] Not only that, but if you are willing to try to understand this, I will tell you that John is in fact the second Elijah, the prophet who was to come in the future. [15] If you want to understand this, you must think carefully about what I have just said.

ULB:

[13] For all the prophets and the law have been prophesying until John; [14] and if you are willing to accept it, he is Elijah who was to come. [15] He who has ears to hear, let him listen.

translationNotes

Connecting Statement:

Jesus continues to talk to the crowds about John the Baptist.

all the prophets and the law have been prophesying until John

Here "prophets and the law" refer to the things that the prophets and Moses wrote in scripture. AT: "for these are the things that the prophets and Moses have prophesied through the scriptures until the time of John the Baptist" (See: Metonymy)

if you

Here "you" is plural and refers to the crowd. (See: Forms of You)

he is Elijah who was to come

The word "he" refers to John the Baptist. This does not mean John the Baptist is literally Elijah. Jesus means John the Baptist fulfills the prophecy about "Elijah, who is to come" or the next Elijah. AT: "when the prophet Malachi said that Elijah would return, he was speaking about John the Baptist"

He who has ears to hear

This is a way of referring to everyone there who was hearing what Jesus was saying. AT: "Whoever can hear me" (See: Idiom)

listen

Here "listen" represents paying attention. AT: "pay attention to what I am saying" (See: Metonymy)

translationWords

- prophet, prophets, prophecy, prophesy, seer, prophetess
- law, law of Moses, God's law, law of Yahweh
- prophet, prophets, prophecy, prophesy, seer, prophetess
- John (the Baptist)
- Elijah

Links:

- Introduction to the Gospel of Matthew
- Matthew 11 General Notes
- Matthew 11 translationQuestions

Matthew 11:16-17

UDB:

16 But you and the other people who are alive now, you are like children who are playing games in the marketplace. Some of them call to their friends, 17 'We played happy music on the flute for you, but you refused to dance! Then we sang sad funeral songs for you, but you refused to cry!'

ULB:

16 To what should I compare this generation? It is like children playing in the marketplace, who sit and call to one another 17 and say, 'We played a flute for you, and you did not dance. We mourned, and you did not weep.'

translationNotes

Connecting Statement:

Jesus continues to talk to the crowds about John the Baptist.

To what should I compare this generation?

Jesus uses a question to introduce a comparison between the people of that day and what children might say in the marketplace. AT: "This is what this generation is like" (See: Rhetorical Question)

this generation

"the people living now" or "these people" or "you people of this generation"

It is like children playing in the marketplace ... and you did not weep

Jesus uses a parable to describe the people who were alive at that time. He compares them to a group of children who are trying to get the other children to play with them. But, no matter way they do, the other children will not join them. Jesus means that it does not matter if God sends someone like John the Baptist, who lives in the desert and fasts, or someone like Jesus, who celebrates with sinners and does not fast. The people, most specifically the Pharisees and religious leaders, still remain stubborn and refuse to accept God's truth. (See: Parables and Simile)

marketplace

a large, open-air area where people buy and sell items

We played a flute for you

"We" refers to the children sitting in the marketplace. Here "you" is plural and refers to the other group of children. (See: Forms of You)

and you did not dance

"but you did not dance to the happy music"

We mourned

This means they sang sad songs like women did at funerals. (See: Assumed Knowledge and Implicit Information)

and you did not weep

"but you did not cry with us"

translationWords

- generation
- flute, flutes, pipe, pipes
- mourn, mourns, mourned, mourning, mourner, mourners, mournful, mournfully

Links:

- Introduction to the Gospel of Matthew
- Matthew 11 General Notes
- Matthew 11 translationQuestions

Matthew 11:18-19

UDB:

[18] I say this because you are dissatisfied with both John and me! When John came and preached to you, he did not eat good food and did not drink wine, like most people do. But you rejected him and said, 'A demon is controlling him!' [19] I, the Son of Man, was not like John. I eat the same food and drink wine as other people do. But you also reject me and say, 'Look! This man eats too much food and drinks too much wine, and he is friends with tax collectors and other sinners!' But anyone who is truly wise will show it by doing good deeds."

ULB:

[18] For John came not eating bread or drinking wine, and they say, 'He has a demon.' [19] The Son of Man came eating and drinking and they say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!' But wisdom is justified by her deeds."

translationNotes

Connecting Statement:

Jesus concludes talking to the crowds about John the Baptist.

not eating bread or drinking wine

Here "bread" refers to food. It does not mean that John never ate food. It means he fasted often, and when he ate, he did not eat good, expensive food. AT: "frequently fasting and not drinking alcohol" or "not eating fancy food and not drinking wine" (See: Synecdoche and Assumed Knowledge and Implicit Information)

they say, 'He has a demon.'

This can be translated as an indirect quote. AT: "they say that he has a demon" or "they accuse him of having a demon" (See: Direct and Indirect Quotations)

they say

All occurrences of "they" refer to the people of that generation, and most specifically to the Pharisees and religious leaders.

The Son of Man

Jesus is referring to himself. AT: "I, the Son of Man," (See: First, Second, or Third Person)

came eating and drinking

This is the opposite of John's behavior. This means more than just consuming the normal amount of food and drink. It means Jesus celebrated and enjoyed good food and drink like other people did.

they say, 'Look, he is a gluttonous man and a drunkard ... sinners!'

This can be translated as an indirect quote. AT: "they say that he is a gluttonous man and a drunkard ... sinners." or "they accuse him of eating and drinking too much and of being ... sinners." (See: Direct and Indirect Quotations)

they say, 'Look, he is a gluttonous man and a drunkard ... sinners!'

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. AT: "they say that I am a gluttonous man and a drunkard ... sinners." (See: Direct and Indirect Quotations and First, Second, or Third Person)

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"

But wisdom is justified by her deeds

This is a proverb that Jesus applies to this situation, because the people who rejected both him and John were not being wise. Jesus and John the Baptist are the wise ones, and the results of their deeds prove it. (See: Proverbs)

wisdom is justified by her deeds

Here "wisdom" is described as a woman who is proven to be right by what she does. Jesus means that the results of a wise person's actions prove that he is truly wise. This can be stated in active form. AT: "the results of a wise person's deeds prove that he is wise" (See: Personification and Active or Passive)

translationWords

- John (the Baptist)
- bread
- wine, winepress, winepresses, wines, wineskin, wineskins, new wine

- demon, evil spirit, unclean spirit
- Son of Man, son of man
- drunk, drunkard
- tax collector, tax collectors
- sin, sins, sinned, sinful, sinner, sinning
- wise, wisdom
-
- works, deeds, work, acts

Links:

- Introduction to the Gospel of Matthew
- Matthew 11 General Notes
- Matthew 11 translationQuestions

Matthew 11:20-22

UDB:

[20] In the towns where Jesus had performed most of his miracles, the people there still refused to turn to God. So he began to rebuke them by saying to them, [21] "You people who live in the city of Chorazin and you in the city of Bethsaida, how terribly you will suffer! I did great miracles in your cities, but you did not stop sinning. If I had done these things in the cities of Tyre and Sidon of long ago, those wicked people would certainly have stopped sinning; they would have put on rough clothing and sat in the cold ashes of their fires, so sorry they would have been. [22] Let me tell you this: God will punish the wicked people who lived in the cities of Tyre and Sidon, but he will punish you even more severely on the final day when he judges all people.

ULB:

[20] Then Jesus began to rebuke the cities in which most of his mighty deeds were done, because they had not repented. [21] "Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. [22] But it will be more tolerable for Tyre and Sidon at the day of judgment than for you.

translationNotes

General Information:

Jesus begins to rebuke the people of the cities where he previously did miracles.

rebuke the cities

Here "the cities" refers to the people who live there. AT: "rebuke the people of the cities" (See: Metonymy)

cities

"towns"

in which most of his mighty deeds were done

This can be translated in active form. AT: "in which he did most of his mighty deeds" (See: Active or Passive)

mighty deeds

"mighty works" or "works of power" or "miracles"

Woe to you, Chorazin! Woe to you, Bethsaida!

Jesus speaks as if the people of the cities of Chorazin and Bethsaida were there listening to him, but they were not. (See: Apostrophe)

Woe to you

"How terrible it will be for you." Here "you" is singular and refers to the city. If it is more natural to refer to the people instead of a city, you could translate with a plural "you." (See: Forms of You)

Chorazin ... Bethsaida ... Tyre ... Sidon

The names of these cities are used as metonyms for the people living in these cities. (See: Metonymy and How to Translate Names)

If the mighty deeds ... in sackcloth and ashes

Jesus is describing a hypothetical situation that could have happened in the past, but it did not. (See: Hypothetical Situations)

If the mighty deeds had been done in Tyre and Sidon which were done in you

This can be translated with active forms. AT: "If I had done the mighty deeds among the people of Tyre and Sidon that I have done among you" (See: Active or Passive)

which were done in you ... than for you

Here the "you" is plural and refers to Chorazin and Bethsaida. If it is more natural for your language, you could use a dual "you" to refer to the two cities, or a plural "you" to refer to the people of the cities. (See: Forms of You)

they would have repented long ago

The pronoun "they" refers to the people of Tyre and Sidon.

would have repented

"would have shown they were sorry for their sins"

it will be more tolerable for Tyre and Sidon at the day of judgment than for you

Here "Tyre and Sidon" refers to the people who live there. AT: "God will show more mercy to the people of Tyre and Sidon in the day of judgment than to you" or "God will punish you more severely at the day of judgment than the people of Tyre and Sidon" (See: Metonymy)

than for you

The implied information can be made explicit. AT “than for you, because you did not repent and believe in me, even though you saw me do miracles” (See: Assumed Knowledge and Implicit Information)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- rebuke, rebukes, rebuked
- might, mighty, mightier, mightily
- works, deeds, work, acts
- repent, repents, repented, repentance
- woe
- Tyre, Tyrians
- Sidon, Sidonians
- sackcloth
- judgment day

Links:

- Introduction to the Gospel of Matthew
- Matthew 11 General Notes
- Matthew 11 translationQuestions

Matthew 11:23-24

UDB:

[23] I also have something to say to you people who live in the city of Capernaum. Do you think that others will praise you so much that you will go right up to heaven? That will not happen! On the contrary, you will go down to where God punishes people after they die! If I had done these same miracles in Sodom of long ago, those wicked people would certainly have stopped sinning, and their city would have been here even today. But you have not stopped sinning. [24] Let me tell you this: God will punish the wicked people who lived in Sodom, but he will punish you even more severely on the final day when he judges all people."

ULB:

[23] You, Capernaum, do you think you will be exalted to heaven? No, you will be brought down to Hades. For if in Sodom there had been done the mighty deeds that were done in you, it would still have remained until today. [24] But I say to you that it shall be easier for the land of Sodom in the day of judgment than for you."

translationNotes

Connecting Statement:

Jesus continues to rebuke the people of the cities where he previously did miracles.

You, Capernaum

Jesus now speaks to the people in the city of Capernaum as if they were listening to him, but they were not. The pronoun "you" is singular and refers to Capernaum throughout these two verses. (See: Apostrophe)

You

All occurrences of "you" are singular. If it is more natural to refer to the people of the city, you could translate with a plural "you." (See: Forms of You)

Capernaum ... Sodom

The names of these cities refer to the people living in Capernaum and in Sodom. (See: Metonymy)

do you think you will be exalted to heaven?

"do you think you will be raised up to heaven?" Jesus uses a rhetorical question to rebuke the people of Capernaum for their pride. It can be stated in active form: AT: "you cannot raise yourself up to heaven!" or "the praise of other people will not raise you up to heaven!" or "God will not bring you up to heaven like you think he will!" (See: Rhetorical Question and Active or Passive)

you will be brought down to Hades

This can be stated in active form. AT: "God will send you down to Hades" (See: Active or Passive)

For if in Sodom ... it would still have remained until today

Jesus is describing a hypothetical situation that could have happened in the past, but it did not. (See: Hypothetical Situations)

if in Sodom there had been done the mighty deeds that were done in you

This can be stated in active form. AT: "if I had done the mighty deeds among the people of Sodom that I have done among you" (See: Active or Passive)

mighty deeds

"mighty works" or "works of power" or "miracles"

it would still have remained

The pronoun "it" refers to the city of Sodom.

I say to you

This phrase adds emphasis to what Jesus says next.

it shall be easier for the land of Sodom in the day of judgment than for you

Here "land of Sodom" refer to the people who lived there. AT: "God will show more mercy to the people of Sodom in the day of judgment than to you" or "God will punish you more severely in the day of judgment than the people of Sodom" (See: Metonymy)

than for you

The implicit information can be made explicit. AT: "than for you, because you did not repent and believe in me, even though you saw me do miracles" (See: Assumed Knowledge and Implicit Information)

translationWords

- Capernaum
- exalt, exalted, exalts, exaltation
- heaven, sky, skies, heavens, heavenly
- Hades, Sheol
- Sodom
- might, mighty, mightier, mightily
- works, deeds, work, acts
- judgment day

Links:

- Introduction to the Gospel of Matthew
- Matthew 11 General Notes
- Matthew 11 translationQuestions

Matthew 11:25-27

UDB:

[25] At that time Jesus prayed, ”Father, you rule over everything in heaven and on the earth. I thank you that you have prevented people who think that they are wise and well educated from knowing these things. Instead, you have revealed them to people who accept your truth just as little childen believe what an adult tells them. [26] Yes, Father, you have done that because it seemed good to you to do so.”

[27] Then Jesus said to the people, ”God, my Father, has revealed to me all the things that I need to know in order to do my work. Only my Father knows who I really am. Furthermore, only I and those people to whom I wish to reveal him really know him.

ULB:

[25] At that time Jesus said, ”I praise you, Father, Lord of heaven and earth, because you concealed these things from the wise and understanding, and revealed them to those who are untaught, like little children. [26] Yes, Father, for so it was well-pleasing in your sight. [27] All things have been entrusted to me from my Father; and no one knows the Son except the Father and no one knows the Father except the Son, and anyone to whom the Son chooses to reveal him.

translationNotes

General Information:

In verses 25 and 26, Jesus prays to his heavenly Father while still in the presence of the crowd. In verse 27, he begins to address the people again.

Father

This is an important title for God. (See: Translating Son and Father)

Lord of heaven and earth

“Lord who rules over heaven and earth.” The phrase “heaven and earth” is a merism that refers to all people and things in the universe. AT: “Lord who rules over the whole universe” (See: Merism)

you concealed these things ... and revealed them

It is not clear what is meant by “these things.” If your language needs to specify what is meant, an alternative translation might be best. AT: “you concealed these truths ... and revealed them”

you concealed these things from

"you hid these things from" or "you have not made these things known to." This verb is the opposite of "revealed."

from the wise and understanding

These nominal adjectives can be translated as adjectives. AT: "from people who are wise and understanding" (See: Nominal Adjectives)

the wise and understanding

Jesus is using irony. He does not think these people are really wise. AT: "people who think they are wise and understanding" (See: Irony)

revealed them

"made them known." The pronoun "them" refers to "these things" earlier in this verse.

to those who are untaught

"to those who are ignorant"

like little children

Jesus compares ignorant people to little children. Jesus is emphasizing that many of those who believe him either are not well educated or do not think of themselves as wise. (See: Simile)

for so it was well-pleasing in your sight

The phrase "in your sight" is a metonym that stands for how a person considers something. AT: "for you considered it good to do this" (See: Metonymy)

All things have been entrusted to me from my Father

This can be stated in active form. AT: "My Father has entrusted all things to me" or "My Father has given everything over to me" (See: Active or Passive)

All things

Possible meanings are 1) God the Father has revealed everything about himself and his kingdom to Jesus or 2) God has given all authority to Jesus.

my Father

This is an important title for God that describes the relationship between God and Jesus. (See: Translating Son and Father)

no one knows the Son except the Father

“only the Father knows the Son”

no one knows

The word “knows” here means more than just being acquainted with someone. It means knowing somoene intimately because of having a special relationship with him.

the Son

Jesus was referring to himself in the third person. (See: First, Second, or Third Person)

Son

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

no one knows the Father except the Son

“only the Son knows the Father”

translationWords

- Jesus, Jesus Christ, Christ Jesus
- praise, praises, praised, praising, praiseworthy
- God the Father, heavenly Father, Father
- lord, lords, Lord, master, masters, sir, sirs
- heaven, sky, skies, heavens, heavenly
- earth, earthen, earthly
- wise, wisdom
- understand, understands, understood, understanding
- reveal, reveals, revealed, revelation
- Son of God, Son

Links:

- Introduction to the Gospel of Matthew
- Matthew 11 General Notes
- Matthew 11 translationQuestions

Matthew 11:28-30

UDB:

[28] Come to me, all you people who are very weary of trying to obey all the laws your leaders say you should. I will let you rest from all that. [29] Submit to me, like an ox to its yoke, and learn what I have to teach you. I am gentle and humble, and you will truly rest. [30] For the load I will give you is light, and you will carry it easily."

ULB:

[28] Come to me, all you who labor and are heavy burdened, and I will give you rest. [29] Take my yoke on you and learn from me, for I am meek and lowly in heart, and you will find rest for your souls. [30] For my yoke is easy and my burden is light."

translationNotes

Connecting Statement:

Jesus finishes speaking to the crowd.

all you

All occurrences of "you" are plural. (See: Forms of You)

who labor and are heavy burdened

Jesus speaks of people being discouraged in their attempts to obey all the laws as if those laws were heavy burdens and the people were laboring to carry them. AT: "who are discouraged from trying so hard" or "Who are discouraged from trying so hard to obey the laws perfectly" (See: Metaphor)

I will give you rest

"I will allow you to rest from your labor and burden"

Take my yoke on you

Jesus continues the metaphor. Jesus is inviting the people to become his disciples and follow him. (See: Metaphor)

I am meek and lowly in heart

Here "meek" and "lowly in heart" mean basically the same thing. Jesus combines them to emphasize that he will be much kinder than the religious leaders. AT: "I am gentle and humble" or "I am very gentle" (See: Doublet)

lowly in heart

"Heart" here is a metonym for "thoughts and intentions." AT: "humble" (See: Metonymy)

you will find rest for your souls

Here "soul" refers to the entire person. AT: "you will find rest for yourselves" or "you will be able to rest" (See: Synecdoche)

For my yoke is easy and my burden is light

Both of these phrases mean the same thing. Jesus is emphasizing that it is easier to obey him than it is the Jewish law. AT: "For what I place on you, you will be able to carry because it is light" (See: Parallelism)

my burden is light

The word "light" here is the opposite of heavy, not the opposite of dark.

translationWords

- labor, labors, labored, laborer, laborers
- burden, burdens, burdened, burdensome
- rest, rests, rested, resting, restless
- yoke, yokes, yoked
- meek, meekness
- soul, souls

Links:

- Introduction to the Gospel of Matthew
- Matthew 11 General Notes
- Matthew 11 translationQuestions

Matthew 12 General Notes

Structure and Formatting

Some translations indent each line of poetry to make it easier to read. The ULB does this with the poetry in 12:18-21, which is quoted from the OT.

Special concepts in this chapter

The Sabbath

Obedience to the Sabbath is an important part of this chapter. However, Jesus distinguishes between following the Sabbath the way God commanded and following the rules the Pharisees created about the Sabbath. (See: Sabbath)

"Blasphemy against the Spirit"

There is a great deal of controversy regarding properly identifying this specific sin. However, it seems to involve insulting the Holy Spirit and his work. Since part of his work is to convince people that they are sinners and that they need God's forgiveness, anyone who mocked this truth would be unwilling to come in repentance to God. For this reason, he would not be forgiven. (See: sin, sins, sinned, sinful, sinner, sinning)

Other possible translation difficulties in this chapter

Brother and Sisters

This chapter introduces the concept of "spiritual" brothers and sisters. Scripture uses these terms to refer to the relationship between fellow Israelites. Here, those who follow Jesus are now referred to as brothers and sisters. (See: spirit, spirits, spiritual and brother, brothers)

Links:

- **Matthew 12:01 Notes**

Matthew 12:1-2

UDB:

[1] On a Sabbath at that time, Jesus and the disciples were walking past some grain fields. Because the disciples were hungry, they began to pick some of the heads of grain and eat them, something that the law of Moses allowed. [2] Some Pharisees saw them doing that, so they said to Jesus, “Look! Your disciples are doing work on our day of rest. The law does not allow that!”

ULB:

[1] At that time Jesus went on the Sabbath day through the grainfields. His disciples were hungry and began to pluck heads of grain and eat them. [2] But when the Pharisees saw that, they said to Jesus, “See, your disciples do what is unlawful to do on the Sabbath.”

translationNotes

General Information:

This is the beginning of a new part of the story where the writer tells of growing opposition to Jesus’ ministry. Here, the Pharisees criticize his disciples for picking grain on the Sabbath.

At that time

This marks a new part of the story. AT: “A little later”

grainfields

a place to plant grain. If wheat is unknown and “grain” is too general, then you can use “fields of the plant they made bread from.” (See: Translate Unknowns)

pluck heads of grain and eat them ... do what is unlawful to do on the Sabbath

Picking grain in others’ fields and eating it was not considered stealing. The question was whether one could do this otherwise lawful activity on the Sabbath.

to pluck heads of grain and eat them

“to pick some of the wheat and eat it” or “to pick some of the grain and eat it”

heads of grain

This is the topmost part of the wheat plant. It holds the mature grain or seeds of the plant.

the Pharisees

This does not mean all of the Pharisees. AT: “some Pharisees”

See

“Look.” The Pharisees use this word to draw attention to what the disciples are doing.

translationWords

- Jesus, Jesus Christ, Christ Jesus
- Sabbath
- grain, grains, grainfields
- disciple, disciples
- Pharisee, Pharisees
- lawful, lawfully, unlawful, not lawful, lawless, lawlessness

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:3-4

UDB:

[3] But Jesus answered, "It is written in the scriptures what our ancestor King David did when he and the men with him were hungry. [4] King David entered the sacred tent where they worshiped God and ate the bread that had been on display before God. But according to the law of Moses, only priests were permitted to eat that bread, but David and the men who were with him ate it.

ULB:

[3] But Jesus said to them, "Have you never read what David did, when he was hungry, and the men who were with him? [4] He went into the house of God and ate the bread of the presence, which was unlawful for him to eat and unlawful for those who were with him, but lawful only for the priests.

translationNotes

Connecting Statement:

Jesus responds to the Pharisees' criticism.

to them

"to the Pharisees"

Have you never read ... with him?

Jesus uses a question to respond to the criticism of the Pharisees. Jesus is challenging them to think about the meaning of the scriptures they have read. AT: "I know you have read about ... with him" (See: Rhetorical Question)

the house of God

During the time of David there was no temple yet. AT: "the tabernacle" or "the place for worshiping God"

bread of the presence

This is sacred bread that priests placed before God in the tabernacle. AT: "bread that the priest placed before God" or "the sacred bread" (See: Assumed Knowledge and Implicit Information)

those who were with him

"the men who were with David"

but lawful only for the priests

“but, according to the law, only the priest could eat it”

translationWords

- David
- house of God, Yahweh’s house
- lawful, lawfully, unlawful, not lawful, lawless, lawlessness
- lawful, lawfully, unlawful, not lawful, lawless, lawlessness
- priest, priests, priesthood

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:5-6

UDB:

[5] Also, surely you have read what Moses wrote, when he said that even though the priests, by working in the temple on our Sabbath day, are not obeying the Jewish day of rest laws, they are not guilty. [6] Let me tell you what this means: I have come to you, and I am more important than the temple.

ULB:

[5] Have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath but are guiltless? [6] But I say to you that one greater than the temple is here.

translationNotes

Connecting Statement:

Jesus continues to respond to the Pharisees.

Have you not read in the law that ... but are guiltless?

Jesus uses a question to respond to the criticism of the Pharisees. Jesus is challenging them to think about the meaning of what they have read in the scriptures. AT: "Surely you have read in the law of Moses that ... but are guiltless." or "You should know that the law teaches that ... but are guiltless." (See: Rhetorical Question)

profane the Sabbath

"do on the Sabbath what they would do on any other day"

are guiltless

"God will not punish them" or "God does not consider them guilty"

I say to you

This adds emphasis to what Jesus says next.

one greater than the temple

"someone who is more important than the temple." Jesus was referring to himself as the one greater. (See: First, Second, or Third Person)

translationWords

- law, law of Moses, God's law, law of Yahweh
- Sabbath
- temple
- profane, profaned, profaning

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:7-8

UDB:

[7] You should think about these words of God in the scriptures: 'I want you to act mercifully toward people, and not just offer sacrifices.' If you understood what that means, you would not condemn my disciples, who have done no wrong. [8] I am the Son of Man, and I have the authority to tell people what they can do on the Sabbath day."

ULB:

[7] If you had known what this meant, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. [8] For the Son of Man is Lord of the Sabbath."

translationNotes

Connecting Statement:

Jesus continues to respond to the Pharisees.

General Information:

In verse 7, Jesus quotes the prophet Hosea to rebuke the Pharisees.

If you had known what this meant, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless

Here Jesus quotes scripture. AT: "The prophet Hosea wrote this long ago: 'I desire mercy and not sacrifice.' If you had understood what this meant, you would not have condemned the guiltless" (See: Assumed Knowledge and Implicit Information)

I desire mercy and not sacrifice

In the law of Moses, God did command the Israelites to offer sacrifices. This means God considers mercy more important than the sacrifices.

I desire

The pronoun "I" refers to God.

the guiltless

This can be translated as an adjective. AT: "those who are not guilty" (See: Nominal Adjectives)

Son of Man

Jesus is referring to himself. (See: First, Second, or Third Person)

is Lord of the Sabbath

“rules over the Sabbath” or “makes the laws about what people can do on the Sabbath”

translationWords

- mercy, merciful
- sacrifice, sacrifices, sacrificed, sacrificing, offering, offerings
- condemn, condemns, condemned, condemnation
- Son of Man, son of man
- lord, lords, Lord, master, masters, sir, sirs

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:9-10

UDB:

[9] After Jesus left there that day, he went into a synagogue. [10] There he saw a man with a withered hand. The Pharisees kept wanting to debate with Jesus about the Sabbath, so one of them asked him, “Does God permit us to heal people on our day of rest?” They were hoping that Jesus would commit a sin by saying something wrong.

ULB:

[9] Then Jesus left from there and went into their synagogue. [10] Behold, there was a man who had a withered hand. The Pharisees asked Jesus, saying, “Is it lawful to heal on the Sabbath?” so that they might accuse him of sinning.

translationNotes

General Information:

Here the scene shifts to a later time when the Pharisees criticize Jesus for healing a man on the Sabbath.

Then Jesus left from there

“Jesus left the grainfields” or “Then Jesus left”

their synagogue

Possible meanings are 1) the word “their” refers to the Jews of that town. AT: “the synogogue” or 2) the word “their” refers to the Pharisees that Jesus had just spoken to, and this was the synagogue that they and other Jews in that town attended. The word “their” does not mean that the Pharisees owned the synagogue. AT: “the synagogue that they attended”

Behold

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

a man who had a withered hand

“a man who had a paralyzed hand” or “a man with a crippled hand”

The Pharisees asked Jesus, saying, "Is it lawful to heal on the Sabbath?" so that they might accuse him of sinning

"The Pharisees wanted to accuse Jesus of sinning, so they asked him, 'Is it lawful to heal on the Sabbath?'"

Is it lawful to heal on the Sabbath

"According to the law of Moses, may a person heal another person on the Sabbath"

so that they might accuse him of sinning

They did not just want to accuse Jesus in front of the people. The Pharisees wanted Jesus to give an answer that contradicted the law of Moses so they could take him before a judge and legally charge him with breaking the law. (See: Assumed Knowledge and Implicit Information)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- synagogue
- Pharisee, Pharisees
- lawful, lawfully, unlawful, not lawful, lawless, lawlessness
- cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy
- Sabbath
- sin, sins, sinned, sinful, sinner, sinning

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:11-12

UDB:

[11] He replied to them, "Suppose that one of you had just one sheep, and that it fell into a deep hole on the Sabbath day. Would you just leave it there? Certainly not! You would take hold of it and lift it out right away! [12] But a person is much more valuable than a sheep. So it is certainly right for us to do good by healing another person any day, even on our day of rest!"

ULB:

[11] Jesus said to them, "What man would there be among you, who, if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out? [12] How much more valuable, then, is a man than a sheep! Therefore it is lawful to do good on the Sabbath."

translationNotes

Connecting Statement:

Jesus responds to the Pharisees' criticism.

What man would there be among you, who, if he had just one sheep ... would not grasp hold of it and lift it out?

Jesus uses a question to respond to the Pharisees. He is challenging them to think about what kind of work they do on the Sabbath. AT: "Every one of you, if you only had one sheep ... would grab the sheep and lift it out." (See: Rhetorical Question)

How much more valuable, then, is a man than a sheep!

The phrase "how much more" adds emphasis to the statement. AT: "Obviously, a man is much more valuable than a sheep!" or "Just think about how much more important a man is than a sheep"

it is lawful to do good on the Sabbath

"those who do good on the Sabbath are obeying the law"

translationWords

- ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins
- lawful, lawfully, unlawful, not lawful, lawless, lawlessness
- good, goodness
- Sabbath

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:13-14

UDB:

13 Then he said to the man, “Stretch out your hand!” The man stretched out his withered hand, and it became healthy like the other hand! 14 Then the Pharisees left the synagogue. They began to plan together how they could kill Jesus.

ULB:

13 Then Jesus said to the man, “Stretch out your hand.” He stretched it out, and it was restored to health, just like the other hand. 14 But the Pharisees went out and plotted against him. They were seeking how they might put him to death.

translationNotes

Then Jesus said to the man, “Stretch out your hand.”

This can be translated as an indirect quotation. AT: “Then Jesus commanded the man to stretch out his hand” (See: Direct and Indirect Quotations)

to the man

“to the man with the paralyzed hand” or “to the man with the crippled hand”

Stretch out your hand

“Hold out your hand” or “Extend your hand”

He stretched

“The man stretched”

it was restored to health

This can be stated in active form. AT: “it was healthy again” or “it became well again” (See: Active or Passive)

plotted against him

“planned to harm Jesus”

were seeking how they might put him to death

“were discussing how they might kill Jesus”

translationWords

- Jesus, Jesus Christ, Christ Jesus
- restore, restores, restored, restoration

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:15-17

UDB:

15 Because Jesus knew that the Pharisees were plotting to kill him, he took the disciples and went away from there. Large crowds, including many sick people, followed him, and he healed them all. 16 But he told them firmly that they should not tell other people about him. 17 By doing this he fulfilled what Isaiah the prophet had written long ago. He wrote,

ULB:

15 As Jesus perceived this, he withdrew from there. Many people followed him, and he healed them all. 16 He commanded them not to make him known to others, 17 that it might come true, what had been said through Isaiah the prophet, saying,

translationNotes

General Information:

This account explains how the actions of Jesus fulfilled one of the prophecies of Isaiah.

As Jesus perceived this, he

“Jesus was aware of what the Pharisees were planning, so he”

withdrew from

“departed from” or “left”

not to make him known to others

“not to tell anyone else about him”

not to make him known to others, that it might come true, what

The phrase “that it might come true” can be translated as the beginning of a new sentence. AT: “not to make him known to others. This was to fulfill what”

what had been said through Isaiah the prophet, saying

This can be stated in active form. AT: “what God had said long ago through the prophet Isaiah”

translationWords

- Jesus, Jesus Christ, Christ Jesus
- cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy
- command, commands, commanded, commandment, commandments
- true, truth, truths
- Isaiah
- prophet, prophets, prophecy, prophesy, seer, prophetess

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:18

UDB:

18 ”Here is my servant whom I have chosen,
the one whom I love and who pleases me.
I will put my Spirit in him,
and he will bring justice and salvation to the non-Jews.”

ULB:

18 ”See, my servant whom I have chosen;
my beloved one, in whom my soul is well pleased.
I will put my Spirit upon him,
and he will proclaim justice to the Gentiles.

translationNotes

Connecting Statement:

Here Matthew quotes the prophet Isaiah to show that Jesus' ministry fulfilled scripture.

See

“Look.” God used this word to introduce a new person.

my ... I

All occurrences of these words refer to God. Isaiah is quoting what God said to him.

my beloved one, in whom my soul is well pleased

“he is my beloved one, and I am very pleased with him”

in whom my soul is well pleased

Here “soul” refers to the whole person. AT: “with whom I am very pleased” (See: Synecdoche)

he will proclaim justice to the Gentiles

The means that God's servant will tell the Gentiles that there will be justice. It can be stated clearly that God is the one who will bring about justice, and the abstract noun "justice" can be expressed as "what is right." AT: "he will announce to the nations that God will do for them what is right" (See: Assumed Knowledge and Implicit Information and Abstract Nouns)

translationWords

- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- chosen one, chosen ones, choose, chosen people, Chosen One, elect
- beloved
- soul, souls
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- judge, judges, judgment, judgments
- Gentile, Gentiles

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:19-21

UDB:

[19] He will not quarrel with people, neither will he shout.

And he will not shout in the streets.

[20] He will be gentle with the weak people;

If a person is barely alive, he will not kill him.

And he will judge the people with justice and declare that they are not guilty.

[21] So the non-Jews will confidently trust in him."

ULB:

[19] He will not strive nor cry aloud;

neither will anyone hear his voice in the streets.

[20] He will not break any bruised reed;

he will not quench any smoking flax,

until he leads justice to victory, [21] and in his name the Gentiles will have certain hope."

translationNotes

Connecting Statement:

Matthew continues to quote the prophet Isaiah.

neither will anyone hear his voice

Here people not hearing his voice represents him not speaking loudly. AT: "he will not speak loudly" (See: Metonymy)

his ... He

All occurrences of these words refer to God's chosen servant.

in the streets

This is an idiom that means "publicly." AT: "in the cities and towns" (See: Idiom)

He will not break any bruised reed; he will not quench any smoking flax

Both of these statements mean the same thing. They are metaphors emphasizing that God's servant will be gentle and kind. Both "bruised reed" and "smoking flax" represent weak and hurting people. If the metaphor is confusing, you could translate the literal meaning. AT: "He will be kind to weak people, and he will be gentle to those who are hurting" (See: Parallelism and Metaphor)

bruised reed

"damaged plant"

he will not quench any smoking flax

"he will not put out any smoking flax" or "he will not stop any smoking flax from burning"

smoking flax

This refers to a lamp wick after the flame has gone out and when it is only smoking.

flax, until

This can be translated with a new sentence: "flax. This is what he will do until"

he leads justice to victory

Leading someone to victory represents causing him to be victorious. Causing justice to be victorious represents making things right that had been wrong. AT: "he makes everything right" (See: Abstract Nouns)

in his name

Here "name" refers to the whole person. AT: "in him" (See: Synecdoche)

translationWords

- voice, voices
- reed, reeds
- judge, judges, judgment, judgments
- Gentile, Gentiles

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:22-23

UDB:

22 One day some men brought to Jesus a man who was blind and unable to speak because he had a demon. Jesus drove out the demon and healed him. Then the man began to talk and was able to see. 23 All the crowds who saw it marveled. They began asking each other, “Could this man be the Messiah, the descendant of King David, whom we have been expecting?”

ULB:

22 Then someone blind and mute, possessed by a demon, was brought to Jesus. He healed him, with the result that the mute man spoke and saw. 23 All the crowds were amazed and said, “Can this man be the Son of David?”

translationNotes

General Information:

Here the scene shifts to a later time when the Pharisees accuse Jesus of healing a man by the power of Satan.

Then someone blind and mute, possessed by a demon, was brought to Jesus

This can be stated in active form. AT: “Then someone brought to Jesus a man who was blind and mute because a demon was controlling him” (See: Active or Passive)

someone blind and mute

“someone who could not see and could not talk”

All the crowds were amazed

“All the people who had seen Jesus heal the man were greatly surprised”

the Son of David

This is a title for the Christ or Messiah.

Son of

Here this means “descendant of.”

translationWords

- demon-possessed
- demon, evil spirit, unclean spirit
- Jesus, Jesus Christ, Christ Jesus
- cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy
- amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders
- son, sons
- David

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:24-25

UDB:

[24] Because the Pharisees heard about this miracle, they said, “It is not God, but Beelzebul, the ruler of the demons, who enables this man to drive demons from people!” [25] But Jesus knew what the Pharisees were thinking. So he said to them, ”If the people in one nation fight against each other, they will destroy their nation. If people who live in the same city or house fight each other, they will certainly not remain as one group or family.

ULB:

[24] But when the Pharisees heard of this miracle, they said, “This man does not cast out demons except by Beelzebul, the prince of the demons.” [25] But Jesus knew their thoughts and said to them, ”Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand.

translationNotes

General Information:

In verse 25, Jesus begins to respond to the Pharisees’ accusation that he healed the man by the power of Satan.

this miracle

This refers to the miracle of the healing of a blind, deaf, and demon-possessed man.

This man does not cast out demons except by Beelzebul

This can be stated in a positive form. “This man is only able to cast out the demon because he is a servant of Beelzebul” (See: Double Negatives)

This man

The Pharisees avoid calling Jesus by name to show they reject him.

the prince of the demons

“the chief of the demons”

Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand

Jesus uses a proverb to respond to the Pharisees. Both of these statements mean the same thing. They emphasize that it would not make sense for Beelzebul to use his power to fight other demons. (See: Proverbs and Parallelism)

Every kingdom divided against itself is made desolate

Here "kingdom" refers to those who live in the kingdom. This can be translated in active form. AT: "A kingdom will not last when its people fight among themselves" (See: Metonymy and Active or Passive)

every city or house divided against itself will not stand

Here "city" refers to the people who live there, and "house" refers to a family. Being "divided against itself" represents its people fighting each other. AT: "it ruins a city or a family when the people fight each other" (See: Metonymy and Metaphor)

translationWords

- Pharisee, Pharisees
- miracle, miracles, wonder, wonders, sign, signs
- cast out, casting out, driving out, throw out, throwing out
- Beelzebul
- prince, princes, princess, princesses
- kingdom, kingdoms
- desolate, desolation, desolations

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:26-27

UDB:

[26] In the same way, if Satan were driving out his own demons, he would be fighting against himself. He will not be able to continue to rule over his servants! [27] Furthermore, if it is true that Satan enables me to drive out demons, is it also true that your disciples who drive them out do so by Satan's power? No! So they will judge you for saying that Satan's power was behind their work.

ULB:

[26] If Satan drives out Satan, he is divided against himself. How then will his kingdom stand? [27] And if I drive out demons by Beelzebul, by whom do your sons drive them out? For this reason they will be your judges.

translationNotes

Connecting Statement:

Jesus continues to respond to the Pharisees' accusation that he healed the man by the power of Satan.

If Satan drives out Satan

The second use of Satan refers to the demons that serve Satan. AT: "If Satan works against his own demons" (See: Metonymy)

Satan ... Beelzebul

Both names refer to the same person.

How then will his kingdom stand?

Jesus uses this question to show the Pharisees that what they were saying was illogical. AT: "If Satan were divided against himself, his kingdom would not be able to stand!" or "If Satan were to fight against his own demons, his kingdom would not last!" (See: Rhetorical Question)

by whom do your sons drive them out?

Jesus uses another question to challenge the Pharisees. AT: "then you must say your followers also drive out demons by the power of Beelzebul. But, you know this is not true." (See: Rhetorical Question)

your sons

Jesus was speaking to the Pharisees. The phrase “your sons” refers to their followers. This was a common way of referring to those who follow teachers or leaders. AT: “your followers” (See: Metaphor)

For this reason they will be your judges

“Because your followers cast out demons by the power of God, they prove that you are wrong about me.”

translationWords

- Satan, devil, evil one
- cast out, casting out, driving out, throw out, throwing out
- demon, evil spirit, unclean spirit
- judge, judges, judgment, judgments

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:28-30

UDB:

28 But because it is God's Spirit who enables me to drive out demons, that proves that the rule of God from heaven is already here.

29 I will show you why I am able to drive out demons. A person cannot go into the house of a strong man like Satan and carry off his possessions if he does not first tie up that strong man. But if he ties him up, then he will be able to take his possessions.

30 No one can be neutral. Those who do not acknowledge that the Holy Spirit enables me to expel demons are opposing me, and those who do not gather people to become my disciples are causing those people to go away from me.

ULB:

28 But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you. 29 How can anyone enter the house of the strong man and steal his belongings without tying up the strong man first? Then he will steal his belongings from his house. 30 The one who is not with me is against me, and the one who does not gather with me scatters.

translationNotes

Connecting Statement:

Jesus continues to respond to the Pharisees.

But if I

Here "if" does not mean Jesus is questioning how he drives out demons. Here Jesus uses the word to introduce a true statement. AT: "But because I"

then the kingdom of God has come upon you

"then the kingdom of God has arrived among you." Here "kingdom" refers to God's rule as king. AT: "this means God is establishing his rule among you" (See: Metonymy)

come upon you

Here "you" is plural and refers to the people of Israel. (See: Forms of You)

How can anyone enter the house ... belongings from his house

Jesus uses a parable to continue his response to the Pharisees. Jesus means he can drive out demons because he is more powerful than Satan. (See: Parables)

How can anyone enter ... without tying up the strong man first?

Jesus uses a question to teach the Pharisees and the crowd. AT: "No one can enter ... without tying up the strong man first." or "If a person wants to enter ... he must first tie up the strong man." (See: Rhetorical Question)

without tying up the strong man first

"without taking control of the strong man first"

Then he will steal

"The he can steal" or "Then he will be able to steal"

who is not with me

"who does not support me" or "who does not work with me"

is against me

"opposes me" or "works against me"

the one who does not gather with me scatters

Jesus is using a metaphor that refers to a person either gathering the flock of sheep to a shepherd or making them scatter away from the shepherd. Jesus means that a person is either helping to make people become disciples of Jesus or he is making people reject Jesus. (See: Metaphor)

translationWords

- cast out, casting out, driving out, throw out, throwing out
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- kingdom of God, kingdom of heaven

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:31-32

UDB:

[31] You are saying that it is not the Holy Spirit who is enabling me to expel demons. So I will say this to you: If those who offend and insult other people in any way are then sorry and ask God to forgive them, God will forgive them. But he will not forgive people who insult the Holy Spirit. [32] God is willing to forgive people who criticize me, the Son of Man. But I warn you that he will not forgive those who say evil things about what the Holy Spirit does. God will not forgive them now, nor in the coming world."

ULB:

[31] Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. [32] Whoever speaks any word against the Son of Man, that will be forgiven him. But whoever speaks against the Holy Spirit, that will not be forgiven him, neither in this world, nor in that which is to come.

translationNotes

Connecting Statement:

Jesus continues to respond to the Pharisees.

I say to you

This adds emphasis to what Jesus says next.

say to you

Here "you" is plural. Jesus is speaking directly to the Pharisees, but he is also teaching the crowd. (See: Forms of You)

every sin and blasphemy will be forgiven men

This can be stated in active form. AT: "God will forgive every sin that people commit and every evil thing they say" or "God will forgive every person who sins or says evil things" (See: Active or Passive)

blasphemy against the Spirit will not be forgiven

This can be stated in active form. AT: "God will not forgive the person who speaks evil things about the Holy Spirit" (See: Active or Passive)

Whoever speaks any word against the Son of Man

Here "word" refers to what someone says. AT: "If a person says anything bad about the Son of Man" (See: Metonymy)

the Son of Man

Jesus is speaking about himself. (See: First, Second, or Third Person)

that will be forgiven him

This can be stated in active form. AT: "God will forgive a person for that" (See: Active or Passive)

that will not be forgiven him

This can be stated in active form. AT: "God will not forgive that person"

neither in this world, nor in that which is to come

Here "this world" and "that which is to come" refer to the present life and the next life. AT: "in this life or in the next life" or "now or ever" (See: Metonymy)

translationWords

- sin, sins, sinned, sinful, sinner, sinning
- blasphemy, blaspheme, blasphemed, blasphemous, blasphemies
- forgive, forgives, forgiven, forgiveness, pardon, pardoned
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- Son of Man, son of man

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:33-35

UDB:

[33] "When you see some fruit from a tree, you decide whether the fruit is good or bad. If it is good, then you know that its tree is also good. If I am doing good things, then you should know whether or not I am good. [34] You are like the children of poisonous snakes! You cannot say anything good, because you are evil. What a person says shows what is inside him. [35] Good people speak good things. That is because it is like they have stored up all these good things in a safe place and can bring them out at any time. But evil people speak evil things. That is because it is like they have stored up all these evil things and bring them out at any time from the place where they store them.

ULB:

[33] Make a tree good and its fruit good, or make the tree bad and its fruit bad, for a tree is recognized by its fruit. [34] You offspring of vipers, since you are evil, how can you say good things? For out of the abundance of the heart his mouth speaks. [35] The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil.

translationNotes

Connecting Statement:

Jesus continues to respond to the Pharisees.

Make a tree good and its fruit good, or make the tree bad and its fruit bad

Possible meanings are 1) "If you make a tree good, its fruit will be good, and if you make the tree bad, its fruit will be bad" or 2) "If you consider a tree to be good, it will be because its fruit is good, and if you consider it tree to be bad, it will be because its fruit is bad." This was a proverb. People were to apply its truth to how they can know whether a person is good or bad.

good ... bad

"healthy ... diseased"

a tree is recognized by its fruit

This can be stated in active form. AT: "people know whether a tree is good or bad by looking at its fruit" (See: Active or Passive)

"Fruit" is a metaphor for "works" or "actions." AT: "people know whether a tree is good or bad by looking at the results of one's activities." (See: Metaphor)

You offspring of vipers

Here "offspring" means "having the characteristic of." Vipers are poisonous snakes that are dangerous and represent evil. See how you translated a similar phrase in Matthew 3:7. (See: Metaphor)

You ... you

These are plural and refer to the Pharisees. (See: Forms of You)

how can you say good things?

Jesus uses a question to rebuke the Pharisees. AT: "you cannot say good things." or "you can only say evil things." (See: Rhetorical Question)

out of the abundance of the heart his mouth speaks

Here "abundance of the heart" refers to the thoughts in a person's mind. The "mouth" represents a person here. AT: "what a person says with his mouth reveals what is in his mind" (See: Metonymy and Synecdoche)

The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil

Jesus speaks about the "heart" as if it were a container that a person fills with good or evil things. This is a metaphor that means what a person says reveals what the person is truly like. If you want to keep this imagery, see the UDB. You can also translate the literal meaning. AT: "A man who is truly good will speak good things, and the man who is truly evil will speak evil things" (See: Metaphor)

translationWords

- fruit, fruits, fruitful, unfruitful
- offspring
- evil, wicked, wickedness

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:36-37

UDB:

[36] I tell you that on the day when God judges, he will make people recall every useless word they have spoken, and he will judge the people by what they have said. [37] God will either declare that you are righteous based on the words that you have spoken, or else he will condemn you based on what you have said."

ULB:

[36] I say to you that in the day of judgment people will give an account for every idle word they will have said. [37] For by your words you will be justified, and by your words you will be condemned."

translationNotes

Connecting Statement:

Jesus concludes his response to the Pharisees' accusation that he healed the man by the power of Satan.

I say to you

This adds emphasis to what Jesus says next.

people will give an account for

"God will ask people about" or "people will have to explain to God"

every idle word they will have said

Here "word" refers to something that someone says. AT: "every harmful thing they will have said" (See: Metonymy)

you will be justified ... you will be condemned

This can be stated in active form. AT: "God will justify you ... God will condemn you" (See: Active or Passive)

translationWords

- judgment day
-
- condemn, condemns, condemned, condemnation

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:38-40

UDB:

[38] Then some of the Pharisees and teachers of the Jewish laws responded to Jesus, “Teacher, we want to see you perform a miracle that will convince us that God sent you.” [39] Then Jesus said to them, ”You people have already seen me perform miracles, but you are evil, and you do not faithfully worship God! You want me to prove that God sent me, but God will show you only one miracle. It will be like what happened to Jonah the prophet. [40] Jonah was in the stomach of a huge fish for three days and nights before God caused him to come out. Similarly, for three days and nights I, the Son of Man, will be deep in the earth, and then God will cause me to live again.

ULB:

[38] Then certain scribes and Pharisees answered Jesus and said, “Teacher, we wish to see a sign from you.” [39] But Jesus answered and said to them, ”An evil and adulterous generation seeks for a sign. But no sign will be given to it except the sign of Jonah the prophet. [40] For as Jonah was three days and three nights in the stomach of the big fish, so will the Son of Man be three days and three nights in the heart of the earth.

translationNotes

Connecting Statement:

The dialogue in these verses happens immediately after Jesus responded to the Pharisees’ accusation that he healed a man by the power of Satan.

General Information:

In verse 39, Jesus begins to rebuke the scribes and Pharisees.

wish

“want”

to see a sign from you

You can make explicit why they want to see a sign. AT: “to see a sign from you that proves what you say is true” (See: Assumed Knowledge and Implicit Information)

An evil and adulterous generation seeks for a sign ... given to it

Jesus is speaking to his present generation. AT: “You are an evil and adulterous generation who demands signs from me ... given to you” (See: First, Second, or Third Person)

adulterous generation

Here “adulterous” is a metaphor for people who are not faithful to God. AT: “unfaithful generation” or “godless generation” (See: Metaphor)

no sign will be given to it

Jesus would not give them a sign because, though he had already performed many miracles, they refused to believe him. This can be stated in active form. AT: “I will not give it a sign” or “God will not give you a sign” (See: Active or Passive)

except the sign of Jonah the prophet

“except the same sign God gave to Jonah the prophet”

three days and three nights

Here “day” and “night” mean complete 24-hour periods. AT: “three complete days” (See: Merism)

the Son of Man

Jesus is speaking about himself. (See: First, Second, or Third Person)

in the heart of the earth

This means inside a physical grave. (See: Idiom)

translationWords

- scribe, scribes
- Pharisee, Pharisees
- Jesus, Jesus Christ, Christ Jesus
- teacher, teachers, Teacher
- miracle, miracles, wonder, wonders, sign, signs
- adultery, adulterous, adulterer, adulteress, adulterers, adulteresses
- generation
- Jonah
- prophet, prophets, prophecy, prophesy, seer, prophetess

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:41

UDB:

41 When God judges everyone, the people who lived in the city of Nineveh will stand in front of him beside you people. But they stopped sinning when Jonah warned them. Now I have come to you, and I am far more important than Jonah was, but you have not stopped sinning. So God will judge you.

ULB:

41 The men of Nineveh will stand up at the judgment with this generation of people and will condemn it. For they repented at the preaching of Jonah, and see, someone greater than Jonah is here.

translationNotes

Connecting Statement:

Jesus continues to rebuke the scribes and Pharisees.

The men of Nineveh

“The citizens of Nineveh”

at the judgment

“on judgment day” or “when God judges people”

this generation of people

This refers to the people living during the time Jesus was preaching.

and will condemn it

Possible meanings are 1) “condemn” here represents accusing. AT: “and will accuse this generation of people” or 2) God will condemn this generation of people because they did not repent as the people of Nineveh had. AT: “and God will condemn this generation” (See: Metonymy)

and see

“and look.” This emphasizes what Jesus says next.

someone greater

“someone more important”

someone

Jesus is speaking about himself. (See: First, Second, or Third Person)

than Jonah is here

You can make explicit the implicit meaning of Jesus' statement. AT: "than Jonah is here, yet you still have not repented, which is why God will condemn you" (See: Assumed Knowledge and Implicit Information)

translationWords

- Nineveh, Ninevite
- judgment day
- generation
- condemn, condemns, condemned, condemnation
- repent, repents, repented, repentance
- preach, preached, preaching, preacher

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:42

UDB:

42 The queen from Sheba, south of Israel, who lived long ago, came from a distant region in order to listen to King Solomon teach many wise things. Now I have come to you, and I am far more important than Solomon was, but you have not stopped sinning. So when God judges everyone, the queen of Sheba will stand in front of him beside you people, and she will condemn you."

ULB:

42 The Queen of the South will rise up at the judgment with the men of this generation and condemn them. She came from the ends of the earth to hear the wisdom of Solomon, and see, someone greater than Solomon is here.

translationNotes

Connecting Statement:

Jesus continues to rebuke the scribes and Pharisees.

Queen of the South

This refers to the Queen of Sheba. Sheba is a land south of Israel. (See: How to Translate Names)

will rise up at the judgment

"will stand up at the judgment"

at the judgment

"on judgment day" or "when God judges people." See how you translated this in Matthew 12:41.

this generation

This refers to the people living during the time Jesus was preaching.

and condemn them

See how you translated a similar statement in Matthew 12:41. Possible meanings are 1) "condemn" here represents accusing. AT: "and will accuse this generation of people" or 2) God will condemn this generation of people because they did not listen to wisdom as the Queen of the South had. AT: "and God will condemn this generation" (See: Metonymy)

She came from the ends of the earth

Here “ends of the earth” is an idiom that means “far away.” AT: “She came from very far away” (See: Idiom)

She came from the ends of the earth to hear the wisdom of Solomon

This statement explains why the Queen of the South will condemn the people of Jesus’ generation. AT: “For she came” (See: Connecting Words)

and see

“and look.” This adds emphasis to what Jesus says next.

someone greater

“someone more important”

someone

Jesus is speaking about himself. (See: First, Second, or Third Person)

than Solomon is here

You can make explicit the implicit meaning of Jesus’ statement. AT: “than Solomon is here, yet you do not listen. That is why God will condemn you” (See: Assumed Knowledge and Implicit Information)

translationWords

- queen, queens
- judgment day
- generation
- wise, wisdom
- Solomon

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:43-45

UDB:

43 "Sometimes when an evil spirit leaves a person, it wanders around in desolate areas, seeking someone in whom he can rest. If he does not find anyone, 44 he says to itself, 'I will return to the person in whom I used to live.' So he goes back and finds that the Spirit of God is not in control of that person's life. The person's life is like a house that has been swept clean and everything put in order, but it is empty. 45 Then this evil spirit goes and gets seven other spirits that are even more evil, and they all enter that person and begin living there. So although that person's condition was bad before, it becomes much worse. That is what you wicked people who have heard me teach will experience."

ULB:

43 When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest, but does not find it. 44 Then it says, 'I will return to my house from which I came.' Having returned, it finds that house swept out and put in order. 45 Then it goes and takes along with it seven other spirits more evil than itself, and they all come in to live there. Then the final condition of that man becomes worse than the first. It will be just like that with this evil generation."

translationNotes

Connecting Statement:

Jesus continues to rebuke the scribes and Pharisees.

When an unclean spirit ... with this evil generation

Jesus tells a parable to warn the people of the danger of not believing him. (See: Parables)

waterless places

"dry places" or "places where no people live"

does not find it

Here "it" refers to rest.

Then it says, 'I will return to my house from which I came.'

This can be translated as a statement rather than a quotation. AT: "So, the unclean spirit decides to return to the house from which it came"

to my house from which I came

This is a metaphor for the person in whom the unclean spirit was living. AT: “to the place I left” (See: Metaphor)

it finds that house swept out and put in order

This can be stated in active form. AT: “the unclean spirit finds that someone has swept the house clean and has put everything in the house where it belongs” (See: Active or Passive)

that house swept out and put in order

Again, “house” is a metaphor for the person in whom the unclean spirit was living. Here, “swept out and put in order” suggests that no one is living in the house. Jesus means when an unclean spirit leaves a person, the person must invite the Holy Spirit to live in him or else the demon will come back. (See: Metaphor)

It will be just like that with this evil generation

This means that if the people of Jesus’ generation do not believe him and become his disciples, they will be in a worse situation than they were before he came.

translationWords

- demon, evil spirit, unclean spirit
- evil, wicked, wickedness
- generation

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:46-47

UDB:

[46] While Jesus was still speaking to the crowd, his mother and his younger brothers arrived. They stood outside the house, and they wanted to speak with him. [47] Someone said to him, "Your mother and your younger brothers are standing outside the house, and they want to talk to you."

ULB:

[46] While Jesus was still speaking to the crowds, behold, his mother and his brothers stood outside, seeking to speak to him. [47] Someone said to him, "Look, your mother and your brothers stand outside, seeking to speak to you."

translationNotes

General Information:

The arrival of Jesus' mother and brothers becomes an opportunity for him to describe his spiritual family.

behold

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

his mother

This is Mary, Jesus' human mother.

his brothers

These are probably other children born to Mary, but it is is possible that the word "brothers" here refers to Jesus' cousins.

seeking to speak

"wanting to speak"

Someone said to him, "Look, your mother and your brothers stand outside, seeking to speak to you."

This can be translated as an indirect quotation. AT: "Someone told Jesus that his mother and brothers were outside and wanted to speak to him" (See: Direct and Indirect Quotations)

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 12:48-50

UDB:

48 Then Jesus said to the person who told him that, “I will tell you who are really my mother and brothers.” 49 He then pointed toward his disciples and said, ”These are ones who take the place of my mother and my brothers. 50 Those who do what God my Father who is in heaven wants take the place of my brother, my sister, or my mother.”

ULB:

48 But Jesus answered and said to him who told him, “Who is my mother and who are my brothers?” 49 Then he stretched out his hand toward his disciples and said, ”See, here are my mother and my brothers! 50 For whoever does the will of my Father who is in heaven, that person is my brother, and sister, and mother.”

translationNotes

Connecting Statement:

This is the end of the part of the story that began in Matthew 12:1, where the writer tells of growing opposition to Jesus’ ministry.

who told him

The details of the message the person told Jesus are understood and not repeated here. AT: “who told Jesus that his mother and brothers wanted to speak to him” (See: Ellipsis)

Who is my mother and who are my brothers?

Jesus uses these questions to teach the people. AT: “I will tell you who are really my mother and brothers” (See: Rhetorical Question)

See

“Look.” This adds emphasis to what Jesus says next.

here are my mother and my brothers

This is a metaphor that means Jesus’ disciples belong to Jesus’ spiritual family. This is more important than belonging to his physical family. (See: Metaphor)

whoever

“anyone who”

Father

This is an important title for God. (See: Translating Son and Father)

that person is my brother, and sister, and mother

This is a metaphor meaning that those who obey God belong to Jesus' spiritual family. This is more important than belonging to his physical family. (See: Metaphor)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- disciple, disciples
- will of God
- God the Father, heavenly Father, Father
- heaven, sky, skies, heavens, heavenly

Links:

- Introduction to the Gospel of Matthew
- Matthew 12 General Notes
- Matthew 12 translationQuestions

Matthew 13 General Notes

Structure and formatting

Some translations indent each line of poetry to make it easier to read. The ULB does this with the poetry in 13:14-15, which is quoted from the OT.

This chapter begins a new section. It contains some of Jesus' parables about the kingdom of heaven.

Important figures of speech in this chapter

Parables

A parable is a short story used to illustrate a moral or religious lesson. In this chapter, the parables, reveal truth about the kingdom of heaven to those who have faith in Jesus. They also conceal these same truths from those who reject Jesus (Matthew 13:11-13). These parables usually take the form of stories.

Synecdoche

In this chapter, Jesus refers to the eyes seeing and the ears hearing. He uses these figures of speech to encourage his listeners to understand the lessons of these parables.

Links:

- **Matthew 13:01 Notes**

Matthew 13:1-2

UDB:

[1] That same day Jesus, along with the disciples, left the house where he was teaching and went to the shore of the Sea of Galilee. He sat down there, [2] and a very large crowd gathered around him to listen to him teach. In order to have a little room, he got into a boat and sat down to teach them. The crowd stood on the shore and listened to him.

ULB:

[1] On that day Jesus went out of the house and sat beside the sea. [2] A very large crowd gathered around him, so he got into a boat and sat in it, while the whole crowd stood on the beach.

translationNotes

General Information:

This is the beginning of a new part of the story where Jesus begins to teach the crowds, using parables, about the kingdom of heaven.

On that day

These events happened on the same day as those in the previous chapter.

out of the house

It is not mentioned at whose house Jesus was staying.

sat beside the sea

It is implied that he sat down to teach the people. (See: Assumed Knowledge and Implicit Information)

so he got into a boat

It is implied that Jesus got into a boat because it would make it easier to teach the people. (See: Assumed Knowledge and Implicit Information)

a boat

This was probably an open, wooden fishing boat with a sail. (See: Translate Unknowns)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:3-6

UDB:

[3] He taught them using many parables. He said, ”Listen! A man went out to his field to sow seeds. [4] As he was scattering the seeds over the soil, some of the seeds fell on the path. But some birds came and ate those seeds. [5] Other seeds fell on ground where there was not much soil on top of the rock. Those seeds sprouted very soon, because the sun quickly warmed the shallow soil. [6] But when the young plants came up, they became too hot in the sunlight, and they dried up because they did not have deep roots.

ULB:

[3] Then Jesus said many things to them in parables. He said, ”Behold, a farmer went out to sow seed. [4] As he sowed, some seeds fell beside the road, and the birds came and devoured them. [5] Other seeds fell on rocky ground, where they did not have much soil. Immediately they sprang up, because the soil had no depth. [6] But when the sun had risen, they were scorched because they had no root, and they withered away.

translationNotes

Connecting Statement:

Jesus describes the kingdom of heaven by telling a parable about a person who sows seeds.

Jesus said many things to them in parables

“Jesus told them many things in parables”

to them

“to the people in the crowd”

Behold

“Look” or “Listen.” This word calls attention to what is to be said next. AT: “Pay attention to what I am about to tell you”

a farmer went out to sow seed

“a farmer went out to scatter seeds in a field”

As he sowed

“As the farmer scattered the seed”

beside the road

This refers to a “path” next to the field. The ground there would have been hard from people walking on it.

devoured them

“ate all the seeds”

rocky ground

This is ground full of rocks with just a thin layer of soil on top of the rocks.

Immediately they sprang up

“The seeds quickly sprouted and grew”

they were scorched

This can be stated in active form. AT: “the sun scorched the plants, and they became too hot” (See: Active or Passive)

they withered away

“the plants became dry and died”

translationWords

- Jesus, Jesus Christ, Christ Jesus
- parable, parables
- plant, plants, planted, planting, implanted, replanted, transplanted, sow, sows, sowed, sown, sowing

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:7-9

UDB:

7 Other seeds fell on ground that had thorny weeds. The thorny weeds grew together with the young plants, and they crowded out the plants. 8 But other seeds fell on good soil, and the plants grew and produced a lot of grain. Some plants produced one hundred times as many seeds as were planted. Some plants produced sixty times as much. Some plants produced thirty times as much. 9 If you are able to understand this, you should consider carefully what I have just said."

ULB:

7 Other seeds fell among the thorn plants. The thorn plants grew up and choked them. 8 Other seeds fell on good soil and produced grain, some one hundred times as much, some sixty, and some thirty. 9 He who has ears, let him listen."

translationNotes

Connecting Statement:

Jesus finishes telling a parable about a person who sows seeds.

fell among the thorn plants

"fell where plants with thorns grew"

choked them

"choked the new sprouts." Use your word for the way weeds prevent other plants from growing well.

produced grain

"produced a crop" or "grew more seeds" or "gave fruit"

some one hundred times as much, some sixty, and some thirty

The words "seeds," "produced," and "grain" are understood from the previous phrase. These can be expressed clearly. AT: "some seeds produced one hundred times as much grain, some seeds produced sixty times as much grain, and some seeds produced thirty times as much grain" . (See: Ellipsis)

one hundred ... sixty ... thirty

"100 ... 60 ... 30" (See: Numbers)

He who has ears

This is a way of referring to everyone there who was hearing what Jesus was saying. See how you translated this in Matthew 11:15. AT: “Whoever can hear me” (See: Idiom)

listen

Here “listen” represents paying attention. See how you translated this in Matthew 11:15. AT: “pay attention to what I am saying” (See: Metonymy)

translationWords

- seed, semen
- thorn, thornbush, thornbushes, thorns, thistle, thistles
- grain, grains, grainfields

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:10-12

UDB:

10 The disciples approached Jesus later and asked him, “Why do you use parables when you speak to the crowd?” 11 He answered, ”God is revealing to you what he did not reveal before, about how he is ruling from heaven. But he has not revealed it to these other people. 12 Those who are able to think about what I say and understand it, God will enable them to understand more. But those who are not able think carefully about what I say will forget even what they already know.

ULB:

10 The disciples came and said to Jesus, “Why do you talk to the crowd in parables?” 11 Jesus answered and said to them, ”You have been given the privilege of understanding mysteries of the kingdom of heaven, but to them it is not given. 12 For whoever has will be given more, and he will have an abundance. But whoever does not have, even what he has will be taken away from him.

translationNotes

General Information:

Jesus explains to his disciples why he teaches with parables.

You have been given the privilege of understanding mysteries of the kingdom of heaven, but to them it is not given

This can be translated with the active form and with implied information expressed clearly. AT: “God has given you the privilege of understanding mysteries of the kingdom of heaven, but God has not given it to these people” or “God has made you able to understand mysteries of the kingdom of heaven, but he has not enabled these people to understand” (See: Active or Passive and Assumed Knowledge and Implicit Information)

You have been given the privilege

The word “You” is plural here and refers to the disciples. (See: Forms of You)

mysteries of the kingdom of heaven

Here “kingdom of heaven” refers to God’s rule. The phrase “kingdom of heaven” occurs only in the book of Matthew. If possible, try to keep it in your translation. AT: “the secrets about our God in heaven and his rule” (See: Metonymy)

whoever has

“whoever has understanding” or “whoever receives what I teach”

will be given more

This can be translated in active form. AT: “God will give him more understanding” (See: Active or Passive)

whoever does not have

“whoever does not have understanding” or “whoever does not receive what I teach”

even what he has will be taken away from him

This can be stated in active form. AT: “God will take away even what he has” (See: Active or Passive)

translationWords

- disciple, disciples
- Jesus, Jesus Christ, Christ Jesus
- parable, parables
- understand, understands, understood, understanding
- mystery, mysteries, hidden truth, hidden truths
- kingdom of God, kingdom of heaven

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:13-14

UDB:

13 That is why I use parables when I speak to people, because although they see what I do, they do not understand what it means, and although they hear what I say, they do not really learn what it means. 14 What these people do completely fulfills what God told the prophet Isaiah to say long ago, You will hear what I say, but you will not understand it. You will see what I do, but you will not learn what it means.

ULB:

13 This is why I talk to them in parables: Though they are seeing, they do not see; and though they are hearing, they do not hear, or understand. 14 To them the prophecy of Isaiah is fulfilled, that which says,

> 'While hearing you will hear, but you will in no way understand;
>
> while seeing you will see, but you will in no way perceive.

translationNotes

Connecting Statement:

Jesus continues to explain to his disciples why he teaches in parables.

General Information:

In verse 14, Jesus quotes the prophet Isaiah to show that the people's failure to understand Jesus' teaching is a fulfillment of prophecy.

to them ... they

All occurrences of "them" and "they" refer to the people in the crowd.

Though they are seeing, they do not see; and though they are hearing, they do not hear, or understand.

Jesus uses this parallelism to tell and emphasize to the disciples that the crowd refuses to understand God's truth. (See: Parallelism)

Though they are seeing

Possible meanings are 1) this refers to them seeing what Jesus does. AT: "Though they see what I do" or 2) this refers to their ability to see. AT: "Though they are able to see"

they do not see

Here “see” represents understanding. AT: “they do not understand” (See: Metaphor)

though they are hearing

Possible meanings are 1) this refers to them hearing what Jesus teaches. AT: “Though they hear what I say” or 2) this refers to their ability to hear. AT: “Though they are able to hear”

they do not hear

Here “hear” represents listening well. AT: “they do not listen well” or “they do not pay attention” (See: Metaphor)

To them the prophecy of Isaiah is fulfilled, that which says

This can be stated in active form. AT: “They are fulfilling what God said long ago through the prophet Isaiah”

While hearing you will hear, but you will in no way understand; while seeing you will see, but you will in no way perceive

This begins a quote from the prophet Isaiah about the unbelieving people of Isaiah’s day. Jesus uses this quote to describe the very crowd that was listening to him. These statements are again parallel and emphasize that the people refused to understand God’s truth. (See: Parallelism)

While hearing you will hear, but you will in no way understand

“You will hear things, but you will not understand them.” You can make explicit what the people will hear. AT: “You will hear what God says through the prophets, but you will not understand its true meaning” (See: Assumed Knowledge and Implicit Information)

while seeing you will see, but you will in no way perceive

You can make explicit what the people will see. AT: “you will see what God does through the prophets, but you will not understand it” (See: Assumed Knowledge and Implicit Information)

translationWords

- parable, parables
- understand, understands, understood, understanding
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Isaiah
- fulfill, fulfilled

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:15

UDB:

15 God also said to Isaiah,

”These people are able to hear what I say, but they will never understanding the message.

They have eyes that can see, but they will never see clearly what it is they are looking at; they have closed their eyes so they cannot see.

They cannot see with their eyes and they cannot hear with their ears and they cannot understand.

If they could see and hear and understand then they would turn to me,” God says, “and I would heal them.”

ULB:

15 For this people’s heart has become dull,

and they are hard of hearing,

and they have closed their eyes,

so they should not see with their eyes,

or hear with their ears,

or understand with their hearts,

so they would turn again,

and I would heal them.’

translationNotes

Connecting Statement:

Jesus finishes quoting the prophet Isaiah.

For this people’s heart ... I would heal them

In 13:15 God describes the people of Israel as if they have physical diseases that cause them to be unable to learn, to see, and to hear. God wants them to come to him so he will heal them. This is all a metaphor describing the people’s spiritual condition. It means the people are stubborn and refuse to receive and understand God’s truth. If they would, then they would repent and God would forgive them and welcome them back as his people. If the meaning is clear, keep the metaphor in your translation. (See: Metaphor)

this people's heart has become dull

Here "heart" refers to the mind. AT: "these people's minds are slow to learn" or "these people can no longer learn" (See: Metonymy)

they are hard of hearing

They are not physically deaf. Here "hard of hearing" means they refuse to listen and learn God's truth. AT: "they refuse to use their ears to listen" (See: Metonymy)

they have closed their eyes

They have not literally closed their eyes. This means they refuse to understand. AT: "they refuse to use their eyes to see" (See: Metonymy)

so they should not see with their eyes, or hear with their ears, or understand with their hearts, so they would turn again

"so that they are not able to see with their eyes, hear with their ears, or understand with their heart, and as a result turn again"

turn again

"turn back to me" or "repent"

I would heal them

"have me heal them." This means God would heal them spiritually by forgiving their sins and receiving them again as his people. AT: "have me receive them again" (See: Metaphor)

translationWords

- cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:16-17

UDB:

16 But as for you, God has made you able because you realize what I have done and because you understand what I say. 17 Note this: Many prophets and righteous people who lived long ago longed to see what you are seeing me do, but they did not see it. They longed to hear the things that you have been hearing me say, but they did not hear what you hear me say."

ULB:

16 But blessed are your eyes, for they see; and your ears, for they hear. 17 Truly I say to you that many prophets and righteous men desired to see the things that you see, and did not see them. They desired to hear the things that you hear, and did not hear them.

translationNotes

Connecting Statement:

Jesus finishes explaining to his disciples why he teaches with parables.

But blessed are your eyes, for they see; and your ears, for they hear

Both of these statements mean the same thing. Jesus is emphasizing that they have pleased God because they have believed what Jesus has said and done. (See: Parallelism)

But blessed are your eyes, for they see

Here "eyes" refers to the whole person. AT: "You are blessed because your eyes are able to see" (See: Synecdoche)

your ... you

All occurrences of these words are plural and refer to the disciples. (See: Forms of You)

your ears, for they hear

Here "ears" refer to the whole person. You can also make clear the understood information. AT: "you are blessed because your ears are able to hear" (See: Synecdoche and Ellipsis)

Truly I say to you

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

the things that you see

You can make explicit what they have seen. AT: “the things you have seen me do” (See: Assumed Knowledge and Implicit Information)

the things that you hear

You can make explicit what they have heard. AT: “the things you have heard me say” (See: Assumed Knowledge and Implicit Information)

translationWords

- bless, blessed, blessing
- amen, truly
- prophet, prophets, prophecy, prophesy, seer, prophetess
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:18-19

UDB:

18 Now listen to me explain the parable I told you. 19 Some people hear about how God is ruling but do not understand it. They are like the path where some of the seeds fell. Satan, the evil one, comes and causes these people to forget what they have heard.

ULB:

18 Listen then to the parable of the farmer who sowed his seed. 19 When anyone hears the word of the kingdom but does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the seed that was sown beside the road.

translationNotes

Connecting Statement:

Here Jesus begins to explain to his disciples the parable about a person who sows seeds, which he began in Matthew 13:3.

the word of the kingdom

Here "word" refers to a message. And "kingdom" refers to God's rule as king. AT: "the message about God's rule as king" (See: Metonymy)

the evil one comes and snatches away what has been sown in his heart

Jesus speaks of Satan causing the person to forget what he has heard as if Satan were a bird snatching the seed from the ground. AT: "The evil one causes him to forget the message that he has heard just as a bird snatches away seed from the ground" (See: Metaphor)

the evil one

This refers to Satan. (See: Assumed Knowledge and Implicit Information)

snatches away

Try to use a word that means to grab something away from someone who is the rightful owner.

what has been sown in his heart

This can be translated in active form: AT: "the message that God sowed in his heart" or "the message that he heard" (See: Active or Passive)

in his heart

Here “heart” refers to the mind of the hearer. (See: Metonymy)

This is the seed that was sown beside the road

“This is the meaning of the seed that was sown beside the road” or “The road where seed was sown represents this person”

beside the road

See how you translated this in Matthew 13:4.

translationWords

- parable, parables
- plant, plants, planted, planting, implanted, replanted, transplanted, sow, sows, sowed, sown, sowing
- kingdom, kingdoms
- understand, understands, understood, understanding
- Satan, devil, evil one

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:20-21

UDB:

[20] Some people hear God's message and immediately accept it joyfully. They are like the rocky places where some seeds fell. [21] But because it does not penetrate deeply into their hearts, they believe it for only a short time. They are like the plants that did not have deep roots. When others treat them badly and make them suffer because they believe in what I have told them, they sin by refusing to believe in it any longer.

ULB:

[20] What was sown on rocky ground is the person who hears the word and immediately receives it with joy, [21] yet he has no root in himself and he endures for a while. When tribulation or persecution arises because of the word, he quickly falls away.

translationNotes

Connecting Statement:

Jesus continues to explain to his disciples the parable about a person who sows seeds.

What was sown on rocky ground

The phrase "what was sown" refers to seed that fell. AT: "The seed that fell on rocky ground" (See: Assumed Knowledge and Implicit Information)

What was sown on rocky ground is

"The rocky ground where seed was sown represents" or "The rocky ground where seed fell fell represents"

the person who hears the word

In the parable, the seed represents the word.

the word

This represents God's message. AT: "the message" or "God's teaching" (See: Metonymy)

receives it with joy

Believing the word is spoken of as receiving it. AT: "joyfully believes it" (See: Metaphor)

yet he has no root in himself and he endures for a while

"Yet he has shallow roots and only lasts for a little while." The root represents what makes a person continue to believe God's message. AT: "But like a plant that does not grow deep roots, he only endures for a little while" (See: Metaphor)

he quickly falls away

Here "falls away" means stops believing. AT: "immediately he falls away" or "he quickly stops believing the message" (See: Metaphor)

translationWords

- plant, plants, planted, planting, implanted, replanted, transplanted, sow, sows, sowed, sown, sowing
- receive, receives, received, receiving, receiver
- joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing
- endure, endures, endured, enduring, endurance
- tribulation
- persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors
- stumble, stumbles, stumbled, stumbling

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:22-23

UDB:

22 Some people hear God's message, but they desire to be rich, so they worry only about money and what they can buy with money. As a result, they forget God's message and they do not do the things that God wants them to do. These people are like the soil that had the roots of thorny weeds in it. 23 But some people hear my message and understand it. Some of them do many things that please God, some do even more things that please God, and some do very many things that please God. They are like the good soil where some of the seeds fell."

ULB:

22 What was sown among the thorn plants, this is the person who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and he becomes unfruitful. 23 What was sown on the good soil, this is the person who hears the word and understands it. He bears fruit and makes a crop, some yielding one hundred times as much as was planted, some sixty, and some thirty times as much."

translationNotes

Connecting Statement:

Jesus continues to explain to his disciples the parable about a person who sows seeds.

What was sown

This refers to seed that was sown or that fell. AT: "The seed that was sown" or "The seed that fell" (See: Assumed Knowledge and Implicit Information)

What was sown among the thorn plants

"The ground with the thorn plants where seed was sown"

this is the person

"this represents the person"

the word

Here "the word" represents God's message. AT: "the message" or "God's teaching" (See: Metonymy)

the cares of the world and the deceitfulness of riches choke the word

Jesus speaks about the cares of the world and the deceitfulness of riches distracting a person from obeying God's word as if they were weeds that could wind around a plant and keep it from growing. AT: "as weeds prevent good plants from growing, the cares of the world and the deceitfulness of riches keep this person from listening to God's word" (See: Metaphor)

cares of the world

"the things in this world that people worry about"

the deceitfulness of riches

Jesus describes "riches" as if it were a person who could deceive someone. This means people think having more money will make them happy, but it will not. AT: "the love of money" (See: Personification)

he becomes unfruitful

The person is spoken of as if he were a plant. Being unfruitful represents being unproductive. AT: "he becomes unproductive" or "he does not do what God wants" (See: Metaphor)

What was sown on the good soil

"The good soil where seeds were sown"

He bears fruit and makes a crop

The person is spoken of as if he were a plant. AT: "Like a healthy plant that bears a crop of fruit, he is productive" (See: Metaphor)

yielding one hundred times as much as was planted, some sixty, and some thirty times as much

The phrase "as much as was planted" is understood following each of these numbers. See how you translated this in Matthew 13:8. AT: "Some people produce 100 times as much as was planted, some produce 60 times as much, and some produce 30 times as much" (See: Ellipsis and Numbers)

translationWords

- plant, plants, planted, planting, implanted, replanted, transplanted, sow, sows, sowed, sown, sowing
- thorn, thornbush, thornbushes, thorns, thistle, thistles
- world, worldly
- deceive, deceives, deceived, deceiving, deceit, deceiver, deceivers, deceitful, deceitfully, deceitfulness, deception, deceptive

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:24-26

UDB:

[24] Jesus also told the crowd another parable. He said, "When God rules from heaven, it will be like a landowner who sent his servants to sow good seed in his field. [25] While those servants were sleeping and not guarding the field, an enemy of the landowner came and scattered weed seeds in the midst of the wheat. Then he left. [26] After the seeds sprouted and the green plants grew, the heads of grain began to form. But the weeds also grew.

ULB:

[24] Jesus presented another parable to them. He said, "The kingdom of heaven is like a man who sowed good seed in his field. [25] But while people slept, his enemy came and also sowed weeds among the wheat and then went away. [26] When the blades sprouted and then produced their crop, then the weeds appeared also.

translationNotes

Connecting Statement:

Here Jesus describes the kingdom of heaven by telling a parable about a field with both wheat and weeds growing in it. (See: Parables)

The kingdom of heaven is like a man

The translation should not equate the kingdom of heaven to a man, but rather the kingdom of heaven is like the situation described in the parable. (See: Simile)

The kingdom of heaven is like

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. AT: "When our God in heaven shows himself to be king, it will be like" (See: Metonymy)

good seed

"good food seeds" or "good grain seeds." The audience probably thought that Jesus was talking about wheat. (See: Assumed Knowledge and Implicit Information)

his enemy came

"his enemy came to the field"

weeds

These weeds look like food plants when they are young, but their grain is poison. AT: “bad seed” or “weed seeds”

When the blades sprouted

“When the wheat seeds sprouted” or “When the plants came up”

produced their crop

“produced grain” or “produced the wheat crop”

then the weeds appeared also

“then people could see there were weeds in the field also”

translationWords

- Jesus, Jesus Christ, Christ Jesus
- parable, parables
- kingdom of God, kingdom of heaven
- plant, plants, planted, planting, implanted, replanted, transplanted, sow, sows, sowed, sown, sowing
- seed, semen
- adversary, adversaries, enemy, enemies
- wheat

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:27-28

UDB:

27 So the servants of the landowner came and said to him, ‘Sir, you gave us good seeds and those are the ones we sowed in your field. So where did the weeds come from?’ 28 The landowner said to them, ‘My enemy did this.’ His servants said to him, ‘Do you want us to pull up the weeds?’

ULB:

27 The servants of the landowner came and said to him, ‘Sir, did you not sow good seed in your field? How does it now have weeds?’ 28 He said to them, ‘An enemy has done this.’ The servants said to him, ‘So do you want us to go and pull them out?’

translationNotes

Connecting Statement:

Jesus continues to tell a parable about a field with both wheat and weeds growing in it.

the landowner

This is the same person who sowed good seed in his field.

did you not sow good seed in your field?

The servants used a question to emphasize their surprise. AT: “you sowed good seed in your field!” (See: Rhetorical Question)

did you not sow

The landowner probably had his servants plant the seeds. AT: “did we not sow” (See: Metonymy)

He said to them

“The landowner said to the servants”

So do you want us

The word “us” refers to the servants.

translationWords

- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- lord, lords, Lord, master, masters, sir, sirs
- seed, semen

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:29-30

UDB:

[29] He said to them, 'No, do not do that, because you might pull up some of the wheat at the same time. [30] Let the wheat and the weeds grow together until harvest time. At that time I will say to those who will reap, 'First gather the weeds, tie them into bundles to be burned. Then gather the wheat and put it into my barns.'"

ULB:

[29] The landowner said, 'No. Because while you are pulling out the weeds, you might uproot the wheat with them. [30] Let both grow together until the harvest. At the time of the harvest I will say to the reapers, "First pull out the weeds and tie them in bundles to burn them, but gather the wheat into my barn."""

translationNotes

Connecting Statement:

Jesus concludes the parable about a field with both wheat and weeds growing in it.

The landowner said

"The landowner said to his servants"

I will say to the reapers, "First pull out the weeds and tie them in bundles to burn them, but gather the wheat into my barn."

You can translate this as an indirect quote (AT): "I will tell the reapers to first gather up the weeds and tie them in bundles to burn them, and then gather the wheat into my barn" (See: Direct and Indirect Quotations)

barn

a farm building that can be used for storing grain

translationWords

- wheat
- harvest, harvests, harvested, harvesting, harvester, harvesters
- reap, reaps, reaped, reaper, reapers, reaping

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:31-32

UDB:

31 Jesus also told this parable: "When God rules from heaven, it is like mustard seeds that grow after a man plants them in his field. 32 Although mustard seeds are among the smallest of all the seeds that people plant, here in Israel they become large plants. When the plants have fully grown, they are larger than the other garden plants. They become shrubs as big as trees, and they are large enough for the birds to build nests in their branches."

ULB:

31 Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. 32 This seed is indeed the smallest of all seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches."

translationNotes

Connecting Statement:

Jesus describes the kingdom of heaven by telling a parable about a very small seed that grows into a very big plant. (See: Parables)

The kingdom of heaven is like

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in Matthew 13:24. AT: "When our God in heaven shows himself to be king, it will be like" (See: Metonymy)

mustard seed

a very small seed that grows into a large plant (See: Translate Unknowns)

This seed is indeed the smallest of all seeds

Mustard seeds were the smallest seeds known to the original hearers. (See: Assumed Knowledge and Implicit Information)

But when it has grown

"But when the plant has grown"

it is greater than

“it is larger than”

becomes a tree

A mustard plant can grow about 2 to 4 meters tall.

birds of the air

“birds”

translationWords

- Jesus, Jesus Christ, Christ Jesus
- parable, parables
- kingdom of God, kingdom of heaven
- seed, semen
- plant, plants, planted, planting, implanted, replanted, transplanted, sow, sows, sowed, sown, sowing

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:33

UDB:

[33] Jesus also told this parable: “When God rules from heaven, it is like a woman who was making bread. She took about forty liters of flour and mixed into it a little bit of yeast, and the bread rose.”

ULB:

[33] Jesus then told them another parable. “The kingdom of heaven is like yeast that a woman took and mixed with three measures of flour until all the dough had risen.”

translationNotes

Connecting Statement:

Jesus describes the kingdom of heaven by telling a parable about the effect that yeast has on flour. (See: Parables)

The kingdom of heaven is like yeast

The kingdom is not like the yeast, but the spread of the kingdom is like the spreading of the yeast. (See: Simile)

The kingdom of heaven is like

Here “kingdom of heaven” refers to God’s rule as king. The phrase “kingdom of heaven” is used only in Matthew. If possible, use “heaven” in your translation. See how you translated this in Matthew 13:24. AT: “When our God in heaven shows himself to be king, it will be like” (See: Metonymy)

three measures of flour

Say “a large amount of flour” or use a term that your culture uses for measuring large amounts of flour. (See: Biblical Volume)

until all the dough had risen

The implied information is that the yeast and the three measures of flour were made into dough for baking. (See: Assumed Knowledge and Implicit Information)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- parable, parables
- kingdom of God, kingdom of heaven
- yeast, leaven, leavens, leavened, unleavened

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:34-35

UDB:

34 Jesus told the crowd parables to teach them all these things. When he spoke to them he habitually told stories like these. 35 By doing that, he made come true what God told one of the prophets to write long ago.

I will speak in parables; I will tell parables to teach what I have kept secret since I created the world.

ULB:

34 All these things Jesus said to the crowds in parables; and he said nothing to them without a parable. 35 This was in order that what had been said through the prophet might come true, when he said,

”I will open my mouth in parables.

I will say things that were hidden from the foundation of the world.”

translationNotes

General Information:

Here the author quotes from the Psalms to show that Jesus' teaching in parables fulfilled prophecy.

All these things Jesus said to the crowds in parables; and he said nothing to them without a parable

Both sentences mean the same thing. They are combined to emphasize that Jesus taught the crowds only with parables. (See: Parallelism)

All these things

This refers to what Jesus taught beginning at Matthew 13:1.

he said nothing to them without a parable

“he taught them nothing except by parables.” The double negative can be expressed in a positive way. AT: “everything he taught them he said in parables” (See: Double Negatives)

what had been said through the prophet might come true, when he said

This can be stated in active form. AT: “what God told one of the prophets to write long ago might come true” (See: Active or Passive)

when he said

“when the prophet said”

I will open my mouth

This is an idiom that means to speak. AT: “I will speak” (See: Idiom)

things that were hidden

This can be stated in active form. AT: “things that God has kept hidden” (See: Active or Passive)

from the foundation of the world

“since the beginning of the world” or “since God created the world”

translationWords

- Jesus, Jesus Christ, Christ Jesus
- parable, parables
- prophet, prophets, prophecy, prophesy, seer, prophetess
- true, truth, truths
- found, founded, founder, foundation, foundations
- world, worldly

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:36-39

UDB:

36 After Jesus sent the crowd away, he went into the house. Then the disciples approached him and said, “Explain to us the parable about the weeds that grew in the wheat field.” 37 He answered, ”The one who sows the good seed represents me, the Son of Man. 38 The field represents this world, where people live. The seeds that grew well represent the people over whom God rules. The weeds represent the people who do what the devil, the Evil One, tells them to do. 39 The enemy who sowed the weed seeds represents the devil. The time when the reapers will harvest the grain represents the time when the world will end. The reapers represent the angels.

ULB:

36 Then Jesus left the crowds and went into the house. His disciples came to him and said, “Explain to us the parable of the weeds of the field.” 37 Jesus answered and said, ”He who sows the good seed is the Son of Man. 38 The field is the world; and the good seed, these are the sons of the kingdom. The weeds are the sons of the evil one, 39 and the enemy who sowed them is the devil. The harvest is the end of the world, and the reapers are angels.

translationNotes

Connecting Statement:

Here the scene shifts to the house where Jesus and his disciples were staying. Jesus begins to explain to them the parable of the field that had both wheat and weeds, which he told beginning in Matthew 13:24.

went into the house

“went indoors” or “went into the house where he was staying”

He who sows the good seed

“The one who sows the good seed” or “The sower of the good seed”

the Son of Man

Jesus is referring to himself. (See: First, Second, or Third Person)

the sons of the kingdom

The idiom “sons of” refers to those who belong to or to have the same character as someone or something. AT: “the people who belong to the kingdom” (See: Idiom)

of the kingdom

Here “kingdom” refers to God the king. AT: “of God” (See: Metonymy)

the sons of the evil one

The idiom “sons of” refers those who belong to or to have the same character as someone or something. AT: “the people who belong to the evil one” (See: Idiom)

the enemy who sowed them

“the enemy who sowed the weeds”

end of the world

“end of the age”

translationWords

- Jesus, Jesus Christ, Christ Jesus
- disciple, disciples
- parable, parables
- plant, plants, planted, planting, implanted, replanted, transplanted, sow, sows, sowed, sown, sowing
- seed, semen
- Son of Man, son of man
- world, worldly
- son, sons
- kingdom, kingdoms
- Satan, devil, evil one
- adversary, adversaries, enemy, enemies
- harvest, harvests, harvested, harvesting, harvester, harvesters
- reap, reaps, reaped, reaper, reapers, reaping
- angel, angels, archangel

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:40-43

UDB:

40 The weeds are gathered and burned. That represents what will happen when God judges all people, when the world will end. It will be like this: 41 I, the Son of Man, will send my angels, and they will gather from among all that I am ruling the things that cause others to sin and all those who violate God's will. 42 The angels will throw those people into the fires of hell. There those people will weep and grind their teeth because of the great pain that they are suffering. 43 However, the people who have lived as he wants them to will shine out as brightly as the sun shines. They will shine out because God, their Father, will rule over them. If you are able to understand this, you should think carefully about what I have just said."

ULB:

40 Therefore, as the weeds are gathered up and burned with fire, so will it be at the end of the world. 41 The Son of Man will send out his angels, and they will gather out of his kingdom all the things that cause sin and those who commit iniquity. 42 They will throw them into the furnace of fire, where there will be weeping and grinding of teeth. 43 Then will the righteous people shine like the sun in the kingdom of their Father. He who has ears, let him listen.

translationNotes

Connecting Statement:

Jesus finishes explaining to his disciples the parable of the field with both wheat and weeds.

Therefore, as the weeds are gathered up and burned with fire

This can be translated in active form. AT: "Therefore, as people gather up weeds and burn them in the fire" (See: Active or Passive)

end of the world

"end of the age"

The Son of Man will send out his angels

Here Jesus is speaking of himself. AT: "I, the Son of Man, will send out my angels" (See: First, Second, or Third Person)

those who commit iniquity

"those who are lawless" or "evil people"

furnace of fire

This is a metaphor for the fires of hell. If the term “furnace” is not known, “oven” can be used. AT: “fiery furnace” (See: Metaphor)

weeping and grinding of teeth

“Grinding of teeth” here is a symbolic act, representing extreme sadness and suffering. See how you translated this in Matthew 8:12. AT: “weeping and expressing their extreme suffering.” (See: Symbolic Action)

shine like the sun

If this simile is not understandable in your language, you can use: “be as easy to see as the sun.” (See: Simile)

Father

This is an important title for God. (See: Translating Son and Father)

He who has ears

This is a way of referring to everyone there who was hearing what Jesus was saying. See how you translated this in Matthew 11:15. AT: “Whoever can hear me” (See: Idiom)

listen

Here “listen” represents paying attention. See how you translated this in Matthew 11:15. AT: “pay attention to what I am saying” (See: Metonymy)

translationWords

- fire, fires, firebrands, firepans, fireplaces, firepot, firepots
- world, worldly
- Son of Man, son of man
- angel, angels, archangel
- kingdom, kingdoms
- sin, sins, sinned, sinful, sinner, sinning
- commit, commits, committed, committing, commitment
- iniquity, iniquities
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness
- God the Father, heavenly Father, Father

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:44-46

UDB:

44 "God's ruling from heaven is so precious it is like a man who found a great treasure that another person had buried in a field. When this man dug it up, he buried it again so no one else would find it. Then he went and sold all his possessions to obtain money to buy that field. He then went and bought the field, and so he was able to acquire that treasure.

45 Also, God ruling from heaven is so precious it is like what a merchant did who was looking for good quality pearls to buy. 46 When he found one very costly pearl that was for sale, he sold all his possessions to acquire enough money to buy that pearl. Then he went and bought it.

ULB:

44 The kingdom of heaven is like a treasure hidden in a field. A man found it and hid it. In his joy he goes, sells everything he possesses, and buys that field. 45 Again, the kingdom of heaven is like a man who is a merchant looking for valuable pearls. 46 When he found one pearl of very great value, he went and sold everything that he possessed and bought it.

translationNotes

Connecting Statement:

Jesus describes the kingdom of heaven by telling two parables about people who sold their possessions to purchase something of great value. (See: Parables)

General Information:

In these two parables, Jesus uses two similes to teach his disciples what the kingdom of heaven is like. (See: Simile)

The kingdom of heaven is like

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in Matthew 13:24. AT: "When our God in heaven shows himself to be king, it will be like" (See: Metonymy)

like a treasure hidden in a field

This can be stated in active form. AT: "a treasure that someone had hidden in a field" (See: Active or Passive)

treasure

a very valuable and precious thing or collection of things

hid it

“covered it up”

sells everything he possesses, and buys that field

The implied information is that the person buys the field to take possession of the hidden treasure. (See: Assumed Knowledge and Implicit Information)

like a man who is a merchant looking for valuable pearls

The implied information is that the man was looking for valuable pearls that he could buy. (See: Simile and Assumed Knowledge and Implicit Information)

a merchant

a trader or wholesale dealer who often obtains merchandise from distant places

valuable pearls

A “pearl” is a smooth, hard, shiny, white or light-colored bead formed inside mollusks in the sea and highly prized as a gem or to make into valuable jewelry. AT: “fine pearls” or “beautiful pearls” (See: Translate Unknowns)

translationWords

- kingdom of God, kingdom of heaven
- joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing
- possess, possesses, possessed, possessing, possession, possessions, dispossess

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:47-48

UDB:

47 When God rules from heaven, it is like what certain fishermen did with the fish they caught in a lake with a large net. They caught all kinds of fish, both useful and worthless fish. 48 When the net was full, the fishermen pulled it up onto the shore. Then they sat there and put the good fish into buckets, but they threw the worthless ones away.

ULB:

47 Again, the kingdom of heaven is like a net that was cast into the sea, and that gathered creatures of every kind. 48 When it was filled, the fishermen drew it up on the beach. Then they sat down and gathered the good things into containers, but the worthless things they threw away.

translationNotes

Connecting Statement:

Jesus describes the kingdom of heaven by telling a parable about fishermen who use a large net to catch fish. (See: Parables)

the kingdom of heaven is like a net

The kingdom is not like the net, but the kingdom draws all kinds of people like a net catches all kinds of fish. (See: Simile)

the kingdom of heaven is like

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in Matthew 13:24. AT: "When our God in heaven shows himself to be king, it will be like" (See: Metonymy)

like a net that was cast into the sea

This can be stated in active form. AT: "like a net that some fishermen cast into the sea" (See: Active or Passive)

was cast into the sea

"was thrown into the sea"

gathered creatures of every kind

"caught all kinds of fish"

drew it up on the beach

“pulled the net up onto the beach” or “pulled the net ashore”

the good things

“the good ones”

the worthless things

“the bad fish” or “the inedible fish”

threw away

“did not keep”

translationWords

- kingdom of God, kingdom of heaven
- kind, kinds, kindness, kindnesses
- fishermen, fishers
- worthy, worth, unworthy, worthless

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:49-50

UDB:

49 This is like what will happen to people when the world ends. The angels will come to where God is judging people and will separate the wicked people from the righteous ones. 50 They will throw the wicked people into the fire in hell. And those wicked people will weep and gnash their teeth because of the intense pain they are suffering."

ULB:

49 It will be this way at the end of the world. The angels will come and separate the wicked from among the righteous. 50 They will throw them into the furnace of fire, where there will be weeping and grinding of teeth.

translationNotes

Connecting Statement:

Jesus explains the parable about fishermen who use a large net to catch fish.

end of the world

"end of the age"

come

"come out" or "go out" or "come from heaven"

the wicked from among the righteous

These nominal adjectives can be stated as adjectives. AT: "the wicked people from the righteous people" (See: Nominal Adjectives)

They will throw them

"The angels will throw the wicked people"

furnace of fire

This is a metaphor for the fires of hell. If the term "furnace" is not known, "oven" can be used. See how you translated this in Matthew 13:42. AT: "fiery furnace" (See: Metaphor)

weeping and grinding of teeth

"Grinding of teeth" here is a symbolic act, representing extreme sadness and suffering. See how you translated this in Matthew 8:12. AT: weeping and expressing their extreme suffering." (See: Symbolic Action)

translationWords

- world, worldly
- angel, angels, archangel
- evil, wicked, wickedness
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness
- fire, fires, firebrands, firepans, fireplaces, firepot, firepots

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:51-53

UDB:

51 Then Jesus asked the disciples, “Do you understand all these parables I have told you?” They said to him, “Yes, we understand them.” 52 Then he said, “Those teachers and interpeters who understand these parables and act accordingly under the rule of God from heaven are like a house owner who shares both new things and old things out of his storage room.”

53 When Jesus had finished telling these parables, he took the disciples and left that area.

ULB:

51 Have you understood all these things?” The disciples said to him, “Yes.” 52 Then Jesus said to them, “Therefore every scribe who has become a disciple to the kingdom of heaven is like a man who is the owner of a house, who draws out old and new things from his treasure.” 53 Then it came about that when Jesus had finished these parables, he departed from that place.

translationNotes

Connecting Statement:

Jesus describes the kingdom of heaven by telling a parable about a person who manages a household. This is the end of the part of the story about Jesus teaching the crowds about the kingdom of heaven through using parables.

Have you understood all these things?” The disciples said to him, “Yes.”

If necessary, both direct quotations can be translated as indirect quotations. AT: “Jesus asked them if they had understood all this, and they said that they did understand.” (See: Direct and Indirect Quotations)

has become a disciple to the kingdom of heaven

Here “kingdom of heaven” refers to God’s rule as king. The phrase “kingdom of heaven” is used only in the book of Matthew. If possible, keep “heaven” in your translation. AT: “has learned the truth about our God in heaven, who is king” or “has submitted himself to God’s rule” (See: Metonymy)

is like a man who is the owner of a house, who draws out old and new things from his treasure

Jesus speaks another parable. He compares scribes, who know very well the scriptures that Moses and the prophets wrote, and who also now accept Jesus’ teachings, to a house owner who uses both old and new treasures. (See: Parables)

treasure

A treasure is a very valuable and precious thing or a collection of things. Here it may refer to the place where these things are stored, the “treasury” or “storeroom.”

Then it came about that when

This phrase shifts the story from Jesus’ teachings to what happened next. AT: “Then” or “After”

translationWords

- disciple, disciples
- Jesus, Jesus Christ, Christ Jesus
- scribe, scribes
- kingdom of God, kingdom of heaven
- parable, parables

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:54-56

UDB:

54 Then they went to the town of Nazareth, the hometown of Jesus. On the Sabbath he began to
teach the people in the synagogue. The result was that the people there were astonished. But
some said, "This man is just an ordinary person like us! So how is it that he knows so much and
understands so much? And how is it that he is able to do such miracles? 55 He is just the son of
the carpenter, is he not? His mother is Mary, and his younger brothers are James, Joseph, Simon
and Judas! 56 And his sisters also live here in our town. So how is he able to teach and do all these
things?"

ULB:

54 Then Jesus entered his own region and taught the people in their synagogue. The result was that
they were astonished and said, "Where does this man get his wisdom and these miracles from? 55
Is not this man the carpenter's son? Is not his mother called Mary? Are not his brothers James,
Joseph, Simon, and Judas? 56 Are not all his sisters with us? Where did he get all these things?"

translationNotes

General Information:

This is the beginning of a new part of the story that runs through Matthew 17:27, where the writer tells of continued opposition to Jesus' ministry and teaching about the kingdom of heaven. Here, the people of Jesus' home town reject him.

his own region

"his hometown." This refers to the town of Nazareth, where Jesus grew up. (See: Assumed Knowledge and Implicit Information)

in their synagogue

The pronoun "their" is referring to the people of the region.

they were astonished

"they were amazed"

Where does this man get his wisdom and these miracles from?

The people believed that Jesus was just an ordinary man. They use this question to express their amazement that he was so wise and was able to do miracles. AT: "How can an ordinary man like this be so wise and do such great miracles?" or "It is strange that he is able to speak with such wisdom and do these miracles!" (See: Assumed Knowledge and Implicit Information and Rhetorical Question)

Is not this man the carpenter's son? Is not his mother called Mary? Are not his brothers James, Joseph, Simon, and Judas? Are not all his sisters with us?

The crowd uses these questions to express their belief that they know who Jesus is and that he is just an ordinary man. AT: "He is just the son of a carpenter. We know his mother Mary, and his brothers James, Joseph, Simon, and Judas. And all his sisters are with us, too." (See: Rhetorical Question)

the carpenter's son

A carpenter is someone who makes things with wood or stone. If "carpenter" is not known, "builder" can be used.

Where did he get all these things?

The crowd uses this question to show their understanding that Jesus must have gotten his abilities from somewhere. They were probably expressing their doubt that he got his abilities from God. AT: "He must have gotten his ability to do these things from somewhere!" or "We do not know where he got these abilities!" (See: Rhetorical Question)

all these things

This refers to Jesus' wisdom and ability to do miracles.

translationWords

- Jesus, Jesus Christ, Christ Jesus
- synagogue
- amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders
- wise, wisdom
- miracle, miracles, wonder, wonders, sign, signs
- Mary, the mother of Jesus
- James (brother of Jesus)

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 13:57-58

UDB:

[57] The people there refused to accept that Jesus had such authority. So Jesus said to them, “People honor me and other prophets everywhere else we go, but in our hometowns we are not honored, and even our own families do not honor us!” [58] Jesus did not perform many miracles there because the people did not believe that he had such authority.

ULB:

[57] They were offended by him. But Jesus said to them, “A prophet is not without honor except in his own country and in his own family.” [58] He did not do many miracles there because of their unbelief.

translationNotes

They were offended by him

This can be stated in active form. AT: “The people of Jesus’ hometown took offense at him” or “The people rejected Jesus” (See: Active or Passive)

A prophet is not without honor

This can be stated in positive form. AT: “A prophet receives honor everywhere” or “People everywhere honor a prophet” (See: Double Negatives)

his own country

“his own region” or “his own hometown”

in his own family

“in his own home”

He did not do many miracles there

“Jesus did not do many miracles in his own hometown”

translationWords

- Jesus, Jesus Christ, Christ Jesus
- prophet, prophets, prophecy, prophesy, seer, prophetess
- miracle, miracles, wonder, wonders, sign, signs
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief

Links:

- Introduction to the Gospel of Matthew
- Matthew 13 General Notes
- Matthew 13 translationQuestions

Matthew 14 General Notes

Structure and formatting

14:3-12 mentions events that have previously occurred. Therefore, there is a break in the chronology of the narrative. The purpose of this break is explanatory; the translator will find it necessary to signal this break.

Important figures of speech in this chapter

Irony

Herod believe that breaking an oath was dishonorable, so he ordered the execution of John the Baptist. However, the murder for which he was responsible was a much greater evil. This is irony. (See: Irony)

Links:

- **Matthew 14:01 Notes**

Matthew 14:1-2

UDB:

[1] During that time the ruler Herod Antipas heard reports about Jesus performing miracles. [2] He said to his servants, “That must be John the Baptizer. He must have risen from the dead, and that is why he has power to do these miracles.”

ULB:

[1] About that time, Herod the tetrarch heard the news about Jesus. [2] He said to his servants, “This is John the Baptist; he has risen from the dead. Therefore these powers are at work in him.”

translationNotes

General Information:

These verses explain Herod’s reaction when he heard about Jesus. This event happens some time after the events that follow in the narrative. (See: Order of Events)

About that time

“In those days” or “While Jesus was ministering in Galilee”

heard the news about Jesus

“heard reports about Jesus” or “heard about the fame of Jesus”

He said

“Herod said”

has risen from the dead

The words “from the dead” speak of all dead people together in the underworld. To rise from the dead speaks of coming alive again.

Therefore these powers are at work in him

Some Jews at that time believed if a person came back from the dead he would have powers to do mighty things.

translationWords

- Herod Antipas
- tetrarch
- Jesus, Jesus Christ, Christ Jesus
- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- John (the Baptist)
- raise, raises, raised, rise, risen, arise, arose
- die, dies, died, dead, deadly, deadness, death, deaths, deathly
- power, powers

Links:

- Introduction to the Gospel of Matthew
- Matthew 14 General Notes
- Matthew 14 translationQuestions

Matthew 14:3-5

UDB:

[3-4] This is what happened to make Herod think this. Herod had married Herodias, the wife of his brother Philip, while Philip was still living. So John kept saying to him, "What you have done is against God's law!" Then, to please Herodias, Herod told his soldiers to arrest John. They bound him with chains and put him in prison. [5] Herod wanted to order his men to execute John, but he was afraid of the general public, because they believed that John was a prophet speaking for God.

ULB:

[3] For Herod had arrested John, bound him, and put him in prison because of Herodias, his brother Philip's wife. [4] For John had said to him, "It is not lawful for you to have her as your wife." [5] Herod would have put him to death, but he feared the people, because they regarded him as a prophet.

translationNotes

Connecting Statement:

Here the author begins to tell about how Herod had executed John the Baptist. These events occur some time before the event in the previous verses. (See: Order of Events)

General Information:

The writer recounts the story of John the Baptist's death in order to show why Herod reacted the way he did when he heard about Jesus.

For Herod ... as your wife

If needed, you can present the events of 14:3-4 in the order that they happened, as in the UDB. (See: Order of Events)

Herod had arrested John, bound him, and put him in prison

It says that Herod did these things because he ordered others to do them for him. AT: "Herod ordered his soldiers to arrest and bind John the Baptist and put him in prison" (See: Metonymy)

Philip's wife

Philip was Herod's brother. Herod had taken Philip's wife to be his own wife. (See: How to Translate Names)

For John had said to him, "It is not lawful for you to have her as your wife."

This can be expressed as an indirect quote, if needed. AT: "For John had said to Herod that it was not lawful for Herod to have Herodias as his wife." (See: Direct and Indirect Quotations)

For John had said to him

"For John had kept saying to Herod"

It is not lawful

Philip was still alive when Herod married Herodias. (See: Assumed Knowledge and Implicit Information)

he feared

"Herod feared"

they regarded him

"they regarded John"

translationWords

- Herod Antipas
- John (the Baptist)
- prison, prisoner, prisoners, prisons, imprison, imprisons, imprisoned, imprisonment, imprisonments
- Herodias
- lawful, lawfully, unlawful, not lawful, lawless, lawlessness
- die, dies, died, dead, deadly, deadness, death, deaths, deathly
- fear, fears, afraid
- prophet, prophets, prophecy, prophesy, seer, prophetess

Links:

- Introduction to the Gospel of Matthew
- Matthew 14 General Notes
- Matthew 14 translationQuestions

Matthew 14:6-7

UDB:

[6] One day, Herod gave a party to celebrate his birthday, and Herodias' daughter danced for his guests. Her dancing pleased Herod very much, [7] so he promised to give her whatever she asked, and he asked God to be a witness that he had made this promise.

ULB:

[6] But when Herod's birthday came, the daughter of Herodias danced in the midst and pleased Herod. [7] In response, he promised with an oath to give her whatever she should ask.

translationNotes

in the midst

You can make explicit the implicit information. AT: "in the midst of the guests attending the birthday celebration" (See: Assumed Knowledge and Implicit Information)

translationWords

- Herod Antipas
- Herodias
- promise, promises, promised
- oath, oaths, swear, swears, swearing, swear by, swears by

Links:

- Introduction to the Gospel of Matthew
- Matthew 14 General Notes
- Matthew 14 translationQuestions

Matthew 14:8-9

UDB:

[8] So Herodias' daughter went and asked her mother what to ask for. Her mother told her what to say. So her daughter went back and said to Herod, "I want you to cut off the head of John the Baptizer and bring it here on a platter to show that he is really dead!" [9] The king was now very sorry that he had promised to give Herodias' daughter whatever she wanted. But because he had called on God to hear him make that promise, and because all his guests had heard him do so, he felt that he had to do what he had said. So he ordered his servants to do what she wanted.

ULB:

[8] After being instructed by her mother, she said, "Give me here, on a platter, the head of John the Baptist." [9] The king was very upset by her request, but because of his oath and because of all those at dinner with him, he ordered that it should be done.

translationNotes

After being instructed by her mother

This can be stated in active form. AT: "After her mother instructed her" (See: Active or Passive)

instructed

"coached" or "told"

she said

"the daughter of Herodias said to Herod"

platter

a very large plate

The king was very upset by her request

This can be stated in active form. AT: "Her request made the king very upset" (See: Active or Passive)

The king

"King Herod"

he ordered that it should be done

This can be stated in active form. AT: “he ordered his men to do what she said” (See: Active or Passive)

translationWords

- John (the Baptist)
- king, kings, kingdom, kingdoms, kingship, kingly
- oath, oaths, swear, swears, swearing, swear by, swears by

Links:

- Introduction to the Gospel of Matthew
- Matthew 14 General Notes
- Matthew 14 translationQuestions

Matthew 14:10-12

UDB:

10 He sent soldiers to go to the prison and cut off John's head. 11 They did that, and they put John's head on a platter and brought it to the girl. Then the girl took it to her mother. 12 Later John's disciples went to the prison, took John's body and buried it. Then they went and told Jesus what had happened.

ULB:

10 He sent and beheaded John in the prison. 11 Then his head was brought on a platter and given to the girl and she took it to her mother. 12 Then his disciples came, took up the corpse, and buried it. After this, they went and told Jesus.

translationNotes

Connecting Statement:

This concludes the account of how Herod executed John the Baptist.

his head was brought on a platter and given to the girl

This can be stated in active form. AT: "someone brought his head on a platter and gave it to the girl" (See: Active or Passive)

platter

a very large plate

girl

Use the word for a young, unmarried girl.

his disciples

"the disciples of John"

the corpse

"the dead body"

they went and told Jesus

The full meaning of this statement can be made explicit. AT: “the disciples of John went and told Jesus what had happened to John the Baptist” (See: Assumed Knowledge and Implicit Information)

translationWords

- send, sends, sent, sending, send out, sends out, sent out, sending out
- John (the Baptist)
- disciple, disciples
- bury, buries, buried, burying, burial
- Jesus, Jesus Christ, Christ Jesus

Links:

- Introduction to the Gospel of Matthew
- Matthew 14 General Notes
- Matthew 14 translationQuestions

Matthew 14:13-14

UDB:

[13] After Jesus heard that news, he took just the disciples with him and went by boat on the Sea of Galilee to a place where no one lived.

After the crowds heard about where they had gone, they left their towns and followed them, walking along the shore. [14] When Jesus came to the shore, he saw a very large crowd waiting for him. He felt sorry for them, and he healed the sick people who were among them.

ULB:

[13] Now when Jesus heard this, he withdrew from there in a boat to an isolated place. When the crowds heard of it, they followed him on foot from the cities. [14] Then Jesus came before them and saw the large crowd. He had compassion on them and healed their sick.

translationNotes

Connecting Statement:

These verses describe how Jesus reacted when he heard that Herod had executed John the Baptist.

General Information:

These verses give background information about the miracle that Jesus is about to perform by feeding five thousand people. (See: Background Information)

Now

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

heard this

“heard what happened to John” or “heard the news about John”

he withdrew

“he left” or “he went away from the crowd.” It is implied that Jesus’ disciples went with him. AT: “Jesus and his disciples left” (See: Assumed Knowledge and Implicit Information)

from there

“from that place”

When the crowds heard of it

“When the crowds heard where Jesus had gone” or “When the crowds heard that he had left”

the crowds

“the crowds of people” or “the huge group of people” or “the people”

on foot

This means that the people in the crowd were walking. (See: Idiom)

Then Jesus came before them and saw the large crowd

“When Jesus came ashore, he saw a large crowd”

translationWords

- Jesus, Jesus Christ, Christ Jesus
- compassion, compassionate
- cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy

Links:

- Introduction to the Gospel of Matthew
- Matthew 14 General Notes
- Matthew 14 translationQuestions

Matthew 14:15

UDB:

15 When it was nearly evening, the disciples came to Jesus and said, “This is a place where nobody lives, and it is very late. Tell the crowds to go away so they can buy food in the towns nearby.”

ULB:

15 When the evening had come, the disciples came to him and said, “This is a deserted place, and the day is already over. Dismiss the crowds, so that they can go into the villages and buy food for themselves.”

translationNotes

Connecting Statement:

This begins the account of Jesus feeding five thousand people with only five small loaves of bread and two small fish.

the disciples came to him

“Jesus’ disciples came to him”

translationWords

- disciple, disciples
- desert, deserts, deserted, deserting, wilderness, wildernesses

Links:

- Introduction to the Gospel of Matthew
- Matthew 14 General Notes
- Matthew 14 translationQuestions

Matthew 14:16-18

UDB:

16 But Jesus said to his disciples, “They do not need to leave to get food. Instead, you yourselves
give them something to eat!” 17 The disciples said, “But we have only five loaves of bread and two
cooked fish here!” 18 He said, “Bring them to me!”

ULB:

16 But Jesus said to them, “They have no need to go away. You give them something to eat.” 17 They
said to him, “We have here only five loaves of bread and two fish.” 18 Jesus said, “Bring them to
me.”

translationNotes

They have no need

“The people in the crowd have no need”

You give them

The word “You” is plural, referring to the disciples. (See: Forms of You)

They said to him

“The disciples said to Jesus”

five loaves of bread

A loaf of bread is a lump of dough that is shaped and baked.

Bring them to me

“Bring the loaves and fish to me”

translationWords

- Jesus, Jesus Christ, Christ Jesus
- bread

Links:

- Introduction to the Gospel of Matthew
- Matthew 14 General Notes
- Matthew 14 translationQuestions

Matthew 14:19-21

UDB:

[19] Jesus told the crowd of people who had gathered there to sit on the grass. Then he took the five loaves and the two fish. He looked up toward heaven, thanked God for them, and broke them into pieces. Then he gave the pieces to his disciples, and they distributed them to the crowd. [20] All the people ate until they were no longer hungry. Then some people gathered the pieces that were left over and filled twelve baskets with them. [21] About five thousand men ate at that time, not counting the women and children!

ULB:

[19] Then Jesus ordered the crowd to sit down on the grass. He took the five loaves and the two fish. Looking up to heaven, he blessed and broke the loaves and gave them to the disciples, and the disciples gave them to the crowd. [20] They all ate and were filled. Then they took up what remained of the broken pieces of food—twelve baskets full. [21] Those who ate were about five thousand men, besides women and children.

translationNotes

Connecting Statement:

This concludes the account of Jesus feeding five thousand people.

sit down

“lie down.” Use the verb for the position people in your culture usually are in when they eat.

took

“held in his hands.” He did not steal them. (See: Idiom)

broke the loaves

“tore the loaves”

loaves

“loaves of bread” or “whole breads”

Looking up

Possible meanings are 1) “While looking up” or 2) “After looking up.”

and were filled

This can be translated in active form. AT: “until they were full” or “until they were no longer hungry” (See: Active or Passive)

they took up

“the disciples gathered up” or “some people gathered up”

twelve baskets full

“12 baskets full” (See: Numbers)

Those who ate

“Those who ate the bread and the fish”

five thousand men

“5,000 men” (See: Numbers)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- heaven, sky, skies, heavens, heavenly
- bless, blessed, blessing
- disciple, disciples
- basket, baskets, basketfuls

Links:

- Introduction to the Gospel of Matthew
- Matthew 14 General Notes
- Matthew 14 translationQuestions

Matthew 14:22-24

UDB:

[22] Right after that happened, Jesus told the disciples to get in the boat and to go ahead of him to the other side of the Sea of Galilee. In the meantime, he was going to send the crowd home. [23] After he sent the crowd away, he went up into the hills to pray by himself. When it was evening, he was still there alone. [24] By this time the disciples were a long distance from the shore. The wind was blowing very hard opposite to how the disciples were trying to sail; the wind made very large waves that were tossing the boat back and forth in the water.

ULB:

[22] Immediately he made the disciples get into the boat and go before him to the other side, while he sent away the crowds. [23] After he had sent away the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone. [24] But the boat was now a long way from land, being tossed about by the waves, for the wind was blowing against them.

translationNotes

Connecting Statement:

The following verses describe events that happened right after Jesus fed the five thousand people.

General Information:

These verses give background information about the miracle that Jesus is about to perform of walking on water.

Immediately

“Right after Jesus had fed all the people,”

When evening came

“Late in the evening” or “When it became dark”

being tossed about by the waves

“and the disciples could not control the boat because of the large waves”

translationWords

- disciple, disciples
- pray, prayer, prayers, prayed

Links:

- Introduction to the Gospel of Matthew
- Matthew 14 General Notes
- Matthew 14 translationQuestions

Matthew 14:25-27

UDB:

25 Then Jesus came down from the hills to the water. Sometime between three and six o'clock in the morning he walked on the water toward the boat. 26 When the disciples saw him walking on the water, they thought that he must be a ghost. They were terrified, and they screamed in fear. 27 Immediately Jesus said to them, "Take courage! It is I. Do not be afraid!"

ULB:

25 In the fourth watch of the night Jesus approached them, walking on the sea. 26 When the disciples saw him walking on the sea, they were terrified and said, "It is a ghost," and they cried out in fear. 27 But Jesus spoke to them right away and said, "Be brave! It is I! Do not be afraid."

translationNotes

In the fourth watch of the night

The fourth watch is between 3 a.m. and sunrise. AT: "Just before dawn"

walking on the sea

"walking on top of the water"

they were terrified

"they were very afraid"

ghost

a spirit that has left the body of a person who has died

translationWords

- watch (biblical time), watches
- Jesus, Jesus Christ, Christ Jesus
- disciple, disciples
- terror, terrorize, terrorized, terrors, terrify, terrified, terrifying
- fear, fears, afraid

Links:

- Introduction to the Gospel of Matthew
- Matthew 14 General Notes
- Matthew 14 translationQuestions

Matthew 14:28-30

UDB:

28 Peter said to him, “Lord, if it is you, tell me to walk on the water to you!” 29 Jesus said, “Come!” So Peter got out of the boat. He walked on the water toward Jesus. 30 But when Peter paid attention to the strong wind, he became afraid. He began to sink in the water and cried out, “Lord, rescue me!”

ULB:

28 Peter answered him and said, “Lord, if it is you, command me to come to you on the water.” 29 Jesus said, “Come.” So Peter got out from the boat and walked on the water to go to Jesus. 30 But when Peter saw the wind, he became afraid. As he began to sink, he cried out and said, “Lord, save me!”

translationNotes

Peter answered him

“Peter answered Jesus”

when Peter saw the wind

Here “saw the wind” means he became aware of the wind. AT: “when Peter saw that the wind was tossing the waves back and forth” or “when he realized how strong the wind was” (See: Idiom)

translationWords

- Peter, Simon Peter, Cephas
- lord, lords, Lord, master, masters, sir, sirs
- command, commands, commanded, commandment, commandments
- water, waters, watered, watering
- fear, fears, afraid
- save, saves, saved, safe, salvation

Links:

- Introduction to the Gospel of Matthew
- Matthew 14 General Notes
- Matthew 14 translationQuestions

Matthew 14:31-33

UDB:

31 Right away Jesus reached out with his hand and grabbed Peter. He said to him, “You only trust a
little bit in my power! Why did you doubt that I could keep you from sinking?” 32 Then Jesus and
Peter got in the boat, and the wind immediately stopped blowing. 33 All of the disciples who were
in the boat bowed down to Jesus and said, “You are really the Son of God!”

ULB:

31 Jesus immediately stretched out his hand, took hold of Peter, and said to him, “You of little faith,
why did you doubt?” 32 Then when Jesus and Peter went into the boat, the wind ceased blowing.
33 Then the disciples in the boat worshiped Jesus and said, “Truly you are the Son of God.”

translationNotes

You of little faith

“You who have such little faith.” Jesus addressed Peter this way because Peter became afraid. It can also be translated as an exclamation. AT: “You have so little faith!”

why did you doubt?

Jesus uses a question to tell Peter than he should not have doubted. You can make explicit what Peter should not have doubted. AT: “you should not have doubted that I could keep you from sinking.” (See: Rhetorical Question and Assumed Knowledge and Implicit Information)

Son of God

This is an important title for Jesus that describes his relationship to God. (See: Translating Son and Father)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- Peter, Simon Peter, Cephas
- faith
- disciple, disciples
- worship
- amen, truly
- Son of God, Son

Links:

- Introduction to the Gospel of Matthew
- Matthew 14 General Notes
- Matthew 14 translationQuestions

Matthew 14:34-36

UDB:

34 When they had gone further around the lake in the boat, they reached the shore at the town of Gennesaret. 35 The men of that area recognized Jesus, so they sent people to inform those who lived in the whole region that Jesus had come. So the people brought to Jesus everyone who was sick. 36 The sick people kept begging him to allow them to touch him or even only the edge of his robe so that they would be healed. Everyone who touched him or his robe were healed.

ULB:

34 When they had crossed over, they came to land at Gennesaret. 35 When the men in that place recognized Jesus, they sent messages everywhere into the surrounding area, and they brought to him everyone who was sick. 36 They begged him that they might just touch the edge of his garment, and as many as touched it were healed.

translationNotes

Connecting Statement:

These verses describe what happened after Jesus walked on the water. They summarize how the people were responding to Jesus' ministry.

When they had crossed over

"When Jesus and his disciples had crossed over the lake"

Gennesaret

This is a small town on the northwest shore of the Sea of Galilee. (See: How to Translate Names)

they sent messages

"the men of that area sent messages"

They begged him

"The sick people begged him"

garment

"robe" or "what he was wearing"

were healed

This can be stated in active form. AT: “became well” (See: Active or Passive)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- beg, begged, begging, beggar
- cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy

Links:

- Introduction to the Gospel of Matthew
- Matthew 14 General Notes
- Matthew 14 translationQuestions

Matthew 15 General Notes

Structure and formatting

Some translations indent each line of poetry to make it easier to read. The ULB does this with the poetry in 15:8-9, which is quoted from the OT.

Special concepts in this chapter

"Traditions"

The "traditions of the elders," that is, the oral laws, are an important concept in this chapter. These were the rules that the religious leaders among the Jews developed in order to ensure that the Law of Moses was obeyed. However, these rules often became more important in practice than the Law of Moses itself. Jesus rebuked the religious leaders for this, and they became angry as a result. (See: law, law of Moses, God's law, law of Yahweh)

Jews and Gentiles

The Canaanite woman's trust in Jesus contrasted greatly with the Jewish leaders' refusal to accept him. This contrast served as a strong rebuke of those leaders.

Other possible translation difficulties in this chapter

Sheep

People are often pictured as sheep in scripture. In this chapter, the image of sheep illustrates that the Jews were spiritually lost without a proper leader to guide them.

Links:

- **Matthew 15:01 Notes**

Matthew 15:1-3

UDB:

[1] Then some Pharisees and men who taught the Jewish laws came from Jerusalem to talk to Jesus. They said, [2] "We see that your disciples disobey the traditions of our ancestors! They do not perform the proper ritual of washing their hands before they eat!" [3] Jesus answered them, "And I see that you refuse to obey God's commands just so that you can follow what your ancestors taught you!

ULB:

[1] Then some Pharisees and scribes came to Jesus from Jerusalem. They said, [2] "Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat." [3] He answered and said to them, "Then why do you violate the commandment of God for the sake of your traditions?

translationNotes

General Information:

The scene shifts to events that occurred some time after events of the previous chapter. Here Jesus responds to the criticisms of the Pharisees. (See: Introduction of a New Event)

Why do your disciples violate the traditions of the elders?

The Pharisees and scribes use this question to criticize Jesus and his disciples. AT: "Your disciples do not respect the rules that our ancestors have given us." (See: Rhetorical Question)

traditions of the elders

This is not the same as the law of Moses. This refers to later teachings and interpretations of the law given by religious leaders after Moses.

they do not wash their hands

This washing is not only to clean hands. This refers to a ceremonial washing according to the tradition of the elders. AT: "they do not wash their hands properly" (See: Assumed Knowledge and Implicit Information)

Then why do you violate the commandment of God for the sake of your traditions?

Jesus answers with a question to criticize what the religious leaders do. AT: "And I see that you refuse to obey God's commands just so that you can follow what your ancestors taught you!" (See: Rhetorical Question)

translationWords

- Pharisee, Pharisees
- scribe, scribes
- Jesus, Jesus Christ, Christ Jesus
- Jerusalem
- disciple, disciples
- tradition, traditions
- elder, elders
- command, commands, commanded, commandment, commandments
- God

Links:

- Introduction to the Gospel of Matthew
- Matthew 15 General Notes
- Matthew 15 translationQuestions

Matthew 15:4-6

UDB:

4 God gave these two commands: 'Honor your father and your mother,' and 'People who speak evil about their father or mother must be executed.' **5** But you tell the people, 'You can say to your father or mother, "What I was going to give to you to help provide for you, I have now promised to give to God."' **6** When you do that, you think that you do not need to give anything to your parents. In that way you ignore what God commanded, just so that you can follow what your ancestors taught you!

ULB:

4 For God said, 'Honor your father and your mother,' and 'He who speaks evil of his father or mother, will surely die.' **5** But you say, 'Whoever says to his father or mother "Whatever help you would have received from me is now a gift given to God,"' **6** that person does not need to honor his father. In this way you have made void the word of God [1] for the sake of your traditions.

15:6 [1]The best ancient copies have *the word of God* some other ancient copies have *the commandment*.It is difficult to choose the better reading.

translationNotes

Connecting Statement:

Jesus continues to respond to the Pharisees.

General Information:

In verse 4, Jesus quotes twice from Exodus to show how God expects people to treat their parents.

will surely die

"the people will surely execute him"

But you say, 'Whoever says to his father or mother "Whatever help you would have received from me is now a gift given to God,"' that person does not need to honor his father

This has a quotation within a quotation. If necessary you can translate them as indirect quotations. AT: "But you teach that a person does not need to honor his parents by giving them something that may help them if the person tells his parents that he has already given it as a gift to God" (See: Quotes Within Quotes and Direct and Indirect Quotations)

But you say

Here “you” is plural and refers to the Pharisees and scribes. (See: Forms of You)

does not need to honor his father

It is implied that “his father” means “his parents.” This means the religious leaders taught that a person does not need to show respect to his parents by taking care of them. (See: Assumed Knowledge and Implicit Information)

you have made void the word of God for the sake of your traditions

“Word of God” here is a metonym for all of the Bible. AT: “you have made your traditions more important than God’s commands” (See: Metonymy)

translationWords

- God
- honor, honors
- evil, wicked, wickedness
- die, dies, died, dead, deadly, deadness, death, deaths, deathly
- gift, gifts
- word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures
- tradition, traditions

Links:

- Introduction to the Gospel of Matthew
- Matthew 15 General Notes
- Matthew 15 translationQuestions

Matthew 15:7-9

UDB:

7 You only pretend to be good! Isaiah also told the truth about you when he spoke God's thoughts about your ancestors. 8 'These people talk as if they honor me, but they do not care about me,' 9 It is useless for them to worship me, because they teach what people thought up as their authoritative teachings.'"

ULB:

7 You hypocrites! Well did Isaiah prophesy about you when he said,

8 'This people honors me with their lips,

but their heart is far from me.

9 They worship me in vain,

because they teach as their doctrines the commandments of people.'"

translationNotes

Connecting Statement:

Jesus concludes his response to the Pharisees and scribes.

General Information:

In verses 8 and 9, Jesus quotes the prophet Isaiah to rebuke the Pharisees and scribes.

Well did Isaiah prophesy about you

"Isaiah told the truth in this prophecy about you"

when he said

It is implied that Isaiah is speaking what God told him. AT: "when he told what God said" (See: Assumed Knowledge and Implicit Information)

This people honors me with their lips

Here "lips" refers to speaking. AT: "These people say all the right things to me" (See: Metonymy)

me

All occurrences of this word refer to God.

but their heart is far from me

Here “heart” refers to a person’s thoughts or emotions. This phrase is a way of saying the people are not truly devoted to God. AT: “but they do not really love me” (See: Metonymy and Idiom)

They worship me in vain

“Their worship means nothing to me” or “They only pretend to worship me”

the commandments of people

“the rules that people make up”

translationWords

- hypocrite, hypocrites, hypocrisy
- Isaiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- honor, honors
- worship
- vain, vanity
- doctrine

Links:

- Introduction to the Gospel of Matthew
- Matthew 15 General Notes
- Matthew 15 translationQuestions

Matthew 15:10-11

UDB:

10 Then Jesus again called the crowd to come nearer to him. He said to them, "Listen to what I am about to tell you and try to understand it. 11 Nothing that a person puts into his mouth to eat makes him contaminated. Instead, it is what people say—the words that come from their mouths—that makes a person degraded."

ULB:

10 Then he called the crowd to himself and said to them, "Listen and understand— 11 Nothing that enters into the mouth defiles a person. Instead, what comes out of the mouth, this is what defiles a person."

translationNotes

Connecting Statement:

Jesus begins to teach the crowd and his disciples about what defiles a person and why the Pharisees and scribes were wrong to criticize him.

Listen and understand

Jesus is emphasizing the importance of what he is about to say. The implied information can be made explicit. AT: "Listen carefully to what I say so that you may understand its meaning" (See: Assumed Knowledge and Implicit Information)

enters into the mouth ... comes out of the mouth

Jesus is contrasting what a person eats to what a person says. Jesus means that God is concerned with what a person says rather than what a person eats. (See: Metonymy)

translationWords

- defile, defiles, defiled, defiling, be defiled, are defiled, was defiled, were defiled

Links:

- Introduction to the Gospel of Matthew
- Matthew 15 General Notes
- Matthew 15 translationQuestions

Matthew 15:12-14

UDB:

12 Later the disciples went to Jesus and said, “Do you know that the Pharisees heard what you said
and became angry at you?” 13 Then Jesus told them this parable. ”My Father in heaven will get
rid of all those who teach things that are against what he says, just like a farmer gets rid of plants
that he did not plant by pulling them up by their roots. 14 Do not pay any attention to the Pharisees.
They do not help people to understand what God commands, just like blind guides do not help
blind people to see where they should walk. Instead, they all fall into the same hole.”

ULB:

12 Then the disciples came and said to Jesus, “Do you know that the Pharisees were offended when
they heard this statement?” 13 Jesus answered and said, ”Every plant that my heavenly Father has
not planted will be rooted up. 14 Let them alone, they are blind guides. If a blind person guides
another blind person, both will fall into a pit.”

translationNotes

the Pharisees were offended when they heard this statement

This can be stated in active form. AT: “this statement made the Pharisees angry” or “this statement offended the Pharisees” (See: Active or Passive)

Every plant that my heavenly Father has not planted will be rooted up

This is a metaphor. Jesus means that the Pharisees do not actually belong to God, so God will remove them. (See: Metaphor)

my heavenly Father

This is an important title for God that describes the relationship between God and Jesus. (See: Translating Son and Father)

will be rooted up

This can be stated in active form. AT: “my Father will uproot” or “he will take out of the ground” or “he will remove” (See: Active or Passive)

Let them alone

The word “them” refers to the Pharisees.

blind guides ... both will fall into a pit

Jesus uses another metaphor to describe the Pharisees. Jesus means that the Pharisees do not understand God's commands or how to please him. Therefore, they cannot teach others how to please God. (See: Metaphor)

translationWords

- disciple, disciples
- Jesus, Jesus Christ, Christ Jesus
- Pharisee, Pharisees
- God the Father, heavenly Father, Father
- pit, pits, pitfall

Links:

- Introduction to the Gospel of Matthew
- Matthew 15 General Notes
- Matthew 15 translationQuestions

Matthew 15:15-17

UDB:

15 Peter said to Jesus, “Explain to us the parable about what a person eats.” 16 Jesus replied to them, ”You should certainly understand what I teach, but I am disappointed that you do not. 17 You ought to understand that whatever food people eat enters their stomachs, and later what remains passes out of their bodies.

ULB:

15 Peter responded and said to Jesus, “Explain this parable to us.” 16 Jesus said, ”Are you also still without understanding? 17 Do you not see that whatever goes into the mouth passes into the stomach and is then passed out into the latrine?

translationNotes

Connecting Statement:

Jesus explains the parable that he told in Matthew 15:13-14.

to us

“to us disciples”

Are you also still without understanding?

Jesus uses a question to rebuke the disciples for not understanding the parable. Also, the word “you” is emphasized. Jesus cannot believe his own disciples do not understand. AT: “I am disappointed that you, my disciples, still do not understand what I teach!” (See: Rhetorical Question)

Do you not see ... into the latrine?

Jesus uses a question to rebuke the disciples for not understanding the parable. AT: “Surely you understand ... into the latrine” (See: Rhetorical Question)

passes into the stomach

“goes into the stomach”

latrine

This a polite term for the place where people bury body waste.

translationWords

- Peter, Simon Peter, Cephas
- parable, parables
- Jesus, Jesus Christ, Christ Jesus

Links:

- Introduction to the Gospel of Matthew
- Matthew 15 General Notes
- Matthew 15 translationQuestions

Matthew 15:18-20

UDB:

[18] Instead, the evil words that the mouth speaks are what makes God reject a person, because they come from the evil things that the person thinks in his innermost being. [19] This is because it is people's innermost beings that cause them to think things that are evil, to murder people, to commit adultery, to commit other sexual sins, to steal things, to testify falsely, and to speak evil about others. [20] It is these actions that cause God to consider people to be unacceptable to him. But to eat with unwashed hands does not cause God to reject people."

ULB:

[18] But the things that come out of the mouth come from the heart. They are the things that defile a person. [19] For from the heart proceed evil thoughts, murder, adultery, sexual immorality, theft, false witness, and slander. [20] These are the things that defile a person. But to eat with unwashed hands does not defile a person."

translationNotes

Connecting Statement:

Jesus continues to explain the parable that he told in Matthew 15:13-14.

things that come out of the mouth

This refers to what a person says. AT: "words that a person says" (See: Metonymy)

from the heart

Here "heart" refers to a person's mind or innermost being. AT: "from inside the person" or "from a person's mind" (See: Metonymy)

murder

"killing innocent people" or "wrongfully killing people"

slander

"false accusations" or "saying offensive things that are not true about other people"

to eat with unwashed hands

This refers to eating without first ceremonially washing one's hands according to the traditions of the elders. AT: "eating without first washing one's hands"

translationWords

- defile, defiles, defiled, defiling, be defiled, are defiled, was defiled, were defiled
- evil, wicked, wickedness
- adultery, adulterous, adulterer, adulteress, adulterers, adulteresses
- sexual immorality, immorality, immoral, fornication
- corrupt witness, false report, false testimony, false witness, false witnesses

Links:

- Introduction to the Gospel of Matthew
- Matthew 15 General Notes
- Matthew 15 translationQuestions

Matthew 15:21-23

UDB:

[21] After Jesus took the disciples and left the district of Galilee, they all went toward the region where the cities of Tyre and Sidon are located. [22] A woman from the group of people called Canaanites, who live in that region, came to Jesus. She kept shouting to him, "Lord, you are the descendant of King David, you are the Messiah! Have pity on me and my daughter! She is suffering very much because a demon controls her." [23] But Jesus did not answer her at all. The disciples said to him, "Tell her to leave because she keeps bothering us by shouting behind us as we go along."

ULB:

[21] Then Jesus went away from there and withdrew toward the regions of the cities of Tyre and Sidon. [22] Behold, a Canaanite woman came out from that region. She shouted out and said, "Have mercy on me, Lord, Son of David! My daughter is severely demon-possessed." [23] But Jesus answered her not a word. His disciples came and begged him, saying, "Send her away, for she is shouting after us."

translationNotes

General Information:

This begins an account of Jesus healing the daughter of a Canaanite woman.

Jesus went away

It is implied that the disciples went with Jesus. AT: "Jesus and his disciples went away" (See: Assumed Knowledge and Implicit Information)

Behold, a Canaanite woman came

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this. AT: "There was a Canaanite woman who came"

a Canaanite woman came out from that region

"a woman who was from that region and who belonged to the group of people called Canaanites came." The country of Canaan no longer existed by this time. She was a part of a people group that lived near the cities of Tyre and Sidon.

Have mercy on me

This phrase implies that she is requesting that Jesus heal her daughter. AT: "Have mercy and heal my daughter" (See: Assumed Knowledge and Implicit Information)

Son of David

Jesus was not David's literal son, so this may be translated as "Descendant of David." However, "Son of David" is also a title for the Messiah, and the woman may have been calling Jesus by this title.

My daughter is severely demon-possessed

This can be stated in active form. AT: "A demon is controlling my daughter terribly" or "A demon is tormenting my daughter severely" (See: Active or Passive)

answered her not a word

Here "word" refers to what a person says. AT: "said nothing" (See: Metonymy)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- Tyre, Tyrians
- Sidon, Sidonians
- Canaan, Canaanite, Canaanites
- mercy, merciful
- lord, lords, Lord, master, masters, sir, sirs
- son, sons
- David
- torment, tormented, tormenting, tormentors
- demon, evil spirit, unclean spirit
- disciple, disciples

Links:

- Introduction to the Gospel of Matthew
- Matthew 15 General Notes
- Matthew 15 translationQuestions

Matthew 15:24-26

UDB:

24 Jesus said to her, “God has sent me only to the people of Israel, because they are like sheep who have lost their way.” 25 But the woman came closer to Jesus and knelt down in front of him. She pled, “Lord, help me!” 26 Then he told her, “It is not good for someone to take food that has been prepared for his children and throw it to the little dogs in the house.”

ULB:

24 But Jesus answered and said, “I was not sent to anyone except to the lost sheep of the house of Israel.” 25 But she came and bowed down before him, saying, “Lord, help me.” 26 He answered and said, “It is not right to take the children’s bread and throw it to the little dogs.”

translationNotes

I was not sent to anyone

This can be stated in active form. AT: “God did not send me to anyone” (See: Active or Passive)

to the lost sheep of the house of Israel

This is a metaphor comparing the entire nation of Israel to sheep who have strayed from their shepherd. See how you translated this in Matthew 10:6. (See: Metaphor)

she came

“the Canaanite woman came”

bowed down before him

This shows that the woman humbled herself before Jesus. (See: Symbolic Action)

It is not right to take the children’s bread and throw it to the little dogs

Jesus responds to the woman with a proverb. The basic meaning is that it is not right to take what is supposed to belong to Jews and give it to non-Jews. (See: Proverbs)

the children’s bread

Here “bread” refers to food in general. AT: “the children’s food” (See: Synecdoche)

the little dogs

The Jews considered dogs to be unclean animals. Here they are used as an image for non-Jews.

translationWords

- Jesus, Jesus Christ, Christ Jesus
- send, sends, sent, sending, send out, sends out, sent out, sending out
- ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins
- house, houses, housetop, housetops, storehouse, storehouses, housekeepers
- Israel, Israelites
- bow, bows, bowed, bowing, bow down, bows down, bowed down, bowing down
- bread

Links:

- Introduction to the Gospel of Matthew
- Matthew 15 General Notes
- Matthew 15 translationQuestions

Matthew 15:27-28

UDB:

27 But the woman replied, “Lord, what you say is correct, but even the little dogs eat the crumbs that fall to the floor when their masters sit at their own tables and eat!” 28 Then Jesus said to her, “O woman, because you believe firmly in me, I will heal your daughter as you desire!” At that moment the demon left her daughter, and she became well.

ULB:

27 She said, “Yes, Lord, but even the little dogs eat some of the crumbs that fall from their masters’ tables.” 28 Then Jesus answered and said to her, “Woman, great is your faith; let it be done for you just as you wish.” At that hour her daughter was healed.

translationNotes

even the little dogs eat some of the crumbs that fall from their masters’ tables

The woman responds by using the same imagery as Jesus used in the proverb he just spoke. She means non-Jews should be able to have a small amount of the good things Jews are throwing away. (See: Metaphor)

little dogs

Use words here for dogs of any size that people keep as pets. See how you translated this in Matthew 15:26.

let it be done

This can be stated in active form. AT: “I will do” (See: Active or Passive)

At that hour

This is an idiom. AT: “At exactly the same time” or “Immediately” (See: Idiom)

her daughter was healed

This can be stated in active form. AT: “Jesus healed her daughter” or “her daughter became well” (See: Active or Passive)

translationWords

- lord, lords, Lord, master, masters, sir, sirs
- Jesus, Jesus Christ, Christ Jesus
- faith
- hour, hours

Links:

- Introduction to the Gospel of Matthew
- Matthew 15 General Notes
- Matthew 15 translationQuestions

Matthew 15:29-31

UDB:

[29] Then Jesus and his disciples went away from that area, back to the Sea of Galilee. Then Jesus climbed the hill near there and sat down to teach the people. [30] Large crowds kept coming to him for the next two days and brought lame, crippled, and blind people, those who were unable to talk, and many others who had various sicknesses. They laid them in front of Jesus so that he would heal them. And he healed them. [31] The crowd saw him heal people who could not talk, crippled people, lame people, and blind people, and they were amazed. They said, "Praise God who rules over us in Israel!"

ULB:

[29] Jesus left that place and went near to the Sea of Galilee. Then he went up a hill and sat there. [30] Large crowds came to him. They brought with them lame, blind, mute, and crippled people, and many others who were sick. They presented them at Jesus' feet, and he healed them. [31] So the crowd marveled when they saw the mute persons speak, the crippled made well, the lame walking, and the blind seeing. They praised the God of Israel.

translationNotes

General Information:

These verses give background information about the miracle that Jesus is about to perform by feeding four thousand people. (See: Background Information)

lame, blind, mute, and crippled people

"those who could not walk, those who could not see, those who could not talk, and those whose arms or legs did not function"

They presented them at Jesus' feet

Apparently some of these sick or crippled people were unable to stand up, so when their friends brought them to Jesus, they placed them on the ground in front of him. AT: "The crowds placed the sick people on the ground in front of Jesus"

the crippled made well

This can be stated in active form. AT: "the crippled become well" (See: Active or Passive)

the crippled ... the lame ... the blind

These nominal adjectives can be stated as adjectives. AT: “the crippled persons ... the lame persons ... the blind persons” (See: Nominal Adjectives)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias
- amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders
- praise, praises, praised, praising, praiseworthy
- God
- Israel, Israelites

Links:

- Introduction to the Gospel of Matthew
- Matthew 15 General Notes
- Matthew 15 translationQuestions

Matthew 15:32-35

UDB:

[32] Then Jesus called his disciples to him and said, “This crowd of people has been with me for three days and have nothing left to eat. I feel sorry for them. I do not want to send them away while they are still hungry, because if I did that, they might faint on the way home.” [33] The disciples said to him, “In this place where nobody lives, we cannot possibly obtain enough food to feed such a large crowd!” [34] Jesus asked them, “How many loaves do you have?” They answered him, “Seven small loaves and a few small cooked fish.” [35] Then Jesus told the people to sit on the ground.

ULB:

[32] Jesus called his disciples to him and said, “I have compassion on the crowd, because they have stayed with me for three days already and have nothing to eat. I do not want to send them away without eating, or they may faint on the way.” [33] The disciples said to him, “Where can we get enough loaves of bread in such a deserted place to satisfy so large a crowd?” [34] Jesus said to them, “How many loaves do you have?” They said, “Seven, and a few small fish.” [35] Then Jesus commanded the crowd to sit down on the ground.

translationNotes

Connecting Statement:

This begins the account of Jesus feeding four thousand people with seven loaves of bread and a few small fish.

without eating, or they may faint on the way

“without eating because they might faint on the way”

Where can we get enough loaves of bread in such a deserted place to satisfy so large a crowd?

The disciples use a question to state that there is nowhere to get food for the crowd. AT: “There is nowhere nearby that we can get enough bread for such a large crowd.” (See: Rhetorical Question)

Seven, and a few small fish

The understood information can be made clear. AT: “Seven loaves of bread, and a few small fish” (See: Ellipsis)

sit down on the ground

Use your language's word for how people customarily eat when there is no table, whether sitting or lying down.

translationWords

- Jesus, Jesus Christ, Christ Jesus
- disciple, disciples
- compassion, compassionate
- day, days
- bread
- command, commands, commanded, commandment, commandments

Links:

- Introduction to the Gospel of Matthew
- Matthew 15 General Notes
- Matthew 15 translationQuestions

Matthew 15:36-39

UDB:

36 He took the seven loaves and the cooked fish. After he had thanked God for them, he broke them into pieces and he kept giving them to the disciples. Then the disciples kept distributing them to the crowd. 37 Because Jesus made the food multiply miraculously, all those people ate and had plenty to satisfy them. Then the disciples collected the pieces of food that were left over, and they filled seven large baskets with them. 38 There were four thousand men who ate, but no one counted the women and the children who also ate.

39 After Jesus sent the crowd away, he and the disciples got in a boat and sailed around the lake to the region of Magadan.

ULB:

36 He took the seven loaves and the fish, and after giving thanks, he broke the loaves and gave them to the disciples. The disciples gave them to the crowd. 37 The people all ate and were satisfied. Then they gathered up seven baskets full of the broken pieces that were left over. 38 Those who ate were four thousand men, besides women and children. 39 Then Jesus sent the crowds away and got into the boat and went into the region of Magadan.

translationNotes

He took the seven loaves and the fish

“Jesus held the seven loaves and the fish in his hands”

he broke the loaves

“he tore the loaves”

gave them

“gave the bread and the fish”

they gathered

“the disciples gathered” or “some people gathered”

Those who ate

“The people who ate”

four thousand men

“4,000 men” (See: Numbers)

the region

“the area”

Magadan

This region is sometimes called “Magdala.” (See: How to Translate Names)

translationWords

- disciple, disciples
- basket, baskets, basketfuls

Links:

- Introduction to the Gospel of Matthew
- Matthew 15 General Notes
- Matthew 15 translationQuestions

Matthew 16 General Notes

Special concepts in this chapter

Bread

Bread is a special image in 16:5-12. Jesus used his disciples' discussion about bread to warn them against the teachings of the Pharisees and Sadducees. He spoke of these teachings as if they were yeast, the ingredient that causes bread to rise before it is baked.

At the same time, the mention of bread in this chapter is meant to remind the readers that Jesus fed the five thousand with bread (see: Matthew 14:13-21) and also the four thousand (see: Matthew 15:29-39). The implication is that Jesus gives good "bread" (teaching), but that the Pharisees and Sadducees do not.

Other possible translation difficulties in this chapter

Matthew 16:21 forms a break in the narrative. At this point, Matthew makes a comment about Jesus' actions that will extend into the future. It is important that the translator clearly signal that this comment is about the future, embedded in the narrative.

The use of paradox

A paradox is a seemingly absurd statement, which appears to contradict itself, but it is not absurd. A paradox occurs in this chapter: "Whoever wants to save his life will lose it, and whoever loses his life for my sake will find it." (Matthew 16:24-28).

Links:

- **Matthew 16:01 Notes**

Matthew 16:1-2

UDB:

[1] Some Pharisees and Sadducees came to Jesus and said to him, “Show us that God has really sent you to us! Do a miracle in the sky and use his power to convince us!” [2] He answered them, ”In our country, if the sky is red in the evening, we say, ‘It will be good weather tomorrow.’

ULB:

[1] The Pharisees and Sadducees came and tested him by asking him to show them a sign from the sky. [2] But he answered and said to them, ”When it is evening, you say, ‘It will be fair weather, for the sky is red.’

translationNotes

General Information:

This begins an encounter between Jesus and the Pharisees and Sadducees.

tested him

Here “tested” is used in a negative sense. AT: “challenged him” or “wanted to trap him”

When it is evening

The situation can be stated more clearly. AT: “If the sky is red in the evening” or “If the sky is red when the sun is setting” (See: Assumed Knowledge and Implicit Information)

When it is evening

“When the sun is setting”

fair weather

This means clear, calm, and pleasant weather.

for the sky is red

As the sun is setting, Jews knew that if the color of the sky changes to red, it is a sign the next day will be clear and calm.

translationWords

- Pharisee, Pharisees
- Sadducee, Sadducees
- test, tests, tested
- miracle, miracles, wonder, wonders, sign, signs
- heaven, sky, skies, heavens, heavenly

Links:

- Introduction to the Gospel of Matthew
- Matthew 16 General Notes
- Matthew 16 translationQuestions

Matthew 16:3-4

UDB:

[3] But if the sky is red in the morning we say, 'It will be stormy weather today.' By looking at the sky, you can tell what the weather will be, but when you see the things that are now happening all around you, you do not understand what God is doing. [4] You evil people have seen me perform miracles, but you do not faithfully worship God. So I will do no miracle for you, except the miracle that happened to Jonah the prophet, who spent three days inside a huge fish but came out again." Then Jesus left them and sailed away, along with his disciples.

ULB:

[3] When it is morning, you say, 'It will be foul weather, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. [4] An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah." Then Jesus left them and went away.

translationNotes

Connecting Statement:

Jesus continues his response to the Pharisees and Sadducees.

When it is morning

The situation can be stated more clearly. AT: "If the sky is red in the morning" or "If the sky is red when the sun is rising" (See: Assumed Knowledge and Implicit Information)

foul weather

"cloudy, stormy weather"

red and overcast

"red and cloudy"

You know how to interpret the appearance of the sky

"You know how to look at the sky and understand what kind of weather you will have"

but you cannot interpret the signs of the times

"but you do not know how to look at what is happening right now and understand what it means"

An evil and adulterous generation seeks for a sign ... given to it

Jesus is speaking to his present generation. AT: "You are an evil and adulterous generation who demands signs from me ... given to you" See how you translated this in Matthew 12:39. (See: First, Second, or Third Person)

An evil and adulterous generation

Here "adulterous" is a metaphor for people who are not faithful to God. See how you translated this in Matthew 12:39. AT: "An unfaithful generation" or "A godless generation" (See: Metaphor)

no sign will be given to it

Jesus would not give them a sign because, though he had already performed many miracles, they refused to believe him. This can be stated in active form. See how you translated this in Matthew 12:39. AT: "I will not give it a sign" or "God will not give you a sign" (See: Active or Passive)

except the sign of Jonah

"except the same sign God gave to Jonah the prophet." See how you translated this in Matthew 12:39.

translationWords

- sign, signs, proof, reminder
- evil, wicked, wickedness
- adultery, adulterous, adulterer, adulteress, adulterers, adulteresses
- generation
- Jonah
- Jesus, Jesus Christ, Christ Jesus

Links:

- Introduction to the Gospel of Matthew
- Matthew 16 General Notes
- Matthew 16 translationQuestions

Matthew 16:5-8

UDB:

5 They all sailed to the other side of the Sea of Galilee. Then the disciples realized that they had forgotten to take anything to eat with them. 6 At that point, Jesus said to them, “Be careful not to accept the yeast that the Pharisees and Sadducees want to give you.” 7 They tried to make sense out of what Jesus had told them, and they said to each other, “He must have said that because we forgot to bring anything to eat!” 8 But Jesus knew what they were saying and answered them, ”I am disappointed that you think it was because you forgot bring bread that I talked about the yeast of the Pharisees and Sadducees. You believe only a little what I am able to do for you.

ULB:

5 When the disciples reached the other side, they had forgotten to take bread. 6 Jesus said to them, “Take heed and beware of the yeast of the Pharisees and Sadducees.” 7 The disciples reasoned among themselves and said, “It is because we took no bread.” 8 Jesus was aware of this and said, ”You of little faith, why do you reason among yourselves and say that it is because you have taken no bread?

translationNotes

Connecting Statement:

Here the scene shifts to a later time. Jesus uses an opportunity to warn his disciples about the Pharisees and Sadducees.

the other side

You can make clear the understood information. AT: “the other side of the lake” or “the other side of the Sea of Galilee” (See: Ellipsis)

the yeast of the Pharisees and Sadducees

Here “yeast” is a metaphor that refers to evil ideas and wrong teaching. Translate as “yeast” here and do not explain its meaning in your translation. This meaning will be made clear in 16:12. (See: Metaphor)

reasoned among themselves

“discussed this with each other” or “thought about this”

You of little faith

"You who have such little faith." Jesus addresses his disciples this way because their concern about not bringing bread shows they have little faith in Jesus to provide for them. See how you translated this in Matthew 6:30.

why do you reason ... taken no bread?

Jesus uses a question to rebuke his disciples for not understanding what he just said. AT: "I am disappointed that you think it was because you forgot to bring bread that I talked about the yeast of the Pharisees and Sadducees." (See: Rhetorical Question)

translationWords

- disciple, disciples
- bread
- Jesus, Jesus Christ, Christ Jesus
- yeast, leaven, leavens, leavened, unleavened
- Pharisee, Pharisees
- Sadducee, Sadducees
- faith

Links:

- Introduction to the Gospel of Matthew
- Matthew 16 General Notes
- Matthew 16 translationQuestions

Matthew 16:9-10

UDB:

[9] Do not think I am worried about having food. Have you really forgotten how I fed the five thousand with five loaves, or how many baskets of leftover food you gathered up? [10] Or what about the four thousand people who ate when I multiplied the seven small loaves? And how many baskets of scraps did you gather up then?

ULB:

[9] Do you not yet perceive or remember the five loaves for the five thousand, and how many baskets you gathered up? [10] Or the seven loaves for the four thousand, and how many baskets you took up?

translationNotes

Connecting Statement:

Jesus continues to warn his disciples about the Pharisees and Sadducees.

Do you not yet perceive or remember ... you gathered up?

Jesus uses a question to rebuke the disciples. AT: "Surely you remember ... you gathered up!" (See: Rhetorical Question)

five thousand ... four thousand

"5,000 ... 4,000" (See: Numbers)

Or the seven loaves ... you took up?

"Do you also not remember the seven loaves ... you took up?" Jesus uses a question to rebuke his disciples. AT: "Surely you also remember the seven loaves ... you took up!" (See: Rhetorical Question)

Links:

- Introduction to the Gospel of Matthew
- Matthew 16 General Notes
- Matthew 16 translationQuestions

Matthew 16:11-12

UDB:

11 You should have understood that I was not really speaking about bread. Do not accept yeast
from the Pharisees and the Sadducees." 12 Then the disciples understood that Jesus was not talking
about the yeast that is in bread. Instead, he was talking about the wrong teaching of the Pharisees
and Sadducees.

ULB:

11 How is it that you do not understand that I was not speaking to you about bread? Take heed
and beware of the yeast of the Pharisees and Sadducees." 12 Then they understood that he was
not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and
Sadducees.

translationNotes

Connecting Statement:

Jesus continues to warn his disciples about the Pharisees and Sadducees.

How is it that you do not understand that I was not speaking to you about bread?

Jesus uses this question to rebuke the disciples. AT: "You should have understood that I was not really speaking about bread." (See: Rhetorical Question)

the yeast of the Pharisees and Sadducees

Here "yeast" represents evil ideas and wrong teaching. Translate as "yeast" and do not explain the meaning in your translation. In 16:12 the disciples will understand the meaning. (See: Metaphor)

they ... them

These refer to the disciples.

translationWords

- bread
- yeast, leaven, leavens, leavened, unleavened
- Pharisee, Pharisees
- Sadducee, Sadducees

Links:

- Introduction to the Gospel of Matthew
- Matthew 16 General Notes
- Matthew 16 translationQuestions

Matthew 16:13-16

UDB:

13 When Jesus and his disciples entered into the region near the city of Caesarea Philippi, he asked them, “Who do people say that I, the Son of Man, really am?” 14 They answered, “Some people say that you are John the Baptizer, who has come back to life again. Others say that you are the prophet Elijah, who has returned from heaven as God promised. Still others say that you are the prophet Jeremiah or one of the other prophets who lived long ago, who has come back to life again.” 15 Jesus said to them, “What about you? Who do you say that I am?” 16 Simon Peter said to him, “You are the Messiah! You are the Son of the all-powerful God.”

ULB:

13 Now when Jesus came to the regions near Caesarea Philippi, he asked his disciples, saying, “Who do people say that the Son of Man is?” 14 They said, “Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.” 15 He said to them, “But who do you say that I am?” 16 Answering, Simon Peter said, “You are the Christ, the Son of the living God.”

translationNotes

Connecting Statement:

Here the scene shifts to a later time. Jesus asks his disciples if they understand who he is.

Now

This word is used here to mark a break in the main story line or to introduce a new person. Here Matthew starts to tell a new part of the story.

the Son of Man

Jesus is referring to himself. (See: First, Second, or Third Person)

the Son of the living God

This is an important title for Jesus that shows his relationship to God. (See: Translating Son and Father)

the living God

Here “living” contrasts the God of Israel to all the false gods and idols that people worshiped. Only the God of Israel is alive and has power to act.

translationWords

- Caesarea, Caesarea Philippi
- Philippi, Philippians
- Son of Man, son of man
- John (the Baptist)
- Elijah
- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Peter, Simon Peter, Cephas
- Christ, Messiah
- Son of God, Son

Links:

- Introduction to the Gospel of Matthew
- Matthew 16 General Notes
- Matthew 16 translationQuestions

Matthew 16:17-18

UDB:

17 Then Jesus said to him, "Simon, son of Jonah, God is pleased with you. What you just said—no human has revealed this to you. Instead, it was my Father who lives in heaven who has revealed this to you. 18 I will also tell you this: You are Peter, which means 'rock.' You will be the support for the group of those who believe in me, like a large rock supports a great building. And even the powers of death will not be strong enough to stand up against it."

ULB:

17 Jesus answered and said to him, "Blessed are you, Simon Bar Jonah, for flesh and blood have not revealed this to you, but my Father who is in heaven. 18 I also say to you that you are Peter, and upon this rock I will build my church. The gates of Hades will not prevail against it.

translationNotes

Simon Bar Jonah

"Simon son of Jonah" (See: How to Translate Names)

flesh and blood have not revealed

Here "flesh and blood" refers to a human being. AT: "a human did not reveal" (See: Synecdoche)

this to you

Here "this" refers to Peter's statement that Jesus is the Christ and the Son of the Living God.

but my Father who is in heaven

The understood information can be made clear. AT: "but it was my Father in heaven who revealed this to you" (See: Ellipsis)

my Father

This is an important title for God that describes the relationship between God and Jesus. (See: Translating Son and Father)

I also say to you

This adds emphasis to what Jesus says next.

you are Peter

The name Peter means “rock.” (See: Assumed Knowledge and Implicit Information)

upon this rock I will build my church

Here “build my church” is a metaphor for uniting the people who believe in Jesus into a community. Possible meanings are 1) “this rock” represents Peter, or 2) “this rock” represents the truth that Peter had just said in Matthew 16:16. (See: Metaphor)

The gates of Hades will not prevail against it

Here “Hades” is spoken of as if it were a city surrounded by walls with gates that keep dead people in and other people out. Here “Hades” represents death, and its “gates” represent its power. Possible meanings are 1) “the powers of death will not overcome my church” or 2) “my church will break down the power of death the way an army breaks into a city.” (See: Metaphor and Metonymy)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- bless, blessed, blessing
- Peter, Simon Peter, Cephas
- flesh
- blood
- reveal, reveals, revealed, revelation
- God the Father, heavenly Father, Father
- heaven, sky, skies, heavens, heavenly
- church, churches, Church
- gate, gates, gate bars, gatekeeper, gatekeepers, gateposts, gateway, gateways
- Hades, Sheol

Links:

- Introduction to the Gospel of Matthew
- Matthew 16 General Notes
- Matthew 16 translationQuestions

Matthew 16:19-20

UDB:

19 Then he said, “I will enable you to open or close the way for people to come under the rule of God from heaven. Whatever you permit on earth, God will permit in heaven. Whatever you prohibit on earth, God will prohibit in heaven.” 20 Then Jesus warned the disciples strongly not to tell anyone at that time that he was the Messiah.

ULB:

19 I will give to you the keys of the kingdom of heaven. Whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven.” 20 Then Jesus commanded the disciples that they should tell no one that he was the Christ.

translationNotes

I will give to you

Here “you” is singular and refers to Peter. (See: Forms of You)

the keys of the kingdom of heaven

Keys are objects that are used to lock or unlock doors. Here they represent authority. (See: Metaphor)

the kingdom of heaven

This refers to God’s rule as king. The phrase “kingdom of heaven” is used only in the book of Matthew. If possible, use “heaven” in your translation. (See: Metonymy)

bind on earth shall be bound in heaven ... loose on earth shall be loosed in heaven

This metaphor means that God in heaven will approve of what Peter allows or forbids on earth. (See: Metaphor)

shall be bound ... shall be loosed

These can be stated in active form. AT: “God will bind ... God will loose” (See: Active or Passive)

translationWords

- kingdom of God, kingdom of heaven
- earth, earthen, earthly
- Jesus, Jesus Christ, Christ Jesus
- disciple, disciples
- Christ, Messiah

Links:

- Introduction to the Gospel of Matthew
- Matthew 16 General Notes
- Matthew 16 translationQuestions

Matthew 16:21-23

UDB:

21 From that time Jesus began to teach the disciples that it was necessary for him to go to the city of Jerusalem. There the ruling elders, the chief priests, and the men who taught the Jewish laws would cause him to suffer and die. Then on the third day after that, he would come alive again. 22 But Peter took Jesus aside and began to scold him for saying these things. He said, “Lord, may God never permit that to happen to you! That must certainly not happen!” 23 Then Jesus turned to look at Peter, and he said to him, “Get out of my sight, because Satan is speaking through you. You are trying to get me to sin. You are not thinking what God thinks, but only what people think!”

ULB:

21 From that time Jesus started to tell his disciples that he must go to Jerusalem, suffer many things at the hand of the elders and chief priests and scribes, be killed, and be raised back to life on the third day. 22 Then Peter took him aside and rebuked him, saying, “May this be far from you, Lord; may this never happen to you.” 23 But Jesus turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me, for you do not care for the things of God, but for the things of people.”

translationNotes

Connecting Statement:

Jesus foretells his death and begins to tell his disciples what it will cost to follow him.

From that time

After Jesus commanded his disciples not to tell anyone that he was the Christ, he began sharing with them what must happen in Jerusalem.

suffer many things at the hand of the elders and chief priests and scribes

Here “hand” refers to power. AT: “where the elders, chief priests, and scribes will cause him to suffer” (See: Metonymy)

be killed, and be raised back to life on the third day

This can be stated in active form. The elders and chief priests would accuse Jesus so that others would kill him. AT: “they will put him to death, and on the third day God will raise him to life again” (See: Active or Passive)

third day

“Third” is the ordinal form of “three.” (See: Ordinal Numbers)

May this be far from you

This is an idiom that means "may this never happen." AT: "No" or "Never" or "May God forbid this" (See: Idiom)

Get behind me, Satan! You are a stumbling block to me

Jesus means that Peter is acting like Satan because Peter is trying to prevent Jesus from accomplishing what God sent him to do. AT: "Get behind me, because you are acting like Satan! You are a stumbling block to me" or "Get behind me, Satan! I call you Satan because you are a stumbling block to me" (See: Metaphor)

Get behind me

"Get away from me"

translationWords

- Jesus, Jesus Christ, Christ Jesus
- disciple, disciples
- Jerusalem
- suffer, suffers, suffered, suffering, sufferings
- hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right hands, from the hand of
- elder, elders
- chief priests
- scribe, scribes
- day, days
- Peter, Simon Peter, Cephas
- rebuke, rebukes, rebuked
- lord, lords, Lord, master, masters, sir, sirs
- Satan, devil, evil one
- stumbling block, stumbling blocks, stone of stumbling
- God

Links:

- Introduction to the Gospel of Matthew
- Matthew 16 General Notes
- Matthew 16 translationQuestions

Matthew 16:24-26

UDB:

[24] Then Jesus said to his disciples, "If anyone wants to trust me and go where I am going, he must put away his own desires and purposes, and he must take up his own cross, and go where I go. [25] Whoever tries to save his own life, will find that instead of saving his life, he will lose it. But whoever loses his life for me, he will find his life. [26] What good would it be for a person to get everything he wants in this world, but then for him to lose his life? What will a man gain in his possessions that would be as valuable as his own life?

ULB:

[24] Then Jesus said to his disciples, "If anyone wants to follow me, he must deny himself, take up his cross, and follow me. [25] For whoever wants to save his life will lose it, and whoever loses his life for my sake will find it. [26] For what does it profit a person if he gains the whole world but forfeits his life? What can a person give in exchange for his life?

translationNotes

follow me

Following Jesus here represents being one of his disciples. AT: "be my disciple" or "be one of my disciples" (See: Metaphor)

must deny himself

"must not give in to his own desires" or "must forsake his own desires"

take up his cross, and follow me

"carry his cross, and follow me." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. AT: "and obey me even to the point of suffering and dying" or "and he must obey me even to the point of suffering and dying" (See: Metonymy and Metaphor)

and follow me

Following Jesus here represents obeying him. AT: "and obey me" (See: Metaphor)

For whoever wants

"For anyone who wants"

will lose it

This does not mean the person must necessarily die. It is a metaphor that means the person will consider obeying Jesus as being more important than his own life. (See: Metaphor)

for my sake

"because he trusts me" or "on my account" or "because of me"

will find it

This metaphor means the person will experience spiritual life with God. AT: "will find true life" (See: Metaphor)

For what does it profit a person ... his life?

Jesus uses a question to teach his disciples. AT: "It does not profit a person ... his life." (See: Rhetorical Question)

if he gains the whole world

The words "the whole world" are an exaggeration for great riches. AT: "if he gains everything he desires" (See: Hyperbole and Generalization)

but forfeits his life

"but he loses his life"

What can a person give in exchange for his life?

Jesus uses a question to teach his disciples. AT: "There is nothing that a person can give to regain his life." (See: Rhetorical Question)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- disciple, disciples
- cross
- save, saves, saved, safe, salvation
- life, live, lived, lives, living, alive
- profit, profits, profitable, unprofitable

Links:

- Introduction to the Gospel of Matthew
- Matthew 16 General Notes
- Matthew 16 translationQuestions

Matthew 16:27-28

UDB:

[27] Listen carefully. I, the Son of Man, will leave this earth, but I will return, and the angels of heaven will accompany me. At that time I will have the glorious light that my Father has, and I will reward everyone according to what they did when they were alive in this world. [28] Listen carefully! Some of you who are here now will see me, the one who came from heaven, when I return as king. You will see this before you die!"

ULB:

[27] For the Son of Man will come in the glory of his Father with his angels. Then he will reward every person according to what he has done. [28] Truly I say to you, there are some of you standing here who will not taste death until they see the Son of Man coming in his kingdom."

translationNotes

the Son of Man ... his Father ... Then he

Here Jesus refers to himself in the third person. AT: "I, the Son of man ... my Father ... Then I" (See: First, Second, or Third Person)

will come in the glory of his Father

"will come, having the same glory as his Father"

with his angels

"and the angels will be with him." If you translate the first part of the sentence with Jesus speaking in the first person, you can translate this as "and my Father's angels will be with me." (See: First, Second, or Third Person)

his Father

This is an important title for God that describes the relationship between God and the Son of Man, Jesus. (See: Translating Son and Father)

according to what he has done

"according to what each person has done"

Truly I say to you

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

you

All occurrences of this word are plural and refer to the disciples. (See: Forms of You)

will not taste death

Here “taste” means to experience. AT: “will not experience death” or” will not die” (See: Idiom)

until they see the Son of Man coming in his kingdom

Here “his kingdom” represents him being King. AT: “until they see the Son of Man coming as King” or “until they see the evidence that the Son of Man is King” (See: Metonymy)

translationWords

- Son of Man, son of man
- glory, glorious, glorify, glorifies
- God the Father, heavenly Father, Father
- angel, angels, archangel
- works, deeds, work, acts
- amen, truly
- die, dies, died, dead, deadly, deadness, death, deaths, deathly
- kingdom, kingdoms

Links:

- Introduction to the Gospel of Matthew
- Matthew 16 General Notes
- Matthew 16 translationQuestions

Matthew 17 General Notes

Special concepts in this chapter

Elijah

The prophet Malachi prophesied that one day Elijah would return before the Messiah came. Jesus explains that John the Baptist fulfilled this prophecy by serving God in the same manner as Elijah. (See: prophet, prophets, prophecy, prophesy, seer, prophetess and Christ, Messiah)

"He [Jesus] was transfigured"

The glory of God is seen as a great, brilliant light in scripture. God's grandeur always produces fear in the person who sees it. Such an event, presented in this chapter, is called the "transfiguration," in which Jesus is changed or transfigured so that he shows some of his divine glory. (See: glory, glorious, glorify, glorifies and fear, fears, afraid)

Links:

- **Matthew 17:01 Notes**

Matthew 17:1-2

UDB:

[1] A week after Jesus said that, he took Peter, James, and John, the younger brother of James, and led them up a high mountain where they were away from other people. [2] While they were there, the three disciples saw Jesus' appearance change. His face shone like the sun, and his clothing shone and became as brilliant as light.

ULB:

[1] Six days later Jesus took with him Peter, James, and John his brother, and brought them up a high mountain by themselves. [2] He was transfigured before them. His face shone like the sun, and his garments became as brilliant as the light.

translationNotes

General Information:

This begins the account of Jesus' transfiguration.

Peter, James, and John his brother

"Peter, James, and James's brother John"

He was transfigured

This can be stated in active form. AT: "God completely changed Jesus' appearance" (See: Active or Passive)

garments

"clothing"

His face shone like the sun, and his garments became as brilliant as the light

These are similes that emphasize how bright Jesus' appearance became. (See: Simile)

translationWords

- day, days
- Jesus, Jesus Christ, Christ Jesus
- Peter, Simon Peter, Cephas

- James (son of Zebedee)
- John (the apostle)
- like, likeminded, liken, likeness, likenesses, likewise, alike, unlike

Links:

- Introduction to the Gospel of Matthew
- Matthew 17 General Notes
- Matthew 17 translationQuestions

Matthew 17:3-4

UDB:

[3] Suddenly Moses and Elijah, who were important prophets many years ago, appeared and started talking with him. [4] Peter saw them and said to Jesus, “Lord, it is excellent for us to be here! If you want me to, I will set up three tents, one for you, one for Moses, and one for Elijah.”

ULB:

[3] Behold, there appeared to them Moses and Elijah talking with him. [4] Peter answered and said to Jesus, “Lord, it is good for us to be here. If you desire, I will make here three shelters—one for you, and one for Moses, and one for Elijah.”

translationNotes

Behold

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

to them

This refers to Peter, James, and John.

with him

“with Jesus”

answered and said

“said.” Peter is not responding to a question.

it is good for us to be here

It is not clear whether “us” refers only to Peter, James, and John, or if it refers to everyone there, including Jesus, Elijah, and Moses. If you can translate so that both options are possible, do so. (See: Exclusive and Inclusive “We” and Inclusive “We”)

shelters

Possible meanings are 1) places for people to come for worship or 2) temporary places for people to sleep.

translationWords

- Moses
- Elijah
- Peter, Simon Peter, Cephas
- Jesus, Jesus Christ, Christ Jesus
- lord, lords, Lord, master, masters, sir, sirs

Links:

- Introduction to the Gospel of Matthew
- Matthew 17 General Notes
- Matthew 17 translationQuestions

Matthew 17:5-8

UDB:

5 While Peter was speaking, a bright cloud came over them. They heard God speaking about Jesus
from inside the cloud. He said to them, “This is my Son. I love him. He pleases me very much. So
you must listen to him!” 6 When the three disciples heard God speaking, they were exceedingly
afraid. As a result, they fell facedown on the ground. 7 But Jesus went to them and touched them
and said to them, “Stand up! Do not be afraid anymore!” 8 And when they looked up, they saw that
Jesus was the only one who was still there.

ULB:

5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, there was a
voice out of the cloud, saying, “This is my beloved Son, in whom I am well pleased. Listen to him.”
6 When the disciples heard it, they fell on their face and were very afraid. 7 Then Jesus came and
touched them and said, “Get up and do not be afraid.” 8 Then they looked up but saw no one except
Jesus only.

translationNotes

behold

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

overshadowed them

“came over them”

there was a voice out of the cloud

Here “voice” refers to God speaking. AT: “God spoke to them from out of the cloud” (See: Metonymy)

the disciples heard it

“the disciples heard God speak”

they fell on their face

“Fell on their face” here is a metaphor. AT: “they fell forward, with their face to the ground.” (See: Metaphor)

translationWords

- voice, voices
- beloved
- Son of God, Son
- disciple, disciples
- fear, fears, afraid
- Jesus, Jesus Christ, Christ Jesus

Links:

- Introduction to the Gospel of Matthew
- Matthew 17 General Notes
- Matthew 17 translationQuestions

Matthew 17:9-10

UDB:

[9] While they were walking down the mountain, Jesus instructed them, “Do not tell anyone what you saw on the mountain top until God has caused me, the Son of Man, to become alive again after I die.” [10] Those three disciples asked Jesus, “If what you say is true, why do the men who teach the Jewish laws say that it is necessary for Elijah to come back to earth before the Messiah comes?”

ULB:

[9] As they were coming down the mountain, Jesus commanded them, saying, “Report this vision to no one until the Son of Man has risen from the dead.” [10] His disciples asked him, saying, “Why then do the scribes say that Elijah must come first?”

translationNotes

Connecting Statement:

The following events happen immediately after the three disciples witness Jesus’ transfiguration.

As they

“As Jesus and the disciples”

the Son of Man

Jesus is speaking about himself. (See: First, Second, or Third Person)

Why then do the scribes say that Elijah must come first?

The disciples are referring to the belief that Elijah will come back to life and return to the people of Israel before the Messiah comes. (See: Assumed Knowledge and Implicit Information)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- command, commands, commanded, commandment, commandments
- vision, visions, envision
- Son of Man, son of man
- raise, raises, raised, rise, risen, arise, arose
- die, dies, died, dead, deadly, deadness, death, deaths, deathly
- disciple, disciples

- scribe, scribes
- Elijah

Links:

- Introduction to the Gospel of Matthew
- Matthew 17 General Notes
- Matthew 17 translationQuestions

Matthew 17:11-13

UDB:

[11] Jesus answered them, "It is true that God promised that Elijah would come to prepare many people for the Messiah's coming. [12] But note this: Elijah has already come and our leaders have seen him, but they did not recognize him as the one who would come before the Messiah. Instead, they treated him badly, just as they desired. And those same rulers will soon treat me, the one who came from heaven, in the same manner." [13] Then the three disciples understood that when he was talking about Elijah, he was referring to John the Baptizer.

ULB:

[11] Jesus answered and said, "Elijah will indeed come and restore all things. [12] But I tell you, Elijah has already come, but they did not recognize him. Instead, they did whatever they wanted to him. In the same way, the Son of Man will also suffer at their hands." [13] Then the disciples understood that he was speaking to them about John the Baptist.

translationNotes

restore all things

"put things in order" or "get the people ready to receive the Messiah"

But I tell you

This adds emphasis to what Jesus says next.

they ... their

All occurrences of these words may mean either 1) the Jewish leaders or 2) all the Jewish people.

the Son of Man will also suffer at their hands

Here "hands" refers to power. AT: "they will make the Son of Man suffer" (See: Metonymy)

Son of Man

Jesus is referring to himself. (See: First, Second, or Third Person)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- Elijah
- restore, restores, restored, restoration
- Son of Man, son of man
- suffer, suffers, suffered, suffering, sufferings
- hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right hands, from the hand of
- disciple, disciples
- John (the Baptist)

Links:

- Introduction to the Gospel of Matthew
- Matthew 17 General Notes
- Matthew 17 translationQuestions

Matthew 17:14-16

UDB:

[14] When Jesus and the three disciples returned to the rest of the disciples and to the crowd that had gathered, a man approached Jesus and knelt before him. [15] He said to him, "Sir, have mercy on my son and heal him! He has epilepsy and suffers very much. Because of this illness, he has fallen in the fire and in the water many times. [16] I brought him to your disciples in order that they might heal him, but they were not able to heal him."

ULB:

[14] When they had come to the crowd, a man came to him, knelt before him, and said, [15] "Lord, have mercy on my son, for he is epileptic and suffers severely. For he often falls into the fire or the water. [16] I brought him to your disciples, but they could not cure him."

translationNotes

Connecting Statement:

This begins an account of Jesus healing a boy who had an evil spirit. These events happen immediately after Jesus and his disciples descend from the mountain.

have mercy on my son

It is implied that the man wants Jesus to heal his son. AT: "have mercy on my son and heal him" (See: Assumed Knowledge and Implicit Information)

is epileptic

This means that he sometimes had seizures. He would become unconscious and move uncontrollably. AT: "has seizures"

translationWords

- lord, lords, Lord, master, masters, sir, sirs
- mercy, merciful
- cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy

Links:

- Introduction to the Gospel of Matthew
- Matthew 17 General Notes
- Matthew 17 translationQuestions

Matthew 17:17-18

UDB:

[17] Jesus responded, “You people of this time do not believe at all in God’s power. How confused you are! How long do I have to be with you before you are able to do what I do? Bring the boy here to me!” [18] When they brought the boy to Jesus, Jesus spoke severely to the demon that was causing the epilepsy. As a result, the demon came out of the boy, and the boy was healed from that time onward.

ULB:

[17] Jesus answered and said, “Unbelieving and corrupt generation, how long will I have to stay with you? How long must I bear with you? Bring him here to me.” [18] Jesus rebuked the demon, and it came out of him, and the boy was healed from that hour.

translationNotes

Unbelieving and corrupt generation, how

“This generation does not believe in God and does not know what is right or wrong. How”

how long will I have to stay with you? How long must I bear with you?

These questions show Jesus is unhappy with the people. AT: “I am tired of being with you! I am tired of your unbelief and corruption!” (See: Rhetorical Question)

the boy was healed

This can be stated in active form. AT: “the boy became well” (See: Active or Passive)

from that hour

This is an idiom. AT: “immediately” or “at that moment” (See: Idiom)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- generation
- rebuke, rebukes, rebuked
- demon, evil spirit, unclean spirit
- hour, hours

Links:

- Introduction to the Gospel of Matthew
- Matthew 17 General Notes
- Matthew 17 translationQuestions

Matthew 17:19-20

UDB:

19 Later, some of the disciples approached Jesus when he was by himself and asked him, “Why were we not able to drive out the demon?” 20-21 He answered them, “It is because you did not believe very much in God’s power. Think about this: Mustard seeds are very small, but they grow and produce large plants. Similarly, if you believe even a little bit that God will do what you ask him to, you will be able to do anything! You could even say to this mountain, ‘Move from here to there!’ and it would go where you told it to go.”

ULB:

19 Then the disciples came to Jesus privately and said, “Why could we not cast it out?” 20 Jesus said to them, ”Because of your small faith. For I truly say to you, if you have faith even as small as a grain of mustard seed, you can say to this mountain, ‘Move from here to there,’ and it will move, and nothing will be impossible for you. 21[1]

17:21 [1]The best ancient copies omit v. 21. *But this kind of demon does not go out except with prayer and fasting.”*

translationNotes

we

Here “we” refers to the speakers but not the hearers and so is exclusive. (See: Exclusive and Inclusive “We”)

Why could we not cast it out?

“Why could we not make the demon come out of the boy?”

For I truly say to you

“I tell you the truth.” This adds emphasis to what Jesus says next.

if you have faith even as small as a grain of mustard seed

Jesus compares the size of a mustard seed to the amount of faith needed to do a miracle. A mustard seed is very small, but it grows into a large plant. Jesus means it only takes a small amount of faith to do a great miracle. (See: Simile)

nothing will be impossible for you

This can be stated in a positive form. AT: “you will be able to do anything” (See: Litotes)

translationWords

- disciple, disciples
- Jesus, Jesus Christ, Christ Jesus
- cast out, casting out, driving out, throw out, throwing out
- faith
- amen, truly

Links:

- Introduction to the Gospel of Matthew
- Matthew 17 General Notes
- Matthew 17 translationQuestions

Matthew 17:22-23

UDB:

[22] When the disciples had gathered together in the district of Galilee, Jesus said to them, "Someone will soon hand me, the Son of Man, over to the authorities. [23] They will kill me, but God will cause me to become alive again on the third day after I am killed." When the disciples heard that, they became very sad.

ULB:

[22] While they stayed in Galilee, Jesus said to his disciples, "The Son of Man will be delivered into the hands of people, [23] and they will kill him, and the third day he will be raised up." The disciples became very upset.

translationNotes

Connecting Statement:

Here the scene shifts momentarily, and Jesus foretells his death and resurrection a second time.

they stayed

"Jesus and his disciples stayed"

The Son of Man will be delivered

This can be stated in active form. AT: "Someone will deliver the Son of Man" (See: Active or Passive)

delivered

"Delivered" here is a metaphor for taking an item to its required destination. AT: "taken to." (See: Metaphor)

The Son of Man ... him ... he

Jesus is referring to himself in the third person. (See: First, Second, or Third Person)

into the hands of people

Here "hands" refers to power or control. AT: "to the control of the people" or "to the people" (See: Metonymy)

third day

"Third" is the ordinal form of "three." (See: Ordinal Numbers)

he will be raised up

This can be stated in active form. AT: "God will raise him up" or "he will come back to life again" (See: Active or Passive)

translationWords

- Galilee, Galilean, Galileans
- Jesus, Jesus Christ, Christ Jesus
- disciple, disciples
- Son of Man, son of man
- hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right hands, from the hand of
- day, days

Links:

- Introduction to the Gospel of Matthew
- Matthew 17 General Notes
- Matthew 17 translationQuestions

Matthew 17:24-25

UDB:

[24] When Jesus and the disciples came to the city of Capernaum, the men who collected taxes for the temple approached Peter and said to him, “Your teacher pays the temple tax, does he not?” [25] He answered them, “Yes, he does pay it.” When the disciples came into Jesus’ house, before Peter began to speak, Jesus said to him, “Simon, from whom do you think rulers collect revenue or taxes? Do they collect taxes from the citizens of their own country, or from citizens of countries they have conquered?”

ULB:

[24] When they had come to Capernaum, the men who collected the half-shekel tax came to Peter and said, “Does not your teacher pay the half-shekel tax?” [25] He said, “Yes.” When Peter came into the house, Jesus spoke to him first and said, “What do you think, Simon? From whom do the kings of the earth collect tolls or taxes? From their sons or from others?”

translationNotes

Connecting Statement:

Here the scene shifts again to a later time when Jesus teaches Peter about paying the temple tax.

When they

“When Jesus and his disciples”

the half-shekel tax

This was a tax that Jewish men paid to support the temple in Jerusalem. AT: “the temple tax” (See: Fractions and Biblical Money and Assumed Knowledge and Implicit Information)

the house

“the place where Jesus was staying”

“What do you think, Simon? From whom do the kings of the earth collect tolls or taxes? From their sons or from others?”

Jesus asks these questions to teach Simon, not to gain information for himself. AT: “Listen, Simon. We know that when kings collect taxes, they collect it from people who are not members of their own family” (See: Rhetorical Question)

translationWords

- Capernaum
- tax, taxes, taxed, taxation, taxpayers
- Peter, Simon Peter, Cephas
- teacher, teachers, Teacher
- Jesus, Jesus Christ, Christ Jesus
- alien, alienates, alienated, foreign, foreigner, foreigners

Links:

- Introduction to the Gospel of Matthew
- Matthew 17 General Notes
- Matthew 17 translationQuestions

Matthew 17:26-27

UDB:

[26] Peter answered him, “From citizens of other countries.” Then Jesus said to him, ”So citizens of their own country do not need to pay taxes. [27] But go ahead and pay the tax for us so that the temple tax collectors will not become angry with us. In order to get the money to pay it, go to the Sea of Galilee, cast your fish line and hook, and take the first fish that you catch. When you open its mouth, you will find a silver coin that is worth enough to pay the tax for you and me. Take that coin and give it to the temple tax collectors.”

ULB:

[26] When he said, “From others,” Jesus said to him, “Then the sons are free.” [27] But so that we do not cause the tax collectors to sin, go to the sea, throw in a hook, and draw in the fish that comes up first. When you have opened its mouth, you will find a shekel. Take it and give it to the tax collectors for me and you.”

translationNotes

Connecting Statement:

Jesus continues to teach Peter about paying the temple tax.

General Information:

This is the end of the part of the story that began in Matthew 13:54, where the writer tells of continued opposition to Jesus’ ministry and teaching about the kingdom of heaven.

When he said, “From others,” Jesus said

If you translated Jesus’ questions as statements in Matthew 17:25, you may need to give an alternate response here. You could also state it as an indirect quotation. AT: “When Peter said, ‘Yes, that is true. Kings collect taxes from foreigners,’ Jesus said” or “After Peter agreed with Jesus, Jesus said” (See: Direct and Indirect Quotations)

From others

In modern times, leaders usually tax their own citizens. But, in ancient times, the leaders often taxed the people they had conquered rather than their own citizens.

sons

“subjects,” people under a ruler or king

But so that we do not cause the tax collectors to sin, go

“But we do not want to make the tax collectors angry. So, go.”

throw in a hook

Fishermen tied hooks to the end of a line, then threw it in the water to catch fish. (See: Assumed Knowledge and Implicit Information)

its mouth

“the fish’s mouth”

a shekel

a silver coin worth four days’ wages (See: Biblical Money)

Take it

“Take the shekel”

for me and you

Here “you” is singular and refers to Peter. Each man had to pay a half shekel tax. So one shekel would be enough for Jesus and Peter to pay their taxes. (See: Forms of You)

translationWords

- Peter, Simon Peter, Cephas
- alien, alienates, alienated, foreign, foreigner, foreigners
- Jesus, Jesus Christ, Christ Jesus
- tax collector, tax collectors
- sin, sins, sinned, sinful, sinner, sinning

Links:

- Introduction to the Gospel of Matthew
- Matthew 17 General Notes
- Matthew 17 translationQuestions

Matthew 18 General Notes

Special concepts in this chapter

What should you do if "your brother sins against you"?

In this chapter, Jesus teaches that it is important for his followers to end conflicts among themselves. He teaches that the local group of believers should be ready to help this to happen in a way that honors God.

The church is also responsible for encouraging believers to repent if they sin. (See: repent, repents, repented, repentance and sin, sins, sinned, sinful, sinner, sinning)

Links:

- **Matthew 18:01 Notes**

Matthew 18:1-3

UDB:

[1] At that precise time the disciples approached Jesus and asked him, “Who among us will be the most important when God makes you king from heaven?” [2] Jesus called a child to come, and he placed that child in their midst. [3] He said, ”I tell you the truth: If you do not change and become as humble as little children, surely you will not come under the rule of God from heaven.

ULB:

[1] In that same time the disciples came to Jesus and said, “Who is greatest in the kingdom of heaven?” [2] Jesus called to himself a little child, set him among them, [3] and said, ”Truly I say to you, unless you turn and become like little children, you will in no way enter the kingdom of heaven.

translationNotes

General Information:

This is the beginning of a new part of the story that runs through Matthew 18:35, where Jesus teaches about life in the kingdom of heaven. Here, Jesus uses a little child to teach the disciples.

Who is greatest

“Who is the most important” or “Who among us will be the most important”

in the kingdom of heaven

The phrase “kingdom of heaven” refers to God’s rule as king. This phrase is used only in the book of Matthew. If possible, keep “heaven” in your translation. AT: “in God’s kingdom” or “when our God in heaven establishes his rule on earth” (See: Metonymy)

Truly I say to you

“I tell you the truth.” This adds emphasis to what Jesus says next.

unless you turn ... children, you will in no way enter

This can be stated in positive form. AT: “you must change ... children in order to enter” (See: Double Negatives)

become like little children

Jesus uses a simile to teach the disciples that they should not be concerned with who is most important. They should be concerned with becoming humble like a child. (See: Simile)

enter the kingdom of heaven

The phrase “kingdom of heaven” refers to God’s rule as king. This phrase is used only in the book of Matthew. If possible, keep “heaven” in your translation. AT: “enter God’s kingdom” or “belong to our God in heaven when he establishes his rule on earth” (See: Metonymy)

translationWords

- disciple, disciples
- Jesus, Jesus Christ, Christ Jesus
- amen, truly
- repent, repents, repented, repentance
- like, likeminded, liken, likeness, likenesses, likewise, alike, unlike
- kingdom of God, kingdom of heaven

Links:

- Introduction to the Gospel of Matthew
- Matthew 18 General Notes
- Matthew 18 translationQuestions

Matthew 18:4-6

UDB:

[4] The people who become as humble as this child will be the most important people among those over whom God will rule from heaven. [5] Also, whenever people welcome a child like this one because they love me, God considers that they are welcoming me."

[6] "If a person causes someone who believes in me to sin, even if it is someone who people think is as unimportant as this little child, God will severely punish that person. He will punish that person worse than if someone had thrown him into the sea's deep waters with a heavy stone tied to his neck!

ULB:

[4] Therefore, whoever humbles himself like this little child is the greatest in the kingdom of heaven.
[5] Whoever welcomes a little child like this in my name receives me. [6] But whoever causes one of these little ones who believes in me to sin, it would be better for him that a great millstone should be hung about his neck, and that he should be sunk into the depths of the sea.

translationNotes

Connecting Statement:

Jesus continues teaching the disciples that they need to be humble like a child if they want to be important in God's kingdom. (See: Simile)

is the greatest

"is the most important" or "will be the most important"

in the kingdom of heaven

The phrase "kingdom of heaven" refers to God's rule as king. This phrase is used only in the book of Matthew. If possible, keep "heaven" in your translation. AT: "in God's kingdom" or "when our God in heaven establishes his rule on earth" (See: Metonymy)

in my name

Here "my name" refers to the entire person. AT: "because of me" or "because he is my disciple" (See: Metonymy)

Whoever ... in my name receives me

Jesus means that it is the same as welcoming him. AT: "When someone ... in my name, it is like he is welcoming me" or "When someone ... in my name, it is as if he were welcoming me"

a great millstone should be hung about his neck, and that he should be sunk into the depths of the sea

This can be stated in active form. AT: “if someone put a great millstone around his neck and threw him into the deep sea” (See: Active or Passive)

millstone

This is a large, heavy, circular stone used for grinding wheat grain into flour. AT: “a heavy stone”

translationWords

- humble, humbles, humbled, humility
- kingdom of God, kingdom of heaven
- receive, receives, received, receiving, receiver
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- sin, sins, sinned, sinful, sinner, sinning

Links:

- Introduction to the Gospel of Matthew
- Matthew 18 General Notes
- Matthew 18 translationQuestions

Matthew 18:7-8

UDB:

[7] How terrible it will be for those who cause others to sin. There will always be temptations to sin, but how terrible it will be for anyone to cause another person to sin. [8] So if you are wanting to use one of your hands or feet to sin, stop using that hand or foot! Even if you have to cut it off so you will not sin! Suppose you had only one hand or one foot and still lived forever with God, how much better is that than if you had both hands and both feet and God threw you into the eternal fire in hell because of your sin.

ULB:

[7] Woe to the world because of times of stumbling! For it is necessary that those times come, but woe to the person through whom those times come! [8] If your hand or your foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter into life maimed or lame than to be thrown into the eternal fire having two hands or two feet.

translationNotes

Connecting Statement:

Jesus continues to use a little child to teach the disciples and warns against the terrible consequences of causing children to sin.

to the world

Here “world” refers to people. AT: “to the people of the world” (See: Metonymy)

times of stumbling ... those times come ... the person through whom those times come

Here “stumbling” is a metaphor for sin. AT: “things that cause people to sin ... things come that cause people to sin ... any person who causes others to sin” (See: Metaphor)

If your hand or your foot causes you to stumble, cut it off and throw it away from you

Jesus exaggerates here to emphasize that people must do anything necessary to remove from their lives what causes them to sin. (See: Hyperbole and Generalization)

your ... you

All occurrences of these words are singular. Jesus is speaking to all people in general. It may be more natural for your language to translate with a plural “you.” (See: Forms of You)

into life

“into eternal life”

than to be thrown into the eternal fire having two hands or two feet

This can be stated in active form. AT: “than to have both hands and feet when God throws you into the eternal fire” (See: Active or Passive)

translationWords

- woe
- world, worldly
- stumble, stumbles, stumbled, stumbling
- eternity, everlasting, eternal, forever
- hell, lake of fire

Links:

- Introduction to the Gospel of Matthew
- Matthew 18 General Notes
- Matthew 18 translationQuestions

Matthew 18:9

UDB:

[9] Yes, and if what you see makes you want to sin, stop looking at those things! Even if you have to gouge out one of your eyes and throw it away to keep from sinning! Suppose you had only one eye and still lived forever with God, how much better is that than if you had both eyes and God threw you into the eternal fire in hell."

ULB:

[9] If your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye than to be thrown into the eternal fire having both eyes.

translationNotes

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

The command to destroy the eye, perhaps the most important part of the body, is probably an exaggeration for his hearers to do anything necessary to remove from their lives anything that causes them to sin. (See: Hyperbole and Generalization)

causes you to stumble

Here "stumble" is a metaphor for sin. AT: "causes you to sin" (See: Metaphor)

your ... you

All occurrences of these words are singular. Jesus is speaking to all people in general. It may be more natural for your language to translate with a plural "you." (See: Forms of You)

into life

"into eternal life"

than to be thrown into the eternal fire having both eyes

This can be stated in active form. AT: "than to have both eyes when God throws you into the eternal fire" (See: Active or Passive)

translationWords

- stumble, stumbles, stumbled, stumbling
- eternity, everlasting, eternal, forever
- hell, lake of fire

Links:

- Introduction to the Gospel of Matthew
- Matthew 18 General Notes
- Matthew 18 translationQuestions

Matthew 18:10-11

UDB:

10 "Be sure not to look down on even one of these children. I tell you truly that the angels who protect them can always go to my Father and report to him if you mistreat the children. **11***[1]*

18:11 *[1]*The best ancient copies omit the phrase that appears as v. 11. *For the Son of Man came to save that which was lost.*

ULB:

10 See that you do not despise any of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. **11***[1]*

18:11 *[1]*The best ancient copies omit the phrase that appears as v. 11. *For the Son of Man came to save that which was lost.*

translationNotes

See that

"Be careful that" or "Be sure that"

you do not despise any of these little ones

"you do not think of these little ones as being unimportant." This can be stated in positive form. AT: "you show respect to these little ones"

For I say to you

This add emphasis to what Jesus says next.

that in heaven their angels always look on the face of my Father who is in heaven

Jewish teachers taught that only the most important angels could be in God's presence. Jesus means that the most important angels speak to God about these little ones. (See: Assumed Knowledge and Implicit Information)

always look on the face of my Father

This is an idiom that means they are in God's presence. AT: "are always close to my Father" or "are always in the presence of my Father" (See: Idiom)

my Father

This is an important title for God that describes the relationship between God and Jesus. (See: Translating Son and Father)

translationWords

- heaven, sky, skies, heavens, heavenly
- angel, angels, archangel
- God the Father, heavenly Father, Father

Links:

- Introduction to the Gospel of Matthew
- Matthew 18 General Notes
- Matthew 18 translationQuestions

Matthew 18:12-14

UDB:

[12] What do you think you would do in the following situation? If you had one hundred sheep and one of them got lost, you would surely leave the ninety-nine sheep that were on the hillside and go and search for the lost one, would you not? [13] If you found it, I affirm to you that you would rejoice very much. You would be happy that ninety-nine sheep did not stray away, but you would rejoice even more because you had found the sheep that had strayed away. [14] In the same way that the shepherd does not want one of his sheep to stray away, so God, your Father in heaven, does not want even one of these children to go to hell."

ULB:

[12] What do you think? If anyone has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine on the hillside and go off seeking the one that went astray? [13] If he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that did not go astray. [14] In the same way, it is not the will of your Father in heaven that one of these little ones should perish.

translationNotes

Connecting Statement:

Jesus continues to use a little child to teach the disciples and tells a parable to explain God's care for people.

What do you think?

Jesus uses this question to get people's attention. AT: "Think about how people act." or "Think about this." (See: Rhetorical Question)

you ... your

All occurrences of these words are plural. (See: Forms of You)

If anyone ... that did not go astray

Jesus uses a parable to teach his disciples. (See: Parables)

a hundred ... ninety-nine

"100 ... 99" (See: Numbers)

does he not leave ... astray?

Jesus uses a question to teach his disciples. AT: "he will always leave ... astray." (See: Rhetorical Question)

truly I say to you

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

it is not the will of your Father in heaven that one of these little ones should perish

"your Father in heaven does not want any of these little ones to die" or "your Father in heaven does not want even one of these little ones to die"

Father

This is an important title for God. (See: Translating Son and Father)

translationWords

- ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins
- astray, go astray, went astray, lead astray, led astray, stray, strayed, strays
- amen, truly
- joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing
- will of God
- ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather
- heaven, sky, skies, heavens, heavenly
- perish, perished, perishing, perishable

Links:

- Introduction to the Gospel of Matthew
- Matthew 18 General Notes
- Matthew 18 translationQuestions

Matthew 18:15-16

UDB:

15 "If a fellow believer sins against you, go to him when you can be alone with him, and reprove him for sinning against you. If that person listens to you and feels sorry that he has sinned against you, you and he will be good brothers once more. 16 If, however, that person does not listen to you, go get one or two other fellow believers. Have them go with you so that, as the law says, 'there must be two or three witnesses to confirm every accusation.'

ULB:

15 If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you will have gained your brother. 16 But if he does not listen to you, take one or two others along with you, so that by the mouth of two or three witnesses every word might be verified.

translationNotes

Connecting Statement:

Jesus begins to teach his disciples about forgiveness and reconciliation.

your brother

This refers to a fellow believer in God, not a physical brother. AT: "your fellow believer"

you will have gained your brother

"you will have made your relationship with your brother good again"

so that by the mouth of two or three witnesses every word might be verified

Here "mouth" and "word" refer to what a person says. This can be stated in active form. AT: "so that two or three witnesses may verify that what you say about your brother is true" (See: Metonymy and Active or Passive)

translationWords

- brother, brothers
- sin, sins, sinned, sinful, sinner, sinning
- testimony, testify, witness, witnesses, eyewitness, eyewitnesses
- word, words

Links:

- Introduction to the Gospel of Matthew
- Matthew 18 General Notes
- Matthew 18 translationQuestions

Matthew 18:17

UDB:

[17] If the one who has sinned against you does not listen to them, tell the matter to the entire congregation so that they can correct him. And if the person does not listen to the congregation, exclude him from among you, just as you would exclude pagans and tax collectors as hopeless sinners.

ULB:

[17] And if he refuses to listen to them, tell the matter to the church. If he also refuses to listen to the church, let him be to you as a Gentile and a tax collector.

translationNotes

if he refuses to listen to them

"if your fellow believer refuses to listen to the witnesses who came with you"

to the church

"to the whole community of believers"

let him be to you as a Gentile and a tax collector

"treat him as you would treat a Gentile or tax collector." This implies that they should remove him from the community of believers. (See: Assumed Knowledge and Implicit Information)

translationWords

- church, churches, Church
- Gentile, Gentiles
- tax collector, tax collectors

Links:

- Introduction to the Gospel of Matthew
- Matthew 18 General Notes
- Matthew 18 translationQuestions

Matthew 18:18-20

UDB:

[18] Keep this in mind: Whatever you decide on earth about punishing or not punishing a member of your congregation is what has also been decided by God in heaven. [19] Also note this: If at least two of you who live here on earth agree together about whatever you ask for, my Father who is in heaven, will give you what you ask for. [20] This is true, because wherever at least two or three of you assemble because you believe in me, I am with you."

ULB:

[18] Truly I say to you, whatever things you bind on earth will be bound in heaven; and whatever you release on earth will be released in heaven. [19] Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father who is in heaven. [20] For where two or three are gathered together in my name, there I am in their midst."

translationNotes

Truly I say to you

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

you

All occurrences of this word are plural. (See: Forms of You)

bind ... bound ... release ... released

This metaphor means that God in heaven will approve of what the disciples allow or forbid on earth. See how you translated similar phrases in Matthew 16:19. (See: Metaphor)

will be bound ... will be released

This can be stated in active form. AT: "God will bind ... God will release" (See: Active or Passive)

I say to you

This adds emphasis to what Jesus says next.

if two of you

It is implied that Jesus means "if at least two of you" or "if two or more of you." (See: Assumed Knowledge and Implicit Information)

they ... them

These refer to the "two of you." AT: "you ... you"

my Father

This is an important title for God that describes the relationship between God and Jesus. (See: Translating Son and Father)

two or three

It is implied that Jesus means "two or more" or "at least two." (See: Assumed Knowledge and Implicit Information)

are gathered

"meet"

in my name

Here "name" refers to the entire person. AT: "because of me" or "because they are my disciples" (See: Metonymy)

translationWords

- amen, truly
- earth, earthen, earthly
- heaven, sky, skies, heavens, heavenly
- God the Father, heavenly Father, Father

Links:

- Introduction to the Gospel of Matthew
- Matthew 18 General Notes
- Matthew 18 translationQuestions

Matthew 18:21-22

UDB:

21 Then Peter approached Jesus and said to him, “How many times must I forgive a fellow believer who keeps on sinning against me? If he keeps asking me to forgive him, must I forgive him as many as seven times?” 22 Jesus said to him, ”I tell you that the number of times you must forgive someone is not just up to seven, but you must forgive him seventy-seven times.

ULB:

21 Then Peter came and said to Jesus, “Lord, how often will my brother sin against me and I forgive him? Until seven times?” 22 Jesus said to him, ”I do not tell you seven times, but until seventy times seven.

translationNotes

seven times

“7 times” (See: Numbers)

seventy times seven

Possible meanings are 1) “70 times 7” or 2) “77 times.” If using a number would be confusing, you can translate it as “more times than you can count” or “you must always forgive him.” (See: Numbers)

translationWords

- Peter, Simon Peter, Cephas
- Jesus, Jesus Christ, Christ Jesus
- lord, lords, Lord, master, masters, sir, sirs
- brother, brothers
- sin, sins, sinned, sinful, sinner, sinning
- forgive, forgives, forgiven, forgiveness, pardon, pardoned

Links:

- Introduction to the Gospel of Matthew
- Matthew 18 General Notes
- Matthew 18 translationQuestions

Matthew 18:23-25

UDB:

[23] God's rule from heaven is like a king and his officials. He wanted his officials to pay what they owed him. [24] So those officials came to the king to settle their accounts with him. One of the officials brought to the king owed him a debt that was worth the value of more than three metric tons of gold. [25] But because he did not have enough money to pay what he owed, the king demanded that he, his wife, his children and all he possessed be sold to someone else and that the king be repaid with the money that was paid for them.

ULB:

[23] Therefore the kingdom of heaven is similar to a certain king who wanted to settle accounts with his servants. [24] As he began the settling, one servant was brought to him who owed him ten thousand talents. [25] But since he had not the means to repay, his master commanded him to be sold, together with his wife and children and everything that he had, and payment to be made.

translationNotes

Connecting Statement:

Jesus uses a parable to teach about forgiveness and reconciliation.

the kingdom of heaven is similar

This introduces a parable. See how you translated a similar parable introduction in Matthew 13:24. (See: Parables)

to settle accounts with his servants

"his servants to pay him what they owed"

one servant was brought

This can be stated in active form. AT: "someone brought one of the king's servant" (See: Active or Passive)

ten thousand talents

"10,000 talents" or "more money than the servant could ever repay" (See: Biblical Money and Numbers)

his master commanded him to be sold ... and payment to be made

This can be stated in active form. AT: “the king commanded his servants to sell the man ... and to pay the debt with the money from the sale” (See: Active or Passive)

translationWords

- kingdom of God, kingdom of heaven
- king, kings, kingdom, kingdoms, kingship, kingly
- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- command, commands, commanded, commandment, commandments

Links:

- Introduction to the Gospel of Matthew
- Matthew 18 General Notes
- Matthew 18 translationQuestions

Matthew 18:26-27

UDB:

[26] Then that official, knowing that he did not have the money to pay that huge debt, fell on his knees in front of the king and he begged him, 'Be patient with me, and I will pay you all of it, eventually.' [27] The king, knowing that the official could never pay all that huge debt, felt sorry for him. So he canceled his debt and released him.

ULB:

[26] So the servant fell down, bowed down before him, and said, 'Master, have patience with me, and I will pay you everything.' [27] So the master of that servant, since he was moved with compassion, released him and forgave him the debt.

translationNotes

fell down, bowed down

This shows that the servant approached the king in the most humble way possible. (See: Symbolic Action)

before him

"before the king"

he was moved with compassion

"he felt compassion for the servant"

released him

"let him go"

translationWords

- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- bow, bows, bowed, bowing, bow down, bows down, bowed down, bowing down
- lord, lords, Lord, master, masters, sir, sirs
- patient, patiently, patience, impatient
- compassion, compassionate

Links:

- Introduction to the Gospel of Matthew
- Matthew 18 General Notes
- Matthew 18 translationQuestions

Matthew 18:28-29

UDB:

[28] Then this same official went to another one of the king's officials who owed him a bit less than a year's wages. He grabbed him by the throat, started choking him, and said to him, 'Pay back what you owe me!' [29] That official fell on his knees and begged him saying, 'Be patient with me, and I will pay you all of it, eventually.'

ULB:

[28] But that servant went out and found one of his fellow servants, who owed him one hundred denarii. He grasped him, took him by the throat, and said, 'Pay me what you owe.' [29] But his fellow servant fell down and implored him, saying, 'Have patience with me, and I will repay you.'

translationNotes

Connecting Statement:

Jesus continues telling a parable to his disciples. (See: Parables)

one hundred denarii

"100 denarii" or "one hundred days' wages" (See: Biblical Money and Numbers)

He grasped him

"The first servant grasped his fellow servant"

grasped

"took hold of" or "grabbed"

fell down

This shows that the fellow servant approached the first servant in the most humble way possible. See how you translated this in Matthew 18:26. (See: Symbolic Action)

and implored him

"and begged him"

translationWords

- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- patient, patiently, patience, impatient

Links:

- Introduction to the Gospel of Matthew
- Matthew 18 General Notes
- Matthew 18 translationQuestions

Matthew 18:30-31

UDB:

30 But the first official kept refusing to cancel that small debt that the man owed him. Instead, he put that official into prison and to stay there until he could pay back all the money that he owed him. 31 When the other officials of the king learned that this had happened, they were very distressed. So they went to the king and reported in detail what had happened.

ULB:

30 But the first servant refused. Instead, he went and threw him into prison until he should pay him what he owed. 31 When his fellow servants saw what had happened, they were very upset. They came and told their master everything that had happened.

translationNotes

Connecting Statement:

Jesus continues telling a parable to his disciples. (See: Parables)

he went and threw him into prison

“the first servant went and threw his fellow servant into prison”

his fellow servants

“other servants”

told their master

“told the king”

translationWords

- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- prison, prisoner, prisoners, prisons, imprison, imprisons, imprisoned, imprisonment, imprisonments

Links:

- Introduction to the Gospel of Matthew
- Matthew 18 General Notes
- Matthew 18 translationQuestions

Matthew 18:32-33

UDB:

32 Then the king summoned the official who had owed him a debt worth more than three metric tons of gold. He said to him, 'You wicked servant! I canceled that huge debt that you owed me because you begged me to do so! 33 You should have been merciful and canceled your fellow official's debt, just like I was merciful to you and canceled your debt!'

ULB:

32 Then that servant's master called him, and said to him, 'You wicked servant, I forgave you all that debt because you implored me. 33 Should you not have had mercy on your fellow servant, even as I had mercy on you?'

translationNotes

Connecting Statement:

Jesus continues telling a parable to his disciple. (See: Parables)

Then that servant's master called him

"Then the king called the first servant"

you implored me

"you begged me"

Should you not have ... you?

The king uses a question to scold the first servant. AT: "You should have ... you!" (See: Rhetorical Question)

translationWords

- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- lord, lords, Lord, master, masters, sir, sirs
- evil, wicked, wickedness
- forgive, forgives, forgiven, forgiveness, pardon, pardoned
- mercy, merciful

Links:

- Introduction to the Gospel of Matthew
- Matthew 18 General Notes
- Matthew 18 translationQuestions

Matthew 18:34-35

UDB:

34 The king was very angry. He handed this official over to some jailers who would torture him severely until he paid all of the debt that he owed." 35 Then Jesus continued by saying, "That is what my Father in heaven will do to you if you do not feel merciful and sincerely forgive a fellow believer who sins against you."

ULB:

34 His master was angry and handed him over to the torturers until he would pay all that was owed.
35 So also my heavenly Father will do to you, if you do not forgive your brother from your heart."

translationNotes

Connecting Statement:

Jesus concludes his parable about forgiveness and reconciliation.

General Information:

This is the end of the part of the story that began in Matthew 18:1, where Jesus teaches about life in the kingdom of heaven.

His master

"The king"

handed him over

"gave him over." Most likely the king himself did not take the first servant to the torturers. AT: "he ordered his servants to give him over" (See: Assumed Knowledge and Implicit Information)

to the torturers

"to those who would torture him"

that was owed

This can be stated in active form. AT: "that the first servant owed the king" (See: Active or Passive)

my heavenly Father

This is an important title for God that describes the relationship between God and Jesus. (See: Translating Son and Father)

to you ... your

All occurrences of these words are plural. Jesus is speaking to his disciples, but this parable teaches a general truth that applies to all believers. (See: Forms of You)

from your heart

"Heart" here is a metonym for "thoughts and intentions." AT: "sincerely" or "completely" (See:)

translationWords

- lord, lords, Lord, master, masters, sir, sirs
- hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right hands, from the hand of
- God the Father, heavenly Father, Father
- brother, brothers

Links:

- Introduction to the Gospel of Matthew
- Matthew 18 General Notes
- Matthew 18 translationQuestions

Matthew 19 General Notes

Special concepts in this chapter

Jesus' teaching about divorce

In this chapter, Jesus teaches about divorce as a response to a challenge from Pharisees. Jesus bases his teaching on God's original intentions in creating marriage. Jesus shows the mistakes that the religious leaders made in their traditions about marriage.

Links:

- **Matthew 19:01 Notes**

Matthew 19:1-2

UDB:

[1] After Jesus had said that, he took his disciples and left the district of Galilee. They went to the part of the district of Judea that is east of the Jordan River. [2] Large crowds followed him there, and he healed the sick among them.

ULB:

[1] It came about that when Jesus had finished these words, he departed from Galilee, and came to the region of Judea that is beyond the Jordan River. [2] Great crowds followed him, and he healed them there.

translationNotes

General Information:

This is the beginning of a new part of the story that runs through Matthew 22:46, which tells of Jesus ministering in Judea.

General Information:

These verses provide background information of how Jesus came to be in Judea. (See: Background Information)

It came about that when

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

had finished these words

Here "words" refers to what Jesus taught starting in Matthew 18:1. AT: "had finished teaching these things" (See: Metonymy)

departed from

"walked away from" or "left"

translationWords

- Jesus, Jesus Christ, Christ Jesus
- Galilee, Galilean, Galileans

- Judea
- Jordan River, Jordan
- cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy

Links:

- Introduction to the Gospel of Matthew
- Matthew 19 General Notes
- Matthew 19 translationQuestions

Matthew 19:3-4

UDB:

[3] Some Pharisees approached him and said to him, “Does our Jewish law permit a man to divorce his wife for any reason whatever?” They asked that in order to be able to debate with him. [4] Jesus said to them, ”You have read the scriptures, so you should know that at the time when God first created people, ‘He made one man, and he made one woman.’

ULB:

[3] Pharisees came to him, testing him, saying to him, “Is it lawful for a man to divorce his wife for any cause?” [4] Jesus answered and said, ”Have you not read that he who made them from the beginning made them male and female?

translationNotes

Connecting Statement:

Jesus begins to teach about marriage and divorce.

came to him

“came to Jesus”

testing him, saying to him

Here “tested” is used in a negative sense. AT: “and challenged him by asking him” or “and wanted to trap him by asking him”

Have you not read that he who made them from the beginning made them male and female?

Jesus uses this question to remind the Pharisees of what the scripture says about men, women, and marriage. AT: “Surely you have read that in the beginning when God created people he made them male and female.” (See: Rhetorical Question)

translationWords

- Pharisee, Pharisees
- test, tests, tested
- lawful, lawfully, unlawful, not lawful, lawless, lawlessness
- divorce
- Jesus, Jesus Christ, Christ Jesus

Links:

- Introduction to the Gospel of Matthew
- Matthew 19 General Notes
- Matthew 19 translationQuestions

Matthew 19:5-6

UDB:

[5] That explains why God said, ‘That is why a man leaves his father and mother and marries his wife. The two of them will live together as though they were one person.’ [6] Consequently, although they functioned as two separate people before, they now become as if they were one person. Since that is true, a man must not separate from his wife whom God has joined to him.”

ULB:

[5] He who made them also said, ‘For this reason a man will leave his father and mother and join to his wife, and the two will become one flesh.’ [6] So they are no longer two, but one flesh. Therefore what God has joined together, let no one tear apart.”

translationNotes

General Information:

In verse 5, Jesus quotes from Genesis to show that a husband and wife should not divorce.

He who made them also said, ‘For this reason ... flesh.’

This is part of what Jesus expected the Pharisees to have understood from the scripture. The direct quotation can be expressed as an indirect quotation. AT: “And surely you know that God also said that for this reason ... flesh” (See: Assumed Knowledge and Implicit Information and Direct and Indirect Quotations)

For this reason

This is a part of the quotation from Genesis story about Adam and Eve. In that context the reason a man will leave his father and mother is because God created a woman to be the man’s companion.

join to his wife

“stay close to his wife” or “live with his wife”

the two will become one flesh

This is a metaphor that emphasizes the unity of a husband and a wife. AT: “they will become like one person” (See: Metaphor)

So they are no longer two, but one flesh

This is a metaphor that emphasizes the unity of a husband and a wife. AT: “So a husband and wife are no longer like two persons, but they are like one person” (See: Metaphor)

translationWords

- flesh
- God

Links:

- Introduction to the Gospel of Matthew
- Matthew 19 General Notes
- Matthew 19 translationQuestions

Matthew 19:7-9

UDB:

[7] The Pharisees then said to him, “If that is true, why did Moses command that a man who wanted to divorce his wife should give her a paper stating his reason for divorcing her, and then send her away?” [8] Jesus said to them, ”It was because your ancestors stubbornly wanted their own ways that Moses allowed them to divorce their wives, and you are no different from them. But when God first created a man and a woman, he did not intend for them to separate from each other. [9] I am telling you emphatically that God considers that any man who divorces his wife and marries another woman is committing adultery, unless his first wife has committed adultery.”

ULB:

[7] They said to him, “Why then did Moses command us to give a certificate of divorce and then to send her away?” [8] He said to them, ”For your hardness of heart, Moses allowed you to divorce your wives, but from the beginning it was not that way. [9] I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and the man who marries a woman who is divorced commits adultery.”

translationNotes

They said to him

“The Pharisees said to Jesus”

command us

“command us Jews”

certificate of divorce

This is a document that legally ends the marriage.

For your hardness of heart

The phrase “hardness of heart” is a metaphor that means “stubbornness.” AT: “Because of your stubbornness” or “Because you are stubborn” (See: Metaphor)

your hardness ... allowed you ... your wives

Here “you” and “your” are plural. Jesus is speaking to the Pharisees, but Moses gave this command many years earlier to their ancestors. Moses’ command applied to all Jewish men in general. (See: Forms of You)

from the beginning

Here “beginning” refers to when God first created man and woman. (See: Metonymy)

I say to you

This adds emphasis to what Jesus says next.

marries another

You can make clear the understood information. AT: “marries another woman” (See: Ellipsis)

and the man who marries a woman who is divorced commits adultery

Many early texts do not include these words. (See: Textual Variants)

translationWords

- Moses
- command, commands, commanded, commandment, commandments
- divorce
- hard, harder, hardest, harden, hardens, hardened, hardening, hardness
- sexual immorality, immorality, immoral, fornication
- adultery, adulterous, adulterer, adulteress, adulterers, adulteresses

Links:

- Introduction to the Gospel of Matthew
- Matthew 19 General Notes
- Matthew 19 translationQuestions

Matthew 19:10-12

UDB:

10 The disciples said to him, “If that is true, it is better for men never to marry!” 11 He answered, ”Not every man is able to accept this teaching, but only the men whom God enables to accept it. 12 There are men who do not marry because their private parts have been defective ever since they were born. There are other men who do not marry because they have been castrated. Then there are still other men who decide not to marry in order to serve God better as he rules from heaven. You who are able to understand what I have said about marriage should accept it and obey it.”

ULB:

10 The disciples said to Jesus, “If that is the case of a man with his wife, it is not good to marry.” 11 But Jesus said to them, ”Not everyone can accept this teaching, but only those who are allowed to accept it. 12 For there are eunuchs who were that way from their mother’s womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive this teaching, let him receive it.”

translationNotes

who are allowed

This can be stated in active form. AT: “whom God allows” or “whom God enables” (See: Active or Passive)

For there are eunuchs who were that way from their mother’s womb

You can make explicit the implicit information. AT: “For there are different reasons that men do not marry. For instance, there are men who were born eunuchs” (See: Assumed Knowledge and Implicit Information)

there are eunuchs who were made eunuchs by men

This can be stated in active form. AT: “there are men whom other men have made eunuchs” (See: Active or Passive)

eunuchs who made themselves eunuchs

Possible meanings are 1) “men who have made themselves eunuchs by removing their private parts” or 2) “men who choose to remain unmarried and sexually pure.” (See: Metaphor)

for the sake of the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. This phrase is found only in the book of Matthew. If possible, keep "heaven" in your translation. AT: "so they can better serve our God in heaven" (See: Metonymy)

receive this teaching ... receive it

"accept this teaching ... accept it"

translationWords

- disciple, disciples
- Jesus, Jesus Christ, Christ Jesus
- eunuch, eunuchs
- womb, wombs
- kingdom of God, kingdom of heaven
- receive, receives, received, receiving, receiver

Links:

- Introduction to the Gospel of Matthew
- Matthew 19 General Notes
- Matthew 19 translationQuestions

Matthew 19:13-15

UDB:

[13] Then some little children were brought to Jesus in order that he might lay his hands on them and pray for them. But the disciples scolded the people for doing that. [14] But Jesus said, “Let the children come to me, and do not stop them! It is people who are humble and trusting like they are who belong to the rule of God from heaven.” [15] Jesus then laid his hands on the children to bless them. Then he left that place.

ULB:

[13] Then some little children were brought to him so that he would lay his hands on them and pray, but the disciples rebuked them. [14] But Jesus said, “Permit the little children, and do not forbid them to come to me, for the kingdom of heaven belongs to such ones.” [15] He placed his hands on the children, and then he went away from there.

translationNotes

Connecting Statement:

Jesus receives and blesses little children.

some little children were brought to him

This can be stated in active form. AT: “some people brought little children to Jesus” (See: Active or Passive)

Permit

“Allow”

do not forbid them to come to me

“do not stop them from coming to me”

for the kingdom of heaven belongs to such ones

Here “kingdom of heaven” refers to God’s rule as king. This phrase is found only in the book of Matthew. If possible, keep “heaven” in your translation. AT: “for when our God in heaven establishes his rule on earth, he will be king over such as these” or “for God will allow such as these into his kingdom” (See: Metonymy)

belongs to such ones

"belongs to those who are like children." This is a simile that means those who are humble like children will enter God's kingdom. (See: Simile)

translationWords

- pray, prayer, prayers, prayed
- disciple, disciples
- rebuke, rebukes, rebuked
- Jesus, Jesus Christ, Christ Jesus
- kingdom of God, kingdom of heaven

Links:

- Introduction to the Gospel of Matthew
- Matthew 19 General Notes
- Matthew 19 translationQuestions

Matthew 19:16-17

UDB:

16 As Jesus was walking along, a young man approached him and said to him, “Teacher, what good deeds must I do in order to live with God forever?” 17 Jesus said to him, “Why are you asking me about what is good? Only one being is good and really knows what is good. That being is God. But in order to answer your question about desiring to live with God forever, I will tell you to keep the commandments that God gave Moses.”

ULB:

16 Behold, a man came to Jesus and said, “Teacher, what good thing must I do that I may have eternal life?” 17 Jesus said to him, “Why do you ask me about what is good? Only one is good, but if you want to enter into life, keep the commandments.”

translationNotes

Connecting Statement:

Here the scene shifts to a different time when Jesus explains to a rich man what it will cost to follow him.

Behold

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

good thing

This means a thing that pleases God.

Why do you ask me about what is good?

Jesus uses this rhetorical question to encourage the man to think about his reason for asking Jesus about what is good. AT: “You ask me about what is good” or “Think about why you ask me about what is good.” (See: Rhetorical Question)

Only one is good

“God alone is completely good”

to enter into life

“to receive eternal life”

translationWords

- Jesus, Jesus Christ, Christ Jesus
- teacher, teachers, Teacher
- good, goodness
- eternity, everlasting, eternal, forever
- life, live, lived, lives, living, alive
- command, commands, commanded, commandment, commandments

Links:

- Introduction to the Gospel of Matthew
- Matthew 19 General Notes
- Matthew 19 translationQuestions

Matthew 19:18-19

UDB:

[18] The man asked Jesus, “Which commandments must I keep?” Jesus answered him, ”Do not murder anyone, do not commit adultery, do not steal things, do not testify falsely, [19] honor your father and your mother, and love every other person as much as you love yourself.”

ULB:

[18] The man said to him, “Which commandments?” Jesus said, ”Do not kill, do not commit adultery, do not steal, do not bear false witness, [19] honor your father and your mother, and love your neighbor as yourself.”

translationNotes

love your neighbor

The Jewish people believed that their neighbors were only other Jews. Jesus is extending that definition to include all people.

translationWords

- command, commands, commanded, commandment, commandments
- Jesus, Jesus Christ, Christ Jesus
- adultery, adulterous, adulterer, adulteress, adulterers, adulteresses
- corrupt witness, false report, false testimony, false witness, false witnesses
- honor, honors
- love, loves, loving, loved
- neighbor, neighbors, neighborhood, neighboring

Links:

- Introduction to the Gospel of Matthew
- Matthew 19 General Notes
- Matthew 19 translationQuestions

Matthew 19:20-22

UDB:

[20] The young man said to Jesus, “I have always obeyed all those commandments. What else must I do in order to live with God forever?” [21] Jesus said to him, “If you desire to be exactly how God wants you to be, go home, sell everything that you have, and give the money to poor people. The result will be that you will be wealthy in heaven. Then come, follow me, and be my disciple!” [22] When the young man heard those words, he went away feeling sad, because he was very rich and did not want to give away everything he owned.

ULB:

[20] The young man said to him, “All these things I have obeyed. What do I still need?” [21] Jesus said to him, “If you wish to be perfect, go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me.” [22] But when the young man heard what Jesus said, he went away sorrowful, for he had many possessions.

translationNotes

If you wish

“If you want”

to the poor

This nominal adjective can be stated as an adjective. AT: “to those who are poor” (See: Nominal Adjectives)

you will have treasure in heaven

The phrase “treasure in heaven” is a metaphor that refers to a reward from God. AT: “God will reward you in heaven” (See: Metaphor)

translationWords

- obey, obeys, obeyed, obeying, obedience, obedient, obediently, disobey, disobeys, disobeyed, disobedience, disobedient
- Jesus, Jesus Christ, Christ Jesus
- perfect, perfected, perfecter, perfection, perfectly
- heaven, sky, skies, heavens, heavenly
- possess, possesses, possessed, possessing, possession, possessions, dispossess

Links:

- Introduction to the Gospel of Matthew
- Matthew 19 General Notes
- Matthew 19 translationQuestions

Matthew 19:23-24

UDB:

[23] Then Jesus said to the disciples, "Keep this in mind: It is very difficult for rich people to agree to let God rule their lives. [24] Note this also: It is impossible for a camel to go through the eye of a needle. It is even more difficult for rich people to come under the rule of God."

ULB:

[23] Jesus said to his disciples, "Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. [24] Again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

translationNotes

Connecting Statement:

Jesus explains to his disciples the rewards of giving up material possessions and relationships to follow him.

Truly I say to you

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

to enter the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. This phrase is found only in the book of Matthew. If possible, keep "heaven" in your translation. AT: "to accept our God in heaven as their king" or "to enter God's kingdom" (See: Metonymy)

it is easier ... kingdom of God

Jesus uses an exaggeration to illustrate how very difficult it is for rich people to enter the kingdom of God. (See: Hyperbole and Generalization)

the eye of a needle

the hole near one end of a needle, through which thread is passed

translationWords

- Jesus, Jesus Christ, Christ Jesus
- disciple, disciples
- amen, truly
- kingdom of God, kingdom of heaven
- camel, camels

Links:

- Introduction to the Gospel of Matthew
- Matthew 19 General Notes
- Matthew 19 translationQuestions

Matthew 19:25-27

UDB:

25 When the disciples heard this, they were very astounded. They thought that rich people were the ones whom God blesses the most. So they said to Jesus, "If that is so, it does not seem likely that anyone will be saved!" 26 Then Jesus looked intently at them and said, "Yes, it is impossible for people to save themselves. But God can save them, because God is able to do anything!" 27 Then Peter said to him, "You know that we have left everything behind and we have become your disciples in order to follow you. So what benefit will we get for doing that?"

ULB:

25 When the disciples heard it, they were very astonished and said, "Who then can be saved?" 26 Jesus looked at them and said, "With people this is impossible, but with God all things are possible." 27 Then Peter answered and said to him, "See, we have left everything and followed you. What then will we have?"

translationNotes

they were very astonished

"the disciples were amazed." It is implied that they were astonished because they believed having riches was proof that God approved of someone. (See: Assumed Knowledge and Implicit Information)

Who then can be saved?

The disciples use a question to emphasize their surprise. This can be stated in active form. AT: "Then there is no one whom God will save!" or "Then there is no one who will receive eternal life!" (See: Rhetorical Question and Active or Passive)

we have left everything

"we have left all our wealth" or "we have given up all our possessions"

What then will we have?

"What good thing will God give us?"

translationWords

- disciple, disciples

- amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders
- save, saves, saved, safe, salvation
- Jesus, Jesus Christ, Christ Jesus
- God
- Peter, Simon Peter, Cephas

Links:

- Introduction to the Gospel of Matthew
- Matthew 19 General Notes
- Matthew 19 translationQuestions

Matthew 19:28

UDB:

[28] Jesus said to them, "Keep this in mind: You will get many benefits. When God makes the new earth and when I, the Son of Man, sit on my throne in my glory, those of you who have accompanied me will each sit on a throne, and you will judge the people of the twelve tribes of Israel.

ULB:

[28] Jesus said to them, "Truly I say to you, in the new age when the Son of Man sits on his glorious throne, you who have followed me will also sit upon twelve thrones, judging the twelve tribes of Israel.

translationNotes

Truly I say to you

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

in the new age

"in the new time." This refers to when God restores all things. AT: "at the time when God makes all things new" (See: Metonymy)

the Son of Man

Jesus is speaking about himself. (See: First, Second, or Third Person)

sits on his glorious throne

Sitting on his throne represents ruling as a king. His throne being glorious represents his rule being glorious. AT: "sits as king on his glorious throne" or "rules gloriously as king" (See: Metonymy)

sit upon twelve thrones

Here sitting on thrones refers to ruling as kings. The disciples will not be equal to Jesus who is also on a throne. They will receive authority from him. AT: "sit as kings on 12 thrones" (See: Metonymy)

the twelve tribes of Israel

Here "tribes" refers to people from those tribes. AT: "the people of the 12 tribes of Israel" (See: Metonymy)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- amen, truly
- Son of Man, son of man
- throne, thrones, enthroned
- glory, glorious, glorify, glorifies
- judge, judges, judgment, judgments
- twelve tribes of Israel, twelve tribes of the children of Israel, twelve tribes

Links:

- Introduction to the Gospel of Matthew
- Matthew 19 General Notes
- Matthew 19 translationQuestions

Matthew 19:29-30

UDB:

[29] God will reward those who, because they were my disciples, left behind a house or a plot of ground, their brothers, their sisters, their father, their mother, their children, or any other family members. God will give them a hundred times as many benefits as they have given up. And they will live with God forever. [30] But many people who are important in this life now will be unimportant at that future time, and many people who are unimportant now will be important at that future time."

ULB:

[29] Every one who has left houses, brothers, sisters, father, mother, children, or land for my name's sake, will receive one hundred times as much and will inherit eternal life. [30] But many who are first will be last, and the last will be first.

translationNotes

for my name's sake

Here "name" refers to the entire person. AT: "because of me" or "because he believes in me" (See: Metonymy)

receive one hundred times

"receive from God 100 times as many good things as they gave up" (See: Numbers)

inherit eternal life

This is an idiom that means "God will bless them with eternal life" or "God will cause them to live forever." (See: Idiom)

But many who are first will be last, and the last will be first

Here "first" and "last" refer to people's status or importance. Jesus is contrasting people's status now with their status in the kingdom of heaven. AT: "But many who seem to be important now will be the least important, and many who seem to be unimportant now will be very important"

translationWords

- name, names, named
- inherit, inheritance, heritage, heir
- eternity, everlasting, eternal, forever

Links:

- Introduction to the Gospel of Matthew
- Matthew 19 General Notes
- Matthew 19 translationQuestions

Matthew 20 General Notes

Special concepts in this chapter

The parable of the landowner and his vineyard

Jesus tells this parable (Matthew 20:1-16) to teach his disciples that God's standards about what is right are different from human standards.

Links:

- **Matthew 20:01 Notes**

Matthew 20:1-2

UDB:

[1] "The way God rules from heaven compares to what the owner of an estate did. Early in the morning the owner of the estate went to the marketplace, where people who wanted work gathered. He went there to hire laborers to work in his vineyard. [2] He promised the men whom he hired that he would pay them the standard wage for working one day. Then he sent them to his vineyards.

ULB:

[1] For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. [2] After he had agreed with the workers for one denarius a day, he sent them into his vineyard.

translationNotes

Connecting Statement:

Jesus tells a parable about a landowner who hires workers, to illustrate how God will reward those who belong to the kingdom of heaven.

For the kingdom of heaven is like

This is the beginning of a parable. See how you translated the introduction to the parable in Matthew 13:24. (See: Parables)

After he had agreed

"After the landowner had agreed"

one denarius

This was the daily wage at that time. AT: "one day's wages" (See: Biblical Money)

he sent them into his vineyard

"he sent them to work in his vineyard"

translationWords

- kingdom of God, kingdom of heaven
- vineyard, vineyards

Links:

- Introduction to the Gospel of Matthew
- Matthew 20 General Notes
- Matthew 20 translationQuestions

Matthew 20:3-4

UDB:

[3] At nine o'clock that same morning he went back to the marketplace. There he saw more men who did not have work. [4] He said to them, 'Go to my vineyard as other men have done, and work there. I will pay you whatever wage is right.' So they also went to his vineyard and began to work.

ULB:

[3] He went out again about the third hour and saw other workers standing idle in the marketplace. [4] To them he said, 'You also, go into the vineyard, and whatever is right I will give you.' So they went to work.

translationNotes

Connecting Statement:

Jesus continues telling a parable. (See: Parables)

He went out again

"The landowner went out again"

the third hour

The third hour is around nine in the morning. (See: Ordinal Numbers)

standing idle in the marketplace

"standing in the marketplace not doing anything" or "standing in the marketplace with no work to do"

marketplace

a large, open-air area where people buy and sell food and other items

translationWords

- hour, hours
- vineyard, vineyards

Links:

- Introduction to the Gospel of Matthew
- Matthew 20 General Notes
- Matthew 20 translationQuestions

Matthew 20:5-7

UDB:

5 At noon and at three o'clock he again went to the marketplace and found other laborers whom
he promised to pay a fair wage. 6 At five o'clock he went to the marketplace once again and saw
other men standing there who were not working. He said to them, 'Why are you standing here all
day and not working?' 7 They said to him, 'Because no one has hired us.' He said to them, 'I will
hire you. Go to my vineyard as other men have done, and work there.' So they went.

ULB:

5 Again he went out about the sixth hour and again the ninth hour, and did the same. 6 Once more
about the eleventh hour he went out and found others standing idle. He said to them, 'Why do you
stand here idle all the day long?' 7 They said to him, 'Because no one has hired us.' He said to them,
'You also go into the vineyard.'

translationNotes

Connecting Statement:

Jesus continues telling a parable. (See: Parables)

Again he went out

"Again the landowner went out"

the sixth hour and again the ninth hour

The sixth hour is around noon. The ninth hour is around three in the afternoon. (See: Ordinal Numbers)

did the same

This means the landowner went to the marketplace and hired workers.

the eleventh hour

This is about five in the afternoon. (See: Ordinal Numbers)

standing idle

"not doing anything" or "not having any work"

translationWords

- hour, hours
- vineyard, vineyards

Links:

- Introduction to the Gospel of Matthew
- Matthew 20 General Notes
- Matthew 20 translationQuestions

Matthew 20:8-10

UDB:

[8] When evening came, the owner of the vineyard said to his manager, 'Tell the men to come so that you can give them their wages. First, pay the men who started working last, and pay the men last who started working first.' [9] The manager paid a standard day's wage to each of the men who did not start working until five o'clock in the afternoon. [10] When the men who had begun working early in the morning went to get their wages, they thought that they would receive more than the standard wage. But they also received only the standard wage.

ULB:

[8] When evening came, the owner of the vineyard said to his manager, 'Call the workers and pay them their wages, beginning from the last to the first.' [9] When the workers who had been hired at the eleventh hour came, each of them received a denarius. [10] When the first workers came, they thought that they would receive more, but they also received one denarius each.

translationNotes

Connecting Statement:

Jesus continues telling a parable. (See: Parables)

beginning from the last to the first

You can make clear the understood information. AT: "beginning with the workers who started working last, then the workers who started working earlier, and finally the workers who started working first" or "first paying the workers I hired last, then paying the workers I hired earlier in the day, and finally paying the workers I hired first"

who had been hired

This can be stated in active form. AT: "whom the landowner hired" (See: Active or Passive)

one denarius

This was the daily wage at that time. AT: "one day's wages" (See: Biblical Money)

translationWords

- manager, managers, steward, stewards, stewardship
- hour, hours

Links:

- Introduction to the Gospel of Matthew
- Matthew 20 General Notes
- Matthew 20 translationQuestions

Matthew 20:11-12

UDB:

[11] So they complained to the owner of the vineyard because they thought their payment was unfair.
[12] They said to him, 'You are not being fair! The men who started working after all of the rest of us worked for only one hour! You have paid them the same wage as you paid us! But we worked hard all day. We even worked through the hottest part!'

ULB:

[11] When they received their wages, they complained about the landowner. [12] They said, 'These last workers have spent only one hour in work, but you have made them equal to us, we who have borne the burden of the day and the scorching heat.'

translationNotes

Connecting Statement:

Jesus continues telling a parable. (See: Parables)

When they received

"When the workers who had worked the longest received"

landowner

"vineyard owner"

you have made them equal to us

"you have paid them the same amount of money as you paid us"

we who have borne the burden of the day and the scorching heat

The phrase "borne the burden of the day" is an idiom that means "worked the entire day." AT: "we who have worked the entire day, even during the hottest part" (See: Idiom)

translationWords

- burden, burdens, burdened, burdensome

Links:

- Introduction to the Gospel of Matthew
- Matthew 20 General Notes
- Matthew 20 translationQuestions

Matthew 20:13-14

UDB:

[13] The owner of the vineyard said to one of those who complained, 'Friend, I did not treat you unfairly. You agreed with me to work the whole day for a standard day's wage. [14] Stop complaining to me! Take your wages and go! I desire to give the same wage that I gave you to the men who began working after all of you had begun working.

ULB:

[13] But the owner answered and said to one of them, 'Friend, I do you no wrong. Did you not agree with me for one denarius? [14] Take what belongs to you and go your way. I choose to give to these last hired workers just the same as to you.

translationNotes

Connecting Statement:

Jesus continues telling a parable. (See: Parables)

one of them

"one of the workers who had worked the longest"

Friend

Use a word that one man would use to address another man whom he is politely rebuking.

Did you not agree with me for one denarius?

The landowner uses a question to rebuke the workers who were complaining. AT: "We already agreed that I would give you one denarius." (See: Rhetorical Question)

one denarius

This was the daily wage at that time. AT: "one day's wages" (See: Biblical Money)

translationWords

- wrong, wrongs, wronged, wrongly, wrongfully, wrongdoer, wrongdoing, mistreat, mistreated, hurt, hurts, hurting, hurtful

Links:

- Introduction to the Gospel of Matthew
- Matthew 20 General Notes
- Matthew 20 translationQuestions

Matthew 20:15-16

UDB:

15 I certainly have a right to spend my money as I desire, do I not? You should not be envious about my being generous! ’” 16 “Similarly, God will reward well some people who seem to be less important now, and he will not reward some people who seem to be more important now.”

ULB:

15 Do I not have the right to do as I want with what belongs to me? Or are you envious because I am generous?’ 16 So the last will be first, and the first last.” [1]

20:16 [1]The best ancient copies omit *Many are called, but few are chosen.*

translationNotes

Connecting Statement:

Jesus concludes his parable about a landowner who hires workers. (See: Parables)

Do I not have the right to do as I want with what belongs to me?

The landowner uses a question to correct the workers who were complaining. AT: “I can do what I want with my own possessions.” (See: Rhetorical Question)

Or are you envious because I am generous?

The landowner uses a question to rebuke the workers who were complaining. AT: “Do not be jealous when I am generous to other people.” (See: Rhetorical Question and Idiom)

So the last will be first, and the first last

Here “first” and “last” refer to people’s status or importance. Jesus is contrasting people’s status now with their status in the kingdom of heaven. See how you translated a similar statement in Matthew 19:30. AT: “So those who seem to be unimportant now will be the most important, and those who seem to be the most important now will be the least important”

So the last will be first

Here the parable has ended and Jesus is speaking. AT: “Then Jesus said, ‘So the last will be first’ ”

Links:

- Introduction to the Gospel of Matthew
- Matthew 20 General Notes
- Matthew 20 translationQuestions

Matthew 20:17-19

UDB:

17 When Jesus was walking on the road up to Jerusalem along with the twelve disciples, he took them to a place by themselves in order that he could talk to them privately. Then he said to them, 18 "Listen carefully! We are now going up to Jerusalem. While we are there, someone will enable the chief priests and the men who teach the Jewish laws to seize me, the Son of Man, and they will put me on trial. They will condemn me and say that I should die. 19 Then they will put me in the hands of non-Jews so that they can make fun of me, whip me, and kill me by nailing me to a cross. But on the third day after that, God will cause me to live again."

ULB:

17 As Jesus was going up to Jerusalem, he took the twelve aside, and on the way he said to them, 18 "See, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and scribes. They will condemn him to death 19 and will deliver him to the Gentiles for them to mock, to flog, and to crucify him. But on the third day he will be raised up."

translationNotes

Connecting Statement:

Jesus foretells his death and resurrection a third time as he and his disciples travel to Jerusalem.

going up to Jerusalem

Jerusalem was on top of a hill, so people had to travel up to get there.

See, we are going

Jesus uses the word "See" to tell the disciples the must pay attention to what he is about to tell them.

we are going

Here "we" refers to Jesus and the disciples. (See: Inclusive "We")

the Son of Man will be delivered

This can be stated in active form. AT: "someone will deliver the Son of Man" (See: Active or Passive)

delivered to

"Delivered to" here is a metaphor, meaning "taken to." AT: "taken to" (See: Metaphor)

Son of Man ... him ... he

Jesus is referring to himself in the third person. If necessary, you can translate these in the first person. (See: First, Second, or Third Person)

They will condemn ... for them to mock

The chief priests and scribes will condemn and deliver him to the Gentiles, and the Gentiles will mock Jesus.

to flog

“to whip him” or “to beat him with whips”

third day

“Third” is the ordinal form of “three.” (See: Ordinal Numbers)

he will be raised up

This can be stated in active form. AT: “God will raise him up” (See: Active or Passive)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- Jerusalem
- the twelve, the eleven
- Son of Man, son of man
- chief priests
- scribe, scribes
- condemn, condemns, condemned, condemnation
- die, dies, died, dead, deadly, deadness, death, deaths, deathly
- Gentile, Gentiles
- mock, mocks, mocked, mocking, mocker, mockers, mockery, ridicule, ridiculed, scoff at, scoffed at
- crucify, crucified
- day, days
- raise, raises, raised, rise, risen, arise, arose

Links:

- Introduction to the Gospel of Matthew
- Matthew 20 General Notes
- Matthew 20 translationQuestions

Matthew 20:20-21

UDB:

[20] Then the mother of James and John, the sons of Zebedee, brought her two sons to Jesus. She bowed down before Jesus and asked him to do her a favor. [21] Jesus said to her, "What do you want me to do for you?" She said to him, "Permit these two sons of mine to sit in the places of most honor when you become king, one on your right hand and the other on your left."

ULB:

[20] Then the mother of the sons of Zebedee came to Jesus with her sons. She bowed down before him and asked for something from him. [21] Jesus said to her, "What do you wish?" She said to him, "Command that these my two sons may sit, one at your right hand and one at your left hand, in your kingdom."

translationNotes

Connecting Statement:

In response to the question that the mother of two of the disciples asks, Jesus teaches his disciples about authority and serving others in the kingdom of heaven.

the sons of Zebedee

This refers James and John.

at your right hand ... at your left hand

These refer to having positions of power, authority, and honor. (See: Metonymy)

in your kingdom

Here "kingdom" refers to Jesus ruling as king. AT: "when you are king" (See: Metonymy)

translationWords

- Zebedee
- Jesus, Jesus Christ, Christ Jesus
- bow, bows, bowed, bowing, bow down, bows down, bowed down, bowing down
- command, commands, commanded, commandment, commandments
- right hand
- kingdom, kingdoms

Links:

- Introduction to the Gospel of Matthew
- Matthew 20 General Notes
- Matthew 20 translationQuestions

Matthew 20:22-24

UDB:

22 Jesus said to her and her sons, “You do not understand what you are asking for. Can you suffer like I am about to suffer?” James and John answered him, “Yes, we are able to do that.” 23 Then Jesus said to them, “Yes, you will suffer as I will suffer. But I am not the one who chooses the ones who will sit next to me and rule with me. God, my Father, will give those places to the ones whom he appoints.”

24 When the ten other disciples heard what James and John had requested, they became angry with them because they also wanted to rule with Jesus in the positions of most honor.

ULB:

22 But Jesus answered and said, “You do not know what you are asking. Are you able to drink the cup that I am about to drink?” They said to him, “We are able.” 23 He said to them, “My cup you will indeed drink. But to sit at my right hand and at my left hand is not mine to give, but it is for those for whom it has been prepared by my Father.” 24 When the other ten disciples heard this, they were very angry with the two brothers.

translationNotes

You do not know

Here “you” is plural and refers to the mother and the sons. (See: Forms of You)

Are you able

Here “you” is plural, but Jesus is only talking to the two sons. (See: Forms of You)

drink the cup that I am about to drink

To “drink the cup” or “drink from the cup” is an idiom that means to experience suffering. AT: “suffer what I am about to suffer” (See: Idiom)

They said

“The sons of Zebedee said” or “James and John said”

My cup you will indeed drink

To “drink a cup” or “drink from a cup” is an idiom that means to experience suffering. AT: “You will indeed suffer as I will suffer” (See: Idiom)

right hand ... left hand

These refer to having positions of power, authority, and honor. See how you translated this in Matthew 20:21. (See: Metonymy)

it is for those for whom it has been prepared by my Father

This can be stated in active form. AT: “my Father has prepared those places, and he will give them to whom he chooses” (See: Active or Passive)

my Father

This is an important title for God that describes the relationship between God and Jesus. (See: Translating Son and Father)

heard this

“heard what James and John had asked Jesus”

they were very angry with the two brothers

If necessary, you can make explicit why the ten disciples were angry. AT: “they were very angry with the two brothers because each of them also wanted to sit in a place of honor next to Jesus” (See: Assumed Knowledge and Implicit Information)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- right hand
- God the Father, heavenly Father, Father
- disciple, disciples

Links:

- Introduction to the Gospel of Matthew
- Matthew 20 General Notes
- Matthew 20 translationQuestions

Matthew 20:25-28

UDB:

[25] So Jesus called all of them together and said to them, "You know that those who rule the non-Jews enjoy showing them that they are powerful. Their chief rulers enjoy commanding the people under them. [26] You should not be like them. On the contrary, everyone among you who wants God to consider him great must become a servant for the rest of you. [27] Yes, and everyone among you who wants God to consider him to be the most important must become a servant for the rest of you. [28] You should imitate me. Even though I am the Son of Man, I did not come for others to serve me. On the contrary, I came in order to serve them and to allow them to kill me, so that my dying would be like a payment to rescue many people from being punished for their sins."

ULB:

[25] But Jesus called them to himself and said, "You know that the rulers of the Gentiles subjugate them, and their important men exercise authority over them. [26] But it must not be this way among you. Instead, whoever wishes to become great among you must be your servant, [27] and whoever wishes to be first among you must be your servant, [28] just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

translationNotes

Connecting Statement:

Jesus finishes teaching his disciples about authority and serving others.

called them

"called the twelve disciples"

the rulers of the Gentiles subjugate them

"the Gentile kings forcefully rule over their people"

their important men

"the important men among the Gentiles"

exercise authority over them

"have control over the people"

whoever wishes

"whoever wants" or "whoever desires"

to be first

"to be important"

the Son of Man ... his life

Jesus is speaking about himself in the third person. If necessary, you can translate this in the first person. (See: First, Second, or Third Person)

did not come to be served

This can be stated in active form. AT: "did not come so that other people would serve him" or "did not come so that other people would serve me" (See: Active or Passive)

but to serve

You can make clear the understood information. AT: "but to serve other people" (See: Ellipsis)

to give his life as a ransom for many

Jesus' life being a "ransom" is a metaphor for his being punished in order to set people free from being punished for their own sins. AT: "to give his life as a substitute for many" or "to give his life as a substitute to set many free" (See: Metaphor)

to give his life

To give one's live is an idiom meaning to die voluntarily, usually in order to help others. AT: "to die" (See: Idiom)

for many

You can make clear the understood information. AT: "for many people" (See: Ellipsis)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- rule, rules, ruled, ruler, rulers, ruling, rulings, overrules, overruled
- Gentile, Gentiles
- authority, authorities
- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- Son of Man, son of man

- serve, serves, served, serving, service, services, eyeservice
- ransom, ransomed

Links:

- Introduction to the Gospel of Matthew
- Matthew 20 General Notes
- Matthew 20 translationQuestions

Matthew 20:29-31

UDB:

[29] As they were leaving the city of Jericho, a large crowd of people followed them. [30] As they walked along, they saw two blind men sitting alongside the road. When they heard that Jesus was passing by, they yelled to him, “Lord, Descendant of King David, you are the Messiah! Take pity on us!” [31] People in the crowd scolded them and told them to be quiet. But the blind men yelled even louder, “Lord, Descendant of King David, you are the Messiah! Have pity on us!”

ULB:

[29] As they went out from Jericho, a great crowd followed him. [30] There were two blind men sitting by the road. When they heard that Jesus was passing by, they shouted, “Lord, Son of David, have mercy on us.” [31] The crowd rebuked them, telling them to be quiet, but they cried out even more loudly, “Lord, Son of David, have mercy on us.”

translationNotes

Connecting Statement:

This begins an account of Jesus healing two blind men.

As they went

This refers to the disciples and Jesus.

followed him

“followed Jesus”

There were two blind men sitting

This is sometimes translated as “Behold, there were two blind men sitting.” The writer is alerting us to a new people in the story. Your language may have a way of doing this.

When they heard

“When the two blind men heard”

was passing by

“was walking by them”

Son of David

Jesus was not David's literal son, so this may be translated as "Descendant of King David." However, "Son of David" is also a title for the Messiah, and the men were probably calling Jesus by this title.

translationWords

- Jericho
- Jesus, Jesus Christ, Christ Jesus
- lord, lords, Lord, master, masters, sir, sirs
- son, sons
- David
- mercy, merciful
- rebuke, rebukes, rebuked

Links:

- Introduction to the Gospel of Matthew
- Matthew 20 General Notes
- Matthew 20 translationQuestions

Matthew 20:32-34

UDB:

[32] Jesus stopped and called them to come to him. Then he said to them, “What do you want me to do for you?” [33] They said to him, “Lord, heal our eyes so that we can see!” [34] Jesus felt sorry for them and touched their eyes. Immediately they were able to see, and they went after Jesus.

ULB:

[32] Then Jesus stood still and called to them and said, “What do you wish me to do for you?” [33] They said to him, “Lord, that our eyes may be opened.” [34] Then Jesus, being moved with compassion, touched their eyes. Immediately they received their sight and followed him.

translationNotes

called to them

“called to the blind men”

do you wish

“do you want”

that our eyes may be opened

The men speak of becoming able to see as if there eyes were to be opened. Because of Jesus’ previous question, we understand that they were expressing their desire. AT: “we want you to open our eyes” or “we want to be able to see” (See: Metaphor and Ellipsis)

being moved with compassion

“having compassion” or “feeling compassion for them”

translationWords

- Jesus, Jesus Christ, Christ Jesus
- lord, lords, Lord, master, masters, sir, sirs
- compassion, compassionate
- receive, receives, received, receiving, receiver

Links:

- Introduction to the Gospel of Matthew
- Matthew 20 General Notes
- Matthew 20 translationQuestions

Matthew 21 General Notes

Structure and formatting

Some translations indent each line of poetry to make it easier to read. The ULB does this with the poetry in 21:5,16 and 42, which is quoted from the OT.

Special concepts in this chapter

Donkey and Colt

The way in which Jesus entered Jerusalem, riding on an animal, was similar to the way a king would have entered a city after a great victory. And for the kings of Israel, it was traditional to ride on a donkey instead of on a horse. Matthew, Mark, Luke, and John all wrote about this event, but they did not all give the same details. Matthew wrote about there being both a donkey and a colt, but it is not clear which one Jesus rode on. It is best to translate each of these passages as it appears in the ULB without trying to make them all say exactly the same thing. (See: Mark 11:1-7 and John 12:14-15)

Hosanna

This is what the people shouted in order to welcome Jesus into Jerusalem. It was an exclamation of praise, although it was a word in Hebrew meaning, “Save us!”

Other possible translation difficulties in this chapter

“The kingdom of God will be taken away from you”

Scholars are divided over the meaning of this phrase. An essential question is: would this be a permanent or temporary event? If possible, leave both these possibilities open in your translation.

Links:

- **Matthew 21:01 Notes**

Matthew 21:1-3

UDB:

[1-2] As Jesus and his disciples approached Jerusalem, they came to the village of Bethphage, near the Mount of Olives. Jesus said to two of his disciples, "Go to the village just ahead of you. As soon as you enter it, you will see a donkey and her colt that are tied up. Untie them and bring them here to me. [3] If anyone says anything to you about your doing that, tell him, 'The Lord needs them.' He will then allow you to lead them away."

ULB:

[1] As Jesus and his disciples approached Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, [2] saying to them, "Go into the next village, and you will immediately find a donkey tied up there, and a colt with her. Untie them and bring them to me. [3] If anyone says anything to you about that, you will say, 'The Lord has need of them,' and that person will immediately send them with you."

translationNotes

Connecting Statement:

This begins the account of Jesus' entry into Jerusalem. Here he gives his disciples instructions about what they are to do.

Bethphage

This is a village near Jerusalem. (See: How to Translate Names)

a donkey tied up

You can state this in active form. AT: "a donkey that someone has tied up" (See: Active or Passive)

tied up there

You can make explicit how the donkey is tied. AT: "tied up there to a post" or "tied up there to a tree" (See: Assumed Knowledge and Implicit Information)

colt

"a young male donkey"

translationWords

- Jesus, Jesus Christ, Christ Jesus
- disciple, disciples
- Jerusalem
- Mount of Olives
- send, sends, sent, sending, send out, sends out, sent out, sending out
- donkey, mule
- lord, lords, Lord, master, masters, sir, sirs

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:4

UDB:

4-5 When all this happened, what one of the prophets had written came true. That prophet had written, “Tell the people who live in Jerusalem, ‘Look! Your king is coming to you! He will come humbly. He will show that he is humble, because he will be riding on a colt, the offspring of a donkey.’ ”

ULB:

4 Now this came about that what was spoken through the prophet might be fulfilled. He said,

5 ”Tell the daughter of Zion,

’See, your King is coming to you,

Humble and riding on a donkey—

on a colt, the foal of a donkey.’”

translationNotes

General Information:

Here the author quotes the prophet Zechariah to show that Jesus fulfilled prophecy by riding a donkey into Jerusalem.

Now

This word is used here to mark a break in the main story line. Here Matthew explains how Jesus’ actions fulfill scripture.

this came about that what was spoken through the prophet might be fulfilled

This can be stated in active form. AT: “this happened so that Jesus would fulfill what God spoke through the prophet long ago” (See: Active or Passive)

through the prophet

There were many prophets. Matthew was speaking of Zechariah. AT: “the prophet Zechariah” (See: Assumed Knowledge and Implicit Information)

the daughter of Zion

The “daughter” of a city means the people of the city. AT: “the people of Zion” or “the people who live in Zion”

Zion

This is another name for Jerusalem.

on a donkey—on a colt, the foal of a donkey

The phrase “on a colt, the foal of a donkey” is explaining that the donkey is a young animal. AT: “on a young, male donkey”

translationWords

- prophet, prophets, prophecy, prophesy, seer, prophetess
- fulfill, fulfilled
- daughter of Zion
- king, kings, kingdom, kingdoms, kingship, kingly
- humble, humbles, humbled, humility
- donkey, mule

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:6-8

UDB:

[6] So the two disciples went and did what Jesus told them to do. [7] They brought the donkey and its colt to Jesus. They placed their cloaks on them to make something for him to sit on. Then Jesus mounted and sat on the cloaks. [8] Then a large crowd spread some of their outer clothing on the road, and other people cut off branches from palm trees and spread them on the road.

ULB:

[6] Then the disciples went and did just as Jesus had instructed them. [7] They brought the donkey and the colt and put their cloaks on them, and Jesus sat upon the cloaks. [8] Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them in the road.

translationNotes

cloaks

These were outer clothing or long coats.

crowd spread their cloaks on the road, and others cut branches from the trees and spread them in the road

These are ways to show honor to Jesus as he was entering Jerusalem. (See: Assumed Knowledge and Implicit Information and Symbolic Action)

translationWords

- disciple, disciples
- Jesus, Jesus Christ, Christ Jesus
- instruct, instructs, instructed, instructing, instruction, instructions, instructors
- donkey, mule

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:9-11

UDB:

[9] The crowds that walked in front of him and those who walked behind him were shouting,

"Praise the Messiah, the descendant of King David!"

"May the Lord God bless this one who comes as God's representative and with God's authority ."

"Praise God, who is in the highest heaven!"

[10] As Jesus entered Jerusalem, many people from all over the city became excited and were saying, "Why are they honoring this man like that?" [11] The crowd that was already following him answered, "This is Jesus, the prophet from Nazareth in Galilee!"

ULB:

[9] Then the crowds that went before Jesus and those that followed him were shouting,

"Hosanna to the son of David!

Blessed is the one who comes in the name of the Lord!

Hosanna in the highest!"

[10] When Jesus had come into Jerusalem, all the city was stirred and said, "Who is this?" [11] The crowds answered, "This is Jesus the prophet from Nazareth in Galilee."

translationNotes

Hosanna

This word means "save us" but can also mean "praise God!"

the son of David

Jesus was not David's literal son, so this may be translated as "descendant of king David." However, "Son of David" is also a title for the Messiah, and the crowd was probably calling Jesus by this title.

in the name of the Lord

Here "in the name" means "in the power" or "as a representative." AT: "in the power of the Lord" or "as the representative of the Lord" (See: Metonymy)

Hosanna in the highest

Here "highest" refers to God who rules from the highest heaven. AT: "Praise God, who is in the highest heaven" or "Praise be to God" (See: Metonymy)

all the city was stirred

Here “city” refers to the people living there. AT: “many people from all over the city were stirred” (See: Metonymy)

stirred

“excited”

translationWords

- Jesus, Jesus Christ, Christ Jesus
- son, sons
- David
- bless, blessed, blessing
- name, names, named
- lord, lords, Lord, master, masters, sir, sirs
- Jerusalem
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Nazareth, Nazarene
- Galilee, Galilean, Galileans

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:12-14

UDB:

[12] Then Jesus went into the temple courtyard and chased out all of those who were buying and selling things there. He also overturned the tables of those who were changing Roman coins for temple tax money, and he overturned the seats of those who were selling pigeons for sacrifices. [13] Then he said to them, "A prophet wrote in the scriptures that God said, 'I want my house to be a place where people pray to me,' but you people have made it into a place where robbers gather!"

[14] After that, many blind people and lame people came to Jesus in the temple in order that he would heal them, and he did so.

ULB:

[12] Then Jesus entered the temple. He cast out all those who bought and sold in the temple, and turned over the tables of the money changers and the seats of those who sold doves. [13] He said to them, "It is written, 'My house will be called a house of prayer,' but you make it a den of robbers." [14] Then the blind and the lame came to him in the temple, and he healed them.

translationNotes

Connecting Statement:

This begins the account of Jesus entering into the temple.

General Information:

In verse 13, Jesus quotes the prophet Isaiah to rebuke the vendors and money changers.

Jesus entered the temple

Jesus did not enter the actual temple. He entered the courtyard around the temple. (See: Assumed Knowledge and Implicit Information)

who bought and sold

Merchants were selling animals and other items that travelers bought to offer the proper sacrifices at the temple.

He said to them

"Jesus said to those who were changing money and buying and selling things"

It is written

This can be stated in active form. AT: “The prophets wrote long ago” or “God said long ago” (See: Active or Passive)

My house will be called

This can be stated in active form. AT: “My house will be” (See: Active or Passive)

My house

Here “My” refers to God and “house” refers to the temple.

a house of prayer

This is an idiom. AT: “a place where people pray” (See: Idiom)

a den of robbers

Jesus uses a metaphor to scold the people for buying and selling items in the temple. AT: “like a place where robbers hide” (See: Metaphor)

the blind and the lame

These nominal adjectives can be stated as adjectives. AT: “those who were blind and those who were lame” (See: Nominal Adjectives)

lame

those who have an injured foot or leg that makes walking difficult

translationWords

- Jesus, Jesus Christ, Christ Jesus
- temple
- cast out, casting out, driving out, throw out, throwing out
- dove, pigeon
- written
- pray, prayer, prayers, prayed
- cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:15-17

UDB:

15 The high priests and the men who taught the people the Jewish laws saw the marvelous deeds that Jesus did. They also saw the children shouting in the temple, "We praise the Messiah, the descendant of King David!" They were indignant. 16 They asked him, "How can you tolerate this? Do you hear what these people are shouting?" Then Jesus said to them, "Yes, I hear them, but if you remembered what you have read in the scriptures about children praising me, you would know that God is pleased with them. The psalmist wrote, saying to God, 'You have taught infants and other children to praise you perfectly.' "

17 Then Jesus left the city. The disciples went with him to the village of Bethany, and they stayed there that night.

ULB:

15 But when the chief priests and the scribes saw the marvelous things that he did, and when they heard the children shouting in the temple and saying, "Hosanna to the Son of David," they became very angry. 16 They said to him, "Do you hear what they are saying?" Jesus said to them, "Yes! But have you never read, 'Out of the mouths of little children and nursing infants you have prepared praise'?" 17 Then Jesus left them and went out of the city to Bethany and spent the night there.

translationNotes

General Information:

In verse 16, Jesus quotes from the Psalms to justify how the people had responded to him.

the marvelous things

"the wonderful things" or "the miracles." This refers to Jesus healing the blind and lame people in Matthew 21:14.

Hosanna

This word means "save us" but can also mean "praise God!" See how you translated this in Matthew 21:09.

the Son of David

Jesus was not David's literal son, so this may be translated as "descendant of king David." However, "Son of David" is also a title for the Messiah, and the children were probably calling Jesus by this title. See how you translated this in Matthew 21:09.

they became very angry

It is implied that they were angry because they did not believe Jesus was the Christ and they did not want other people praising him. AT: “they became very angry because people were praising him” (See: Assumed Knowledge and Implicit Information)

Do you hear what they are saying?

The chief priests and scribes ask this question to rebuke Jesus because they are angry with him. AT: “You should not allow them to say these things about you!” (See: Rhetorical Question)

But have you never read ... praise’?

Jesus asks this question to remind the chief priests and scribes of what they have studied in the scriptures. AT: “Yes, I hear them, but you should remember what you read in the scriptures ... praise.’” (See: Rhetorical Question)

Out of the mouths of little children and nursing infants you have prepared praise

The phrase “out of the mouths” refers to speaking. AT: “You caused little children and nursing infants to prepare to give praise to God” (See: Metonymy)

Jesus left them

“Jesus left the chief priests and scribes”

translationWords

- chief priests
- scribe, scribes
- temple
- David
- Jesus, Jesus Christ, Christ Jesus
- praise, praises, praised, praising, praiseworthy
- Bethany

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:18-19

UDB:

[18] Early the next morning when they were returning to the city, Jesus was hungry. [19] He saw a fig tree near the road, so he went over to it to pick some figs to eat. But when he got close, he saw that there were no figs on the tree, but only leaves. So he said to the fig tree, "May you never again produce figs!" As a result, the fig tree immediately dried up.

ULB:

[18] Now in the morning as he returned to the city, he was hungry. [19] Seeing a fig tree along the roadside, he went to it and found nothing on it except leaves. He said to it, "May there be no fruit from you ever again," and immediately the fig tree withered.

translationNotes

Connecting Statement:

Jesus uses a fig tree to teach his disciples about faith and prayer.

Now

This word is used here to mark a break in the main story line. Here Matthew explains that Jesus is hungry and that is why he stops at the fig tree.

withered

"dried up"

translationWords

- fig, figs
- fruit, fruits, fruitful, unfruitful

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:20-22

UDB:

20 The next day the disciples saw that the fig tree was completely dead. They were astonished and said to Jesus, “How did the fig tree dry up so quickly?” 21 Jesus said to them, ”Think about this: If you believe that God has power to do what you ask him to and you do not doubt that, you will be able to do things like what I have done to this fig tree. You will even be able to do marvelous deeds like saying to that hill over there, ‘Uproot yourself and throw yourself into the sea,’ and it will happen! 22 In addition to that, whenever you ask God for something when you pray to him, if you believe that he will give it to you, you will receive it from him.”

ULB:

20 When the disciples saw it, they marveled and said, “How did the fig tree immediately wither away?” 21 Jesus answered and said to them, ”Truly I say to you, if you have faith and do not doubt, you will not only do what was done to this fig tree, but you will even say to this mountain, ‘Be taken up and thrown into the sea,’ and it will be done. 22 Whatever you ask for in prayer, believing, you will receive.”

translationNotes

How did the fig tree immediately wither away?

The disciples use a question to emphasize how surprised they are. AT: “We are astonished that the fig tree has dried up so quickly!” (See: Rhetorical Question)

wither away

“dry up and die”

Truly I say to you

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

if you have faith and do not doubt

Jesus expresses the same idea both positively and negatively to emphasize that this faith must be genuine. AT: “if you truly believe” (See: Doublet)

you will even say to this mountain, ‘Be taken up and thrown into the sea,’

You can translate this direct quotation as an indirect quotation. This can also be stated in active form. AT: “you will even be able to tell this mountain to get up and throw itself into the sea” (See: Direct and Indirect Quotations and Active or Passive)

it will be done

This can be stated in active form. AT: “it will happen” (See: Active or Passive)

translationWords

- disciple, disciples
- amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders
- fig, figs
- Jesus, Jesus Christ, Christ Jesus
- amen, truly
- faith
- pray, prayer, prayers, prayed
- receive, receives, received, receiving, receiver

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:23-24

UDB:

[23] After that, Jesus went into the temple courtyard. While he was teaching the people, the chief priests and the elders of the people approached him. They asked, “By what authority are you doing these things? Who authorized you to do what you did here yesterday?” [24] Jesus said to them, ”I also will ask you a question, and if you answer me, I will tell you who authorized me to do these things.

ULB:

[23] When Jesus had come into the temple, the chief priests and the elders of the people came to him as he was teaching and said, “By what authority do you do these things, and who gave you this authority?” [24] Jesus answered and said to them, ”I also will ask you one question. If you tell me, I will tell you by what authority I do these things.

translationNotes

Connecting Statement:

This begins the account of the religious leaders questioning Jesus’ authority.

had come into the temple

It is implied that Jesus did not enter the actual temple. He entered the courtyard around the temple. (See: Assumed Knowledge and Implicit Information)

these things

This refers to Jesus teaching and healing in the temple. It probably also refers to Jesus driving out the buyers and sellers the previous day.

translationWords

- Jesus, Jesus Christ, Christ Jesus
- temple
- chief priests
- elder, elders
- authority, authorities

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:25-27

UDB:

25 Where did John the Baptizer get his authority to baptize those who came to him? Did he get it from God or from people?' The chief priests and elders debated among themselves about what they should answer. They said to each other, "If we say, 'It was from God,' he will say to us, 'Then you should have believed his message!' 26 But if we say, 'It was from people,' the crowd might react violently against us, because all the people believe that John was a prophet whom God had sent." 27 So they answered Jesus, "We do not know where John got his authority from." Then Jesus said to them, "Because you did not answer my question, I will not tell you who gave me the right to do the things I did here yesterday."

ULB:

25 The baptism of John—from where did it come? From heaven or from men?" They discussed among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' 26 But if we say, 'From men,' we fear the crowd, because they all view John as a prophet." 27 Then they answered Jesus and said, "We do not know." He also said to them, "Neither will I tell you by what authority I do these things.

translationNotes

Connecting Statement:

Jesus continues to respond to the religious leaders.

from where did it come?

"where did he get the authority to do that?"

If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?

This has quotes within a quote. You could translate the direct quotations as an indirect quotations. AT: "If we say that we believe John received his authority from heaven, then Jesus will ask us why we did not believe John." (See: Quotes Within Quotes and Direct and Indirect Quotations)

From heaven

Here "heaven" refers to God. AT: "from God in heaven" (See: Metonymy)

Why then did you not believe him?

The religious leaders know that Jesus could scold them with this rhetorical question. AT: "Then you should have believed John the Baptist" (See: Rhetorical Question)

But if we say, 'From men,'

This is a quote within a quote. You could translate the direct quotation as an indirect quotation. AT: "But if we say that we believe John received his authority from men" (See: Quotes Within Quotes and Direct and Indirect Quotations)

we fear the crowd

"we fear what the crowd would think or even do to us"

they all view John as a prophet

"they believe John is a prophet"

translationWords

- baptize, baptized, baptism
- John (the Baptist)
- heaven, sky, skies, heavens, heavenly
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- prophet, prophets, prophecy, prophesy, seer, prophetess
- Jesus, Jesus Christ, Christ Jesus
- authority, authorities

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:28-30

UDB:

28 "Tell me what you think about what I am about to tell you. There was a man who had two sons.
He went to his older son and said, 'My son, go and work in my vineyard today!' 29 But the son
said to his father, 'I will not go!' But later he changed his mind, and he went to the vineyard and
worked. 30 Then the father approached his younger son and said what he had said to his older son.
That son said, 'Sir, I will go and work in the vineyard today.' But he did not go there.

ULB:

28 But what do you think? A man had two sons. He went to the first and said, 'Son, go work today
in the vineyard.' 29 The son answered and said, 'I will not,' but afterward he changed his mind and
went. 30 Then the man went to the second son and said the same thing. He answered and said, 'I
will go, sir,' but he did not go.

translationNotes

Connecting Statement:

Jesus tells a parable about two sons to rebuke the religious leaders and to illustrate their unbelief. (See: Parables)

But what do you think?

Jesus uses a question to challenge the religious leaders to think deeply about the parable he will tell them. AT: "Tell me what you think about what I am about to tell you." (See: Rhetorical Question)

he changed his mind

This refers to the son reconsidering his thoughts and deciding to act differently from how he had said he would act. (See: Metaphor)

translationWords

- son, sons
- vineyard, vineyards
- mind, minds, minded, mindful, remind, reminds, reminded, reminder, reminders, reminding, likeminded
- lord, lords, Lord, master, masters, sir, sirs

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:31-32

UDB:

[31] So which of the man's two sons did what their father desired?" They answered, "The older son." Then Jesus said to them, "So think about this: God will be kind to the tax collectors and prostitutes by agreeing to rule over them much sooner than he will agree to rule over you. This is true, even though you condemn those people because they ignore the law of Moses. [32] I say this to you because, even though John the Baptizer explained to you how to live in the right way, you did not believe his message. But tax collectors and prostitutes believed his message, and they turned away from their sinful behavior. In contrast, even though you saw that they changed, you refused to stop sinning, and you did not believe John's message."

ULB:

[31] Which of the two sons did his father's will?" They said, "The first one." Jesus said to them, "Truly I say to you, the tax collectors and the prostitutes will enter the kingdom of God before you do. [32] For John came to you in the way of righteousness, but you did not believe him. But the tax collectors and the prostitutes believed him. But you, even when you saw this, you did not repent afterward and believe him.

translationNotes

They said

"The chief priests and elders said"

Jesus said to them

"Jesus said to the chief priests and elders"

Truly I say to you

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

the tax collectors and the prostitutes will enter the kingdom of God before you do

Here "kingdom of God" refers to God's rule as king. AT: "when God establishes his rule on earth, he will agree to bless the tax collectors and prostitutes by ruling over them before he agrees to do that for you" (See: Metonymy)

before you do

Possible meanings are 1) God will accept the tax collectors and prostitutes sooner than he will accept the Jewish religious leaders, or 2) God will accept the tax collectors and prostitutes instead of the Jewish religious leaders.

John came to you

Here "you" is plural and refers to all the people of Israel not just the religious leaders. AT: "John came to the people of Israel" (See: Forms of You)

in the way of righteousness

This is an idiom that means John showed the people the right way to live. AT: "and told you the way God wants you to live" (See: Idiom)

you did not believe him

Here "you" is plural and refers to the religious leaders. (See: Forms of You)

translationWords

- amen, truly
- tax collector, tax collectors
- prostitute, prostituted, prostitutes, harlot, whored
- kingdom of God, kingdom of heaven
- John (the Baptist)
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- repent, repents, repented, repentance

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:33-34

UDB:

[33] "Listen to another parable that I will tell you. There was a landowner who planted a vineyard. He built a fence around it. He made a place to collect the juice that would come out of the grapes. He also built a tower in which someone could sit to guard that vineyard. He rented the vineyard to some men who would care for it and give him some of the grapes in return. Then he went away to another country. [34] When it was time to harvest the grapes, the landowner sent some of his servants to the men who were caring for the vineyard to get his share of the grapes that the vineyard had produced.

ULB:

[33] Listen to another parable. There was a man, a landowner. He planted a vineyard, set a hedge about it, dug a winepress in it, built a watchtower, and rented it out to vine growers. Then he went into another country. [34] When the time of the fruit harvest approached, he sent some servants to the vine growers to get his fruit.

translationNotes

Connecting Statement:

To rebuke the religious leaders and illustrate their unbelief, Jesus tells a parable about rebellious servants. (See: Parables)

a landowner

"a person who owned a piece of property"

a hedge

"a wall" or "a fence"

dug a winepress in it

"dug a hole in the vineyard in which to press the grapes"

rented it out to vine growers

The owner still owned the vineyard, but he allowed the vine growers to take care of it. When the grapes became ripe, they were to give some of them to the owner and keep the rest.

vine growers

These were people who knew how to take care of vines and grapes.

translationWords

- parable, parables
- vineyard, vineyards
- winepress
- watchtower, watchtowers, tower
- fruit, fruits, fruitful, unfruitful
- harvest, harvests, harvested, harvesting, harvester, harvesters
- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:35-37

UDB:

[35] But the renters seized the servants. They beat one of them, they killed another one, and killed a third one of them by throwing stones at him. [36] So the landowner sent more servants than he had sent the first time. The renters treated those servants the same way that they had treated the other servants. [37] After he heard about this, the landowner sent his own son to the renters to get his share of the grapes. When he sent him, he said to himself, 'They will certainly respect my son and give him my share of the grapes.'

ULB:

[35] But the vine growers took his servants, beat one, killed another, and stoned still another. [36] Again, the owner sent other servants, more than the first, but the vine growers treated them in the same way. [37] After that, the owner sent his own son to them, saying, 'They will respect my son.'

translationNotes

Connecting Statement:

Jesus continues telling a parable. (See: Parables)

his servants

"the landowner's servants"

translationWords

- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- vine, vines
- stone, stones, stoning

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:38-39

UDB:

[38] But when the renters saw his son arriving, they said to each other, 'This is the man who will inherit this vineyard! Let us join together and kill him and divide the property among ourselves.' [39] So they grabbed him, dragged him outside the vineyard, and killed him.

ULB:

[38] But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and take over the inheritance.' [39] So they took him, threw him out of the vineyard and killed him.

translationNotes

Connecting Statement:

Jesus continues telling a parable. (See: Parables)

translationWords

- heir, heirs
- possess, possesses, possessed, possessing, possession, possessions, dispossess
- inherit, inheritance, heritage, heir
- vineyard, vineyards

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:40-41

UDB:

40 Now I ask you, when the landowner returns to his vineyard, what do you think he will do to
those renters?" 41 The people replied, "He will thoroughly destroy those wicked men! Then he will
rent the vineyard to others. They will give him his share of the grapes when they are ripe."

ULB:

40 Now when the owner of the vineyard comes, what will he do to those vine growers?" 41 They
said to him, "He will destroy those miserable men in the most severe way, and will then rent out
the vineyard to other vine growers, men who will give him his share of crops at the harvest time."

translationNotes

Now

The word "now" does not mean "at this moment," but it is used to draw attention to the important point that follows.

They said to him

Matthew does not make clear who answered Jesus. If you need to specify an audience you can translate as "The people said to Jesus."

translationWords

- vineyard, vineyards
- grape, grapes, grapevine

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:42

UDB:

[42] Jesus said to them, "You need to think carefully about these words that you have read in the scriptures:

'The men who were building a large building rejected a certain stone. But others put that same stone in its proper place, and it has become the most important stone of the building. The Lord has done this, and we marvel as we look at it.'

ULB:

[42] Jesus said to them, "Did you never read in the scriptures,

'The stone which the builders rejected

has been made the cornerstone.

This was from the Lord,

and it is marvelous in our eyes'?

translationNotes

Connecting Statement:

Here Jesus begins to explain the parable of the rebellious servants.

General Information:

Jesus quotes the prophet Isaiah to show that God will honor the one whom the religious leaders reject.

Jesus said to them

It is unclear to whom Jesus asks the following question. If you need to make "them" specific, use the same audience as you did in Matthew 21:41.

Did you never read ... eyes'?

Jesus uses a question to make his audience think deeply about what this scripture means. AT: "Think about what you have read ... eyes."' (See: Rhetorical Question)

The stone which the builders rejected has been made the cornerstone

Jesus is quoting from the Psalms. This is a metaphor that means the religious leaders, like builders, will reject Jesus, but God will make him the most important in his kingdom, like the cornerstone in a building. (See: Metaphor)

has been made the cornerstone

This can be stated in active form. AT: "has become the cornerstone" (See: Active or Passive)

This was from the Lord

"The Lord has caused this great change"

it is marvelous in our eyes

Here "in our eyes" refers to seeing. AT: "it is wonderful to see" (See: Metonymy)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures
- cornerstone, cornerstones
- lord, lords, Lord, master, masters, sir, sirs

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:43-44

UDB:

43 I am telling you this: God will no longer let you Jews be the people over whom he rules from heaven. Instead, he will agree to rule over non-Jews, and they will do what he asks them to do. 44 Anyone who falls on this stone will break into pieces, and the stone will crush anyone on whom it falls."

ULB:

43 Therefore I say to you, the kingdom of God will be taken away from you and will be given to a nation that produces its fruits. 44 Whoever falls on this stone will be broken to pieces. But anyone on whom it falls will be crushed."

translationNotes

I say to you

This adds emphasis to what Jesus says next.

to you

Here "you" is plural. Jesus was speaking to the religious leaders and also to the Jewish people in general. (See: Forms of You)

the kingdom of God will be taken away from you and will be given to a nation that produces its fruits

Here "kingdom of God" refers to God's rule as king. This can be stated in active form. AT: "God will reject you, the Jewish people, and he will be king over people from other nations who bear fruit" (See: Metonymy and Active or Passive)

that produces its fruits

"Fruits" here is a metaphor for "results" or outcome." AT: "that produces good results" (See: Idiom)

Whoever falls on this stone will be broken to pieces

Here, "this stone" is the same stone as in Matthew 21:42. This is a metaphor that means the Christ will destroy anyone who rebels against him. This can be stated in active form. AT: "The stone will break into pieces anyone who falls on it" (See: Metaphor and Active or Passive)

But anyone on whom it falls will be crushed

This means basically the same thing as the previous sentence. It is a metaphor that means the Christ will have the final judgment and will destroy everyone who rebels against him. (See: Parallelism and Metaphor)

translationWords

- kingdom of God, kingdom of heaven
- nation, nations

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 21:45-46

UDB:

45 When the chief priests and the elders who were Pharisees heard this parable, they realized that he was accusing them because they did not believe that he was the Messiah. 46 They wanted to seize him, but they did not do so because they were afraid of what the crowds would do if they did that, because the crowds considered that Jesus was a prophet.

ULB:

45 When the chief priests and the Pharisees heard his parables, they understood he was speaking about them. 46 Seeking to arrest him, they were afraid of the crowd, because the people regarded him as a prophet.

translationNotes

Connecting Statement:

The religious leaders react to the parable that Jesus told.

his parables

“Jesus’ parables”

translationWords

- chief priests
- Pharisee, Pharisees
- parable, parables
- prophet, prophets, prophecy, prophesy, seer, prophetess

Links:

- Introduction to the Gospel of Matthew
- Matthew 21 General Notes
- Matthew 21 translationQuestions

Matthew 22 General Notes

Structure and formatting

Some translations indent each line of poetry to make it easier to read. The ULB does this with the poetry in verse 44, which is quoted from the OT.

Special concepts in this chapter

Wedding Feast

In the parable of the wedding feast (Matthew 22:1-14), Jesus taught that it was important to accept God's invitation of salvation. In Jewish culture, paradise—life with God after death—was often pictured as a feast. Here Jesus pictures it as a wedding feast that a king prepares for his son, who has just gotten married. In addition, Jesus emphasizes that not all people whom God invites will properly prepare themselves to participate. These people will be thrown out from the feast.

Other possible translation difficulties in this chapter

Implicit meaning

Like the other gospel writers, Matthew assumes that his readers will understand many situations that he presents, so he does not give much explanation. He says, for example, in Matthew 22:15-22, that the Pharisees attempted to trick Jesus into saying wrong things, but he assumes that the readers will understand why their question for Jesus was a dangerous one to answer (Matthew 22:16). They expected that Jesus in his answer would anger either the Jewish people or the Roman authorities.

Paradox

A paradox is a seemingly absurd statement, which appears to contradict itself, but it is not absurd. In this chapter, Jesus quotes a psalm referencing that David calls his son "lord," that is, master. The Jews always expected that ancestors would be greater than their descendants. In this passage, Jesus is trying to gradually lead his hearers to the true understanding that the Messiah will himself be divine, and that he, Jesus, is in fact the Messiah. (Matthew 22:43-44)

Links:

- **Matthew 22:01 Notes**

Matthew 22:1-3

UDB:

[1] Then Jesus told the Jewish leaders other parables. This is one of those parables. [2] "God ruling from heaven is like a king who told his servants that they should make a wedding feast for his son. [3] When the feast was ready, the king sent his servants to tell the people whom he had invited that it was time for them to come to the wedding feast. The servants went out and told the people. But the people who had been invited did not want to come.

ULB:

[1] Jesus spoke to them again in parables, saying, [2] "The kingdom of heaven is like a certain king who prepared a marriage feast for his son. [3] He sent out his servants to call those who had been invited to come to the marriage feast, but they would not come.

translationNotes

Connecting Statement:

To rebuke the religious leaders and to illustrate their unbelief, Jesus tells a parable about a marriage feast. (See: Parables)

to them

"to the people"

The kingdom of heaven is like

This is the beginning of a parable. See how you translated this in Matthew 13:24.

those who had been invited

This can be stated in active form. AT: "the people the king had invited" (See: Active or Passive)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- parable, parables
- kingdom of God, kingdom of heaven
- king, kings, kingdom, kingdoms, kingship, kingly
- feast, feasts, feasting
- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:4

UDB:

4 So the king sent other servants to again tell those people to come to the feast. He said to those servants, ‘Say to the people whom I invited to come to the feast, “This is what the king says to you, ‘I have prepared the meal. The oxen and the fattened calves have been butchered and cooked. Everything is ready. It is time now for you to come to the wedding feast!’ ” ’

ULB:

4 Again the king sent other servants, saying, ‘Tell them who are invited, “See, I have prepared my dinner. My oxen and fattened calves have been killed, and all things are ready. Come to the marriage feast.” ’

translationNotes

Connecting Statement:

Jesus continues telling a parable. (See: Parables)

servants, saying, 'Tell them who are invited

This direct quotation can be stated as an indirect quotation. Also, this can be stated in active form. AT: “servants, ordering them to tell those whom he invited” (See: Direct and Indirect Quotations and Active or Passive)

See

“Look” or “Listen” or “Pay attention to what I am about to tell you”

My oxen and fattened calves have been killed

It is implied that the animals are cooked and ready to eat. This can be stated in active form. AT: “My servants have killed and cooked my oxen and my fattened calves” (See: Assumed Knowledge and Implicit Information and Active or Passive)

My oxen and fattened calves

“My best oxen and calves for eating”

translationWords

- king, kings, kingdom, kingdoms, kingship, kingly
-
- cow, cows, bull, bulls, calf, calves, cattle, heifer, ox, oxen

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:5-7

UDB:

[5] But when the servants told them that, they disregarded what the servants said. Some of them went to their own fields. Others went to their places of business. [6] The rest of them seized the king's servants, mistreated them, and killed them. [7] When the king heard what had happened, he became furious. He commanded his soldiers to go and kill those murderers and burn their city.

ULB:

[5] But they paid no attention and went away, one to his farm, another to his business. [6] The others seized the king's servants, treated them shamefully, and killed them. [7] The king was angry, and he sent his soldiers and they killed those murderers and burned their city.

translationNotes

Connecting Statement:

Jesus continues telling a parable. (See: Parables)

But they paid no attention

"But the guests the king invited ignored the invitation"

killed those murderers

It is implied that the king's soldiers killed the murderers. (See: Assumed Knowledge and Implicit Information)

translationWords

- king, kings, kingdom, kingdoms, kingship, kingly
- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- shame, shames, shamed, shameful, shamefully, shameless, shamelessly, ashamed, unashamed

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:8-10

UDB:

[8] After his soldiers had done that, the king said to his other servants, 'I have prepared the wedding feast, but the people who were invited do not deserve to come to it. [9] So go to the intersections of the main roads. Tell whomever you find that they should come to the wedding feast.' [10] So the servants went there, and they gathered everyone they could find. They gathered both bad people and good people. They brought them into the hall where the wedding feast was about to take place. The hall was filled with people.

ULB:

[8] Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. [9] Therefore go to the highway crossings and invite as many people to the marriage feast as you can find.' [10] The servants went out to the highways and gathered together all the people they found, both bad and good. So the wedding hall was filled with guests.

translationNotes

Connecting Statement:

Jesus continues telling a parable. (See: Parables)

those who were invited

This can be stated in active form. AT: "those whom I invited" (See: Active or Passive)

the highway crossings

"where the main roads of the city cross." The king is sending the servants to the place where they are most likely to find people.

both bad and good

"both the good people and the bad people"

So the wedding hall was filled with guests

This can be stated in active form. AT: "So the guests filled the wedding hall" (See: Active or Passive)

hall

a large room

translationWords

- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- worthy, worth, unworthy, worthless
- feast, feasts, feasting

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:11-12

UDB:

11 But when the king went into the hall to see the guests, he saw someone who was not wearing clothes that had been provided for the guests to wear at a wedding feast. 12 The king said to him, 'Friend, you should never have entered this hall, because you are not wearing the clothes that guests wear at wedding feasts!' The man did not say anything, because he did not know what to say.

ULB:

11 But when the king came in to look at the guests, he saw a man there who was not wearing wedding clothes. 12 The king said to him, 'Friend, how did you come in here without wedding clothes?' But the man was speechless.

translationNotes

Connecting Statement:

Jesus continues telling a parable. (See: Parables)

how did you come in here without wedding clothes?

The king uses a question to scold the guest. AT: "you are not wearing proper clothes for a wedding. You should not be here." (See: Rhetorical Question)

the man was speechless

"the man was silent"

translationWords

- king, kings, kingdom, kingdoms, kingship, kingly

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:13-14

UDB:

13 Then the king said to his servants, 'Tie this person's feet and hands and throw him outside where there is total darkness, where people cry out and gnash their teeth because of the pain they are in.'" 14 Then Jesus said, "The point of this parable is that God has invited many to come to him, but only a few people are the ones whom he has chosen to be there."

ULB:

13 Then the king said to the servants, 'Bind this man hand and foot, and throw him into the outer darkness, where there will be weeping and the grinding of teeth.' 14 For many people are called, but few are chosen."

translationNotes

Connecting Statement:

Jesus concludes his parable about a marriage feast.

Bind this man hand and foot

"Bind" here is an idiom for "restrain" or "tie with rope." AT: "Tie him up so that he cannot move his hands or feet" (See: Idiom)

the outer darkness

"Darkness" here is a metonym for "separation from God." See how you translated this in Matthew 8:12. AT: "the dark place away from God" (See: Metonymy)

weeping and the grinding of teeth

"Grinding of teeth" is symbolic action, representing extreme sadness and suffering. AT: "weeping and expressing their extreme suffering" See how you translated this in Matthew 8:12. (See: Symbolic Action)

For many people are called, but few are chosen

This can be stated in active form. AT: "For God invites many people, but he only chooses a few" (See: Active or Passive)

For

This marks a transition. Jesus has ended the parable and will now explain the point of the parable.

translationWords

- darkness
- chosen one, chosen ones, choose, chosen people, Chosen One, elect

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:15-17

UDB:

15 After Jesus said that, the Pharisees met together in order to plan how they could cause him to say
something that would enable them to accuse him. 16 They sent to him some of their disciples along
with those of the Herodian party. Those said to Jesus, "Teacher, we know that you are truthful and
that you teach the truth about what God wants us to do. We also know that you do not change what
you teach because of what someone says about you, no matter what kind of person they are. 17 So
tell us what you think about this matter: Is it right that we pay taxes to the Roman government, or
not?"

ULB:

15 Then the Pharisees went and planned how they might entrap Jesus in his own talk. 16 Then they
sent to him their disciples, together with the Herodians. They said to Jesus, "Teacher, we know that
you are truthful, and that you teach God's way in truth. You care for no one's opinion, and you do
not show partiality between people. 17 So tell us, what do you think? Is it lawful to pay taxes to
Caesar or not?"

translationNotes

Connecting Statement:

This begins an account of the religious leaders trying to trap Jesus with several difficult questions. Here the Pharisees ask him about paying taxes to Caesar.

how they might entrap Jesus in his own talk

"how they could cause Jesus to say something wrong so they could arrest him"

their disciples ... Herodians

The disciples of the Pharisees supported paying taxes only to Jewish authorities. The Herodians supported paying taxes to the Roman authorities. It is implied that the Pharisees believed that no matter what Jesus said, he would offend one of these groups. (See: Assumed Knowledge and Implicit Information)

Herodians

These were officials and followers of the Jewish king Herod. He was friends with Roman authorities. (See: How to Translate Names)

you do not show partiality between people

"you do not show special honor to anyone" or "you do not consider anyone more important than anyone else"

to pay taxes to Caesar

People did not pay taxes directly to Caesar but to one of his tax collectors. AT: "to pay the taxes that Caesar requires" (See: Assumed Knowledge and Implicit Information)

translationWords

- Pharisee, Pharisees
- disciple, disciples
- teacher, teachers, Teacher
- true, truth, truths
- partial, be partial, partiality
- lawful, lawfully, unlawful, not lawful, lawless, lawlessness
- tax, taxes, taxed, taxation, taxpayers
- Caesar

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:18-19

UDB:

18 But Jesus knew that what they really wanted to do was evil. They were wanting him to say something that would get him in trouble with either the Jewish authorities or the Roman authorities. So he said to them, "You are hypocrites; you want me to say something for which you can accuse me. 19 Show me one of the coins with which people pay the Roman tax." So they showed him a coin called a denarius.

ULB:

18 But Jesus understood their wickedness and said, "Why are you testing me, you hypocrites? 19 Show me the coin for the tax." Then they brought a denarius to him.

translationNotes

Why are you testing me, you hypocrites?

Jesus uses a question to scold those who were trying to trap him. AT: "Do not test me, you hypocrites!" or "I know that you hypocrites are only trying to test me!" (See: Rhetorical Question)

denarius

This was a Roman coin worth one day's wages. (See: Biblical Money)

translationWords

- evil, wicked, wickedness
- test, tests, tested
- hypocrite, hypocrites, hypocrisy

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:20-22

UDB:

20 He said to them, “Whose picture is on this coin? And whose name is on it?” 21 They answered, “It
has the picture and name of Caesar, the head of the Roman government.” Then he said to them, “So
give to the government what they require, and give to God what he requires.” 22 When those men
heard Jesus say that, they marveled that his answer did not enable anyone to accuse him. Then
they left Jesus.

ULB:

20 Jesus said to them, “Whose image and name are these?” 21 They said to him, “Caesar’s.” Then
Jesus said to them, “Then give to Caesar the things that are Caesar’s, and to God the things that are
God’s.” 22 When they heard it, they marveled. Then they left him and went away.

translationNotes

to them

Here “them” refers to the Herodians and the disciples of the Pharisees.

Whose image and name are these?

Jesus uses a question to get the people to think deeply about what he is saying. AT: “Tell me whose image and name you see on this coin.” (See: Rhetorical Question)

Caesar’s

You can make clear the understood information in their response. AT: “The coin has Caesar’s image and name on it” (See: Ellipsis)

things that are Caesar’s

“things that belong to Caesar”

things that are God’s

“things that belong to God”

translationWords

- Jesus, Jesus Christ, Christ Jesus
- image, images, carved image, carved images, cast metal images, figure, figures, carved figure, carved figures, cast metal figure, cast metal figures
- Caesar
- God
- amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:23-24

UDB:

[23] During that same day, some Sadducees came to Jesus. They are a Jewish group who do not believe that people will become alive again after they die. They asked Jesus, [24] "Teacher, Moses wrote in the scriptures, 'If a man dies who did not have any children, his brother must marry the dead man's widow in order that she can have a child by him. The child will be considered the descendant of the man who died, and in that way the dead man will have descendants.'

ULB:

[23] On that day some Sadducees, who say there is no resurrection, came to him. They asked him, [24] saying, "Teacher, Moses said, 'If a man dies, having no children, his brother must marry his wife and have children for his brother.'

translationNotes

Connecting Statement:

The Sadducees try to trap Jesus by asking him a difficult question about marriage and the resurrection of the dead.

Teacher, Moses said, 'If a man dies

The religious leaders were asking Jesus about what Moses had written in the scriptures. If your language does not allow quotes within quotes, this could be stated as an indirect quote. AT: "Teacher, Moses said that if a man dies" (See: Quotes Within Quotes and Direct and Indirect Quotations)

his brother ... his wife ... his brother

Here "his" refers to the dead man.

translationWords

- Sadducee, Sadducees
- resurrection
- teacher, teachers, Teacher
- Moses

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:25-28

UDB:

25 There were seven boys in a family. The oldest one married someone. He and his wife did not
have any children, and he died. So the second brother married the widow. But he also died without
having a child. 26 The same thing happened to the third brother, and also to the other four brothers,
who one by one married this same woman. 27 Last of all, the woman also died. 28 So, at the time
when God will raise people from the dead, which of the seven brothers do you think will be her
husband? Keep in mind that they had all been married to her."

ULB:

25 There were seven brothers. The first married and then died. Having left no children, he left his
wife to his brother. 26 Then the second brother did the same thing, then the third, all the way to
the seventh brother. 27 After them all, the woman died. 28 Now in the resurrection, whose wife
will she be of the seven brothers? For they all had married her."

translationNotes

Connecting Statement:

The Sadducees continue asking Jesus a question.

The first ... the second ... the third ... the seventh

"The oldest ... the next oldest ... the next oldest ... the youngest" or "The oldest ... his oldest younger brother ... that brother's oldest younger brother ... the youngest" (See: Ordinal Numbers)

After them all

"After every brother had died"

Now

Here the Sadducees shift from the story about the seven brothers to their actual question.

in the resurrection

"when dead people come back to life"

translationWords

- brother, brothers
- children, child
- resurrection

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:29-30

UDB:

[29] Jesus replied to them, "You are certainly wrong in what you are thinking. You do not know what is written in the scriptures. You also do not know that God has the power to make people alive again. [30] The fact is that the woman will not be the wife of any of them, because after God causes all dead people to live again, no one will be married. Instead, people will be like the angels in heaven. They do not marry.

ULB:

[29] But Jesus answered and said to them, "You are mistaken, because you do not know the scriptures or the power of God. [30] For in the resurrection they neither marry nor are given in marriage. Instead, they are like angels in heaven.

translationNotes

You are mistaken

It is implied that Jesus means that they are mistaken about what they think about the resurrection. AT: "You are mistaken about the resurrection" (See: Assumed Knowledge and Implicit Information)

the power of God

"what God is able to do"

in the resurrection

"when dead people rise back to life"

they neither marry

"people will not marry"

nor are given in marriage

This can be stated in active form. AT: "nor will people give their children in marriage" (See: Active or Passive)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures
- power, powers
- God
- resurrection
- angel, angels, archangel
- heaven, sky, skies, heavens, heavenly

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:31-33

UDB:

[31] But about dead people becoming alive again, God said something about that. I am sure you have read it. Long after Abraham, Isaac, and Jacob had died, God said to Moses, [32] 'I am the God whom Abraham worships, the God whom Isaac worships, and the God whom Jacob worships.' It is not dead people who worship God. It is living people who worship him. So we are sure that their spirits are still alive!"

[33] When the crowds of people heard Jesus teach that, they were amazed.

ULB:

[31] But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, [32] 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living." [33] When the crowds heard this, they were astonished at his teaching.

translationNotes

General Information:

In 22:32, Jesus quotes from Exodus to prove that people live again after they die.

have you not read what ... Jacob'?

Jesus asks this question to remind the religious leaders of what they know from scripture. AT: "I know you have read it, but you do not seem to understand what ... Jacob.'" (See: Rhetorical Question)

what was spoken to you by God

This can be stated in active form. AT: "what God spoke to you" (See: Active or Passive)

God, saying, 'I am ... Jacob'?

You can translate this direct quotation as an indirect quotation. AT: "God, who said to Moses that he is the God of Abraham, the God of Isaac, and the God of Jacob." (See: Direct and Indirect Quotations)

of the dead, but of the living

These nominal adjectives can be stated as adjectives. AT: "of dead people, but he is the God of living people" (See: Nominal Adjectives)

translationWords

- resurrection
- God
- Abraham, Abram
- Isaac
- Israel, Israelite, Israelites, Jacob
- amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:34-36

UDB:

[34] But when the Pharisees heard that Jesus had answered the Sadducees in such a way that the Sadducees could not think of anything that they might say to respond to him, the Pharisees gathered together to plan what they would say to him. Then they approached him. [35] One of them was a man who was a lawyer, who had studied well the laws that God gave Moses. He wanted to debate Jesus. He asked him, [36] "Teacher, which commandment in the laws that God gave Moses is the most important?"

ULB:

[34] But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. [35] One of them, a lawyer, asked him a question, testing him— [36] "Teacher, which is the greatest commandment in the law?"

translationNotes

Connecting Statement:

A Pharisee who was an expert in the law tries to trap Jesus by asking him a difficult question about the greatest commandment.

a lawyer

"an expert in the law." This is a Pharisee who had special skill in understanding the law of Moses.

translationWords

- Pharisee, Pharisees
- Sadducee, Sadducees
- test, tests, tested
- teacher, teachers, Teacher
- command, commands, commanded, commandment, commandments
- law, law of Moses, God's law, law of Yahweh

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:37-38

UDB:

[37] Jesus quoted the scriptures as he replied, "'You must love the Lord your God with all your inner being. Show that you love him in all that you desire, in all that you feel, and in all that you think.' [38] That is the most important commandment in the laws that God gave Moses.

ULB:

[37] Jesus said to him, "'Love the Lord your God with all your heart, with all your soul, and with all your mind.' [38] This is the great and first commandment.

translationNotes

General Information:

Jesus quotes a verse from Deuteronomy as the greatest commandment.

with all ... heart, with all ... soul

The idiom "with all ... heart" means "completely" and "with all ... soul" means "with all ... being." See how you translated these two phrases in Deuteronomy 4:29. (See: Idiom)

with all your mind

The mind is what people use to think.

the great and first commandment

Here "great" and "first" mean the same thing. They emphasize that this is the most important commandment. (See: Doublet)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- lord, lords, Lord, master, masters, sir, sirs
- God
- heart, hearts
- soul, souls
- mind, minds, minded, mindful, remind, reminds, reminded, reminder, reminders, reminding, likeminded
- command, commands, commanded, commandment, commandments

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:39-40

UDB:

39 The next most important commandment that everyone must surely obey is: 'You must love the people you come in contact with as much as you love yourself.' 40 These two commandments are the basis of every law that Moses wrote in the scriptures and also of all that the prophets wrote."

ULB:

39 And a second commandment is like it—'Love your neighbor as yourself.' 40 On these two commandments depend the whole law and the prophets."

translationNotes

General Information:

Jesus quotes a verse from Leviticus as the second greatest commandment.

a second commandment is like it

Possible meanings are 1) "there is another commandment that is next in importance" or 2) "there is a second commandment that is just as important." Either way, Jesus means these two commandments are more important than all other commandments. (See: Ordinal Numbers)

like it

This means like the commandment in Matthew 22:37.

your neighbor

Here "neighbor" means more than just those who live nearby. Jesus means a person must love all people.

On these two commandments depend the whole law and the prophets

Here the phrase "the whole law and the prophets" refers to all of scripture. AT: "Everything that Moses and the prophets wrote in the scriptures is based on these two commandments" (See: Metonymy)

translationWords

- command, commands, commanded, commandment, commandments
- love, loves, loving, loved
- neighbor, neighbors, neighborhood, neighboring
- law, law of Moses, God's law, law of Yahweh
- prophet, prophets, prophecy, prophesy, seer, prophetess

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:41-42

UDB:

41 While the Pharisees were still gathered together near Jesus, he asked them, 42 "What do you
think about the Messiah? Whose descendant is he?" They said to him, "He is the descendant of
King David."

ULB:

41 Now while the Pharisees were still gathered together, Jesus asked them a question. 42 He said,
"What do you think about the Christ? Whose son is he?" They said to him, "The son of David."

translationNotes

Connecting Statement:

Jesus asks the Pharisees a difficult question in order to stop their attempts to trap him.

Now

This word is used here to mark a break in the main story line. Here Matthew starts to tell a new part of the story when Jesus asks the religious leaders a question.

son ... son of David

In both of these "son" means "descendant."

translationWords

- Pharisee, Pharisees
- Jesus, Jesus Christ, Christ Jesus
- Christ, Messiah
- son, sons
- David

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:43-44

UDB:

43 Jesus said to them, ”If the Messiah is King David’s descendant, then David should not have called him ‘Lord’ when David was saying what the Holy Spirit told him to say. 44 David wrote this in the scriptures about the Messiah: ‘God said to my Lord, “Sit here beside me on my right, where I will greatly honor you, while I put your enemies under your feet.” ’

ULB:

43 Jesus said to them, ”How then does David in the Spirit call him Lord, saying,

44 ’The Lord said to my Lord,

”Sit at my right hand,

until I make your enemies your footstool”’?

translationNotes

General Information:

Jesus quotes from the Psalms to show that the Christ is more than just “the son of David.”

How then does David in the Spirit call him Lord

Jesus uses a question to make the religious leaders think deeply about the Psalm he is about to quote. AT: “Then, tell me why David in the Spirit calls him Lord” (See: Rhetorical Question)

David in the Spirit

“David, whom the Holy Spirit is inspiring.” This means the Holy Spirit is influencing what David says.

call him

Here “him” refers to the Christ, who is also the descendant of David.

The Lord said

Here “Lord” refers to God the Father.

to my Lord

Here “Lord” refers to the Christ. Also, “my” refers to David. This means the Christ is superior to David.

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. AT: “Sit in the place of honor beside me” (See: Symbolic Action)

until I make your enemies your footstool

This is an idiom. AT: “until I conquer your enemies” or “until I make your enemies bow down before you” (See: Idiom)

translationWords

- David
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit
- lord, lords, Lord, master, masters, sir, sirs
- adversary, adversaries, enemy, enemies

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 22:45-46

UDB:

45 So, since King David called the Messiah ‘my Lord,’ the Messiah cannot be just someone descended from David! He must be much greater than David!” 46 No one who heard what Jesus said was able to think of even one word to say to him in response. After that, no one else ever dared to ask him another question to try to trap him.

ULB:

45 If David then calls the Christ ‘Lord,’ how is he David’s son?” 46 No one was able to answer him a word, and no man dared ask him any more questions from that day on.

translationNotes

Connecting Statement:

This is the end of the account of the religious leaders trying to trap Jesus with several difficult questions.

General Information:

This is the end of the part of the story that began in Matthew 19:1, that tells of Jesus ministering in Judea.

If David then calls the Christ ‘Lord,’ how is he David’s son?

Jesus uses a question to make the religious leaders think deeply about what he is saying. AT: “David calls him ‘Lord,’ so the Christ has to be more than just a descendant of David.” (See: Rhetorical Question)

If David then calls the Christ

David referred to Jesus as “Lord” because Jesus was not only a descendant of David, but he was also superior to him.

to answer him a word

Here “word” refers to what people say. AT: “to answer him anything” or “to answer him” (See: Metonymy)

any more questions

It is implied that no one asked him the kind of questions that were intended to make him say something wrong so the religious leaders could arrest him. (See: Assumed Knowledge and Implicit Information)

translationWords

- David
- lord, lords, Lord, master, masters, sir, sirs
- son, sons

Links:

- Introduction to the Gospel of Matthew
- Matthew 22 General Notes
- Matthew 22 translationQuestions

Matthew 23 General Notes

Special concepts in this chapter

Hypocrites

The hypocrisy of the Pharisees is the major theme in this chapter. Jesus speaks at length about this hypocrisy. The Pharisees made rules that no one could actually obey, and then they persuaded the ordinary people that they were guilty because they could not obey the rules. In addition, the Pharisees' own rules give them excuses for not obeying God's original commands in the Law of Moses.

Other possible translation difficulties in this chapter

Name calling

In most cultures, it is wrong to insult people. Many of the words in this chapter directed at the Pharisees can be taken as insults. They are called "hypocrites," "blind guides," "fools," and "serpents." Jesus uses these words to describe and condemn their behavior.

Paradox

A paradox is a seemingly absurd statement, which appears to contradict itself, but it is not absurd. For example, "he who is greatest among you will be your servant" (Matthew 23:11-12).

Links:

- **Matthew 23:01 Notes**

Matthew 23:1-3

UDB:

[1] Then Jesus said to the crowd and to his disciples, [2] "The Pharisees and the men who teach our Jewish laws have made themselves the ones who interpret the laws that God had given Moses for the people of Israel. [3] Consequently, you should do whatever they tell you that you must do. But do not do what they do, because they themselves do not do those things.

ULB:

[1] Then Jesus spoke to the crowds and to his disciples. [2] He said, "The scribes and the Pharisees sit in Moses' seat. [3] Therefore whatever they command you to do, do these things and observe them. But do not imitate their deeds, for they say things but then do not do them.

translationNotes

General Information:

This is the beginning of a new part of the story that runs through Matthew 25:46, where Jesus teaches about salvation and the final judgment. Here he begins to warn the people about the scribes and Pharisees.

sit in Moses' seat

Here "seat" represents the authority to rule and make judgments. AT: "have authority as Moses had" or "have authority to say what the law of Moses means" (See: Metonymy)

whatever ... do these things and observe them

"all the things ... do them and observe them" or "everything ... do it and observe it"

translationWords

- Jesus, Jesus Christ, Christ Jesus
- disciple, disciples
- scribe, scribes
- Pharisee, Pharisees
- Moses
- command, commands, commanded, commandment, commandments
- imitate, imitator, imitators
- works, deeds, work, acts

Links:

- Introduction to the Gospel of Matthew
- Matthew 23 General Notes
- Matthew 23 translationQuestions

Matthew 23:4-5

UDB:

[4] They require you to obey many rules that are difficult to obey. But they themselves do not help anyone obey those rules. It is as if they were tying up very heavy loads and putting them on your shoulders for you to carry. But they will not even move one finger to help you carry them. [5] Whatever they do, they do those things so that other people will see them and admire them. For example, they make extra wide the tiny boxes containing portions of scripture that they wear on their arms. They enlarge the tassels on their robes to make others think that they honor God.

ULB:

[4] Yes, they bind heavy burdens that are difficult to carry, and then they put them on people's shoulders. But they themselves will not move a finger to carry them. [5] They do all their deeds to be seen by people. For they make their phylacteries wide, and they enlarge the edges of their garments.

translationNotes

they bind heavy burdens that are difficult to carry, and then they put them on people's shoulders ... move a finger to carry them

Here "burdens" are the many rules that the religious leaders create. AT: "they make you obey many rules that are difficult to follow ... do anything to help you follow them" (See: Metaphor)

they themselves will not move a finger

Here "move a finger" is a metaphor for giving help. AT: "they will not give the least amount of help" (See: Metaphor)

They do all their deeds to be seen by people

This can be stated in active form. AT: "They do all their deeds so that people can see what they do" (See: Active or Passive)

For they make their phylacteries wide, and they enlarge the edges of their garments

Both of these are things the Pharisees do to appear as if they honor God more than other people. (See: Assumed Knowledge and Implicit Information)

phylacteries

small leather boxes containing paper with scripture written on it

they enlarge the edges of their garments

The Pharisees made the tassels on the bottom of their robes especially long to show their devotion to God.

translationWords

- burden, burdens, burdened, burdensome

Links:

- Introduction to the Gospel of Matthew
- Matthew 23 General Notes
- Matthew 23 translationQuestions

Matthew 23:6-7

UDB:

[6] They want other people to honor them. For example, at dinners they sit in the seats where the most important people sit. In the synagogues they want to sit in the same kind of places. [7] They love for people to greet them with great honor in the markets, and for people to call them 'Teacher.'

ULB:

[6] They love the chief places at feasts and the chief seats in the synagogues, [7] and special greetings in the marketplaces, and to be called 'Rabbi' by people.

translationNotes

Connecting Statement:

Jesus continues speaking to the crowds and disciples about the Pharisees.

chief places ... chief seats

Both of these are the places where the most important people sit.

marketplaces

large, open-air areas where people buy and sell items

to be called 'Rabbi' by people

This can be stated in active form. AT: "for people to call them 'Rabbi' " (See: Active or Passive)

translationWords

- love, loves, loving, loved
- feast, feasts, feasting
- synagogue
- Rabbi

Links:

- Introduction to the Gospel of Matthew
- Matthew 23 General Notes
- Matthew 23 translationQuestions

Matthew 23:8-10

UDB:

[8] But you, my disciples, should not allow people to call you 'Teacher,' as they do other Jewish teachers. I am the only one who is really your teacher. This means that you are all equal to each other, like brothers and sisters. [9] Do not honor anyone on earth by addressing him as 'Father,' because God, your Father in heaven, is your only true father. [10] Do not allow people to call you 'teacher,' because the Messiah is your only teacher.

ULB:

[8] But you must not be called 'Rabbi,' for you have only one teacher, and all you are brothers. [9] And call no man on earth your father, for you have only one Father, and he is in heaven. [10] Neither must you be called 'teacher,' for you have only one teacher, the Christ.

translationNotes

But you must not be called

This can be stated in active form. AT: "But you must not let anyone call you" (See: Active or Passive)

you

All occurrences of "you" are plural and refer to all of Jesus' followers. (See: Forms of You)

you are brothers

Here "brothers" means "fellow believers."

call no man on earth your father

Jesus is using hyperbole to tell his hearers that they must not allow even the most important people to be more important to them than God is. AT: "do not call any man on earth your father" or "do not say that any man on earth is your father" (See: Hyperbole and Generalization)

you have only one Father

"Father" here is an important title for God. (See: Translating Son and Father)

Neither must you be called

This can be stated in active form. AT: "Also, do not let anyone call you" (See: Active or Passive)

you have only one teacher, the Christ

When Jesus said “the Christ,” he was speaking about himself in the third person. AT: “I, the Christ, am your only teacher” (See: First, Second, or Third Person)

translationWords

- Rabbi
- teacher, teachers, Teacher
- brother, brothers
- God the Father, heavenly Father, Father
- heaven, sky, skies, heavens, heavenly
- Christ, Messiah

Links:

- Introduction to the Gospel of Matthew
- Matthew 23 General Notes
- Matthew 23 translationQuestions

Matthew 23:11-12

UDB:

[11] Instead, everyone among you who wants God to consider them as important must serve others as servants do. [12] God will humble those who try to make themselves important. Those who humble themselves, God will make them truly important."

ULB:

[11] But he who is greatest among you will be your servant. [12] Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

translationNotes

he who is greatest among you

"the person who is most important among you"

among you

Here "you" is plural and refers to Jesus' followers. (See: Forms of You)

exalts himself

"makes himself important"

will be humbled

This can be stated in active form. AT: "God will humble" (See: Active or Passive)

will be exalted

This can be stated in active form. AT: "God will make important" or "God will honor" (See: Active or Passive)

translationWords

- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- humble, humbles, humbled, humility

Links:

- Introduction to the Gospel of Matthew
- Matthew 23 General Notes
- Matthew 23 translationQuestions

Matthew 23:13-15

UDB:

13-14 "You teachers of the law and you Pharisees, you are hypocrites! How terribly God will punish you, because you refuse to come under the rule of heaven and also keep others out. You yourselves do not want to go in, and you keep others from entering, too."

15 "You are hypocrites, you teachers of the law and you Pharisees! How terribly God will punish you! You work hard to get even one person to believe what you teach. You even travel across seas and lands to distant places in order to do that. And as a result, when one person believes what you teach, you make that person deserve to go to hell much more than you yourselves do."

ULB:

13 But woe to you, scribes and Pharisees, hypocrites! You shut the kingdom of heaven against people. For you do not enter it yourselves, and neither do you allow those about to enter to do so. 14*[1]* 15 Woe to you, scribes and Pharisees, hypocrites! For you go over sea and land to make one convert, and when he has become one, you make him twice as much a son of hell as you.

23:14 *[1]*The best ancient copies omit verse 14 (some copies add the verse after verse 12). *Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, while you make a show of long prayers. You will therefore receive greater condemnation.*

translationNotes

Connecting Statement:

Jesus begins to rebuke the religious leaders because of their hypocrisy.

General Information:

Jesus speaks of the kingdom of heaven as if it were a house, the door into which the Pharisees have shut from the outside so that neither they nor anyone else can enter the house. If you do not keep the metaphor of the house, be sure to change all instances of "shut" and "enter." Also, since the words "kingdom of heaven," which refer to God, who lives in heaven, occur only in Matthew, try to use your language's word for "heaven" in your translation. (See: Metaphor and Metonymy)

But woe to you

"How terrible it will be for you!" See how you translated this in Matthew 11:21.

You shut the kingdom of heaven against people ... you do not enter it ... neither do you allow those about to enter to do so

Jesus is speaking of the kingdom of heaven, which is God ruling over his people, as if it were a house, the door into which the Pharisees have shut from the outside so that neither they nor anyone else can enter the house. The phrase "kingdom of heaven" is found only in the book of Matthew. If possible, use your language's word for "heaven" in your translation. AT: "You make it impossible for people to enter the kingdom of heaven ... you do not enter it ... neither do you allow those about to enter to do so" or "You prevent people from accepting God, who lives in heaven, as king ... you do not accept him as king ... and you make it impossible for those about to accept him as king to do so" (See: Metaphor and Metonymy)

you go over sea and land

This is an idiom that means they go to distant places. AT: "you travel great distances" (See: Idiom)

to make one convert

"to make one person accept your religion"

son of hell

Here "son of" is an idiom that means "one belonging to." AT: "person who belongs in hell" or "person who should go to hell" (See: Idiom)

you devour widows' houses

See the footnote. The word "devour" is a metaphor that means to take by force. Possible meanings are 1) "houses" refers to their houses. AT: "you steal widows' homes from them" or 2) "houses" is synecdoche for all their possessions. AT: "you steal all the possessions of widows" (See: Metaphor and Synecdoche)

translationWords

- woe
- scribe, scribes
- Pharisee, Pharisees
- hypocrite, hypocrites, hypocrisy
- kingdom of God, kingdom of heaven
- devour, devours, devoured, devouring
- receive, receives, received, receiving, receiver
- son, sons
- hell, lake of fire

Links:

- Introduction to the Gospel of Matthew
- Matthew 23 General Notes
- Matthew 23 translationQuestions

Matthew 23:16-17

UDB:

16 "You Jewish leaders, how terribly God will punish you! You are like blind people who try to lead others. You say, 'If someone asks the temple to confirm that he will do something as if the temple were a person, then if he does not do what he promised, it means nothing. But if he asks the gold in the temple to confirm that he will do something, then he must do it.' 17 You are fools, and you are like people who are blind! The gold that is in the temple is important, but the temple is even more important, because it is the temple that makes the gold to be only for God.

ULB:

16 Woe to you, you blind guides, you who say, 'Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is bound to his oath.' 17 You blind fools! Which is greater, the gold or the temple that makes the gold holy?

translationNotes

blind guides ... blind fools

The Jewish leaders were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth. See how you translated "blind guides" in Matthew 15:14. (See: Metaphor)

by the temple, it is nothing

"by the temple does not have to keep his oath"

is bound to his oath

"is tied to his oath." Being required to do what one has said he would do in an oath is spoken of as if he is tied to the oath. AT: "must do what he promised to do" (See: Metaphor)

Which is greater, the gold or the temple that makes the gold holy?

Jesus uses this question to rebuke the Pharisees because they treated the gold as if it were more important than the temple. AT: "The temple that has dedicated the gold to God is more important than the gold!" (See: Rhetorical Question)

the temple that makes the gold holy

"the temple that makes the gold belong to God alone"

translationWords

- woe
- oath, oaths, swear, swears, swearing, swear by, swears by
- temple
- gold, golden
- holy, holiness, unholy, sacred

Links:

- Introduction to the Gospel of Matthew
- Matthew 23 General Notes
- Matthew 23 translationQuestions

Matthew 23:18-19

UDB:

18 Also you say, 'If someone asks the altar to confirm that he will do something as if the altar were a person, then if he does not do what he promised, it means nothing. But if he asks the gift that he has placed on the altar to confirm that he will do something, then he must do it.' 19 You are like people who are blind. The gift that you put on the altar is important, but the altar is even more important because it is the altar that makes the gift only for God.

ULB:

18 And, 'Whoever swears by the altar, it is nothing. But whoever swears by the gift that is on it, he is bound to his oath.' 19 You blind people! Which is greater, the gift or the altar that makes the gift holy?

translationNotes

And

The understood information can be made clear. AT: "And you also say" (See: Ellipsis)

it is nothing

"he does not have to do what he has sworn to do" or "he does not have to keep his oath"

the gift

This is an animal or grain that a person would bring to God by putting it on God's altar.

is bound to his oath

"is tied to his oath." Being required to do what one has said he would do in an oath is spoken of as if he is tied to the oath. AT: "must do what he promised to do" (See: Metaphor)

blind people

The Jewish leaders were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth. (See: Metaphor)

Which is greater, the gift or the altar that makes the gift holy?

Jesus uses this question to rebuke the Pharisees for treating the gift as if it were more important than the altar. AT: "The altar that makes the gift holy is greater than the gift!" (See: Rhetorical Question)

the altar that makes the gift holy

"the altar that makes the gift special to God"

translationWords

- oath, oaths, swear, swears, swearing, swear by, swears by
- altar, altars
- gift, gifts
- bind, bond, bound
- holy, holiness, unholy, sacred

Links:

- Introduction to the Gospel of Matthew
- Matthew 23 General Notes
- Matthew 23 translationQuestions

Matthew 23:20-22

UDB:

[20] So those who promise to do something and then ask the altar to confirm that they will do it, they are also asking everything on the altar to do the same thing. [21] Yes, and those who promise to do something and then ask the temple to confirm that they will do it, they are also asking that God, to whom the temple belongs, will confirm the same thing. [22] And those who promise to do something and then ask heaven to confirm that they will do it, they are asking the throne of God to confirm that they will do it, and they are also asking God, who sits on that throne, to confirm the same thing."

ULB:

[20] Therefore, he who swears by the altar swears by it and by everything on it. [21] The one who swears by the temple swears by it and by the one who lives in it. [22] And the one who swears by heaven swears by the throne of God and by him who sits on it.

translationNotes

by everything on it

"by all the gifts that people have placed on it"

the one who lives in it ... him who sits on it

Both of these refer to God the Father.

translationWords

- altar, altars
- temple
- heaven, sky, skies, heavens, heavenly
- throne, thrones, enthroned

Links:

- Introduction to the Gospel of Matthew
- Matthew 23 General Notes
- Matthew 23 translationQuestions

Matthew 23:23-24

UDB:

[23] "You teachers of the law and you Pharisees, how terribly God will punish you! You are hypocrites because, even though you give to God a tenth of the herbs you produce, such as mint, dill, and cummin, you do not obey God's laws that are more important. For example, you do not act justly toward others, you do not act mercifully toward people, and you take things away from others using force. It is good to give a tenth of your herbs to God, but you should also obey these other more important laws. [24] You leaders are like blind people who are trying to lead others. You are careful not to offend God by swallowing even the smallest insect when you drink water, but you act as badly as if you were swallowing a camel!

ULB:

[23] Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, but you have left undone the weightier matters of the law—justice and mercy and faith. But these you ought to have done and not to have left the other undone. [24] You blind guides, you who strain out a gnat but swallow a camel!

translationNotes

Woe to you ... hypocrites!

"How terrible it will be for you ... hypocrites!" See how you translated this in Matthew 11:21.

mint and dill and cumin

These are various leaves and seeds people used to make food taste good. (See: Translate Unknowns)

you have left undone

"you have not obeyed"

the weightier matters

"the more important matters"

But these you ought to have done

"You ought to have obeyed these more important laws"

and not to have left the other undone

This can be stated in positive form. AT: “while also obeying the less important laws” (See: Double Negatives)

You blind guides

Jesus uses this metaphor to describe the Pharisees. Jesus means that the Pharisees do not understand God’s commands or how to please him. Therefore, they cannot teach others how to please God. See how you translated this metaphor in Matthew 15:14. (See: Metaphor)

you who strain out a gnat but swallow a camel

Being careful to follow the less important laws and ignoring the more important laws is as foolish as being careful not to swallow the smallest unclean animal but eating the meat of the largest unclean animal. AT: “you are as foolish as a person who strains out a gnat that falls into his drink but swallows a camel” (See: Metaphor and Hyperbole and Generalization)

strain out a gnat

This means to pour a liquid through a cloth to remove a gnat from a drink.

gnat

a small flying insect

translationWords

- woe
- scribe, scribes
- Pharisee, Pharisees
- hypocrite, hypocrites, hypocrisy
- tenth, tenths, tithe, tithes
- law, law of Moses, God’s law, law of Yahweh
- just, justice, unjust, unjustly, injustice, justly, justify, justification
- mercy, merciful
- faith
- camel, camels

Links:

- Introduction to the Gospel of Matthew
- Matthew 23 General Notes
- Matthew 23 translationQuestions

Matthew 23:25-26

UDB:

25 "You hypocrites, you teachers of the law and you Pharisees, how terribly God will punish you! You make yourselves appear like good people to others. You try to make people think you are righteous, but in fact you sin against them by your greed and taking what belongs to others to delight your own pleasures. You are like dishes that are clean on the outside but are still dirty on the inside. 26 You blind Pharisees! First you must stop doing evil things like stealing from others. Then you will be able to do what is righteous and will be like a dish that is clean both outside and inside."

ULB:

25 Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self-indulgence. 26 You blind Pharisee! Clean first the inside of the cup and of the plate, so that the outside may become clean also.

translationNotes

Woe to you ... hypocrites!

"How terrible it will be for you ... hypocrites!" See how you translated this in Matthew 11:21.

For you clean the outside of the cup and of the plate, but inside they are full of greed and self--indulgence

This is a metaphor that means the scribes and Pharisees appear pure on the outside to others, but on the inside they are wicked. (See: Metaphor)

they are full of greed and self-indulgence

"they want what others have, and they act in the interest of the self"

You blind Pharisee

The Pharisees were spiritually blind. Although they thought of themselves as teachers, they were unable to understand God's truth. (See: Metaphor)

Clean first the inside of the cup and of the plate, so that the outside may become clean also

This is a metaphor that means that if they would become pure in their inner being, then the result is that they would be pure on the outside as well. (See: Metaphor)

translationWords

- woe
- scribe, scribes
- Pharisee, Pharisees
- hypocrite, hypocrites, hypocrisy

Links:

- Introduction to the Gospel of Matthew
- Matthew 23 General Notes
- Matthew 23 translationQuestions

Matthew 23:27-28

UDB:

[27] "You hypocrites, you men who teach the laws and you Pharisees, how terribly God will punish you! You are like buildings over people's graves, buildings that are painted white so that people can see them and avoid touching them. The outside of those tombs are beautiful, but inside they are full of dead people's bones and filth. [28] You are like those tombs. When people look at you, they think that you are righteous, but in your inner beings you are hypocrites, because you disobey God's commands."

ULB:

[27] Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but on the inside are full of dead men's bones and everything unclean. [28] In the same way, you also outwardly appear righteous to men, but on the inside you are full of hypocrisy and lawlessness.

translationNotes

you are like whitewashed tombs ... unclean

This is a simile that means the scribes and Pharisees may appear to be pure on the outside, but they are wicked on the inside. (See: Simile)

whitewashed tombs

"tombs that someone has painted white." The Jews would paint tombs white so that people would easily see them and avoid touching them. Touching a tomb would make a person ceremonially unclean. (See: Assumed Knowledge and Implicit Information)

translationWords

- woe
- scribe, scribes
- Pharisee, Pharisees
- hypocrite, hypocrites, hypocrisy
- grave, gravediggers, graves, tomb, tombs, burial place
- die, dies, died, dead, deadly, deadness, death, deaths, deathly
- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes, unclean
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness
- hypocrite, hypocrites, hypocrisy
- iniquity, iniquities

Links:

- Introduction to the Gospel of Matthew
- Matthew 23 General Notes
- Matthew 23 translationQuestions

Matthew 23:29-31

UDB:

[29] "You men who teach the Jewish laws and you Pharisees are hypocrites! How terribly God will punish you! You rebuild the tombs of the prophets whom others killed long ago. You decorate the monuments that honor righteous people. [30] You say, 'If we had lived when our ancestors lived, we would not have helped those who killed the prophets.' [31] In this way you admit that you are the descendants of those murderers; so, you are like them!

ULB:

[29] Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous. [30] You say, 'If we had lived in the days of our fathers, we would not have been participants with them in shedding the blood of the prophets.' [31] Therefore you testify against yourselves that you are sons of those who killed the prophets.

translationNotes

of the righteous

This nominal adjective can be stated as an adjective. AT: "of the righteous people" (See: Nominal Adjectives)

in the days of our fathers

"during the time of our forefathers"

we would not have been participants with them

"we would not have joined with them"

shedding the blood of

Here "blood" refers to life. To shed blood means to kill. AT: "killing" or "murdering" (See: Metonymy)

you are sons

Here "sons" means "descendants."

translationWords

- woe
- scribe, scribes
- Pharisee, Pharisees
- hypocrite, hypocrites, hypocrisy
- grave, gravediggers, graves, tomb, tombs, burial place
- prophet, prophets, prophecy, prophesy, seer, prophetess
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness
- day, days
- ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather
- bloodshed
- testimony, testify, witness, witnesses, eyewitness, eyewitnesses
- son, sons

Links:

- Introduction to the Gospel of Matthew
- Matthew 23 General Notes
- Matthew 23 translationQuestions

Matthew 23:32-33

UDB:

[32] You also, go ahead and finish committing all the sins that your ancestors began committing. [33] You people are so wicked! You are as dangerous as poisonous snakes! You foolishly think that you will escape from God punishing you in hell!

ULB:

[32] You also fill up the measure of your fathers. [33] You serpents, you offspring of vipers, how will you escape the judgment of hell?

translationNotes

You also fill up the measure of your fathers

Jesus uses this as a metaphor meaning the Pharisees will complete the wicked behavior that their forefathers started when they killed the prophets. AT: "You also finish the sins your ancestors began" (See: Metaphor)

You serpents, you offspring of vipers

Serpents are snakes, and vipers are poisonous snakes. They are dangerous and often symbols of evil. AT: "You are as evil as dangerous and poisonous snakes" (See: Doublet and Metaphor]])

offspring of vipers

Here "offspring" means "having the characteristic of." See how you translated a similar phrase in Matthew 3:7.

how will you escape the judgment of hell?

Jesus uses this question as a rebuke. AT: "there is no way for you to escape the judgment of hell!" (See: Rhetorical Question)

translationWords

- ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather
- sin, sins, sinned, sinful, sinner, sinning
- serpent, serpents, snake, snakes, viper, vipers
- offspring
- judge, judges, judgment, judgments
- hell, lake of fire

Links:

- Introduction to the Gospel of Matthew
- Matthew 23 General Notes
- Matthew 23 translationQuestions

Matthew 23:34-36

UDB:

[34] Take note that this is why I will send prophets, wise men, and teachers. You will kill some of them by nailing them to crosses, and you will kill some in other ways. You will whip some of them in the places where you worship and you will chase them from city to city. [35] So God will consider that you and your ancestors are guilty for killing all the righteous people who ever lived on earth, including Adam's son Abel, who was a righteous man, and Zechariah, the son of Barachiah, whom your ancestors killed in the holy place between the temple and the altar. You also killed all the prophets who lived between the times that those two men lived. [36] Think about this: You people who have observed my ministry, it is you whom God will punish for killing all those prophets!"

ULB:

[34] Therefore, see, I am sending you prophets and wise men and scribes. Some of them you will kill and crucify, and some you will whip in your synagogues and drive them out from city to city. [35] The result is that upon you will come all the righteous blood that has been shed on the earth, from the blood of righteous Abel, to the blood of Zechariah son of Barachiah, whom you killed between the sanctuary and the altar. [36] Truly I say to you, all these things will come upon this generation.

translationNotes

Connecting Statement:

Jesus continues to rebuke the religious leaders because of their hypocrisy.

I am sending you prophets and wise men and scribes

Sometimes the present tense is used to show that someone will do something very soon. AT: "I will send prophets, wise men, and scribes to you"

upon you will come all the righteous blood that has been shed on the earth

The phrase "upon you will come" is an idiom that means to receive punishment. To shed blood is a metonym meaning to kill people, so "righteous blood that has been shed on the earth" represents righteous people who have been killed. AT: "God will punish you for the murders of all the righteous people" (See: Idiom and Metonymy)

from the blood ... to the blood

Here the word "blood" represents a person being killed. AT: "from the murder ... to the murder" (See: Metonymy)

Abel ... Zechariah

Abel was the first righteous victim of murder, and Zechariah, who was murdered by Jews in the temple, was probably thought to be the last. These two men represent all the righteous people who have been murdered. (See: Merism)

Zechariah

This Zechariah was not the father of John the Baptist.

whom you killed

Jesus does not mean the people to whom he is speaking actually killed Zechariah. He means their ancestors did.

Truly I say to you

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

translationWords

- send, sends, sent, sending, send out, sends out, sent out, sending out
- prophet, prophets, prophecy, prophesy, seer, prophetess
- wise, wisdom
- scribe, scribes
- crucify, crucified
- synagogue
- bloodshed
- Abel
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness
- Zechariah (OT)
- sanctuary
- altar, altars
- amen, truly
- generation

Links:

- Introduction to the Gospel of Matthew
- Matthew 23 General Notes
- Matthew 23 translationQuestions

Matthew 23:37-39

UDB:

37 "O people of Jerusalem, you who killed the prophets who lived long ago, and you who killed with stones others whom God had sent to you. Many, many times I wanted to gather you together to protect you, like a hen gathers her young chicks under her wings. But you did not want me to do that. 38 So listen to this: Your city will become an uninhabited place. 39 Keep this in mind: You will see me again only when I return, when you say about me, 'God is truly pleased with this man who comes with God's authority.'"

ULB:

37 Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often did I long to gather your children together, just as a hen gathers her chicks under her wings, but you were not willing! 38 See, your house is left to you desolate. 39 For I say to you, You will not see me from now on until you say, 'Blessed is he who comes in the name of the Lord.'"

translationNotes

Connecting Statement:

Jesus mourns over the people of Jerusalem because they reject every messenger that God sends to them.

Jerusalem, Jerusalem

Jesus speaks to the people of Jerusalem as though they were the city itself. (See: Apostrophe and Metonymy)

those who are sent to you

This can be stated in active form. AT: "those whom God sends to you" (See: Active or Passive)

your children

Jesus is speaking to Jerusalem as if it is a woman and the people are her children. AT: "your people" or "your inhabitants" (See: Metaphor)

just as a hen gathers her chicks under her wings

This is a simile that emphasizes Jesus' love for the people and how he wanted to take care of them. (See: Simile)

hen

a female chicken. You can translate with any bird that protects her children under her wing. (See: Translate Unknowns)

your house is left to you desolate

“God will leave your house, and it will be empty”

your house

Possible meanings are 1) “the city of Jerusalem” or 2) “the temple.” (See: Metonymy)

I say to you

This adds emphasis to what Jesus says next.

Blessed is he who comes in the name of the Lord

Here “in the name” means “in the power” or “as a representative.” See how you translated this in Matthew 21:9. AT: “He who comes in the power of the Lord is blessed” or “He who comes as the representative of the Lord will be blessed” (See: Metonymy)

translationWords

- Jerusalem
- prophet, prophets, prophecy, prophesy, seer, prophetess
- stone, stones, stoning
- house, houses, housetop, housetops, storehouse, storehouses, housekeepers
- bless, blessed, blessing
- name, names, named
- lord, lords, Lord, master, masters, sir, sirs

Links:

- Introduction to the Gospel of Matthew
- Matthew 23 General Notes
- Matthew 23 translationQuestions

Matthew 24 General Notes

Structure and Formatting

In this chapter, Jesus begins to prophesy about the future from that time until he returns as king of the universe. (See: prophet, prophets, prophecy, prophesy, seer, prophetess)

Special concepts in this chapter

"The end of the world"

In this chapter, Jesus gives an answer to his disciples when they ask how they will know when he will come again. (See: Symbolic Prophecy)

The example of Noah

In the time of Noah, God sent a great flood to punish people for their sins. He warned them many times about this coming flood, but it actually began suddenly. In this chapter, Jesus draws a comparison between that flood and the last days. (See: sin, sins, sinned, sinful, sinner, sinning)

Other possible translation difficulties in this chapter

"Let"

The ULB uses this word to begin several commands of Jesus, such as "let those who are in Judea flee to the mountains" (24:16), "let him who is on the housetop not go down to take anything out of his house" (24:17), and "let him who is in the field not return to take his cloak" (24:18). There are many different ways to form a command. Translators must select the most natural ways in their own languages.

Links:

- **Matthew 24:01 Notes**

Matthew 24:1-2

UDB:

[1] Jesus left the temple courtyard. As he was walking along, his disciples came to him and began talking about how beautiful the temple buildings were. [2] He said to them, "I tell you the truth about these buildings that you are seeing: an army will completely destroy them. They will throw down every stone in these buildings. Not one stone will remain on top of another stone."

ULB:

[1] Jesus went out from the temple and was going on his way. His disciples came to him to point out to him the buildings of the temple. [2] But he answered and said to them, "Do you not see all these things? Truly I say to you, not one stone will be left on another that will not be torn down."

translationNotes

Connecting Statement:

Jesus begins to describe events that will happen before he comes again during the end times.

from the temple

It is implied that Jesus was not in the temple itself. He was in the courtyard around the temple. (See: Assumed Knowledge and Implicit Information)

Do you not see all these things?

Jesus uses a question to make the disciples think deeply about what he will tell them. AT: "Let me tell you something about all these buildings." (See: Rhetorical Question)

Truly I say to you

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

not one stone will be left on another that will not be torn down

It is implied that enemy soldiers will tear down the stones. This can be stated in active form. AT: "when the enemy soldiers come, they will tear down every stone in these buildings" (See: Assumed Knowledge and Implicit Information and Active or Passive)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- temple
- disciple, disciples
- amen, truly

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:3-5

UDB:

[3] Later, as Jesus was sitting alone on the slope of the Mount of Olives, the disciples went to him and asked him, “When will this happen to the buildings of the temple? And what will happen to show that you are about to come again, and to show that this world is about to end?”

[4] Jesus replied, ”All that I will say is, be sure that no one deceives you about what will happen! [5] Many people will come and say that they are me. Yes, they will actually say, ‘I am the Messiah,’ and they will deceive many people.

ULB:

[3] As he sat on the Mount of Olives, the disciples came to him privately and said, “Tell us, when will these things happen? What will be the sign of your coming and of the end of the age?” [4] Jesus answered and said to them, ”Be careful that no one leads you astray. [5] For many will come in my name. They will say, ‘I am the Christ,’ and will lead many astray.

translationNotes

What will be the sign of your coming and of the end of the age

Here “your coming” refers to when Jesus will come in power, establishing God’s reign on earth and bringing this age to an end. AT: “What will be the sign that you are about to come and that the world is about to end?” (See: Assumed Knowledge and Implicit Information)

Be careful that no one leads you astray

To lead one “astray” is a metaphor, as if the person is on the correct path, but is suddenly led off the path by being deceived. AT: “Be careful that you do not follow anyone who would deceive you about these things” (See: Metaphor)

many will come in my name

Here “name” refers to “in the authority” or “as the representative” of someone. AT: “many will claim that they have come as my representative” or “many will say they speak for me” (See: Metonymy)

and will lead many astray.

AT: “and they will deceive many.”

translationWords

- Mount of Olives
- disciple, disciples
- miracle, miracles, wonder, wonders, sign, signs
- Christ, Messiah

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:6-8

UDB:

[6] You will hear about wars that are close and wars that are far away, but do not let that trouble you. Keep in mind that God has said that those things must happen. But when they happen, it will not mean that the end of the world has come! [7] People groups will attack each other, and kings will lead armies against each other. There will be famines and earthquakes in various places. [8] These things will happen first, but they will be like when a woman starts to suffer pain before she gives birth to a child.

ULB:

[6] You will hear of wars and reports of wars. See that you are not troubled, for these things must happen; but the end is not yet. [7] For nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. [8] But all these things are only the beginning of birth pains.

translationNotes

See that you are not troubled

This can be stated in active form. AT: “Do not let these things trouble you” (See: Active or Passive)

For nation will rise against nation, and kingdom against kingdom

Both of these mean the same thing. Jesus is emphasizing that people everywhere will fight each other. (See: Parallelism and Metonymy)

the beginning of birth pains

This refers to the pains a woman feels before giving birth to a child. This metaphor means these wars, famines, and earthquakes are just the beginning of the events that will lead to the end of the age. (See: Metaphor)

translationWords

- trouble, troubles, troubled, troubling, troublemaker, troublesome
- nation, nations
- kingdom, kingdoms
- famine, famines
- labor, in labor, labor pains

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:9-11

UDB:

[9] More bad things will happen. People who oppose you will take you away to suffer and die. People who live in all the people groups will hate you because you believe in me. [10] Also, many people will stop believing because of the way they will suffer. They will betray their own fellow believers and will hate each other. [11] Many will come saying that they are prophets, but they will be lying, and they will deceive many people.

ULB:

[9] Then they will deliver you up to tribulation and kill you. You will be hated by all the nations for my name's sake. [10] Then many will stumble, and betray one another and hate one another. [11] Many false prophets will rise up and lead many astray.

translationNotes

they will deliver you up to tribulation and kill you

"people will give you over to the authorities, who will make you suffer and will kill you."

You will be hated by all the nations

Here "nations" is a metonym, referring to the people of nations. This can be stated in active form. AT: "People from every nation will hate you" (See: Active or Passive) (See: Metonymy)

for my name's sake

Here "name" refers to the complete person. AT: "because you believe in me" (See: Metonymy)

will rise up

"Rise" here is an idiom for "bceomce established." AT: "will come" (See: Idiom)

and lead many astray.

To lead "astray" is a metaphor, as if the people are on the correct path, but are suddenly led off the path by being deceived. AT: "and deceive many." (See: Metaphor)

translationWords

- tribulation
- nation, nations
- stumble, stumbles, stumbled, stumbling
- betray, betrays, betrayed, betraying, betrayer, betrayers
- false prophet, false prophets

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:12-14

UDB:

12 Because more and more people will disobey God's laws, many believers will no longer love each other. 13 But all those who keep on believing to the end of their lives, God will save them. 14 Furthermore, believers will preach the good news about how God is ruling in every part of the world, in order to announce it to all people groups. Then the end of the world will come."

ULB:

12 Because lawlessness will increase, the love of many will grow cold. 13 But the one who endures to the end will be saved. 14 This gospel of the kingdom will be preached in the whole world as a testimony to all the nations. Then the end will come.

translationNotes

lawlessness will increase

The abstract noun "lawlessness" can be translated with the phrase "disobeying the law." AT: "disobeying the law will increase" or "people will disobey God's law more and more" (See: Abstract Nouns)

the love of many will grow cold

Possible meanings are 1) "many people will no longer love other people" or 2) "many people will no longer love God." (See: Idiom)

the one who endures to the end will be saved

This can be stated in active form. AT: "God will save the person who endures to the end" (See: Active or Passive)

the one who endures

"the person who stays faithful"

to the end

It is not clear whether the word "end" refers to when a person dies or when the persecution ends or the end of the age when God shows himself to be king. The main point is that they endure as long as necessary.

This gospel of the kingdom will be preached

Here "kingdom" refers to God's rule as king. This can be stated in active form. AT: "People will speak this message about God's rule" (See: Metonymy and Active or Passive)

all the nations

Here, "nations" stands for people. AT: "all people in all places" (See: Metonymy)

the end

"the end of the world" or "the end of the age"

translationWords

- lawful, lawfully, unlawful, not lawful, lawless, lawlessness
- love, loves, loving, loved
- endure, endures, endured, enduring, endurance
- save, saves, saved, safe, salvation
- good news, gospel
- kingdom, kingdoms
- preach, preached, preaching, preacher
- testimony, testify, witness, witnesses, eyewitness, eyewitnesses
- nation, nations

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:15-18

UDB:

15 "But before the world ends, the disgusting person who will defile the holy temple and cause people to abandon it will stand in the temple. Daniel the prophet spoke and wrote about that long ago. May everyone who reads this pay attention, because I am warning you. 16 When you see that happen in the temple, those of you who are in the region of Judea must flee to the higher hills! 17 Those who are outside their houses must not go back into their houses to get things before they run away. 18 Those who are working in a field should not turn back to get their outer clothing before they flee.

ULB:

15 Therefore, when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place" (let the reader understand), 16 "let those who are in Judea flee to the mountains, 17 let him who is on the housetop not go down to take anything out of his house, 18 and let him who is in the field not return to take his cloak.

translationNotes

the abomination of desolation, which was spoken of by Daniel the prophet

This can be stated in active form. AT: "the shameful one who defiles the things of God, about whom Daniel the prophet wrote" (See: Active or Passive)

let the reader understand

This is not Jesus speaking. Matthew added this to alert the reader that Jesus was using words that they would need to think about and interpret.

let him who is on the housetop

Housetops where Jesus lived were flat, and people could stand on them.

translationWords

- abomination, abominations, abominable
- desolate, desolation, desolations
- Daniel
- prophet, prophets, prophecy, prophesy, seer, prophetess
- holy place
- Judea

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:19-22

UDB:

[19] How terrible it will be for pregnant women at that time, and for women who will be nursing their babies, because it will be very difficult for them to run away! [20] Pray that you will not have to flee in the winter when it will be hard to travel, or on the Sabbath, the day of rest; [21] because people will suffer very severely when those things happen. People have never suffered that severely since God created the world until now, and no one will ever suffer like that again. [22] If God had not decided to shorten that time when people will suffer so much, everyone would die. But he has decided to shorten it because he is concerned about the people whom he has chosen."

ULB:

[19] But woe to those who are with child and to those who are nursing infants in those days! [20] Pray that your flight will not occur in the winter or on a Sabbath. [21] For there will be great tribulation, such as has not been from the beginning of the world until now, no, nor ever will be again. [22] Unless those days are shortened, no flesh would be saved. But for the sake of the elect, those days will be shortened.

translationNotes

those who are with child

This is a polite way to say "pregnant women." (See: Euphemism)

in those days

"at that time"

that your flight will not occur

"that you will not have to flee" or "that you will not have to run away"

winter

"the cold season"

Unless those days are shortened, no flesh would be saved

This can be stated in positive and active form. AT: "If God does not shorten the time of suffering, everyone will die" (See: Double Negatives)

flesh

"people." Here, "flesh" is poetic way of saying all people. (See: Synecdoche)

those days will be shortened

This can be stated in active form. AT: "God will shorten the time of suffering" (See: Active or Passive)

translationWords

- woe
- day, days
- pray, prayer, prayers, prayed
- Sabbath
- tribulation
- flesh
- save, saves, saved, safe, salvation
- chosen one, chosen ones, choose, chosen people, Chosen One, elect

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:23-25

UDB:

[23] "At at that time, if someone says to you, 'Look, here is the Messiah!' or if someone says, 'There is the Messiah!' do not believe it! [24] They will perform many kinds of miracles and amazing things, in order to deceive people. They will even try to deceive you people whom God has chosen. [25] Do not forget that I have warned you about all this before it happens.

ULB:

[23] Then if anyone says to you, 'Look, here is the Christ!' or, 'There is the Christ!' do not believe it. [24] For false Christs and false prophets will come and show great signs and wonders, so as to lead astray, if possible, even the elect. [25] See, I have told you ahead of time.

translationNotes

Connecting Statement:

Jesus continues speaking to his disciples.

do not believe it

AT: "do not believe the false things they have said to you" (See: Ellipsis)

so as to lead astray, if possible, even the elect

Deceiving a person is spoken of as if it were causing that person to travel in the wrong direction. AT: "so as to deceive, if possible, even the elect" (See: Idiom)

astray, if possible, even the elect

This can be translated as a separate sentence. AT: "people astray. If possible, they would even cause the elect to disobey God"

translationWords

- Christ, Messiah
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief
- false prophet, false prophets
- miracle, miracles, wonder, wonders, sign, signs]
- chosen one, chosen ones, choose, chosen people, Chosen One, elect

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:26-28

UDB:

[26] So if someone says to you, 'Look, the Messiah is in the wilderness!' do not go there. Likewise, if someone says to you, 'Look, he is in a secret room!' do not believe that person, [27] because just like lightning flashes from the east to the west and people see it, in the same way, when the Son of Man returns again, everyone will see. [28] It will be clear to everyone just as when you see vultures gathering you know that an animal carcass is there."

ULB:

[26] Therefore, if they say to you, 'Look, he is in the wilderness,' do not go out to the wilderness. Or, 'See, he is in the inner rooms,' do not believe it. [27] For as the lightning shines out from the east and flashes all the way to the west, so will be the coming of the Son of Man. [28] Wherever a dead animal is, there the vultures will gather.

translationNotes

if they say to you, 'Look, he is in the wilderness,'

This can be stated as an indirect quotation. AT: "if someone tells you that the Christ is in the wilderness," (See: Direct and Indirect Quotations)

Or, 'See, he is in the inner rooms,'

This can be stated as an indirect quotation. AT: "Or, if someone tells you that the Christ is in the inner room," (See: Direct and Indirect Quotations)

in the inner rooms

"in a secret room" or "in secret places"

as the lightning shines ... so will be the coming

This means that the Son of Man will come very quickly and will be easy to see. (See: Simile)

the Son of Man

Jesus is speaking about himself in the third person. (See: First, Second, or Third Person)

Wherever a dead animal is, there the vultures will gather

This is probably a proverb that the people of Jesus' time understood. Possible meanings are 1) when the Son of Man comes, everyone will see him and know that he has come, or 2) wherever spiritually dead people are, false prophets will be there to tell them lies. (See: Proverbs)

vultures

birds that eat the bodies of dead or dying creatures

translationWords

- Christ, Messiah
- desert, deserts, deserted, deserting, wilderness, wildernesses
- Son of Man, son of man

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:29

UDB:

[29] "Immediately after people have suffered during that time, the sun will become dark. The moon will not shine. The stars will fall from the sky. And God will shake all things in the sky loose from their place.

ULB:

[29] But immediately after the tribulation of those days the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken.

translationNotes

immediately

"right away"

the tribulation of those days

"that time of suffering"

the sun will be darkened

This can be stated in active form. AT: "God will make the sun dark" (See: Active or Passive)

the powers of the heavens will be shaken

This can be stated in active form. AT: "God will shake things in the sky and above the sky" (See: Active or Passive)

translationWords

- tribulation
- day, days

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:30-31

UDB:

30 After that, everyone will see the Son of Man appear in the sky. Then unbelieving people from all people groups on earth will wail because they will be afraid. They will see me, the Son of Man, coming on the clouds with power and great glory. 31 He will send his angels to the earth from everywhere in the heavens. When they hear the trumpet's loud blast, they will gather together God's people—the ones he has chosen—from across the whole earth."

ULB:

30 Then the sign of the Son of Man will appear in the sky, and all the tribes of the earth will mourn. They will see the Son of Man coming on the clouds of the sky with power and great glory. 31 He will send his angels with a great sound of a trumpet, and they will gather together his elect from the four winds, from one end of the sky to the other.

translationNotes

the Son of Man ... He ... his

Jesus is speaking about himself in the third person. (See: First, Second, or Third Person)

all the tribes

Here "tribes" refers to people. AT: "all the people of the tribes" or "all the people" (See: Metonymy)

He will send his angels with a great sound of a trumpet

"He will have a trumpet sounded and send his angels" or "He will have an angel blow a trumpet, and he will send his angels"

they will gather

"his angels will gather"

his elect

These are the people whom the Son of Man has chosen.

from the four winds, from one end of the sky to the other

Both of these mean the same thing. They are idioms that mean "from everywhere." AT: "from all over the world" (See: Parallelism and Idiom)

translationWords

- sign, signs, proof, reminder
- Son of Man, son of man
- heaven, sky, skies, heavens, heavenly
- tribe, tribes, tribal, tribesmen
- power, powers
- glory, glorious, glorify, glorifies
- angel, angels, archangel
- trumpet, trumpets, trumpeters
- chosen one, chosen ones, choose, chosen people, Chosen One, elect

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:32-33

UDB:

[32] "Now be sure to learn something from how fig trees grow. When the branches of a fig tree become tender and its leaves begin to sprout, you know that summer is near. [33] Similarly, when you see all these things happening, you will know that the time for him to return is very close.

ULB:

[32] Learn a lesson from the fig tree. As soon as the branch becomes tender and puts out its leaves, you know that summer is near. [33] So also, when you see all these things, you should know that he is near, at the very gates.

translationNotes

he is near

Jesus is speaking about himself in the third person. AT: "the time for me to come is near" (See: First, Second, or Third Person)

at the very gates

"close to the gates." Jesus uses the imagery of a king or important official getting close to the gates of a walled city. It is a metaphor meaning the time for Jesus to come is soon. (See: Metaphor)

translationWords

- fig, figs
- gate, gates, gate bars, gatekeeper, gatekeepers, gateposts, gateway, gateways

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:34-35

UDB:

34 Keep this in mind: All of these events will happen before all the people have died who have observed these things. 35 You can be certain that these things that I have told you about will happen. The earth and sky will disappear one day, but what I say will always be true."

ULB:

34 Truly I say to you, this generation will not pass away until all of these things will have happened.
35 Heaven and the earth will pass away, but my words will never pass away.

translationNotes

Truly I say to you

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

this generation will not pass away

Here "pass away" is a polite way of saying "die." AT: "this generation will not all die" (See: Euphemism)

this generation

Possible interpretations are 1) "all people alive today," referring to the people alive when Jesus was speaking, or 2) "all people alive when these things I have just told you about happen." Try to translate so that both interpretations are possible.

until all of these things will have happened

"until God causes all these things to happen"

Heaven and the earth will pass away

The words "heaven" and "earth" are a synecdoche that includes everything that God has created, especially those things that seem permanent. Jesus is saying that his word, unlike these things, is permanent. AT: "Even heaven and the earth will pass away" (See: Synecdoche)

pass away

"disappear" or "someday no longer exist"

my words will never pass away

Here “words” refers to what Jesus has said. AT: “what I say will always be true” (See: Metonymy)

translationWords

- amen, truly
- generation
- heaven, sky, skies, heavens, heavenly
- earth, earthen, earthly
- word, words

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:36

UDB:

36 "But no other person, nor even any angel in heaven, nor even the Son, knows the day or the hour when these things will happen. Only God the Father knows.

ULB:

36 But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.

translationNotes

that day and hour

Here "day" and "hour" refer to the exact time that the Son of Man will return. (See: Metonymy)

nor the Son

"not even the Son"

Son

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

Father

This is an important title for God. (See: Translating Son and Father)

translationWords

- day, days
- hour, hours
- angel, angels, archangel
- heaven, sky, skies, heavens, heavenly
- Son of God, Son
- God the Father, heavenly Father, Father

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:37

UDB:

[37-39] It will be like what happened when Noah lived. Until the flood came, the people did not know that anything bad would happen to them. They were eating and drinking as usual. Men were getting married, and parents were giving their daughters to men to marry them. They were doing all this until the day that Noah and his family entered the big boat. And then the flood came and drowned all those who were not in the boat. Similarly, the unbelieving people will not know when the Son of Man will return.

ULB:

[37] As the days of Noah were, so will be the coming of the Son of Man. [38] For as in those days before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark, [39] and they knew nothing until the flood came and took them all away—so will be the coming of the Son of Man.

translationNotes

As the days of Noah were, so will be the coming of the Son of Man

"At the time when the Son of Man comes, it will be like the time of Noah."

Son of Man

Jesus is speaking about himself in the third person. (See: First, Second, or Third Person)

the ark, and they knew nothing

This can be translated as a separate sentence. AT: "the ark. And the people did not realize anything was happening"

away—so will be the coming of the Son of Man

This can be translated as a separate sentence. AT: "away. This is how it will be when the Son of Man comes"

translationWords

- day, days
- Noah
- Son of Man, son of man

- flood, floods, flooded, flooding, floodwaters
- ark

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:40-42

UDB:

40 When that happens not all people will be taken up to heaven. For example, two people will be
in the fields. One of them will be taken up to heaven and the other person will be left here to be
punished. 41 Similarly, two women will be grinding grain with a handmill. One of them will be
taken up to heaven and the other will be left. 42 So, because you do not know what day your Lord
will return to the earth, you need to be ready all the time.

ULB:

40 Then two men will be in a field—one will be taken, and one will be left. 41 Two women will be
grinding with a mill—one will be taken, and one will be left. 42 Therefore be on your guard, for
you do not know on what day your Lord will come.

translationNotes

Connecting Statement:

Jesus begins to tell his disciples to be ready for his return.

Then

This is when the Son of Man comes.

one will be taken, and one will be left

Possible meanings are 1) the Son of Man will take one away to heaven and will leave the other on earth for punishment or 2) the angels will take one away for punishment and leave the other for blessing. (See: Active or Passive)

mill

a tool for grinding

Therefore

“Because of what I have told you”

be on your guard

“pay attention”

translationWords

- lord, lords, Lord, master, masters, sir, sirs

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:43-44

UDB:

43 You know that if the owner of a house knew at what time in the night thieves would come, he would be awake and prevent the thieves from breaking in. Similarly, the Son of Man will come as unexpectedly as a thief. 44 So you need to be ready because the Son of Man will return to the earth at a time when you do not expect him to come."

ULB:

43 But know this, that if the master of the house had known in what time of night the thief was coming, he would have been on guard and would not have allowed his house to be broken into. 44 Therefore you must also be ready, for the Son of Man will come at an hour that you do not expect.

translationNotes

that if the master of the house ... broken into

Jesus uses a parable of a master and servants to illustrate that his disciples should be prepared for his return. (See: Parables)

the thief

Jesus is saying he will come when people are not expecting him, not that he will come to steal. (See: Metaphor)

he would have been on guard

"he would have guarded his house"

would not have allowed his house to be broken into

This can be stated in active form. AT: "would not have allowed anyone to get into his house to steal things" (See: Active or Passive)

the Son of Man

Jesus is speaking about himself in the third person. (See: First, Second, or Third Person)

translationWords

- lord, lords, Lord, master, masters, sir, sirs
- Son of Man, son of man

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:45-47

UDB:

45 "Think about what every faithful and wise servant is like. The house owner appoints one servant
to supervise the other servants. He tells him to give them food at the proper times. Then he leaves
on a long trip. 46 If the servant is doing that work when the house owner returns, the house owner
will be very pleased with him. 47 Think about this: The house owner will appoint that one servant
to be the supervisor of all his possessions.

ULB:

45 So who is the faithful and wise servant whom his master has set over his household in order to
give them their food at the right time? 46 Blessed is that servant whom his master will find doing
that when he comes. 47 Truly I say to you that the master will set him over everything that he owns.

translationNotes

Connecting Statement:

Jesus continues his proverb of a master and servants to illustrate that his disciples should be prepared for his return.

So who is the faithful and wise servant whom his master ... time?

Jesus uses this question to make his disciples think. AT: "So who is the faithful and wise servant? He is the one whom his master ... time." or "Be like the faithful and wise servant, whom his master ... time." (See: Rhetorical Question)

give them their food

"give the people in the master's home their food"

Truly I say to you

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

translationWords

- faithful, faithfulness, unfaithful, unfaithfulness
- wise, wisdom
- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- lord, lords, Lord, master, masters, sir, sirs

- household, households
- bless, blessed, blessing
- amen, truly

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 24:48-51

UDB:

48 But a wicked servant might say to himself, 'The owner has been away for a long time, so he
probably will not return soon and find out what I am doing.' 49 So he will begin to beat the other
servants and eat and drink with those who are drunk. 50 Then the house owner will come back at
a time when the servant does not expect him. 51 He will punish that servant severely and he will
put him where the hypocrites are put. In that place the people cry and grind their teeth because
they suffer very much."

ULB:

48 But if an evil servant says in his heart, 'My master has been delayed,' 49 and begins to beat his
fellow servants, and eats and drinks with drunkards, 50 then the master of that servant will come
on a day that the servant does not expect and at an hour that he does not know. 51 His master will
cut him in pieces and assign him a place with the hypocrites, where there will be weeping and
grinding of teeth.

translationNotes

Connecting Statement:

Jesus concludes his proverb of a master and servants to illustrate that his disciples should be prepared for his return. (See: Proverbs)

says in his heart

Here "heart" refers to the mind. AT: "thinks in his mind" (See: Metonymy)

My master has been delayed

This can be stated in active form. AT: "My master is slow to return" or "My master will not return for a long time" (See: Active or Passive)

on a day that the servant does not expect and at an hour that he does not know

Both of these statements mean the same thing. They emphasize that the master will come when the servant is not expecting him. (See: Parallelism)

cut him in pieces

This is an idiom that means to make the person suffer terribly. (See: Idiom)

assign him a place with the hypocrites

"put him with the hypocrites" or "send him to the place where hypocrites are sent"

there will be weeping and grinding of teeth

"Grinding of teeth" here is a symbolic act, representing extreme suffering. See how you translated this in Matthew 8:12. AT: "people will weep and grind their teeth because of their suffering" (See: Symbolic Action)

translationWords

- evil, wicked, wickedness
- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- lord, lords, Lord, master, masters, sir, sirs
- drunk, drunkard
- hour, hours
- hypocrite, hypocrites, hypocrisy

Links:

- Introduction to the Gospel of Matthew
- Matthew 24 General Notes
- Matthew 24 translationQuestions

Matthew 25 General Notes

Structure and Formatting

This chapter continues the teaching of the previous chapter.

Special concepts in this chapter

The parable of the ten virgins

Among the Jews, when a marriage was arranged, there was a period of time before the wedding. At the end of this time, the young man would go to his bride's house, where she was waiting for him. The wedding ceremony would then take place. With great celebration they would then travel to the groom's home, where there would be a feast. (See: Symbolic Prophecy)

Jesus makes use of these customs to tell his parable of the ten virgins (Matthew 25:1-13).

Links:

- **Matthew 25:01 Notes**

Matthew 25:1-4

UDB:

[1] "God's rule from heaven will be like what happened to ten unmarried girls who got ready to go to a wedding feast. They were to take their lamps and go wait for the bridegroom to come. [2] Now five of these girls were foolish, and five were wise. [3] The foolish girls took their lamps, but they did not take any extra olive oil for them. [4] But the wise girls took oil in their flasks as well as in their lamps.

ULB:

[1] Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. [2] Five of them were foolish and five were wise. [3] For when the foolish virgins took their lamps, they did not take any oil with them. [4] But the wise virgins took containers of oil along with their lamps.

translationNotes

Connecting Statement:

Jesus tells a parable about wise and foolish virgins to illustrate that his disciples should be prepared for his return. (See: Parables)

the kingdom of heaven will be like

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in Matthew. If possible, use "heaven" in your translation. See how you translated this in Matthew 13:24. AT: "when our God in heaven shows himself to be king, it will be like" (See: Metonymy)

lamps

These could have been 1) lamps or 2) torches made by putting cloth around the end of a stick and wetting the cloth with oil.

Five of them

"Five of the virgins"

did not take any oil with them

"had with them only the oil in their lamps"

translationWords

- kingdom of God, kingdom of heaven
- virgin, virgins, virginity
- lamp, lamps
- bridegroom, bridegrooms
- fool, fools, foolish, folly
- wise, wisdom
- oil

Links:

- Introduction to the Gospel of Matthew
- Matthew 25 General Notes
- Matthew 25 translationQuestions

Matthew 25:5-6

UDB:

5 The bridegroom was taking a long time to come, and it became late at night. So all the girls became sleepy and fell asleep. 6 In the middle of the night someone woke them up by shouting, 'Here he is! The bridegroom is arriving! Go outside and meet him!'

ULB:

5 Now while the bridegroom was delayed, they all got sleepy and slept. 6 But at midnight there was a cry, 'Look, the bridegroom! Go out and meet him.'

translationNotes

Now

This word is used here to mark a break in the main story line. Here Jesus starts to tell a new part of the story.

while the bridegroom was delayed

This can be stated in active form. AT: "while the bridegroom was taking a long time to arrive" (See: Active or Passive)

they all got sleepy

"all ten virgins got sleepy"

there was a cry

"someone shouted"

Links:

- Introduction to the Gospel of Matthew
- Matthew 25 General Notes
- Matthew 25 translationQuestions

Matthew 25:7-9

UDB:

7 So all the girls got up and adjusted their lamps for burning. 8 The foolish girls said to the wise ones, ‘Give us some of your oil, because our lamps are about to go out!’ 9 The wise girls replied, ‘No, because there might not be enough oil for our lamps and yours. Go to the sellers and buy some for yourselves!’

ULB:

7 Then all those virgins rose up and trimmed their lamps. 8 The foolish said to the wise, ‘Give us some of your oil because our lamps are going out.’ 9 But the wise answered and said, ‘Since there will not be enough for us and you, go instead to those who sell and buy some for yourselves.’

translationNotes

Connecting Statement:

Jesus continues telling a parable. (See: Parables)

trimmed their lamps

“adjusted their lamps so they would burn brightly”

The foolish said to the wise

These nominal adjectives can be stated as adjectives. AT: “The foolish virgins said to the wise virgins” (See: Nominal Adjectives)

our lamps are going out

This is an idiom. AT: “the fire in our lamps is about to burn out” (See: Idiom)

translationWords

- virgin, virgins, virginity
- fool, fools, foolish, folly
- wise, wisdom
- oil

Links:

- Introduction to the Gospel of Matthew
- Matthew 25 General Notes
- Matthew 25 translationQuestions

Matthew 25:10-13

UDB:

10 But while the foolish girls were on their way to buy oil, the bridegroom arrived. Then the wise girls, who were ready, went with him into the wedding hall, where the bride was waiting. Then the door was closed. 11 Later, the rest of the girls came to the wedding hall, and they called to the bridegroom, 'Sir, open the door for us!' 12 But he said to them, 'The truth is that I do not know you, so I will not open the door for you!'" 13 Then Jesus continued by saying, "So, in order that this does not happen to you, stay prepared because you do not know when it will be."

ULB:

10 While they went away to buy, the bridegroom came, and those who were ready went with him to the marriage feast, and the door was shut. 11 Afterward the other virgins also came and said, 'Master, master, open for us.' 12 But he answered and said, 'Truly I say to you, I do not know you.' 13 Watch therefore, for you do not know the day or the hour.

translationNotes

Connecting Statement:

Jesus concludes the parable about the ten virgins. (See: Parables)

they went away

"the five foolish virgins went away"

to buy

The understood information can be stated clearly. AT: "to buy more oil" (See: Ellipsis)

those who were ready

These are the virgins who had extra oil.

the door was shut

This can be stated in active form. AT: "the servants shut the door" (See: Active or Passive)

open for us

This implicit information can be stated explicitly. AT: "open the door for us so we can come inside" (See: Assumed Knowledge and Implicit Information)

Truly I say to you

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

I do not know you

"I do not know who you are." This is the end of the parable.

you do not know the day or the hour

Here "day" and "hour" refer to an exact time. The implied information can be stated explicitly. AT: "you do not know the exact time when the Son of Man will return" (See: Metonymy and Assumed Knowledge and Implicit Information)

translationWords

- feast, feasts, feasting
- virgin, virgins, virginity
- lord, lords, Lord, master, masters, sir, sirs
- amen, truly
- watch, watches, watched, watching, watchman, watchmen, watchful
- day, days
- hour, hours

Links:

- Introduction to the Gospel of Matthew
- Matthew 25 General Notes
- Matthew 25 translationQuestions

Matthew 25:14-16

UDB:

14 "When the Son of Man returns from heaven as king, it will be like a man who was about to go on a long journey. He called his servants together and gave them each some of his wealth to invest and gain more money for him. 15 He gave them money according to their ability to use it. For example, he gave one servant five bags of gold weighing about 165 kilograms, he gave another servant two bags weighing about sixty-six kilograms, and he gave another servant one bag weighing about thirty-three kilograms. Then he left on his journey. 16 The servant who had received five bags of gold went immediately and used that money to gain five more bags.

ULB:

14 For it is like when a man was about to go into another country. He called his own servants and gave over to them his wealth. 15 To one of them he gave five talents, to another he gave two, and to yet another he gave one talent. Each one received an amount according to his own ability, and that man went on his journey. 16 The one who received the five talents went at once and invested them and made another five talents.

translationNotes

Connecting Statement:

Jesus tells a parable about faithful and unfaithful servants to illustrate that his disciples should remain faithful during his absence and be prepared for his return. (See: Parables)

it is like

"the kingdom of heaven is like" (See: Matthew 13:24)

was about to go

"was ready to go" or "was to go soon"

gave over to them his wealth

"put them in charge of his wealth"

his wealth

"his property"

five talents

"five talents of gold." Avoid translating this into modern money. A "talent" of gold was worth twenty years' wages. The parable is contrasting the relative amounts of five, two, and one, as well as the large amount of wealth involved. AT: "five bags of gold" or "five bags of gold, each worth 20 years' wages" (See: Biblical Money)

to another he gave two ... gave one talent

The word "talents" is understood from the previous phrase. AT: "to another he gave two talents of gold ... gave one talent of gold" or "to another he gave two bags of gold ... gave one bag of gold" (See: Ellipsis)

according to his own ability

The implicit information can be stated explicitly. AT: "according to each servant's skill in managing wealth" (See: Assumed Knowledge and Implicit Information)

made another five talents

"out of his investments, he earned another five talents"

translationWords

- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants

Links:

- Introduction to the Gospel of Matthew
- Matthew 25 General Notes
- Matthew 25 translationQuestions

Matthew 25:17-18

UDB:

17 Similarly, the servant who had received two bags of gold gained two bags more. 18 But the servant who had received one bag of gold went and dug a hole in the ground, and he hid it there to keep it safe.

ULB:

17 Likewise the one who had received two talents made another two. 18 But the servant who had received one talent went away, dug a hole in the ground, and hid his master's money.

translationNotes

Connecting Statement:

Jesus continues telling a parable about the servants and the talents. (See: Parables and Biblical Money)

made another two

"earned another two talents"

translationWords

- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- lord, lords, Lord, master, masters, sir, sirs

Links:

- Introduction to the Gospel of Matthew
- Matthew 25 General Notes
- Matthew 25 translationQuestions

Matthew 25:19-21

UDB:

[19] After a long time the servants' master returned. He called them together to find out what they had done with his money. [20] The servant who had received five bags of gold brought him ten bags. He said, 'Master, you gave me five bags of gold to take care of. Look, I have gained five more!' [21] His master replied, 'You are a very good servant! You have been very faithful to me. You have managed a small amount of money very well, so I will put you in charge of a lot of things. Come and be happy with me!'

ULB:

[19] Now after a long time the master of those servants came back and settled accounts with them. [20] The servant who had received the five talents came and brought another five talents. He said, 'Master, you gave me five talents. See, I have made five talents more.' [21] His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things. I will put you in charge over many things. Enter into the joy of your master.'

translationNotes

Connecting Statement:

Jesus continues telling the parable about the servants and the talents. (See: Parables and Biblical Money)

Now

This word is used here to mark a break in the main story line. Here Jesus starts to tell a new part of the story.

I have made five talents more

"I have earned five more talents"

talents

A "talent" was worth twenty years' wages. Avoid translating this into modern money. See how you translated this in Matthew 25:15. (See: Biblical Money)

Well done

"You have done well" or "You have done right." Your culture might have an expression that a master (or someone in authority) would use to show that he approves of what his servant (or someone under him) has done.

Enter into the joy of your master

The phrase “Enter into the joy” is an idiom. Also, the master is speaking about himself in the third person. AT: “Come and be happy with me” (See: Idiom and First, Second, or Third Person)

translationWords

- lord, lords, Lord, master, masters, sir, sirs
- faithful, faithfulness, unfaithful, unfaithfulness
- joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing

Links:

- Introduction to the Gospel of Matthew
- Matthew 25 General Notes
- Matthew 25 translationQuestions

Matthew 25:22-23

UDB:

22 The servant who had received two bags of gold also came, and he said, 'Master, you gave me two bags of gold to take care of. Look, I have gained two more!' 23 His master replied, 'You are a very good servant! You have been very faithful to me. You have managed a small amount of money very well, so I will put you in charge of a lot of things. Come and be happy with me!'

ULB:

22 The servant who had received two talents came and said, 'Master, you gave me two talents. See, I have made two more talents.' 23 His master said to him, 'Well done, good and faithful servant! You have been faithful over a few things. I will put you in charge over many things. Enter into the joy of your master.'

translationNotes

Connecting Statement:

Jesus continues telling the parable about the servants and the talents. (See: Parables and Biblical Money)

I have made two more talents

"I have earned two more talents"

Well done

"You have done well" or "You have done right." Your culture might have an expression that a master (or someone in authority) would use to show that he approves of what his servant (or someone under him) has done. See how you translated this in Matthew 25:21.

Enter into the joy of your master

The phrase "Enter into the joy" is an idiom. Also, the master is speaking about himself in the third person. AT: "Come and be happy with me" See how you translated this in Matthew 25:21. (See: Idiom and First, Second, or Third Person)

translationWords

- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants

Links:

- Introduction to the Gospel of Matthew
- Matthew 25 General Notes
- Matthew 25 translationQuestions

Matthew 25:24-25

UDB:

[24] Then the servant who had received one bag of gold came. He said, 'Master, I was afraid of you. I knew that you are a man who expects to make a lot of money even if you invest nothing, like a farmer who tries to harvest a field he did not plant. [25] I was afraid of what you might do if I lost the money you lent me to invest, so I hid it in the ground. Here it is now; please take it back!'

ULB:

[24] Then the servant who had received one talent came and said, 'Master, I know that you are a strict man. You reap where you did not sow, and you harvest where you did not scatter. [25] I was afraid, so I went away and hid your talent in the ground. See, you have here what belongs to you.'

translationNotes

Connecting Statement:

Jesus continues telling the parable about the servants and the talents. (See: Parables and Biblical Money)

You reap where you did not sow, and you harvest where you did not scatter

The words "reap where you did not sow" and "harvest where you did not scatter" mean the same thing. They refer to a farmer who gathers crops that other people have planted. The servant uses this metaphor to accuse the master of taking what rightfully belongs to others. (See: Parallelism and Metaphor)

scatter

"scatter seed." This refers to sowing seed by gently throwing handfuls of it onto the soil.

See, you have here what belongs to you

"Look, here is what is yours"

translationWords

- reap, reaps, reaped, reaper, reapers, reaping
- plant, plants, planted, planting, implanted, replanted, transplanted, sow, sows, sowed, sown, sowing
- harvest, harvests, harvested, harvesting, harvester, harvesters

Links:

- Introduction to the Gospel of Matthew
- Matthew 25 General Notes
- Matthew 25 translationQuestions

Matthew 25:26-27

UDB:

[26] His master replied, 'You wicked, lazy servant! You knew that I expect to make money even when I have invested nothing. [27] So then, you should have at least put my money on deposit in a bank, so that when I returned I would get it back with the interest it earned!'

ULB:

[26] But his master answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sowed and harvest where I have not scattered. [27] Therefore you should have given my money to the bankers, and at my coming I would have received back my own with interest.

translationNotes

Connecting Statement:

Jesus continues telling a parable about the servants and the talents. (See: Parables)

You wicked and lazy servant, you knew

"You are a wicked servant who does not want to work. You knew"

I reap where I have not sowed and harvest where I have not scattered

The words "reap where I have not sowed" and "harvest where I have not scattered" mean the same thing. They refer to a farmer who gathers crops that people who work for him have planted. See how you translated this in Matthew 25:24, where the servant uses these words to accuse the farmer. The readers should understand that the farmer is acknowledging that he does indeed gather what others have planted but is saying that he is right to do so. (See: Parallelism and Metaphor)

received back my own

The understood information can be stated clearly. AT: "received back my own money" (See: Ellipsis)

interest

payment from the banker for the temporary use of the master's money

translationWords

- lord, lords, Lord, master, masters, sir, sirs
- evil, wicked, wickedness
- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants

Links:

- Introduction to the Gospel of Matthew
- Matthew 25 General Notes
- Matthew 25 translationQuestions

Matthew 25:28-30

UDB:

[28] Then the master said to his other servants, 'Take the bag of gold from him and give it to the servant who has the ten bags! [29] To those who use well what they have received, God will give more, and they will have plenty. But from those who do not use well what they have received, even what they already have will be taken away. [30] Furthermore, throw that worthless servant outside into the darkness, where he will be with those who are wailing and grinding their teeth in pain.'"

ULB:

[28] Therefore take away the talent from him and give it to the servant who has ten talents. [29] For to everyone who possesses, more will be given—even more abundantly. But from anyone who does not possess anything, even what he does have will be taken away. [30] Throw the worthless servant into the outer darkness, where there will be weeping and grinding of teeth.'

translationNotes

Connecting Statement:

Jesus concludes the parable about the servants and the talents. (See: Parables and Biblical Money)

take away the talent

The master is speaking to other servants.

talent

A "talent" was worth twenty years' wages. Avoid translating this into modern money. See how you translated this in Matthew 25:15. (See: Biblical Money)

who possesses

It is implied that the person who possesses something also uses it wisely. AT: "who uses well what he has" (See: Assumed Knowledge and Implicit Information)

more will be given

This can be stated in active form. AT: "God will give more" or "I will give more" (See: Active or Passive)

even more abundantly

“even much more”

from anyone who does not possess anything

It is implied that the person does possess something but he does not use it wisely. AT: “from anyone does not use well what he has” (See: Assumed Knowledge and Implicit Information)

will be taken away

This can be stated in active form. AT: “God will take away” or “I will take away” (See: Active or Passive)

into the outer darkness, where there will be weeping and grinding of teeth

“outside into the dark, where there is only crying and grinding of teeth”

translationWords

- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- possess, possesses, possessed, possessing, possession, possessions, dispossess
- darkness

Links:

- Introduction to the Gospel of Matthew
- Matthew 25 General Notes
- Matthew 25 translationQuestions

Matthew 25:31-33

UDB:

31 "When the Son of Man comes again in his brilliant light and brings all his angels, he will sit as
king on his throne to judge everyone. 32 Everyone from all the people groups will be gathered in
front of him. Then he will separate the people one from another, as a shepherd separates his sheep
from his goats. 33 He will put the righteous people on his right and the unrighteous ones on his left,
just like sheep and goats."

ULB:

31 When the Son of Man comes in his glory and all the angels with him, then he will sit on his
glorious throne. 32 Before him will be gathered all the nations, and he will separate the people one
from another, as a shepherd separates the sheep from the goats. 33 He will place the sheep on his
right hand, but the goats on his left.

translationNotes

Connecting Statement:

Jesus begins to tell his disciples how he will judge people when he returns at the end time.

the Son of Man

Jesus is speaking about himself in the third person. (See: First, Second, or Third Person)

Before him will be gathered all the nations

This can be stated in active form. AT: "He will gather all the nations before him" (See: Active or Passive)

Before him

"In front of him"

all the nations

Here "nations" refers to people. AT: "all people from every country" (See: Metonymy)

as a shepherd separates the sheep from the goats

Jesus uses a simile to describe how he will separate the people. (See: Simile)

He will place the sheep on his right hand, but the goats on his left

This is a metaphor that means the Son of Man will separate all people. He will put the righteous people at his right side, and he will put the sinners at his left side. (See: Metaphor)

translationWords

- Son of Man, son of man
- glory, glorious, glorify, glorifies
- angel, angels, archangel
- throne, thrones, enthroned
- nation, nations
- shepherd, shepherds, shepherded, shepherding
- ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins
- goat, goats, goatskins, scapegoat, kids
- right hand

Links:

- Introduction to the Gospel of Matthew
- Matthew 25 General Notes
- Matthew 25 translationQuestions

Matthew 25:34-36

UDB:

[34] Then he will say to those on his right, 'You people who have been blessed by my Father, come! Come receive all the good things he will give you, for he is now giving you the blessings of his rule—things he has been preparing since the time he created the world. [35] These things belong to you, because you gave me something to eat when I was hungry. You gave me something to drink when I was thirsty. When I was a stranger in your town, you invited me to stay in your houses. [36] When I needed clothes, you gave me some. When I was sick, you took care of me. When I was in prison, you came to visit me.'

ULB:

[34] Then the King will say to those on his right hand, 'Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. [35] For I was hungry and you gave me food; I was thirsty and you gave me a drink; I was a stranger and you took me in; [36] I was naked and you clothed me; I was sick and you cared for me; I was in prison and you came to me.'

translationNotes

the King ... his right hand

Here, "the King" is another title for the Son of Man. Jesus was referring to himself in the third person. AT: "I, the King, ... my right hand" (See: First, Second, or Third Person)

Come, you who have been blessed by my Father

This can be stated in active form. AT: "Come, you whom my Father has blessed" (See: Active or Passive)

my Father

This is an important title for God that describes the relationship between God and Jesus. (See: Translating Son and Father)

inherit the kingdom prepared for you

This can be stated in active form. AT: "inherit the kingdom that God has made ready for you" (See: Active or Passive)

inherit the kingdom prepared for you

Here “kingdom” refers to God’s rule as king. AT: “receive the blessings of God’s rule that he has planned to give you” (See: Metonymy)

from the foundation of the world

“since he first created the world”

translationWords

- king, kings, kingdom, kingdoms, kingship, kingly
- right hand
- bless, blessed, blessing
- God the Father, heavenly Father, Father
- inherit, inheritance, heritage, heir
- kingdom, kingdoms
- found, founded, founder, foundation, foundations
- world, worldly
- prison, prisoner, prisoners, prisons, imprison, imprisons, imprisoned, imprisonment, imprisonments

Links:

- Introduction to the Gospel of Matthew
- Matthew 25 General Notes
- Matthew 25 translationQuestions

Matthew 25:37-40

UDB:

[37] Then the people whom God has declared to be good will reply, 'Lord, when were you hungry and we saw you and gave you something to eat? When were you thirsty and we gave you something to drink? [38] When were you a stranger in our town and we invited you to stay in our houses? When did you need clothes and we gave you some? [39] When were you sick or in prison and we went to visit you? We do not remember doing any of these things for you.

[40] The King will reply, 'The truth is that whatever you did for any one of your fellow believers, even the most unimportant one, you certainly did it for me.'

ULB:

[37] Then the righteous will answer and say, 'Lord, when did we see you hungry and feed you? Or thirsty and give you a drink? [38] When did we see you a stranger and take you in? Or naked and clothe you? [39] When did we see you sick or in prison and come to you?' [40] Then the King will answer and say to them, 'Truly I say to you, what you did for one of the least of these brothers of mine, you did it for me.'

translationNotes

the righteous

This can be stated as an adjective. AT: "the righteous people" (See: Nominal Adjectives)

Or thirsty ... Or naked

The understood information can be stated clearly. AT: "Or when did we see you thirsty ... Or when did we see you naked" (See: Ellipsis)

the King

This is another title for the Son of Man. Jesus is speaking about himself in the third person. (See: First, Second, or Third Person)

say to them

"say to those at his right hand"

Truly I say to you

"I tell you the truth." This emphasizes what the King says next.

one of the least

“one of the least important”

these brothers of mine

Here “brothers” refers to anyone, male or female, who obeys the King. AT: “my brothers and sisters here” or “these who are like my brothers and sisters” (See: When Masculine Words Include Women)

you did it for me

“I consider that you did it for me”

translationWords

- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness
- lord, lords, Lord, master, masters, sir, sirs
- amen, truly

Links:

- Introduction to the Gospel of Matthew
- Matthew 25 General Notes
- Matthew 25 translationQuestions

Matthew 25:41-43

UDB:

41 But then he will say to those on his left, 'You people whom God has cursed, leave me! Go into
the eternal fire that God has prepared for the devil and his angels! 42 It is right for you to go there,
because you did not give me anything to eat when I was hungry. You did not give me anything to
drink when I was thirsty. 43 You did not invite me into your homes when I was a stranger in your
town. You did not give me any clothes when I needed them. You did not take care of me when I
was sick or in prison.'

ULB:

41 Then he will say to those on his left hand, 'Depart from me, you cursed, into the eternal fire that
has been prepared for the devil and his angels, 42 because I was hungry, but you did not give me
food; I was thirsty, but you did not give me a drink; 43 I was a stranger, but you did not take me in;
naked, but you did not clothe me; sick and in prison, but you did not care for me.'

translationNotes

Then he will

"Then the King will." Jesus is speaking about himself in the third person. (See: First, Second, or Third Person)

you cursed

"you people whom God has cursed"

the eternal fire that has been prepared

This can be stated in active form. AT: "the eternal fire that God has prepared" (See: Active or Passive)

his angels

his helpers

naked, but you did not clothe me

The words "I was" preceding "naked" are understood. AT: "I was naked, but you did not give me clothes" (See: Ellipsis)

sick and in prison

The words “I was” preceding “sick” are understood. AT: “I was sick and in prison” (See: Ellipsis)

translationWords

- curse, cursed, curses, cursing
- eternity, everlasting, eternal, forever
- hell, lake of fire
- Satan, devil, evil one
- angel, angels, archangel

Links:

- Introduction to the Gospel of Matthew
- Matthew 25 General Notes
- Matthew 25 translationQuestions

Matthew 25:44-46

UDB:

44 They will answer, ‘Lord, when were you hungry or thirsty or a stranger or needing clothes or sick or in prison, and we did not help you?’

45 He will reply, ‘The truth is that whenever you did not do anything to help any one of my people, even the most unimportant person, it was I for whom you did not do it.’

46 Then those people on my left will go away to the place where God will punish them forever, but the people good in God’s sight will go to where they will live forever with God.”

ULB:

44 Then they will also answer and say, ‘Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you?’ 45 Then he will answer them and say, ‘Truly I say to you, what you did not do for one of the least of these, you did not do for me.’ 46 These will go away into eternal punishment, but the righteous into eternal life.”

translationNotes

Connecting Statement:

Jesus finishes telling his disciples how he will judge people when he returns at the end time.

General Information:

This is the end of the part of the story that began in Matthew 23:1, where Jesus teaches about salvation and the final judgment.

they will also answer

“those on his left will also answer”

for one of the least of these

“for any of the least important ones of my people”

you did not do for me

“I consider that you did not do it for me” or “I was really the one whom you did not help”

These will go away into eternal punishment

“The King will send these to a place where they will receive punishment that never ends”

but the righteous into eternal life

The understood information can be made clear. AT: “but the King will send the righteous to the place where they will live forever with God” (See: Ellipsis)

the righteous

This nominative adjective can be stated as an adjective. AT: “the righteous people” (See: Nominal Adjectives)

translationWords

- lord, lords, Lord, master, masters, sir, sirs
- serve, serves, served, serving, service, services, eyeservice
- amen, truly
- eternity, everlasting, eternal, forever
- punish, punishes, punished, punishing, punishment, unpunished
- righteous, righteousness, unrighteous, unrighteousness, upright, uprightness
- life, live, lived, lives, living, alive

Links:

- Introduction to the Gospel of Matthew
- Matthew 25 General Notes
- Matthew 25 translationQuestions

Matthew 26 General Notes

Structure and Formatting

Some translations indent each line of poetry to make it easier to read. The ULB does this with the poetry in 26:31, which is quoted from the OT.

Special concepts in this chapter

Sheep

This is a common image used in Scripture to refer to the people of Israel. In Matthew 26:31, however, "the sheep" refers to Jesus' disciples, who ran away when he was arrested.

Passover

Jesus' death occurs in connection with the Passover Festival because he is the fulfillment of the Passover lamb. It is his sacrificial death that frees us from God's condemnation.

The eating of the body and blood

This ceremony, often called "the Lord's Supper," the "Eucharist", or "Holy Communion," is practiced in nearly all churches to this day in remembrance of Christ's sacrifice for the sins of humanity. It is done in obedience to Jesus' instructions to his disciples in Matthew 26:26-28.

Other possible translation difficulties in this chapter

Shame and cowardice

Throughout this chapter, the actions of the Jewish leaders are shameful and cowardly. The were afraid of the people whom they were to lead. The subtleness of their shameful and cowardly actions may be difficult to express in translation.

Judas' kiss for Jesus

Judas is recorded in Matthew 26:49 as kissing Jesus in order to signal to the soldiers which man to arrest. Among the Jews, kissing was a common way to greet someone. They had different kinds of kisses for people of different levels of status. Since Jesus was Judas' teacher, Judas probably kissed his hand as a sign of respect and submission.

"Destroy the temple of God"

In Matthew 26:61, two men accuse Jesus of wishing for the temple in Jerusalem to be destroyed so he can rebuild it "in three days." They were probably accusing Jesus of insulting the temple and

therefore, indirectly, of insulting God. Matthew does not actually record Jesus as saying this, but the words appear in John 2:19.

The expression “in three days” should be understood in the Jewish way as “within three days,” not “after three days.”

Links:

- **Matthew 26:01 Notes**

Matthew 26:1-2

UDB:

[1] When Jesus had finished saying all those things, he said to the disciples, [2] "You know that two days from now we will celebrate the Passover festival. At that time someone will hand the Son of Man over to those who will nail him to a cross."

ULB:

[1] It came about that when Jesus had finished all these words, he said to his disciples, [2] "You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified."

translationNotes

General Information:

This is the beginning of a new part of the story that tells of Jesus' crucifixion, death, and resurrection. Here he tells his disciples how he will suffer and die.

It came about that when

"After" or "Then, after." This phrase shifts the story from Jesus' teachings to what happened next.

all these words

This refers to all that Jesus taught starting in Matthew 24:3.

the Son of Man will be delivered up to be crucified

This can be stated in active form. AT: "some men will take the Son of Man to other people who will crucify him" (See: Active or Passive) (See: Metaphor)

the Son of Man

Jesus is speaking about himself in the third person. (See: First, Second, or Third Person)

translationWords

- Jesus, Jesus Christ, Christ Jesus
- word, words
- disciple, disciples
- day, days

- Passover
- Son of Man, son of man
- deliver, delivers, delivered, delivering, deliverer, deliverance
- crucify, crucifiedhis phrase shifts the story from Jesus' teachings to what happened next.

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:3-5

UDB:

[3] At the same time the chief priests and the Jewish elders gathered in the home of the high priest, whose name was Caiaphas. [4] There they planned how they could arrest Jesus in some tricky way so that they could have him executed. [5] But they said, “We must not do it during the Passover festival, because if we do it then, the people might riot.”

ULB:

[3] Then the chief priests and the elders of the people were gathered together in the palace of the high priest, who was named Caiaphas. [4] They plotted together to arrest Jesus stealthily and kill him. [5] For they were saying, “Not during the feast, so that a riot does not arise among the people.”

translationNotes

Connecting Statement:

These verses give background information about the Jewish leaders’ plot to arrest and kill Jesus. (See: Background Information)

were gathered together

This can be stated in active form. AT: “came together” or “met together” (See: Active or Passive)

Jesus stealthily

“Jesus secretly”

Not during the feast

What the leaders did not want to do during the feast can be made clearer. AT: “We should not kill Jesus during the feast” (See: Ellipsis)

the feast

This is the yearly Passover feast.

translationWords

- chief priests
- elder, elders

- palace, palaces
- high priest
- Caiaphas
- feast, feasts, feasting

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:6-9

UDB:

[6] While Jesus and his disciples were in the village of Bethany, they ate in the home of Simon, whom Jesus had healed of leprosy. [7] During the meal, a woman came into the house. She was carrying a beautiful stone jar containing very expensive perfume. She went up to Jesus as he was eating and poured all the perfume on his head. [8] When the disciples saw that, they were very angry. One of them said, "It is terrible that this perfume was wasted! [9] We could have sold it and gotten a lot of money for it! Then we could have given the money to poor people."

ULB:

[6] Now while Jesus was in Bethany in the house of Simon the leper, [7] as he was reclining at table, a woman came to him having an alabaster jar of very expensive ointment, and she poured it upon his head. [8] But when his disciples saw it, they became angry and said, "What is the reason for this waste? [9] This could have been sold for a large amount and given to the poor."

translationNotes

Connecting Statement:

This begins the account of a woman pouring expensive oil on Jesus before his death.

Now

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

Simon the leper

It is implied that this is a man whom Jesus had healed from leprosy. (See: Assumed Knowledge and Implicit Information)

he was reclining

"Jesus was lying on his side." You can use your language's word for the position people usually are in when they eat.

a woman came to him

"a woman came to Jesus"

alabaster jar

This is a costly container made of soft stone. (See: Translate Unknowns)

ointment

oil that has a pleasing smell

she poured it upon his head

The woman does this to honor Jesus.

What is the reason for this waste?

The disciples ask this question out of their anger over the woman's actions. AT: "This woman has done a bad thing by wasting this ointment!" (See: Rhetorical Question)

This could have been sold for a large amount and given

This can be stated in active form. AT: "She could have sold this for a large amount of money and given the money" (See: Active or Passive)

to the poor

Here "the poor" can be stated as an adjective. AT: "to poor people" (See: Nominal Adjectives)

translationWords

- Bethany
- leper, lepers, leprosy, leprous
- disciple, disciples
- anger, angered, angry
- waste, wastes, wasted, wasting, wasteland, wastelands

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:10-11

UDB:

[10] Jesus knew what they were saying, so he said to them, "You should not be bothering this woman! She has done a beautiful thing to me. [11] Keep in mind that you will always have poor people among you, so you can help them whenever you want to. But I will not always be with you!

ULB:

[10] But Jesus, knowing this, said to them, "Why are you troubling this woman? For she has done a beautiful thing for me. [11] You always have the poor with you, but you will not always have me.

translationNotes

Why are you troubling this woman?

Jesus asks this question as a rebuke of his disciples. AT: "You should not be troubling this woman!" (See: Rhetorical Question)

Why are you

All occurrences of "you" are plural and refer to the disciples. (See: Forms of You)

the poor

This can be stated as an adjective. AT: "poor people" (See: Nominal Adjectives)

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:12-13

UDB:

12 When she poured this perfume on my body, it was as if she knew that I am going to die soon. And it is as if she had anointed my body for being buried. 13 I will tell you this: Wherever in the entire world people preach the good news about me, they will tell what this woman has done, and as a result, people will always remember her."

ULB:

12 For when she poured this ointment on my body, she did it for my burial. 13 Truly I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her."

translationNotes

ointment

This is oil that has a pleasing smell. See how you translated this in Matthew 26:7.

Truly I say to you

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

wherever this gospel is preached

This can be stated in active form. AT: "wherever people preach this gospel" (See: Active or Passive)

what this woman has done will also be spoken of in memory of her

This can be stated in active form. AT: "they will remember what this woman has done and will tell others about her" or "people will remember what this woman has done and will tell others about her" (See: Active or Passive)

translationWords

- bury, buries, buried, burying, burial
- amen, truly
- good news, gospel
- preach, preached, preaching, preacher

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:14-16

UDB:

14 Then Judas Iscariot, even though he was one of the twelve disciples, went to the chief priests.
15 He asked them, “If I enable you to arrest Jesus, how much money are you willing to give me?”
They agreed to give him thirty silver coins. So they counted out the coins and gave them to him. 16
From that time Judas watched for an opportunity when they could arrest Jesus.

ULB:

14 Then one of the twelve, who was named Judas Iscariot, went to the chief priests 15 and said,
“What are you willing to give me to deliver him to you?” They weighed out thirty pieces of silver
for him. 16 From that moment he sought an opportunity to deliver him to them.

translationNotes

Connecting Statement:

Judas Iscariot agrees to help the Jewish leaders arrest and kill Jesus.

to deliver him to you

“Deliver” here is a metaphor for “take” or “bring.” AT: “to bring Jesus to you” (See: Metaphor)

thirty pieces of silver

Since these words are the same as those in an Old Testament prophecy, keep this form instead of changing it to modern money.

thirty pieces

“30 pieces” (See: Numbers)

to deliver him to them

AT: “to give him over to them”

translationWords

- the twelve, the eleven
- Judas Iscariot
- chief priests
- silver

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:17-19

UDB:

17 On the first day of the week-long Festival of Bread with No Yeast, the disciples went to Jesus and asked, “Where do you want us to prepare the meal for the Passover Celebration so that we can eat it with you?” 18 Jesus instructed two of the disciples about what they should do. He said to them, “Go into the city to a man with whom I have previously arranged this. Tell him that I, the Teacher, say this: ‘The time that I told you about is near. I am going to celebrate the Passover meal with my disciples at your house, and I have sent these two to prepare the meal.’ ” 19 So the two disciples did as Jesus told them. They went and prepared the Passover meal in that man’s house.

ULB:

17 Now on the first day of unleavened bread the disciples came to Jesus and said, “Where do you want us to prepare for you to eat the Passover meal?” 18 He said, “Go into the city to a certain man and say to him, ‘The Teacher says, “My time is at hand. I will keep the Passover at your house with my disciples.” ’ ” 19 The disciples did as Jesus directed them, and they prepared the Passover meal.

translationNotes

Connecting Statement:

This begins the account of Jesus celebrating the Passover with his disciples.

Now

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

He said, “Go into the city to a certain man and say to him, ‘The Teacher says, “My time is at hand. I will keep the Passover at your house with my disciples.” ’ ”

This has quotations within quotations. You can state some of the direct quotations as indirect quotations. AT: “He told his disciples to go into the city to a certain man and tell him that the Teacher says to him, ‘My time is at hand. I will keep the Passover at your house with my disciples.’ ” or “He told his disciples to go into the city to a certain man and say to him that the Teacher’s time is at hand and he will keep the Passover with his disciples at that man’s house.” (See: Quotes Within Quotes and Direct and Indirect Quotations)

My time

Possible meanings are 1) “The time that I told you about” or 2) “The time God has set for me.”

is at hand

Possible meanings are 1) “is near” or 2) “has come.” (See: Idiom)

keep the Passover

“eat the Passover meal” or “celebrate the Passover by eating the special meal”

translationWords

- unleavened bread
- disciple, disciples
- Jesus, Jesus Christ, Christ Jesus
- Passover
- teacher, teachers, Teacher
- hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right hands, from the hand of

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:20-22

UDB:

[20] When that evening had come, Jesus was eating the meal with the twelve disciples. [21] He said to them, “Listen carefully to this: One of you is going to enable my enemies to arrest me.” [22] The disciples were very sad. They began to say to him, one after the other, “Lord, it is surely not I!”

ULB:

[20] When evening came, he sat down to eat with the twelve disciples. [21] As they were eating, he said, “Truly I say to you that one of you will betray me.” [22] They were very sorrowful, and each one began to ask him, “Surely not I, Lord?”

translationNotes

he sat down to eat

Use the word for the position people in your culture usually are in when they eat.

Truly I say to you

“I tell you the truth.” This adds emphasis to what Jesus says next.

Surely not I, Lord?

“I am surely not the one, am I, Lord?” Possible meanings are 1) this is a rhetorical question since the apostles were sure they would not betray Jesus. AT: “Lord, I would never betray you!” or 2) this was a sincere question since Jesus’ statement probably troubled and confused them. (See: Rhetorical Question)

translationWords

- amen, truly
- betray, betrays, betrayed, betraying, betrayer, betrayers
- lord, lords, Lord, master, masters, sir, sirs

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:23-25

UDB:

23 He replied, "The one who will enable my enemies to arrest me is the one of you who is dipping bread into the sauce in the dish along with me. 24 It is certain that I, the Son of Man, will die, because that is what the scriptures say about me. But there will be terrible punishment for the man who enables my enemies to arrest me! It would be better for that man if he had never been born!" 25 Then Judas, the one who was going to betray him, said, "Teacher, surely it is not I!" Jesus replied, "Yes, you are admitting it."

ULB:

23 He answered, "The one who dips his hand with me in the dish is the one who will betray me. 24 The Son of Man will go, just as it is written about him. But woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had not been born." 25 Judas, who would betray him said, "Is it I, Rabbi?" He said to him, "You have said it yourself."

translationNotes

The Son of Man

Jesus is speaking about himself in the third person. (See: First, Second, or Third Person)

will go

Here "go" is a polite way to refer to dying. AT: "will go to his death" or "will die" (See: Euphemism)

just as it is written about him

This can be stated in active form. AT: "just as the prophets wrote about him in the scriptures" (See: Active or Passive)

that man by whom the Son of Man is betrayed

This can be stated in active form. AT: "the man who betrays the Son of Man" (See: Active or Passive)

Is it I, Rabbi?

"Rabbi, am I the one who will betray you?" Judas may be using a rhetorical question to deny that he is the one who will betray Jesus. AT: "Rabbi, surely I am not the one who will betray you" (See: Rhetorical Question)

You have said it yourself

This is an idiom that Jesus uses to mean “yes” without being completely clear about what he means. AT: “You are saying it” or “You are admitting it” (See: Idiom)

translationWords

- betray, betrays, betrayed, betraying, betrayer, betrayers
- Son of Man, son of man
- written
- woe
- Judas Iscariot
- Rabbi

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:26

UDB:

26 While they were eating, Jesus took a loaf of bread and thanked God for it. He broke it into pieces, gave it to the disciples, and said, “Take this bread and eat it. It is my body.”

ULB:

26 As they were eating, Jesus took bread, blessed it, and broke it. He gave it to the disciples and said, “Take, eat. This is my body.”

translationNotes

Connecting Statement:

Jesus institutes the Lord’s Supper as he celebrates the Passover with his disciples.

took ... blessed ... broke

See how you translated these words in Matthew 14:19.

translationWords

- Jesus, Jesus Christ, Christ Jesus
- bread
- bless, blessed, blessing
- disciple, disciples
- body, bodies

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:27-29

UDB:

[27] Later he took a cup of wine and thanked God for it. Then he gave it to them and said, "Drink from this cup, all of you. [28] The wine in this cup is my blood, which will soon flow from my body. This blood will mark the new covenant that God is making to forgive the sins of many people. [29] Note this carefully: I will not drink wine in this way anymore until the time when I drink it with you with a new meaning. That will happen when my Father rules completely."

ULB:

[27] He took a cup and gave thanks, and gave it to them and said, "Drink it, all of you. [28] For this is my blood of the covenant that is poured out for many for the forgiveness of sins. [29] But I say to you, I will not drink again of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

translationNotes

He took

Translate "took" as you did in Matthew 14:19.

a cup

Here "cup" refers to the cup and the wine in it. (See: Metonymy)

gave it to them

"gave it to the disciples"

Drink it

"Drink the wine from this cup"

For this is my blood

"For this wine is my blood"

blood of the covenant

"blood that shows that the covenant is in effect" or "blood that makes the covenant possible"

is poured out

This can be stated in active form. AT: “will soon flow out of my body” or “will flow out of my wounds when I die” (See: Active or Passive)

I say to you

This adds emphasis to what Jesus says next.

fruit of the vine

This is an idiom. AT: “wine” (See: Idiom)

in my Father’s kingdom

Here “kingdom” refers to God’s rule as king. AT: “when my Father establishes his rule on earth” (See: Metonymy)

my Father’s

This is an important title for God that describes the relationship between God and Jesus. (See: Translating Son and Father)

translationWords

- blood
- covenant, covenants, new covenant
- forgive, forgives, forgiven, forgiveness, pardon, pardoned
- sin, sins, sinned, sinful, sinner, sinning
- God the Father, heavenly Father, Father
- kingdom, kingdoms

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:30-32

UDB:

30 After they sang a hymn, they started out toward the Mount of Olives.

31 On the way, Jesus told them, "This night all of you will desert me because of what will happen to me! This is certain to happen because these words that God said are written in the scriptures:

'I will cause men to kill the shepherd,

and they will scatter all the sheep.' 32 But after I have died and become alive again, I will go ahead of you to Galilee and meet you there."

ULB:

30 When they had sung a hymn, they went out to the Mount of Olives. 31 Then Jesus said to them, "All of you will fall away tonight because of me, for it is written,

'I will strike the shepherd

and the sheep of the flock will be scattered.'

32 But after I am raised up, I will go ahead of you into Galilee."

translationNotes

Connecting Statement:

Jesus continues to teach his disciples as they walk to the Mount of Olives.

General Information:

In verse 31, Jesus quotes the prophet Zechariah to show that in order to fulfill prophecy, all of his disciples will leave him.

hymn

a song of praise to God

fall away

"leave me"

for it is written

This can be stated in active form. AT: "for the prophet Zechariah wrote long ago in the scriptures" (See: Active or Passive)

I will strike

Here “I” refers to God. It is implied that God will cause or allow people to harm and kill Jesus. (See: Assumed Knowledge and Implicit Information)

the shepherd ... sheep of the flock

These are metaphors that refer to Jesus and the disciples. (See: Metaphor)

the sheep of the flock will be scattered

This can be stated in active form. AT: “they will scatter all the sheep of the flock” or “the sheep of the flock will run off in all directions” (See: Active or Passive)

after I am raised up

This can be stated in active form. AT: “after God raises me up” (See: Active or Passive)

“Raised up” is an idiomatic expression for “to establish.” AT: “caused to live again” (See: Idiom)

translationWords

- Mount of Olives
- written
- shepherd, shepherds, shepherded, shepherding
- ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins
- flocks, flock, flocking, herd, herds
- Galilee, Galilean, Galileans

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:33-35

UDB:

33 Peter replied, “Perhaps all the other disciples will desert you when they see what happens to you, but I certainly will never leave you!” 34 Jesus replied to him, “The truth is that this very night, before the rooster crows, you will say three times that you do not know me!” 35 Peter said to him, “Even if they kill me while I am defending you, I will never say that I do not know you!” All the rest of the disciples also said the same thing.

ULB:

33 But Peter said to him, “Even if all fall away because of you, I will never fall away.” 34 Jesus said to him, “Truly I say to you, this very night, before the rooster crows, you will deny me three times.” 35 Peter said to him, “Even if I must die with you, I will not deny you.” All the other disciples said the same thing.

translationNotes

fall away

See how you translated this in Matthew 26:31.

Truly I say to you

“I tell you the truth.” This adds emphasis to what Jesus says next.

before the rooster crows

Roosters often crow about the time the sun comes up, so the hearers might have understood these words as a metonym for the sun coming up. However, the actual crowing of a rooster is an important part of the story later on, so keep the word “rooster” in the translation. (See: Metonymy)

rooster

a male chicken, a bird that calls out loudly around the time the sun comes up

crows

This is the common English word for what a rooster does to make his loud call.

you will deny me three times

“you will say three times that you are not my follower”

translationWords

- Peter, Simon Peter, Cephas
- amen, truly
- disciple, disciples

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:36-38

UDB:

[36] Then Jesus went with the disciples to a place that is called Gethsemane. There he said, “Stay here while I go over there and pray.” [37] He took Peter, James, and John with him. He became extremely distressed. [38] Then he said to them, “I am very sorrowful, so much so that I feel as if I were about to die! Remain here and stay awake with me!”

ULB:

[36] Then Jesus went with them to a place called Gethsemane and said to his disciples, “Sit here while I go over there and pray.” [37] He took Peter and the two sons of Zebedee with him and began to become sorrowful and troubled. [38] Then he said to them, “My soul is deeply sorrowful, even to death. Remain here and watch with me.”

translationNotes

Connecting Statement:

This begins the account of Jesus praying in Gethsemane.

began to become sorrowful

“he became very sad”

My soul is deeply sorrowful

Here “soul” refers to the whole person. AT: “I am very sad” (See: Synecdoche)

even to death

This is an idiom. AT: “and I feel as if I could even die” (See: Idiom)

translationWords

- Gethsemane
- disciple, disciples
- pray, prayer, prayers, prayed
- Peter, Simon Peter, Cephas
- Zebedee
- trouble, troubles, troubled, troubling, troublemaker, troublesome
- soul, souls
- watch, watches, watched, watching, watchman, watchmen, watchful

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:39-41

UDB:

[39] After going a little farther, he threw himself facedown on the ground. He prayed, “My Father, if it is possible, do not make me suffer in the way I know I will have to. But do not do as I want. Instead, do as you want!” [40] Then he returned to the three disciples and saw that they were sleeping. He woke Peter and said to him, ”I am disappointed that you men fell asleep and were not able to stay awake with me for just a short time! [41] You must keep alert and pray so that you can resist when anyone tempts you to sin. You want to do what I tell you, but you are not strong enough to actually do it.”

ULB:

[39] He went a little farther, fell on his face, and prayed. He said, “My Father, if it is possible, let this cup pass from me. Yet, not as I will, but as you will.” [40] He came to the disciples and found them sleeping, and he said to Peter, ”What, could you not watch with me for one hour? [41] Watch and pray that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak.”

translationNotes

fell on his face

He purposely lay face down on the ground to pray. (See: Idiom)

My Father

This is an important title for God that shows the relationship between God and Jesus. (See: Translating Son and Father)

let this cup pass from me

Jesus speaks of the work that he must do, including dying on the cross, as if it were a bitter liquid that God has commanded him to drink from a cup. The word “cup” is an important word in the New Testament, so try to use an equivalent for that in your translation. (See: Metaphor)

this cup

Here “cup” is a metonym that stands for the cup and the contents within it. The contents in the cup are a metaphor for the suffering that Jesus will have to endure. Jesus is asking the Father if it is possible for him not to have to experience the death and suffering that Jesus knows will soon happen. (See: Metonymy and Metaphor)

Yet, not as I will, but as you will

This can be expressed as a full sentence. AT: “But do not do what I want; instead, do what you want” (See: Ellipsis)

he said to Peter, ”What, could you not watch

Jesus is speaking to Peter, but the “you” is plural, referring to Peter, James, and John. (See: Forms of You)

What, could you not watch with me for one hour?

Jesus uses a question to scold Peter, James, and John. AT: “I am disappointed that you could not stay awake with me for one hour!” (See: Rhetorical Question)

you do not enter into temptation

Here the abstract noun “temptation” can be stated as a verb. AT: “no one tempts you to sin” (See: Abstract Nouns)

The spirit indeed is willing, but the flesh is weak

Here “spirit” is a metonym that stands for a person’s desires to do good. “Flesh” stands for the needs and desires of a person’s body. Jesus means that the disciples may have the desire to do what God wants, but as humans they are weak and often fail. (See: Metonymy and Synecdoche)

translationWords

- pray, prayer, prayers, prayed
- God the Father, heavenly Father, Father
- will of God
- disciple, disciples
- Peter, Simon Peter, Cephas
- watch, watches, watched, watching, watchman, watchmen, watchful
- tempt, temptation
- spirit, spirits, spiritual
- flesh

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:42-44

UDB:

42 He went away a second time. He prayed, “My Father, if it is necessary for me to suffer, may what you want happen!”

43 When he returned to the three disciples, he saw that they were asleep again. They could not keep their eyes open. 44 So he left them and went away again. He prayed a third time, saying the same thing that he had prayed before.

ULB:

42 He went away a second time and prayed. He said, “My Father, if this cannot pass away unless I drink it, your will be done.” 43 He came again and found them sleeping, for their eyes were heavy. 44 So leaving them again, he went away and prayed a third time, saying the same words.

translationNotes

He went away

“Jesus went away”

a second time ... third time

(See: Ordinal Numbers)

My Father

This is an important title for God that describes the relationship between God and Jesus. (See: Translating Son and Father)

if this cannot pass away unless I drink it

“if the only way this can pass away is if I drink it.” Jesus speaks of the work that he must do as if it were a bitter liquid that God has commanded him to drink. (See: Metaphor)

if this

Here “this” refers to the cup and the contents within it, a metaphor for suffering, as in Matthew 26:39). (See: Metaphor)

unless I drink it

“unless I drink from it” or “unless I drink from this cup of suffering.” Here “it” refers to the cup and the contents within it, a metaphor for suffering, as in Matthew 26:39). (See: Metaphor)

your will be done

This can be stated in active form. AT: “may what you want happen” or “do what you want to do” (See: Active or Passive)

their eyes were heavy

This is an idiom. AT: “they were very sleepy” (See: Idiom)

translationWords

- pray, prayer, prayers, prayed

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:45-46

UDB:

45 Then he returned to all the disciples. He woke them up and said to them, "I am disappointed that you are still sleeping and resting! Look! Someone is about to enable sinful men to arrest me, the Son of Man! 46 Get up! Let us go to meet them! Here comes the one who is enabling them to arrest me!"

ULB:

45 Then Jesus came to the disciples and said to them, "Are you still sleeping and taking your rest? Look, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. 46 Arise, let us go. Look, the one who is betraying me is near."

translationNotes

Are you still sleeping and taking your rest?

Jesus uses a question to scold the disciples for going to sleep. AT: "I am disappointed that you are still sleeping and resting!" (See: Rhetorical Question)

the hour is at hand

This is an idiom. AT: "the time has come" (See: Idiom)

the Son of Man is being betrayed

This can be stated in active form. AT: "someone is betraying the Son of Man" (See: Active or Passive)

the Son of Man

Jesus is speaking about himself in the third person. (See: First, Second, or Third Person)

betrayed into the hands of sinners

Here "hands" refers to power or control. AT: "betrayed into the power of sinners" or "betrayed so that sinners will have power over him" (See: Metonymy)

Look

"Pay attention to what I am about to tell you"

translationWords

- hour, hours
- Son of Man, son of man
- betray, betrays, betrayed, betraying, betrayer, betrayers
- hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right hands, from the hand of
- sin, sins, sinned, sinful, sinner, sinning

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:47-48

UDB:

47 While Jesus was still speaking, Judas arrived. Even though he was one of the twelve disciples, he came to enable Jesus' enemies to arrest him. A large crowd carrying swords and clubs was coming with him. The chief priests and elders had sent them. 48 Judas had previously arranged to give them a signal. He had told them, "The man whom I will kiss is the one you want. Arrest him!"

ULB:

47 While he was still speaking, Judas, one of the twelve, came. A large crowd came with him from the chief priests and elders of the people. They came with swords and clubs. 48 Now the man who was going to betray Jesus had given them a signal, saying, "Whomever I kiss, he is the one. Seize him."

translationNotes

Connecting Statement:

This begins the account of when Judas betrayed Jesus and the religious leaders arrested him.

While he was still speaking

"While Jesus was still speaking"

clubs

large pieces of hard wood for hitting people

Now ... Seize him

Here "Now" is used to mark a break in the main story line. Here Matthew tells background information about Judas and the signal he planned to use to betray Jesus. (See: Background Information)

saying, "Whomever I kiss, he is the one. Seize him."

This direct quotation can be stated as an indirect quotation. AT: "saying that whomever he kissed was the one they should seize." (See: Direct and Indirect Quotations)

Whomever I kiss

"The one I kiss" or "The man whom I kiss"

kiss

This was a respectful way to greet one's teacher.

translationWords

- Judas Iscariot
- the twelve, the eleven
- chief priests
- elder, elders
- sword, swords, swordsmen
- betray, betrays, betrayed, betraying, betrayer, betrayers
- kiss, kisses, kissed, kissing
- seize, seizes, seized, seizure

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:49-50

UDB:

49 He immediately went to Jesus and said, “Greetings, Teacher!” Then he kissed Jesus. 50 Jesus replied, “Friend, what you are about to do, do it quickly.” Then the men who came with Judas stepped forward and seized Jesus.

ULB:

49 Immediately he came up to Jesus and said, “Greetings, Rabbi!” and he kissed him. 50 Jesus said to him, “Friend, do what you have come to do.” Then they came, laid hands on Jesus, and seized him.

translationNotes

he came up to Jesus

“Judas came up to Jesus”

kissed him

“met him with a kiss”

Then they came

Here “they” refers to the people with clubs and swords that came with Judas and the religious leaders.

laid hands on Jesus, and seized him

“grabbed Jesus, and arrested him”

translationWords

- Rabbi
- kiss, kisses, kissed, kissing
- seize, seizes, seized, seizure

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:51-54

UDB:

51 Suddenly, one of the men who was with Jesus pulled his sword out of its sheath. He struck the servant of the high priest to kill him, but only cut off his ear. 52 Jesus said to him, "Put your sword back in its sheath! All those who try to kill others with a sword—someone else will kill them with a sword! 53 Do you think that if I asked my Father, he would not immediately send more than twelve armies of angels to help me? 54 But if I did that, what the prophets have written in the scriptures about what will happen to the Messiah would not be fulfilled."

ULB:

51 Behold, one of those who was with Jesus stretched out his hand, drew his sword, and struck the servant of the high priest, and cut off his ear. 52 Then Jesus said to him, "Put your sword back in its place, for all those who take up the sword will perish by the sword. 53 Do you think that I could not call upon my Father, and he would send me more than twelve legions of angels? 54 But how then would the scriptures be fulfilled, that this must happen?"

translationNotes

Behold

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

who take up the sword

The word "sword" is a metonym for the act of killing someone with a sword. The implied information can be stated explicitly. AT: "who pick up a sword to kill others" or "who want to kill other people" (See: Metonymy and Assumed Knowledge and Implicit Information)

sword will perish by the sword

"sword will die by means of the sword" or "sword—it is with the sword that someone will kill them"

Do you think that I could not call ... angels?

Jesus uses a question to remind the person with the sword that Jesus could stop those who are arresting him. AT: "Surely you know that I could call ... angels" (See: Rhetorical Question)

Do you think

Here "you" is singular and refers to the person with the sword. (See: Forms of You)

my Father

This is an important title for God that describes the relationship between God and Jesus. (See: Translating Son and Father)

more than twelve legions of angels

The word "legion" is a military term that refers to a group of about 6,000 soldiers. Jesus means God would send enough angels to easily stop those who are arresting Jesus. The exact number of angels is not important. AT: "more than 12 really large groups of angels" (See: Numbers)

But how then would the scriptures be fulfilled, that this must happen?

Jesus uses a question to explain why he is letting these people arrest him. This can be stated in active form. AT: "But if I did that, I would not be able to fulfill what God said in the scriptures must happen" (See: Rhetorical Question and Active or Passive)

translationWords

- sword, swords, swordsmen
- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- high priest
- perish, perished, perishing, perishable
- God the Father, heavenly Father, Father
- angel, angels, archangel
- word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures
- fulfill, fulfilled

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:55-56

UDB:

55 At that time Jesus said to the crowd that was seizing him, "You have come here to seize me with swords and clubs, as if I were a bandit! Day after day I sat in the temple courtyard, teaching the people. Why did you not arrest me then? 56 But all this is happening to fulfill what the prophets have written in the scriptures about me." Then all of the disciples deserted Jesus and ran away.

ULB:

55 At that time Jesus said to the crowd, "Have you come out with swords and clubs to seize me like a robber? Every day I sat teaching in the temple, and you did not arrest me. 56 But all this has happened so that the writings of the prophets might be fulfilled." Then all the disciples left him and fled.

translationNotes

Have you come out with swords and clubs to seize me like a robber?

Jesus is using this question to point out the wrong actions of those arresting him. AT: "You know that I am not a robber, so it is wrong for you to come out to me bringing swords and clubs" (See: Rhetorical Question)

clubs

large pieces of hard wood for hitting people

in the temple

It is implied that Jesus was not in the actual temple. He was in the courtyard around the temple. (See: Assumed Knowledge and Implicit Information)

the writings of the prophets might be fulfilled

This can be stated in active form. AT: "I would fulfill all that the prophets wrote in the scriptures" (See: Active or Passive)

left him

If your language has a word that means they left him when they should have stayed with him, use it here.

translationWords

- sword, swords, swordsmen
- temple
- prophet, prophets, prophecy, prophesy, seer, prophetess
- fulfill, fulfilled
- disciple, disciples

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:57-58

UDB:

[57] The men who had arrested Jesus took him to the house where Caiaphas, the high priest, lived. The men who taught the Jewish laws and the Jewish elders had already gathered there. [58] Peter followed Jesus at a distance. He came to the high priest's courtyard. He entered the courtyard and sat down with the guards to see what would happen.

ULB:

[57] Those who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders had gathered together. [58] But Peter followed him from a distance to the courtyard of the high priest. He went inside and sat down with the guards to see the outcome.

translationNotes

Connecting Statement:

This begins the account of Jesus' trial before the council of Jewish religious leaders.

Peter followed him

"Peter followed Jesus"

courtyard of the high priest

an open area near the high priest's house

He went inside

"Peter went inside"

translationWords

- Caiaphas
- high priest
- scribe, scribes
- elder, elders
- Peter, Simon Peter, Cephas

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:59-61

UDB:

59 The chief priests and the rest of the Jewish council were trying to find persons who would tell lies about Jesus so that they could condemn him to death. 60 But even though many people spoke lies about him, they did not find anyone who said anything that was useful. Finally two men came forward 61 and said, "This man said, 'I am able to destroy God's temple and to rebuild it within three days.' "

ULB:

59 Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death. 60 They did not find any, even though many false witnesses came forward. But later two came forward 61 and said, "This man said, 'I am able to destroy the temple of God and rebuild it in three days.' "

translationNotes

Now

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

so that they

Here "they" refers to the chief priests and the members of the council.

might put him to death

"might have a reason to execute him"

two came forward

"two men came forward" or "two witnesses came forward"

This man said, 'I am able to destroy ... days.'

If your language does not allow quotes within quotes you can rewrite it as a single quote. AT: "This man said that he is able to destroy ... days." (See: Quotations and Quote Margins and Direct and Indirect Quotations)

This man said

"This man Jesus said"

translationWords

- chief priests
- council, councils
- corrupt witness, false report, false testimony, false witness, false witnesses
- temple

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:62-64

UDB:

62 Then the high priest stood up and said to Jesus, “Are you not going to reply? What do you say about these things that they are saying to accuse you?” 63 But Jesus remained silent. Then the high priest said to him, “I command you to tell us the truth; you know that the all-powerful God is listening to you: Are you the Messiah, the Son of God?” 64 Jesus replied, “Yes, it is as you say. But I will also say this to all of you: Some day you will see the Son of Man sitting beside Almighty God and ruling. You will also see him coming on the clouds from heaven!”

ULB:

62 The high priest stood up and said to him, “Do you have no answer? What is it that they are testifying against you?” 63 But Jesus was silent. The high priest said to him, “I command you by the living God, tell us whether you are the Christ, the Son of God.” 64 Jesus replied to him, “You have said it yourself. But I tell you, from now on you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven.”

translationNotes

What is it that they are testifying against you?

The chief priest is not asking Jesus for information about what the witnesses said. He is asking Jesus to prove what the witnesses said is wrong. AT: “What is your response to what the witnesses are testifying against you?”

Son of God

This is an important title that describes the relationship between the Christ and God. (See: Translating Son and Father)

the living God

Here “living” contrasts the God of Israel to all the false gods and idols that people worshiped. Only the God of Israel is alive and has power to act. See how you translated this in Matthew 16:16.

You have said it yourself

This is an idiom that Jesus uses to mean “yes” without being completely clear about what he means. AT: “You are saying it” or “You are admitting it” (See: Idiom)

But I tell you, from now on you

Here “you” is plural. Jesus is speaking to the high priest and to the other persons there. (See: Forms of You)

from now on you will see the Son of Man

Possible meanings are 1) the phrase “from now on” is an idiom that means they will see the Son of Man in his power at some time in the future or 2) the phrase “from now on” means that from the time of Jesus’ trial and onward, Jesus is showing himself to be the Messiah who is powerful and victorious.

the Son of Man

Jesus is speaking about himself in third person. (See: First, Second, or Third Person)

sitting at the right hand of Power

Here “Power” is metonym that represents God. To sit at the “right hand of God” is a symbolic action of receiving great honor and authority from God. AT: “sitting in the place of honor beside the all-powerful God” (See: Metonymy and Symbolic Action)

coming on the clouds of heaven

“riding to earth on the clouds of heaven”

translationWords

- high priest
- command, commands, commanded, commandment, commandments
- life, live, lived, lives, living, alive
- God
- Christ, Messiah
- Son of God, Son
- Son of Man, son of man
- right hand
- power, powers
- heaven, sky, skies, heavens, heavenly

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:65-66

UDB:

65 The the high priest was so upset that he tore his outer garment. Then he said, "This man has insulted God! He claims to be equal with God! We certainly do not need anyone else to testify against this man! You heard what he said! 66 What do you think?" The Jewish leaders replied, "According to our laws, he is guilty and deserves to be executed!"

ULB:

65 Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we still need witnesses? Look, now you have heard the blasphemy. 66 What do you think?" They answered and said, "He is worthy of death."

translationNotes

the high priest tore his clothes

Tearing clothing was a sign of anger and sadness. (See: Symbolic Action)

He has spoken blasphemy

The reason the high priest called Jesus' statement blasphemy is probably that he understood Jesus' words in Matthew 26:64 as a claim to be equal with God. (See: Assumed Knowledge and Implicit Information)

Why do we still need witnesses?

The high priest uses this question to emphasize that he and the members of the council do not need to hear from any more witnesses. AT: "We do not need to hear from any more witnesses!" (See: Rhetorical Question)

now you have heard

Here "you" is plural and refers to the members of the council. (See: Forms of You)

translationWords

- high priest
- blasphemy, blaspheme, blasphemed, blasphemous, blasphemies
- testimony, testify, witness, witnesses, eyewitness, eyewitnesses
- worthy, worth, unworthy, worthless

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:67-68

UDB:

67 Then some of them spat in his face. Others struck him with their fists. Others slapped him 68 and said, “Since you claim that you are the Messiah, tell us who hit you!”

ULB:

67 Then they spit in his face and beat him, and struck him with the palms of their hands, 68 and said, “Prophesy to us, you Christ. Who is it that struck you?”

translationNotes

Then they

Possible meanings are 1) “Then some of the men” or 2) “Then the soldiers.”

spit in his face

This was done as an insult.

Prophesy to us

Here “Prophesy to us” means to tell by means of God’s power. It does not mean to tell what will happen in the future.

you Christ

Those hitting Jesus do not really think he is the Christ. They call him this to mock him. (See: Irony)

translationWords

- prophet, prophets, prophecy, prophesy, seer, prophetess
- Christ, Messiah

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:69-70

UDB:

69 Peter was sitting outside in the courtyard. A servant girl came up to him and looked at him. She said, “You also were with Jesus, that man from the district of Galilee!” 70 But while everyone there was listening, he denied it. He said, “I do not know what you are talking about!”

ULB:

69 Now Peter was sitting outside in the courtyard, and a servant girl came to him and said, “You were also with Jesus of Galilee.” 70 But he denied it in front of them all, saying, “I do not know what you are talking about.”

translationNotes

Connecting Statement:

This begins the account of how Peter denies three times that he knows Jesus, as Jesus said he would do.

General Information:

These events happen at the same time as Jesus’ trial before the religious leaders.

Now

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

I do not know what you are talking about

Peter was able to understand what the servant girl was saying. He used these words to deny that he had been with Jesus.

translationWords

- Peter, Simon Peter, Cephas
- court, courts, courtyard, courtyards
- enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants
- Jesus, Jesus Christ, Christ Jesus
- Galilee, Galilean, Galileans

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:71-72

UDB:

[71] Then he went out to the gateway of the courtyard. Another servant girl saw him and said to the people who were standing nearby, “This man was with Jesus, the man from Nazareth.” [72] But Peter again denied it. He said, “May God punish me if I am lying! I tell you, I do not even know that man!”

ULB:

[71] When he went out to the gateway, another servant girl saw him and said to those there, “This man was also with Jesus of Nazareth.” [72] He again denied it with an oath, “I do not know the man!”

translationNotes

When he went out

“When Peter went out”

gateway

opening in the wall around a courtyard

said to those there

“said to the people who were sitting there”

He again denied it with an oath, “I do not know the man!”

“he denied it again by swearing, ‘I do not know the man!’ ”

translationWords

- Nazareth, Nazarene
- oath, oaths, swear, swears, swearing, swear by, swears by

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 26:73-75

UDB:

[73] After a little while, the people who were standing there approached Peter and said to him, “It is certain that you are one of those who were with that man. We can tell from your accent that you are from Galilee.” [74] Then Peter began to proclaim loudly that God should curse him if he was lying. He asked God in heaven to witness that he was telling the truth and said, “I do not know that man!” Immediately a rooster crowed. [75] Then Peter remembered the words that Jesus had spoken to him, “Before the rooster crows, you will say three times that you do not know me.” And Peter went out of the courtyard, crying hard because he was so sad about what he had done.

ULB:

[73] After a little while those who were standing by came and said to Peter, “Surely you are also one of them, for the way you speak gives you away.” [74] Then he began to curse and swear, “I do not know the man,” and immediately a rooster crowed. [75] Peter remembered the words that Jesus had said, “Before the rooster crows you will deny me three times.” Then he went outside and wept bitterly.

translationNotes

one of them

“one of those who were with Jesus”

for the way you speak gives you away

This can be translated as a new sentence. AT: “We can tell you are from Galilee because you speak like a Galilean”

to curse

“to call down a curse on himself”

rooster crowed

A rooster is a bird that calls out loudly around the time the sun comes up. The sound a rooster makes is called “crowing.” See how you translated this in Matthew 26:34.

Peter remembered the words that Jesus had said, "Before the rooster crows you will deny me three times."

This direct quotation can be stated as an indirect quotation. AT: "Peter remembered that Jesus told him that before the rooster crowed, he would deny Jesus three times" (See: Direct and Indirect Quotations)

translationWords

- Peter, Simon Peter, Cephas
- curse, cursed, curses, cursing
- oath, oaths, swear, swears, swearing, swear by, swears by

Links:

- Introduction to the Gospel of Matthew
- Matthew 26 General Notes
- Matthew 26 translationQuestions

Matthew 27 General Notes

Special concepts in this chapter

"Delivered him to Pilate the governor"

The Jews were under the rule of the Roman Empire, and the Romans did not allow them to execute any criminal without first obtaining permission. So the Jewish leaders had to ask Pontius Pilate to confirm their sentence on Jesus. Pilate tried to avoid confirming their decision. He tried to make the Jewish leaders choose between freeing Jesus or a very bad prisoner named Barabbas.

Tomb

The tomb in which Jesus was buried (see: Matthew 27:59-60) was the kind of tomb in which wealthy Jewish people were buried. It consisted of an actual room hollowed out of rock, in which bodies were wrapped and placed on rocky ledges provided along the walls. Later on, when the bodies had decomposed to bare bones, those bones were collected and put into special jars called ossuaries. These tombs were closed by a single large rock large enough to seal off the entrance. This rock was either rolled into place or slid into place at the tomb entrance.

Important figures of speech in this chapter

"Hail, King of the Jews!"

This phrase, found in Matthew 27:29, is an example of irony. In this figure of speech, something is said in order to signal something else, often its opposite sense. The expression "Hail" was a greeting for people used on very formal occasions, often in front of kings and queens. However, the soldiers mocking Jesus did not wish to honor him. (See: Irony)

Links:

- **Matthew 27:01 Notes**

Matthew 27:1-2

UDB:

[1] Very early the next morning all the chief priests and Jewish elders decided how to persuade the Romans to execute Jesus. [2] Then they tied his hands and took him to Pilate, the Roman governor.

ULB:

[1] Now when morning came, all the chief priests and elders of the people plotted against Jesus to put him to death. [2] They bound him, led him away, and delivered him to Pilate the governor.

translationNotes

Connecting Statement:

This begins the account of Jesus' trial before Pilate.

Now

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

plotted against Jesus to put him to death

The Jewish leaders were planning how they could convince the Roman leaders to kill Jesus. (See: Assumed Knowledge and Implicit Information)

delivered him

"Delivered" here is a metaphor for "brought him" or "took him" (See: Metaphor)

translationWords

- chief priests
- elder, elders
- bind, bond, bound
- deliver, delivers, delivered, delivering, deliverer, deliverance
- Pilate
- govern, government, governments, governor, governors, proconsul, proconsuls

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:3-5

UDB:

3 Then Judas, the one who had betrayed Jesus, realized that they had decided that Jesus must die. So was overcome with regret about what he had done. He took the thirty coins back to the chief priests and elders. 4 He said, "I have sinned. I have betrayed a man who is innocent." They replied, "That means nothing to us! That is your problem!" 5 So Judas took the money and threw it into the temple courtyard. Then he went away and hanged himself.

ULB:

3 Then when Judas, who had betrayed him, saw that Jesus had been condemned, he repented and returned the thirty pieces of silver to the chief priests and elders, 4 and said, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself." 5 Then he threw down the pieces of silver in the temple, and departed, and went out and hanged himself.

translationNotes

Connecting Statement:

The author has stopped telling the story of Jesus' trial so he can tell the story of how Judas killed himself.

General Information:

This event happened after Jesus' trial in front of the council of Jewish religious leaders, but we do not know if it happened before or during Jesus' trial before Pilate. (See: Order of Events)

Then when Judas

If your language has a way of showing that a new story is starting, you may want to use that here.

that Jesus had been condemned

This can be stated in active form. AT: "that the Jewish leaders had condemned Jesus" (See: Active or Passive)

the thirty pieces of silver

This was the money that the chief priests had given Judas to betray Jesus. See how you translated it in Matthew 26:15.

innocent blood

This is an idiom that refers to the death of an innocent person. AT: “a person who does not deserve to die” (See: Idiom)

What is that to us?

The Jewish leaders use this question to emphasize that they do not care about what Judas said. AT: “That is not our problem!” or “That is your problem!” (See: Rhetorical Question)

threw down the pieces of silver in the temple

Possible meanings are 1) he threw the pieces of silver while in the temple courtyard, or 2) he was standing in the temple courtyard, and he threw the pieces of silver into the temple.

translationWords

- Judas Iscariot
- betray, betrays, betrayed, betraying, betrayer, betrayers
- condemn, condemns, condemned, condemnation
- repent, repents, repented, repentance
- silver
- sin, sins, sinned, sinful, sinner, sinning
- innocent
- blood
- temple
- hang, hangs, hanged, hanging, hangings, hung

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:6-8

UDB:

[6] The high priests picked up the coins and said, “This is money that we paid for a man to die, and our law does not allow us to put money like this into the temple treasury.” [7] So they decided to use that money to buy a field that was called the Potter’s Field. They made that field a place where they buried strangers who died in Jerusalem. [8] That is why that place is still called “The Field of Blood.”

ULB:

[6] The chief priests took the pieces of silver and said, “It is not lawful to put this into the treasury, because it is the price of blood.” [7] They discussed the matter together and with the money bought the potter’s field in which to bury strangers. [8] For this reason that field has been called, “The Field of Blood” to this day.

translationNotes

It is not lawful to put this

“Our laws do not allow us to put this”

put this

“put this silver”

the treasury

This is the place they kept the money they used to provide for things needed for the temple and the priests. (See: Assumed Knowledge and Implicit Information)

price of blood

This is an idiom that means money paid to a person who helped kill someone. AT: “money paid for a man to die” (See: Idiom)

potter’s field

This was a field that was bought to bury strangers who died in Jerusalem.

that field has been called

This can be stated in active form. AT: “people call that field” (See: Active or Passive)

to this day

This means to the time that Matthew is writing this book.

translationWords

- chief priests
- silver
- lawful, lawfully, unlawful, not lawful, lawless, lawlessness
- blood
- bury, buries, buried, burying, burial

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:9-10

UDB:

[9] By buying that field, they made come true these words that the prophet Jeremiah had written long ago: "They took the thirty silver coins—that was what the leaders of Israel decided that he was worth— [10] and with that money they bought the field of the potter. They did that as the Lord had commanded me."

ULB:

[9] Then that which had been spoken by Jeremiah the prophet was fulfilled, saying, "They took the thirty pieces of silver, the price set on him by the people of Israel, [10] and they gave it for the potter's field, as the Lord had directed me."

translationNotes

General Information:

The author quotes Old Testament scripture to show that Judas' suicide was a fulfillment of prophecy.

Then that which had been spoken by Jeremiah the prophet was fulfilled

This can be stated in active form. AT: "This fulfilled what the prophet Jeremiah spoke" (See: Active or Passive)

the price set on him by the people of Israel

This can be stated in active form. AT: "the price the people of Israel set on him" (See: Active or Passive)

the people of Israel

This refers to those among the people of Israel who paid to kill Jesus. AT: "some of the people of Israel" or "the leaders of Israel" (See: Metonymy)

directed me

Here "me" refers to Jeremiah.

translationWords

- Jeremiah
- prophet, prophets, prophecy, prophesy, seer, prophetess
- fulfill, fulfilled
- silver
- Israel, Israelites
- lord, lords, Lord, master, masters, sir, sirs

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:11-14

UDB:

[11] Then Jesus stood in front of the governor. The governor asked him, “Do you say you are the king of the Jews?” Jesus replied, “Yes, it is as you have just said.”

[12] But when the chief priests and elders accused Jesus of doing various wrong things, he did not answer. [13] So Pilate said to him, “You hear how many things they are accusing you of; are you not going to reply?” [14] But Jesus did not say anything. He did not reply to any of the things about which they were accusing him. As a result, the governor was very surprised.

ULB:

[11] Now Jesus stood before the governor, and the governor asked him, “Are you the King of the Jews?” Jesus answered him, “You say so.” [12] But when he was accused by the chief priests and elders, he answered nothing. [13] Then Pilate said to him, “Do you not hear all the charges against you?” [14] But he did not answer even one word, so that the governor was greatly amazed.

translationNotes

Connecting Statement:

This continues the story of Jesus’ trial before Pilate, which began in Matthew 27:2.

Now

If your language has a way of continuing a story after a break from the main story line, you may want to use it here.

the governor

“Pilate”

You say so

Possible meanings are 1) by saying this, Jesus implied that he is the King of the Jews. AT: “Yes, as you said, I am” or “Yes. It is as you said” or 2) by saying this, Jesus was saying that Pilate, not Jesus, was the one calling him the King of the Jews. AT: “You yourself have said so” (See: Assumed Knowledge and Implicit Information)

But when he was accused by the chief priests and elders

This can be stated in active form. AT: “But when the chief priests and elders accused him” (See: Active or Passive)

Do you not hear all the charges against you?

Pilate asks this question because he is surprised that Jesus remains silent. AT: "I am surprised that you do not answer these people who accuse you of doing bad things!" (See: Rhetorical Question)

one word, so that the governor was greatly amazed

"Word" here is a synocdoche for "response" or "answer." AT: "not even one word of response; this greatly amazed the governor" (See: Synecdoche)

translationWords

- govern, government, governments, governor, governors, proconsul, proconsuls
- King of the Jews, king of the Jews
- chief priests
- Pilate
- word, words
- amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:15-16

UDB:

15 Now it was the governor's custom each year during the Passover Celebration to release one person who was in prison. He released whatever prisoner the people wanted. 16 At that time there was in Jerusalem a well-known prisoner whose name was Barabbas.

ULB:

15 Now at the feast it was the custom of the governor to release one prisoner chosen by the crowd.
16 At that time they had a notorious prisoner named Barabbas.

translationNotes

Now

This word is used here to mark a break in the main story line so the writer can give information to help the reader understand what happens beginning in Matthew 27:17. (See: Background Information)

the feast

This is the feast for the Passover celebration.

prisoner chosen by the crowd

This can be stated in active form. AT: "prisoner whom the crowd would choose" (See: Active or Passive)

they had a notorious prisoner

"there was a notorious prisoner"

notorious

well known for doing something bad

translationWords

- feast, feasts, feasting
- prison, prisoner, prisoners, prisons, imprison, imprisons, imprisoned, imprisonment, imprisonments
- Barabbas

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:17-19

UDB:

17 So when the crowd gathered, Pilate asked them, “Which prisoner would you like me to release for you: Barabbas, or Jesus, whom they call the Messiah?” 18 He asked that question because he realized that the chief priests had brought Jesus to him only because they were jealous of Jesus. And Pilate thought that the crowd would prefer that he release Jesus.

19 While Pilate was sitting in the judge’s seat, his wife sent him this message: “Early this morning I had a bad dream because of that man. So do not condemn that righteous man!”

ULB:

17 So when they were gathered together, Pilate said to them, “Who do you want me to release for you? Barabbas, or Jesus who is called Christ?” 18 He knew that they had handed Jesus over to him because of envy. 19 While he was sitting on the judgment seat, his wife sent word to him and said, “Have nothing to do with that innocent man. For I have suffered much today because of a dream I had about him.”

translationNotes

they were gathered

This can be stated in active form. AT: “the crowd gathered” (See: Active or Passive)

Jesus who is called Christ

This can be stated in active form. AT: “whom some people call the Christ” (See: Active or Passive)

they had handed Jesus over to him

“the Jewish leaders had brought Jesus to him.” They had done this so that Pilate would judge Jesus.

While he was sitting

“While Pilate was sitting”

sitting on the judgment seat

“sitting on the judge’s seat.” This is where a judge would sit while making a decision.

sent word

Here “word” refers to a message. AT: “sent a message” (See: Metonymy)

I have suffered much today

“I have been very upset today”

translationWords

- Barabbas
- Christ, Messiah
- hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right hands, from the hand of
- envy, covet
- judge, judges, judgment, judgments
- innocent
- suffer, suffers, suffered, suffering, sufferings
- dream

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:20-22

UDB:

20 But the chief priests and elders persuaded the crowd to ask Pilate to release Barabbas, and to order that Jesus be executed. 21 So when the governor asked them, “Which of the two men do you want me to release for you?” They replied, “Barabbas!” 22 Pilate asked them, “So what should I do with Jesus who some of you say is the Messiah?” They all answered, “Command that your soldiers crucify him!”

ULB:

20 Now the chief priests and the elders persuaded the crowd to ask for Barabbas, and have Jesus killed. 21 The governor asked them, “Which of the two do you want me to release to you?” They said, “Barabbas.” 22 Pilate said to them, “What should I do with Jesus who is called Christ?” They all answered, “Crucify him.”

translationNotes

Now ... Jesus killed

Here “now” is used to mark a break in the main story line. Matthew tells background information about why the crowd chose Barabbas. (See: Background Information)

have Jesus killed

This can be stated in active form. AT: “have the Roman soldiers kill Jesus” (See: Active or Passive)

asked them

“asked the crowd”

who is called Christ

This can be stated in active form. AT: “whom some people call the Christ” (See: Active or Passive)

translationWords

- chief priests
- Barabbas
- crucify, crucified

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:23-24

UDB:

[23] Pilate replied, “Why? What crime has he committed?” But they shouted even louder, “Have him crucified!”

[24] Pilate realized that he was accomplishing nothing. He saw that instead, the people were starting to riot. So he took a basin of water and washed his hands as the crowd was watching. He said, “By washing my hands I am showing you that if this man dies, it is your fault, not mine!”

ULB:

[23] Then he said, “Why, what crime has he done?” But they cried out even louder, “Crucify him.” [24] So when Pilate saw that he could not do anything, but instead a riot was starting, he took water, washed his hands in front of the crowd, and said, “I am innocent of the blood of this innocent man. See to it yourselves.”

translationNotes

has he done

“has Jesus done”

they cried out

“the crowd cried out”

washed his hands in front of the crowd

Pilate does this as a sign that he is not responsible for Jesus’ death. (See: Symbolic Action)

the blood

Here “blood” refers to a person’s death. AT: “the death” (See: Metonymy)

See to it yourselves

“This is your responsibility”

translationWords

- crime, crimes, criminal, criminals
- crucify, crucified
- Pilate
- blood
- innocent

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:25-26

UDB:

25 And all the people answered, “May we be guilty for causing him to die, and may our children be guilty, too!” 26 Then he ordered the soldiers to release Barabbas for them. But he ordered that his soldiers whip Jesus. And then he turned Jesus over to the soldiers for them to nail Jesus to a cross.

ULB:

25 All the people said, “May his blood be on us and our children.” 26 Then he released Barabbas to them, but he scourged Jesus and handed him over to be crucified.

translationNotes

May his blood be on us and our children

Here “blood” is a metonym that stands for a person’s death. The phrase “be on us and our children” is an idiom that means they accept the responsibility of what is happening. AT: “Yes! We and our descendants will be responsible for executing him!” (See: Metonymy and Idiom)

Then he released Barabbas to them

“Then Pilate released Barabbas to the crowd”

he scourged Jesus and handed him over to be crucified

It is implied that Pilate ordered his soldiers to scourge Jesus. Handing Jesus over to be crucified is a metaphor for ordering his soldiers to crucify Jesus. AT: “he ordered his soldiers to scourge Jesus and to crucify him” (See: Assumed Knowledge and Implicit Information and Metaphor)

scourged Jesus

“beat Jesus with a whip” or “whipped Jesus”

translationWords

- blood
- Barabbas
- crucify, crucified

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:27-29

UDB:

[27] Then the governor's soldiers took Jesus into the soldiers' barracks. The whole cohort gathered around him. [28] They pulled off his clothes and put a bright red robe on him, pretending he was a king. [29] They took some branches with thorns and wove them to make a crown and put it on his head. They put in his right hand a reed like a staff that a king would hold. Then they knelt in front of him and made fun of him, saying, "Greetings to the king of the Jews!"

ULB:

[27] Then the soldiers of the governor took Jesus into the government headquarters and gathered the whole company of soldiers. [28] They stripped him and put a scarlet robe on him. [29] They made a crown of thorns and put it on his head, and placed a staff in his right hand. They knelt down before him and mocked him, saying, "Hail, King of the Jews!"

translationNotes

Connecting Statement:

This begins the account of Jesus' crucifixion and death.

company of soldiers

"group of soldiers"

stripped him

"pulled off his clothes"

scarlet

bright red

a crown of thorns

"a crown made of thorny branches" or "a crown made of branches with thorns on them"

a staff in his right hand

They gave Jesus a stick to hold to represent a scepter that a king holds. They did this to mock Jesus.

Hail, King of the Jews

They were saying this to mock Jesus. They were calling Jesus "King of the Jews," but they did not really believe he was a king. And yet what they were saying was true. (See: Irony)

Hail

"We honor you" or "May you live a long time"

translationWords

- robe, robes, robed
- crown, crowns, crowned
- thorn, thornbush, thornbushes, thorns, thistle, thistles
- staff, staffs
- right hand
- mock, mocks, mocked, mocking, mocker, mockers, mockery, ridicule, ridiculed, scoff at, scoffed at
- hail, hails, hailstones, hailstorm
- King of the Jews, king of the Jews

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:30-31

UDB:

30 They kept spitting on him. They took the staff and kept striking him on the head with it. 31 When they had finished ridiculing him, they pulled off the robe and put his own clothes on him. Then they led him away to the place where they would nail him to a cross.

ULB:

30 They spat on him, and they took the staff and struck him on the head again and again. 31 When they had mocked him, they took the robe off him and put his own garments on him, and led him away to crucify him.

translationNotes

They spat on him

“using their spit, the soldiers spat on Jesus”

translationWords

- mock, mocks, mocked, mocking, mocker, mockers, mockery, ridicule, ridiculed, scoff at, scoffed at
- crucify, crucified

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:32-34

UDB:

[32] After Jesus carried his cross a short distance, the soldiers saw a man named Simon, who was from the city of Cyrene. They forced him to carry the cross for Jesus. [33] They came to a place called Golgotha. That name means “the place like a skull.” [34] When they got there, they mixed with wine something that tasted very bitter. They gave it to Jesus to drink so that he would not feel so much pain when they nailed him on the cross. But when he tasted it, he refused to drink it. Some soldiers took his clothes.

ULB:

[32] As they came out, they found a man from Cyrene named Simon, whom they forced to go with them so that he might carry his cross. [33] They came to a place called Golgotha, which means “The Place of a Skull.” [34] They gave him wine to drink mixed with gall. But when he tasted it, he would not drink.

translationNotes

As they came out

This means Jesus and the soldiers came out of the city. AT: “As they came out of Jerusalem” (See: Assumed Knowledge and Implicit Information)

they found a man

“the soldiers saw a man”

whom they forced to go with them so that he might carry his cross

“whom the soldiers forced to go with them so that he could carry Jesus’ cross”

place called Golgotha

This can be stated in active form. AT: “place that people called Golgotha” (See: Active or Passive)

him wine to drink mixed with gall

This can be stated in active form. AT: “him wine, which they had mixed with gall” (See: Active or Passive)

gall

the bitter, yellow liquid that bodies use in digestion

translationWords

- Cyrene
- cross
- Golgotha
- skull
- wine, winepress, winepresses, wines, wineskin, wineskins, new wine

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:35-37

UDB:

[35] Then they nailed him to the cross. Afterwards, they divided his clothes among themselves by gambling with something like dice to decide which piece of clothing each one would get. [36] Then the soldiers sat down there to guard him, to prevent anyone from trying to rescue him. [37] They fastened to the cross above Jesus' head a sign on which had been written why they were nailing him to the cross. But all it said was, 'This is Jesus, the King of the Jews.'

ULB:

[35] When they had crucified him, they divided up his garments by casting lots, [36] and they sat and kept guard over him. [37] Above his head they put the charge against him, which read "This is Jesus, the king of the Jews."

translationNotes

his garments

These were the clothes Jesus had been wearing. (See: Assumed Knowledge and Implicit Information)

the charge against him

"a written explanation of why he was being crucified"

translationWords

- crucify, crucified
- lots, casting lots
- King of the Jews, king of the Jews

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:38-40

UDB:

[38] They also nailed two bandits to crosses. They placed one cross on the right side of Jesus and the other on the left side. [39] The people who were passing by insulted him by shaking their heads as if he were an evil man. [40] They said, “You said you would destroy the temple and then build it again within three days! So if you can do that, you should be able to save yourself! If you are the Son of God, come down from the cross!”

ULB:

[38] Two robbers were crucified with him, one on the right of him and one on the left. [39] Those who passed by insulted him, shaking their heads [40] and saying, “You who were going to destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross!”

translationNotes

Two robbers were crucified with him

This can be stated in active form. AT: “The soldiers crucified two robbers with Jesus” (See: Active or Passive)

shaking their heads

They did this to make fun of Jesus. (See: Symbolic Action)

If you are the Son of God, come down from the cross

They did not believe that Jesus is the Son of God, so they wanted him to prove it if it was true. AT: “If you are the Son of God, prove it by coming down from the cross” (See: Assumed Knowledge and Implicit Information)

the Son of God

This is an important title for the Christ that describes his relationship to God. (See: Translating Son and Father)

translationWords

- temple
- save, saves, saved, safe, salvation

- Son of God, Son
- cross

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:41-42

UDB:

41 Similarly, the chief priests, the men who taught the Jewish laws, and the elders made fun of him. They said things like, 42 "He saved others from their sicknesses, but he cannot help himself!" "He says that he is the King of Israel. So he should come down from the cross. Then we would believe him!"

ULB:

41 In the same way the chief priests were mocking him, along with the scribes and elders, and said, 42 "He saved others, but he cannot save himself. He is the King of Israel. Let him come down off the cross, and then we will believe in him.

translationNotes

He saved others, but he cannot save himself

Possible meanings are 1) the Jewish leaders do not believe that Jesus saved others or that he can save himself, or 2) they believe he did save others but are laughing at him because now he cannot save himself. (See: Irony)

He is the King of Israel

The leaders are mocking Jesus. They call him "King of Israel," but they do not really believe he is king. AT: "He says that he is the King of Israel" (See: Irony)

translationWords

- chief priests
- scribe, scribes
- elder, elders
- king, kings, kingdom, kingdoms, kingship, kingly
- Israel, Israelites
- believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:43-44

UDB:

43 "He says that he trusts in God, and that he is the man who is also God. So if God is pleased with
him, God should rescue him now!" 44 And the two bandits who on crosses with him also insulted
him, saying similar things.

ULB:

43 He trusts in God, let God rescue him now, if God consents to release him. For he even said, 'I am
the Son of God.'" 44 In the same way the robbers who were crucified with him also spoke insults to
him.

translationNotes

Connecting Statement:

The Jewish leaders continue mocking Jesus.

For he even said, 'I am the Son of God.'

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: "For Jesus even said that he is the Son of God." (See: Quotes Within Quotes and Direct and Indirect Quotations)

Son of God

This is an important title for Jesus that describes his relationship to God. (See: Translating Son and Father)

the robbers who were crucified with him

This can be stated in active form. AT: "the robbers that the soldiers crucified with Jesus" (See: Active or Passive)

translationWords

- Son of God, Son
- crucify, crucified

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:45-47

UDB:

45 At noon it became dark over the whole land. It stayed dark until three o'clock in the afternoon.
46 At about three o'clock Jesus shouted loudly, "Eli, Eli, lama sabachthani?" That means, "My God,
my God, why have you deserted me?" 47 When some of the people standing there heard the word
"Eli," they thought that he was calling for the prophet Elijah.

ULB:

45 Now from the sixth hour darkness came over the whole land until the ninth hour. 46 About the
ninth hour, Jesus cried with a loud voice and said, "Eli, Eli, lama sabachthani?" which means, "My
God, my God, why have you forsaken me?" 47 When some of those who were standing there heard
it, they said, "He is calling for Elijah."

translationNotes

Now

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

from the sixth hour ... until the ninth hour

"from about noon ... for three hours" or "from about twelve o'clock midday ... until about three o'clock in the afternoon"

darkness came over the whole land

The word "darkness" is an abstract noun. AT: "it became dark over the whole land" (See: Abstract Nouns)

Jesus cried

"Jesus called out" or "Jesus shouted"

Eli, Eli, lama sabachthani

These words are what Jesus cried out in his own language. Translators usually leave these words as is. (See: Copy or Borrow Words)

translationWords

- hour, hours
- forsake, forsakes, forsaken, forsook
- Elijah

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:48-50

UDB:

48 Immediately one of them ran and got a sponge. He filled it with sour wine. Then he put the sponge on the tip of a reed and held it up in order that Jesus could suck out the wine that was in it. 49 But the other people there said, “Wait! Let us see if Elijah comes to save him!” 50 Then after Jesus shouted out loudly again, he died, giving his spirit over to God.

ULB:

48 Immediately one of them ran and took a sponge, filled it with sour wine, put it on a reed staff, and gave it to him to drink. 49 The rest of them said, “Leave him alone. Let us see whether Elijah comes to save him.” 50 Then Jesus cried out again with a loud voice and gave up his spirit.

translationNotes

one of them

Possible meanings are 1) one of the soldiers or 2) one of those who stood by and watched.

sponge

This is a sea animal that is harvested and used to take up and hold liquids. These liquids can later be pushed out.

gave it to him

“gave it to Jesus”

gave up his spirit

Here “spirit” refers to that which gives life to a person. This phrase is a way of saying that Jesus died. AT: “he died, giving his spirit over to God” or “he breathed his last breath” (See: Euphemism)

translationWords

- wine, winepress, winepresses, wines, wineskin, wineskins, new wine
- reed, reeds
- staff, staffs
- Elijah
- spirit, spirits, spiritual

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:51-53

UDB:

51 At that moment the heavy thick curtain that closed off the Most Holy Place in the temple split into two pieces from top to bottom. The earth shook, and some large rocks split open. 52 Tombs opened up, and the bodies of many people who had honored God became alive again. 53 They came out of the tombs, and after Jesus became alive again, they went into Jerusalem and appeared to many people there.

ULB:

51 Behold, the curtain of the temple was split in two from the top to the bottom, and the earth shook, and the rocks split apart. 52 The tombs were opened, and the bodies of many godly people who had fallen asleep were raised. 53 They came out of the tombs after his resurrection, entered the holy city, and appeared to many.

translationNotes

Connecting Statement:

This begins the account of the events that happened when Jesus died.

Behold

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

the curtain of the temple was split in two

This can be stated in active form. AT: “the curtain of the temple tore in two” or “God caused the curtain of the temple to tear in two” (See: Active or Passive)

The tombs were opened, and the bodies of many godly people who had fallen asleep were raised

This can be stated in active form. AT: “God opened the tombs and raised the bodies of many godly people who had died” (See: Active or Passive)

the bodies of many godly people who had fallen asleep were raised

This means that the people became alive again. They were no longer dead.

fallen asleep

This is a polite way of referring to dying. AT: “died” (See: Euphemism)

The tombs were opened ... appeared to many

The order of events is unclear. After the earthquake when Jesus died and the tombs were opened 1) the holy people came back to life, and then, after Jesus came back to life, the holy people entered Jerusalem, where many people saw them, or 2) Jesus came back to life, and then the holy ones came back to life and entered the city, where many people saw them.

translationWords

- curtain, curtains
- temple
- grave, gravediggers, graves, tomb, tombs, burial place
- godly, godliness, ungodly, godless, ungodliness, godlessness
- resurrection
- holy city, holy cities

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:54-56

UDB:

54 The officer who supervised the soldiers who nailed Jesus to the cross was standing nearby. His soldiers who were guarding the crosses were also there. When they felt the earthquake and saw all the other things that happened, they were terrified. They exclaimed, “Truly he was the Son of God!”

55 Many women were there, watching from a distance. They were women who had accompanied Jesus from Galilee in order to provide the things he needed. 56 Among these women were Mary from Magdala, another Mary who was the mother of James and Joseph, and the mother of James and John.

ULB:

54 Now when the centurion and those who were watching Jesus saw the earthquake and the things that had happened, they became very afraid and said, “Truly this was the Son of God.” 55 Many women who had followed Jesus from Galilee to care for him were there looking on from a distance. 56 Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

translationNotes

Now

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

those who were watching Jesus

“those who were guarding Jesus.” This refers to the other soldiers who were guarding Jesus with the centurion. AT: “the other soldiers with him who were guarding Jesus” (See: Assumed Knowledge and Implicit Information)

Son of God

This is an important title for Jesus that describes his relationship to God. (See: Translating Son and Father)

the mother of the sons of Zebedee

“the mother of James and John” or “the wife of Zebedee”

translationWords

- centurion, centurions
- fear, fears, afraid
- amen, truly
- Son of God, Son
- Jesus, Jesus Christ, Christ Jesus
- Galilee, Galilean, Galileans
- Mary Magdalene
- Zebedee

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:57-58

UDB:

[57] When it was almost evening, a rich man named Joseph came there. He was from the town of Arimathea. He also was a disciple of Jesus. [58] He went to Pilate and asked Pilate to allow him to take the body of Jesus and bury it. Pilate ordered his soldiers to allow him to take the body.

ULB:

[57] When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. [58] He approached Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him.

translationNotes

Connecting Statement:

This begins the account of Jesus' burial.

Arimathea

This is the name of a city in Israel. (See: How to Translate Names)

Then Pilate ordered it to be given to him

This can be stated in active form. AT: "Then Pilate ordered the soldiers to give the body of Jesus to Joseph" (See: Active or Passive)

translationWords

- disciple, disciples
- Pilate
- body, bodies

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:59-61

UDB:

59 So Joseph and others took the body and wrapped it in a clean white cloth. 60 Then they placed it in Joseph's own new tomb that workers had dug out of a rock cliff. They rolled a huge circular flat stone in front of the entrance to the tomb. Then they left. 61 Mary from Magdala and the other Mary were sitting there opposite the tomb, watching.

ULB:

59 Joseph took the body, wrapped it in a clean linen cloth, 60 and laid it in his own new tomb that he had cut into the rock. Then he rolled a large stone against the door of the tomb and went away. 61 Mary Magdalene and the other Mary were there, sitting opposite the tomb.

translationNotes

linen

a fine, costly cloth

that he had cut into the rock

It is implied that Joseph had workers who cut the tomb into the rock. (See: Assumed Knowledge and Implicit Information)

Then he rolled a large stone

Most likely Joseph had other people there to help him roll the stone. (See: Assumed Knowledge and Implicit Information)

opposite the tomb

"across from the tomb"

translationWords

- clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes, unclean
- grave, gravediggers, graves, tomb, tombs, burial place
- Mary Magdalene

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:62-64

UDB:

62 The next day was Saturday, the Jewish day of rest. The chief priests and some of the Pharisees
went to Pilate. 63 They said, "Sir, we remember that while that deceiver was still alive, he said,
'Three days after I die I will become alive again.' 64 So we ask you to order soldiers to guard the
tomb for three days. If you do not do that, his disciples may come and steal the body. Then they
will tell people that he has risen from the dead. If they deceive people by saying that, it will be
worse than the way he deceived people before."

ULB:

62 The next day, which was the day after the Preparation, the chief priests and the Pharisees were
gathered together with Pilate. 63 They said, "Sir, we remember that when that deceiver was alive,
he said, 'After three days will I rise again.' 64 Therefore command that the tomb be made secure
until the third day, otherwise his disciples may come and steal him and say to the people, 'He has
risen from the dead,' and the last deception will be worse than the first."

translationNotes

the Preparation

This is the day that people got everything ready for the Sabbath.

were gathered together with Pilate

"met with Pilate"

when that deceiver was alive

"when Jesus, the deceiver, was alive"

he said, 'After three days will I rise again.'

This has a quotation within a quotation. It can be stated as an indirect quotation. AT: "he said that after three days he will rise again." or "he said that after three day he would rise again." (See: Quotes Within Quotes and Direct and Indirect Quotations)

command that the tomb be made secure

This can be stated in active form. AT: "command your soldiers to guard the tomb" (See: Active or Passive)

the third day

(See: Ordinal Numbers)

his disciples may come and steal him

“his disciples may come and steal his body”

his disciples may ... say to the people, ‘He has risen from the dead,’

This has a quotation within a quotation. It can be stated as an indirect quotation. AT: “his disciples may ... tell the people that he has risen from the dead,” (See: Quotes Within Quotes and Direct and Indirect Quotations)

from the dead

From among all those who have died. This expression describes all dead people together in the underworld. To rise from among them speaks of becoming alive again.

and the last deception will be worse than the first

The understood information can be stated clearly. AT: “and if they deceive people by saying that, it will be worse than the way he deceived people before when he said that he was the Christ” (See: Ellipsis)

translationWords

- chief priests
- Pharisee, Pharisees
- Pilate
- lord, lords, Lord, master, masters, sir, sirs
- deceive, deceives, deceived, deceiving, deceit, deceiver, deceivers, deceitful, deceitfully, deceitfulness, deception, deceptive
- raise, raises, raised, rise, risen, arise, arose
- command, commands, commanded, commandment, commandments
- grave, gravediggers, graves, tomb, tombs, burial place
- disciple, disciples
- die, dies, died, dead, deadly, deadness, death, deaths, deathly
- deceive, deceives, deceived, deceiving, deceit, deceiver, deceivers, deceitful, deceitfully, deceitfulness, deception, deceptive

Links:

- Introduction to the Gospel of Matthew

- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 27:65-66

UDB:

65 Pilate replied, “You can take some soldiers. Go to the tomb and make it as secure as you know how.” 66 So they went and made the tomb secure by fastening a cord from the stone that was in front of the entrance to the rock cliff on each side and sealing it. They also left some soldiers there to guard the tomb.

ULB:

65 Pilate said to them, “Take a guard. Go and make it as secure as you can.” 66 So they went and made the tomb secure, sealing the stone and placing the guard.

translationNotes

a guard

This consisted of four to sixteen Roman soldiers.

sealing the stone

Possible meanings are 1) they put a cord around the stone and attached it to the rock wall on either side of the entrance to the tomb or 2) they put seals between the stone and the wall.

placing the guard

“telling the soldiers to stand where they could keep people from tampering with the tomb”

translationWords

- Pilate
- grave, gravediggers, graves, tomb, tombs, burial place
- seal, seals, sealed, sealing, unsealed

Links:

- Introduction to the Gospel of Matthew
- Matthew 27 General Notes
- Matthew 27 translationQuestions

Matthew 28 General Notes

Special concepts in this chapter

"Make disciples"

The last two verses (Matthew 28:19-20) are commonly known as "The Great Commission" because they contain a very important command given to all Christians. Christians are to "make disciples" by going to people, sharing the gospel with them and training them to live as Christians.

Other possible translation difficulties in this chapter

An angel of the Lord

Matthew, Mark, Luke, and John all wrote about angels in white clothing with the women at Jesus' tomb. Two of the authors called them men, but that is only because the angels were in human form. Two of the authors wrote about two angels, but the other two authors wrote about only one of them. It is best to translate each of these passages as it appears in the ULB without trying to make the passages all say exactly the same thing. (See: Matthew 28:1-2, Mark 16:5 and Luke 24:4 and John 20:12)

Links:

- **Matthew 28:01 Notes**

Matthew 28:1-2

UDB:

[1] After the Sabbath ended, on Sunday morning at dawn, Mary from the town of Magdala and the other Mary went to look at the tomb of Jesus. [2] There was a strong earthquake because an angel from God came down from heaven. He went to the tomb and rolled the stone away from the entrance. Then he sat on the stone.

ULB:

[1] Now late on the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to see the tomb. [2] Behold, there was a great earthquake, for an angel of the Lord descended from heaven, came and rolled away the stone, and sat on it.

translationNotes

Connecting Statement:

This begins the account of the resurrection of Jesus from the dead.

Now late on the Sabbath, as it began to dawn toward the first day of the week

“After the Sabbath ended, as the sun came up on Sunday morning”

Now

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

the other Mary

“the other woman named Mary.” This is Mary the mother of James and Joseph. (See: Matthew 27:56)

Behold

The word “behold” here alerts us to pay attention to the surprising information that follows. Your language may have a way of doing this.

there was a great earthquake, for an angel of the Lord descended ... and rolled away the stone

Possible meanings are 1) the earthquake happened because the angel came down and rolled away the stone or 2) all these events happened at the same time .

earthquake

a sudden and violent shaking of the ground

translationWords

- Sabbath
- Mary Magdalene
- grave, gravediggers, graves, tomb, tombs, burial place
- angel, angels, archangel
- lord, lords, Lord, master, masters, sir, sirs
- heaven, sky, skies, heavens, heavenly

Links:

- Introduction to the Gospel of Matthew
- Matthew 28 General Notes
- Matthew 28 translationQuestions

Matthew 28:3-4

UDB:

[3] His body was as bright as lightning, and his clothes were as white as snow. [4] The guards trembled because they were very afraid, and then they fell down like dead men.

ULB:

[3] His appearance was like lightning, and his clothing as white as snow. [4] The guards shook with fear and became like dead men.

translationNotes

His appearance

“The angel’s appearance”

was like lightning

This is a simile that emphasizes how bright in appearance the angel was. AT: “was bright like lightning” (See: Simile)

his clothing as white as snow

This is a simile that emphasizes how bright and white the angel’s clothes were. The verb “was” from the previous phrase can be repeated. AT: “his clothing was very white, like snow” (See: Simile and Ellipsis)

became like dead men

This is a simile that means the soldiers fell down and did not move. AT: “fell to the ground and lay there like dead men” (See: Simile)

translationWords

- snow, snowed, snowing
- fear, fears, afraid

Links:

- Introduction to the Gospel of Matthew
- Matthew 28 General Notes
- Matthew 28 translationQuestions

Matthew 28:5-7

UDB:

[5] The angel said to the two women, "You should not be afraid! I know that you are looking for Jesus, who was nailed to a cross. [6] He is not here! God has made him alive again, just as Jesus told you he would! Come and see the place where his body lay! [7] Then go quickly and tell his disciples, 'He has risen from the dead! He will go ahead of you to the district of Galilee. You will see him there.' Pay attention to what I have told you!"

ULB:

[5] The angel addressed the women and said to them, "Do not be afraid, for I know that you seek Jesus, who has been crucified. [6] He is not here, but is risen, just as he said. Come see the place where the Lord lay. [7] Go quickly and tell his disciples, 'He has risen from the dead. See, he is going ahead of you to Galilee. There you will see him.' See, I have told you."

translationNotes

the women

"Mary Magdalene and the other woman named Mary"

who has been crucified

This can be stated in active form. AT: "whom the people and the soldiers crucified" or "whom they crucified" (See: Active or Passive)

tell his disciples, 'He has risen from the dead. See, he is going ahead of you to Galilee. There you will see him.'

This is a quotation within a quotation. It can be stated as an indirect quotation. AT: "tell his disciples that he has risen from the dead and that Jesus has gone ahead of you to Galilee where you will see him." (See: Quotes Within Quotes and Direct and Indirect Quotations)

He has risen

"He has come back to life"

from the dead

From among all those who have died. This expression describes all dead people together in the underworld. To rise from among them speaks of becoming alive again.

going ahead of you ... you will see him

Here “you” is plural. It refers to the women and the disciples. (See: Forms of You)

I have told you

Here “you” is plural and refers to the women. (See: Forms of You)

translationWords

- angel, angels, archangel
- terror, terrorize, terrorized, terrors, terrify, terrified, terrifying
- Jesus, Jesus Christ, Christ Jesus
- crucify, crucified
- raise, raises, raised, rise, risen, arise, arose
- lord, lords, Lord, master, masters, sir, sirs
- disciple, disciples
- die, dies, died, dead, deadly, deadness, death, deaths, deathly
- Galilee, Galilean, Galileans

Links:

- Introduction to the Gospel of Matthew
- Matthew 28 General Notes
- Matthew 28 translationQuestions

Matthew 28:8-10

UDB:

8 So the women left the tomb quickly. They were afraid, but they were also very joyful. They ran to tell the disciples what had happened. 9 Suddenly, as they were running, Jesus appeared to them. He said, “Greetings to you!” The women came close to him. They knelt down and clasped his feet and worshiped him. 10 Then Jesus said to them, “Do not be afraid! Go and tell all my disciples that they should go to Galilee. They will see me there.”

ULB:

8 The women quickly left the tomb with fear and great joy, and ran to tell his disciples. 9 Behold, Jesus met them and said, “Greetings!” The women came, took hold of his feet and worshiped him. 10 Then Jesus said to them, “Do not be afraid. Go tell my brothers to leave for Galilee. There they will see me.”

translationNotes

The women

“Mary Magdalene and the other woman named Mary”

Behold

The word “behold” here alerts us to pay attention to the surprising information that follows. Your language may have a way of doing this.

Greetings

This is an ordinary greeting, much like “Hello” in English.

took hold of his feet

“got down on their knees and held onto his feet”

my brothers

This refers to Jesus’ disciples.

translationWords

- grave, gravediggers, graves, tomb, tombs, burial place
- joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing
- worship
- brother, brothers

Links:

- Introduction to the Gospel of Matthew
- Matthew 28 General Notes
- Matthew 28 translationQuestions

Matthew 28:11-13

UDB:

[11] While the women were going, some of the soldiers who had been guarding the tomb went into the city. They reported to the chief priests everything that had happened. [12] So the chief priests and Jewish elders met together. They thought of a way to explain why the tomb was empty. They gave the soldiers a lot of money as a bribe. [13] They said, "Tell people, 'His disciples came during the night and stole his body while we were sleeping.'

ULB:

[11] Now while the women were going, behold, some of the guards went into the city and told the chief priests all the things that had happened. [12] When the priests had met with the elders and discussed the matter with them, they gave a large amount of money to the soldiers [13] and told them, "Say to others, 'Jesus' disciples came by night and stole his body while we were sleeping.'

translationNotes

Connecting Statement:

This begins the account of the reaction of the Jewish religious leaders when they heard of Jesus' resurrection.

Now

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

the women

Here this refers to Mary Magdalene and the other Mary.

behold

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

discussed the matter with them

"decided on a plan among themselves." The priests and elders decided to give the money to the soldiers.

Say to others, 'Jesus' disciples came ... while we were sleeping.'

If your language does not allow quotations within quotations you may translate this as a single quote. AT: "Tell others that Jesus' disciples came ... while you were sleeping" (See: Quotations and Quote Margins and Direct and Indirect Quotations)

translationWords

- chief priests
- priest, priests, priesthood
- elder, elders

Links:

- Introduction to the Gospel of Matthew
- Matthew 28 General Notes
- Matthew 28 translationQuestions

Matthew 28:14-15

UDB:

14 If the governor hears about this, we ourselves will make sure that he does not get angry and punish you. So you will not have to worry." 15 So the soldiers took the money and did as they were told. And this story has been told among the Jews to this very day.

ULB:

14 If this report reaches the governor, we will persuade him and take any worries away from you."
15 So the soldiers took the money and did as they had been instructed. This report spread widely among the Jews and continues even today.

translationNotes

If this report reaches the governor

"If the governor hears that you were asleep when Jesus' disciples took his body"

the governor

"Pilate" (Matthew 27:2)

we will persuade him and take any worries away from you

"do not worry. We will talk to him so that he does not punish you."

did as they had been instructed

This can be translated in active form. AT: "did what the priests had told them to do" (See: Active or Passive)

This report spread widely among the Jews and continues even today

"Many Jews heard this report and continue to tell others about it even today"

even today

This refers to the time Matthew wrote the book.

translationWords

- report, reports, reported
- govern, government, governments, governor, governors, proconsul, proconsuls
- Jew, Jewish, Jews

Links:

- Introduction to the Gospel of Matthew
- Matthew 28 General Notes
- Matthew 28 translationQuestions

Matthew 28:16-17

UDB:

16 Later the eleven disciples went to the district of Galilee. They went to the mountain where Jesus had told them to go. 17 They saw him there and worshiped him. But some doubted that it was really Jesus and that he had become alive again.

ULB:

16 But the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. 17 When they saw him, they worshiped him, but some doubted.

translationNotes

Connecting Statement:

This begins the account of Jesus meeting with his disciples after his resurrection.

they worshiped him, but some doubted

Possible meanings are 1) they all worshiped Jesus even though some of them doubted, or 2) some of them worshiped Jesus, but others did not worship him because they doubted.

but some doubted

It can be stated explicitly what the disciples doubted. AT: “some doubted that he was really Jesus and that he had become alive again” (See: Assumed Knowledge and Implicit Information)

translationWords

- the twelve, the eleven
- disciple, disciples
- Galilee, Galilean, Galileans
- Jesus, Jesus Christ, Christ Jesus
- worship

Links:

- Introduction to the Gospel of Matthew
- Matthew 28 General Notes
- Matthew 28 translationQuestions

Matthew 28:18-19

UDB:

[18] Then Jesus came close to them and said, "My Father has given me all authority over everything and everyone in heaven and on earth. [19] So go, and use my authority to teach my message to people of all people groups so that they may become my disciples. Baptize them to be under the authority of the Father, of the Son, and of the Holy Spirit.

ULB:

[18] Jesus came to them and spoke to them and said, "All authority has been given to me in heaven and on earth. [19] Go therefore and make disciples of all the nations. Baptize them into the name of the Father, of the Son, and of the Holy Spirit.

translationNotes

All authority has been given to me

This can be stated in active form. AT: "My Father has given me all authority" (See: Active or Passive)

in heaven and on earth

Here "heaven" and "earth" are used together to mean everyone and everything in heaven and earth. (See: Merism)

of all the nations

Here "nations" refers to the people. AT: "of all the people in every nation" (See: Metonymy)

into the name

Here "name" refers to authority. AT: "by the authority" (See: Metonymy)

Father ... Son

These are important titles that describe the relationship between God and Jesus. (See: Translating Son and Father)

translationWords

- authority, authorities
- heaven, sky, skies, heavens, heavenly

- earth, earthen, earthly
- baptize, baptized, baptism
- God the Father, heavenly Father, Father
- Son of God, Son
- Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Links:

- Introduction to the Gospel of Matthew
- Matthew 28 General Notes
- Matthew 28 translationQuestions

Matthew 28:20

UDB:

[20] Teach them to obey everything that I have commanded you. And remember that I will be with you always, until the end of this age."

ULB:

[20] Teach them to obey all the things that I have commanded you. See, I am with you always, even to the end of the world."

translationNotes

See

"listen" or "pay attention"

even to the end of the world

"until the end of this age" or "until the end of the world"

translationWords

- teach, teaches, taught, teaching, teachings, untaught
- obey, obeys, obeyed, obeying, obedience, obedient, obediently, disobey, disobeys, disobeyed, disobedience, disobedient
- command, commands, commanded, commandment, commandments
- world, worldly

Links:

- Introduction to the Gospel of Matthew
- Matthew 28 General Notes
- Matthew 28 translationQuestions

translationQuestions

Matthew 1

In the genealogy of Jesus Christ, which two ancestors are listed first, indicating their importance?

The two ancestors listed first are David and Abraham. [1:1]

At the end of the genealogy, who is the wife that is named, and why is she listed?

Mary, the wife of Joseph is listed, because by her Jesus was born. [1:16]

What happened to Mary before she had come together with Joseph?

Mary became pregnant by the Holy Spirit before she had come together with Joseph. [1:18]

What kind of man was Joseph?

Joseph was a righteous man. [1:19]

What did Joseph decide to do when he learned Mary was pregnant?

Joseph decided to end the engagement with Mary secretly. [1:19]

What happened to Joseph that made him decide to remain engaged to Mary?

An angel told Joseph in a dream to take Mary as his wife because the baby was conceived by the Holy Spirit. [1:20]

Why was Joseph told to give the baby the name Jesus?

Joseph was told to name the baby Jesus because he will save his people from their sins. [1:21]

What did the Old Testament prophecy say which was fulfilled in these events?

The Old Testament prophecy said that a virgin would give birth to a son, and that they would call his name Emmanuel, which means “God with us”. [1:23]

What was Joseph careful not to do until Mary gave birth to Jesus?

Joseph was careful not to sleep with Mary until she gave birth to Jesus. [1:25]

Matthew 2

Where was Jesus born?

Jesus was born in Bethlehem of Judea. [2:1]

What title did the learned men from the east give to Jesus?

The learned men from the east gave Jesus the title “King of the Jews”. [2:2]

How did the learned men know the King of the Jews had been born?

The learned men had seen the star of the King of the Jews in the east. [2:2]

How did King Herod respond to the news from the learned men?

When King Herod heard the news from the learned men, he was troubled. [2:3]

How did the chief priests and scribes know where the Christ would be born?

They knew the prophecy that said the Christ would be born in Bethlehem. [2:5]

How did the chief priests and scribes know where the Christ would be born?

They knew the prophecy that said the Christ would be born in Bethlehem. [2:6]

How did the learned men find exactly where Jesus was?

The star in the east went before them until it stood over where Jesus was. [2:9]

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

Jesus was a young child when the learned men came to see him. [2:11]

What gifts did the learned men give to Jesus?

The learned men gave to Jesus gifts of gold, frankincense, and myrrh. [2:11]

By what way did the learned men return home, and why did they go this way?

The learned men returned home another way because God warned them in a dream not to return to Herod. [2:12]

What instructions did Joseph receive in a dream?

Joseph was instructed in a dream to take Jesus and Mary and flee to Egypt, because Herod was going to try to kill Jesus. [2:13]

What prophecy was fulfilled by Jesus' later return from Egypt?

The prophecy, "Out of Egypt I have called my son" was fulfilled when Jesus later returned from Egypt. [2:15]

What did Herod do when the learned men did not return to him?

Herod killed all the male children in the region of Bethlehem who were two years old or younger. [2:16]

What instructions did Joseph receive in a dream after Herod died?

Joseph was instructed in a dream to return to the land of Israel. [2:19]

What instructions did Joseph receive in a dream after Herod died?

Joseph was instructed in a dream to return to the land of Israel. [2:20]

Where did Joseph settle to live with Mary and Jesus?

Joseph settled to live with Mary and Jesus in Nazareth of Galilee. [2:22]

Where did Joseph settle to live with Mary and Jesus?

Joseph settled to live with Mary and Jesus in Nazareth of Galilee. [2:23]

What prophecy was fulfilled when Joseph moved to their new location?

The prophecy that the Christ would be called a Nazarene was fulfilled. [2:23]

Matthew 3

What was the message that John the Baptist preached in the wilderness?

John preached, “Repent, for the kingdom of heaven is near”. [3:2]

What did the prophecy from Isaiah say that John the Baptist would come to do?

The prophecy said that John the Baptist would make ready the way of the Lord. [3:3]

What did the people do as they were baptized by John?

As they were baptized, the people confessed their sins. [3:6]

What did John the Baptist tell the Pharisees and Sadducees to do?

John the Baptist told the Pharisees and Sadducees to bear fruit worthy of repentance. [3:8]

What did John the Baptist warn the Pharisees and Sadducees not to think among themselves?

John warned the Pharisees and Sadducees not to think among themselves that they had Abraham as their father. [3:9]

According to John, what happens to every tree that does not produce good fruit?

John says that every tree that does not bear good fruit is chopped down and thrown into the fire. [3:10]

How would the one who was coming after John baptize?

The one who was coming after John would baptize with the Holy Spirit and fire. [3:11]

What did Jesus say to John that convinced John to baptize Jesus?

Jesus said that it was right for John to baptize Jesus in order to fulfill all righteousness. [3:15]

What did Jesus see when he came up from the water?

When he came up from the water, Jesus saw the Spirit of God descending as a dove and appearing on him. [3:16]

What did the voice from heaven say after Jesus was baptized?

The voice from heaven said, “This is my beloved Son, with whom I am well pleased”. [3:17]

Matthew 4

Who led Jesus into the wilderness to be tempted by the devil?

The Holy Spirit led Jesus into the wilderness to be tempted by the devil. [4:1]

How long did Jesus fast in the wilderness?

Jesus fasted forty days and forty nights in the wilderness. [4:2]

What was the first temptation that the devil presented to Jesus?

The devil tempted Jesus to turn a stone into bread. [4:3]

What was Jesus' answer to the first temptation?

Jesus said that man shall not live by bread alone, but by every word that comes out of the mouth of God. [4:4]

What was the second temptation that the devil presented to Jesus?

The devil tempted Jesus to throw himself down from the temple. [4:5]

What was the second temptation that the devil presented to Jesus?

The devil tempted Jesus to throw himself down from the temple. [4:6]

What was Jesus' answer to the second temptation?

Jesus said that you must not test the Lord your God. [4:7]

What was the third temptation that the devil presented to Jesus?

The devil tempted Jesus to worship him in return for all the kingdoms of the world. [4:8]

What was the third temptation that the devil presented to Jesus?

The devil tempted Jesus to worship him in return for all the kingdoms of the world. [4:9]

What was Jesus' answer to the third temptation?

Jesus said that you must worship the Lord your God and must serve him only. [4:10]

What was fulfilled by Jesus' move to Capernaum in Galilee?

The prophecy of Isaiah was fulfilled which said that the people in Galilee would see a great light. [4:15]

What was fulfilled by Jesus' move to Capernaum in Galilee?

The prophecy of Isaiah was fulfilled which said that the people in Galilee would see a great light. [4:16]

What message did Jesus then begin to preach?

Jesus preached, "Repent, for the kingdom of heaven has drawn near". [4:17]

How did Peter and Andrew make their living?

Peter and Andrew were fisherman. [4:18]

What did Jesus say he would make Peter and Andrew?

Jesus said that he would make Peter and Andrew fishers of men. [4:19]

How did James and John make their living?

James and John were fisherman. [4:21]

At this time, where did Jesus go to teach?

Jesus taught in the synagogues of Galilee. [4:23]

What kind of people were brought to Jesus, and what did Jesus do with them?

All those who were sick and demon possessed were brought to Jesus, and Jesus healed them. [4:24]

How many people were following Jesus at this time?

Great multitudes were following Jesus at this time. [4:25]

Matthew 5

Why are the poor in spirit blessed?

The poor in spirit are blessed because theirs is the kingdom of heaven. [5:3]

Why are those who mourn blessed?

Those who mourn are blessed because they will be comforted. [5:4]

Why are the meek blessed?

The meek are blessed because they will inherit the earth. [5:5]

Why are those who hunger and thirst for righteousness blessed?

Those who hunger and thirst for righteousness are blessed because they will be filled. [5:6]

Why are those who are insulted and persecuted for Jesus' sake blessed?

Those who are insulted and persecuted for Jesus' sake are blessed because great is their reward in heaven. [5:11]

Why are those who are insulted and persecuted for Jesus' sake blessed?

Those who are insulted and persecuted for Jesus' sake are blessed because great is their reward in heaven. [5:12]

How do believers let their light shine before people?

Believers let their light shine before people by doing good deeds. [5:15]

How do believers let their light shine before people?

Believers let their light shine before people by doing good deeds. [5:16]

What did Jesus come to do with the law and the prophets of the Old Testament?

Jesus came to fulfill the law and the prophets of the Old Testament. [5:17]

Who will be called great in the kingdom of heaven?

Those who keep God's commandments and who teach them to others will be called great in the kingdom of heaven. [5:19]

Jesus taught that not only those who murder are in danger of the judgment, but also those who do what?

Jesus taught that not only those who murder, but also those who are angry with their brother are in danger of the judgment. [5:21]

Jesus taught that not only those who murder are in danger of the judgment, but also those who do what?

Jesus taught that not only those who murder, but also those who are angry with their brother are in danger of the judgment. [5:22]

What did Jesus teach we should do if our brother has anything against us?

Jesus taught that we should go and be reconciled to our brother if he has anything against us. [5:23]

What did Jesus teach we should do if our brother has anything against us?

Jesus taught that we should go and be reconciled to our brother if he has anything against us. [5:24]

What did Jesus teach we should do with our accuser before reaching court?

Jesus taught that we should try to come to an agreement with our accuser before reaching court. [5:25]

Jesus taught that it was not only wrong to commit adultery, but also to do what?

Jesus taught that it was not only wrong to commit adultery, but also to lust after a woman. [5:27]

Jesus taught that it was not only wrong to commit adultery, but also to do what?

Jesus taught that it was not only wrong to commit adultery, but also to lust after a woman. [5:28]

What did Jesus say we must do with anything that causes us to sin?

Jesus said that we must get rid of anything that causes us to sin. [5:29]

What did Jesus say we must do with anything that causes us to sin?

Jesus said that we must get rid of anything that causes us to sin. [5:30]

For what cause did Jesus allow divorce?

For the cause of fornication did Jesus allow divorce. [5:32]

What does a husband cause his wife to become if he divorces her wrongly and she remarries?

A husband causes his wife to become an adulteress if he divorces her wrongly and she remarries. [5:32]

Instead of swearing oaths to various earthly things, what does Jesus say our speech should be like?

Jesus says that instead of swearing oaths by all these things we should let our speech be, “Yes, yes,” or “No, no”. [5:37]

What did Jesus teach we should do with one who is evil toward us?

Jesus taught that we should not resist one who is evil toward us. [5:38]

What did Jesus teach we should do with one who is evil toward us?

Jesus taught that we should not resist one who is evil toward us. [5:39]

What did Jesus teach we should do with our enemies and with those who persecute us?

Jesus taught that we should love and pray for our enemies and for those who persecute us. [5:43]

What did Jesus teach we should do with our enemies and with those who persecute us?

Jesus taught that we should love and pray for our enemies and for those who persecute us. [5:44]

Why did Jesus say that we must not only love those who love us, but also love our enemies?

Jesus said that if we only love those who love us, we do not receive a reward because we are only doing what the Gentiles already do. [5:46]

Why did Jesus say that we must not only love those who love us, but also love our enemies?

Jesus said that if we only love those who love us, we do not receive a reward because we are only doing what the Gentiles already do. [5:47]

Matthew 6

What is the reward of those who do their acts of righteousness to be seen by people?

Those who do their acts of righteousness to be seen by people receive the praise of people as their reward. [6:2]

How should we do our acts of righteousness in order to be rewarded by the Father?

We should do our acts of righteousness in private. [6:3]

How should we do our acts of righteousness in order to be rewarded by the Father?

We should do our acts of righteousness in private. [6:4]

What reward do those receive who are hypocrites praying to be seen by people?

Those who are hypocrites praying to be seen by people receive their reward from people. [6:5]

Those who pray in private receive a reward from whom?

Those who pray in private receive a reward from the Father. [6:6]

Why does Jesus say we should not pray with useless repetitions?

Jesus says we should not pray with useless repetitions because the Father knows what we need before we ask him. [6:7]

Where should we ask the Father that his will be done?

We should ask the Father that his will be done on earth, as it is already done in heaven. [6:10]

If we do not forgive others of their debts to us, what will the Father do?

If we do not forgive others of their debts to us, the Father will not forgive our debts. [6:15]

How should we fast so that we receive a reward from the Father?

We should fast without appearing to people as fasting, and then the Father will reward us. [6:16]

How should we fast so that we receive a reward from the Father?

We should fast without appearing to people as fasting, and then the Father will reward us. [6:17]

How should we fast so that we receive a reward from the Father?

We should fast without appearing to people as fasting, and then the Father will reward us. [6:18]

Where should we store up treasure, and why?

We should store up treasure in heaven, because it cannot be destroyed or stolen there. [6:19]

Where should we store up treasure, and why?

We should store up treasure in heaven, because it cannot be destroyed or stolen there. [6:20]

What will be where our treasure is?

Our heart will be where our treasure is. [6:21]

Which two masters must we choose between?

We must choose between God and wealth as our masters. [6:24]

Why should we not worry about food, drink, and clothes?

We should not worry about food, drink, and clothes because the Father even takes care of the birds, and we are of much more value than they. [6:25]

Why should we not worry about food, drink, and clothes?

We should not worry about food, drink, and clothes because the Father even takes care of the birds, and we are of much more value than they. [6:26]

What does Jesus remind us we cannot do by being anxious?

Jesus reminds us that we cannot add one cubit to our lifespan by being anxious. [6:27]

What must we seek first, and all our earthly needs will then be provided?

We must seek first the kingdom and the Father's righteousness, and then all our earthly needs will be provided. [6:33]

Matthew 7

What must we do first before we can clearly see to help our brother?

We must first judge ourselves and remove the log from our own eye before we can help our brother. [7:3]

What must we do first before we can clearly see to help our brother?

We must first judge ourselves and remove the log from our own eye before we can help our brother. [7:4]

What must we do first before we can clearly see to help our brother?

We must first judge ourselves and remove the log from our own eye before we can help our brother. [7:5]

What may happen if you give what is holy to the dogs?

If you give what is holy to the dogs, they may trample it and then turn and tear you to pieces. [7:6]

What must we do to receive from the Father?

We must ask, seek, and knock in order to receive from the Father. [7:8]

What does the Father give to those who ask him?

The Father gives good things to those who ask him. [7:11]

What do the law and the prophets teach us about how to treat others?

The law and prophets teach us to do to others what we want people to do to us. [7:12]

To what does the broad way lead?

The broad way leads to destruction. [7:13]

To what does the narrow way lead?

The narrow way leads to life. [7:14]

How can we recognize false prophets?

We can recognize false prophets by the fruit of their lives. [7:15]

How can we recognize false prophets?

We can recognize false prophets by the fruit of their lives. [7:16]

Who will enter into the kingdom of heaven?

Those who do the will of the Father will enter the kingdom of heaven. [7:21]

What will Jesus say to many who have prophesied, driven out demons, and done miracles in Jesus' name?

Jesus will say to them, "I never knew you! Get away from me, you evil-doers"! [7:22]

What will Jesus say to many who have prophesied, driven out demons, and done miracles in Jesus' name?

Jesus will say to them, "I never knew you! Get away from me, you evil-doers"! [7:23]

Who is like the wise man in Jesus' parable of the two houses?

One who hears Jesus' words and obeys them is like the wise man. [7:24]

Who is like the foolish man in Jesus' parable of the two houses?

One who hears Jesus' words and does not obey them is like the foolish man. [7:26]

How did Jesus teach the people compared to how the scribes taught?

Jesus taught the people as one who had authority, not as the scribes taught. [7:29]

Matthew 8

Why did Jesus say the healed leper should go to the priest and offer the gift Moses commanded?

Jesus told the healed leper to go to the priest for a testimony to them. [8:4]

What did Jesus say he would do when the centurion told him about his paralyzed servant?

Jesus said he would go to the centurion's house and heal the servant. [8:7]

Why did the centurion say that Jesus didn't need to come to his house?

The centurion said that he was not worthy to have Jesus in his house, and that Jesus could just say the word and heal the servant. [8:8]

What compliment did Jesus give the centurion?

Jesus said that not even in Israel had he found anyone with so much faith as the centurion. [8:10]

Who did Jesus say would come and recline at table in the kingdom of heaven?

Jesus said that many would come from the east and the west and recline at table in the kingdom of heaven. [8:11]

Who did Jesus say would be thrown into outer darkness where there is weeping and gnashing of teeth?

Jesus said that the sons of the kingdom would be thrown into outer darkness. [8:12]

Who did Jesus heal when he entered Peter's house?

Jesus healed Peter's mother-in-law when he entered Peter's house. [8:14]

Who did Jesus heal when he entered Peter's house?

Jesus healed Peter's mother-in-law when he entered Peter's house. [8:15]

What prophecy from Isaiah was fulfilled as Jesus healed all who were demon-possessed and sick?

Isaiah's prophecy, "He himself took our sickness and bore our diseases," was fulfilled. [8:17]

What did Jesus say about the way he lived when the scribe asked to follow him?

Jesus said that he had no permanent home. [8:20]

When a disciple asked to go bury his father before following Jesus, what did Jesus say?

Jesus told the disciple to follow him, and to leave the dead to bury their own dead. [8:21]

When a disciple asked to go bury his father before following Jesus, what did Jesus say?

Jesus told the disciple to follow him, and to leave the dead to bury their own dead. [8:22]

What was Jesus doing in the boat when the great storm arose on the sea?

Jesus was sleeping when the great storm arose on the sea. [8:24]

When the disciples woke Jesus up because they were afraid of dying, what did Jesus say to them?

Jesus said to the disciples, “Why are you afraid, you of little faith”? [8:26]

Why were the disciples marveling at Jesus after there was calm?

The disciples marveled at Jesus because the winds and the sea obeyed him. [8:27]

What kind of men met Jesus when he came to the country of the Gadarenes?

Jesus met two demon-possessed men who were very violent. [8:28]

What was the concern of the demons speaking through the men to Jesus?

The demons were concerned that Jesus had come to torment them before the set time. [8:29]

What happened when Jesus cast out the demons?

When Jesus cast out the demons, they entered a herd of pigs and the pigs rushed into the sea and perished. [8:32]

What did the people beg Jesus to do when they came out of the city to meet him?

The people begged Jesus to leave their region. [8:34]

Matthew 9

Why did some of the scribes think that Jesus was blaspheming God?

Some of the scribes thought that Jesus was blaspheming God because Jesus told the paralyzed man that his sins were forgiven. [9:3]

Why did some of the scribes think that Jesus was blaspheming God?

Some of the scribes thought that Jesus was blaspheming God because Jesus told the paralyzed man that his sins were forgiven. [9:4]

Why did some of the scribes think that Jesus was blaspheming God?

Some of the scribes thought that Jesus was blaspheming God because Jesus told the paralyzed man that his sins were forgiven. [9:5]

Why did Jesus say he had told the paralytic that his sins were forgiven, instead of telling him to get up and walk?

Jesus had told the paralytic that his sins were forgiven to demonstrate that he had authority on earth to forgive sins. [9:5]

Why did Jesus say he had told the paralytic that his sins were forgiven, instead of telling him to get up and walk?

Jesus had told the paralytic that his sins were forgiven to demonstrate that he had authority on earth to forgive sins. [9:6]

Why did the people praise God when they saw the paralytic man's sins forgiven and his body healed?

They were overawed and praised God, who had given such authority to men. [9:8]

What was Matthew's occupation before he followed Jesus?

Matthew was a tax collector before he followed Jesus. [9:9]

With whom did Jesus and his disciples eat?

Jesus and his disciples ate with tax collectors and sinful people. [9:10]

Who did Jesus say he came to call to repentance?

Jesus said he came to call sinners to repentance. [9:13]

Why did Jesus say his disciples were not fasting?

Jesus said his disciples were not fasting because he was still with them. [9:15]

When did Jesus say his disciples would fast?

Jesus said his disciples would fast when he was taken away from them. [9:15]

What did the woman with severe bleeding do, and why?

The woman with severe bleeding touched the edge of Jesus' garment thinking that if she only touched his garment, she would be made well. [9:20]

What did the woman with severe bleeding do, and why?

The woman with severe bleeding touched the edge of Jesus' garment thinking that if she only touched his garment, she would be made well. [9:21]

What did Jesus say had made the woman with severe bleeding well?

Jesus said that the woman with severe bleeding had been made well by her faith. [9:22]

Why did the people laugh at Jesus when he entered the Jewish official's house?

The people laughed at Jesus because Jesus said that the girl was not dead, but sleeping. [9:24]

What happened after Jesus raised the girl from the dead?

News about Jesus raising the girl from the dead spread into all that region. [9:26]

What did the two blind men keep shouting at Jesus?

The two blind men kept shouting, "Have mercy on us, Son of David"! [9:27]

Jesus healed the two blind men according to what?

Jesus healed the two blind men according to their faith. [9:29]

After Jesus healed the mute man, what accusation did the Pharisees make against him?

The Pharisees accused Jesus of driving out demons by the ruler of demons. [9:34]

Why did Jesus have compassion on the crowds?

Jesus had compassion on the crowds because they were worried and confused, and were like sheep without a shepherd. [9:36]

For what did Jesus tell his disciples to pray urgently?

Jesus told his disciples to pray urgently that the Lord of the harvest send out laborers into his harvest. [9:38]

Matthew 10

What authority did Jesus give his twelve disciples?

Jesus gave his twelve disciples authority to drive out unclean spirits, and to heal all kinds of diseases. [10:1]

What is the name of the disciple who would betray Jesus?

The name of the disciple who would betray Jesus was Judas Iscariot. [10:4]

Where did Jesus send his disciples at this time?

Jesus sent his disciples only to the lost sheep of the house of Israel. [10:6]

Were the disciples to carry any money or extra clothes with them?

No, the disciples were not to carry any money or extra clothes with them. [10:9]

Were the disciples to carry any money or extra clothes with them?

No, the disciples were not to carry any money or extra clothes with them. [10:10]

Where were the disciples to stay when they went from village to village?

The disciples were to find someone worthy in the village and stay there until they left. [10:11]

What would be the judgment on the cities that did not receive the disciples or listen to their words?

The judgment on the cities that did not receive the disciples or listen to their words would be worse than the judgment on Sodom and Gomorrah. [10:14]

What would be the judgment on the cities that did not receive the disciples or listen to their words?

The judgment on the cities that did not receive the disciples or listen to their words would be worse than the judgment on Sodom and Gomorrah. [10:15]

What did Jesus say people would do to the disciples?

Jesus said that people would deliver the disciples up to councils, whip them, and bring them before governors and kings. [10:17]

What did Jesus say people would do to the disciples?

Jesus said that people would deliver the disciples up to councils, whip them, and bring them before governors and kings. [10:18]

Who would speak through the disciples when they were delivered up?

The Spirit of the Father would speak through the disciples when they were delivered up. [10:20]

Who did Jesus say would be saved in the end?

Jesus said that those who endure to the end will be saved. [10:22]

How would those who hated Jesus treat Jesus' disciples?

Those who hated Jesus would also hate his disciples. [10:24]

How would those who hated Jesus treat Jesus' disciples?

Those who hated Jesus would also hate his disciples. [10:25]

Who did Jesus say we are not to fear?

We are not to fear those who kill the body but are unable to kill the soul. [10:28]

Who did Jesus say we are to fear?

We are to fear him who is able to destroy both soul and body in hell. [10:28]

What will Jesus do for everyone who confesses him before men?

Jesus will confess him before the Father in heaven. [10:32]

What will Jesus do for everyone who denies him before men?

Jesus will deny him before the Father in heaven. [10:33]

What kind of divisions did Jesus say he came to bring?

Jesus said that he came to bring divisions even within households. [10:34]

What kind of divisions did Jesus say he came to bring?

Jesus said that he came to bring divisions even within households. [10:35]

What kind of divisions did Jesus say he came to bring?

Jesus said that he came to bring divisions even within households. [10:36]

What will someone find who loses his life for Jesus' sake?

Someone who loses his life for Jesus' sake will find his life. [10:39]

What will someone receive who gives even a cup of cold water to an unimportant disciple?

Someone who gives even a cup of cold water to an unimportant disciple will receive his reward. [10:42]

Matthew 11

What did Jesus finish before he departed to teach and preach in the cities?

Jesus finished instructing his twelve disciples before he departed. [11:1]

What was the message John the Baptist sent to Jesus?

John the Baptist sent the message, “Are you the Coming One, or is there another person we should be looking for”? [11:3]

What did Jesus say was happening as evidence that he was the Coming One?

Jesus said the sick were being healed, the dead were being raised, and the needy were being told the good news. [11:5]

What did Jesus promise for those who found no occasion of stumbling in him?

Jesus promised a blessing for those who found no occasion of stumbling in him. [11:6]

What did Jesus say was the role John the Baptist played in his life?

Jesus said that John the Baptist was the prophesied messenger who would prepare the way before the Coming One. [11:9]

What did Jesus say was the role John the Baptist played in his life?

Jesus said that John the Baptist was the prophesied messenger who would prepare the way before the Coming One. [11:10]

Who did Jesus say that John the Baptist was?

Jesus said that John the Baptist was Elijah. [11:14]

What did that generation say about John the Baptist who came not eating bread or drinking wine?

That generation said that John the Baptist had a demon. [11:18]

What did that generation say about Jesus who came eating and drinking?

That generation said that Jesus was a glutton and a drunkard, and a friend of tax collectors and sinners. [11:19]

What did Jesus declare regarding the cities where his great deeds were done, yet they had not repented?

Jesus rebuked the cities where his great deeds were, yet they had not repented. [11:20]

Jesus praised the Father for concealing the kingdom of heaven from whom?

Jesus praised the Father for concealing the kingdom of heaven from the wise and understanding. [11:25]

Jesus praised the Father for revealing the kingdom of heaven to whom?

Jesus praised the Father for revealing the kingdom of heaven to those who were untaught, like little children. [11:25]

Who did Jesus say knows the Father?

Jesus said that he knows the Father, and anyone to whom he desires to reveal him. [11:27]

To whom did Jesus promise rest?

Jesus promised rest to all who labor and are heavy burdened. [11:28]

Matthew 12

What were Jesus' disciples doing that the Pharisees complained about to him?

The Pharisees complained that Jesus' disciples were plucking heads of grain and eating them, which they believed was unlawful to do on the Sabbath. [12:2]

Who did Jesus say was greater than the temple?

Jesus said that he was greater than the temple. [12:6]

What authority does the Son of Man, Jesus, have?

The Son of Man, Jesus, is Lord of the Sabbath. [12:8]

What question did the Pharisees ask Jesus in the synagogue in front of the man with the dried up hand?

The Pharisees asked Jesus, "Is it lawful to heal on the Sabbath"? [12:10]

What did Jesus say it was lawful to do on the Sabbath?

Jesus said it was lawful to do good on the Sabbath. [12:12]

When the Pharisees saw Jesus heal the man with the dried up hand, what did they do?

The Pharisees went out and plotted against him and seeking how they might destroy him. [12:14]

In Isaiah's prophecy about Jesus, who would hear God's judgment and have confidence in Jesus?

The Gentiles would hear God's judgment and have confidence in Jesus. [12:18]

In Isaiah's prophecy about Jesus, what would Jesus not do?

Jesus would not strive, cry aloud, break a bruised reed, or quench smoking flax. [12:19]

In Isaiah's prophecy about Jesus, what would Jesus not do?

Jesus would not strive, cry aloud, break a bruised reed, or quench smoking flax. [12:20]

How did Jesus respond to the accusation that he cast out demons by Beelzebub?

Jesus said that if Satan drives out Satan, then how will Satan's kingdom stand? [12:26]

What did Jesus say was happening if he was driving out demons by the Spirit of God?

Jesus said that the kingdom of God had come upon them if he was driving out demons by the Spirit of God. [12:28]

Which sin did Jesus say will not be forgiven?

Jesus said that blasphemy against the Spirit will not be forgiven. [12:31]

By what is a tree known?

A tree is known by its fruit. [12:33]

By what did Jesus say the Pharisees would be justified and condemned?

Jesus said that the Pharisees would be justified and condemned by their words. [12:37]

What sign did Jesus say he would give his generation?

Jesus said he would give his generation the sign of Jonah, being in the heart of the earth three days and three nights. [12:39]

What sign did Jesus say he would give his generation?

Jesus said he would give his generation the sign of Jonah, being in the heart of the earth three days and three nights. [12:40]

Who did Jesus say was greater than Jonah?

Jesus said that he was greater than Jonah. [12:41]

Why will the men of Nineveh condemn the people of Jesus' generation?

The men of Nineveh will condemn Jesus' generation because they listened to God's word through Jonah, but Jesus' generation did not even listen to the Son of Man who is greater than Jonah. [12:41]

Who did Jesus say was greater than Solomon?

Jesus said that he was greater than Solomon. [12:42]

How will Jesus' generation be like a man who has an unclean spirit go away from him?

Jesus' generation will be like a man who has an unclean spirit go away from him, because the unclean spirit returns with seven other spirits and the final condition of the man becomes worse than the first. [12:43]

How will Jesus' generation be like a man who has an unclean spirit go away from him?

Jesus' generation will be like a man who has an unclean spirit go away from him, because the unclean spirit returns with seven other spirits and the final condition of the man becomes worse than the first. [12:44]

How will Jesus' generation be like a man who has an unclean spirit go away from him?

Jesus' generation will be like a man who has an unclean spirit go away from him, because the unclean spirit returns with seven other spirits and the final condition of the man becomes worse than the first. [12:45]

Who did Jesus say are his brother, sister, and mother?

Jesus said that those who do the will of the Father are his brother, sister, and mother. [12:48]

Who did Jesus say are his brother, sister, and mother?

Jesus said that those who do the will of the Father are his brother, sister, and mother. [12:49]

Who did Jesus say are his brother, sister, and mother?

Jesus said that those who do the will of the Father are his brother, sister, and mother. [12:50]

Matthew 13

In Jesus' parable of the sower, what happened to the seed that fell on the wayside?

The seed that fell on the wayside was devoured by the birds. [13:4]

In Jesus' parable of the sower, what happened to the seed that fell on rocky ground?

The seed that fell on rocky ground immediately sprang up, but was scorched by the sun and withered away. [13:5]

In Jesus' parable of the sower, what happened to the seed that fell on rocky ground?

The seed that fell on rocky ground immediately sprang up, but was scorched by the sun and withered away. [13:6]

In Jesus' parable of the sower, what happened to the seed that fell among the thorn plants?

The seed that fell among the thorn plants was choked by the thorn plants. [13:7]

In Jesus' parable of the sower, what happened to the seed that fell on good soil?

The seed that fell on good soil produced grain, some one hundred times as much, some sixty, and some thirty. [13:8]

Isaiah's prophecy said that the people would hear and see, but not what?

Isaiah's prophecy said that the people would hear, but would not understand; they would see, but in no way perceive. [13:14]

What was wrong with the people who heard Jesus but did not understand?

The people who heard Jesus but did not understand had dull hearts, were heavy of hearing, and had closed their eyes. [13:15]

In the parable of the sower, what kind of person is the seed sown on the wayside?

The seed sown on the wayside is the person who hears the word of the kingdom but does not understand it, then the evil one comes and snatches away what has been sown in his heart. [13:19]

In the parable of the sower, what kind of person is the seed sown on the rocky ground?

The seed sown on the rocky ground is the person who hears the word and receives it with joy immediately, but stumbles immediately when persecution arises. [13:20]

In the parable of the sower, what kind of person is the seed sown on the rocky ground?

The seed sown on the rocky ground is the person who hears the word and receives it with joy immediately, but stumbles immediately when persecution arises. [13:21]

In the parable of the sower, what kind of person is the seed sown among the thorn plants?

The seed sown among the thorn plants is the person who hears the word, but the cares of the world and the deceitfulness of riches choke the word. [13:22]

In the parable of the sower, what kind of person is the seed sown on the good soil?

The seed sown on the good soil is the person who hears the word and understands it, and then produces fruit. [13:23]

In the parable of the weeds, who sowed the weeds in the field?

An enemy sowed the weeds in the field. [13:28]

What instructions did the landowner give the servants about the weeds and the wheat?

The landowner told the servants to let both grow together until the harvest, and then to gather the weeds to be burned, and the wheat into the barn. [13:30]

In Jesus' parable of the mustard seed, what happens to the tiny mustard seed?

The mustard seed becomes a tree greater than the garden plants so that the birds nest in its branches. [13:31]

In Jesus' parable of the mustard seed, what happens to the tiny mustard seed?

The mustard seed becomes a tree greater than the garden plants so that the birds nest in its branches. [13:32]

How did Jesus say the kingdom of heaven was like yeast?

Jesus said that the kingdom of heaven was like yeast which was mixed with three measures of flour until it rose. [13:33]

In the parable of the weeds, who sows the good seed, what is the field, who is the good seed, who are the weeds, and who sowed the weeds?

The sower of the good seed is the Son of Man, the field is the world, the good seed are the sons of the kingdom, the weeds are the sons of the evil one, and the sower of the weeds is the devil. [13:37]

In the parable of the weeds, who sows the good seed, what is the field, who is the good seed, who are the weeds, and who sowed the weeds?

The sower of the good seed is the Son of Man, the field is the world, the good seed are the sons of the kingdom, the weeds are the sons of the evil one, and the sower of the weeds is the devil. [13:38]

In the parable of the weeds, who sows the good seed, what is the field, who is the good seed, who are the weeds, and who sowed the weeds?

The sower of the good seed is the Son of Man, the field is the world, the good seed are the sons of the kingdom, the weeds are the sons of the evil one, and the sower of the weeds is the devil. [13:39]

In the parable of the weeds, who are the reapers and what does the harvest represent?

The reapers are the angels, and the harvest is the end of the world. [13:39]

What happens at the end of the world to those who commit iniquity?

At the end of the world, those who commit iniquity are thrown into the furnace of fire. [13:42]

What happens at the end of the world to those who are righteous?

At the end of the world, the righteous shine forth like the sun. [13:43]

In Jesus' parable, what does the man do who finds in a field the treasure, which represents the kingdom of heaven?

The man who finds the treasure sells everything he possesses and buys the field. [13:44]

In Jesus' parable, what does the man do who finds the one pearl of great value, which represents the kingdom of heaven?

The man who finds the one pearl of great value sells everything that he possesses and buys it. [13:45]

In Jesus' parable, what does the man do who finds the one pearl of great value, which represents the kingdom of heaven?

The man who finds the one pearl of great value sells everything that he possesses and buys it. [13:46]

How is the parable of the fishing net like what will happen at the end of the world?

Just as the worthless things from the net were separated from the good and thrown away, at the end of the world the wicked will be separated from the righteous and thrown into the furnace. [13:47]

How is the parable of the fishing net like what will happen at the end of the world?

Just as the worthless things from the net were separated from the good and thrown away, at the end of the world the wicked will be separated from the righteous and thrown into the furnace. [13:48]

What question did the people from his own region ask about Jesus when they heard Jesus teach?

The people asked, "Where does this man get his wisdom from, and these miracles"? [13:54]

What did Jesus say happens to a prophet in his own country?

Jesus said that a prophet is without honor in his own country. [13:57]

What happened in Jesus' own region because of the people's unbelief?

Because of the people's unbelief, Jesus did not do many miracles in his own region. [13:58]

Matthew 14

Who did Herod think Jesus was?

Herod thought Jesus was John the Baptist risen from the dead. [14:2]

What was Herod doing unlawfully, about which John the Baptist told him?

Herod had married his brother's wife. [14:4]

Why did Herod not immediately put John the Baptist to death?

Herod did not immediately put John the Baptist to death because he feared the people, who regarded John as a prophet. [14:5]

What did Herod do after Herodias danced for him on his birthday?

Herod promised with an oath to give Herodias whatever she should ask. [14:7]

For what did Herodias ask?

Herodias asked for the head of John the Baptist upon a platter. [14:8]

Why did Herod give Herodias her request?

Herod gave Herodias her request because of his oath and because of all the people at dinner with him. [14:9]

What was Jesus' reaction when he saw the large crowd following him?

Jesus had compassion on them and healed their sick. [14:14]

What did Jesus challenge his disciples to do for the crowd?

Jesus challenged his disciples to give the crowd something to eat. [14:16]

What did Jesus do with the five loaves and the two fish the disciples brought to him?

Jesus looked up to heaven, blessed and broke the loaves and gave them to the disciples to give to the crowd. [14:19]

How many people ate, and how much food was left over?

About five thousand men ate plus women and children, and there were twelve baskets left over. [14:20]

How many people ate, and how much food was left over?

About five thousand men ate plus women and children, and there were twelve baskets left over. [14:21]

What did Jesus do after he sent the crowd away?

Jesus went up on the mountain to pray by himself. [14:23]

What was happening with the disciples in the midst of the sea?

The disciples' boat was almost uncontrollable because of the wind and waves. [14:24]

How did Jesus go to the disciples?

Jesus went to the disciples by walking on the water. [14:25]

What did Jesus tell the disciples when they saw him?

Jesus told his disciples to be brave and to not be afraid. [14:27]

What did Jesus tell Peter to come and do?

Jesus told Peter to come and walk on the water. [14:29]

Why did Peter begin to sink into the water?

Peter began to sink into the water when he became afraid. [14:30]

What happened when Jesus and Peter went into the boat?

When Peter and Jesus went into the boat, the wind ceased blowing. [14:32]

What did the disciples do when they saw this?

When the disciples saw this, they worshiped Jesus and said that he was the Son of God. [14:33]

What did the people do when Jesus and the disciples got to the other side of the sea?

When Jesus and the disciples got to the other side of the sea, the people brought to Jesus all who were sick. [14:35]

Matthew 15

What example did Jesus give of how did the Pharisees made void the word of God by their traditions?

The Pharisees prevented children from helping their parents by taking the money as a “gift given to God”. [15:4]

What example did Jesus give of how did the Pharisees made void the word of God by their traditions?

The Pharisees prevented children from helping their parents by taking the money as a “gift given to God”. [15:5]

What example did Jesus give of how did the Pharisees made void the word of God by their traditions?

The Pharisees prevented children from helping their parents by taking the money as a “gift given to God”. [15:6]

What did Isaiah prophecy about the Pharisees’ lips and hearts?

Isaiah prophesied that the Pharisees would honor God with their lips, but their heart would be far from God. [15:7]

What did Isaiah prophecy about the Pharisees’ lips and hearts?

Isaiah prophesied that the Pharisees would honor God with their lips, but their heart would be far from God. [15:8]

Instead of teaching the word of God, what were the Pharisees teaching as doctrine?

The Pharisees were teaching as doctrines the commands of people. [15:9]

What did Jesus say does not defile a person?

Jesus said that what a person eats does not defile a person. [15:11]

What did Jesus say does defile a person?

Jesus said that what comes out of a person’s mouth defiles a person. [15:11]

What did Jesus call the Pharisees, and what did he say would happen to them?

Jesus called the Pharisees blind guides, and said that they would fall into a pit. [15:14]

What kinds of things proceed from the heart which defile a person?

From the heart proceeds evil thoughts, murder, adultery, sexual immorality, theft, false witness, and insults. [15:19]

What did Jesus do at first when the Canaanite woman shouted out to him for mercy?

Jesus answered her not a word. [15:23]

What was Jesus' explanation of why he was not helping the Canaanite woman?

Jesus explained that he had been sent only to the lost sheep of the house of Israel. [15:24]

When the Canaanite woman humbled herself, what did Jesus say to her and do for her?

Jesus said that the woman had great faith, and he granted her her wish. [15:28]

What did Jesus do for the large crowds that came to him in Galilee?

Jesus healed the mute, the crippled, the lame, and the blind. [15:30]

What did Jesus do for the large crowds that came to him in Galilee?

Jesus healed the mute, the crippled, the lame, and the blind. [15:31]

How many loaves and fish did the disciples have to feed the crowd?

The disciples had seven loaves, and a few small fish. [15:34]

What did Jesus do with the loaves and fish?

Jesus took the loaves and the fish, gave thanks, broke the loaves and gave them to his disciples. [15:36]

How much food was left over after everyone ate?

There were seven baskets full remaining after everyone ate. [15:37]

How many people ate and were satisfied from the loaves and fish?

Four thousand men, plus women and children, ate and were satisfied. [15:38]

Matthew 16

What did the Pharisees and Sadducees want to see from Jesus as a test?

The Pharisees and Sadducees wanted to see a sign from heaven from Jesus. [16:1]

What did Jesus say he would give the Pharisees and Sadducees?

Jesus said he would give the Pharisees and Sadducees the sign of Jonah. [16:4]

Of what did Jesus tell his disciples to beware?

Jesus told his disciples to beware the yeast of the Pharisees and Sadducees. [16:6]

About what was Jesus actually talking when he told his disciples to beware?

Jesus was telling his disciples to beware the teaching of the Pharisees and Sadducees. [16:12]

What question did Jesus ask his disciples when they came to Caesarea Philippi?

Jesus asked his disciples, “Who do people say that the Son of Man is”? [16:13]

Who did some people think that Jesus was?

Some people thought that Jesus was John the Baptist, or Elijah, or Jeremiah, or one of the prophets. [16:14]

What answer did Peter give to Jesus’ question?

Peter answered, “You are the Christ, the Son of the Living God”. [16:16]

How did Peter know the answer to Jesus’ question?

Peter knew the answer to Jesus’ question because the Father had revealed it to him. [16:17]

What authority did Jesus give to Peter on earth?

Jesus gave to Peter the keys of the kingdom, so that he could bind and loose on earth and it would be bound or loosed in heaven. [16:19]

At this time, what did Jesus begin to tell his disciples plainly?

Jesus began to tell his disciples that he must go to Jerusalem, suffer many things, be killed, and be raised on the third day. [16:21]

What did Jesus tell Peter when Peter objected to what Jesus was describing would happen to him?

Jesus said to Peter, “Get behind me, Satan”! [16:23]

What must anyone do who wants to follow Jesus?

Anyone who wants to follow Jesus must deny himself, and take up his cross. [16:24]

What did Jesus say does not profit a man?

Jesus said that it does not profit a man to gain the whole world, but to forfeit his life. [16:26]

How did Jesus say the Son of Man will come?

Jesus said the Son of Man would come in the glory of his Father with his angels. [16:27]

How will the Son of Man pay every person when he comes?

The Son of Man will pay every person according to his deeds when he comes. [16:27]

Who did Jesus say would see the Son of Man coming in his kingdom?

Jesus said that some standing there with him would see the Son of Man coming in his kingdom. [16:28]

Matthew 17

Who went with Jesus up on a high mountain?

Peter, James, and John went with Jesus up on a high mountain. [17:1]

What happened to Jesus' appearance on the mountain?

Jesus was transfigured so that his face shone like the sun, and his garments were as brilliant as the light. [17:2]

Who appeared and talked with Jesus?

Moses and Elijah appeared and talked with Jesus. [17:3]

What did Peter offer to do?

Peter offered to make three tents for the three men. [17:4]

What did the voice out of the cloud say?

The voice out of the cloud said, "This is my beloved Son, in whom I am well pleased; listen to him". [17:5]

What did Jesus command the disciples as they were coming down the mountain?

Jesus commanded the disciples to report their vision to no one until the Son of Man had risen from the dead. [17:9]

What did Jesus say about the teaching of the scribes that Elijah must come first?

Jesus said that Elijah will indeed come and restore all things. [17:11]

Who did Jesus say was the Elijah who had already come, and what had been done to him?

Jesus said John the Baptist was the Elijah who had already come, and they had done whatever they wanted to him. [17:12]

Who did Jesus say was the Elijah who had already come, and what had been done to him?

Jesus said John the Baptist was the Elijah who had already come, and they had done whatever they wanted to him. [17:13]

What had the disciples been able to do for the epileptic boy?

The disciples had not been able to cure the epileptic boy. [17:14]

What had the disciples been able to do for the epileptic boy?

The disciples had not been able to cure the epileptic boy. [17:15]

What had the disciples been able to do for the epileptic boy?

The disciples had not been able to cure the epileptic boy. [17:16]

What did Jesus do for the epileptic boy?

Jesus rebuked the demon, and the boy was cured from that hour. [17:18]

Why were the disciples not able to cure the epileptic boy?

Jesus said that because of their small faith they could not cure the epileptic boy. [17:20]

What did Jesus tell his disciples that made them very sad?

Jesus told his disciples that he would be delivered into the hands of people who would kill him, and that he would be raised up on the third day. [17:22]

What did Jesus tell his disciples that made them very sad?

Jesus told his disciples that he would be delivered into the hands of people who would kill him, and that he would be raised up on the third day. [17:23]

How did Peter and Jesus pay the half-shekel tax?

Jesus told Peter to go to the sea, throw in a hook, and draw in the fish that comes up first, which would have a shekel in its mouth for the tax. [17:27]

Matthew 18

What did Jesus say we must do to enter the kingdom of heaven?

Jesus said we must repent and become like little children to enter the kingdom of heaven. [18:3]

Who did Jesus say is the greatest in the kingdom of heaven?

Jesus said that whoever humbles himself like a little child is greatest in the kingdom of heaven. [18:4]

What happens to whoever causes a little one who believes in Jesus to sin?

Whoever causes a little one who believes in Jesus to sin would be better off if a millstone had been hung about his neck and he had been sunk into the sea. [18:6]

What did Jesus say we must do with anything that causes us to stumble?

Jesus said we must throw away anything that causes us to stumble. [18:8]

Why did Jesus say we must not despise the little ones?

We must not despise the little ones because their angels always look on the face of the Father. [18:10]

How is the person who seeks the one lost sheep like the Father in heaven?

It is also not the will of the Father that one of the little ones should perish. [18:12]

How is the person who seeks the one lost sheep like the Father in heaven?

It is also not the will of the Father that one of the little ones should perish. [18:13]

How is the person who seeks the one lost sheep like the Father in heaven?

It is also not the will of the Father that one of the little ones should perish. [18:14]

If your brother sins against you, what is the first thing you should do?

First, you should go and show him his fault between you and him alone. [18:15]

If your brother does not listen, what is the second thing you should do?

Second, you should take with you one or two more brothers as witnesses. [18:16]

If your brother still does not listen, what is the third thing you should do?

Third, you should tell the matter to the church. [18:17]

If your brother still will not listen, what should be done?

Finally, if he will not listen to the church, he should be treated as a Gentile and a tax collector. [18:17]

What did Jesus promise where two or three are gathered in his name?

Jesus promised to be in the midst of two or three gathered in his name. [18:20]

How many times did Jesus say we should forgive our brother?

Jesus said we should forgive our brother seventy times seven times. [18:21]

How many times did Jesus say we should forgive our brother?

Jesus said we should forgive our brother seventy times seven times. [18:22]

What did the servant owe his master, and could he repay his master?

The servant owed his master ten thousand talents, which he could not repay. [18:24]

What did the servant owe his master, and could he repay his master?

The servant owed his master ten thousand talents, which he could not repay. [18:25]

Why did the master forgive the servant his debt?

The master was moved with compassion and forgave the servant his debt. [18:27]

What did the servant do with his fellow-servant who owed him one hundred denarii?

The servant refused to be patient and threw the fellow-servant into prison. [18:30]

What did the master tell the servant he should have done with the fellow-servant?

The master told the servant he should have had mercy on the fellow-servant. [18:33]

What did the master then do to the servant?

The master handed the servant over to the torturers until he would pay all that was owed. [18:34]

What did Jesus say the Father will do if we do not forgive our brother from the heart?

Jesus said the Father will do to us like the master did to the servant if we do not forgive our brother from the heart. [18:35]

Matthew 19

What question did the Pharisees ask Jesus to test him?

The Pharisees asked Jesus, “Is it lawful for a man to divorce his wife for any cause?” [19:3]

What did Jesus say had been true from the beginning of creation?

Jesus said that from the beginning of creation, God had made them male and female. [19:4]

Because of the way God had made them male and female, what did Jesus say a man should do?

Jesus said that a man should leave his father and mother and join to his wife. [19:5]

What did Jesus say happens when the husband joins to his wife?

Jesus said that when a husband joins to his wife, the two become one flesh. [19:5]

What did Jesus say happens when the husband joins to his wife?

Jesus said that when a husband joins to his wife, the two become one flesh. [19:6]

What did Jesus say man should not do with what God has joined together?

Jesus said that man should not tear apart what God has joined together. [19:6]

Why did Jesus say Moses had commanded certificates of divorce?

Jesus said that Moses had commanded certificates of divorce because of the hardness of the Jews’ hearts. [19:7]

Why did Jesus say Moses had commanded certificates of divorce?

Jesus said that Moses had commanded certificates of divorce because of the hardness of the Jews’ hearts. [19:8]

Who did Jesus say commits adultery?

Jesus said that whoever divorces his wife, except for fornication, and marries another commits adultery, and that a man who marries a divorced woman commits adultery. [19:9]

Who did Jesus say could accept being a eunuch?

Jesus said that those who are allowed to accept it can accept being a eunuch. [19:10]

Who did Jesus say could accept being a eunuch?

Jesus said that those who are allowed to accept it can accept being a eunuch. [19:11]

Who did Jesus say could accept being a eunuch?

Jesus said that those who are allowed to accept it can accept being a eunuch. [19:12]

What did the disciples do when some little children were brought to Jesus?

When some little children were brought to Jesus, the disciples rebuked them. [19:13]

What did Jesus say when he saw the little children?

Jesus said to permit the little children to come, for to such ones belongs the kingdom of heaven. [19:14]

What did Jesus tell the young man he must do to enter into eternal life?

Jesus told the man to keep the commandments to enter into eternal life. [19:16]

What did Jesus tell the young man he must do to enter into eternal life?

Jesus told the man to keep the commandments to enter into eternal life. [19:17]

When the young man said he had kept the commandments, what did Jesus tell him to do?

When the young man said he had kept the commandments, Jesus told him to sell what he had and give it to the poor. [19:20]

When the young man said he had kept the commandments, what did Jesus tell him to do?

When the young man said he had kept the commandments, Jesus told him to sell what he had and give it to the poor. [19:21]

How did the young man respond to Jesus' command to sell what he had?

The young man went away sorrowful because he had great possessions. [19:22]

What did Jesus say about the possibility of a rich man entering the kingdom of heaven?

Jesus said that with people it is impossible, but that with God all things are possible. [19:26]

What reward did Jesus promise his disciples who had followed him?

Jesus promised his disciples that in the new birth, they would sit upon twelve thrones, judging the twelve tribes of Israel. [19:28]

What did Jesus say about those who are first now and those who are last now?

Jesus said that those who are first now will be last, and that those who are last now will be first. [19:30]

Matthew 20

How much did the landowner agree to pay the workers whom he hired early in the morning?

The landowner agreed to pay the workers hired early in the morning one denarius a day. [20:1]

How much did the landowner agree to pay the workers whom he hired early in the morning?

The landowner agreed to pay the workers hired early in the morning one denarius a day. [20:2]

How much did the landowner say he would pay the workers whom he hired the third hour?

The landowner said he would pay them whatever is right. [20:4]

How much did the workers receive who were hired the eleventh hour?

The workers hired the eleventh hour received one denarius. [20:9]

What complaint did the workers have who were hired early in the morning?

They complained that they had worked the whole day, but had received the same pay as those who worked one hour. [20:11]

What complaint did the workers have who were hired early in the morning?

They complained that they had worked the whole day, but had received the same pay as those who worked one hour. [20:12]

How did the landowner respond to the workers' complaint?

The landowner said he had done the workers no wrong and had paid them what belonged to them. [20:13]

How did the landowner respond to the workers' complaint?

The landowner said he had done the workers no wrong and had paid them what belonged to them. [20:14]

What events did Jesus tell his disciples about in advance as they were going up to Jerusalem?

Jesus told his disciples that he would be delivered to the chief priests and scribes, condemned to death, crucified, and on the third day raised up. [20:17]

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What events did Jesus tell his disciples about in advance as they were going up to Jerusalem?

Jesus told his disciples that he would be delivered to the chief priests and scribes, condemned to death, crucified, and on the third day raised up. [20:19]

What request did the mother of the sons of Zebedee have for Jesus?

She wanted Jesus to command that her two sons sit at his right and left hand in his kingdom. [20:20]

What request did the mother of the sons of Zebedee have for Jesus?

She wanted Jesus to command that her two sons sit at his right and left hand in his kingdom. [20:21]

Who did Jesus say determined who it was who would sit at his right and left hand in his kingdom?

Jesus said that the Father prepared those places for whom he chose. [20:23]

How did Jesus say that one could be great among his disciples?

Jesus said that whoever wishes to become great must be a servant. [20:26]

Why did Jesus say that he came?

Jesus said that he came to serve and to give his life as a ransom for many. [20:28]

What did the two blind men do who were sitting by the road when Jesus passed by?

The two blind men shouted out, “Lord, Son of David, have mercy on us”. [20:30]

Why did Jesus heal the two blind men?

Jesus healed the two blind men because he was moved with compassion. [20:34]

Matthew 21

What did Jesus say his two disciples would find in the village opposite them?

Jesus said they would find a donkey tied up, and a colt with her. [21:2]

What had a prophet predicted about this event?

A prophet predicted that the King would come on a donkey, and on a colt. [21:4]

What had a prophet predicted about this event?

A prophet predicted that the King would come on a donkey, and on a colt. [21:5]

What did the crowd do to the road into Jerusalem that Jesus traveled?

The crowd spread their outer garments onto, and put tree branches onto the road. [21:8]

What did the crowd shout as Jesus went?

The crowd shouted, “Hosanna to the son of David, blessed is he who comes in the name of the Lord, hosanna in the highest”. [21:9]

What did Jesus do when he entered the temple of God in Jerusalem?

Jesus cast out all who bought and sold in the temple, and turned over the tables of the money-changers and seats of those who sold pigeons. [21:12]

What did Jesus say the merchants had made the temple of God?

Jesus said that the merchants had made the temple of God a den of robbers. [21:13]

When the chief priests and scribes objected to what the children were shouting about Jesus, what did Jesus say to them?

Jesus quoted the prophet who said that out of the mouths of babes and nursing infants God had perfected praise. [21:15]

When the chief priests and scribes objected to what the children were shouting about Jesus, what did Jesus say to them?

Jesus quoted the prophet who said that out of the mouths of babes and nursing infants God had perfected praise. [21:16]

What did Jesus do to the fig tree, and why?

Jesus caused the fig tree to dry up because it had no fruit on it. [21:18]

What did Jesus do to the fig tree, and why?

Jesus caused the fig tree to dry up because it had no fruit on it. [21:19]

What did Jesus teach his disciples about prayer from the drying up of the fig tree?

Jesus taught his disciples that if they asked in prayer while believing, they would receive. [21:20]

What did Jesus teach his disciples about prayer from the drying up of the fig tree?

Jesus taught his disciples that if they asked in prayer while believing, they would receive. [21:21]

What did Jesus teach his disciples about prayer from the drying up of the fig tree?

Jesus taught his disciples that if they asked in prayer while believing, they would receive. [21:22]

While Jesus was teaching, about what did the chief priests and elders question him?

The chief priests and elders wanted to know by what authority Jesus did these things. [21:23]

What question did Jesus ask the chief priests and elders in return?

Jesus asked them if they thought John the Baptist's baptism was from heaven or from men. [21:25]

Why did the chief priests and scribes not want to answer that John's baptism was from heaven?

They knew that Jesus would then ask them why they did not believe John. [21:25]

Why did the chief priests and scribes not want to answer that John's baptism was from men?

They feared the crowd, who held John to be a prophet. [21:26]

In Jesus' story of the two sons, what did the first son do when told to work in the vineyard?

The first son said he would not go, but changed his mind and went. [21:28]

In Jesus' story of the two sons, what did the first son do when told to work in the vineyard?

The first son said he would not go, but changed his mind and went. [21:29]

What did the second son do when told to work in the vineyard?

The second son said he would go, but then did not go. [21:30]

Which of the two sons did the father's will?

The first son. [21:31]

Why did Jesus say that tax collectors and prostitutes were entering the kingdom of God before the chief priests and scribes?

Jesus said they were entering the kingdom because they believed John, but the chief priests and scribes did not believe John. [21:31]

Why did Jesus say that tax collectors and prostitutes were entering the kingdom of God before the chief priests and scribes?

Jesus said they were entering the kingdom because they believed John, but the chief priests and scribes did not believe John. [21:32]

What did the vine growers do to the servants that the owner sent to get his grapes?

The vine growers beat, killed, and stoned the servants. [21:35]

What did the vine growers do to the servants that the owner sent to get his grapes?

The vine growers beat, killed, and stoned the servants. [21:36]

Who did the owner finally send to the vine growers?

The owner finally sent his own son. [21:37]

What did the vine growers do to the person that the owner sent last?

The vine growers killed the owner's son. [21:38]

What did the vine growers do to the person that the owner sent last?

The vine growers killed the owner's son. [21:39]

What did the people say the owner should then do?

The people said that the owner should destroy the first vine growers and then rent to other vine growers who would pay. [21:40]

What did the people say the owner should then do?

The people said that the owner should destroy the first vine growers and then rent to other vine growers who would pay. [21:41]

In the scriptures that Jesus then quoted, what happens to the stone which the builders reject?

The stone which the builders reject is made the cornerstone. [21:42]

Based on the scripture Jesus quoted, what did he say would happen?

Jesus said that the kingdom of God would be taken away from the chief priests and Pharisees, and would be given to a nation that brings forth its fruits. [21:43]

Why did the chief priests and Pharisees not immediately lay hands on Jesus?

They were afraid of the crowd, because the people regarded Jesus as a prophet. [21:46]

Matthew 22

What did those invited to the marriage feast of the king's son do when the king's servants brought the invitation?

Some did not take the invitation seriously and went about their own business, and others laid hands on the king's servants and killed them. [22:5]

What did those invited to the marriage feast of the king's son do when the king's servants brought the invitation?

Some did not take the invitation seriously and went about their own business, and others laid hands on the king's servants and killed them. [22:6]

What did the king do to those first invited to the marriage feast?

The king sent his armies, killed those murderers, and burned their city. [22:7]

Who did the king then invite to the marriage feast?

The king then invited as many people as his servants could find, both bad and good. [22:9]

Who did the king then invite to the marriage feast?

The king then invited as many people as his servants could find, both bad and good. [22:10]

What did the king do to the man who came to the feast without a wedding garment?

The king had him bound and thrown into the outer darkness. [22:13]

What were the Pharisees trying to do to Jesus?

The Pharisees were trying to entrap Jesus in his own talk. [22:15]

What question did the Pharisees' disciples ask Jesus?

They asked Jesus if it was lawful to pay taxes to Caesar or not. [22:17]

How did Jesus answer the question from the Pharisees' disciples?

Jesus said to give to Caesar the things that are Caesar's, and to God the things that are God's. [22:21]

What belief did the Sadducees have about the resurrection?

The Sadducees believed that there was no resurrection. [22:23]

In the Sadducees' story, how many husbands did the wife have?

The woman had seven husbands. [22:26]

In the Sadducees' story, how many husbands did the wife have?

The woman had seven husbands. [22:27]

What two things did Jesus say the Sadducees did not know?

Jesus said the Sadducees did not know the scriptures nor the power of God. [22:29]

What did Jesus say about marriage in the resurrection?

Jesus said that in the resurrection, there is no marriage. [22:30]

How did Jesus show from the scriptures that there is a resurrection?

Jesus quoted the scriptures where God says that he is the God of Abraham, Isaac, and Jacob - the God of the living. [22:32]

What question did the Pharisee lawyer ask Jesus?

The lawyer asked Jesus which is the greatest commandment in the law. [22:36]

What did Jesus say was the great and first commandment?

Jesus said that to love the Lord your God with all your heart, soul, and mind was the great and first commandment. [22:37]

What did Jesus say was the great and first commandment?

Jesus said that to love the Lord your God with all your heart, soul, and mind was the great and first commandment. [22:38]

What did Jesus say was the second commandment?

Jesus said that to love your neighbor as yourself was the second commandment. [22:39]

What question did Jesus ask the Pharisees?

Jesus asked them whose son is the Christ. [22:42]

What answer did the Pharisees give Jesus?

The Pharisees said that the Christ was the son of David. [22:42]

What second question did Jesus then ask the Pharisees?

Jesus then asked them how David could call his son, the Christ, Lord. [22:45]

What answer did the Pharisees give Jesus?

The Pharisees were not able to answer Jesus a word. [22:46]

Matthew 23

Since the scribes and Pharisees sat in Moses' seat, what did Jesus tell the people to do with their teaching?

Jesus told the people to do and observe the things the scribes and Pharisees taught from Moses' seat. [23:2]

Since the scribes and Pharisees sat in Moses' seat, what did Jesus tell the people to do with their teaching?

Jesus told the people to do and observe the things the scribes and Pharisees taught from Moses' seat. [23:3]

Why did Jesus say the people should not imitate the scribes and Pharisees' deeds?

Jesus said they should not imitate their deeds because they say things but then do not do them. [23:3]

For what purpose did the scribes and Pharisees do all their deeds?

The scribes and Pharisees did all their deeds to be seen by people. [23:5]

Who did Jesus say is our one Father, and our one teacher?

Jesus said that our one Father is him who is in heaven, and our one teacher is the Christ. [23:8]

Who did Jesus say is our one Father, and our one teacher?

Jesus said that our one Father is him who is in heaven, and our one teacher is the Christ. [23:9]

Who did Jesus say is our one Father, and our one teacher?

Jesus said that our one Father is him who is in heaven, and our one teacher is the Christ. [23:10]

What will God do to the one who exalts himself, and to the one who humbles himself?

God will humble the one who exalts himself, and will exalt the one who humbles himself. [23:12]

What name did Jesus repeatedly call the scribes and Pharisees which described their behavior?

Jesus repeatedly called the scribes and Pharisees hypocrites. [23:13]

What name did Jesus repeatedly call the scribes and Pharisees which described their behavior?

Jesus repeatedly called the scribes and Pharisees hypocrites. [23:14]

When the scribes and Pharisees made a new convert, whose son was he?

When the scribes and Pharisees made a new convert, he was twice a son of hell as they were. [23:15]

What name did Jesus repeatedly call the scribes and Pharisees which described their behavior?

Jesus repeatedly called the scribes and Pharisees hypocrites. [23:15]

Regarding being bound by oaths, what did Jesus say about the teachings of the scribes and Pharisees?

Jesus said that the scribes and Pharisees were blind guides and blind fools. [23:16]

Regarding being bound by oaths, what did Jesus say about the teachings of the scribes and Pharisees?

Jesus said that the scribes and Pharisees were blind guides and blind fools. [23:17]

Even though they had tithed their mint, dill, and cumin, what had the scribes and Pharisees failed to do?

The scribes and Pharisees had failed to do the weightier matters of the law - justice, mercy, and faith. [23:23]

What had the scribes and Pharisees failed to clean?

The scribes and Pharisees had failed to clean the inside of their cup, so the outside could be clean also. [23:25]

What had the scribes and Pharisees failed to clean?

The scribes and Pharisees had failed to clean the inside of their cup, so the outside could be clean also. [23:26]

Of what were the scribes and Pharisees full on the inside?

The scribes and Pharisees were full of extortion, excess, hypocrisy, and iniquity. [23:28]

What had the fathers of the scribes and Pharisees done to God's prophets?

The fathers of the scribes and Pharisees had killed God's prophets. [23:29]

What had the fathers of the scribes and Pharisees done to God's prophets?

The fathers of the scribes and Pharisees had killed God's prophets. [23:30]

What had the fathers of the scribes and Pharisees done to God's prophets?

The fathers of the scribes and Pharisees had killed God's prophets. [23:31]

What judgment were the scribes and Pharisees going to face?

The scribes and Pharisees were going to face the judgment of hell. [23:33]

What did Jesus say the scribes and Pharisees would do to the prophets, wise men, and scribes he would send them?

Jesus said they would kill and crucify some, whip some, and chase some from city to city. [23:34]

As a result of their behavior, what guilt would come upon the scribes and Pharisees?

The guilt of all the righteous blood shed on the earth would come upon the scribes and Pharisees. [23:35]

To which generation did Jesus say all these things would happen?

Jesus said that to this generation all these things would happen. [23:36]

What desire did Jesus have for the children of Jerusalem, and why was it not fulfilled?

Jesus desired to gather the children of Jerusalem together, but they would not agree. [23:37]

How would Jerusalem's house now be left?

Jerusalem's house would now be left abandoned. [23:38]

Matthew 24

What did Jesus prophesy concerning the temple in Jerusalem?

Jesus prophesied that not one stone of the temple would be left on another which would not be torn down. [24:2]

After hearing the prophesy about the temple, what did the disciples ask Jesus?

The disciples asked Jesus when these things would happen, and what would be the sign of his coming and the end of the world? [24:3]

What kind of people did Jesus say would lead many astray?

Jesus said many would come saying they are the Christ, leading many astray. [24:5]

What events did Jesus say would be the beginning of birth pains?

Jesus said that wars, famines, and earthquakes would be the beginning of birth pains. [24:6]

What events did Jesus say would be the beginning of birth pains?

Jesus said that wars, famines, and earthquakes would be the beginning of birth pains. [24:7]

What events did Jesus say would be the beginning of birth pains?

Jesus said that wars, famines, and earthquakes would be the beginning of birth pains. [24:8]

What did Jesus say would happen among the believers at this time?

Jesus said that the believers would suffer tribulation and that some would stumble and betray one another. [24:9]

What did Jesus say would happen among the believers at this time?

Jesus said that the believers would suffer tribulation and that some would stumble and betray one another. [24:10]

Who did Jesus say would be saved?

Jesus said that the one who endures to the end will be saved. [24:13]

What will happen with the gospel before the end comes?

The gospel of the kingdom will be preached in the whole world before the end comes. [24:14]

What did Jesus say the believers should do when they see the abomination of desolation standing in the holy place?

Jesus said the believers should flee to the mountains. [24:15]

What did Jesus say the believers should do when they see the abomination of desolation standing in the holy place?

Jesus said the believers should flee to the mountains. [24:16]

What did Jesus say the believers should do when they see the abomination of desolation standing in the holy place?

Jesus said the believers should flee to the mountains. [24:17]

What did Jesus say the believers should do when they see the abomination of desolation standing in the holy place?

Jesus said the believers should flee to the mountains. [24:18]

How great will the tribulation be in those days?

In those days, the tribulation will be great, greater than any from the beginning of the world. [24:21]

How will the false Christs and false prophets lead many astray?

The false Christs and false prophets will show great signs and wonders to lead many astray. [24:24]

What will the coming of the Son of Man look like?

The coming of the Son of Man will look like lightning shining from east to west. [24:27]

What will happen to the sun, moon, and stars after the tribulation of those days?

The sun and moon will be darkened, and the stars will fall from the sky. [24:29]

What will the tribes of the earth do when they see the Son of Man coming in power and great glory?

The tribes of the earth will beat their breasts. [24:30]

What sound will be heard as the Son of Man sends his angels to gather the elect?

The great sound of a trumpet will be heard when the angels gather the elect. [24:31]

What did Jesus say would not pass away until all these things have occurred?

Jesus said that this generation will not pass away until all these things have occurred. [24:34]

What did Jesus say would pass away, and what would never pass away?

Jesus said that heaven and earth will pass away, but that his words will never pass away. [24:35]

Who knows when these events will occur?

Only the Father knows when these events will occur. [24:36]

How will the coming of the Son of Man be like the days of Noah before the Flood?

The people will be eating and drinking, marrying and giving in marriage, knowing nothing of the coming judgment that will take them away. [24:37]

How will the coming of the Son of Man be like the days of Noah before the Flood?

The people will be eating and drinking, marrying and giving in marriage, knowing nothing of the coming judgment that will take them away. [24:38]

How will the coming of the Son of Man be like the days of Noah before the Flood?

The people will be eating and drinking, marrying and giving in marriage, knowing nothing of the coming judgment that will take them away. [24:39]

What attitude did Jesus say his believers must maintain regarding his coming, and why?

Jesus said that his believers must always be ready, because they do not know what day the Lord will come. [24:42]

What does a faithful and wise servant do while the master is away?

A faithful and wise servant takes care of the master's household while the master is away. [24:45]

What does a faithful and wise servant do while the master is away?

A faithful and wise servant takes care of the master's household while the master is away. [24:46]

What does the master do for the faithful and wise servant when he returns?

When he returns, the master sets the faithful and wise servant over everything that he owns. [24:47]

What does an evil servant do while the master is away?

An evil servant beats his fellow servants and eats and drinks with drunkards while the master is away. [24:48]

What does an evil servant do while the master is away?

An evil servant beats his fellow servants and eats and drinks with drunkards while the master is away. [24:49]

What does the master do with the evil servant when he returns?

When he returns, the master cuts the evil servant in two and sends him to where there is weeping and grinding of teeth. [24:51]

Matthew 25

What did the foolish virgins not do when they went to meet the bridegroom?

The foolish virgins did not take any oil with them along with their lamps. [25:3]

What did the wise virgins do when they went to meet the bridegroom?

The wise virgins took containers of oil along with their lamps. [25:4]

When did the bridegroom come, and was this the expected time?

The bridegroom came at midnight, which was later than the expected time. [25:5]

When did the bridegroom come, and was this the expected time?

The bridegroom came at midnight, which was later than the expected time. [25:6]

What happened to the wise virgins when the bridegroom came?

The wise virgins went with the bridegroom to the marriage feast. [25:10]

What happened to the foolish virgins when the bridegroom came?

The foolish virgins had to go buy oil, and when they returned the door to the feast was shut for them. [25:10]

What happened to the foolish virgins when the bridegroom came?

The foolish virgins had to go buy oil, and when they returned the door to the feast was shut for them. [25:11]

What happened to the foolish virgins when the bridegroom came?

The foolish virgins had to go buy oil, and when they returned the door to the feast was shut for them. [25:12]

What did Jesus say he wanted the believers to learn from the parable of the virgins?

Jesus said that the believers should watch, for they do not know the day or the hour. [25:13]

What did the servants with five and two talents do with their talents when their master went on his journey?

The servant with five talents made another five talents, and the one with two talents made another two. [25:16]

What did the servant with one talent do with the talent when his master went on his journey?

The servant with one talent dug a hole in the ground and hid his master's money. [25:18]

How long was the master away on his journey?

The master was away for a long time. [25:19]

When he returned, what did the master do for the servants who had been given five and two talents?

The master said, "Well done, good and faithful servant!" and put them in charge of many things. [25:20]

When he returned, what did the master do for the servants who had been given five and two talents?

The master said, "Well done, good and faithful servant!" and put them in charge of many things. [25:21]

When he returned, what did the master do to the servant who had been given one talent?

The master said, "You wicked and lazy servant," took the one talent away from him, and threw him into the outer darkness. [25:26]

What will the Son of Man do when he comes and sits on his glorious throne?

The Son of Man will gather all the nations and separate the people one from another. [25:31]

What will the Son of Man do when he comes and sits on his glorious throne?

The Son of Man will gather all the nations and separate the people one from another. [25:32]

What will those on the King's right hand receive?

Those on the King's right hand receive the kingdom prepared for them from the foundation of the world. [25:34]

What did those on the King's right hand do in their lives?

Those on the King's right hand gave food to the hungry, drink to the thirsty, took in strangers, clothed the naked, cared for the sick, and visited the prisoners. [25:35]

What did those on the King's right hand do in their lives?

Those on the King's right hand gave food to the hungry, drink to the thirsty, took in strangers, clothed the naked, cared for the sick, and visited the prisoners. [25:36]

What will those on the King's left hand receive?

Those on the King's left hand receive the eternal fire prepared for the devil and his angels. [25:41]

What did those on the King's left hand not do in their lives?

Those on the King's left hand did not give food to the hungry, drink to the thirsty, take in strangers, clothe the naked, care for the sick, or visit the prisoners. [25:42]

What did those on the King's left hand not do in their lives?

Those on the King's left hand did not give food to the hungry, drink to the thirsty, take in strangers, clothe the naked, care for the sick, or visit the prisoners. [25:43]

Matthew 26

What Jewish feast did Jesus say was coming in two days?

Jesus said that the Passover was coming in two days. [26:2]

What were the chief priests and elders plotting at the palace of the chief priest?

They were plotting to arrest Jesus stealthily and to kill him. [26:4]

Of what were the chief priests and elders afraid?

They were afraid that if they killed Jesus during the feast, the people might riot. [26:5]

What was the disciples' reaction when the woman poured the expensive ointment on Jesus' head?

The disciples were angry and wanted to know why the ointment was not sold and the money given to the poor. [26:6]

What was the disciples' reaction when the woman poured the expensive ointment on Jesus' head?

The disciples were angry and wanted to know why the ointment was not sold and the money given to the poor. [26:7]

What was the disciples' reaction when the woman poured the expensive ointment on Jesus' head?

The disciples were angry and wanted to know why the ointment was not sold and the money given to the poor. [26:8]

What was the disciples' reaction when the woman poured the expensive ointment on Jesus' head?

The disciples were angry and wanted to know why the ointment was not sold and the money given to the poor. [26:9]

Why did Jesus say the woman had poured the ointment on him?

Jesus said the woman had poured the ointment on him for his burial. [26:12]

What was Judas Iscariot paid to deliver Jesus into the hands of the chief priests?

Judas was paid thirty pieces of silver to deliver Jesus into the hands of the chief priests. [26:14]

What was Judas Iscariot paid to deliver Jesus into the hands of the chief priests?

Judas was paid thirty pieces of silver to deliver Jesus into the hands of the chief priests. [26:15]

What did Jesus say at the evening meal about one of his disciples?

Jesus said that one of his disciples would betray him. [26:21]

What did Jesus say about the future of the one who would betray him?

Jesus said that it would be better for the man who betrays him if he had never been born. [26:24]

How did Jesus answer when Judas asked if he was the one who would betray Jesus?

Jesus answered, “You have said it yourself”. [26:25]

What did Jesus say when he took the bread, blessed it, broke it, and gave it to the disciples?

Jesus said, “Take, eat. This is my body”. [26:26]

What did Jesus say about the cup he then gave to the disciples?

Jesus said that the cup was his blood of the covenant that is poured out for many for the forgiveness of sins. [26:28]

At the Mount of Olives, what did Jesus tell his disciples they would all do that night?

Jesus told his disciples that they would all fall away that night because of him. [26:30]

At the Mount of Olives, what did Jesus tell his disciples they would all do that night?

Jesus told his disciples that they would all fall away that night because of him. [26:31]

When Peter said he would never fall away, what did Jesus tell him he would do that night?

Jesus said that Peter would deny Jesus three times that night before the rooster crows. [26:33]

When Peter said he would never fall away, what did Jesus tell him he would do that night?

Jesus said that Peter would deny Jesus three times that night before the rooster crows. [26:34]

What did Jesus ask Peter and the two sons of Zebedee to do while he prayed?

Jesus asked them to remain there and watch with him. [26:37]

What did Jesus ask Peter and the two sons of Zebedee to do while he prayed?

Jesus asked them to remain there and watch with him. [26:38]

What request did Jesus make to the Father in his prayer?

Jesus requested that if it were possible, to let this cup pass from him. [26:39]

What were the disciples doing when Jesus returned from praying?

The disciples were sleeping when Jesus returned from praying. [26:40]

What did Jesus pray be done, no matter Jesus' own will?

Jesus prayed that the Father's will be done, no matter Jesus' own will. [26:42]

How many times did Jesus leave the disciples to go and pray?

Jesus left the disciples three times to go and pray. [26:42]

How many times did Jesus leave the disciples to go and pray?

Jesus left the disciples three times to go and pray. [26:43]

How many times did Jesus leave the disciples to go and pray?

Jesus left the disciples three times to go and pray. [26:44]

What sign did Judas give the crowd to identify Jesus as the one to seize?

Judas kissed Jesus as the sign to the crowd that Jesus was the one to seize. [26:47]

What sign did Judas give the crowd to identify Jesus as the one to seize?

Judas kissed Jesus as the sign to the crowd that Jesus was the one to seize. [26:48]

What did one of Jesus' disciples do when Jesus was seized?

One of Jesus' disciples drew his sword and cut off the ear of the servant of the high priest. [26:51]

What did Jesus say he could do if he wished to defend himself?

Jesus said that he could call upon the Father, who would send twelve legions of angels. [26:53]

What did Jesus say was being fulfilled by these events?

Jesus said that the scriptures were being fulfilled by these events. [26:54]

What did all the disciples then do?

All the disciples then left him and fled. [26:56]

For what were the chief priests and the whole Council looking in order to put Jesus to death?

They were looking for false testimony against Jesus in order to put Jesus to death. [26:59]

What command did the high priest give Jesus by the living God?

The high priest commanded Jesus tell them whether or not he was the Christ, the Son of God. [26:63]

What was Jesus' response to the high priest's command?

Jesus said, "You have said it yourself". [26:64]

What did Jesus say the high priest would see?

Jesus said the high priest would see the Son of Man sitting at the right hand of Power, and coming on the clouds of heaven. [26:64]

What accusation did the high priest then make against Jesus?

The high priest accused Jesus of blasphemy. [26:65]

What did they do to Jesus after they accused him?

They spat in Jesus' face, beat him, and struck him with the palms of their hands. [26:67]

What did Peter answer the three times that someone asked him if he was with Jesus?

Peter answered that he did not know Jesus. [26:73]

What did Peter answer the three times that someone asked him if he was with Jesus?

Peter answered that he did not know Jesus. [26:74]

What happened as soon as Peter answered the third time?

As soon as Peter answered the third time, a rooster crowed. [26:74]

What did Peter answer the three times that someone asked him if he was with Jesus?

Peter answered that he did not know Jesus. [26:75]

What did Peter remember after his third answer?

Peter remembered that Jesus had said that before the rooster crows, he would deny Jesus three times. [26:75]

Matthew 27

In the morning, where did the chief priests and elders take Jesus?

In the morning, they took him to Pilate the governor. [27:2]

What did Judas Iscariot do when he saw that Jesus was condemned?

Judas repented of betraying innocent blood, returned the silver, went out, and hanged himself. [27:3]

What did Judas Iscariot do when he saw that Jesus was condemned?

Judas repented of betraying innocent blood, returned the silver, went out, and hanged himself. [27:4]

What did Judas Iscariot do when he saw that Jesus was condemned?

Judas repented of betraying innocent blood, returned the silver, went out, and hanged himself. [27:5]

What did the chief priests do with the thirty pieces of silver?

They bought the Potter's Field in which to bury strangers. [27:6]

What did the chief priests do with the thirty pieces of silver?

They bought the Potter's Field in which to bury strangers. [27:7]

Whose prophecy did these events fulfill?

These events fulfilled the prophecy of Jeremiah. [27:9]

Whose prophecy did these events fulfill?

These events fulfilled the prophecy of Jeremiah. [27:10]

What question did Pilate ask Jesus, and what was Jesus' answer?

Pilate asked Jesus if he was the King of the Jews, and Jesus answered, "You say so". [27:11]

What did Jesus answer to all the accusations of the chief priests and elders?

Jesus did not answer even one word. [27:12]

What did Jesus answer to all the accusations of the chief priests and elders?

Jesus did not answer even one word. [27:13]

What did Jesus answer to all the accusations of the chief priests and elders?

Jesus did not answer even one word. [27:14]

What did Pilate wish to do for Jesus, following the custom of the feast of Passover?

Pilate wished to have Jesus released, following the custom of the feast. [27:15]

What did Pilate wish to do for Jesus, following the custom of the feast of Passover?

Pilate wished to have Jesus released, following the custom of the feast. [27:16]

What message did Pilate's wife send to him as he was sitting on the judgment-seat?

She told Pilate to have nothing to do with that innocent man. [27:19]

Why was Barabbas, and not Jesus released according to the custom of the feast?

The chief priests and elders persuaded the crowd to ask for Barabbas to be released instead of Jesus. [27:20]

What did the crowd cry out that they wanted done with Jesus?

The crowd cried out that they wanted Jesus to be crucified. [27:22]

When Pilate saw a riot was starting, what did he do?

Pilate washed his hands, said he was innocent of this innocent man's blood, and gave Jesus over to the crowd. [27:24]

What did the people say when Pilate handed Jesus to them?

The people said, "May his blood be on us and our children". [27:25]

What did the soldiers of the governor put on Jesus?

The soldiers put a scarlet robe on him and a crown of thorns on his head. [27:27]

What did the soldiers of the governor put on Jesus?

The soldiers put a scarlet robe on him and a crown of thorns on his head. [27:28]

What did the soldiers of the governor put on Jesus?

The soldiers put a scarlet robe on him and a crown of thorns on his head. [27:29]

What was Simon of Cyrene forced to do?

Simon was forced to carry Jesus' cross. [27:32]

Where did they go to crucify Jesus?

They went to Golgotha, which means "The Place of a Skull". [27:33]

What did the soldiers do after they crucified Jesus?

The soldiers cast lots to divide up Jesus' garments and then sat and watched him. [27:35]

What did the soldiers do after they crucified Jesus?

The soldiers cast lots to divide up Jesus' garments and then sat and watched him. [27:36]

What writing did they put above Jesus' head?

They wrote, "THIS IS JESUS THE KING OF THE JEWS". [27:37]

Who was crucified with Jesus?

Two robbers were crucified with Jesus, one on his right and one on his left. [27:38]

What did the people, the chief priests, the scribes, and the elders challenge Jesus to do?

They all challenged Jesus to save himself and come down from the cross. [27:42]

What happened from the sixth to the ninth hour?

Darkness came over the whole land from the sixth to the ninth hour. [27:45]

What did Jesus cry out at the ninth hour?

Jesus cried out, “My God, my God, why have you forsaken me?” [27:46]

What happened after Jesus cried out again with a loud voice?

Jesus gave up his spirit. [27:50]

What happened in the temple after Jesus died?

The curtain of the temple was split in two from the top to the bottom after Jesus died. [27:51]

What happened at the tombs after Jesus died?

Many saints that had fallen asleep were raised and appeared to many after Jesus died. [27:52]

What happened at the tombs after Jesus died?

Many saints that had fallen asleep were raised and appeared to many after Jesus died. [27:53]

Seeing all these events, what was the testimony of the centurion?

The centurion testified, “Truly this was the Son of God”. [27:54]

After he was crucified, what happened to the body of Jesus?

A rich disciple of Jesus, Joseph, asked Pilate for the body, wrapped it in linen, and laid it in his own new tomb. [27:57]

After he was crucified, what happened to the body of Jesus?

A rich disciple of Jesus, Joseph, asked Pilate for the body, wrapped it in linen, and laid it in his own new tomb. [27:58]

What was placed across the door of the tomb where Jesus’ body was laid?

A large stone was placed across the door of the tomb where Jesus’ body was laid. [27:60]

Why did the chief priests and the Pharisees gather with Pilate the next day?

The chief priests and the Pharisees wanted to make sure that Jesus' tomb was secure so that no one could steal the body. [27:62]

Why did the chief priests and the Pharisees gather with Pilate the next day?

The chief priests and the Pharisees wanted to make sure that Jesus' tomb was secure so that no one could steal the body. [27:63]

Why did the chief priests and the Pharisees gather with Pilate the next day?

The chief priests and the Pharisees wanted to make sure that Jesus' tomb was secure so that no one could steal the body. [27:64]

What did Pilate permit them to do at the tomb?

Pilate permitted them to seal the stone and place a guard at the tomb. [27:65]

What did Pilate permit them to do at the tomb?

Pilate permitted them to seal the stone and place a guard at the tomb. [27:66]

Matthew 28

What day and time did Mary Magdalene and the other Mary go to Jesus' tomb?

As it began to dawn toward the first day of the week, they went to Jesus' tomb. [28:1]

How was the stone rolled away from Jesus' tomb?

An angel of the Lord descended and rolled away the stone. [28:2]

What did the guards do when they saw the angel?

The guards shook with fear and became like dead men when they saw the angel. [28:4]

What did the angel say to the two women about Jesus?

The angel said that Jesus had risen and was going ahead of them to Galilee. [28:5]

What did the angel say to the two women about Jesus?

The angel said that Jesus had risen and was going ahead of them to Galilee. [28:6]

What did the angel say to the two women about Jesus?

The angel said that Jesus had risen and was going ahead of them to Galilee. [28:7]

What happened to the two women on their way to tell the disciples?

The women met Jesus, and they took hold of his feet and worshiped him. [28:8]

What happened to the two women on their way to tell the disciples?

The women met Jesus, and they took hold of his feet and worshiped him. [28:9]

When the guards told the chief priests what had happened at the tomb, what did the chief priests do?

The chief priests paid the soldiers a large amount of money and told them to say that Jesus' disciples had stolen the body. [28:11]

When the guards told the chief priests what had happened at the tomb, what did the chief priests do?

The chief priests paid the soldiers a large amount of money and told them to say that Jesus' disciples had stolen the body. [28:12]

When the guards told the chief priests what had happened at the tomb, what did the chief priests do?

The chief priests paid the soldiers a large amount of money and told them to say that Jesus' disciples had stolen the body. [28:13]

What did the disciples do when they saw Jesus in Galilee?

The disciples worshiped Jesus, but some doubted. [28:17]

What authority did Jesus say had been given to him?

Jesus said that all authority in heaven and on earth had been given to him. [28:18]

What did Jesus command his disciples to do?

Jesus commanded his disciples to go and make disciples, and to baptize them. [28:19]

Into what name did Jesus tell his disciples to baptize?

Jesus told his disciples to baptize in the name of the Father, of the Son, and of the Holy Spirit. [28:19]

What did Jesus command his disciples to teach?

Jesus commanded his disciples to teach the nations to obey all the things he had commanded. [28:20]

What final promise did Jesus give his disciples?

Jesus promised to be with them, even to the end of the world. [28:20]

translationWords

Uses:

- Matthew 5:43-45

Uses:

- Matthew 11:18-19
- Matthew 12:36-37

Uses:

- Matthew 22:4

shame, shames, shamed, shameful, shamefully, shameless, shamelessly, ashamed, unashamed

Definition:

The term “shame” refers to a painful feeling of being disgraced a person has because of something dishonorable or improper that he or someone else has done.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something shameful.
- The phrase “put to shame” means to defeat people or expose their sin so that they feel ashamed of themselves.
- The prophet Isaiah said that those who make and worship idols will be put to shame.
- God can bring shame to a person who does not repent by exposing that person’s sin and causing him to be humiliated.

(See also: false god, humble, humiliate, Isaiah, repent, sin, worship)

Bible References:

- 1 Peter 03:15-17
- 2 Kings 02:17-18
- 2 Samuel 13:13-14
- Luke 20:11-12
- Mark 08:38
- Mark 12:4-5

Word Data:

- Strong’s: H937, H954, H955, H1317, H1322, H2616, H2659, H2781, H3001, H3637, H3639, H3640, H6172, H7022, H7036, H8103, H8106, G127, G149, G152, G153, G422, G808, G818, G819, G821, G1788, G1791, G1870, G2617, G3856, G5195

Uses:

- Matthew 22:5-7

Abel

Facts:

Abel was Adam and Eve's second son. He was Cain's younger brother.

- Abel was a shepherd.
- Abel sacrificed some of his animals as an offering to God.
- God was pleased with Abel and his offerings.
- Adam and Eve's firstborn son Cain murdered Abel.

(Translation suggestions: How to Translate Names)

(See also: Cain, sacrifice, shepherd)

Bible References:

- Genesis 04:1-2
- Genesis 04:8-9
- Hebrews 12:22-24
- Luke 11:49-51
- Matthew 23:34-36

Word Data:

- Strong's: H01893, G6

Uses:

- Matthew 23:34-36

Abijah

Facts:

Abijah was a king of Judah who reigned from 915 to 913 B.C. He was a son of King Rehoboam. There were also several other men named Abijah in the Old Testament:

- Samuel's sons Abijah and Joel were leaders over the people of Israel at Beersheba. Because Abijah and his brother were dishonest and greedy, the people asked Samuel to appoint a king to rule them instead.
- Abijah was one of the temple priests during the time of King David.
- Abijah was one of King Jeroboam's sons.
- Abijah was also a chief priest who returned with Zerubbabel to Jerusalem from the Babylonian captivity.

(Translation suggestions: Translate Names)

Bible References:

- 1 Kings 15:1-3
- 1 Samuel 08:1-3
- 2 Chronicles 13:1-3
- 2 Chronicles 13:19-22
- Luke 01:5-7

Word Data:

- Strong's: H29, G7

Uses:

- Matthew 1:7-8

abomination, abominations, abominable

Definition:

The term “abomination” is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an “abomination.” This means that the Egyptians disliked the Hebrews and didn’t want to associate with them or be near them.
- Some of the things that the Bible calls “an abomination to Yahweh” include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an “abomination of desolation” that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term “abomination” could also be translated by “something God hates” or “something disgusting” or “disgusting practice” or “very evil action.”
- Depending on the context, ways to translate the phrase “is an abomination to” could include “is greatly hated by” or “is disgusting to” or “is totally unacceptable to” or “causes deep disgust.”
- The phrase “abomination of desolation” could be translated as “defiling object that causes people to be greatly harmed” or “disgusting thing that causes great sorrow.”

(See also: adultery, desecrate, desolate, false god, sacrifice)

Bible References:

- Ezra 09:1-2
- Genesis 46:33-34
- Isaiah 01:12-13
- Matthew 24:15-18
- Proverbs 26:24-26

Word Data:

- Strong’s: H887, H6292, H8251, H8262, H8263, H8441, G946

Uses:

- Matthew 24:15-18

Abraham, Abram

Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father."
- "Abraham" means "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: Translate Names)

(See also: Canaan, Chaldea, Sarah, Isaac)

Bible References:

- Galatians 03:6-9
- Genesis 11:29-30
- Genesis 21:1-4
- Genesis 22:1-3
- James 02:21-24
- Matthew 01:1-3

Examples from the Bible stories:

- **04:06** When **Abram** arrived in Canaan, God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **05:04** Then God changed **Abram**'s name to **Abraham**, which means "father of many."
- **05:05** About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham's son.
- **05:06** When Isaac was a young man, God tested **Abraham's** faith by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."
- **06:01** When **Abraham** was very old and his son, Isaac, had grown to be a man, **Abraham** sent one of his servants back to the land where his relatives lived to find a wife for his son, Isaac.
- **06:04** After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- **21:02** God promised **Abraham** that through him all people groups of the world would receive a blessing.

Word Data:

- Strong's: H87, H85, G11

Uses:

- Matthew 1:1-3
- Matthew 1:15-17
- Matthew 3:7-9
- Matthew 8:11-13
- Matthew 22:31-33

accuse, accuses, accused, accusing, accuser, accusers, accusation, accusations

Definition:

The terms “accuse” and “accusation” refer to blaming someone for doing something wrong. A person who accuses others is an “accuser.”

- A false accusation is when a charge against someone is not true, as when Jesus was falsely accused of wrongdoing by the leaders of the Jews.
- In the New Testament book of Revelation, Satan is called “the accuser.”

Bible References:

- Acts 19:38-41
- Hosea 04:4-5
- Jeremiah 02:9-11
- Luke 06:6-8
- Romans 08:33-34

Word Data:

- Strong’s: H3198, H8799, G1458, G2147, G2596, G2724

Uses:

- Matthew 5:25-26

adultery, adulterous, adulterer, adulteress, adulterers, adulteresses

Definition:

The term "adultery" refers to a sin that occurs when a married person has sexual relations with someone who is not that person's spouse. Both of them are guilty of adultery. The term "adulterous" describes this kind of behavior or any person who commits this sin.

- The term "adulterer" refers generally to any person who commits adultery.
- Sometimes the term "adulteress" is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.
- The term "adulterous" is often used in a figurative sense to describe the people of Israel as being unfaithful to God, especially when they worshiped false gods.

Translation Suggestions:

- If the target language does not have one word that means "adultery," this term could be translated with a phrase such as "having sexual relations with someone else's wife" or "being intimate with another person's spouse."
- Some languages may have an indirect way of talking about adultery, such as "sleeping with someone else's spouse" or "being unfaithful to one's wife." (See: euphemism)
- When "adulterous" is used in a figurative sense, it is best to translate it literally in order to communicate God's view of his disobedient people as being compared to an unfaithful spouse. If this does not communicate accurately in the target language, the figurative use of "adulterous" could be translated as "unfaithful" or "immoral" or "like an unfaithful spouse."

(See also: commit, covenant, sexual immorality, sleep with, faithful)

Bible References:

- Exodus 20:12-14
- Hosea 04:1-2
- Luke 16:18
- Matthew 05:27-28
- Matthew 12:38-40
- Revelation 02:22-23

Examples from the Bible stories:

- **13:06** "Do not commit **adultery**."

- **28:02** Do not commit **adultery**.
- **34:07** "The religious leader prayed like this, 'Thank you, God, that I am not a sinner like other men-such as robbers, unjust men, **adulterers**, or even like that tax collector.'"

Word Data:

- Strong's: H5003, H5004, G3428, G3429, G3430, G3431, G3432

Uses:

- Matthew 5:27-28
- Matthew 5:31-32
- Matthew 12:38-40
- Matthew 15:18-20
- Matthew 16:3-4
- Matthew 19:7-9
- Matthew 19:18-19

adversary, adversaries, enemy, enemies

Definition:

An “adversary” is a person or group who is opposed to someone or something. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose you or harm you.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- Adversary may be translated as “opponent” or “enemy,” but it suggests a tronger form of opposition.

(See also: Satan)

Bible References:

- 1 Timothy 05:14-16
- Isaiah 09:11-12
- Job 06:21-23
- Lamentations 04:12-13
- Luke 12:57-59
- Matthew 13:24-26

Word Data:

- Strong’s: H341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G476, G480, G2189, G2190, G4567, G5227

Uses:

- Matthew 10:34-36
- Matthew 13:24-26
- Matthew 13:36-39
- Matthew 22:43-44

Ahaz

Definition:

Ahaz was a wicked king who ruled over the kingdom of Judah from 732 BC to 716 BC. This was about 140 years before the time when many people in Israel and Judah were taken as captives to Babylonia.

- While he was ruling Judah, Ahaz had an altar built for worshiping the false gods of the Assyrians, which caused the people to turn away from the one true God, Yahweh.
- King Ahaz was 20 years old when he started to rule over Judah, and he ruled for 16 years.

(Translation suggestions: How to Translate Names)

(See also: Babylon)

Bible References:

- 1 Chronicles 08:35-37
- 2 Chronicles 28:1-2
- 2 Kings 16:19-20
- Hosea 01:1-2
- Isaiah 01:1
- Isaiah 07:3-4
- Matthew 01:9-11

Word Data:

- Strong's: H271

Uses:

- Matthew 1:9-11

alien, alienates, alienated, foreign, foreigner, foreigners

Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.”

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not refer only to someone who is unfamiliar or unknown.

Bible References:

- 2 Chronicles 02:17-18
- Acts 07:29-30
- Deuteronomy 01:15-16
- Genesis 15:12-13
- Genesis 17:24-27
- Luke 17:17-19
- Matthew 17:24-25

Word Data:

- Strong’s: H312, H628, H776, H1471, H1481, H1616, H2114, H3363, H3937, H4033, H5236, H5237, H5361, H6154, H8453, G241, G245, G526, G915, G1854, G3581, G3927, G3941

Uses:

- Matthew 17:24-25
- Matthew 17:26-27

alms

Definition:

The term “alms” refers to money, food, or other things that are given to help poor people.

- Often the giving of alms was seen by people as something that their religion required them to do in order to be righteous.
- Jesus said that giving alms should not be done publicly for the purpose of getting other people to notice.
- This term could be translated as “money” or “gifts to poor people” or “help for the poor.”

Bible References:

- Acts 03:1-3
- Matthew 06:1-2
- Matthew 06:3-4

Word Data:

- Strong’s: G1654

Uses:

- Matthew 6:1-2
- Matthew 6:3-4

altar, altars

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: altar of incense, false god, grain offering, sacrifice)

Bible References:

- Genesis 08:20-22
- Genesis 22:9-10
- James 02:21-24
- Luke 11:49-51
- Matthew 05:23-24
- Matthew 23:18-19

Examples from the Bible stories:

- **03:14** After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- **05:08** When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- **13:09** A priest would kill the animal and burn it on the **altar**.
- **16:06** He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H741, H2025, H4056, H4196, G1041, G2379

Uses:

- Matthew 5:23-24
- Matthew 23:18-19
- Matthew 23:20-22
- Matthew 23:34-36

amazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders

Definition:

All these terms refer to being very surprised because of something extraordinary that happened.

- Some of these words are translations of Greek expressions that mean "struck with amazement" or "standing outside of (oneself)." These expressions show how very surprised or shocked the person was feeling. Other languages might also have ways to express this.
- Usually the event that caused the wonder and amazement was a miracle, something only God could do.
- The meaning of these terms can also include feelings of confusion because what happened was totally unexpected.
- Other ways to translate these words could be "extremely surprised" or "very shocked."
- Related words include "marvelous" (amazing, wonderful), "amazement," and "astonishment."
- In general, these terms are positive and express that the people were happy about what had happened.

(See also: miracle, sign)

Bible References:

- Acts 08:9-11
- Acts 09:20-22
- Galatians 01:6-7
- Mark 02:10-12
- Matthew 07:28-29
- Matthew 15:29-31
- Matthew 19:25-27

Word Data:

- Strong's: H926, H2865, H3820, H4159, H4923, H5953, H6313, H6381, H6382, H6383, H6395, H7583, H8047, H8074, H8078, H8429, H8539, H8540, H8541, H8653, G639, G1568, G1569, G1605, G1611, G1839, G2284, G2285, G2296, G2297, G2298, G3167, G4023, G4423, G4592, G5059

Uses:

- Matthew 7:28-29
- Matthew 8:8-10

translationWordsamazed, amazement, astonished, marvel, marveled, marveling, marvelous, wonder, wonders

- Matthew 8:26-27
- Matthew 9:7-9
- Matthew 9:32-34
- Matthew 12:22-23
- Matthew 13:54-56
- Matthew 15:29-31
- Matthew 19:25-27
- Matthew 21:20-22
- Matthew 22:20-22
- Matthew 22:31-33
- Matthew 27:11-14

amen, truly

Definition:

The term “amen” is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as “truly.”

- When used at the end of a prayer, “amen” communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used “amen” to emphasize the truth of what he said. He often followed that by “and I say to you” to introduce another teaching that related to the previous teaching.
- When Jesus uses “amen” this way, some English versions (and the ULB) translate this as “verily” or “truly.”
- Another word meaning “truly” is sometimes translated as “surely” or “certainly” and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, “amen” could be translated as “let it be so” or “may this happen” or “that is true.”
- When Jesus says, “truly I tell you,” this could also be translated as “Yes, I tell you sincerely” or “That is true, and I also tell you.”
- The phrase “truly, truly I tell you” could be translated as “I tell you this very sincerely” or “I tell you this very earnestly” or “what I am telling you is true.”
- (See also: fulfill, true)

Bible References:

- Deuteronomy 27:15
- John 05:19-20
- Jude 01:24-25
- Matthew 26:33-35
- Philemon 01:23-25
- Revelation 22:20-21

Word Data:

- Strong’s: H543, G281

Uses:

- Matthew 5:17-18
- Matthew 5:25-26
- Matthew 6:1-2
- Matthew 6:5-7
- Matthew 6:16-18
- Matthew 8:8-10
- Matthew 10:14-15
- Matthew 10:21-23
- Matthew 10:42
- Matthew 11:11-12
- Matthew 13:16-17
- Matthew 14:31-33
- Matthew 16:27-28
- Matthew 17:19-20
- Matthew 18:1-3
- Matthew 18:12-14
- Matthew 18:18-20
- Matthew 19:23-24
- Matthew 19:28
- Matthew 21:20-22
- Matthew 21:31-32
- Matthew 23:34-36
- Matthew 24:1-2
- Matthew 24:34-35
- Matthew 24:45-47
- Matthew 25:10-13
- Matthew 25:37-40
- Matthew 25:44-46
- Matthew 26:12-13
- Matthew 26:20-22
- Matthew 26:33-35
- Matthew 27:54-56

ancestor, ancestors, father, fathers, fathered, fathering, forefather, forefathers, grandfather

Definition:

When used literally, the term "father" refers to a person's male parent. There are also several figurative uses of this term.

- The terms "father" and "forefather" are often used to refer to the male ancestors of a certain person or people group. This could also be translated a "ancestor" or "ancestral father."
- The expression "the father of" can figuratively refer to a person who is the leader a group of related people or the source of something. For example, in Genesis 4 "the father of all who live in tents" could mean, "the first clan leader of the first people who ever lived in tents."
- The apostle Paul figuratively called himself the "father" of those he had helped to become Christians through sharing the gospel with them.

Translation Suggestions

- When talking about a father and his literal son, this term should be translated using the usual term to refer to a father in the language.
- "God the Father" should also be translated using the usual, common word for "father."
- When referring to forefathers, this term could be translated as "ancestors" or "ancestral fathers."
- When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as "spiritual father" or "father in Christ."
- Sometimes the word "father" can be translated as "clan leader."
- The phrase "father of all lies" could be translated as "source of all lies" or "the one from whom all lies come."

(See also: God the Father, son, Son of God)

Bible References:

- Acts 07:1-3
- Acts 07:31-32
- Acts 07:44-46
- Acts 22:3-5
- Genesis 31:29-30
- Genesis 31:41-42
- Genesis 31:51-53
- Hebrews 07:4-6
- John 04:11-12
- Joshua 24:3-4

- Malachi 03:6-7
- Mark 10:7-9
- Matthew 01:7-8
- Matthew 03:7-9
- Matthew 10:21-23
- Matthew 18:12-14
- Romans 04:11-12

Word Data:

- Strong's: H1, H2, H25, H369, H539, H1121, H1730, H1733, H2524, H3205, H3490, H4940, H5971, H7223, G256, G540, G1080, G2495, G3737, G3962, G3964, G3966, G3967, G3970, G3971, G3995, G4245, G4269, G4613

Uses:

- Matthew 1:7-8
- Matthew 1:9-11
- Matthew 3:7-9
- Matthew 10:21-23
- Matthew 18:12-14
- Matthew 23:29-31
- Matthew 23:32-33

Andrew

Facts:

Andrew was one of twelve men whom Jesus chose to be his closest disciples (later called apostles).

- Andrew's brother was Simon Peter. Both of them were fishermen.
- Peter and Andrew were fishing in the Sea of Galilee when Jesus called them to be his disciples.
- Before Peter and Andrew met Jesus, they had been disciples of John the Baptizer.

(Translation suggestions: How to Translate Names)

(See also: apostle, disciple, the twelve)

Bible References:

- Acts 01:12-14
- John 01:40-42
- Mark 01:16-18
- Mark 01:29-31
- Mark 03:17-19
- Matthew 04:18-20
- Matthew 10:2-4

Word Data:

- Strong's: G406

Uses:

- Matthew 4:18-20
- Matthew 10:2-4

angel, angels, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term "archangel" refers to the angel who rules or leads all the other angels.

- The word "angel" literally means "messenger."
- The term "archangel" literally means "chief messenger." The only angel referred to in the Bible as an "archangel" is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God's authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, "angel of Yahweh," has more than one possible meaning: 1) It may mean "angel who represents Yahweh" or "messenger who serves Yahweh." 2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel's use of "I" as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate "angel" could include "messenger from God" or "God's heavenly servant" or "God's spirit messenger."
- The term "archangel" could be translated as "chief angel" or "head ruling angel" or "leader of the angels."
- Also consider how these terms are translated in a national language or another local language.
- The phrase "angel of Yahweh" should be translated using the words for "angel" and "Yahweh." This will allow for different interpretations of that phrase. Possible translations could include "angel from Yahweh" or "angel sent by Yahweh" or "Yahweh, who looked like an angel."

(See also: How to Translate Unknowns)

(See also: chief, head, messenger, Michael, ruler, servant)

Bible References:

- 2 Samuel 24:15-16
- Acts 10:3-6
- Acts 12:22-23

- Colossians 02:18-19
- Genesis 48:14-16
- Luke 02:13-14
- Mark 08:38
- Matthew 13:49-50
- Revelation 01:19-20
- Zechariah 01:7-9

Examples from the Bible stories:

- **02:12** God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- **22:03** The **angel** responded to Zechariah,“I was sent by God to bring you this good news.”
- **23:06** Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, “Do not be afraid, because I have some good news for you.”
- **23:07** Suddenly, the skies were filled with **angels** praising Godâ€¦
- **25:08** Then **angels** came and took care of Jesus.
- **38:12** Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- **38:15** ”I could ask the Father for an army of **angels** to defend me.”

Word Data:

- Strong’s: H47, H430, H4397, H4398, H8136, G32, G743, G2465

Uses:

- Matthew 1:20-21
- Matthew 1:24-25
- Matthew 2:13-15
- Matthew 2:19-21
- Matthew 4:5-6
- Matthew 4:10-11
- Matthew 13:36-39
- Matthew 13:40-43
- Matthew 13:49-50
- Matthew 16:27-28
- Matthew 18:10-11
- Matthew 22:29-30
- Matthew 24:30-31
- Matthew 24:36
- Matthew 25:31-33

- Matthew 25:41-43
- Matthew 26:51-54
- Matthew 28:1-2
- Matthew 28:5-7

anger, angered, angry

Definition:

To “be angry” or to “have anger” means to be very displeased, irritated and upset about something or against someone.

- When people get angry, they are often sinful and selfish, but sometimes they have righteous anger against injustice or oppression.
- God’s anger (also called “wrath”) expresses his strong displeasure regarding sin.
- The phrase “provoke to anger” means “cause to be angry.”

(See also: wrath)

Bible References:

- Ephesians 04:25-27
- Exodus 32:9-11
- Isaiah 57:16-17
- John 06:52-53
- Mark 10:13-14
- Matthew 26:6-9
- Psalms 018:7-8

Word Data:

- Strong’s: H599, H639, H1149, H2152, H2194, H2195, H2198, H2534, H2734, H2787, H3179, H3707, H3708, H3824, H4751, H4843, H5674, H5678, H6225, H7107, H7110, H7266, H7307, G23, G1758, G2371, G2372, G3164, G3709, G3710, G3711, G3947, G3949, G5520

Uses:

- Matthew 26:6-9

anoint, anointed, anointing

Definition:

The term “anoint” means to rub or pour oil on a person or object. Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell. The term is also used figuratively to refer to the Holy Spirit choosing and empowering someone.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God.
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship. One time Jesus commented that in doing this she was preparing him for his future burial.
- After Jesus died, his friends prepared his body for burial by anointing it with oils and spices.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.

Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour oil on” or “put oil on” or “consecrate by pouring perfumed oil on.”
- To “be anointed” could be translated as “be consecrated with oil.” or “be appointed” or “be consecrated.”
- In some contexts the term “anoint” could be translated as “appoint.”
- A phrase like “the anointed priest,” could be translated as “the priest who was consecrated with oil” or “the priest who was set apart by the pouring on of oil.”

(See also: Christ, consecrate, high priest, King of the Jews, priest, prophet)

Bible References:

- 1 John 02:20-21
- 1 John 02:27-29
- 1 Samuel 16:2-3
- Acts 04:27-28
- Amos 06:5-6
- Exodus 29:5-7
- James 05:13-15

Word Data:

- Strong's: H47, H430, H1101, H1878, H3323, H4397, H4398, H4473, H4886, H4888, H4899, H5480, H8136, G32, G218, G743, G1472, G2025, G3462, G5545, G5548

Uses:

- Matthew 6:16-18

apostle, apostles, apostleship

Definition:

The “apostles” were men sent by Jesus to preach about God and his kingdom. The term “apostleship” refers to the position and authority of those who were chosen as apostles.

- The word “apostle” means “someone who is sent out for a special purpose.” The apostle has the same authority as the one who sent him.
- Jesus’ twelve closest disciples became the first apostles. Other men, such as Paul and James, also became apostles.
- By God’s power, the apostles were able to boldly preach the gospel and heal people, and were able to force demons to come out of people.

Translation Suggestions:

- The word “apostle” can also be translated with a word or phrase that means “someone who is sent out” or “sent-out one” or “person who is called to go out and preach God’s message to people.”
- It is important to translate the terms “apostle” and “disciple” in different ways.
- Also consider how this term was translated in a Bible translation in a local or national language. (See How to Translate Unknowns)

(See also: authority, disciple, James (son of Zebedee), Paul, the twelve)

Bible References:

- Jude 01:17-19
- Luke 09:12-14

Examples from the Bible stories:

- **26:10** Then Jesus chose twelve men who were called his **apostles**. The **apostles** traveled with Jesus and learned from him.
- **30:01** Jesus sent his **apostles** to preach and to teach people in many different villages.
- **38:02** Judas was one of Jesus’ **apostles**. He was in charge of the **apostles’** money bag, but he loved money and often stole from the bag.
- **43:13** The disciples devoted themselves to the **apostles’** teaching, fellowship, eating together, and prayer.
- **46:08** Then a believer named Barnabas took Saul to the **apostles** and told them how Saul had preached boldly in Damascus.

Word Data:

- Strong's: G651, G652, G2491, G5376, G5570

Uses:

- Matthew 10:2-4

ark

Definition:

The term “ark” literally refers to a rectangular wooden box that is made to hold or protect something. An ark can be large or small, depending on what it is being used for.

- In the English Bible, the word “ark” is first used to refer to the very large, rectangular, wooden boat that Noah built to escape the worldwide flood. The ark had a flat bottom, a roof, and walls.
- Ways to translate this term could include “very large boat” or “barge” or “cargo ship” or “large, box-shaped boat.”
- The Hebrew word that is used to refer to this huge boat is the same word used for the basket or box that held baby Moses when his mother put him in the Nile River to hide him. In that case it is usually translated as “basket.”
- In the phrase “ark of the covenant,” a different Hebrew word is used for “ark.” This could be translated as “box” or “chest” or “container.”
- When choosing a term to translate “ark,” it is important in each context to consider what size it is and what it is being used for.

(See also: ark of the covenant, basket)

Bible References:

- 1 Peter 03:18-20
- Exodus 16:33-36
- Exodus 30:5-6
- Genesis 08:4-5
- Luke 17:25-27
- Matthew 24:37-39

Word Data:

- Strong’s: H727, H8392, G2787

Uses:

- Matthew 24:37

Asa

Facts:

Asa was a king who ruled over the kingdom of Judah for forty years, from 913 B.C. to 873 B.c.

- King Asa was a good king who removed many idols of false gods and caused the Israelites to start worshiping Yahweh again.
- Yahweh gave King Asa success in his warfare against other nations.
- Later in his reign, however, King Asa stopped trusting Yahweh and became sick with a disease that eventually killed him.

(Translation suggestions: Translate Names)

Bible References:

- 1 Chronicles 09:14-16
- 1 Kings 15:7-8
- 2 Chronicles 14:1-4
- Jeremiah 41:8-9
- Matthew 01:7-8

Word Data:

- Strong's: H609

Uses:

- Matthew 1:7-8

astray, go astray, went astray, lead astray, led astray, stray, strayed, strays

Definition:

The terms “stray” and “go astray” mean to disobey God’s will. People who are “led astray” have allowed other people or circumstances to influence them to disobey God.

- The word “astray” gives a picture of leaving a clear path or a place of safety to go down a wrong and dangerous path.
- Sheep who leave the pasture of their shepherd have “strayed.” God compares sinful people to sheep who have left him and “gone astray.”

Translation Suggestions:

- The phrase “go astray” could be translated as “go away from God” or “take a wrong path away from God’s will” or “stop obeying God” or “live in a way that goes away from God.”
- To “lead someone astray” could be translated as “cause someone to disobey God” or “influence someone to stop obeying God” or “cause someone to follow you down a wrong path.”

(See also: disobey, shepherd)

Bible References:

- 1 John 03:7-8
- 2 Timothy 03:10-13
- Exodus 23:4-5
- Ezekiel 48:10-12
- Matthew 18:12-14
- Matthew 24:3-5
- Psalms 058:3-5
- Psalms 119:109-110

Word Data:

- Strong’s: H5080, H7683, H7686, H8582, G4105

Uses:

- Matthew 18:12-14

authority, authorities

Definition:

The term “authority” refers to the power of influence and control that someone has over someone else.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” can refer to people, governments, or organizations that have authority over others.
- The word “authorities” can also refer to spirit beings who have power over people who have not submitted themselves to God’s authority.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as, “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as, “responsible to obey” or “having to obey others’ commands.”

(See also: citizen, command, obey, power, ruler)

Bible References:

- Colossians 02:10-12
- Esther 09:29
- Genesis 41:35-36
- Jonah 03:6-7
- Luke 12:4-5
- Luke 20:1-2
- Mark 01:21-22
- Matthew 08:8-10
- Matthew 28:18-19
- Titus 03:1-2

Word Data:

- Strong's: H8633, G831, G1413, G1849, G1850, G2003, G2715, G5247

Uses:

- Matthew 7:28-29
- Matthew 08 General Notes
- Matthew 8:8-10
- Matthew 9:3-6
- Matthew 9:7-9
- Matthew 10:1
- Matthew 20:25-28
- Matthew 21:23-24
- Matthew 21:25-27
- Matthew 28:18-19

ax, axes

Definition:

An ax is tool used for cutting or chopping trees or wood.

- An ax usually has a long wooden handle with a large metal blade attached to the end.
- If your culture has a tool that is similar to an ax, the name of that tool could be used to translate “ax.”
- Other ways to translate this term could include “tree-cutting tool” or “wooden tool with blade” or “long-handled wood-chopping tool.”
- In one Old Testament event, the blade of an ax fell into a river, so it is best if the tool that is described has a blade that can come loose from the wooden handle.

Bible References:

- 1 Kings 06:7-8
- 2 Kings 06:4-5
- Judges 09:48-49
- Luke 03:9
- Matthew 03:10-12
- Psalm 035:1-3

Word Data:

- Strong’s: H1631, H4621, H7134, G513

Uses:

- Matthew 3:10-12

Babylon, Babylonia, Babylonian, Babylonians

Facts:

The city of Babylon was the capital of the ancient region of Babylonia, which was also part of the Babylonian Empire.

- Babylon was located along the Euphrates River, in the same region where the Tower of Babel had been built hundreds of years before.
- Sometimes the word "Babylon" refers to the entire Babylonian Empire. For example, the "king of Babylon" ruled the entire empire, not just the city.
- The Babylonians were a powerful people group who attacked the kingdom of Judah and kept the people in exile in Babylonia for 70 years.
- Part of this region was called "Chaldea" and the people living there were the "Chaldeans." As a result, the term "Chaldea" was often used to refer to Babylonia. (See: synecdoche)
- In the New Testament, the term "Babylon" is sometimes used as a metaphor to refer to places, people, and thinking patterns that are associated with idol-worship and other sinful behaviors.
- The phrase "Babylon the Great" or "great city of Babylon" refers metaphorically to a city or nation that was large, wealthy, and sinful, just as the ancient city of Babylon was. (See: Metaphor)

(See also: Babel, Chaldea, Judah, Nebuchadnezzar)

Bible References:

- 1 Chronicles 09:1-3
- 2 Kings 17:24-26
- Acts 07:43
- Daniel 01:1-2
- Ezekiel 12:11-13
- Matthew 01:9-11
- Matthew 01:15-17

Examples from the Bible stories:

- **20:06** About 100 years after the Assyrians destroyed the kingdom of Israel, God sent Nebuchadnezzar, king of the **Babylonians**, to attack the kingdom of Judah. **Babylon** was a powerful empire.
- **20:07** But after a few years, the king of Judah rebelled against **Babylon**. So, the **Babylonians** came back and attacked the kingdom of Judah. They captured the city of Jerusalem, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **20:09** Nebuchadnezzar and his army took almost all of the people of the kingdom of Judah to **Babylon**, leaving only the poorest people behind to plant the fields.

- **20:11** About seventy years later, Cyrus, the king of the Persians, defeated **Babylon**.

Word Data:

- Strong's: H3778, H3779, H8152, H894, H895, H896, G897

Uses:

- Matthew 1:9-11
- Matthew 1:12-14
- Matthew 1:15-17

baptize, baptized, baptism

Definition:

In the New Testament, the terms “baptize” and “baptism” usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

- Besides water baptism, the Bible talks about being “baptized with the Holy Spirit” and “baptized with fire.”
- The term “baptism” is also used in the Bible to refer to going through great suffering.

Translation Suggestions:

- Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water.
- Depending on the context, the term “baptize” could be translated as “purify,” “pour out on,” “plunge (or dip) into,” “wash,” or “spiritually cleanse.” For example, “baptize you with water” could be translated as, “plunge you into water.”
- The term “baptism” could be translated as “purification,” “a pouring out,” “a dipping,” “a cleansing,” or “a spiritual washing.”
- When it refers to suffering, “baptism” could also be translated as “a time of terrible suffering” or “a cleansing through severe suffering.”
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: How to Translate Unknowns)

(See also: John (the Baptist), repent, Holy Spirit)

Bible References:

- Acts 02:37-39
- Acts 08:36-38
- Acts 09:17-19
- Acts 10:46-48
- Luke 03:15-16
- Matthew 03:13-15
- Matthew 28:18-19

Examples from the Bible stories:

- **24:03** When people heard John’s message, many of them repented from their sins, and John **baptized** them. Many religious leaders also came to be **baptized** by John, but they did not repent or confess their sins.

- **24:06** The next day, Jesus came to be **baptized** by John.
- **24:07** John said to Jesus, "I am not worthy to **baptize** you. You should **baptize** me instead."
- **42:10** So go, make disciples of all people groups by **baptizing** them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you."
- **43:11** Peter answered them, "Every one of you should repent and be **baptized** in the name of Jesus Christ so that God will forgive your sins."
- **43:12** About 3,000 people believed what Peter said and became disciples of Jesus. They were **baptized** and became part of the church at Jerusalem.
- **45:11** As Philip and the Ethiopian traveled, they came to some water. The Ethiopian said, "Look! There is some water! May I be **baptized**?"
- **46:05** Saul immediately was able to see again, and Ananias **baptized** him.
- **49:14** Jesus invites you to believe in him and be **baptized**.

Word Data:

- Strong's: G907

Uses:

- Matthew 3:4-6
- Matthew 3:7-9
- Matthew 3:10-12
- Matthew 3:13-15
- Matthew 3:16-17
- Matthew 21:25-27
- Matthew 28:18-19

Barabbas

Facts:

Barabbas was a prisoner in Jerusalem at the time when Jesus was arrested.

- Barabbas was a criminal who had committed crimes of murder and rebellion against the Roman government.
- When Pontius Pilate offered to either release Barabbas or Jesus, the people chose Barabbas.
- So Pilate allowed Barabbas to go free, but condemned Jesus to be killed.

(Translation suggestions: How to Translate Names)

(See also: Pilate, Rome)

Bible References:

- John 18:38-40
- Luke 23:18-19
- Mark 15:6-8
- Matthew 27:15-16

Word Data:

- Strong's: G912

Uses:

- Matthew 27:15-16
- Matthew 27:17-19
- Matthew 27:20-22
- Matthew 27:25-26

basket, baskets, basketfuls

Definition:

The term “basket” refers to a container made of woven material.

- In biblical times, baskets were probably woven with strong plant materials, such as wood from peeled tree branches or twigs.
- A basket could be coated with a waterproof substance so that it could float.
- When Moses was a baby, his mother made a waterproof basket to put him in and floated it among the reeds of the Nile River.
- The word translated as “basket” in that story is the same word that is translated as “ark” referring to the boat that Noah built. The common meaning of its use in these two contexts may be “floating container.”

(See also: ark, Moses, Nile River, Noah)

Bible References:

- 2 Corinthians 11:32-33
- Acts 09:23-25
- Amos 08:1-3
- John 06:13-15
- Judges 06:19-20
- Matthew 14:19-21

Word Data:

- Strong’s: H374, H1731, H1736, H2935, H3619, H5536, H7991, G2894, G3426, G4553, G4711

Uses:

- Matthew 14:19-21
- Matthew 15:36-39

Beelzebul

Facts:

Beelzebul is another name for Satan, or the devil. It is also sometimes spelled, “Beelzebub.”

- This name literally means “lord of flies” which means, “ruler over demons.” But it is best to translate this term close to the original spelling rather than translate the meaning.
- It could also be translated as “Beelzebul the devil” to make it clear who is being referred to.
- This name is related to the name of the false god “Baal-zebub” of Ekron.

(Translation suggestions: How to Translate Names)

(See also: demon, Ekron, Satan)

Bible References:

- Luke 11:14-15
- Mark 03:20-22
- Matthew 10:24-25
- Matthew 12:24-25

Word Data:

- Strong’s: G954

Uses:

- Matthew 10:24-25
- Matthew 12:24-25

beg, begged, begging, beggar

Definition:

The term “beg” means to urgently ask someone for something. It often refers to asking for money, but it is also commonly used to refer to pleading for something.

- Often people beg or plead when they strongly need something, but don’t know if the other person will give them what they ask for.
- A “beggar” is someone who regularly sits or stands in a public place to ask people for money.
- Depending on the context, this term could be translated as, “plead” or “urgently ask” or “demand money” or “regularly ask for money.”

(See also: plead)

Bible References:

- Luke 16:19-21
- Mark 06:56
- Matthew 14:34-36
- Psalm 045:12-13

Examples from the Bible stories:

***10:04** God sent frogs all over Egypt. Pharaoh **begged** Moses to take away the frogs. ***29:08** ”The king called the servant and said, ’You wicked servant! I forgave your debt because you **begged** me.” ***32:07** The demons **begged** Jesus, “Please do not send us out of this region!” There was a herd of pigs feeding on a nearby hill. So, the demons **begged** Jesus, “Please send us into the pigs instead!” ***32:10** The man who used to have the demons **begged** to go along with Jesus. ***35:11** His father came out and **begged** him to come and celebrate with them, but he refused.” ***44:01** One day, Peter and John were going to the Temple. As they approached the Temple gate, they saw a crippled man who was **begging** for money.

Word Data:

- Strong’s: H34, H7592, G154, G1871, G4319, G4434, G6075

Uses:

- Matthew 8:33-34
- Matthew 14:34-36

believe, believes, believed, believer, belief, unbeliever, unbelievers, unbelief

Definition:

The terms “believe” and “believe in” are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To “believe in” someone means to “trust in” that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase “have faith in” usually has the same meaning as “believe in.”
- To “believe in Jesus” means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

In the Bible, the term “believer” refers to someone who believes in and relies on Jesus Christ as Savior.

- The term “believer” literally means “person who believes.”
- The term “Christian” eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

The term “unbelief” refers to not believing something or someone.

- In the Bible, “unbelief” refers to not believing in or not trusting in Jesus as one’s Savior.
- A person who does not believe in Jesus is called an “unbeliever.”

Translation Suggestions:

- To “believe” could be translated as to “know to be true” or “know to be right.”
- To “believe in” could be translated as “trust completely” or “trust and obey” or “completely rely on and follow.”
- Some translations may prefer to say “believer in Jesus” or “believer in Christ.”
- This term could also be translated by a word or phrase that means “person who trusts in Jesus” or “someone who knows Jesus and lives for him.”
- Other ways to translate “believer” could be “follower of Jesus” or “person who knows and obeys Jesus.”

- The term “believer” is a general term for any believer in Christ, while “disciple” and “apostle” were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.
- Other ways to translate “unbelief” could include “lack of faith” or “not believing.”
- The term “unbeliever” could be translated as “person who does not believe in Jesus” or “someone who does not trust in Jesus as Savior.”

(See also: believe, apostle, Christian, disciple, faith, trust)

Bible References:

- Genesis 15:6-8
- Genesis 45:24-26
- Job 09:16-18
- Habakkuk 01:5-7
- Mark 06:4-6
- Mark 01:14-15
- Luke 09:41-42
- John 01:12-13
- Acts 06:5-6
- Acts 09:40-43
- Acts 28:23-24
- Romans 03:3-4
- 1 Corinthians 06:1-3
- 1 Corinthians 09:3-6
- 2 Corinthians 06:14-16
- Hebrews 03:12-13
- 1 John 03:23-24

Examples from the Bible stories:

- **03:04** Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- **04:08** Abram **believed** God’s promise. God declared that Abram was righteous because he **believed** God’s promise.
- **11:02** God provided a way to save the firstborn of anyone who **believed in** him.
- **11:06** But the Egyptians did not **believe** God or obey his commands.
- **37:05** Jesus replied, ”I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?”
- **43:01** After Jesus returned to heaven, the disciples stayed in Jerusalem as Jesus had commanded them to do. The **believers** there constantly gathered together to pray.
- **43:03** While the **believers** were all together, suddenly the house where they were was filled with a sound like a strong wind. Then something that looked like flames of fire appeared

over the heads of all the **believers**.

- **43:13** Every day, more people became **believers**.
- **46:06** That day many people in Jerusalem started persecuting the followers of Jesus, so the **believers** fled to other places. But in spite of this, they preached about Jesus everywhere they went.
- **46:01** Saul was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the **believers**.
- **46:09** Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesusâ€¦It was at Antioch that **believers** in Jesus were first called “Christians.”
- **47:14** They also wrote many letters to encourage and teach the **believers** in the churches.

Word Data:

- Strong’s: H539, H540, G543, G544, G569, G570, G571, G3982, G4100, G4102, G4103, G4135

Uses:

- Matthew 8:11-13
- Matthew 9:27-28
- Matthew 13:57-58
- Matthew 18:4-6
- Matthew 21:25-27
- Matthew 21:31-32
- Matthew 24:23-25
- Matthew 27:41-42

beloved

Definition:

The term “beloved” is an expression of affection that describes someone who is loved and dear to someone else.

- The term “beloved” literally means “loved (one)” or “(who is) loved.”
- God refers to Jesus as his “beloved Son.”
- In their letters to Christian churches, the apostles frequently address their fellow believers as “beloved.”

Translation Suggestions:

- This term could also be translated as “loved” or “loved one” or “well-loved,” or “very dear.”
- In the context of talking about a close friend, this could be translated as “my dear friend” or “my close friend.” In English it is natural to say “my dear friend, Paul” or “Paul, who is my dear friend.” Other languages may find it more natural to order this in a different way.
- Note that the word “beloved” comes from the word for God’s love, which is unconditional, unselfish, and sacrificial.

(See also: love)

Bible References:

- 1 Corinthians 04:14-16
- 1 John 03:1-3
- 1 John 04:7-8
- Mark 01:9-11
- Mark 12:6-7
- Revelation 20:9-10
- Romans 16:6-8
- Song of Solomon 01:12-14

Word Data:

- Strong’s: H157, H1730, H2532, H3033, H3039, H4261, G25, G27, G5207

Uses:

- Matthew 3:16-17
- Matthew 12:18
- Matthew 17:5-8

Bethany

Facts:

The town of Bethany was located at the base of the eastern slope of the Mount of Olives, about 2 miles east of Jerusalem.

- Bethany was near the road that ran between Jerusalem and Jericho.
- Jesus often visited Bethany where his close friends Lazarus, Martha, and Mary lived.
- Bethany is especially known as the place where Jesus raised Lazarus from the dead.

(Translation suggestions: How to Translate Names)

(See also: Jericho, Jerusalem, Lazarus, Martha, Mary (sister of Martha), Mount of Olives)

Bible References:

- John 01:26-28
- Luke 24:50-51
- Mark 11:1-3
- Matthew 21:15-17

Word Data:

- Strong's: G963

Uses:

- Matthew 21:15-17
- Matthew 26:6-9

Bethlehem, Ephrathah

Facts:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as "Ephrathah," which was probably its original name.

- Bethlehem has been called the "city of David," since King David was born there.
- The prophet Micah said that the Messiah would come from "Bethlehem Ephrathah."
- Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
- The name "Bethlehem" means "house of bread" or "house of food."

(See also: Caleb, David, Micah)

Bible References:

- Genesis 35:16-20
- John 07:40-42
- Matthew 02:4-6
- Matthew 02:16
- Ruth 01:1-2
- Ruth 01:19-21

Examples from the Bible stories:

***17:02** David was a shepherd from the town of **Bethlehem**. ***21:09** The prophet Isaiah prophesied that the Messiah would be born from a virgin. The prophet Micah said that he would be born in the town of **Bethlehem**. ***23:04** Joseph and Mary had to make a long journey from where they lived in Nazareth to **Bethlehem** because their ancestor was David whose hometown was **Bethlehem**. ***23:06** "The Messiah, the Master, has been born in **Bethlehem**!"

Word Data:

- Strong's: H376, H672, H1035, G965

Uses:

- Matthew 2:1-3
- Matthew 2:4-6
- Matthew 2:7-8
- Matthew 2:16

betray, betrays, betrayed, betraying, betrayer, betrayers

Definition:

The term “betray” means to act in a way that deceives and harms someone. A “betrayer” is a person who betrays a friend who was trusting him.

- Judas was “the betrayer” because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus’ unjust death.

Translation Suggestions:

- Depending on the context, the term “betray” could be translated as “deceive and cause harm to” or “turn over to the enemy” or “treat treacherously.”
- The term “betrayer” could be translated as “person who betrays” or “double dealer” or “traitor.”

(See also: Judas Iscariot, Jewish leaders, apostle)

Bible References:

- Acts 07:51-53
- John 06:64-65
- John 13:21-22
- Matthew 10:2-4
- Matthew 26:20-22

Examples from the Bible stories:

- **21:11** Other prophets foretold that those who killed the Messiah would gamble for his clothes and he would be **betrayed** by a friend. The prophet Zechariah foretold that the friend would be paid thirty silver coins as payment for **betraying** the Messiah.
- **38:02** After Jesus and the disciples arrived in Jerusalem, Judas went to the Jewish leaders and offered to **betray** Jesus to them in exchange for money.
- **38:03** The Jewish leaders, led by the high priest, paid Judas thirty silver coins to **betray** Jesus.
- **38:06** Then Jesus said to the disciples, ”One of you will **betray** me.” â€¦ Jesus said, ”The person to whom I give this piece of bread is the **betrayer**.”
- **38:13** When he returned the third time, Jesus said, ”Wake up! My **betrayer** is here.”
- **38:14** Then Jesus said, ”Judas, do you **betray** me with a kiss?”
- **39:08** Meanwhile, Judas, the **betrayer**, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong's: H7411, G3860, G4273

Uses:

- Matthew 10:2-4
- Matthew 24:9-11
- Matthew 26:20-22
- Matthew 26:23-25
- Matthew 26:45-46
- Matthew 26:47-48
- Matthew 27:3-5

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as to “restrain” or to “prevent” or to “keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”
- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: fulfill, peace, prison, servant, vow)

Bible References:

- Leviticus 08:6-7

Word Data:

- Strong's: H247, H481, H519, H615, H631, H632, H640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G254, G331, G332, G1195, G1196, G1198, G1199, G1210, G1397, G1398, G1401, G1402, G2611, G2615, G3734, G3784, G3814, G4019, G4029, G4385, G4886, G4887, G5265

Uses:

- Matthew 23:18-19
- Matthew 27:1-2

blasphemy, blaspheme, blasphemed, blasphemous, blasphemies

Definition:

In the Bible, the term “blasphemy” refers to speaking in a way that shows a deep disrespect for God or people. To “blaspheme” someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as “slander” when it refers to blaspheming people.

Translation Suggestions:

- To “blaspheme” can be translated as to “say evil things against” or to “dishonor God” or to “slander.”
- Ways to translate “blasphemy” could include “speaking wrongly about others” or “slander” or “spreading false rumors.”

(See also: dishonor, slander)

Bible References:

- 1 Timothy 01:12-14
- Acts 06:10-11
- Acts 26:9-11
- James 02:5-7
- John 10:32-33
- Luke 12:8-10
- Mark 14:63-65
- Matthew 12:31-32
- Matthew 26:65-66
- Psalms 074:9-11

Word Data:

- Strong’s: H1288, H1442, H2778, H5006, H5007, H5344, G987, G988, G989

Uses:

- Matthew 9:3-6

- Matthew 12:31-32
- Matthew 26:65-66

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as to “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: praise)

Bible References:

- 1 Corinthians 10:14-17
- Acts 13:32-34
- Ephesians 01:3-4
- Genesis 14:19-20
- Isaiah 44:3-4
- James 01:22-25
- Luke 06:20-21
- Matthew 26:26
- Nehemiah 09:5-6
- Romans 04:9-10

Examples from the Bible stories:

- **01:07** God saw that it was good and he **blessed** them.
- **01:15** God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- **01:16** So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- **04:04** ”I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- **04:07** Melchizedek **blessed** Abram and said, ”May God Most High who owns heaven and earth **bless** Abram.”
- **07:03** Isaac wanted to give his **blessing** to Esau.
- **08:05** Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong’s: H833, H835, H1288, H1289, H1293, G1757, G2127, G2128, G2129, G3106, G3107, G3108, G6050

Uses:

- Matthew 5:1-4
- Matthew 5:5-8
- Matthew 5:9-10
- Matthew 5:11-12
- Matthew 11:4-6
- Matthew 13:16-17
- Matthew 14:19-21
- Matthew 16:17-18
- Matthew 21:9-11
- Matthew 23:37-39
- Matthew 24:45-47
- Matthew 25:34-36
- Matthew 26:26

blood

Definition:

The term “blood” refers to the red liquid that comes out of a person’s skin when there is an injury or wound. Blood brings life-giving nutrients to a person’s entire body.

- Blood symbolizes life and when it is shed or poured out, it symbolizes the loss of life, or death.
- When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal’s life to pay for people’s sins.
- Through his death on the cross, Jesus’ blood symbolically cleanses people from their sins and pays for the punishment they deserve for those sins.
- The expression “flesh and blood” refers to human beings.
- The expression “own flesh and blood” refers to people who are biologically related.

Translation Suggestions:

- This term should be translated with the term that is used for blood in the target language.
- The expression “flesh and blood” could be translated as “people” or “human beings.”
- Depending on the context, the expression “my own flesh and blood” could be translated as “my own family” or “my own relatives” or “my own people.”
- If there is an expression in the target language that is used with this meaning, that expression could be used to translate “flesh and blood.”

(See also: flesh)

Bible References:

- 1 John 01:5-7
- 1 Samuel 14:31-32
- Acts 02:20-21
- Acts 05:26-28
- Colossians 01:18-20
- Galatians 01:15-17
- Genesis 04:10-12
- Psalms 016:4
- Psalms 105:28-30

Examples from the Bible stories:

- **08:03** Before Joseph’s brothers returned home, they tore Joseph’s robe and dipped it in goat’s **blood**.
- **10:03** God turned the Nile River into **blood**, but Pharaoh still would not let the Israelites go.

- **11:05** All the houses of the Israelites had **blood** around the doors, so God passed over those houses and everyone inside was safe. They were saved because of the lamb's **blood**.
- **13:09** The **blood** of the animal that was sacrificed covered the person's sin and made that person clean in God's sight.
- **38:05** Then Jesus took a cup and said, "Drink this. It is my **blood** of the New Covenant that is poured out for the forgiveness of sins.
- **48:10** When anyone believes in Jesus, the **blood** of Jesus takes away that person's sin, and God's punishment passes over him.

Word Data:

- Strong's: H1818, H5332, G129, G130, G131, G1420

Uses:

- Matthew 16:17-18
- Matthew 26:27-29
- Matthew 27:3-5
- Matthew 27:6-8
- Matthew 27:23-24
- Matthew 27:25-26

bloodshed

Definition:

The term “bloodshed” refers to the death of human beings due to murder, war, or some other violent act.

- This term literally means “shedding of blood,” which refers to when blood comes out of a person’s body from an open wound.
- The term “bloodshed” is often used to refer to widespread killing of people.
- It is also used as a general reference to the sin of murder.

Translation Suggestions:

- “The bloodshed” could be translated as “the killing of people” or “the many people who were killed.”
- “Through bloodshed” could also be translated as, “by killing people.”
- “Innocent bloodshed” could be translated as “killing innocent people.”
- “Bloodshed follows bloodshed” could be translated as “they keep killing people” or “the killing of people goes on and on” or “they have killed many people and continue to do that” or “people keep killing other people.”
- Another figurative use, “bloodshed will pursue you,” could be translated as “your people will continue to experience bloodshed” or “your people will keep being killed” or “your people will continue to be at war with other nations and people will keep dying.”

(See also: blood slaughter)

Bible References:

- 1 Chronicles 22:6-8
- Genesis 09:5-7
- Hebrews 09:21-22
- Isaiah 26:20-21
- Matthew 23:29-31

Word Data:

- Strong’s: H1818, G2210

Uses:

- Matthew 23:29-31
- Matthew 23:34-36

Boaz

Facts:

Boaz was an Israelite man who was the husband of Ruth, the great grandfather of King David, and an ancestor of Jesus Christ.

- Boaz lived during the time when there were judges in Israel.
- He was a relative of an Israelite woman named Naomi who had returned to Israel after her husband and sons died in Moab.
- Boaz "redeemed" Naomi's widowed daughter-in-law Ruth by marrying her and giving her a future with a husband and children.
- He is seen as a picture of how Jesus rescued and redeemed us from sin.

(Translation suggestions: How to Translate Names)

(See also: Moab, redeem, Ruth)

Bible References:

- 1 Chronicles 02:9-12
- 2 Chronicles 03:15-17
- Luke 03:30-32
- Matthew 01:4-6
- Ruth 02:3-4

Word Data:

- Strong's: H1162

Uses:

- Matthew 1:4-6

body, bodies

Definition:

The term “body” literally refers to the physical body of a person or animal. This term is also used figuratively to refer to an object or whole group that has individual members.

- Often the term “body” refers to a dead person or animal. Sometimes this is referred to as a “dead body” or a “corpse.”
- When Jesus said to the disciples at his last Passover meal, “This (bread) is my body,” he was referring to his physical body that would be “broken” (killed) to pay for their sins.
- In the Bible, Christians as a group are referred to as the “body of Christ.”
- Just as a physical body has many parts, the “body of Christ” has many individual members.
- Each individual believer has a special function in the body of Christ to help the whole group work together to serve God and bring him glory.
- Jesus is also referred to as the “head” (leader) of the “body” of his believers. Just as a person’s head tells his body what to do, so Jesus is the one who guides and directs Christians as members of his “body.”

Translation Suggestions:

- The best way to translate this term would be with the word that is most commonly used to refer to a physical body in the project language. Make sure that the word used is not an offensive term.
- When referring collectively to believers, for some languages it may be more natural and accurate to say “spiritual body of Christ.”
- When Jesus says, “This is my body,” it is best to translate this literally, with a note to explain it if needed.
- Some languages may have a separate word when referring to a dead body, such as “corpse” for a person or “carcass” for an animal. Make sure the word used to translate this makes sense in the context and is acceptable.

(See also: head, spirit)

Bible References:

- 1 Chronicles 10:11-12
- 1 Corinthians 05:3-5
- Ephesians 04:4-6
- Judges 14:7-9
- Numbers 06:6-8
- Psalm 031:8-9
- Romans 12:4-5

Word Data:

- Strong's: H990, H1320, H1460, H1465, H1472, H1480, H1655, H3409, H4191, H5038, H5085, H5315, H6106, H6297, H7607, G4430, G4954, G4983, G5559

Uses:

- Matthew 26:26
- Matthew 27:57-58

bow, bows, bowed, bowing, bow down, bows down, bowed down, bowing down

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To "bow down" means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include "bow the knee" (meaning to kneel) and "bow the head" (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is "bowed down" has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means "bend forward" or "bend the head" or "kneel."
- The term "bow down" could be translated as "kneel down" or "prostrate oneself."
- Some languages will have more than one way of translating this term, depending on the context.

(See also: humble, worship)

Bible References:

- 2 Kings 05:17-19
- Exodus 20:4-6
- Genesis 24:26-27
- Genesis 44:14-15
- Isaiah 44:19
- Luke 24:4-5
- Matthew 02:11-12
- Revelation 03:9-11

Word Data:

- Strong's: H86, H3721, H3766, H5186, H5753, H5791, H6915, H7743, H7812, H7817, G1120, G2578, G2827, G4781, G4794

Uses:

- Matthew 2:11-12
- Matthew 4:7-9
- Matthew 8:1-3
- Matthew 9:18-19
- Matthew 15:24-26
- Matthew 18:26-27
- Matthew 20:20-21

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term "loaf" occurs by itself, it means "loaf of bread."
- Bread dough is usually made with something that makes it rise, such as yeast.
- Bread can also be made without yeast so that it does not rise. In the Bible this is called "unleavened bread" and was used for the Jews' passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: Synecdoche)
- The term "bread of the presence" referred to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as "bread showing that God lived among them."
- The figurative term "bread from heaven" referred to the special white food called "manna" that God provided for the Israelites when they were wandering through the desert.
- Jesus also called himself the "bread that came down from heaven" and the "bread of life."
- When Jesus and his disciples were eating the Passover meal together before his death, he compared the unleavened Passover bread to his body which would be wounded and killed on a cross.
- Many times the term "bread" can be translated more generally as "food."

(See also: Passover, tabernacle, temple, unleavened bread, yeast)

Bible References:

- Acts 02:46-47
- Acts 27:33-35
- Exodus 16:13-15
- Luke 09:12-14
- Mark 06:37-38
- Matthew 04:1-4
- Matthew 11:18-19

Word Data:

- Strong's: H2557, H3899, H4635, H4682, G106, G740, G4286

Uses:

- Matthew 4:1-4

- Matthew 6:11-13
- Matthew 7:7-10
- Matthew 11:18-19
- Matthew 14:16-18
- Matthew 15:24-26
- Matthew 15:32-35
- Matthew 16:5-8
- Matthew 16:11-12
- Matthew 26:26

bridegroom, bridegrooms

Definition:

In a marriage ceremony, the bridegroom is the man who will marry the bride.

- In the Jewish culture during Bible times, the ceremony was centered around the bridegroom coming to get his bride.
- In the Bible, Jesus is figuratively called the "Bridegroom" who will someday come for his "Bride," the Church.
- Jesus compared his disciples to the friends of the bridegroom who celebrate while the bridegroom is with them, but who will be sad when he is gone.

(See also: bride)

Bible References:

- Isaiah 62:5
- Joel 02:15-16
- John 03:29-30
- Luke 05:33-35
- Mark 02:18-19
- Mark 02:20-21
- Matthew 09:14-15

Word Data:

- Strong's: H2860, G3566

Uses:

- Matthew 9:14-15
- Matthew 25:1-4

brother, brothers

Definition:

The term “brother” usually refers to a male person who shares at least one biological parent with another person.

- In the Old Testament, the term “brothers” is also used as a general reference to relatives, such as members of the same tribe, clan, or people group.
- In the New Testament, the apostles often used “brothers” to refer to fellow Christians, including both men and women, since all believers in Christ are members of one spiritual family, with God as their heavenly Father.
- A few times in the New Testament, the apostles used the term “sister” when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to “a brother or sister who is in need of food or clothing.”

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when “brothers” is used very generally to refer to members of the same family, clan, or people group, possible translations could include “relatives” or “clan members” or “fellow Israelites.”
- In the context of referring to a fellow believer in Christ, this term could be translated as “brother in Christ” or “spiritual brother.”
- If both males and females are being referred to and “brother” would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
- Other ways to translate this term so that it refers to both male and female believers could be “fellow believers” or “Christian brothers and sisters.”
- Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: apostle, God the Father, sister, spirit)

Bible References:

- Acts 07:26-28
- Genesis 29:9-10
- Leviticus 19:17-18
- Nehemiah 03:1-2
- Philippians 04:21-23
- Revelation 01:9-11

Word Data:

- Strong's: H251, H252, H264, H1730, H2992, H2993, H2994, H7453, G80, G81, G2385, G2455, G2500, G4613, G5360, G5569

Uses:

- Matthew 5:21-22
- Matthew 5:23-24
- Matthew 5:46-48
- Matthew 7:3-5
- Matthew 10:21-23
- Matthew 12 General Notes
- Matthew 18:15-16
- Matthew 18:21-22
- Matthew 18:34-35
- Matthew 22:25-28
- Matthew 23:8-10
- Matthew 28:8-10

burden, burdens, burdened, burdensome

Definition:

A burden is a heavy load. It literally refers to a physical load such as a work animal would carry. The term “burden” also has several figurative meanings:

- A burden can refer to a difficult duty or important responsibility that a person has to do. He is said to be “bearing” or “carrying” a “heavy burden.”
- A cruel leader may put difficult burdens on the people he is ruling, for example by forcing them to pay large amounts of taxes.
- A person who does not want to be a burden to someone does not want to cause that other person any trouble.
- The guilt of a person’s sin is a burden to him.
- The “burden of the Lord” is a figurative way of referring to a “message from God” that a prophet must deliver to God’s people.
- The term “burden” can be translated by “responsibility” or “duty” or “heavy load” or “message,” depending on the context.

Bible References:

- 2 Thessalonians 03:6-9
- Galatians 06:1-2
- Galatians 06:3-5
- Genesis 49:14-15
- Matthew 11:28-30
- Matthew 23:4-5

Word Data:

- Strong’s: H92, H3053, H4614, H4853, H4858, H4864, H4942, H5445, H5447, H5448, H5449, H5450, H6006, G4, G916, G922, G1117, G2347, G2599, G2655, G5413

Uses:

- Matthew 11:28-30
- Matthew 20:11-12
- Matthew 23:4-5

bury, buries, buried, burying, burial

Definition:

The term “bury” usually refers to putting a dead body into a hole or other burial place. The term “burial” is the act of burying something or can be used to describe a place used to bury something.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms “burial place” or “burial room” or “burial chamber” or “burial cave” are all ways to refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase “buried his face” usually means “covered his face with his hands.”
- Sometimes the word “hide” can mean “bury” as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also:Jericho, tomb)

Bible References:

- 2 Kings 09:9-10
- Genesis 35:4-5
- Jeremiah 25:32-33
- Luke 16:22-23
- Matthew 27:6-8
- Psalm 079:1-3

Word Data:

- Strong’s: H6900, H6912, H6913, G1779, G1780, G2290, G4916, G5027

Uses:

- Matthew 14:10-12
- Matthew 26:12-13
- Matthew 27:6-8

Caesar

Facts:

The term “Caesar” was the name or title used by many of the rulers of the Roman Empire. In the Bible, this name refers to three different Roman rulers.

- The first Roman ruler named Caesar was “Caesar Augustus,” who was ruling during the time that Jesus was born.
- About thirty years later, at the time when John the Baptist was preaching, Tiberius Caesar was the ruler of the Roman Empire.
- Tiberius Caesar was still ruling Rome when Jesus told the people to pay Caesar what was due him and to give to God what is due him.
- When Paul appealed to Caesar, this referred to the Roman emperor, Nero, who also had the title “Caesar.”
- When “Caesar” is used by itself as a title, it can also be translated as: “the Emperor” or “the Roman Ruler.”
- In names such as Caesar Augustus or Tiberius Caesar, “Caesar” can be spelled close to the way a national language spells it.

(Translation suggestions: How to Translate Names)

(See also: king, Paul, Rome)

Bible References:

- Acts 25:6-8
- Luke 02:1-3
- Luke 20:23-24
- Luke 23:1-2
- Mark 12:13-15
- Matthew 22:15-17
- Philippians 04:21-23

Word Data:

- Strong’s: G2541

Uses:

- Matthew 22:15-17
- Matthew 22:20-22

Caesarea, Caesarea Philippi

Facts:

Caesarea was an important city on the coast of the Mediterranean Sea, about 39 km south of Mount Carmel. Caesarea Philippi was a city located in the northeastern part of Israel, near Mount Hermon.

- These cities were named for the Caesars who ruled the Roman empire.
- The coastal Caesarea became the capital city of the Roman province of Judea around the time of the birth of Jesus.
- The apostle Peter first preached to the Gentiles in Caesarea.
- Paul sailed from Caesarea to Tarsus and also passed through this city on two of his missionary journeys.
- Jesus and his disciples traveled in the region surrounding Caesarea Philippi in Syria. Both cities were named after Herod Philip.

(Translation suggestions: How to Translate Names)

(See also: Caesar, Gentile, the sea, Carmel, Mount Hermon, Rome, Tarsus)

Bible References:

- Acts 09:28-30
- Acts 10:1-2
- Acts 25:1-3
- Acts 25:13-16
- Mark 08:27-28
- Matthew 16:13-16

Word Data:

- Strong's: G2542, G5376

Uses:

- Matthew 16:13-16

Caiaphas

Facts:

Caiaphas was the high priest of Israel during the time of John the Baptist and Jesus.

- Caiaphas played a major role in the trial and condemnation of Jesus.
- The high priests Annas and Caiaphas were at the trial of Peter and John when they were arrested after healing a crippled man.
- Caiaphas is the one who said that it was better for one man to die for the whole nation than for the whole nation to perish. God caused him to say this as a prophecy about how Jesus would die to save his people.

(Translation suggestions: How to Translate Names)

(See also: Annas, high priest)

Bible References:

- Acts 04:5-7
- John 18:12-14
- Luke 03:1-2
- Matthew 26:3-5
- Matthew 26:57-58

Word Data:

- Strong's: G2533

Uses:

- Matthew 26:3-5
- Matthew 26:57-58

call, calls, calling, called

Definition:

The terms “call” and “call out” literally means to say something loudly to someone who is not nearby. There are also several figurative meanings.

- To “call out” to someone means to shout or speak loudly to someone far away. It can also mean to ask someone for help, especially God.
- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- The term “called” is used in the Bible to mean that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of calling someone a name. For example, “He is called John,” means, “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, “I have called you by name” means that God knows a person’s name personally and has specifically chosen him.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- When the Bible says that God has “called” us to be his servants, this could be translated as, “specially chose us” or “appointed us” to be his servants.
- “You must call his name” can also be translated as, “you must name him.”
- “His name is called” could also be translated as, “his name is” or “he is named.”
- To “call out” could be translated as, “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”
- The expression “you are called by my name” could be translated as, “I have given you my name, showing that you belong to me.”
- When God says, “I have called you by name,” this could be translated as, “I know your name and have chosen you.”

(See also: pray)

Bible References:

- 1 Kings 18:22-24
- 1 Thessalonians 04:7-8
- 2 Timothy 01:8-11
- Ephesians 04:1-3
- Galatians 01:15-17
- Matthew 02:13-15
- Philippians 03:12-14

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Word Data:

- Strong's: H559, H2199, H4744, H6817, H7121, H7123, G154, G363, G1458, G1528, G1941, G1951, G2028, G2046, G2564, G2821, G2822, G2840, G2919, G3004, G3106, G3333, G3343, G3603, G3686, G3687, G4316, G4341, G4377, G4779, G4867, G5455, G5537, G5581

Uses:

- Matthew 2:13-15
- Matthew 4:21-22

camel, camels

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See also: How to Translate Unknowns)

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: burden, clean)

Bible References:

- 1 Chronicles 05:20-22
- 2 Chronicles 09:1-2
- Exodus 09:1-4
- Mark 10:23-25
- Matthew 03:4-6
- Matthew 19:23-24

Word Data:

- Strong's: H327, H1581, G2574

Uses:

- Matthew 3:4-6
- Matthew 19:23-24
- Matthew 23:23-24

Canaan, Canaanite, Canaanites

Facts:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(Translation suggestions: How to Translate Names)

(See also: Ham, Promised Land)

Bible References:

- Acts 13:19-20
- Exodus 03:7-8
- Genesis 09:18-19
- Genesis 10:19-20
- Genesis 13:5-7
- Genesis 47:1-2

Examples from the Bible stories:

- **04:05** He (Abram) took his wife, Sarai, together with all his servants and everything he owned and went to the land God showed him, the land of **Canaan**.
- **04:06** When Abram arrived in **Canaan** God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **04:09** "I give the land of **Canaan** to your descendants."
- **05:03** "I will give you and your descendants the land of **Canaan** as their possession and I will be their God forever."
- **07:08** After twenty years away from his home in **Canaan**, Jacob returned there with his family, his servants, and all his herds of animals.

Word Data:

- Strong's: H3667, H3669, G2581, G5478

Uses:

- Matthew 15:21-23

Capernaum

Facts:

Capernaum was a fishing village on the northwest shore of the Sea of Galilee.

- Jesus lived in Capernaum whenever he was teaching in Galilee.
- Several of his disciples were from Capernaum.
- Jesus also did many miracles in this city, including bringing a dead girl back to life.
- Capernaum was one of three cities that Jesus publicly rebuked because their people rejected him and did not believe his message. He warned them that God would punish them for their unbelief.

(Translation suggestions: How to Translate Names)

(See also: Galilee, Sea of Galilee)

Bible References:

- John 02:12
- Luke 04:31-32
- Luke 07:1
- Mark 01:21-22
- Mark 02:1-2
- Matthew 04:12-13
- Matthew 17:24-25

Word Data:

- Strong's: G2584

Uses:

- Matthew 4:12-13
- Matthew 8:5-7
- Matthew 11:23-24
- Matthew 17:24-25

cast out, casting out, driving out, throw out, throwing out

Definition:

To “cast out” or “drive out” someone or something means to force that person or thing to go away.

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”

(See also: demon, demon-possessed, lots)

Bible References:

- Acts 07:17-19
- Mark 03:13-16
- Mark 09:28-29
- Matthew 07:21-23
- Matthew 09:32-34
- Matthew 12:24-25
- Matthew 17:19-21

Word Data:

- Strong’s: H1272, H1644, H1920, H3423, H7971, H7993, G1544

Uses:

- Matthew 7:21-23
- Matthew 8:16-17
- Matthew 8:30-32
- Matthew 9:32-34
- Matthew 10:1
- Matthew 10:8-10
- Matthew 12:24-25

- Matthew 12:26-27
- Matthew 12:28-30
- Matthew 17:19-20
- Matthew 21:12-14

centurion, centurions

Definition:

A centurion was a Roman army officer who had a group of 100 soldiers under his command.

- This could also be translated with a term that means, “leader of a hundred men” or “army leader” or “officer in charge of a hundred.”
- One Roman centurion came to Jesus to request healing for his servant.
- The centurion in charge of Jesus’ crucifixion was amazed when he witnessed how Jesus died.
- God sent a centurion to Peter so that Peter could explain to him the good news about Jesus.

(See also: Rome)

Bible References:

- Acts 10:1-2
- Acts 27:1-2
- Acts 27:42-44
- Luke 07:2-5
- Luke 23:46-47
- Mark 15:39-41
- Matthew 08:5-7
- Matthew 27:54-56

Word Data:

- Strong’s: G1543, G2760

Uses:

- Matthew 8:5-7
- Matthew 8:8-10
- Matthew 8:11-13
- Matthew 27:54-56

chaff

Definition:

Chaff is a dry protective covering of a grain seed. The chaff is not good for food so people separate it from the seed and throw it away.

- Often, the chaff is separated from the seed by throwing the heads of grain up into the air. The wind blows the chaff away and the seed falls on the ground. This process is called "winnowing."
- In the Bible, this term is also used figuratively to refer to evil people and evil, worthless things.

(See also: grain, wheat, winnow)

Bible References:

- Daniel 02:34-35
- Job 21:16-18
- Luke 03:17
- Matthew 03:10-12

Word Data:

- Strong's: H2842, H4671, H5784, H8401, G892

Uses:

- Matthew 3:10-12

chief priests

Definition:

The chief priests were important Jewish religious leaders during the time that Jesus lived on earth.

- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- They were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus' main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- The term "chief priests" could also be translated as "head priests" or "leading priests" or "ruling priests."
- Make sure this term is translated differently from the term "high priest."

(See also: chief, high priest, Jewish leaders, priest)

Bible References:

- Acts 09:13-16
- Acts 22:30
- Acts 26:12-14
- Luke 20:1-2
- Mark 08:31-32
- Matthew 16:21-23
- Matthew 26:3-5
- Matthew 26:59-61
- Matthew 27:41-42

Word Data:

- Strong's: H3548, H7218, G749

Uses:

- Matthew 2:4-6
- Matthew 16:21-23
- Matthew 20:17-19
- Matthew 21:15-17

- Matthew 21:23-24
- Matthew 21:45-46
- Matthew 26:3-5
- Matthew 26:14-16
- Matthew 26:47-48
- Matthew 26:59-61
- Matthew 27:1-2
- Matthew 27:6-8
- Matthew 27:11-14
- Matthew 27:20-22
- Matthew 27:41-42
- Matthew 27:62-64
- Matthew 28:11-13

children, child

Definition:

In the Bible, the term “child” is often used to generally refer to someone who is young in age, including an infant. The term “children” is the plural form and it also has several figurative uses.

- In the Bible, disciples or followers are sometimes called “children.”
- Often the term “children” is used to refer to a person’s descendants.
- The phrase “children of” can refer to being characterized by something. Some examples of this would be:
- children of the light
- children of obedience
- children of the devil
- This term can also refer to people who are like spiritual children. For example, “children of God” refers to people who belong to God through faith in Jesus.

Translation Suggestions:

- The term “children” could be translated as “descendants” when it is referring to a person’s great-grandchildren or great-great-grandchildren, etc.
- Depending on the context, “children of” could be translated as, “people who have the characteristics of” or “people who behave like.”
- If possible, the phrase, “children of God” should be translated literally since an important biblical theme is that God is our heavenly Father. A possible translation alternate would be, “people who belong to God” or “God’s spiritual children.”
- When Jesus calls his disciples “children,” this could also be translated as, “dear friends” or “my beloved disciples.”
- When Paul and John refer to believers in Jesus as “children,” this could also be translated as “dear fellow believers.”
- The phrase, “children of the promise” could be translated as, “people who have received what God promised them.”

(See also: descendant, promise, son, spirit, believe, beloved)

Bible References:

- 1 John 02:27-29
- 3 John 01:1-4
- Galatians 04:19-20
- Genesis 45:9-11
- Joshua 08:34-35
- Nehemiah 05:4-5

Word Data:

- Strong's: H1069, H1121, H1123, H1129, H1323, H1397, H1580, H2029, H2030, H2056, H2138, H2145, H2233, H2945, H3173, H3205, H3206, H3208, H3211, H3243, H3490, H4392, H5271, H5288, H5290, H5759, H5764, H5768, H5953, H6185, H7908, H7909, H7921, G730, G815, G1025, G1064, G1471, G3439, G3515, G3516, G3808, G3812, G3813, G3816, G5040, G5041, G5042, G5043, G5044, G5206, G5207, G5388

Uses:

- Matthew 22:25-28

chosen one, chosen ones, choose, chosen people, Chosen One, elect

Definition:

The term “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones) or ”the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: appoint, Christ)

Bible References:

- 2 John 01:1-3
- Colossians 03:12-14
- Ephesians 01:3-4
- Isaiah 65:22-23
- Luke 18:6-8
- Matthew 24:19-22

- Romans 08:33-34

Word Data:

- Strong's: H970, H972, H977, H1254, H1262, H1305, H4005, H6901, G138, G140, G1586, G1588, G1589, G1951, G4400, G4401, G4758, G4899, G5500

Uses:

- Matthew 12:18
- Matthew 22:13-14
- Matthew 24:19-22
- Matthew 24:23-25
- Matthew 24:30-31

Christ, Messiah

Facts:

The terms “Messiah” and “Christ” mean “Anointed One” and refer to Jesus, God’s Son.

- Both “Messiah” and “Christ” are used in the New Testament to refer to God’s Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning “anointed (one)” is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word “Christ” is often used as a title, as in “the Christ” and “Christ Jesus.”
- “Christ” also came to be used as part of his name, as in “Jesus Christ.”

Translation Suggestions:

- This term could be translated using its meaning, “the Anointed One” or “God’s Anointed Savior.”
- Many languages use a transliterated word that looks or sounds like “Christ” or “Messiah.” (See: How to Translate Unknowns)
- The transliterated word could be followed by the definition of the term as in, “Christ, the Anointed One.”
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of “Messiah” and “Christ” work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: How to Translate Names)

(See also: Son of God, David, Jesus, anoint)

Bible References:

- 1 John 05:1-3
- Acts 02:34-36
- Acts 05:40-42
- John 01:40-42
- John 03:27-28
- John 04:25-26
- Luke 02:10-12
- Matthew 01:15-17

Examples from the Bible stories:

- **17:07** The **Messiah** was God's Chosen One who would save the people of the world from sin.
- **17:08** As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.
- **21:01** From the very beginning, God planned to send the **Messiah**.
- **21:04** God promised King David that the **Messiah** would be one of David's own descendants.
- **21:05** The **Messiah** would start the New Covenant.
- **21:06** God's prophets also said that the **Messiah** would be a prophet, a priest, and a king.
- **21:09** The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- **43:07** "But God raised him to life again to fulfill the prophecy which says, 'You will not let your **Holy One** rot in the grave.'"
- **43:09** "But know for certain that God has caused Jesus to become both Lord and **Messiah**!"
- **43:11** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus **Christ** so that God will forgive your sins."
- **46:06** Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

Word Data:

- Strong's: H4899, G3323, G5547

Uses:

- Introduction to the Gospel of Matthew
- Matthew 1:15-17
- Matthew 2:4-6
- Matthew 11:1-3
- Matthew 16:13-16
- Matthew 16:19-20
- Matthew 17 General Notes
- Matthew 22:41-42
- Matthew 23:8-10
- Matthew 24:3-5
- Matthew 24:23-25
- Matthew 24:26-28
- Matthew 26:62-64
- Matthew 26:67-68
- Matthew 27:17-19

Christian

Definition:

Some time after Jesus went back to heaven, people made up the name “Christian” which means, “follower of Christ.”

- It was in the city of Antioch where Jesus’ followers were first called “Christians.”
- A Christian is a person who believes that Jesus is the Son of God, and who trusts Jesus to save him from his sins.
- In our modern times, often the term “Christian” is used for someone who identifies with the Christian religion, but who is not really following Jesus. This is not the meaning of “Christian” in the Bible.
- Because the term “Christian” in the Bible always refers to someone who truly believes in Jesus, a Christian is also called a “believer.”

Translation Suggestions:

- This term could be translated as “Christ-follower” or “follower of Christ” or perhaps something like, “Christ-person.”
- Make sure that the translation of this term is translated differently than terms used for disciple or apostle.
- Be careful to translate this term with a word that can refer to everyone who believes in Jesus, not just certain groups.
- Also consider how this term is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: Antioch, Christ, church, disciple, believe, Jesus, Son of God)

Bible References:

- 1 Corinthians 06:7-8
- 1 Peter 04:15-16
- Acts 11:25-26
- Acts 26:27-29

Examples from the Bible stories:

- **46:09** It was at Antioch that believers in Jesus were first called ”**Christians**.”
- **47:14**] Paul and other **Christian** leaders traveled to many cities, preaching and teaching people the good news about Jesus.
- **49:15** If you believe in Jesus and what he has done for you, you are a **Christian**!
- **49:16** If you are a **Christian**, God has forgiven your sins because of what Jesus did.

- **49:17** Even though you are a **Christian**, you will still be tempted to sin.
- **50:03** Before he returned to heaven, Jesus told **Christians** to proclaim the good news to people who have never heard it.
- **50:11** When Jesus returns, every **Christian** who has died will rise from the dead and meet him in the sky.

Word Data:

- Strong's: G5546

church, churches, Church

Definition:

In the New Testament, the term “church” refers to a local group of believers in Jesus who regularly met together to pray and hear God’s word preached. The term “the Church” often refers to all Christians.

- This term literally refers to a “called out” assembly or congregation of people who meet together for a special purpose.
- When this term is used to refer to all believers everywhere in the whole body of Christ, some Bible translations capitalize the first letter (“Church”) to distinguish it from the local church.
- Often the believers in a particular city would meet together in someone’s home. These local churches were given the name of the city such as the “church at Ephesus.”
- In the Bible, “church” does not refer to a building.

Translation Suggestions:

- The term “church” could be translated as a “gathering together” or “assembly” or “congregation” or “ones who meet together.”
- The word or phrase that is used to translate this term should also be able to refer to all believers, not just one small group.
- Make sure that the translation of “church” does not just refer to a building.
- The term used to translate “assembly” in the Old Testament could also be used to translate this term.
- Also consider how it is translated in a local or national Bible translation. (See: How to Translate Unknowns.)

(See also: assembly, believe, Christian)

Bible References:

- 1 Corinthians 05:11-13
- 1 Thessalonians 02:14-16
- 1 Timothy 03:4-5
- Acts 09:31-32
- Acts 14:23-26
- Acts 15:39-41
- Colossians 04:15-17
- Ephesians 05:22-24
- Matthew 16:17-18
- Philippians 04:14-17

Examples from the Bible stories:

- **43:12** About 3,000 people believed what Peter said and became disciples of Jesus. They were baptized and became part of the **church** at Jerusalem.
- **46:09** Most of the people in Antioch were not Jews, but for the first time, very many of them also became believers. Barnabas and Saul went there to teach these new believers more about Jesus and to strengthen the **church**.
- **46:10** So the **church** in Antioch prayed for Barnabas and Saul and placed their hands on them. Then they sent them off to preach the good news of Jesus in many other places.
- **47:13** The good news of Jesus kept spreading, and the **Church** kept growing.
- **50:01** For almost 2,000 years, more and more people around the world have been hearing the good news about Jesus the Messiah. The **Church** has been growing.

Word Data:

- Strong's: G1577

Uses:

- Matthew 16:17-18
- Matthew 18:17

clean, cleans, cleaned, cleanse, cleansed, cleansing, wash, washing, washed, washes, unclean

Definition:

The term “clean” literally means to not have any dirt or stain. In the Bible, it is often used figuratively to mean, “pure,” “holy,” or “free from sin.”

- “Cleanse” is the process of making something “clean.” It could also be translated as “wash” or “purify.”
- In the Old Testament, God told the Israelites which animals he had specified as ritually “clean” and which ones were “unclean.” Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term “clean” means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared “clean” again.
- Sometimes “clean” is used figuratively to refer to moral purity.

In the Bible, the term “unclean” is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were “clean” and which ones were “unclean.” The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be “unclean” until they were healed.
- If the Israelites touched something “unclean,” they themselves would be considered unclean for a certain period of time.
- Obeying God’s commands about not touching or eating unclean things kept the Israelites set apart for God’s service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, an “unclean spirit” refers to an evil spirit.

Translation Suggestions:

- This term could be translated with the common word for “clean” or “pure” (in the sense of being not dirty).
- Other ways to translate this could include, “ritually clean” or “acceptable to God.”
- “Cleanse” could be translated by “wash” or “purify.”
- Make sure that the words used for “clean” and “cleanse” can also be understood in a figurative sense.
- The term “unclean” could also be translated as “not clean” or “unfit in God’s eyes” or “physically unclean” or “defiled.”
- When referring to a demon as an unclean spirit, “unclean” could be translated as “evil” or “defiled.”

- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: defile, demon, holy, sacrifice)

Bible References:

- Genesis 07:1-3
- Genesis 07:8-10
- Deuteronomy 12:15-16
- Psalms 051:7-9
- Proverbs 20:29-30
- Ezekiel 24:13
- Matthew 23:27-28
- Luke 05:12-13
- Acts 08:6-8
- Acts 10:27-29
- Colossians 03:5-8
- 1 Thessalonians 04:7-8
- James 04:8-10

Word Data:

- Strong's: H1249, H1252, H1305, H2134, H2135, H2141, H2398, H2548, H2834, H2889, H2890, H2891, H2893, H2930, H2931, H2932, H3001, H3722, H5079, H5352, H5355, H5356, H6172, H6565, H6663, H6945, H7137, H8552, H8562, G167, G169, G2511, G2512, G2513, G2839, G2840, G3394, G3689

Uses:

- Matthew 8:1-3
- Matthew 10:8-10
- Matthew 11:4-6
- Matthew 23:27-28
- Matthew 27:59-61

command, commands, commanded, commandment, commandments

Definition:

The term to "command" means to order someone to do something. A "command" or "commandment" is what the person was ordered to do.

- Although these terms have basically the same meaning, "commandment" often refers to certain commands of God which are more formal and permanent, such as the "Ten Commandments."
- A command can be positive ("Honor your parents") or negative ("Do not steal").
- To "take command" means to "take control" or "take charge" of something or someone.

Translation Suggestions

- It is best to translate this term differently from the term, "law." Also compare with the definitions of "decree" and "statute."
- Some translators may prefer to translate "command" and "commandment" with the same word in their language.
- Others may prefer to use a special word for commandment that refers to lasting, formal commands that God has made.

(See decree, statute, law, Ten Commandments)

Bible References:

- Luke 01:5-7
- Matthew 01:24-25
- Matthew 22:37-38
- Matthew 28:20
- Numbers 01:17-19
- Romans 07:7-8

Word Data:

- Strong's: H559, H560, H565, H1696, H1697, H1881, H2706, H2708, H2710, H2941, H2942, H2951, H3027, H3982, H3983, H4406, H4662, H4687, H4929, H4931, H4941, H5057, H5713, H5749, H6213, H6310, H6346, H6490, H6673, H6680, H7101, H7218, H7227, H7262, H7761, H7970, H8269, G1263, G1291, G1296, G1297, G1299, G1690, G1778, G1781, G1785, G2003, G2004, G2008, G2036, G2753, G3056, G3726, G3852, G3853, G4367, G4483, G4487, G5506

Uses:

- Matthew 1:24-25
- Matthew 5:19-20
- Matthew 8:4
- Matthew 9:29-31
- Matthew 12:15-17
- Matthew 14:28-30
- Matthew 15:1-3
- Matthew 15:32-35
- Matthew 17:9-10
- Matthew 18:23-25
- Matthew 19:7-9
- Matthew 19:16-17
- Matthew 19:18-19
- Matthew 20:20-21
- Matthew 22:34-36
- Matthew 22:37-38
- Matthew 22:39-40
- Matthew 23:1-3
- Matthew 26:62-64
- Matthew 27:62-64
- Matthew 28:20

commit, commits, committed, committing, commitment

Definition:

The terms “commit” and “commitment” refers to making a decision or promising to do something.

- A person who promises to do something is also described as being “committed” to doing it.
- To “commit” to someone a certain task means to assign that task to that person. For example, in 2 Corinthians Paul says that God has “committed” (or “given”) to us the ministry of helping people be reconciled to God.
- The terms “commit” and “committed” also often refer to doing a certain wrong action such as “commit a sin” or “commit adultery” or “commit murder.”
- The expression “committed to him the task” could also be translated as “gave him the task” or “entrusted to him the task” or “assigned the task to him.”
- The term “commitment” could be translated by, “task that was given” or “promise that was made.”

(See also: adultery, faithful, promise, sin)

Bible References:

- 1 Chronicles 28:6-7
- 1 Peter 02:21-23
- Jeremiah 02:12-13
- Matthew 13:40-43
- Psalm 058:1-2

Word Data:

- Strong’s: H539, H817, H1361, H1497, H1500, H1540, H1556, H2181, H2388, H2398, H2399, H2403, H4560, H4603, H5003, H5753, H5766, H5771, H6213, H6466, H7683, H7760, H7847, G264, G2038, G2716, G3429, G3431, G3860, G3872, G3908, G4102, G4160, G4203

Uses:

- Matthew 5:27-28
- Matthew 13:40-43

compassion, compassionate

Definition:

The term “compassion” refers to a feeling of concern for people, especially for those who are suffering. A “compassionate” person cares about other people and helps them.

- The word “compassion” usually includes caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.
- In Paul’s letter to the Colossians, he tells them to “clothe themselves with compassion.” He is instructing them to care about people and to actively help others who are in need.

Translation Suggestions:

- The literal meaning of “compassion” is “bowels of mercy.” This is an expression that means “mercy” or “pity.” Other languages may have their own expression that means this.
- Ways of translating “compassion” could include, “a deep caring for” or “helpful mercy.”
- The term “compassionate” could also be translated as, “caring and helpful” or “deeply loving and merciful.”

Bible References:

- Daniel 01:8-10
- Hosea 13:14
- James 05:9-11
- Jonah 04:1-3
- Mark 01:40-42
- Romans 09:14-16

Word Data:

- Strong’s: H2550, H7349, H7355, H7356, G1653, G3356, G3627, G4697, G4834, G4835

Uses:

- Matthew 9:35-36
- Matthew 14:13-14
- Matthew 15:32-35
- Matthew 18:26-27
- Matthew 20:32-34

condemn, condemns, condemned, condemnation

Definition:

The terms “condemn” and “condemnation” refer to judging someone for doing something wrong.

- Often the word “condemn” includes punishing that person for what they did wrong.
- Sometimes “condemn” means to falsely accuse someone or to judge someone harshly.
- The term “condemnation” refers to the act of condemning or accusing someone.

Translation Suggestions:

- Depending on the context, this term could be translated as “harshly judge” or “criticize falsely.”
- The phrase “condemn him” could be translated as,“judge that he is guilty” or “state that he must be punished for his sin.”
- The term “condemnation” could be translated as, “harsh judging” or “declaring to be guilty” or “punishment of guilt.”

(See also: judge, punish)

Bible References:

- 1 John 03:19-22
- Job 09:27-29
- John 05:24
- Luke 06:37
- Matthew 12:7-8
- Proverbs 17:15-16
- Psalms 034:21-22
- Romans 05:16-17

Word Data:

- Strong’s: H6064, H7034, H7561, H8199, G176, G843, G2607, G2613, G2631, G2632, G2633, G2917, G2919, G2920, G5272, G6048

Uses:

- Matthew 12:7-8
- Matthew 12:36-37
- Matthew 12:41
- Matthew 20:17-19
- Matthew 27:3-5

confess, confessed, confesses, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: faith, testimony)

Bible References:

- 1 John 01:8-10
- 2 John 01:7-8
- James 05:16-18
- Leviticus 05:5-6
- Matthew 03:4-6
- Nehemiah 01:6-7
- Philippians 02:9-11
- Psalms 038:17-18

Word Data:

- Strong’s: H3034, H8426, G1843, G3670, G3671

Uses:

- Matthew 3:4-6
- Matthew 10:32-33

cornerstone, cornerstones

Definition:

The term “cornerstone” refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its “cornerstone.”
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term “cornerstone” could also be translated as “main building stone” or “foundation stone.”
- Consider whether the target language has a term for a part of a building’s foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, “a foundation stone used for the corner of a building.”
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means “large stone” (such as “boulder”) but it should also have the idea of being well-formed and made to fit.

Bible References:

- Acts 04:11-12
- Ephesians 02:19-22
- Matthew 21:42
- Psalms 118:22-23

Word Data:

- Strong’s: H68, H6438, H7218, G204, G1137, G2776, G3037

Uses:

- Matthew 21:42

corrupt witness, false report, false testimony, false witness, false witnesses

Definition:

The terms “false witness” and “corrupt witness” refer to a person who says untrue things about a person or an event, usually in a formal setting such as a court.

- A “false testimony” or “false report” is the actual lie that is told.
- To “bear false witness” means to lie or give a false report about something.
- The Bible gives several accounts in which false witnesses were hired to lie about someone in order to have that person punished or killed.

Translation Suggestions:

- To “bear false witness” or “give a false testimony” could be translated as “testify falsely” or “give a false report about someone” or “speak falsely against someone” or “lie.”
- When “false witness” refers to a person, it could be translated as “person who lies” or “one who testifies falsely” or “someone who says things that are not true.”

(See also: testimony, true)

Bible References:

- Deuteronomy 19:17-19
- Exodus 20:15-17
- Matthew 15:18-20
- Matthew 19:18-19
- Proverbs 14:5-6
- Psalms 027:11-12

Word Data:

- Strong’s: H5707, H6030, H7650, H8267, G1965, G3144, G5571, G5575, G5576, G5577

Uses:

- Matthew 15:18-20
- Matthew 19:18-19
- Matthew 26:59-61

council, councils

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The "Jewish Council" in Jerusalem, also known as the "Sanhedrin," had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
- There were also smaller Jewish councils in other cities.
- The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
- Depending on the context, the word "council" could also be translated as "legal assembly" or "political assembly."
- To be "in council" means to be in a special meeting to decide something.
- Note that this is a different word than "counsel," which means, "wise advice."

(See also: assembly, counsel, Pharisee, law, priest, Sadducee, scribe)

Bible References:

- Acts 07:57-58
- Acts 24:20-21
- John 03:1-2
- Luke 22:66-68
- Mark 13:9-10
- Matthew 05:21-22
- Matthew 26:59-61

Word Data:

- Strong's: H4186, H5475, H7277, G1010, G4824, G4892

Uses:

- Matthew 5:21-22
- Matthew 10:16-18
- Matthew 26:59-61

courage, courageous, encourage, encouragement, take courage, discourage, discouraged, discouragement, discouraging

Facts:

The term “courage” refers to boldly facing or doing something that is difficult, frightening, or dangerous.

- The term, “courageous” describes someone who shows courage, who does the right thing even when feeling afraid or pressured to give up.
- A person shows courage when he faces emotional or physical pain with strength and perseverance.
- The expression “take courage” means, “don’t be afraid” or “be assured that things will turn out well.”
- When Joshua was preparing to go into the dangerous land of Canaan, Moses exhorted him to be “strong and courageous.”
- The term “courageous” could also be translated as “brave” or “unafraid” or “bold.”
- Depending on the context, to “have courage” could also be translated as, “be emotionally strong” or “be confident” or “stand firm.”
- To “speak with courage” could be translated as, “speak boldly” or “speak without being afraid” or “speak confidently.”

The terms “encourage” and encouragement” refer to saying and doing things to cause someone to have comfort, hope, confidence, and courage.

- A similar term is “exhort,” which means to urge someone to reject an activity that is wrong and to instead do things that are good and right.
- The apostle Paul and other New Testament writers taught Christians to encourage one another to love and serve others.

The term “discourage” refers to saying and doing things that cause people to lose hope, confidence, and courage and so to have less desire to keep working hard to do what they know they should do.

Translation Suggestions

- Depending on the context, ways to translate “encourage” could include “urge” or “comfort” or “say kind things” or “help and support.”
- The phrase “give words of encouragement” means “say things that cause other people to feel loved, accepted, and empowered.”

(See also: confidence, exhort, fear, strength)

Bible References:

- Deuteronomy 01:37-38

- 2 Kings 18:19-21
- 1 Chronicles 17:25-27
- Matthew 09:20-22
- 1 Corinthians 14:1-4
- 2 Corinthians 07:13-14
- Acts 05:12-13
- Acts 16:40
- Hebrews 03:12-13
- Hebrews 13:5-6

Word Data:

- Strong's: H533, H553, H1368, H2388, H2388, H2428, H3820, H3824, H7307, G2114, G2115, G2174, G2292, G2293, G2294, G3870, G3874, G3954, G4389, G4837, G5111

Uses:

- Matthew 9:20-22

court, courts, courtyard, courtyards

Definition:

The terms “courtyard” and “court” refer to an enclosed area that is open to the sky and surrounded by walls. The term “court” also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The courtyard of a house was an open area in the middle of the house.
- The phrase “king’s court” can refer to his palace or to a place in his palace where he makes judgments.
- The expression, “courts of Yahweh” is a figurative way of referring to Yahweh’s dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

- The term “courtyard” could be translated as “enclosed space” or “walled-in land” or “temple grounds” or “temple enclosure.”
- Sometimes the term “temple” may need to be translated as “temple courtyards” or “temple complex” so that it is clear that the courtyards are being referred to, not the temple building.
- The expression, “courts of Yahweh” could be translated as, “place where Yahweh lives” or “place where Yahweh is worshiped.”
- The term used for a king’s court could also be used to refer to Yahweh’s court.

(See also: Gentile, judge, king, tabernacle, temple)

Bible References:

- 2 Kings 20:4-5
- Exodus 27:9-10
- Jeremiah 19:14-15
- Luke 22:54-55
- Matthew 26:69-70
- Numbers 03:24-26
- Psalms 065:4

Word Data:

- Strong’s: H1004, H1508, H2691, H5835, H6503, H7339, G833, G933, G2681, G4259

Uses:

- Matthew 5:40-42
- Matthew 26:69-70

covenant, covenants, new covenant

Definition:

A covenant is a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term "new covenant" refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God's "new covenant" was explained in the part of the Bible called the "New Testament."
- This new covenant is in contrast to the "old" or "former" covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people's sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, "binding agreement" or "formal commitment" or "pledge" or "contract."
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as "promise" or "pledge."
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term "new covenant" could be translated as "new formal agreement" or "new pact" or "new contract."

- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: covenant, promise)

Bible References:

- Genesis 09:11-13
- Genesis 17:7-8
- Genesis 31:43-44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:22-25
- Luke 01:72-75
- Luke 22:19-20
- Acts 07:6-8
- 1 Corinthians 11:25-26
- 2 Corinthians 03:4-6
- Galatians 03:17-18
- Hebrews 12:22-24

Examples from the Bible stories:

- **04:09** Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- **05:04** ”I will make Ishmael a great nation, too, but my **covenant** will be with Isaac.”
- **06:04** After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- **07:10** The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob.”
- **13:02** God said to Moses and the people of Israel, ”If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation.”
- **13:04** Then God gave them the **covenant** and said, “I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods.”
- **15:13** Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- **21:05** Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people’s hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.

- **21:14** Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- **38:05** Then Jesus took a cup and said, "Drink this. It is my blood of the **New Covenant** that is poured out for the forgiveness of sins. Do this to remember me every time you drink it."
- **48:11** But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319, H3772, G802, G1242, G4934

Uses:

- Matthew 26:27-29

cow, cows, bull, bulls, calf, calves, cattle, heifer, ox, oxen

Definition:

The terms “cow,” “bull,” “heifer,” “ox,” and “cattle” all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- In the Bible, cattle were among the “clean” animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A “heifer” is an adult female cow that has not yet given birth to a calf.

An “ox” is a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to “be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: How to Translate Unknowns)

(See also: yoke)

Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 01:24-25
- 1 Samuel 15:1-3
- 1 Samuel 16:2-3
- 1 Kings 01:9-10
- 2 Chronicles 11:13-15
- 2 Chronicles 15:10-11
- Matthew 22:4
- Luke 13:15-16
- Luke 14:4-6
- Hebrews 09:13-15

Word Data:

- Strong's: H47, H441, H504, H929, H1165, H1241, H1241, H1241, H4399, H4735, H4806, H5695, H5697, H5697, H6499, H6499, H6510, H6510, H6629, H7214, H7716, H7794, H7794, H7921, H8377, H8377, H8450, H8450, G1016, G1151, G2353, G2934, G3447, G3448, G4165, G5022, G5022

Uses:

- Matthew 22:4

Crete, Cretan, Cretans

Facts:

Crete is an island that is located off the southern coast of Greece. A “Cretan” is someone who lives on this island.

- The apostle Paul traveled to the island of Crete during his missionary journeys.
- Paul left his co-worker Titus on Crete to teach the Christians and to help appoint leaders for the church there.

(Translation suggestions: How to Translate Names)

Bible References:

- Acts 02:8-11
- Acts 27:7-8
- Amos 09:7-8
- Titus 01:12-13

Word Data:

- Strong’s: G2912, G2914

crime, crimes, criminal, criminals

Definition:

The term “crime” usually refers to a sin that involves breaking the law of a country or state. The term “criminal” refers to someone who has committed a crime.

- Types of crimes include such things as killing a person or stealing someone’s property.
- A criminal is usually captured and kept in some form of captivity such as a prison.
- In Bible times, some criminals became fugitives, wandering from place to place to escape people who wanted to harm them out of revenge for their crime.

(See also: thief)

Bible References:

- 2 Timothy 02:8-10
- Hosea 06:8-9
- Job 31:26-28
- Luke 23:32
- Matthew 27:23-24

Word Data:

- Strong’s: H2154, H2400, H4639, H5771, H7563, H7564, G156, G1462, G2556, G2557, G4467

Uses:

- Matthew 27:23-24

cross

Definition:

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb “cross” that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as “execution post” or “tree of death.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)

(See also: crucify, Rome)

Bible References:

- 1 Corinthians 01:17
- Colossians 02:13-15
- Galatians 06:11-13
- John 19:17-18
- Luke 09:23-25
- Luke 23:26
- Matthew 10:37-39
- Philippians 02:5-8

Examples from the Bible stories:

- **40:01** After the soldiers mocked Jesus, they led him away to crucify him. They made him carry the **cross** on which he would die.
- **40:02** The soldiers brought Jesus to a place called “the Skull” and nailed his arms and feet to the **cross**.

- **40:05** The Jewish leaders and the other people in the crowd mocked Jesus. They said to him, "If you are the Son of God, come down from the **cross** and save yourself! Then we will believe you."
- **49:10** When Jesus died on the **cross**, he received your punishment.
- **49:12** You must believe that Jesus is the Son of God, that he died on the **cross** instead of you, and that God raised him to life again.

Word Data:

- Strong's: G4716

Uses:

- Matthew 10:37-39
- Matthew 16:24-26
- Matthew 27:32-34
- Matthew 27:38-40

crown, crowns, crowned

Definition:

A crown is a decorative, circular headpiece worn on the head of rulers such as kings and queens. The term to "crown" means to put a crown on someone's head; figuratively it means, to "honor."

- Crowns are usually made of gold or silver, and are embedded with precious gems such as emeralds and rubies.
- A crown was intended to be a symbol of a king's power and wealth.
- By contrast, the crown made of thorn branches that the Roman soldiers placed on Jesus' head was meant to mock him and hurt him.
- In ancient times, winners of athletic contests would be awarded a crown made out of olive branches. The apostle Paul mentions this crown in his second letter to Timothy.
- Used figuratively, to "crown" means to honor someone. We honor God by obeying him and praising him to others. This is like putting a crown on him and acknowledging that he is King.
- Pauls calls fellow believers his "joy and crown." In this expression, "crown" is used figuratively to mean that Paul has been greatly blessed and honored by how these believers have remained faithful in serving God.
- When used figuratively, "crown" could be translated as "prize" or "honor" or "reward."
- The figurative use of to "crown" could be translated as to "honor" or to "decorate."
- If a person is "crowned" this could be translated as "a crown was put on his head."
- The expression, "he was crowned with glory and honor" could be translated as, "glory and honor were bestowed on him" or "he was given glory and honor" or "he was endowed with glory and honor."

(See also: glory, king, olive)

Bible References:

- John 19:1-3
- Lamentations 05:15-16
- Matthew 27:27-29
- Philippians 04:1-3
- Psalms 021:3-4
- Revelation 03:9-11

Word Data:

- Strong's: H2213, H3803, H3804, H4502, H5145, H5849, H5850, H6936, G1238, G4735, G4737

Uses:

- Matthew 27:27-29

crucify, crucified

Definition:

The term “crucify” means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

- The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation.
- The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government.
- The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

Translation Suggestions:

- The term “crucify” could be translated as, “kill on a cross” or “execute by nailing to a cross.”

(See also: cross, Rome)

Bible References:

- Acts 02:22-24
- Galatians 02:20-21
- Luke 23:20-22
- Luke 23:33-34
- Matthew 20:17-19
- Matthew 27:23-24

Examples from the Bible stories:

***39:11** But the Jewish leaders and the crowd shouted, ”**Crucify** him (Jesus)!” ***39:12** Pilate became afraid that the crowd would begin to riot, so he ordered his soldiers to **crucify** Jesus.played a major role in the crucifixion of Jesus Christ. ***40:01** After the soldiers mocked Jesus, they led him away to **crucify** him. They made him carry the cross on which he would die. ***40:04** Jesus was **crucified** between two robbers. ***43:06** ”Men of Israel, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know. But you **crucified** him!” ***43:09** ”You **crucified** this man, Jesus.” ***44:08** Peter answered them, ”This man stands before you healed by the power of Jesus the Messiah. You **crucified** Jesus, but God raised him to life again!”

Word Data:

- Strong’s: G388, G4362, G4717, G4957

Uses:

- Matthew 20:17-19
- Matthew 23:34-36
- Matthew 26:1-2
- Matthew 27:20-22
- Matthew 27:23-24
- Matthew 27:25-26
- Matthew 27:30-31
- Matthew 27:35-37
- Matthew 27:43-44
- Matthew 28:5-7

cure, cured, heal, heals, healed, healing, healings, healer, health, healthy, unhealthy

Definition:

The terms “heal” and “cure” both mean to cause a sick, wounded, or disabled person to be healthy again.

- A person who is “healed” or “cured” has been “made well” or “made healthy.”
- Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. Thsi kind of healing usually happens slowly.
- However, certain conditions, such as being blind or paralyzed, and certain serious diseases, such as leprosy, however do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly.
- For example, Jesus healed many people who were blind or lame or diseased, and they became well right away.
- The apostles also healed people miraculously, such as when Peter caused a crippled man to immediately be able to walk.

(See also: miracle)

Bible References:

- Acts 05:14-16
- Acts 08:6-8
- Luke 05:12-13
- Luke 06:17-19
- Luke 08:43-44
- Matthew 04:23-25
- Matthew 09:35-36
- Matthew 13:15

Examples from the Bible stories:

***19:14** One of the miracles happened to Naaman, an enemy commander, who had a horrible skin disease. He had heard of Elisha so he went and asked Elisha to **heal** him. ***21:10** He (Isaiah) also predicted that the Messiah would **heal** sick people and those who could not hear, see, speak, or walk. ***26:06** Jesus continued saying, ”And during the time of the prophet Elisha, there were many people in Israel with skin diseases. But Elisha did not **heal** any of them. He only **healed** the skin disease of Naaman, a commander of Israel’s enemies.” ***26:08** They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and Jesus **healed** them. ***32:14** She had heard that Jesus had **healed** many sick people and thought, ”I’m sure that if I can just touch Jesus’ clothes, then I will be **healed**, too!” ***44:03** Immediately, God **healed** the

lame man, and he began to walk and jump around, and to praise God. ***44:08** Peter answered them, "This man stands before you **healed** by the power of Jesus the Messiah." ***49:02**] Jesus did many miracles that prove he is God. He walked on water, calmed storms, **healed** many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong's: H724, H1369, H1455, H2280, H2421, H2896, H3444, H3545, H4832, H4974, H7495, H7499, H7500, H7725, H7965, H8549, H8585, H8644, H622, G1295, G1743, G2322, G2323, G2386, G2390, G2392, G2511, G3647, G4982, G4991, G5198, G5199

Uses:

- Matthew 4:23-25
- Matthew 8:5-7
- Matthew 8:8-10
- Matthew 8:16-17
- Matthew 9:35-36
- Matthew 10:1
- Matthew 10:8-10
- Matthew 12:9-10
- Matthew 12:15-17
- Matthew 12:22-23
- Matthew 13:15
- Matthew 14:13-14
- Matthew 14:34-36
- Matthew 17:14-16
- Matthew 19:1-2
- Matthew 21:12-14

curse, cursed, curses, cursing

Definition:

The term “curse” means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as “cause bad things to happen to” or “declare that something bad will happen to” or “swear to cause evil things to happen to.”
- In the context of God sending curses on his disobedient people, it could be translated as, “punish by allowing bad things to happen.”
- The term “cursed” when used to describe people could be translated as, “(this person) will experience much trouble.”
- The phrase “cursed be” could be translated as, “May (this person) experience great difficulties.”
- The phrase, “Cursed is the ground” could be translated as, “The soil will not be very fertile.”
- “Cursed be the day I was born” could also be translated as, “I am so miserable it would have been better not to be born.”
- However, if the target language has the phrase “cursed be” and it has the same meaning, then it is good to keep the same phrase.

(See also: bless)

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 02:12-14
- Galatians 03:10-12
- Galatians 03:13-14
- Genesis 03:14-15
- Genesis 03:17-19
- James 03:9-10
- Numbers 22:5-6
- Psalms 109:28-29

Examples from the Bible stories:

- **02:09** God said to the snake, "You are **cursed**!"
- **02:11** "Now the ground is **cursed**, and you will need to work hard to grow food."
- **04:04** "I will bless those who bless you and **curse** those who **curse** you."
- **39:07** Then Peter vowed, saying, "May God **curse** me if I know this man!"
- **50:16** Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

- Strong's: H422, H423, H779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G331, G332, G685, G1944, G2551, G2652, G2653, G2671, G2672, G6035

Uses:

- Matthew 25:41-43
- Matthew 26:73-75

curtain, curtains

Definition:

In the Bible, the term “curtain” refers to a very thick, heavy piece of material used in the making of the tabernacle and the temple.

- The tabernacle was built using four layers of curtains for the top and sides. These curtain coverings were made of cloth or animal skins.
- Cloth curtains were also used to form a wall surrounding the tabernacle courtyard. These curtains were made out of “linen” which was a kind of cloth made out of the flax plant.
- In both the tabernacle and temple building, a thick cloth curtain hung between the holy place and the most holy place. It was this curtain that was miraculously torn into two parts when Jesus died.

Translation Suggestions:

- Since modern-day curtains are very different from the curtains used in the Bible, it may be more clear to use a different word or to add words that describe the curtains.
- Depending on the context, ways to translate this term could include, “curtain covering” or “covering” or “piece of thick cloth” or “animal skin covering” or “hanging piece of cloth.”

(See also: holy place, tabernacle, temple)

Bible References:

- Hebrews 10:19-22
- Leviticus 04:16-17
- Luke 23:44-45
- Matthew 27:51-53
- Numbers 04:5-6

Word Data:

- Strong’s: H1852, H3407, H4539, H6532, H7050, G2665

Uses:

- Matthew 27:51-53

Cyrene

Facts:

Cyrene was a Greek city on the north coast of Africa on the Mediterranean Sea, directly south of the island of Crete.

- In New Testament times, both Jews and Christians lived in Cyrene.
- Cyrene is probably most well-known in the Bible as the home city of a man named Simon who carried the cross of Jesus.

(Translation suggestions: How to Translate Names)

(See also: Crete)

Bible References:

- Acts 11:19-21
- Matthew 27:32-34

Word Data:

- Strong's: G2956, G2957

Uses:

- Matthew 27:32-34

Daniel

Facts:

Daniel was an Israelite prophet who as a young man was taken captive by the Babylonian king Nebuchadnezzar around 600 BC.

- This was during the time that many other Israelites from Judah were held captive in Babylon for 70 years.
- Daniel was given the Babylonian name Belteshazzar.
- Daniel was an honorable and righteous young man who obeyed God.
- God enabled Daniel to interpret several dreams or visions for the Babylonian kings.
- Because of this ability and because of his honorable character, Daniel was given a high leadership position in the Babylonian empire.
- Many years later, Daniels enemies tricked the Babylonian king Darius into making a law forbidding the worship of anyone except the king. Daniel continued to pray to God, so he was arrested and thrown into a den of lions. But God rescued him and he was not harmed at all.

(Translation suggestions: How to Translate Names)

(See also: Babylon, Nebuchadnezzar)

Bible References:

- Daniel 01:6-7
- Daniel 05:29-31
- Daniel 07:27-28
- Ezekiel 14:12-14
- Matthew 24:15-18

Word Data:

- Strong's: H1840, H1841, G1158

Uses:

- Matthew 24:15-18

darkness

Definition:

The term “darkness” literally means an absence of light. There are also several figurative meanings of this term:

- As a metaphor, “darkness” means “impurity” or “evil” or “spiritual blindness.”
- It also refers to anything related to sin and moral corruption.
- The expression “dominion of darkness” refers to all that is evil and ruled by Satan.
- The term “darkness” can also be used as a metaphor for death. (See: Metaphor)
- People who do not know God are said to be “living in darkness,” which means they do not understand or practice righteousness.
- God is light (righteousness) and the darkness (evil) cannot overcome that light.
- The place of punishment for those who reject God is sometimes referred to as “outer darkness.”

Translation Suggestions:

- It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light.
- For the figurative uses, it is also important to keep the image of darkness in contrast to light, as a way to describe evil and deception in contrast to goodness and truth.
- Depending on the context, other ways to translate this could be, “darkness of night” (as opposed to “light of day”) or “not seeing anything, like at night” or “evil, like a dark place”.

(See also: corrupt, dominion, kingdom, light, redeem, righteous)

Bible References:

- 1 John 01:5-7
- 1 John 02:7-8
- 1 Thessalonians 05:4-7
- 2 Samuel 22:10-12
- Colossians 01:13-14
- Isaiah 05:29-30
- Jeremiah 13:15-17
- Joshua 24:7
- Matthew 08:11-13

Word Data:

- Strong's: H652, H653, H2816, H2821, H2822, H2825, H3990, H3991, H4285, H5890, H6205, G2217, G4652, G4653, G4655, G4656

Uses:

- Matthew 8:11-13
- Matthew 22:13-14
- Matthew 25:28-30

daughter of Zion

Definition:

"Daughter of Zion" is a figurative way of referring to the people of Israel. It is usually used in prophecies.

- In the Old Testament, "Zion" is often used as another name for the city of Jerusalem.
- Both "Zion" and "Jerusalem" are also used to refer to Israel.
- The term "Daughter" is a term of endearment or affection. It is a metaphor for the patience and care that God has for his people.

Translation Suggestions:

- Ways to translate this could include "my daughter Israel, from Zion" or "people from Zion, who are like a daughter to me" or "Zion, my dear people Israel."
- It is best to keep the term "Zion" in this expression since it is used many times in the Bible. A note could be included in the translation to explain its figurative meaning and prophetic use.
- It is also better to keep the term "Daughter" in the translation of this expression, as long as it is understood correctly.

(See also: Jerusalem, prophet, Zion)

Bible References:

- Jeremiah 06:1-3
- John 12:14-15
- Matthew 21:4-5

Word Data:

- Strong's: H1323, H6726

Uses:

- Matthew 21:4

David

Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: How to Translate Names)

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:32-34
- 2 Samuel 05:1-2
- 2 Timothy 02:8-10
- Acts 02:25-26
- Acts 13:21-22
- Luke 01:30-33
- Mark 02:25-26

Examples from the Bible stories:

***17:02** God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. ... **David** was a humble and righteous man who trusted and obeyed God. ***17:03** **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath. ***17:04** Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul. ***17:05** God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.

***17:06** **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices. ***17:09** **David** ruled with justice and faithfulness for many years, and God blessed him. However, toward the end of his life he sinned terribly against God. ***17:13** God was very angry about what **David** had done, so he sent the prophet Nathan to tell **David** how evil his sin was.

David repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

Word Data:

- Strong's: H1732, G1138

Uses:

- Matthew 1:1-3
- Matthew 1:4-6
- Matthew 1:15-17
- Matthew 1:20-21
- Matthew 9:27-28
- Matthew 12:3-4
- Matthew 12:22-23
- Matthew 15:21-23
- Matthew 20:29-31
- Matthew 21:9-11
- Matthew 21:15-17
- Matthew 22:41-42
- Matthew 22:43-44
- Matthew 22:45-46

day, days

Definition:

The term “day” literally refers to a period of time lasting 24 hours beginning at sundown. It is also used figuratively.

- For the Israelites and the Jews, a day began at sunset of one day and ended at sunset of the next day.
- Sometimes the term “day” is used figuratively to refer to a longer period of time, such as the “day of Yahweh” or “last days.”
- Some languages will use a different expression to translate these figurative uses or will translate “day” nonfiguratively.
- Other translations of “day” could include, “time” or “season” or “occasion” or “event,” depending on the context.

(See also: judgment day, last day)

Bible References:

- Acts 20:4-6
- Daniel 10:4-6
- Ezra 06:13-15
- Ezra 06:19-20
- Matthew 09:14-15

Word Data:

- Strong’s: H3117, H3118, H6242, G2250

Uses:

- Matthew 15:32-35
- Matthew 16:21-23
- Matthew 17:1-2
- Matthew 17:22-23
- Matthew 20:17-19
- Matthew 23:29-31
- Matthew 24:19-22
- Matthew 24:29
- Matthew 24:36
- Matthew 24:37
- Matthew 25:10-13
- Matthew 26:1-2

deceive, deceives, deceived, deceiving, deceit, deceiver, deceivers, deceitful, deceitfully, deceitfulness, deception, deceptive

Definition:

The term “deceive” means to cause someone to believe something that is not true. The act of deceiving someone is called “deceit.”

- Another term “deception” also refers to the act of causing someone to believe something that is not true.
- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: true)

Bible References:

- 1 John 01:8-10
- 1 Timothy 02:13-15
- 2 Thessalonians 02:3-4
- Genesis 03:12-13
- Genesis 31:26-28
- Leviticus 19:11-12
- Matthew 27:62-64
- Micah 06:11-12

deceive, deceives, deceived, deceiving, deceit, deceiver, deceivers, deceitful, deceitfully, deceitfulness, deception, dec

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Word Data:

- Strong's: H898, H2048, H3577, H3584, H4123, H4820, H4860, H5230, H5377, H6121, H6231, H6280, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8501, H8582, H8591, H8649, G538, G539, G1386, G1387, G1388, G1389, G1818, G3884, G4105, G4106, G4108, G5422, G5423

Uses:

- Matthew 13:22-23
- Matthew 27:62-64
- Matthew 27:62-64

declare, declares, declared, declaring, declaration, declarations

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something.

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: proclaim)

Bible References:

- 1 Chronicles 16:23-24
- 1 Corinthians 15:31-32
- 1 Samuel 24:17-18
- Amos 02:15-16
- Ezekiel 05:11-12
- Matthew 07:21-23

Word Data:

- Strong’s: H262, H559, H560, H816, H874, H952, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H6575, H7121, H7561, H7878, H8085, G312, G394, G518, G669, G1107, G1213, G1229, G1335, G1344, G1555, G1718, G1732, G1834, G2097, G2511, G2605, G2607, G3140, G3670, G3724, G3822, G3853, G3870, G3955, G5319, G5419

Uses:

- Matthew 7:21-23

defile, defiles, defiled, defiling, be defiled, are defiled, was defiled, were defiled

Definition:

The terms “defile” and “be defiled” refer to becoming polluted or dirty. Something can be defiled in a physical, moral, or ritual sense.

- God warned the Israelites to not defile themselves by eating or touching things that he had declared as “unclean” and “unholy.”
- Certain things such as dead bodies and contagious diseases were declared by God to be unclean and would defile a person if they touched them.
- God commanded the Israelites to avoid sexual sins. These would defile them and make them unacceptable to God.
- There were also certain kinds of bodily processes that defiled a person temporarily until he could become ritually pure again.
- In the New Testament, Jesus taught that sinful thoughts and actions are what truly defile a person.

Translation Suggestions:

- The term “defile” can also be translated as “cause to be unclean” or “cause to be unrighteous” or “cause to be ritually unacceptable.”
- To “be defiled” could be translated as “become unclean” or “be caused to be morally unacceptable (to God)” or “become ritually unacceptable.”

(See also: clean, clean)

Bible References:

- 2 Kings 23:8-9
- Exodus 20:24-26
- Genesis 34:27-29
- Genesis 49:3-4
- Isaiah 43:27-28
- Leviticus 11:43-45
- Mark 07:14-16
- Matthew 15:10-11

Word Data:

- Strong’s: H1351, H1352, H1602, H2490, H2491, H2610, H2930, H2931, H2933, H2936, H5953, G733, G2839, G2840, G3392, G3435, G4696, G5351

Uses:

- Matthew 15:10-11
- Matthew 15:18-20

deliver, delivers, delivered, delivering, deliverer, deliverance

Definition:

To "deliver" someone means to rescue that person. The term "deliverer" refers to someone who rescues or frees people from slavery, oppression, or other dangers. The term "deliverance" refers to what happens when someone rescues or frees people from slavery, oppression, or other dangers.

- In the Old Testament, God appointed deliverers to protect the Israelites by leading them in battle against other people groups who came to attack them.
- These deliverers were also called "judges" and the Old Testament book of Judges records the time in history when these judges were governing Israel.
- God is also called a "deliverer." Throughout the history of Israel, he delivered or rescued his people from their enemies.
- The term "deliver over to" or "deliver up to" has a very different meaning of handing someone over to an enemy, such as when Judas delivered Jesus over to the Jewish leaders.

Translation Suggestions:

- In the context of helping people escape from their enemies, the term "deliver" can be translated as "rescue" or "liberate" or "save."
- When it means to deliver someone over to the enemy, "deliver over" can be translated as "betray to" or "hand over" or "give over."
- The word "deliverer" can also be translated as "rescuer" or "liberator."
- When the term "deliverer" refers to the judges who led Israel, it could also be translated as "governor" or "judge" or "leader."

(See also: judge, save)

Bible References:

- 2 Corinthians 01:8-10
- Acts 07:35-37
- Galatians 01:3-5
- Judges 10:10-12

Examples from the Bible stories:

- **16:03** Then God provided a **deliverer** who rescued them from their enemies and brought peace to the land.
- **16:16** They (Israel) finally asked God for help again, and God sent them another **deliverer**.
- **16:17** Over many years, God sent many **deliverers** who saved the Israelites from their enemies.

Word Data:

- Strong's: H579, H1350, H2020, H2502, H3052, H3205, H3444, H3467, H4042, H4422, H4560, H4672, H5337, H5338, H5414, H5462, H6299, H6308, H6403, H6405, H6413, H6475, H6487, H6561, H7725, H7804, H8000, H8199, H8668, G325, G525, G629, G859, G1080, G1325, G1560, G1659, G1807, G1929, G2673, G3086, G3860, G4506, G4991, G5088, G5483

Uses:

- Matthew 10:19-20
- Matthew 26:1-2
- Matthew 27:1-2

demon, evil spirit, unclean spirit

Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these "fallen angels."
- Sometimes these demons are called "unclean spirits." The term "unclean" means "impure" or "evil" or "unholy."
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term "demon" could also be translated as "evil spirit."
- The term "unclean spirit" could also be translated as "impure spirit" or "corrupt spirit" or "evil spirit."
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term "demon" is translated in a local or national language. (See: How to Translate Unknowns)

(See also: demon-possessed, Satan, false god, false god, angel, evil, clean)

Bible References:

- James 02:18-20
- James 03:15-18
- Luke 04:35-37
- Mark 03:20-22
- Matthew 04:23-25

Examples from the Bible stories:

- **26:09** Many people who had **demons** in them were brought to Jesus. When Jesus commanded them, the **demons** came out of the people, and often shouted, "You are the Son of God!"
- **32:08** The **demons** came out of the man and entered the pigs.
- **47:05** Finally one day when the slave girl started yelling, Paul turned to her and said to the **demon** that was in her, "In the name of Jesus, come out of her." Right away the **demon** left her.

- **49:02** He (Jesus) walked on water, calmed storms, healed many sick people, drove out **demons**, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong's: H2932, H7307, H7451, H7700, G169, G1139, G1140, G1141, G1142, G4190, G4151, G4152, G4189

Uses:

- Matthew 4:23-25
- Matthew 7:21-23
- Matthew 8:28-29
- Matthew 8:30-32
- Matthew 9:32-34
- Matthew 10:1
- Matthew 10:8-10
- Matthew 11:18-19
- Matthew 12:22-23
- Matthew 12:26-27
- Matthew 12:43-45
- Matthew 15:21-23
- Matthew 17:17-18

demon-possessed

Definition:

A person who is demon-possessed has a demon or evil spirit that controls what he does and thinks.

- Often a demon-possessed person will hurt himself or other people because the demon causes him to do that.
- Jesus healed demon-possessed people by commanding the demons to come out of them. This is often called “casting out” demons.

Translation Suggestions:

- Other ways to translate this term could include “demon-controlled” or “controlled by an evil spirit” or “having an evil spirit living inside.”

(See also: demon)

Bible References:

- Mark 01:32-34
- Matthew 04:23-25
- Matthew 08:16-17
- Matthew 08:33-34

Examples from the Bible stories:

- **26:09** Many people who had **demons in them** were brought to Jesus.
- **32:02** When they reached the other side of the lake, a **demon-possessed** man came running up to Jesus.
- **32:06** The man **with the demon** cried out in a loud voice, “What do you want with me, Jesus, Son of the Most High God? Please do not torture me!”
- **32:09** The people from the town came and saw the man who used to **have the demons**.
- **47:03** Every day as they (Paul and Silas) walked there, a slave girl **possessed by a demon** followed them.

Word Data:

- Strong’s: G1139

Uses:

- Matthew 4:23-25
- Matthew 8:16-17
- Matthew 8:33-34
- Matthew 9:32-34
- Matthew 12:22-23

desert, deserts, deserted, deserting, wilderness, wildernesses

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

- Acts 13:16-18
- Acts 21:37-38
- Exodus 04:27-28
- Genesis 37:21-22
- John 03:14-15
- Luke 01:80
- Luke 09:12-14
- Mark 01:1-3
- Matthew 04:1-4
- Matthew 11:7-8

Word Data:

- Strong’s: H776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G2047, G2048

Uses:

- Matthew 3:1-3
- Matthew 4:1-4
- Matthew 11:7-8
- Matthew 14:15
- Matthew 24:26-28

desolate, desolation, desolations

Definition:

The terms “desolate” and “desolation” refer to destroying an inhabited region so that it becomes uninhabited.

- When referring to a person, the term “desolate” describes a condition of ruin, loneliness, and grief.
- The term “desolation” is the state or condition of being desolated.
- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A “desolate region” refers to an area of land where few people live because few crops or other vegetation grow there.
- A “desolate land” or “wilderness” was often where outcasts (such as lepers) and dangerous animals lived.
- If a city is “made desolate” it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes “empty” and “ruined.” This is similar to the meaning of “devastate” or “devastated,” but with more emphasis on the emptiness.
- Depending on the context, this term could be translated as “ruined” or “destroyed” or “laid waste” or “lonely and outcast” or “deserted.”

(See also: desert, devastate, ruin, waste)

Bible References:

- 2 Kings 22:17-19
- Acts 01:20
- Daniel 09:17-19
- Lamentations 03:9-11
- Luke 11:16-17
- Matthew 12:24-25

Word Data:

- Strong’s: H490, H816, H820, H910, H1327, H1565, H2717, H2720, H2721, H2723, H3173, H3341, H3456, H3582, H4875, H4876, H4923, H5352, H5800, H7582, H7612, H7701, H7722, H8047, H8074, H8076, H8077, G2048, G2049, G2050, G3443

Uses:

- Matthew 12:24-25
- Matthew 24:15-18

devour, devours, devoured, devouring

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

Bible References:

- 1 Peter 05:8-9
- Amos 01:9-10
- Exodus 24:16-18
- Ezekiel 16:20-22
- Luke 15:28-30
- Matthew 23:13-15
- Psalms 021:9-10

Word Data:

- Strong’s: H398, H399, H400, H402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G2068, G2666, G2719, G5315

Uses:

- Matthew 23:13-15

die, dies, died, dead, deadly, deadness, death, deaths, deathly

Definition:

This term is used to refer to both physical and spiritual death. Physically, it refers to when the physical body of a person stops living. Spiritually, it refers to sinners being separated from a holy God because of their sin.

1. Physical death

- To "die" means to stop living. Death is the end of physical life.
- A person's spirit leaves his body when he dies.
- When Adam and Eve sinned, physical death came into the world.
- The expression "put to death" refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed.

2. Spiritual death

- Spiritual death is the separation of a person from God.
- Adam died spiritually when he disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
- Every descendant of Adam is a sinner, and is spiritually dead. God makes us spiritually alive again when we have faith in Jesus Christ.

Translation Suggestions:

- To translate this term, it is best to use the everyday, natural word or expression in the target language that refers to death.
- In some languages, to "die" may be expressed as to "not live." The term "dead" may be translated as "not alive" or "not having any life" or "not living."
- Many languages use figurative expressions to describe death, such as to "pass away" in English. However, in the Bible it is best to use the most direct term for death that is used in everyday language.
- In the Bible, physical life and death are often compared to spiritual life and death. It is important in a translation to use the same word or phrase for both physical death and spiritual death.
- In some languages it may be more clear to say "spiritual death" when the context requires that meaning. Some translators may also feel it is best to say "physical death" in contexts where it is being contrasted to spiritual death.
- The expression "the dead" is a nominal adjective that refers to people who have died. Some languages will translate this as "dead people" or "people who have died." (See: nominal adjective)

- The expression “put to death” could also be translated as “kill” or “murder” or “execute.”

(See also: believe, faith, life, spirit)

Bible References:

- 1 Corinthians 15:20-21
- 1 Thessalonians 04:16-18
- Acts 10:42-43
- Acts 14:19-20
- Colossians 02:13-15
- Colossians 02:20-23
- Genesis 02:15-17
- Genesis 34:27-29
- Matthew 16:27-28
- Romans 05:10-11
- Romans 05:12-13
- Romans 06:10-11

Examples from the Bible stories:

- **01:11** God told Adam that he could eat from any tree in the garden except from the tree of the knowledge of good and evil. If he ate from this tree, he would **die**.
- **02:11** ”Then you will **die**, and your body will return to dirt.”
- **07:10** Then Isaac **died**, and Jacob and Esau buried him.
- **37:05** “Jesus replied, ”I am the Resurrection and the Life. Whoever believes in me will live, even though he **dies**. Everyone who believes in me will never **die**.”
- **40:08** Through his **death**, Jesus opened a way for people to come to God.
- **43:07** ”Although Jesus **died**, God raised him from the dead.”
- **48:02** Because they sinned, everyone on earth gets sick and everyone **dies**.
- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or **death**. *

Word Data:

- Strong’s: H6, H1478, H1826, H1934, H2491, H4191, H4192, H4193, H4194, H4463, H5038, H5315, H6297, H6757, H7496, H7523, H8045, H8546, H8552, G336, G337, G520, G581, G599, G615, G622, G684, G1634, G1935, G2079, G2253, G2286, G2287, G2288, G2289, G2348, G2837, G2966, G3498, G3499, G3500, G4430, G4880, G4881, G5053, G5054

Uses:

- Matthew 4:14-16

- Matthew 10:8-10
- Matthew 10:21-23
- Matthew 14:1-2
- Matthew 14:3-5
- Matthew 15:4-6
- Matthew 16:27-28
- Matthew 17:9-10
- Matthew 20:17-19
- Matthew 23:27-28
- Matthew 27:62-64
- Matthew 28:5-7

disciple, disciples

Definition:

The term “disciple” refers to a person who spends much time with a teacher, learning from that teacher’s character and teaching.

- The people who followed Jesus around, listening to his teachings and obeying them, were called his “disciples.”
- John the Baptist also had disciples.
- During Jesus’ ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his “apostles.”
- Jesus’ twelve apostles continued to be known as his “disciples” or “the twelve.”
- Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus’ disciples, too.
- Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

Translation Suggestions:

- The term “disciple” could be translated by a word or phrase that means “follower” or “student” or “pupil” or “learner.”
- Make sure that the translation of this term does not refer only to a student who learns in a classroom.
- The translation of this term should also be different from the translation of “apostle.”

(See also: apostle, believe, Jesus, John (the Baptist), the twelve)

Bible References:

- Acts 06:1
- Acts 09:26-27
- Acts 11:25-26
- Acts 14:21-22
- John 13:23-25
- Luke 06:39-40
- Matthew 11:1-3
- Matthew 26:33-35
- Matthew 27:62-64

Examples from the Bible stories:

***30:08** He (Jesus) gave the pieces to his **disciples** to give to the people. The **disciples** kept passing out the food, and it never ran out! ***38:01** About three years after Jesus first began preaching and

teaching publicly, Jesus told his **disciples** that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there. ***38:11** Then Jesus went with his **disciples** to a place called Gethsemane. Jesus told his **disciples** to pray that they would not enter into temptation. ***42:10** Jesus said to his **disciples**, "All authority in heaven and on earth has been given to me. So go, make **disciples** of all people groups by baptizing them in the name of the Father, the Son, and the Holy Spirit, and by teaching them to obey everything I have commanded you."

Word Data:

- Strong's: H3928, G3100, G3101, G3102

Uses:

- Introduction to the Gospel of Matthew
- Matthew 5:1-4
- Matthew 8:21-22
- Matthew 8:23-25
- Matthew 9:10-11
- Matthew 9:14-15
- Matthew 9:18-19
- Matthew 9:37-38
- Matthew 10:1
- Matthew 10:24-25
- Matthew 10:42
- Matthew 11:1-3
- Matthew 12:1-2
- Matthew 12:48-50
- Matthew 13:10-12
- Matthew 13:36-39
- Matthew 13:51-53
- Matthew 14:10-12
- Matthew 14:15
- Matthew 14:19-21
- Matthew 14:22-24
- Matthew 14:25-27
- Matthew 14:31-33
- Matthew 15:1-3
- Matthew 15:12-14
- Matthew 15:21-23
- Matthew 15:32-35
- Matthew 15:36-39
- Matthew 16:5-8

- Matthew 16:19-20
- Matthew 16:21-23
- Matthew 16:24-26
- Matthew 17:5-8
- Matthew 17:9-10
- Matthew 17:11-13
- Matthew 17:19-20
- Matthew 17:22-23
- Matthew 18:1-3
- Matthew 19:10-12
- Matthew 19:13-15
- Matthew 19:23-24
- Matthew 19:25-27
- Matthew 20:22-24
- Matthew 21:1-3
- Matthew 21:6-8
- Matthew 21:20-22
- Matthew 22:15-17
- Matthew 23:1-3
- Matthew 24:1-2
- Matthew 24:3-5
- Matthew 26:1-2
- Matthew 26:6-9
- Matthew 26:17-19
- Matthew 26:26
- Matthew 26:33-35
- Matthew 26:36-38
- Matthew 26:39-41
- Matthew 26:55-56
- Matthew 27:57-58
- Matthew 27:62-64
- Matthew 28:5-7
- Matthew 28:16-17

divorce

Definition:

A divorce is the legal act of ending a marriage. The term to "divorce" means to formally and legally separate from one's spouse in order to end the marriage.

- The literal meaning of the term to "divorce" is to "send away" or to "formally separate from." Other languages may have similar expressions to refer to divorce.
- A "certificate of divorce" could be translated as a "paper stating that the marriage has ended."

Bible References:

- 1 Chronicles 08:8-11
- Leviticus 21:7-9
- Luke 16:18
- Mark 10:1-4
- Matthew 05:31-32
- Matthew 19:3-4

Word Data:

- Strong's: H1644, H3748, H5493, H7971, G630, G647, G863

Uses:

- Matthew 5:31-32
- Matthew 19:3-4
- Matthew 19:7-9

doctrine

Definition:

The word “doctrine” literally means “teaching.” It usually refers to religious teaching.

- In the context of Christian teachings, “doctrine” refers to all teachings about God – Father, Son and Holy Spirit – including all his character qualities and everything he has done.
- It also refers to everything God teaches Christians about how to live holy lives that bring glory to him.
- The word “doctrine” is sometimes also used to refer to false or worldly religious teachings that come from human beings. The context makes the meaning clear.
- This term could also be translated as “teaching.”

(See also: teach)

Bible References:

- 1 Timothy 01:3-4
- 2 Timothy 03:16-17
- Mark 07:6-7
- Matthew 15:7-9

Word Data:

- Strong’s: H3948, H4148, H8052, G1319, G1322, G2085

Uses:

- Matthew 15:7-9

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See also: How to Translate Unknowns)

Bible References:

- 1 Kings 01:32-34
- 1 Samuel 09:3-4
- 2 Kings 04:21-22
- Deuteronomy 05:12-14
- Luke 13:15-16
- Matthew 21:1-3

Word Data:

- Strong's: H860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, H7409, G3678, G3688, G5268

Uses:

- Matthew 21:1-3
- Matthew 21:4
- Matthew 21:6-8

dove, pigeon

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as “a small grayish brown bird called a dove” or “a small gray or brown bird, similar to a (name of local bird)”.
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.

(See also: How to Translate Unknowns)

(See also: olive, innocent, pure)

Bible References:

- Genesis 08:8-9
- Luke 02:22-24
- Mark 01:9-11
- Matthew 03:16-17
- Matthew 21:12-14

Word Data:

- Strong’s: H1469, H1686, H3123, H8449, G4058

Uses:

- Matthew 3:16-17
- Matthew 10:16-18
- Matthew 21:12-14

dream

Definition:

A dream is something that people see or experience in their minds while they are sleeping.

- Dreams often seem like they are really happening, but they are not.
- Sometimes God causes people to dream about something so they can learn from it. He may also speak directly to people in their dreams.
- In the Bible, God gave special dreams to certain people to give them a message, often about something that would happen in the future.
- A dream is different from a vision. Dreams happen while a person is asleep, but visions usually happen when a person is awake.

(See also: vision)

Bible References:

- Acts 02:16-17
- Daniel 01:17-18
- Daniel 02:1-2
- Genesis 37:5-6
- Genesis 40:4-5
- Matthew 02:13-15
- Matthew 02:19-21

Examples from the Bible stories:

***08:02** Joseph's brothers hated him because their father loved him most and because Joseph had **dreamed** that he would be their ruler. ***08:06** One night, the Pharaoh, which is what the Egyptians called their kings, had two **dreams** that disturbed him greatly. None of his advisors could tell him the meaning of the **dreams**. ***08:07** God had given Joseph the ability to interpret **dreams**, so Pharaoh had Joseph brought to him from the prison. Joseph interpreted the **dreams** for him and said, "God is going to send seven years of plentiful harvests followed by seven years of famine." ***16:11** So that night, Gideon went down to the camp and heard a Midianite soldier telling his friend about something he had **dreamed**. The man's friend said, "This **dream** means that Gideon's army will defeat the Midianite army!" ***23:01** He (Joseph) did not want to shame her (Mary), so he planned to quietly divorce her. Before he could do that, an angel came and spoke to him in a **dream**.

Word Data:

- Strong's: H1957, H2472, H2492, H2493, G1797, G1798, G3677

Uses:

- Matthew 1:20-21
- Matthew 2:11-12
- Matthew 2:13-15
- Matthew 2:19-21
- Matthew 2:22-23
- Matthew 27:17-19

drunk, drunkard

Facts:

The term “drunk” means to be intoxicated from drinking too much of an alcoholic beverage.

- A “drunkard” is a person who is often drunk. This kind of person could also be referred to as an “alcoholic.”
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God’s Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate “drunk” could include “inebriated” or “intoxicated” or “having too much alcohol” or “filled with fermented drink.”

(See also: wine)

Bible References:

- 1 Corinthians 05:11-13
- 1 Samuel 25:36
- Jeremiah 13:12-14
- Luke 07:33-35
- Luke 21:34-35
- Proverbs 23:19-21

Word Data:

- Strong’s: H5433, H5435, H7301, H7302, H7910, H7937, H7941, H7943, H8354, H8358, G3178, G3182, G3183, G3184, G3630, G3632

Uses:

- Matthew 11:18-19
- Matthew 24:48-51

earth, earthen, earthly

Definition:

The term “earth” refers to the world that human beings live on, along with all other forms of life.

- “Earth” can also refer to the ground or soil that covers the land.
- This term is often used figuratively to refer to the people who live on the earth. (See: metonymy)
- The expressions “let the earth be glad” and “he will judge the earth” are examples of figurative uses of this term.
- The term “earthly” usually refers to physical things in contrast to spiritual things.

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as “world” or “land” or “dirt” or “soil.”
- When used figuratively, “earth” could be translated as “people on the earth” or “people living on earth” or “everything on earth.”
- Ways to translate “earthly” could include “physical” or “things of this earth” or “visible.”

(See also: spirit, world)

Bible References:

- 1 Kings 01:38-40
- 2 Chronicles 02:11-12
- Daniel 04:35
- Luke 12:51-53
- Matthew 06:8-10
- Matthew 11:25-27
- Zechariah 06:5-6

Word Data:

- Strong’s: H127, H772, H776, H778, H2789, H3007, H3335, H6083, H7494, G1093, G1919, G2709, G2886, G3625, G3749, G4578, G5517

Uses:

- Matthew 6:8-10

- Matthew 11:25-27
- Matthew 16:19-20
- Matthew 18:18-20
- Matthew 24:34-35
- Matthew 28:18-19

Egypt, Egyptian, Egyptians

Facts:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as "Egypt" and "Pathros" in the original language text.
- Several times when there was little food in Canaan, Israel's patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: How to Translate Names)

(See also: Herod the Great, Joseph (NT), Nile River, patriarchs)

Bible References:

- 1 Samuel 04:7-9
- Acts 07:9-10
- Exodus 03:7-8
- Genesis 41:27-29
- Genesis 41:55-57
- Matthew 02:13-15

Examples from the Bible stories:

- **08:04** The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- **08:08** Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- **08:11** So Jacob sent his older sons to **Egypt** to buy food.
- **08:14** Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- **09:01** After Joseph died, all of his relatives stayed in **Egypt**.

Word Data:

- Strong's: H4713, H4714, G124, G125

Uses:

- Matthew 2:13-15
- Matthew 2:19-21

elder, elders

Definition:

Elders are spiritually mature men who have responsibilities of spiritual and practical leadership among God's people.

- The term "elder" came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of social justice and the Law of Moses.
- In the New Testament, Jewish elders continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian elders gave spiritual leadership to the local assemblies of believers.
- Elders in these churches included young men who were spiritually mature.
- This term could be translated as "older men" or "spiritually mature men leading the church."

Bible References:

- 1 Chronicles 11:1-3
- 1 Timothy 03:1-3
- 1 Timothy 04:14-16
- Acts 05:19-21
- Acts 14:23-26
- Mark 11:27-28
- Matthew 21:23-24

Word Data:

- Strong's: H1419, H2205, H7868, G1087, G3187, G4244, G4245, G4850

Uses:

- Matthew 15:1-3
- Matthew 16:21-23
- Matthew 21:23-24
- Matthew 26:3-5
- Matthew 26:47-48
- Matthew 26:57-58
- Matthew 27:1-2
- Matthew 27:41-42
- Matthew 28:11-13

Elijah

Facts:

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel and Judah, including King Ahab.

- God did many miracles through Elijah, including raising a dead boy back to life.
- Elijah rebuked King Ahab for worshiping the false god Baal.
- He challenged the prophets of Baal to a test that proved that Yahweh is the only true God.
- At the end of Elijah's life, God miraculously took him up to heaven while he was still alive.
- Hundreds of years later, Elijah, along with Moses, appeared with Jesus on a mountain, and they talked together about Jesus' coming suffering and death in Jerusalem.

(Translation suggestions: How to Translate Names)

(See also: miracle, prophet, Yahweh)

Bible References:

- 1 Kings 17:1
- 2 Kings 01:3-4
- James 05:16-18
- John 01:19-21
- John 01:24-25
- Mark 09:4-6

Examples from the Bible stories:

***19:02** **Elijah** was a prophet when Ahab was king over the kingdom of Israel. ***19:02** **Elijah** said to Ahab, "There will be no rain or dew in the kingdom of Israel until I say so." ***19:03** God told **Elijah** to go to a stream in the wilderness to hide from Ahab who wanted to kill him. Every morning and every evening, birds would bring him bread and meat. ***19:04** But they took care of **Elijah**, and God provided for them so that their flour jar and their bottle of oil never became empty. ***19:05** After three and a half years, God told **Elijah** to return to the kingdom of Israel and speak with Ahab because he was going to send rain again. ***19:07** Then **Elijah** said to the prophets of Baal, "Kill a bull and prepare it as a sacrifice, but do not light the fire." ***19:12** Then **Elijah** said, "Do not let any of the prophets of Baal escape!" ***36:03** Then Moses and the prophet **Elijah** appeared. These men had lived hundreds of years before this. They talked with Jesus about his death that would soon happen in Jerusalem.

Word Data:

- Strong's: H452, G2243

Uses:

- Matthew 11:13-15
- Matthew 16:13-16
- Matthew 17:3-4
- Matthew 17:9-10
- Matthew 17:11-13
- Matthew 27:45-47
- Matthew 27:48-50

endure, endures, endured, enduring, endurance

Definition:

The term “endure” means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term “endurance” can mean “patience” or “bearing up under a trial” or “persevering when being persecuted.”
- The encouragement to Christians to “endure to the end” is telling them to obey Jesus, even if this causes them to suffer.
- To “endure suffering” can also mean to “experience suffering.”

Translation Suggestions:

- Ways to translate the term “endure” could include “persevere” or “keep believing” or “continue to do what God wants you to do” or “stand firm.”
- In some contexts, to “endure” could be translated as to “experience” or to “go through.”
- With the meaning of lasting for a long time, the term “endure” could also be tranlsated as “last” or “continue.” The phrase “will not endure” could be translated as “will not last” or “will not continue to survive.”
- Ways to translate “endurance” could include “perseverance” or “continuing to believe” or “remaining faithful.”

(See also: persevere)

Bible References:

- 2 Timothy 02:11-13
- James 01:1-3
- James 01:12-13
- Luke 21:16-19
- Matthew 13:20-21
- Revelation 01:9-11
- Romans 05:3-5

Word Data:

- Strong’s: H386, H3201, H3557, H3885, H5331, H5375, H5975, G430, G907, G1526, G2005, G2076, G2553, G2594, G3114, G3306, G4722, G5278, G5281, G5297, G5342

Uses:

- Matthew 10:21-23
- Matthew 13:20-21
- Matthew 24:12-14

enslave, enslaves, enslaved, servant, servants, slave, slaves, slaved, slavery, maidservants

Definition:

The word for "servant" can also mean "slave" and refers to a person who works for another person, either by choice or by force. The surrounding text usually makes it clear whether a person is a servant or a slave.

- In Bible times, there was less of a difference between a servant and a slave than there is today. Both servants and slaves were an important part of their master's household and many were treated almost like members of the family. Sometimes a servant would choose to become a lifetime servant to his master.
- A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his "owner" or "master." Some masters treated their slaves very cruelly, while other masters treated their slaves very well, as a servant who was a valued member of the household.
- In ancient times, some people willingly became slaves to a person they owed money to in order to pay off their debt to that person.
- In the Bible, the phrase "I am your servant" was used as a sign of respect and service to a person of higher rank, such as a king. It did not mean that the person speaking was an actual servant.
- In the Old Testament, God's prophets and other people who worshiped God were often referred to as his "servants."
- In the New Testament, people who obeyed God through faith in Christ were often called his "servants."
- Christians are also called "slaves to righteousness," which is a metaphor that compares the commitment to obey God to a slave's commitment to obey his master.

(See: Metaphor)

(See also: commit, enslave, household, lord, obey, righteous, serve)

Bible References:

- Acts 04:29-31
- Acts 10:7-8
- Colossians 01:7-8
- Colossians 03:22-25
- Genesis 21:10-11
- Luke 12:47-48
- Mark 09:33-35
- Matthew 10:24-25
- Matthew 13:27-28

Examples from the Bible stories:

***06:01** When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac. ***08:04** The **slave** traders sold Joseph as a **slave** to a wealthy government official. ***09:13** "I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt." ***19:10** Then Elijah prayed, "O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**." ***29:03** "Since the **servant** could not pay the debt, the king said, 'Sell this man and his family as **slaves** to make payment on his debt.'" ***35:06** "All my father's **servants** have plenty to eat, and yet here I am starving." ***47:04** The **slave** girl kept yelling as they walked, "These men are servants of the Most High God. ***50:04** Jesus also said, "A **servant** is not greater than his master."

Word Data:

- Strong's: H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G1249, G1401, G1402, G2324, G3407, G3411, G3610, G3816, G4983, G5257

Uses:

- Matthew 8:5-7
- Matthew 10:24-25
- Matthew 12:18
- Matthew 13:27-28
- Matthew 14:1-2
- Matthew 18:23-25
- Matthew 18:26-27
- Matthew 18:28-29
- Matthew 18:30-31
- Matthew 18:32-33
- Matthew 20:25-28
- Matthew 21:33-34
- Matthew 21:35-37
- Matthew 22:1-3
- Matthew 22:5-7
- Matthew 22:8-10
- Matthew 23:11-12
- Matthew 24:45-47
- Matthew 24:48-51
- Matthew 25:14-16
- Matthew 25:17-18
- Matthew 25:22-23
- Matthew 25:26-27

- Matthew 25:28-30
- Matthew 26:51-54
- Matthew 26:69-70

envy, covet

Definition:

The term “envy” refers to being jealous of someone because of what that person possesses or because of that person’s admirable qualities. The term “covet” means to strongly desire to have something. *Envy is normally a negative feeling of resentment because of another person’s success, good fortune, or possessions.* Coveting is a strong desire to have someone else’s property, or even someone else’s spouse. (See also: jealous)

Bible References:

- 1 Corinthians 13:4-7
- 1 Peter 02:1-3
- Exodus 20:15-17
- Mark 07:20-23
- Proverbs 03:31-32
- Romans 01:29-31

Word Data:

- Strong’s: H183, H1214, H1215, H2530, H3415, H5869, H7065, H7068, G866, G1937, G2205, G2206, G3713, G3788, G4123, G4124, G4190, G5354, G5355, G5366

Uses:

- Matthew 27:17-19

eternity, everlasting, eternal, forever

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.
- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like.

The term “forever” refers to never-ending time. Sometimes it is used figuratively to mean “a very long time.”

- The term “forever and ever” emphasizes that something will always happen or exist.
- The phrase “forever and ever” is a way of expressing what eternity or eternal life is. It also has the idea of time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include“unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: How to Translate Unknowns)
- “Forever” could also be translated by “always” or “never ending.”
- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: David, reign, life)

Bible References:

- Genesis 17:7-8
- Genesis 48:3-4
- Exodus 15:17-18
- 2 Samuel 03:28-30
- 1 Kings 02:32-33
- Job 04:20-21
- Psalms 021:3-4
- Isaiah 09:6-7
- Isaiah 40:27-28
- Daniel 07:17-18
- Luke 18:18-21
- Acts 13:46-47
- Romans 05:20-21
- Hebrews 06:19-20
- Hebrews 10:11-14
- 1 John 01:1-2
- 1 John 05:11-12
- Revelation 01:4-6
- Revelation 22:3-5

Examples from the Bible stories:

- **27:01** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit **eternal life**?"
- **28:01** One day, a rich young ruler came up to Jesus and asked him, "Good Teacher, what must I do to have **eternal life**?" Jesus said to him, "Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God's laws."
- **28:10** Jesus answered, "Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name's sake, will receive 100 times more and will also receive **eternal life**."

Word Data:

- Strong's: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G126, G165, G166, G1336

Uses:

- Matthew 18:7-8

- Matthew 18:9
- Matthew 19:16-17
- Matthew 19:29-30
- Matthew 25:41-43
- Matthew 25:44-46

eunuch, eunuchs

Definition:

Usually the term “eunuch” refers to a man who has been castrated. The term later became a general term to refer to any government official, even those without the deformity.

- Jesus said that some eunuchs were born that way, perhaps because of damaged sex organs or because of not being able to function sexually. Others chose to live like eunuchs in a celibate lifestyle.
- In ancient times, eunuchs were often kings’ servants who were set as guards over the women’s quarters.
- Some eunuchs were important government officials, such as the Ethiopian eunuch who met the apostle Philip in the desert.

(See also: Philip)

Bible References:

- Acts 08:26-28
- Acts 08:36-38
- Acts 08:39-40
- Isaiah 39:7-8
- Jeremiah 34:17-19
- Matthew 19:10-12

Word Data:

- Strong’s: H5631, G2134, G2135### Uses:
- Matthew 19:10-12

evil, wicked, wickedness

Definition:

The terms “evil” and “wicked” both refer to anything that is opposed to God’s holy character and will.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

Bible References:

- 1 Samuel 24:10-11
- 1 Timothy 06:9-10
- 3 John 01:9-10
- Genesis 02:15-17
- Genesis 06:5-6
- Job 01:1-3
- Job 08:19-20
- Judges 09:55-57
- Luke 06:22-23
- Matthew 07:11-12
- Proverbs 03:7-8
- Psalms 022:16-17

Examples from the Bible stories:

- **02:04** ”God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does.”

- **03:01** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **03:02** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **04:02** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **08:12** "You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!"
- **14:02** They (Canaanites) worshiped false gods and did many **evil** things.
- **17:01** But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- **18:11** In the new kingdom of Israel, all the kings were **evil**.
- **29:08** The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- **45:02** They said, "We heard him (Stephen) speak **evil** things about Moses and God!"
- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong's: H205, H605, H1100, H1681, H1942, H2154, H2162, H2617, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G92, G113, G459, G932, G987, G988, G1426, G2549, G2551, G2554, G2555, G2556, G2557, G2559, G2560, G2635, G2636, G4151, G4189, G4190, G4191, G5337

Uses:

- Matthew 5:11-12
- Matthew 5:38-39
- Matthew 5:43-45
- Matthew 6:32-34
- Matthew 7:11-12
- Matthew 9:3-6
- Matthew 12:33-35
- Matthew 12:43-45
- Matthew 13:49-50
- Matthew 15:4-6
- Matthew 15:18-20
- Matthew 16:3-4
- Matthew 18:32-33
- Matthew 22:18-19
- Matthew 24:48-51
- Matthew 25:26-27

evildoer, evildoers, evildoing

Definition:

The term “evildoer” is a general reference to people who do sinful and wicked things.

- It can also be a general word for people who do not obey God.
- This term could be translated using the word for “evil” or “wicked,” with the word for “doing” or “making” or “causing” something.

(See also: evil)

Bible References:

- 1 Peter 02:13-17
- Isaiah 09:16-17
- Luke 13:25-27
- Malachi 03:13-15
- Matthew 07:21-23

Word Data:

- Strong’s: H205, H6213, H6466, H7451, H7489, G93, G458, G2038, G2040 , G2555

Uses:

- Matthew 7:21-23

ewe, ewes, ram, rams, sheep, sheepfold, sheepfolds, sheepshearers, sheepskins

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: How to Translate Unknowns)

(See also: Israel, lamb, sacrifice, shepherd)

Bible References:

- Acts 08:32-33
- Genesis 30:31-32
- John 02:13-14
- Luke 15:3-5
- Mark 06:33-34
- Matthew 09:35-36
- Matthew 10:5-7
- Matthew 12:11-12
- Matthew 25:31-33

Examples from the Bible stories:

- **09:12** One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.
- **17:02** David was a shepherd from the town of Bethlehem. At different times while he was watching his father’s **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- **30:03** To Jesus, these people were like **sheep** without a shepherd.
- **38:08** Jesus said, ”All of you will all abandon me tonight. It is written, ’I will strike the shepherd and all the **sheep** will be scattered.’”

Word Data:

- Strong's: H352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7462, H7716, G4165, G4262, G4263

Uses:

- Matthew 7:15-17
- Matthew 9:35-36
- Matthew 10:5-7
- Matthew 10:16-18
- Matthew 12:11-12
- Matthew 15:24-26
- Matthew 18:12-14
- Matthew 25:31-33
- Matthew 26:30-32

exalt, exalted, exalts, exaltation

Definition:

To exalt is to highly praise and honor someone. It can also mean to put someone in a high position.

- In the Bible, the term “exalt” is most often used for exalting God.
- When a person exalts himself, it means he is thinking about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate “exalt” could include “highly praise” or “honor greatly” or “extol” or “speak highly of.”
- In some contexts it could be translated by a word or phrase that means “put in a higher position” or “give more honor to” or “talk about proudly.”
- “Do not exalt yourself” could also be translated as “Do not think of yourself too highly” or “Do not brag about yourself.”
- “Those that exalt themselves” could also be translated as “Those who think proudly about themselves” or “Those who boast about themselves.”

(See also: praise, worship, glory, boast, proud)

Bible References:

- 1 Peter 05:5-7
- 2 Samuel 22:47-49
- Acts 05:29-32
- Philippians 02:9-11
- Psalms 018:46-47

Word Data:

- Strong’s: H1361, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G1869, G5229, G5251, G5311, G5312

Uses:

- Matthew 11:23-24

face, faces, faced, facing, facial, facedown

Definition:

The word “face” literally refers to the front part of a person’s head. This term also has several figurative meanings.

- The expression “your face” is often a figurative way of saying “you.” Similarly, the expression “my face” often means “I” or “me.”
- In a physical sense, to “face” someone or something means to look in the direction of that person or thing.
- To “face each other” means to “look directly at each other.”
- Being “face to face” means that two people are seeing each other in person, at a close distance.
- When Jesus “steadfastly set his face to go to Jerusalem,” it means that he very firmly decided to go.
- To “set one’s face against” people or a city means to firmly decide to no longer support, or to reject that city or person.
- The expression “face of the land” refers to the surface of the earth and often is a general reference to the whole earth. For example, a “famine covering the face of the earth” refers to a widespread famine affecting many people living on earth.
- The figurative expression “do not hide your face from your people” means “do not reject your people” or “do not desert your people” or “do not stop taking care of your people.”

Translation Suggestions:

- If possible, it is best to keep the expression or use an expression in the project language that has a similar meaning.
- The term to “face” could be translated as to “turn toward” or to “look at directly” or to “look at the face of.”
- The expression “face to face” could be translated as “up close” or “right in front of” or “in the presence of.”
- Depending on the context, the expression “before his face” could be translated as “ahead of him” or “in front of him” or “before him” or “in his presence.”
- The expression “set his face toward” could be translated as “began traveling toward” or “firmly made up his mind to go to.”
- The expression “hide his face from” could be translated as “turn away from” or “stop helping or protecting” or “reject.”
- To “set his face against” a city or people could be translated as “look at with anger and condemn” or “refuse to accept” or “decide to reject” or “condemn and reject” or “pass judgment on.”
- The expression “say it to their face” could be translated as “say it to them directly” or “say it to them in their presence” or “say it to them in person.”
- The expression “on the face of the land” could also be translated as “throughout the land” or “over the whole earth” or “living throughout the earth.”

Bible References:

- Deuteronomy 05:4-6
- Genesis 33:9-11

Word Data:

- Strong's: H600, H639, H5869, H6440, H8389, G3799, G4383, G4750

Uses:

- Matthew 11:9-10

faith

Definition:

In general, the term “faith” refers to a belief, trust or confidence in someone or something.

- To “have faith” in someone is to believe that what he says and does is true and trustworthy.
- To “have faith in Jesus” means to believe all of God’s teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes “faith” refers generally to all the teachings about Jesus, as in the expression “the truths of the faith.”
- In contexts such as “keep the faith” or “abandon the faith,” the term “faith” refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, “faith” can be translated as “belief” or “conviction” or “confidence” or “trust.”
- For some languages these terms will be translated using forms of the verb “believe.” (See: abstractnouns)
- The expression “keep the faith” could be translated by “keep believing in Jesus” or “continue to believe in Jesus.”
- The sentence “they must keep hold of the deep truths of the faith” could be translated by “they must keep believing all the true things about Jesus that they have been taught.”
- The expression “my true son in the faith” could be translated by something like “who is like a son to me because I taught him to believe in Jesus” or “my true spiritual son, who believes in Jesus.”

(See also: believe, faithful)

Bible References:

- 2 Timothy 04:6-8
- Acts 06:7
- Galatians 02:20-21
- James 02:18-20

Examples from the Bible stories:

- **05:06** When Isaac was a young man, God tested Abraham’s **faith** by saying, “Take Isaac, your only son, and kill him as a sacrifice to me.”

- **31:07** Then he (Jesus) said to Peter, ”You man of little **faith**, why did you doubt?”
- **32:16** Jesus said to her, ”Your **faith** has healed you. Go in peace.”
- **38:09** Then Jesus said to Peter, ”Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail.

Word Data:

- Strong’s: H529, H530, G1680, G3640, G4102, G6066

Uses:

- Matthew 6:30-31
- Matthew 8:8-10
- Matthew 8:26-27
- Matthew 09 General Notes
- Matthew 9:1-2
- Matthew 9:20-22
- Matthew 9:29-31
- Matthew 14:31-33
- Matthew 15:27-28
- Matthew 16:5-8
- Matthew 17:19-20
- Matthew 21:20-22
- Matthew 23:23-24

faithful, faithfulness, unfaithful, unfaithfulness

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him.The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

The term “unfaithful” describes people who do not do what God has commanded them to do. The condition or practice of being unfaithful is “unfaithfulness.”

- The people of Israel were called “unfaithful” when they began to worship idols and when they disobeyed God in other ways.
- In marriage, someone who commits adultery is “unfaithful” to his or her spouse.
- God used the term “unfaithfulness” to describe Israel’s disobedient behavior. They were not obeying God or honoring him.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”
- Depending on the context, “unfaithful” could be translated as “not faithful” or “unbelieving” or “not obedient” or “not loyal.”
- The phrase “the unfaithful” could be translated as “people who are not faithful (to God)” or “unfaithful people” or “those who disobey God” or “people who rebel against God.”
- The term “unfaithfulness” could be translated as “disobedience” or “disloyalty” or “not believing or obeying.”
- In some languages, the term “unfaithful” is related to the word for “unbelief.”

(See also: adultery, believe, disobey, faith, believe)

Bible References:

- Genesis 24:49
- Leviticus 26:40-42
- Numbers 12:6-8
- Joshua 02:14

- Judges 02:16-17
- 1 Samuel 02:9
- Psalm 012:1
- Proverbs 11:12-13
- Isaiah 01:26
- Jeremiah 09:7-9
- Hosea 05:5-7
- Luke 12:45-46
- Luke 16:10-12
- Colossians 01:7-8
- 1 Thessalonians 05:23-24
- 3 John 01:5-8

Examples from the Bible stories:

- **08:05** Even in prison, Joseph remained **faithful** to God, and God blessed him.
- **14:12** Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- **15:13** The people promised to remain **faithful** to God and follow his laws.
- **17:09** David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- **18:04** God was angry with Solomon and, as a punishment for Solomon's **unfaithfulness**, he promised to divide the nation of Israel into two kingdoms after Solomon's death.
- **35:12** "The older son said to his father, 'All these years I have worked **faithfully** for you!"
- **49:17** But God is **faithful** and says that if you confess your sins, he will forgive you.
- **50:04** If you remain **faithful** to me to the end, then God will save you."

Word Data:

- Strong's: H529, H530, H539, H540, H571, H898, H2181, H4603, H4604, H4820, G569, G571, G4103

Uses:

- Matthew 24:45-47
- Matthew 25:19-21

false prophet, false prophets

Definition:

A false prophet is a person who wrongly claims that his message comes from God.

- The prophecies of false prophets are not usually fulfilled. That is, they do not come true.
- False prophets teach messages that partially or totally contradict what the Bible says.
- This term could also be translated as “person who falsely claims to be God’s spokesman” or “someone who falsely claims to speak God’s words.”
- The New Testament teaches that in the end times there will be many false prophets who will try to deceive people into thinking that they come from God.

(See also: fulfill, prophet, true)

Bible References:

- 1 John 04:1-3
- 2 Peter 02:1-3
- Acts 13:6-8
- Luke 06:26
- Matthew 07:15-17
- Matthew 24:23-25

Word Data:

- Strong’s: G5578

Uses:

- Matthew 7:15-17
- Matthew 24:9-11
- Matthew 24:23-25

famine, famines

Definition:

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who detroy crops.
- In the Bible, God often caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term “famine” is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for “famine” in your language, or with a phrase such as “extreme lack” or “severe deprivation.”

Bible References:

- 1 Chronicles 21:11-12
- Acts 07:11-13
- Genesis 12:10-13
- Genesis 45:4-6
- Jeremiah 11:21-23
- Luke 04:25-27
- Matthew 24:6-8

Word Data:

- Strong’s: H3720, H7458, H7459, G3042

Uses:

- Matthew 24:6-8

fast, fasts, fasted, fasting, fastings

Definition:

The term to “fast” means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to “fast” can also be translated as to “refrain from eating” or to “not eat.”
- The noun “fast” could be translated as “time of not eating” or “time of abstaining from food.”

(See also: Jewish leaders)

Bible References:

- 1 Kings 21:8-10
- 2 Chronicles 20:3-4
- Acts 13:1-3
- Jonah 03:4-5
- Luke 05:33-35
- Mark 02:18-19
- Matthew 06:16-18
- Matthew 09:14-15

Examples from the Bible stories:

- **25:01** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **34:08** ”’For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.’”
- **46:10** One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, “Set apart for me Barnabas and Saul to do the work I have called them to do.”

Word Data:

- Strong’s: H2908, H5144, H6684, H6685, G777, G3521, G3522, G3523

Uses:

- Matthew 4:1-4
- Matthew 6:16-18
- Matthew 9:14-15

fear, fears, afraid

Definition:

The terms “fear” and “afraid” refer to the unpleasant feeling a person has when there is a threat of harm to himself or others.

- The term “fear” can also refer to a deep respect and awe for a person in authority.
- The phrase “fear of Yahweh,” as well as related terms “fear of God” and “fear of the Lord,” refer to a deep respect of God and the showing of that respect by obeying him. This fear is motivated by knowing that God is holy and hates sin.
- The Bible teaches that a person who fears Yahweh will become wise.

Translation Suggestions:

- Depending on the context, to “fear” can be translated as to “be afraid” or to “deeply respect” or to “revere” or to “be in awe of.”
- The term “afraid” could be translated as “terrified” or “scared” or “fearful.”
- The sentence “The fear of God fell on all of them” could be translated as “Suddenly they all felt a deep awe and respect for God” or “Immediately, they all felt very amazed and revered God deeply” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”
- Note that the phrase “fear of Yahweh” does not occur in the New Testament. The phrase “fear of the Lord” or “fear of the Lord God” is used instead.

(See also: marvel, awe, Lord, power, Yahweh)

Bible References:

- 1 John 04:17-18
- Acts 02:43-45
- Acts 19:15-17
- Genesis 50:18-21
- Isaiah 11:3-5
- Job 06:14-17
- Jonah 01:8-10
- Luke 12:4-5
- Matthew 10:28-31
- Proverbs 10:24-25

Word Data:

- Strong’s: H367, H926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032,

H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G870, G1167, G1168, G1169, G1630, G1719, G2124, G2125, G2962, G5398, G5399, G5400, G5401

Uses:

- Matthew 10:26-27
- Matthew 10:28-31
- Matthew 14:3-5
- Matthew 14:25-27
- Matthew 14:28-30
- Matthew 17 General Notes
- Matthew 17:5-8
- Matthew 27:54-56
- Matthew 28:3-4

feast, feasts, feasting

Definition:

The term “feast” refers to an event where a group of people eat a very large meal together, often for the purpose of celebrating something. The action to “feast” means to eat a large amount of food or to participate in eating a feast together.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In Bible times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- A feast sometimes lasted for several days or more.
- The term to “feast” could also be translated as to “eat lavishly” or to “celebrate by eating lots of food” or to “eat a special, large meal.”
- Depending on the context, “feast” could be translated as “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: festival)

Bible References:

- 2 Peter 02:12-14
- Genesis 26:30-31
- Genesis 29:21-22
- Genesis 40:20-23
- Jude 01:12-13
- Luke 02:41-44
- Luke 14:7-9
- Matthew 22:1-3

Word Data:

- Strong’s: H398, H2077, H2282, H2287, H3899, H3900, H4150, H4580, H4797, H4960, H7646, H8057, H8354, G26, G755, G1062, G1173, G1403, G1456, G1858, G1859, G2165, G3521, G4910

Uses:

- Matthew 22:1-3
- Matthew 22:8-10

- Matthew 23:6-7
- Matthew 25:10-13
- Matthew 26:3-5
- Matthew 27:15-16

fig, figs

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 03:17
- James 03:11-12
- Luke 13:6-7
- Mark 11:13-14
- Matthew 07:15-17
- Matthew 21:18-19

Word Data:

- Strong's: H1061, H1690, H6291, H8384, G3653, G4808, G4810

Uses:

- Matthew 7:15-17
- Matthew 21:18-19
- Matthew 21:20-22
- Matthew 24:32-33

fire, fires, firebrands, firepans, fireplaces, firepot, firepots

Definition:

Fire is the heat, light, and flames that are produced when something is burned.

- Burning wood by fire turns the wood into ashes.
- The term "fire" is also used figuratively, usually referring to judgment or purification.
- The final judgment of unbelievers is in the fire of hell.
- Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.
- The phrase "baptize with fire" could also be translated as "cause to experience suffering in order to be purified."

(See also: pure)

Bible References:

- 1 Kings 16:18-20
- 2 Kings 01:9-10
- 2 Thessalonians 01:6-8
- Acts 07:29-30
- John 15:5-7
- Luke 03:15-16
- Matthew 03:10-12
- Nehemiah 01:3

Word Data:

- Strong's: H215, H217, H398, H784, H800, H801, H1197, H1200, H1513, H2734, H3341, H3857, H4071, H4168, H5135, H6315, H8316, G439, G440, G1067, G2741, G4442, G4443, G4447, G4448, G4451, G5394, G5457

Uses:

- Matthew 3:10-12
- Matthew 5:21-22
- Matthew 13:40-43
- Matthew 13:49-50

fishermen, fishers

Definition:

Fishermen are men who catch fish from the water as a means of earning money. In the New Testament, the fishermen used large nets to catch fish. The term "fishers" is another name for fishermen.

- Peter and other apostles worked as fishermen before being called by Jesus.
- Since the land of Israel was near water, the Bible has many references to fish and fishermen.
- This term could be translated with a phrase such as "men who catch fish" or "men who earn money by catching fish."

Bible References:

- Ezekiel 47:9-10
- Isaiah 19:7-8
- Luke 05:1-3
- Matthew 04:18-20
- Matthew 13:47-48

Word Data:

- Strong's: H1728, H1771, H2271, G231, G1903

Uses:

- Matthew 4:18-20
- Matthew 13:47-48

flesh

Definition:

In the Bible, the term “flesh” literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term “flesh” in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term “flesh” is used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression “own flesh and blood” refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression “flesh and blood” can also refer to a person’s ancestors or descendants.
- The expression “one flesh” refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal’s body, “flesh” could be translated as “body” or “skin” or “meat.”
- When it is used to refer generally to all living creatures, this term could be translated as “living beings” or “everything that is alive.”
- When referring in general to all people, this term could be translated as “people” or “human beings” or “everyone who lives.”
- The expression “flesh and blood” could also be translated as “relatives” or “family” or “kinfolk” or “family clan.” There may be contexts where it could be translated as “ancestors” or “descendants.”
- Some languages may have an expression that is similar in meaning to “flesh and blood.”
- The expression “become one flesh” could be translated as “unite sexually” or “become as one body” or “become like one person in body and spirit.” The translation of this expression should be checked to make sure it is acceptable in the project language and culture. (See: euphemism). It should also be understood that this is figurative, and does not mean that a man and a woman who “become one flesh” literally become one person.

Bible References:

- 1 John 02:15-17
- 2 John 01:7-8
- Ephesians 06:12-13
- Galatians 01:15-17
- Genesis 02:24-25
- John 01:14-15
- Matthew 16:17-18
- Romans 08:6-8

Word Data:

- Strong's: H829, H1320, H1321, H2878, H3894, H4207, H7607, H7683, G2907, G4559, G4560, G4561

Uses:

- Matthew 16:17-18
- Matthew 19:5-6
- Matthew 24:19-22
- Matthew 26:39-41

flocks, flock, flocking, herd, herds

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle, oxen, or pigs.

- Different languages may have different ways of naming groups of animals or birds.
- For example, in English the term “herd” can also be used for sheep or goats, but in the Bible text it is not used this way.
- The term “flock” in English is also used for a group of birds, but it can not be used for pigs, oxen, or cattle.
- Consider what terms are used in your language to refer to different groups of animals.
- For verses that refer to “flocks and herds” it may be better to add “of sheep” or “of cattle” for example, if the language does not have different words to refer to different kinds of animal groups.

(See also: goat, ox, pig, sheep,)

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:10-11
- Deuteronomy 14:22-23
- Luke 02:8-9
- Matthew 08:30-32
- Matthew 26:30-32

Word Data:

- Strong’s: H951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G34, G4167, G4168

Uses:

- Matthew 8:30-32
- Matthew 26:30-32

flood, floods, flooded, flooding, floodwaters

Definition:

The term “flood” literally refers to a large amount of water that completely covers over the land.

- This term is also used figuratively to refer to an overwhelming amount of something, especially something that happens suddenly.
- In Noah’s time, people had become so evil that God caused a worldwide flood to come over the entire surface of the earth, even covering the mountaintops. Everyone who was not in the boat with Noah drowned. All other floods cover a much smaller land area.
- This term can also be an action, as in “the land was flooded by river water.”

Translation Suggestions:

- Ways to translate the literal meaning of “flood” could include “an overflowing of water” or “large amounts of water.”
- The figurative comparison “like a flood” could keep the literal term, or a substitute term could be used that refers to something that has a flowing aspect to it, such as a river.
- For the expression “like a flood of water” where water is already mentioned, the word “flood” could be translated as “an overwhelming amount” or “an overflowing.”
- This term can be used as a metaphor, as in “do not let the flood sweep over me,” which means “do not let these overwhelming disasters happen to me” or “don’t let me be devastated by disasters” or “don’t let your anger devastate me.” (See: Metaphor)
- The figurative expression “I flood my bed with tears” could be translated as “my tears cover my bed with water like a flood.”

(See also: ark, Noah)

Bible References:

- Daniel 11:10
- Genesis 07:6-7
- Luke 06:46-48
- Matthew 07:24-25
- Matthew 07:26-27
- Matthew 24:37-39

Word Data:

- Strong’s: H216, H2229, H2230, H2975, H3999, H5104, H5140, H5158, H5674, H6556, H7641, H7857, H7858, H8241, G2627, G4132, G4215, G4216

Uses:

- Matthew 7:24-25
- Matthew 7:26-27
- Matthew 24:37

flute, flutes, pipe, pipes

Definition:

In Bible times, pipes were musical instruments made of bone or wood with holes to allow the sound to come out. A flute was a kind of pipe.

- Most pipes had reeds made out of a kind of thick grass that vibrated as air was blown over it.
- A pipe without any reeds was often called a "flute."
- A shepherd played a pipe to calm his flocks of sheep.
- Pipes and flutes were used for playing sad or joyful music.

(See also: flock, shepherd)

Bible References:

- 1 Corinthians 14:7-9
- 1 Kings 01:38-40
- Daniel 03:3-5
- Luke 07:31-32
- Matthew 09:23-24
- Matthew 11:16-17

Word Data:

- Strong's: H4953, H5748, H2485, H2490, G832, G834, G836

Uses:

- Matthew 9:23-24
- Matthew 11:16-17

fool, fools, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: wise)

Bible References:

- Ecclesiastes 01:16-18
- Ephesians 05:15-17
- Galatians 03:1-3
- Genesis 31:26-28
- Matthew 07:26-27
- Matthew 25:7-9
- Proverbs 13:15-16
- Psalms 049:12-13

Word Data:

- Strong’s: H191, H196, H200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G453, G454, G781, G801, G877, G878, G3471, G3472, G3473, G3474, G3912

Uses:

- Matthew 5:21-22
- Matthew 7:26-27
- Matthew 25:1-4
- Matthew 25:7-9

footstool

Definition:

The term “footstool” refers to an object which a person puts his feet on, usually to rest them while sitting. This term also has figurative meanings of submission and lower status.

- People in Bible times considered feet to be the least honorable parts of the body. So a “footstool” was of even lower honor because feet were rested on it.
- When God says “I will make my enemies a footstool for my feet” he is declaring power, control, and victory over the people who rebel against him. They will be humbled and conquered to the point of submitting to God’s will.
- To “worship at God’s footstool” means to bow down in worship before him as he sits on his throne. This again communicates humility and submission to God.
- David refers to the temple as God’s “footstool.” This could refer to his absolute authority over his people. This could also be picturing God the King on his throne, with his feet resting on his footstool, which represents all that is in submission to him.

Bible References:

- Acts 07:47-50
- Isaiah 66:1
- Luke 20:41-44
- Matthew 05:33-35
- Matthew 22:43-44
- Psalm 110:1

Word Data:

- Strong’s: H1916, H3534, H7272, G4228, G5286

Uses:

- Matthew 5:33-35

forgive, forgives, forgiven, forgiveness, pardon, pardoned

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. “Forgiveness” is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean “cancel,” as in the expression “forgive a debt.”
- When people confess their sins, God forgives them based on Jesus’ sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term “pardon” means to forgive and not punish someone for his sin.

- This word has the same meaning as “forgive” but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions:

- Depending on the context, “forgive” could be translated as “pardon” or “cancel” or “release” or “not hold against” (someone).
- The term “forgiveness” could be translated by a word or phrase that means “practice of not resenting” or “declaring (someone) as not guilty” or “the act of pardoning.”
- If the language has a word for a formal decision to forgive, that word could be used to translate “pardon.”

(See also: guilt)

Bible References:

- Genesis 50:15-17
- Numbers 14:17-19
- Deuteronomy 29:20-21
- Joshua 24:19-20
- 2 Kings 05:17-19
- Psalms 025:10-11
- Psalms 025:17-19
- Isaiah 55:6-7
- Isaiah 40:1-2
- Luke 05:20-21

- Acts 08:20-23
- Ephesians 04:31-32
- Colossians 03:12-14
- 1 John 02:12-14

Examples from the Bible stories:

- **07:10** But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- **13:15** Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- **17:13** David repented of his sin and God **forgave** him.
- **21:05** In the New Covenant, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would **forgive** their sins.
- **29:01** One day Peter asked Jesus, "Master, how many times should I **forgive** my brother when he sins against me?"
- **29:08** I **forgave** your debt because you begged me.
- **38:05** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the **forgiveness** of sins.

Word Data:

- H5546, H5547, H3722, H5375, H5545, H5547, H7521, G859, G863, G5483

Uses:

- Matthew 6:11-13
- Matthew 6:14-15
- Matthew 9:1-2
- Matthew 9:3-6
- Matthew 12:31-32
- Matthew 18:21-22
- Matthew 18:32-33
- Matthew 26:27-29

forsake, forsakes, forsaken, forsook

Definition:

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, they are being unfaithful to him by disobeying him.
- When God “forsakes” people, he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following, God’s teachings.
- The term “forsaken” can be used in the past tense, as in “he has forsaken you” or as in referring to someone who has “been forsaken.”

Translation Suggestions:

- Other ways to translate this term could include “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

Bible References:

- 1 Kings 06:11-13
- Daniel 11:29-30
- Genesis 24:26-27
- Joshua 24:16-18
- Matthew 27:45-47
- Proverbs 27:9-10
- Psalms 071:17-18

Word Data:

- Strong’s: H488, H2308, H5203, H5428, H5800, H5805, H7503, G646, G657, G863, G1459, G2641,

Uses:

- Matthew 27:45-47

found, founded, founder, foundation, foundations

Definition:

The verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- In a figurative sense, believers in Christ are compared to a building that is founded on the teachings of the apostles and prophets, with Christ himself being the cornerstone of the building.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.” (See also: cornerstone, create)

Bible References:

- 1 Kings 06:37-38
- 2 Chronicles 03:1-3
- Ezekiel 13:13-14
- Luke 14:28-30
- Matthew 13:34-35
- Matthew 25:34-36

Word Data:

- Strong’s: H134, H787, H803, H808, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H6884, H8356, G2310, G2311, G2602

Uses:

- Matthew 13:34-35

- Matthew 25:34-36

frankincense

Definition:

Frankincense is a fragrant spice made from tree resin. It is used to make perfumes and incense.

- In Bible times, frankincense was an important spice used to prepare dead bodies for burial.
- This spice is also valuable for its healing and calming qualities.
- When learned men came from an eastern country to visit baby Jesus in Bethlehem, frankincense was one of the three gifts they brought him.

(See also: Bethlehem, learned men)

Bible References:

- 1 Chronicles 09:28-29
- Exodus 30:34-36
- Matthew 02:11-12
- Numbers 05:15

Word Data:

- Strong's: H3828, G3030

Uses:

- Matthew 2:11-12

fruit, fruits, fruitful, unfruitful

Definition:

The term “fruit” literally refers to the part of a plant that can be eaten. Something that is “fruitful” has a lot of fruit. These terms are also used figuratively in the Bible.

- The Bible often uses “fruit” to refer to a person’s actions. Just as fruit on a tree shows what kind of tree it is, in the same way a person’s words and actions reveal what his character is like.
- A person can produce good or bad spiritual fruit, but the term “fruitful” always has the positive meaning of producing much good fruit.
- The term “fruitful” is also used figuratively to mean “prosperous.” This often refers to having many children and descendants, as well as having plenty of food and other wealth.
- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the “fruit of wisdom” refers to the good things that come from being wise.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.
- The figurative expression “fruit of the Spirit” refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.
- The expression “fruit of the womb” refers to “what the womb produces–”that is children.

Translation Suggestions:

- It is best to translate this term using the general word for “fruit” that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural ,“fruits” whenever it refers to more than one fruit.
- Depending on the context, the term “fruitful” could be translated as “producing much spiritual fruit” or “having many children” or “prosperous.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When God created animals and people, he commanded them to “be fruitful and multiply,” which refers to having many offspring. This could also be translated as “have many offspring” or “have many children and descendants” or “have many children so that you will have many descendants.”
- The expression “fruit of the womb” could be translated as “what the womb produces” or “children a women gives birth to” or just “children.” When Elizabeth says to Mary “blessed is the fruit of your womb,” she means “blessed is the child you will give birth to.” The project language may also have a different expression for this.
- Another expression “fruit of the vine,” could be translated as “vine fruit” or “grapes.”
- Depending on the context, the expression “will be more fruitful” could also be translated as “will produce more fruit” or “will have more children” or “will be prosperous.”

- The apostle Paul's expression "fruitful labor" could be translated as "work that brings very good results" or "efforts that result in many people believing in Jesus."
- The "fruit of the Spirit" could also be translated as "works that the Holy Spirit produces" or "words and actions that show that the Holy Spirit is working in someone."

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Galatians 05:22-24
- Genesis 01:11-13
- Luke 08:14-15
- Matthew 03:7-9
- Matthew 07:15-17

Word Data:

- Strong's: H3, H4, H1061, H1063, H1069, H2173, H2233, H2981, H3206, H3581, H3759, H3899, H3978, H4022, H4395, H5108, H5208, H6500, H6509, H6529, H7019, H8256, H8393, H8570, G1081, G2590, G2592, G2593, G3703, G5052, G5352, G6013

Uses:

- Matthew 03 General Notes
- Matthew 3:10-12
- Matthew 07 General Notes
- Matthew 7:15-17
- Matthew 7:18-20
- Matthew 12:33-35
- Matthew 21:18-19
- Matthew 21:33-34

fulfill, fulfilled

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: prophet, Christ, minister, call)

Bible References:

- 1 Kings 02:26-27
- Acts 03:17-18
- Leviticus 22:17-19
- Luke 04:20-22
- Matthew 01:22-23
- Matthew 05:17-18
- Psalms 116:12-15

Examples from the Bible stories:

- **24:04** John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **40:03** The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”
- **42:07** Jesus said, ”I told you that everything written about me in God’s word must be **fulfilled**.”
- **43:05** ”This **fulfills** the prophecy made by the prophet Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- **43:07** ”This **fulfills** the prophecy which says, ‘You will not let your Holy One rot in the grave.’”

- **44:05** "Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die."

Word Data:

- Strong's: H1214, H5487, G1096, G4138

Uses:

- Matthew 1:22-23
- Matthew 2:13-15
- Matthew 2:17-18
- Matthew 2:22-23
- Matthew 3:13-15
- Matthew 4:14-16
- Matthew 5:17-18
- Matthew 8:16-17
- Matthew 13:13-14
- Matthew 21:4
- Matthew 26:51-54
- Matthew 26:55-56
- Matthew 27:9-10

Galilee, Galilean, Galileans

Facts:

Galilee was the most northern region of Israel, just north of Samaria. A “Galilean” was a person who lived in Galilee or who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the “Sea of Galilee.”
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: Nazareth, Samaria, Sea of Galilee)

Bible References:

- Acts 09:31-32
- Acts 13:30-31
- John 02:1-2
- John 04:1-3
- Luke 13:1-3
- Mark 03:7-8
- Matthew 02:22-23
- Matthew 03:13-15

Examples from the Bible stories:

- **21:10** The prophet Isaiah said the Messiah would live in **Galilee**, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **26:01** After overcoming Satan’s temptations, Jesus returned in the power of the Holy Spirit to the region of **Galilee** where he lived.
- **39:06** Finally, the people said, ”We know that you were with Jesus because you both are from **Galilee**.”
- **41:06** Then the angel told the women, ”Go and tell the disciples, ’Jesus has risen from the dead and he will go to **Galilee** ahead of you.’”

Word Data:

- Strong’s: H1551, G1056, G1057

Uses:

- Matthew 2:22-23
- Matthew 3:13-15
- Matthew 4:12-13
- Matthew 4:14-16
- Matthew 4:23-25
- Matthew 17:22-23
- Matthew 19:1-2
- Matthew 21:9-11
- Matthew 26:30-32
- Matthew 26:69-70
- Matthew 27:54-56
- Matthew 28:5-7
- Matthew 28:16-17

gate, gates, gate bars, gatekeeper, gatekeepers, gateposts, gateway, gateways

Definition:

A “gate” is a hinged barrier at an access point in a fence or wall that surrounds a house or city. The “gate bar” refers to a wooden or metal bar that can be moved into place to lock the gate.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A city gate was often the news and social center of a village. It was also where business transactions occurred and judgments were made, because city walls were thick enough to have gateways that produced cool shade from the hot sun. Citizens found it pleasant to sit in the shade to conduct their business and even to judge legal cases.

Translation Suggestions:

- Depending on the context, other ways to translate “gate” could be “door” or “wall opening” or “barrier” or “entranceway.”
- The phrase “bars of the gate” could be translated as “gate bolts” or “wooden beams to lock the gate” or “metal locking rods of the gate.”

Bible References:

- Acts 09:23-25
- Acts 10:17-18
- Deuteronomy 21:18-19
- Genesis 19:1-3
- Genesis 24:59-60
- Matthew 07:13-14

Word Data:

- Strong’s: H1817, H5592, H6607, H8179, H8651, G2374, G4439, G4440

Uses:

- Matthew 7:13
- Matthew 16:17-18
- Matthew 24:32-33

generation

UNDER REVIEW

Definition:

The term “generation” refers to a group of people who were all born around the same time period.

- A generation can also refer to a span of time. In Bible times, a generation was usually considered to be about 40 years.
- Parents and their children are from two different generations.
- In the Bible, the term “generation” is also used figuratively to refer generally to people who share common characteristics.

Translation Suggestions

- The phrase “this generation” or “people of this generation” could be translated as “the people living now” or “you people.”
- “This wicked generation” could also be translated as “these wicked people living now.”
- The expression “from generation to generation” or “from one generation to the next” could be translated as “people living now, as well as their children and grandchildren” or “people in every time period” or “people in this time period and future time periods” or “all people and their descendants.”
- “A generation to come will serve him; they will tell the next generation about Yahweh” could also be translated as “Many people in the future will serve Yahweh and will tell their children and grandchildren about him.”

(See also: descendant, evil, ancestor)

Bible References:

- Acts 15:19-21
- Exodus 03:13-15
- Genesis 15:14-16
- Genesis 17:7-8
- Mark 08:11-13
- Matthew 11:16-17
- Matthew 23:34-36
- Matthew 24:34-35

Uses:

- Matthew 1:15-17

- Matthew 11:16-17
- Matthew 12:38-40
- Matthew 12:41
- Matthew 12:42
- Matthew 12:43-45
- Matthew 16:3-4
- Matthew 17:17-18
- Matthew 23:34-36
- Matthew 24:34-35

Gentile, Gentiles

Facts:

The term “Gentile” refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

- In the Bible, the term “uncircumcised” is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God’s people.
- The Jews were also called “Israelites” or “Hebrews” at different times in history. They referred to anyone else as a “Gentile.”
- Gentile could also be translated as “not a Jew” or “non-Jewish” or “not an Israelite” (Old Testament) or “non-Jew.”.
- Traditionally, Jews would neither eat with nor associate with Gentiles, which at first caused problems within the early church.

(See also: Israel, Jacob, Jew)

Bible References:

- Acts 09:13-16
- Acts 14:5-7
- Galatians 02:15-16
- Luke 02:30-32
- Matthew 05:46-48
- Matthew 06:5-7
- Romans 11:25

Word Data:

- Strong’s: H1471, G1482, G1484, G1672### Uses:
- Matthew 4:14-16
- Matthew 5:46-48
- Matthew 6:5-7
- Matthew 6:32-34
- Matthew 10:5-7
- Matthew 10:16-18
- Matthew 12:18
- Matthew 12:19-21
- Matthew 18:17
- Matthew 20:17-19
- Matthew 20:25-28

Gethsemane

Facts:

Gethsemane was a garden of olive trees east of Jerusalem beyond the Kidron valley and near the Mount of Olives.

- The garden of Gethsemane was a place where Jesus and his followers would go to be alone and rest, away from the crowds.
- It was in Gethsemane that Jesus prayed in deep sorrow, before being arrested there by Jewish leaders.

(Translation suggestions: How to Translate Names)

(See also: Judas Iscariot, Kidron Valley, Mount of Olives)

Bible References:

- Mark 14:32-34
- Matthew 26:36-38

Word Data:

- Strong's: G1068

Uses:

- Matthew 26:36-38

gift, gifts

Definition:

The term “gift” refers to anything that is given or offered to someone. A gift is given without the expectation of getting anything in return

- Money, food, clothing, or other things given to poor people are called “gifts.”
- In the Bible, an offering or sacrifice given to God is also called a gift.
- The gift of salvation is something God gives us through faith in Jesus.
- In the New Testament, the term “gifts” is also used to refer to special spiritual abilities that God gives to all Christians for serving other people.

Translation Suggestions:

- The general term for “gift” could be translated with a word or phrase that means “something that is given.”
- In the context of someone having a gift or special ability that comes from God, the term “gift from the Spirit” could be translated as “spiritual ability” or “special ability from the Holy Spirit” or “special spiritual skill that God gave.”

(See also: spirit, Holy Spirit)

Bible References:

- 1 Corinthians 12:1-3
- 2 Samuel 11:6-8
- Acts 08:20-23
- Acts 10:3-6
- Acts 11:17-18
- Acts 24:17-19
- James 01:17-18
- John 04:9-10
- Matthew 05:23-24
- Matthew 08:4

Word Data:

- Strong’s: H814, H4503, H4864, H4976, H4978, H4979, H4991, H5078, H5083, H5379, H7810, H8641, G334, G1390, G1394, G1431, G1434, G1435, G3311, G5486

Uses:

- Matthew 5:23-24
- Matthew 7:11-12
- Matthew 8:4
- Matthew 15:4-6
- Matthew 23:18-19

glory, glorious, glorify, glorifies

Definition:

In general, the term “glory” means honor, splendor, and extreme greatness. Anything that has glory is said to be “glorious.”

- Sometimes “glory” refers to something of great value and importance. In other contexts it communicates splendor, brightness, or judgment.
- For example, the expression “glory of the shepherds” refers to the lush pastures where their sheep had plenty of grass to eat.
- Glory is especially used to describe God, who is more glorious than anyone or anything in the universe. Everything in his character reveals his glory and his splendor.
- The expression to “glory in” means to boast about or take pride in something.

The term “glorify” means to show or tell how great and important something or someone is. It literally means to “give glory to.”

- People can glorify God by telling about the wonderful things he has done.
- They can also glorify God by living in a way that honors him and shows how great and magnificent he is.
- When the Bible says that God glorifies himself, it means that he reveals to people his amazing greatness, often through miracles.
- God the Father will glorify God the Son by revealing to people the Son’s perfection, splendor, and greatness.
- Everyone who believes in Christ will be glorified with him. When they are raised to life, they will be changed to reflect his glory and to display his grace to all creation.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “brightness” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”
- “Glorify” could also be translated as “give glory to” or “bring glory to” or “cause to appear great.”
- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”
- The term “be glorified” could also be translated as, “be shown to be very great” or “be praised” or “be exalted.”

(See also: exalt, obey, praise)

Bible References:

- Exodus 24:16-18
- Numbers 14:9-10
- Isaiah 35:1-2
- Luke 18:42-43
- Luke 02:8-9
- John 12:27-29
- Acts 03:13-14
- Acts 07:1-3
- Romans 08:16-17
- 1 Corinthians 06:19-20
- Philippians 02:14-16
- Philippians 04:18-20
- Colossians 03:1-4
- 1 Thessalonians 02:5-6
- James 02:1-4
- 1 Peter 04:15-16
- Revelation 15:3-4

Examples from the Bible stories:

- **23:07** Suddenly, the skies were filled with angels praising God, saying, "**Glory** to God in heaven and peace on earth to the people he favors!"
- **25:06** Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, "I will give you all this if you bow down and worship me."
- **37:01** When Jesus heard this news, he said, "This sickness will not end in death, but it is for the **glory** of God."
- **37:08** Jesus responded, "Did I not tell you that you would see God's **glory** if you believe in me?"

Word Data:

- Strong's: H117, H142, H155, H215, H1342, H1921, H1922, H1925, H1926, H1935, H1984, H2892, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G1391, G1392, G1740, G1741, G2620, G2744, G2745, G2746, G2755, G2811, G4888

Uses:

- Matthew 6:27-29

- Matthew 16:27-28
- Matthew 17 General Notes
- Matthew 19:28
- Matthew 24:30-31
- Matthew 25:31-33

goat, goats, goatskins, scapegoat, kids

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a "kid."

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
- Goats have coarse hair; sheep have wool.
- The tail of a goat stands up; the tail of a sheep hangs down.
- Sheep usually like to stay with their herd, but goats are more independent and tend to wander away from their herd.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people's sins.

(See also: flock, sacrifice, sheep, righteous, wine)

Bible References:

- Exodus 12:3-4
- Genesis 30:31-32
- Genesis 31:10-11
- Genesis 37:31-33
- Leviticus 03:12-14
- Matthew 25:31-33

Word Data:

- Strong's: H689, H1423, H1429, H1601, H3277, H3629, H5795, H5796, H6260, H6629, H6842, H6939, H7716, H8163, H8166, H8495, G122, G2055, G2056, G5131

Uses:

- Matthew 25:31-33

God

Facts:

In the Bible, the term “God” refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God’s personal name is “Yahweh.”

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as “Yahweh,” which means “he is” or “I am” or “the One who (always) exists.”
- The Bible also teaches about false “gods,” which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate “God” could include “Deity” or “Creator” or “Supreme Being.”
- Other ways to translate “God” could be “Supreme Creator” or “Infinite Sovereign Lord” or “Eternal Supreme Being.”
- Consider how God is referred to in a local or national language. There may also already be a word for “God” in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god.
- Another way to make this distinction would be to use different terms for “God” and “god.”
- The phrase “I will be their God and they will be my people” could also be translated as “I, God, will rule over these people and they will worship me.”

(Translation suggestions: How to Translate Names)

(See also: create, false god, God the Father, Holy Spirit, false god, Son of God, Yahweh)

Bible References:

- 1 John 01:5-7
- 1 Samuel 10:7-8
- 1 Timothy 04:9-10
- Colossians 01:15-17
- Deuteronomy 29:14-16
- Ezra 03:1-2

- Genesis 01:1-2
- Hosea 04:11-12
- Isaiah 36:6-7
- James 02:18-20
- Jeremiah 05:4-6
- John 01:1-3
- Joshua 03:9-11
- Lamentations 03:40-43
- Micah 04:4-5
- Philippians 02:5-8
- Proverbs 24:11-12
- Psalms 047:8-9

Examples from the Bible stories:

- **01:01** **God** created the universe and everything in it in six days.
- **01:15** **God** made man and woman in his own image.
- **05:03** "I am **God** Almighty. I will make a covenant with you."
- **09:14** **God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- **10:02** Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- **16:01** The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- **22:07** You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- **24:09** There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- **25:07** "Worship only the Lord your **God** and only serve him."
- **28:01** "There is only one who is good, and that is **God**."
- **49:09** But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- **50:16** But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong's: H136, H305, H410, H426, H430, H433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G112, G516, G932, G935, G1096, G1140, G2098, G2124, G2128, G2150, G2152, G2153, G2299, G2304, G2305, G2312, G2313, G2314, G2315, G2316, G2317, G2318, G2319, G2320, G3361, G3785, G4151, G5207, G5377, G5463, G5537, G5538

Uses:

- Matthew 4:1-4
- Matthew 5:5-8
- Matthew 5:33-35
- Matthew 6:30-31
- Matthew 9:7-9
- Matthew 15:1-3
- Matthew 15:4-6
- Matthew 15:29-31
- Matthew 16:21-23
- Matthew 19:5-6
- Matthew 19:25-27
- Matthew 22:20-22
- Matthew 22:29-30
- Matthew 22:31-33
- Matthew 22:37-38
- Matthew 26:62-64

God the Father, heavenly Father, Father

Facts:

The terms “God the Father” and “heavenly Father” refer to Yahweh, the one true God. Another term with the same meaning is “Father,” used most often when Jesus was referring to him.

- God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand.
- God the Father sent God the Son (Jesus) into the world and he sends the Holy Spirit to his people.
- Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

Translation Suggestions:

- In translating the phrase “God the Father,” it is best to translate “Father” with the same word that the language naturally uses to refer to a human father.
- The term “heavenly Father” could be translated by “Father who lives in heaven” or “Father God who lives in heaven” or “God our Father from heaven.”
- Usually “Father” is capitalized when it, refers to God.

(Translation suggestions: How to Translate Names)

(See also: ancestor, God, heaven, Holy Spirit, Jesus, Son of God)

Bible References:

- 1 Corinthians 08:4-6
- 1 John 02:1-3
- 1 John 02:22-23
- 1 John 03:1-3
- Colossians 01:1-3
- Ephesians 05:18-21
- Luke 10:22
- Matthew 05:15-16
- Matthew 23:8-10

Examples from the Bible stories:

- **24:09** There is only one God. But John heard **God the Father** speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.

- **29:09** Then Jesus said, "This is what my **heavenly Father** will do to every one of you if you do not forgive your brother from your heart."
- **37:09** Then Jesus looked up to heaven and said, "**Father**, thank you for hearing me."
- **40:07** Then Jesus cried out, "It is finished! **Father**, I give my spirit into your hands."
- **42:10** "So go, make disciples of all people groups by baptizing them in the name of **the Father**, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you."
- **43:08** "Jesus is now exalted to the right hand of **God the Father**."
- **50:10** "Then the righteous ones will shine like the sun in the kingdom of **God their Father**."

Word Data:

- Strong's: H1, H2, G3962

Uses:

- Matthew 5:15-16
- Matthew 5:43-45
- Matthew 5:46-48
- Matthew 6:1-2
- Matthew 6:3-4
- Matthew 6:5-7
- Matthew 6:8-10
- Matthew 6:14-15
- Matthew 6:16-18
- Matthew 6:25-26
- Matthew 6:32-34
- Matthew 7:11-12
- Matthew 7:21-23
- Matthew 10:19-20
- Matthew 10:28-31
- Matthew 10:32-33
- Matthew 11:25-27
- Matthew 12:48-50
- Matthew 13:40-43
- Matthew 15:12-14
- Matthew 16:17-18
- Matthew 16:27-28
- Matthew 18:10-11
- Matthew 18:18-20
- Matthew 18:34-35
- Matthew 20:22-24

- Matthew 23:8-10
- Matthew 24:36
- Matthew 25:34-36
- Matthew 26:27-29
- Matthew 26:39-41
- Matthew 26:51-54
- Matthew 28:18-19

godly, godliness, ungodly, godless, ungodliness, godlessness

Definition:

The term “godly” is used to describe a person who acts in a way that honors God and shows what God is like. “Godliness” is the character quality of honoring God by doing his will.

- A person who has godly character will show the fruits of the Holy Spirit, such as love, joy, peace, patience, kindness, and self control.
- The quality of godliness shows that a person has the Holy Spirit and is obeying him.

The terms “ungodly” and “godless” describe people who are in rebellion against God. Living in an evil way, without thought of God, is called “ungodliness” or “godlessness.”

- The meanings of these words are very similar. However, “godless” and “godlessness” may describe a more extreme condition in which people or nations do not even acknowledge God or his right to rule them.
- God pronounces judgment and wrath on ungodly people, on everyone who rejects him and his ways.

Translation Suggestions:

- The phrase “the godly” could be translated as “godly people” or “people who obey God.” (See: nominaladj)
- The adjective “godly” could be translated as “obedient to God” or “righteous” or “pleasing to God.”
- The phrase “in a godly manner” could be translated as “in a way that obeys God” or “with actions and words that please God.”
- Ways to translate “godliness” could include “acting in a way that pleases God” or “obeying God” or “living in a righteous manner.”
- Depending on the context, the term “ungodly” could be translated as “displeasing to God” or “immoral” or “disobeying God.”
- The terms “godless” and “godlessness” literally mean that the people are “without God” or “having no thought of God” or “acting in a way that does not acknowledge God.”
- Other ways to translate “ungodliness” or “godlessness” could be “wickedness” or “evil” or “rebellion against God”.

(See also evil, honor, obey, righteous, righteous)

Bible References:

- Job 27:8-10
- Proverbs 11:9-11
- Acts 03:11-12

- 1 Timothy 01:9-11
- 1 Timothy 04:6-8
- 2 Timothy 03:10-13
- Hebrews 12:14-17
- Hebrews 11:7
- 1 Peter 04:17-19
- Jude 01:14-16

Word Data:

- Strong's: H430, H1100, H2623, H5760, H7563, G516, G763, G764, G765, G2124, G2150, G2152, G2153, G2316, G2317

Uses:

- Matthew 27:51-53

gold, golden

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored,” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: altar, ark of the covenant, false god, silver, tabernacle, temple)

Bible References:

- 1 Peter 01:6-7
- 1 Timothy 02:8-10
- 2 Chronicles 01:14-15
- Acts 03:4-6
- Daniel 02:31-33

Word Data:

- Strong’s: H1220, H1222, H1722, H2091, H2742, H3800, H4062, H5458, H6884, H6885, G5552, G5553, G5554, G5557

Uses:

- Matthew 2:11-12
- Matthew 10:8-10
- Matthew 23:16-17

Golgotha

Facts:

"Golgotha" was the name of the place where Jesus was crucified. Its name comes from an Aramaic word that means "Skull" or "Place of the Skull."

- Golgotha was located outside the city walls of Jerusalem, somewhere nearby. It was perhaps located on a slope of the Mount of Olives.
- In some older English versions of the Bible, Golgotha is translated as "Calvary," which comes from the Latin word for "skull."
- Many Bible versions use a word that looks or sounds similar to "Golgotha," since its meaning is already explained in the Bible text.

(Translation Suggestion: How to Translate Names)

(See also: Aram, Mount of Olives)

Bible References:

- John 19:17-18
- Mark 15:22-24
- Matthew 27:32-34

Word Data:

- Strong's: G1115

Uses:

- Matthew 27:32-34

Gomorrah

Facts:

Gomorrah was a city located in a fertile valley near Sodom, where Abraham's nephew Lot chose to live.

- The exact location of Gomorrah and Sodom is unknown, but there are indications that they may have been located directly south of the Salt Sea, near the Valley of Siddim.
- There were many kings at war in the region where Sodom and Gomorrah were located.
- When Lot's family was captured in a conflict between Sodom and other cities, Abraham and his men rescued them.
- Not long after that, Sodom and Gomorrah were destroyed by God because of the wickedness of the people who lived there.

(Translation suggestions: How to Translate Names)

(See also: Abraham , Babylon, Lot, Salt Sea, Sodom)

Bible References:

- 2 Peter 02:4-6
- Genesis 10:19-20
- Genesis 14:1-2
- Genesis 18:20-21
- Isaiah 01:9
- Matthew 10:14-15

Word Data:

- Strong's: H6017

Uses:

- Matthew 10:14-15

good news, gospel

Definition:

The term “gospel” literally means “good news” and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God’s salvation for people through Jesus’ sacrifice on the cross.
- In most English Bibles, “good news” is usually translated as “gospel” and is also used in phrases such as, the “gospel of Jesus Christ,” the “gospel of God” and the “gospel of the kingdom.”

Translation Suggestions:

- Different ways to translate this term could include, “good message” or “good announcement” or “God’s message of salvation” or “the good things God teaches about Jesus.”
- Depending on the context, ways to translate the phrase, “good news of” could include, “good news/message about” or “good message from” or “the good things God tells us about” or “what God says about how he saves people.”

(See also: kingdom, sacrifice, save)

Bible References:

- 1 Thessalonians 01:4-5
- Acts 08:25
- Colossians 01:21-23
- Galatians 01:6-7
- Luke 08:1-3
- Mark 01:14-15
- Philippians 02:22-24
- Romans 01:1-3

Examples from the Bible stories:

- **23:06** The angel said, ”Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”
- **26:03** Jesus read, ”God has given me his Spirit so that I can proclaim **good news** to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed. This is the year of the Lord’s favor.”
- **45:10** Philip also used other Scriptures to tell him the **good news of Jesus**.
- **46:10** Then they sent them off to preach the **good news about Jesus** in many other places.

- **47:01** One day, Paul and his friend Silas went to the town of Philippi to proclaim the **good news about Jesus**.
- **47:13** The **good news about Jesus** kept spreading, and the Church kept growing.
- **50:01** For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- **50:02** When Jesus was living on earth he said, "My disciples will preach the **good news** about the kingdom of God to people everywhere in the world, and then the end will come."
- **50:03** Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

Word Data:

- Strong's: G2097, G2098, G4283

Uses:

- Matthew 4:23-25
- Matthew 9:35-36
- Matthew 11:4-6
- Matthew 24:12-14
- Matthew 26:12-13

good, goodness

Definition:

The word “good” has different meanings depending on the context. Many languages will use different words to translate these different meanings.

- In general, something is good if it fits with God’s character, purposes, and will.
- Something that is “good” could be pleasing, excellent, helpful, suitable, profitable, or morally right.
- Land that is “good” could be called “fertile” or “productive.”
- A “good” crop could be a “plentiful” crop.
- A person can be “good” at what they do if they are skillful at their task or profession, as in, the expression, “a good farmer.”
- In the Bible, the general meaning of “good” is often contrasted with “evil.”
- The term “goodness” usually refers to being morally good or righteous in thoughts and actions.
- The goodness of God refers to how he blesses people by giving them good and beneficial things. It also can refer to his moral perfection.

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone.
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: evil, holy, profit, righteous)

Bible References:

- Galatians 05:22-24
- Genesis 01:11-13
- Genesis 02:9-10
- Genesis 02:15-17
- James 03:13-14
- Romans 02:3-4

Examples from the Bible stories:

- **01:04** God saw that what he had created was **good**.
- **01:11** God plantedâ€¦the tree of the knowledge of **good** and evil."
- **01:12** Then God said, "It is not **good** for man to be alone."
- **02:04** "God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does."
- **08:12** "You tried to do evil when you sold me as a slave, but God used the evil for **good**!"
- **14:15** Joshua was a **good** leader because he tTable of Contentsrusted and obeyed God.
- **18:13** Some of these kings were **good** men who ruled justly and worshiped God.
- **28:01** "**Good** teacher, what must I do to have eternal life?" Jesus said to him, "Why do you call me '**good**?' There is only one who is **good**, and that is God."

Word Data:

- Strong's: H117, H145, H155, H202, H239, H410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G14, G15, G18, G19, G515, G744, G865, G979, G1380, G2095, G2097, G2106, G2107, G2108, G2109, G2114, G2115, G2133, G2140, G2162, G2163, G2174, G2293, G2565, G2567, G2570, G2573, G2887, G2986, G3140, G3617, G3776, G4147, G4632, G4674, G4851, G5223, G5224, G5358, G5542, G5543, G5544

Uses:

- Matthew 5:43-45
- Matthew 7:11-12
- Matthew 7:18-20
- Matthew 12:11-12
- Matthew 19:16-17

govern, government, governments, governor, governors, proconsul, proconsuls

Definition:

A “governor” is a person who rules over a state, region, or territory. To “govern” means to guide, lead, or manage them.

- The term “proconsul” was a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A “government” consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word “governor” can also be translated as “ruler” or “overseer” or “regional leader” or “one who rules over a small territory.”
- Depending on the context, the term “govern” could also be translated as, “rule over” or “lead” or “manage” or supervise.”
- The term “governor” should be translated differently than the terms for “king” or “emperor”, since a governor was a less powerful ruler who was under their authority.
- The term “proconsul” could also be translated as, “Roman governor” or “Roman provincial ruler.”

(See also: authority, king, power, province, Rome, ruler)

Bible References:

- Acts 07:9-10
- Acts 23:22-24
- Acts 26:30-32
- Mark 13:9-10
- Matthew 10:16-18
- Matthew 27:1-2

Word Data:

- Strong’s: H324, H1777, H2142, H2280, H2710, H4951, H5148, H5460, H6346, H6347, H6486, H6664, H7989, H8269, H8660, G445, G446, G746, G1481, G2232, G2233, G2230, G4232

Uses:

- Matthew 10:16-18
- Matthew 27:1-2
- Matthew 27:11-14
- Matthew 28:14-15

grain, grains, grainfields

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: head, wheat)

Bible References:

- Genesis 42:1-4
- Genesis 42:26-28
- Genesis 43:1-2
- Luke 06:1-2
- Mark 02:23-24
- Matthew 13:7-9
- Ruth 01:22

Word Data:

- Strong’s: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G248, G2590, G3450, G4621, G4719

Uses:

- Matthew 12:1-2
- Matthew 13:7-9

grape, grapes, grapevine

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individiual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times and having vineyards was a sign of wealth.
- In order to keep grapes from rotting, people would often dry them. Dried grapes are called “raisins” and they were used to make raisin cakes.
- Jesus told a parable about a grape vineyard to teach his disciples about God’s kingdom.

(See also: vine, vineyard, wine)

Bible References:

- Deuteronomy 23:24-25
- Hosea 09:10
- Job 15:31-33
- Luke 06:43-44
- Matthew 07:15-17
- Matthew 21:33-34

Word Data:

- Strong’s: H811, H891, H1154, H1155, H1210, H2490, H3196, H5563, H5955, H6025, H6528, G288, G4718

Uses:

- Matthew 7:15-17
- Matthew 21:40-41

grave, gravediggers, graves, tomb, tombs, burial place

Definition:

The terms “tomb” and “grave” refer to a place where people put the body of a person who has died. A “burial place” is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: bury, death)

Bible References:

- Acts 02:29-31
- Genesis 23:5-6
- Genesis 50:4-6
- John 19:40-42
- Luke 23:52-53
- Mark 05:1-2
- Matthew 27:51-53
- Romans 03:13-14

Examples from the Bible stories:

- **32:04** The man lived among the **tombs** in the area.
- **37:06** Jesus asked them, “Where have you put Lazarus?” They told him, ”In the **tomb**. Come and see.”
- **37:07** The **tomb** was a cave with a stone rolled in front of its opening.
- **40:09** Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus’ body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.
- **41:04** He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- **41:05** When the women arrived at the **tomb**, the angel told them, ”Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see.”

The women looked into the **tomb** and saw where Jesus' body had been laid. His body was not there!

Word Data:

- Strong's: H1164, H1430, H6900, H6913, H7585, H7845, G86, G2750, G3418, G3419, G5028

Uses:

- Matthew 8:28-29
- Matthew 23:27-28
- Matthew 23:29-31
- Matthew 27:51-53
- Matthew 27:59-61
- Matthew 27:62-64
- Matthew 27:65-66
- Matthew 28:1-2
- Matthew 28:8-10

had relations with, lovemaking, sleep with, sleeps with, slept with, sleeping with

Definition:

In the Bible, these terms are euphemisms that refer to having sexual intercourse. (See: Euphemism)

- The expression "sleep with" someone commonly refers to having sexual relations with that person. The past tense is "slept with."
- In the Old Testament book "Song of Solomon," the ULB uses the term "lovemaking" to translate the word "love," which in that context refers to sexual relations. This term is related to the expression "make love to."

Translation Suggestions:

- Some languages may use different expressions for these terms in different contexts, depending on whether whether those involved are a married couple or whether they have some other relationship. It is important to make sure that the translation of this term has the correct meaning in each context.
- Depending on the context, expressions like these could be used to translate "sleep with": "lie with" or "make love to" or "be intimate with."
- Other ways to translate "have relations with" could include "have sexual relations with" or "have marital relations with."
- The term "lovemaking" could also be translated as "loving" or "intimacy." Or there may be an expression that is a natural way to translate this in the project language.
- It is important to check that the terms used to translate this concept are acceptable to the people who will be using the Bible translation.

(See also: sexual immorality)

Bible References:

- 1 Corinthians 05:1-2
- 1 Samuel 01:19-20
- Deuteronomy 21:13-14
- Genesis 19:4-5
- Matthew 01:24-25

Word Data:

- Strong's: H160, H935, H1540, H2181, H2233, H3045, H3212, H6172, H7250, H7901, H7903, G1097

Uses:

- Matthew 1:24-25

Hades, Sheol

Definition:

The terms “Hades” and “Sheol” are used in the Bible to refer to death and the place where the souls of people go when they die. Their meanings are similar.

- The Hebrew term “Sheol” is often used in the Old Testament to refer generally to the place of death.
- In the New Testament, the Greek term “Hades” refers to a place for the souls of people who rebelled against God. These souls are referred to as going “down” to Hades. This is sometimes contrasted to going “up” to heaven, where the souls of people who believe in Jesus live.
- The term “Hades” is coupled with the term “death” in the book of Revelation. In the end times, both death and Hades will be thrown into the Lake of Fire, which is hell.

Translation Suggestions

- The Old Testament term “Sheol” could be translated as “place of the dead” or “place for dead souls.” Some translations translate this as “the pit” or “death,” depending on the context.
- The New Testament term “Hades” could also be translated as “place for unbelieving dead souls” or “place of torment for the dead” or “place for the souls of unbelieving dead people.”
- Some translations keep the words “Sheol” and “Hades,” spelling them to fit the sound patterns of the language of translation. (See: How to Translate Unknowns).
- A phrase could also be added to each term to explain it, examples of doing this are, “Sheol, place where dead people are” and “Hades, place of death.”

(Translation suggestions: How to Translate Unknowns)

(See also: death, heaven, hell, tomb)

Bible References:

- Acts 02:29-31
- Genesis 44:27-29
- Jonah 02:1-2
- Luke 10:13-15
- Luke 16:22-23
- Matthew 11:23-24
- Matthew 16:17-18
- Revelation 01:17-18

Word Data:

- Strong’s: H7585, G86

Uses:

- Matthew 11:23-24
- Matthew 16:17-18

hail, hails, hailstones, hailstorm

Facts:

This term usually refers to lumps of frozen water that fall from the sky. Although spelled the same way in English, a different word, "hail" is used in greeting someone and can mean, "hello" or "greetings to you."

- Hail that comes down from the sky is in the form of balls or chunks of ice called "hailstones."
- Usually hailstones are small (only a few centimeters wide), but sometimes there are hailstones that are as big as 20 centimeters wide and that weigh over a kilogram.
- The book of Revelation in the New Testament describes enormous hailstones weighing 50 kilograms that God will cause to fall on earth when he judges people for their wickedness in the end times.
- The word "hail" that is a formal greeting in older English literally means "rejoice" and could be translated as "Greetings!" or "Hello!"

(Translation suggestions: Translate Names)

Bible References:

- Matthew 27:27-29
- Matthew 28:8-10
- Psalms 078:47-49
- Psalms 148:7-8
- Revelation 08:6-7

Word Data:

- Strong's: H68, H417, H1258, H1259, G5463, G5464

Uses:

- Matthew 27:27-29

hand, hands, handed, handing, by the hand of, lay a hand on, lays his hand on, right hand, right hands, from the hand of

Definition:

There are several figurative ways that "hand" is used in the Bible:

- To "hand" something to someone means to put something into that person's hands.
- The term "hand" is often used in reference to God's power and action, such as when God says "Has not my hand made all these things?" (See: metonymy)
- Expressions such as "hand over to" or "deliver into the hands of" refer to causing someone to be under the control or power of someone else.
- Some other figurative uses of "hand" include:
- To "lay a hand on" means to "harm."
- To "save from the hand of" means to stop someone from harming someone else.
- The position of being "on the right hand" means "on the right side" or "to the right."
- The expression "by the hand of" someone means "by" or "through" the action of that person. For example, "by the hand of the Lord" means that the Lord is the one who caused something to happen.
- Placing hands on someone is often done while speaking a blessing over that person.
- The term "laying on of hands" refers to placing a hand on a person in order to dedicate that person to God's service or to pray for healing.
- When Paul says "written by my hand," it means that this part of the letter was physically written down by him, rather than spoken to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression "handed him the scroll" could also be translated as "gave him the scroll" or "put the scroll in his hand." It was not given to him permanently, but just for the purpose of using it at that time.
- When "hand" refers to the person, such as in "the hand of God did this," it could be translated as "God did this."
- An expression such as "delivered them into the hands of their enemies" or "handed them over to their enemies," could be translated as, "allowed their enemies to conquer them" or "caused them to be captured by their enemies" or "empowered their enemies to gain control over them."
- To "die by the hand of" could be translated as "be killed by."
- The expression "on the right hand of" could be translated as "on the right side of."
- In regard to Jesus being "seated at the right hand of God," if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression

with that meaning could be used. Or a short explanation could be added: “on the right side of God, in the position of highest authority.”

(See also: adversary, bless, captive, honor, power)

Bible References:

- Acts 07:22-25
- Acts 08:14-17
- Acts 11:19-21
- Genesis 09:5-7
- Genesis 14:19-20
- John 03:34-36
- Mark 07:31-32
- Matthew 06:3-4

Word Data:

- Strong’s: H405, H2026, H2651, H2947, H2948, H3027, H3028, H3225, H3231, H3233, H3709, H7126, H7138, H8040, H8042, H8168, G710, G1188, G1448, G1451, G1764, G2021, G2092, G2176, G2902, G4084, G4474, G4475, G5495, G5496, G5497

Uses:

- Matthew 5:25-26
- Matthew 6:3-4
- Matthew 16:21-23
- Matthew 17:11-13
- Matthew 17:22-23
- Matthew 18:34-35
- Matthew 26:17-19
- Matthew 26:45-46
- Matthew 27:17-19

hang, hangs, hanged, hanging, hangings, hung

Definition:

The term “hang” means to suspend something or someone above the ground.

- Death by hanging typically is done by tying a rope that is tied around a person’s neck and sustending him from an elevated object, like a tree limb. Judas killed himself by hanging.
- Although Jesus died while hanging on a wooden cross, there was nothing around his neck: the soldiers suspended him by nailing his hands (or wrists) and his feet to the cross.
- To hang someone always refers to the way of killing someone by hanging them with a rope around their neck.

Bible References:

- 2 Samuel 17:23
- Acts 10:39-41
- Galatians 03:13-14
- Genesis 40:20-23
- Matthew 27:3-5

Word Data:

- Strong’s: H2614, H3363, H8518, G519

Uses:

- Matthew 27:3-5

hard, harder, hardest, harden, hardens, hardened, hardening, hardness

Definition:

The term "hard" has several different meanings, depending on the context. It usually describes something that is difficult, persistent, or unyielding.

- The expressions "hard heart" or "hard-headed" refer to people who are stubbornly unrepentant. These expressions describe people who persist in disobeying God.
- The figurative expressions "hardness of heart" and "hardness of their hearts" also refer to stubborn disobedience.
- If someone's heart is "hardened" this means that person refuses to obey and remains stubbornly unrepentant.
- When used as an adverb, as in "work hard" or "try hard," it means to do something very strongly and diligently, making an effort to do something very well.

Translation Suggestions

- The term "hard" could also be translated as "difficult" or "stubborn" or "challenging," depending on the context.
- The terms "hardness" or "hardness of heart" or "hard heart" could be translated as "stubbornness" or "persistent rebellion" or "rebellious attitude" or "stubborn disobedience" or "stubbornly not repenting."
- The term "hardened" could also be translated as "stubbornly unrepentant" or "refusing to obey."
- "Do not harden your heart" could be translated as "do not refuse to repent" or "do not stubbornly keep disobeying."
- Other ways to translate "hard-headed" or "hard-hearted" could include "stubbornly disobedient" or "continuing to disobey" or "refusing to repent" or "always rebelling."
- In expressions such as "work hard" or "try hard," the term "hard" could be translated as "with perseverance" or "diligently."
- The expression "press hard against" could also be translated as "shove with force" or "push strongly against."
- To "oppress people with hard labor" could be translated as "force people to work so hard that they suffer" or "cause people to suffer by forcing them to do very difficult work."
- A different kind of "hard labor" is experienced by a woman who is about to deliver a baby.

(See also: disobey, evil, heart, labor pains, stiff-necked)

Bible References:

- 2 Corinthians 11:22-23
- Deuteronomy 15:7-8
- Exodus 14:4-5

- Hebrews 04:6-7
- John 12:39-40
- Matthew 19:7-9

Word Data:

- Strong's: H280, H386, H553, H1692, H2388, H2389, H2420, H2864, H3021, H3332, H3513, H3515, H3966, H4165, H4522, H5450, H5539, H5564, H5646, H5647, H5797, H5810, H5980, H5999, H6089, H6277, H6381, H6635, H7185, H7186, H7188, H7280, H8068, H8307, H8631, G917, G1419, G1421, G1422, G1423, G1425, G2205, G2532, G2553, G2872, G2873, G3425, G3433, G4053, G4183, G4456, G4457, G4641, G4642, G4643, G4645, G4912, G4927

Uses:

- Matthew 19:7-9

harvest, harvests, harvested, harvesting, harvester, harvesters

Definition:

The term “harvest” refers to the gathering in of ripe fruits or vegetables from the plants on which they were growing.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In a figurative sense, the word “harvest” can refer to people coming to believe in Jesus or can describe a person’s spiritual growth.
- The idea of a harvest of spiritual crops fits with the figurative image of fruits being a picture of godly character qualities.

Translation Suggestions:

- It is best to translate this term with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as, “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb to “harvest” could be translated as, to “gather in” or to “pick up” or to “collect.”

(See also: firstfruits, festival)

Bible References:

- 1 Corinthians 09:9-11
- 2 Samuel 21:7-9
- Galatians 06:9-10
- Isaiah 17:10-11
- James 05:7-8
- Leviticus 19:9-10
- Matthew 09:37-38
- Ruth 01:22

Word Data:

- Strong’s: H2758, H7105, G2326, G6013

Uses:

- Matthew 9:37-38
- Matthew 13:29-30
- Matthew 13:36-39
- Matthew 21:33-34
- Matthew 25:24-25

heart, hearts

Definition:

In the Bible, the term “heart” is often used figuratively to refer to a person’s thoughts, emotions, desires, or will.

- To have a “hard heart” is a common expression that means a person stubbornly refuses to obey God.
- The expressions “with all my heart” or “with my whole heart” mean to do something with no holding back, with complete commitment and willingness.
- The expression “take it to heart” means to treat something seriously and apply it to one’s life.
- The term “brokenhearted” describes a person who is very sad. That person has been deeply hurt emotionally.

Translation Suggestions

- Some languages use a different body part such as “stomach” or “liver” to refer to these ideas.
- Other languages may use one word to express some of these concepts and another word to express others.
- If “heart” or other body part does not have this meaning, some languages may need to express this literally with terms such as “thoughts” or “emotions” or “desires.”
- Depending on the context, “with all my heart” or “with my whole heart” could be translated as “with all my energy” or “with complete dedication” or “completely” or “with total commitment.”
- The expression “take it to heart” could be translated as “treat it seriously” or “carefully think about it.”
- The expression “hard-hearted” could also be translated as “stubbornly rebellious” or “refusing to obey” or “continually disobeying God.”
- Ways to translate “brokenhearted” could include “very sad” or “feeling deeply hurt.”

(See also: hard)

Bible References:

- 1 John 03:16-18
- 1 Thessalonians 02:3-4
- 2 Thessalonians 03:13-15
- Acts 08:20-23
- Acts 15:7-9
- Luke 08:14-15
- Mark 02:5-7
- Matthew 05:5-8
- Matthew 22:37-38

Word Data:

- Strong's: H1079, H2436, H2504, H2910, H3519, H3629, H3820, H3821, H3823, H3824, H3825, H3826, H4578, H5315, H5640, H7130, H7307, H7356, H7907, G674, G1282, G1271, G2133, G2588, G2589, G4641, G4698, G5590

Uses:

- Matthew 22:37-38

heaven, sky, skies, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can’t directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.
- When “heaven” is used figuratively, it is a way of referring to God. For example, when Matthew writes about the “kingdom of heaven” he is referring to the kingdom of God.

Translation Suggestions:

- When “heaven” is used figuratively, it could be translated as “God.”
- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as, “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: kingdom of God)

Bible References:

- 1 Kings 08:22-24
- 1 Thessalonians 01:8-10
- 1 Thessalonians 04:16-18
- Deuteronomy 09:1-2
- Ephesians 06:9
- Genesis 01:1-2
- Genesis 07:11-12
- John 03:12-13
- John 03:27-28
- Matthew 05:17-18
- Matthew 05:46-48

Examples from the Bible stories:

- **04:02** They even began building a tall tower to reach **heaven**.
- **14:11** He (God) gave them bread from **heaven**, called “manna.”
- **23:07** Suddenly, the skies were filled with angels praising God, saying, ”Glory to God in **heaven** and peace on earth to the people he favors!”
- **29:09** Then Jesus said, ”This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- **37:09** Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- **42:11** Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G932, G2032, G3321, G3770, G3771, G3772

Uses:

- Matthew 3:16-17
- Matthew 5:11-12
- Matthew 5:15-16
- Matthew 5:17-18
- Matthew 5:43-45
- Matthew 5:46-48
- Matthew 6:1-2
- Matthew 6:8-10
- Matthew 6:19-21
- Matthew 6:32-34
- Matthew 7:11-12
- Matthew 7:21-23
- Matthew 10:32-33
- Matthew 11:23-24
- Matthew 11:25-27
- Matthew 12:48-50
- Matthew 14:19-21
- Matthew 16:1-2
- Matthew 16:17-18
- Matthew 18:10-11
- Matthew 18:12-14
- Matthew 18:18-20
- Matthew 19:20-22
- Matthew 21:25-27
- Matthew 22:29-30

- Matthew 23:8-10
- Matthew 23:20-22
- Matthew 24:30-31
- Matthew 24:34-35
- Matthew 24:36
- Matthew 26:62-64
- Matthew 28:1-2
- Matthew 28:18-19

heir, heirs

Definition:

An “heir” is a person who legally receives property or money that belonged to a person who has died.

- In Bible times, the main heir was the firstborn son, who received most of the property and money of his father.
- The Bible also uses “heir” in a figurative sense to refer to person who as a Christian receives spiritual benefits from God, his spiritual father.
- As God’s children, Christians are said to be “joint heirs” with Jesus Christ. This could also be translated as “co-heirs” or “fellow heirs” or “heirs together with.”
- The term “heir” could be translated as “person receiving benefits” or whatever expression is used in the language to communicate the meaning of someone who receives property and other things when a parent or other relative dies.

(See also: firstborn, inherit)

Bible References:

- Galatians 04:1-2
- Galatians 04:6-7
- Genesis 15:1-3
- Genesis 21:10-11
- Luke 20:13-14
- Mark 12:6-7
- Matthew 21:38-39

Word Data:

- Strong’s: H1121, H3423, G2816, G2818, G2820, G4789

Uses:

- Matthew 21:38-39

hell, lake of fire

Definition:

Hell is the final place of unending pain and suffering where God will punish everyone who rebels against him and rejects his plan of saving them through Jesus' sacrifice. It is also referred to as the "lake of fire."

- Hell is described as a place of fire and severe suffering.
- Satan and the evil spirits who follow him will be thrown into hell for eternal punishment.
- People who do not believe in Jesus' sacrifice for their sin and do not trust in him to save them, will be punished forever in hell.

Translation Suggestions:

- These terms should probably be translated differently since they occur in different contexts.
- Some languages cannot use "lake" in the phrase "lake of fire" because it refers to water.
- The term "hell" could be translated as "place of suffering" or "final place of darkness and pain."
- The term "lake of fire" could also be translated as, "sea of fire" or "huge fire (of suffering)" or "field of fire."

(See also: heaven, death, Hades, abyss)

Bible References:

- James 03:5-6
- Luke 12:4-5
- Mark 09:42-44
- Matthew 05:21-22
- Matthew 05:29-30
- Matthew 10:28-31
- Matthew 23:32-33
- Matthew 25:41-43
- Revelation 20:13-15

Examples from the Bible stories:

- **50:14** He (God) will throw them into **hell**, where they will weep and grind their teeth in anguish forever. A fire that never goes out will continually burn them, and worms will never stop eating them.
- **50:15** He will throw Satan into **hell** where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Word Data:

- Strong's: H7585, G86, G439, G440, G1067, G3041, G4442, G4443, G4447, G4448, G5020, G5394, G5457

Uses:

- Matthew 5:21-22
- Matthew 5:29-30
- Matthew 10:28-31
- Matthew 18:7-8
- Matthew 18:9
- Matthew 23:13-15
- Matthew 23:32-33
- Matthew 25:41-43

Herod Antipas

Facts:

During most of Jesus' lifetime, Herod Antipas was the ruler of the part of the Roman Empire that included Galilee province.

- Like his father Herod the Great, Antipas was sometimes referred to as "King Herod" even though he was not really a king.
- Herod Antipas ruled one-fourth of the Roman Empire and so he was also called "Herod the tetrarch."
- Antipas is the "Herod" who gave the order for John the Baptist to be killed by beheading.
- It was also Herod Antipas who questioned Jesus before his crucifixion.
- The other Herods in the New Testament were Antipas' son (Agrippa) and grandson (Agrippa 2) who ruled during the time of the apostles.

(Translation suggestions: How to Translate Names)

(See also: crucify, Herod the Great, John (the Baptist), king, Rome)

Bible References:

- Luke 03:1-2
- Luke 03:18-20
- Luke 09:7-9
- Luke 13:31-33
- Luke 23:8-10
- Mark 06:18-20
- Matthew 14:1-2

Word Data:

- Strong's: G2264, G2265, G2267

Uses:

- Matthew 14:1-2
- Matthew 14:3-5
- Matthew 14:6-7

Herod the Great

Facts:

Herod the Great was ruling over Judea at the time Jesus was born. He was the first of several Edomite rulers named Herod who ruled over parts of the Roman Empire.

- His ancestors converted to Judaism and he was raised as a Jew.
- Caesar Augustus named him "King Herod" even though he was not a true king. He ruled over the Jews in Judea for 33 years.
- Herod the Great was known for the beautiful buildings he ordered to be built and for the rebuilding of the Jewish temple in Jerusalem.
- This Herod was very cruel and had many people killed. When he heard that a "king of the Jews" had been born in Bethlehem, he had all the baby boys in that town killed.
- His sons Herod Antipas and Herod Philip and his grandson Herod Agrippa also became Roman rulers. His great-grandson Herod Agrippa II (called "King Agrippa") ruled over the entire area of Judea.

(See How to Translate Names)

(See also: Herod Antipas, Judea, king, temple)

Bible References:

- Matthew 02:1-3
- Matthew 02:11-12
- Matthew 02:16
- Matthew 02:19-21
- Matthew 02:22-23

Word Data:

- Strong's: G2264

Uses:

- Matthew 2:1-3
- Matthew 2:4-6
- Matthew 2:7-8
- Matthew 2:11-12
- Matthew 2:13-15
- Matthew 2:16
- Matthew 2:19-21
- Matthew 2:22-23

Herodias

Facts:

Herodias was the wife of Herod Antipas in Judea during the time of John the Baptist.

- Herodias was originally the wife of Herod Antipas's brother Philip, but later she unlawfully married Herod Antipas.
- John the Baptist rebuked Herod and Herodias for their unlawful marriage. Because of this, Herod put John in prison and because of Herodias eventually was beheaded.

(Translation suggestions: How to Translate Names)

(See also: Herod Antipas, John (the Baptist))

Bible References:

- Luke 03:18-20
- Mark 06:16-17
- Mark 06:21-22
- Matthew 14:3-5

Word Data:

- Strong's: G2266

Uses:

- Matthew 14:3-5
- Matthew 14:6-7

Hezekiah

Definition:

Hezekiah was the 13th king over the kingdom of Judah. He was a king who trusted and obeyed God.

- Unlike his father Ahaz, who had been an evil king, King Hezekiah was a good king who destroyed all the places of idol worship in Judah.
- One time when Hezekiah became very sick and almost died, he earnestly prayed that God would spare his life. God healed him and allowed him to live 15 more years.
- As a sign to Hezekiah that this would happen, God performed a miracle and caused the sun to move backwards in the sky.
- God also answered Hezekiah's prayer to save his people from King Sennacherib of Assyria, who was attacking them.

(See also: Ahaz, Assyria, false god, Judah, Sennacherib)

Bible References:

- 1 Chronicles 03:13-14
- 2 Kings 16:19-20
- Hosea 01:1-2
- Matthew 01:9-11
- Proverbs 25:1-3

Word Data:

- Strong's: H2396, H3169, G1478

Uses:

- Matthew 1:9-11

high priest

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all the other Israelite priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the temple to offer a special sacrifice once a year.
- The Israelites had many priests, but only one high priest at a time.
- When Jesus was being arrested, Caiaphas was the official high priest. Caiphas’ father-in-law Annas is also mentioned sometimes because he was a former high priest who probably still had power and authority over the people.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- Make sure this term is translated differently from the term “chief priest.”

(See also: Annas, Caiaphas, chief priests, priest, temple)

Bible References:

- Acts 05:26-28
- Acts 07:1-3
- Acts 09:1-2
- Exodus 30:10
- Hebrews 06:19-20
- Leviticus 16:32-33
- Luke 03:1-2
- Mark 02:25-26
- Matthew 26:3-5
- Matthew 26:51-54

Examples from the Bible stories:

- **13:08** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **21:07** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **38:03** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **39:01** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.

- **39:03** Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- **44:07** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.
- **45:02** So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- **46:01** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- **48:06** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could to take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong’s: H7218, H1419, H3548, G748, G749

Uses:

- Matthew 26:3-5
- Matthew 26:51-54
- Matthew 26:57-58
- Matthew 26:62-64
- Matthew 26:65-66

holy city, holy cities

Definition:

In the Bible, the term “holy city” refers to the city of Jerusalem.

- This term is used to refer to the ancient city of Jerusalem as well as the new, heavenly Jerusalem where God will live and reign among his people.
- This term can be translated by combining the terms for “holy” and “city” that have been used in the rest of the translation.

(See also: heaven, holy, Jerusalem)

Bible References:

- Matthew 04:5-6
- Matthew 27:51-53
- Revelation 21:1-2
- Revelation 21:9-10
- Revelation 22:18-19

Word Data:

- Strong’s: H5892, H6944, G40, G4172

Uses:

- Matthew 4:5-6
- Matthew 27:51-53

holy place

Definition:

In the Bible, the terms “the holy place” and “the most holy place” refer to the two parts of the tabernacle or temple building.

- The “holy place” was the first room, and it contained the altar of incense and the table with the special “bread of the presence” on it.
- The “most holy place” was the second, innermost room, and it contained the ark of the covenant.
- A thick, heavy curtain separated the outer room from the inner room.
- The high priest was the only one who was permitted to go into the most holy place.
- Sometimes “holy place” refers to both the building and courtyard areas of either the temple or tabernacle. It could also refer generally to any place that is set apart for God.

Translation Suggestions:

- The term “holy place” could also be translated as “room set apart for God” or “special room for meeting God” or “place reserved for God.”
- The term “most holy place” could be translated as “room that is the most set apart for God” or “most special room for meeting God.”
- Depending on the context, ways to translate the general expression “a holy place” could include “a consecrated place” or “a place that God has set apart” or “a place in the temple complex, which is holy” or “a courtyard of God’s holy temple.”

(See also: altar of incense, ark of the covenant, bread, consecrate, courtyard, curtain, holy, set apart, tabernacle, temple)

Bible References:

- 1 Kings 06:16-18
- Acts 06:12-15
- Exodus 26:31-33
- Exodus 31:10-11
- Ezekiel 41:1-2
- Ezra 09:8-9
- Hebrews 09:1-2
- Leviticus 16:17-19
- Matthew 24:15-18
- Revelation 15:5-6

Word Data:

- Strong's: H1964, H4720, H4725, H5116, H6918, H6944, G39, G40, G3485, G5117

Uses:

- Matthew 24:15-18

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Facts:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as "the Spirit" and "Spirit of Yahweh" and "Spirit of truth."
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God's Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God's will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate "holy" and "spirit."
- Ways to translate this term could also include "Pure Spirit" or "Spirit who is Holy" or "God the Spirit."

(See also: holy, spirit, God, Lord, God the Father, Son of God, gift)

Bible References:

- 1 Samuel 10:9-10
- 1 Thessalonians 04:7-8
- Acts 08:14-17
- Galatians 05:25-26
- Genesis 01:1-2
- Isaiah 63:10
- Job 33:4-5
- Matthew 12:31-32
- Matthew 28:18-19
- Psalms 051:10-11

Examples from the Bible stories:

- **01:01** But **God's Spirit** was there over the water.
- **24:08** When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- **26:01** After overcoming Satan's temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.

- **26:03** Jesus read, "God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed."
- **42:10** "So go, make disciples of all people groups by baptizing them in the name of the Father, the Son, and **the Holy Spirit** and by teaching them to obey everything I have commanded you."
- **43:03** They were all filled with the **Holy Spirit** and they began to speak in other languages.
- **43:08** "And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are are now seeing and hearing."
- **43:11** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins. Then he will also give you the gift of the **Holy Spirit**."
- **45:01** He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

Word Data:

- Strong's: H3068, H6944, H7307, G40, G4151

Uses:

- Matthew 1:18-19
- Matthew 3:10-12
- Matthew 3:16-17
- Matthew 4:1-4
- Matthew 10:19-20
- Matthew 12:18
- Matthew 12:28-30
- Matthew 12:31-32
- Matthew 22:43-44
- Matthew 28:18-19

holy, holiness, unholy, sacred

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was oftensed to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”

- In some contexts, “unholy” could be translated as “unclean.”

(See also: Holy Spirit, consecrate, sanctify, set apart)

Bible References:

- Genesis 28:20-22
- 2 Kings 03:1-3
- Lamentations 04:1-2
- Ezekiel 20:18-20
- Matthew 07:6
- Mark 08:38
- Acts 07:33-34
- Acts 11:7-10
- Romans 01:1-3
- 2 Corinthians 12:3-5
- Colossians 01:21-23
- 1 Thessalonians 03:11-13
- 1 Thessalonians 04:7-8
- 2 Timothy 03:14-15

Examples from the Bible stories:

- **01:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **09:12** ”You are standing on **holy** ground.”
- **13:01** ”If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- **13:05** ”Always be sure to keep the Sabbath day **holy**.”
- **22:05** ”So the baby will be **holy**, the Son of God.”
- **50:02** As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

- Strong’s: H430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G37, G38, G39, G40, G41, G42, G462, G1859, G2150, G2412, G2413, G2839, G3741, G3742

Uses:

- Matthew 7:6
- Matthew 23:16-17
- Matthew 23:18-19

honey, honeycomb

Definition:

"Honey" is the sweet, sticky, edible substance that honeybees make out of flower nectar. Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God's words and decrees are said to be "sweeter than honey." (See also: Simile, Metaphor)
- Sometimes a person's words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: John (the Baptist), Jonathan, Philistines, Samson)

Bible References:

- 1 Kings 14:1-3
- Deuteronomy 06:3
- Exodus 13:3-5
- Joshua 05:6-7
- Proverbs 05:3-4

Word Data:

- Strong's: H1706, H3293, H3295, H5317, H6688, G2781, G3192, G3193

Uses:

- Matthew 3:4-6

honor, honors

Definition:

The terms “honor” and to “honor” refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms “honor” and “glory” are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate “honor” could include “respect” or “esteem” or “high regard.”
- The term to “honor” could be translated as to “show special respect to” or to “cause to be praised” or to “show high regard for” or to “highly value.”

(See also: dishonor, glory, glory, praise)

Bible References:

- 1 Samuel 02:8
- Acts 19:15-17
- John 04:43-45
- John 12:25-26
- Mark 06:4-6
- Matthew 15:4-6

Word Data:

- Strong’s: H1420, H1921, H1922, H1923, H1926, H1927, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G820, G1391, G1392, G1784, G2151, G2570, G3170, G4411, G4586, G5091, G5092, G5093, G5399

Uses:

- Matthew 15:4-6

- Matthew 15:7-9
- Matthew 19:18-19

hour, hours

Definition:

In addition to being used to refer to when or how long something took place, the term “hour” is also used in several figurative ways:

- Sometimes “hour” refers to a regular, scheduled time to do something, such as the “hour of prayer.”
- When the text says that the “hour had come” for Jesus to suffer and be put to death, this means that it was the appointed time for this to happen–the time that God had selected long ago.
- The term “hour” is also used to mean “at that moment” or “right then.”
- When the text talks about the “hour” being late, this means that it was late in the day, when the sun would soon be setting.

Translation Suggestions:

- When used figuratively, the term “hour” can be translated as “time” or “moment” or “appointed time.”
- The phrase “in that very hour” or “the same hour” could be translated as “at that moment” or “at that time” or “immediately” or “right then.”
- The expression “the hour was late” could be translated as “it was late in the day” or “it would soon be getting dark” or “it was late afternoon.”

(See also: hour)

Bible References:

- 1 Corinthians 15:29-30
- Acts 10:30-33
- Mark 14:35-36

Word Data:

- Strong’s: H8160, G5610

Uses:

- Matthew 8:11-13
- Matthew 10:19-20
- Matthew 15:27-28
- Matthew 17:17-18

- Matthew 24:36
- Matthew 24:48-51
- Matthew 25:10-13
- Matthew 26:45-46

hour, hours

Definition:

The term “hour” is often used in the Bible to tell what time of day a certain event took place. It is also used figuratively to mean “time” or “moment.”

- The Jews counted daylight hours starting at sunrise (around 6 a.m.). For example, “the ninth hour” meant “around three in the afternoon.”
- Nighttime hours were counted starting at sunset (around 6 p.m.). For example, “the third hour of the night” meant “around nine in the evening” in our present-day system..
- Since references to time in the Bible will not correspond exactly to the present-day time system, phrases such as “around nine” or “about six o’clock” could be used.
- Some translations might add phrases like “in the evening” or “in the morning” or “in the afternoon” to make it clear what time of day is being talked about.
- The phrase, “in that hour” could be translated as, “at that time” or “in that moment.”
- Referring to Jesus, the expression “his hour had come” could be translated as, “the time had come for him to” or “the appointed time for him had come.”

Bible References:

- Acts 02:14-15
- John 04:51-52
- Luke 23:44-45
- Matthew 20:3-4

Word Data:

- Strong’s: H8160, G5610

Uses:

- Matthew 20:3-4
- Matthew 20:5-7
- Matthew 20:8-10
- Matthew 27:45-47

house of God, Yahweh's house

Definition:

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house) refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- Sometimes "God's house" is used to refer to the people of God.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as "a house for worshiping God" or "a place for worshiping God."
- If it is referring to the temple or tabernacle, this could be translated as "the temple (or tabernacle) where God is worshiped (or "where God is present" or "where God meets with his people.")
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.

(See also: people of God, tabernacle, temple)

Bible References:

- 1 Timothy 03:14-15
- 2 Chronicles 23:8-9
- Ezra 05:12-13
- Genesis 28:16-17
- Judges 18:30-31
- Mark 02:25-26
- Matthew 12:3-4

Word Data:

- Strong's: H426, H430, H1004, H1005, H3068, G2316, G3624

Uses:

- Matthew 12:3-4

house, houses, housetop, housetops, storehouse, storehouses, housekeepers

Definition:

The term “house” is often used figuratively in the Bible.

- Sometimes it means “household,” referring to the people who live together in one house.
- Often “house” refers to a person’s descendants or other relatives. For example, the phrase “house of David” refers to all the descendants of King David.
- The terms “house of God” and “house of Yahweh” refer to the tabernacle or temple. These expressions can also refer generally to where God is or dwells.
- In Hebrews 3, “God’s house” is used as a metaphor to refer to God’s people or, more generally, to everything pertaining to God.
- The phrase “house of Israel” can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

Translation Suggestions

- Depending on the context, “house” could be translated as “household” or “people” or “family” or “descendants” or “temple” or “dwelling place.”
- The phrase “house of David” could be translated as “clan of David” or “family of David” or “descendants of David.” Related expressions could be translated in a similar way.
- Different ways to translate “house of Israel” could include “people of Israel” or “Israel’s descendants” or “Israelites.”
- The phrase “house of Yahweh” could be translated as “Yahweh’s temple” or “place where Yahweh is worshiped” or “place where Yahweh meets with his people” or “where Yahweh dwells.”
- “House of God” could be translated in a similar way.

(See also: David, descendant, house of God, household, kingdom of Israel, tabernacle, temple, Yahweh)

Bible References:

- Acts 07:41-42
- Acts 07:47-50
- Genesis 39:3-4
- Genesis 41:39-41
- Luke 08:38-39
- Matthew 10:5-7
- Matthew 15:24-26

Word Data:

- Strong's: H1004, H1005, G3609, G3613, G3614, G3624

Uses:

- Matthew 10:5-7
- Matthew 10:11-13
- Matthew 10:24-25
- Matthew 15:24-26
- Matthew 23:37-39

household, households

Definition:

The term “household” refers to all the people who live together in a house, including family members and all their servants.

- Managing a household would involves directing the servants and also taking care of the property.
- Sometimes “household” can refer figuratively to the whole family line of someone, especially his descendants.

(See also: house)

Bible References:

- Acts 07:9-10
- Galatians 06:9-10
- Genesis 07:1-3
- Genesis 34:18-19
- John 04:53-54
- Matthew 10:24-25
- Matthew 10:34-36
- Philippians 04:21-23

Word Data:

- Strong’s: H1004, H5657, G2322, G3609, G3614, G3615, G3616, G3623, G3624

Uses:

- Matthew 10:24-25
- Matthew 10:34-36
- Matthew 24:45-47

humble, humbles, humbled, humility

Definition:

The term “humble” describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one’s weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.
- Humility also means serving with a modest attitude when using one’s gifts and abilities.
- The phrase “be humble” could be translated as “don’t be prideful.”
- “Humble yourself before God” could be translated as “Submit your will to God, recognizing his greatness.”

(See also: proud)

Bible References:

- James 01:19-21
- James 03:13-14
- James 04:8-10
- Luke 14:10-11
- Luke 18:13-14
- Matthew 18:4-6
- Matthew 23:11-12

Examples from the Bible stories:

***17:02** David was a **humble** and righteous man who trusted and obeyed God. ***34:10** ”God will **humble** everyone who is proud, and he will lift up whoever **humbles** himself.”

Word Data:

- Strong’s: H1792, H3665, H6031, H6035, H6038, H6041, H6800, H6819, H7511, H7807, H7812, H8213, H8214, H8215, H8217, H8467, G858, G4236, G4239, G4240, G5011, G5012, G5013, G5391

Uses:

- Matthew 18:4-6
- Matthew 21:4
- Matthew 23:11-12

hypocrite, hypocrites, hypocrisy

Definition:

The term “hypocrite” refers to a person who does things to appear righteous, but who secretly is acting in evil ways. The term “hypocrisy” refers to the behavior that deceives people into thinking a person is righteous.

- Hypocrites want to be seen doing good things so that people will think that they are good people.
- Often a hypocrite will criticize other people for doing the same sinful things that they themselves do.
- Jesus called the Pharisees hypocrites because although they acted religiously like wearing certain clothes and eating certain foods, they were not kind or fair to people.
- A hypocrite points out faults in other people, but doesn’t admit his own faults.

Translation Suggestions:

- Some languages have an expression like “two-faced” that refers to a hypocrite or a hypocrite’s actions.
- Other ways to translate “hypocrite” could include “fraud” or “pretender” or “arrogant, deceitful person.”
- The term “hypocrisy” could be translated by, “deception” or “fake actions” or “pretending.”

Bible References:

- Galatians 02:13-14
- Luke 06:41-42
- Luke 12:54-56
- Luke 13:15-16
- Mark 07:6-7
- Matthew 06:1-2
- Romans 12:9-10

Word Data:

- Strong’s: H120, H2611, H2612, G505, G5272, G5273

Uses:

- Matthew 6:1-2
- Matthew 6:5-7

- Matthew 6:16-18
- Matthew 7:3-5
- Matthew 15:7-9
- Matthew 22:18-19
- Matthew 23:13-15
- Matthew 23:23-24
- Matthew 23:25-26
- Matthew 23:27-28
- Matthew 23:27-28
- Matthew 23:29-31
- Matthew 24:48-51

image, images, carved image, carved images, cast metal images, figure, figures, carved figure, carved figures, cast metal figure, cast metal figures

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: false god, God, false god, image of God)

Bible References:

- 1 Kings 14:9-10
- Acts 07:43
- Isaiah 21:8-9
- Matthew 22:20-22
- Romans 01:22-23

Word Data:

- Strong’s: H457, H1544, H2553, H4541, H4676, H4853, H4906, H5257, H5262, H5566, H6091, H6456, H6459, H6754, H6755, H6816, H8403, H8544, H8655, G1504, G5179, G5481

Uses:

- Matthew 22:20-22

imitate, imitator, imitators

Definition:

The terms “imitate” and “imitator” refers to copying someone else by acting exactly like that person does.

- Christians are taught to imitate Jesus Christ by obeying God and loving others, just as Jesus did.
- The apostle Paul told the early church to imitate him, just as he imitated Christ.

Translation Suggestions:

- The term “imitate” could be translated as “do the same things as” or “follow his example.”
- The expression “be imitators of God” could be translated as “be people who act like God does” or “be people who do the kinds of things God does.”
- “You became imitators of us” could be translated as “You followed our example” or “You are doing the same kinds of godly things that you saw us do.”

Bible References:

- 3 John 01:11-12
- Matthew 23:1-3

Word Data:

- Strong’s: H310, H6213, G1096, G2596, G3401, G3402, G4160

Uses:

- Matthew 23:1-3

inherit, inheritance, heritage, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent or other person because of a special relationship with that person. The “inheritance” is what is received.

- A physical inheritance that is received may be money, land, or other kinds of property.
- A spiritual inheritance is everything that God gives people who trust in Jesus, including blessings in the present life as well as eternal life with him.
- The Bible also calls God’s people his inheritance, which means that they belong to him; they are his valued possession.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.
- There is also a figurative or spiritual sense in which people who belong to God are said to “inherit the land.” This means that they will prosper and be blessed by God in both physical and spiritual ways.
- In the New Testament, God promises that those who trust in Jesus will “inherit salvation” and “inherit eternal life.” It is also expressed as, “inherit the kingdom of God.” This is a spiritual inheritance that lasts forever.
- There are other figurative meanings for these terms:
- The Bible says that wise people will “inherit glory” and righteous people will “inherit good things.”
- To “inherit the promises” means to receive the good things that God has promised to give his people.
- This term is also used in a negative sense to refer to foolish or disobedient people who “inherit the wind” or “inherit folly.” This means they receive the consequences of their sinful actions, including punishment and worthless living.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- When God’s people are referred to as his inheritance this could be translated as “valued ones belonging to him.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions” or “person chosen to receive (God’s) spiritual possessions or blessings.”
- The term “heritage” could be translated as “blessings from God” or “inherited blessings.”

(See also: heir, Canaan, Promised Land)

Bible References:

- 1 Corinthians 06:9-11
- 1 Peter 01:3-5
- 2 Samuel 21:2-3
- Acts 07:4-5
- Deuteronomy 20:16-18
- Galatians 05:19-21
- Genesis 15:6-8
- Hebrews 09:13-15
- Jeremiah 02:7-8
- Luke 15:11-12
- Matthew 19:29-30
- Psalm 079:1-3

Examples from the Bible stories:

- **04:06** When Abram arrived in Canaan God said, "Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**."
- **27:01** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to **inherit** eternal life?"
- **35:03** "There was a man who had two sons. The younger son told his father, 'Father, I want my **inheritance** now!' So the father divided his property between the two sons."

Word Data:

- Strong's: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G2816, G2817, G2819, G2820

Uses:

- Matthew 5:5-8
- Matthew 19:29-30
- Matthew 21:38-39
- Matthew 25:34-36

iniquity, iniquities

Definition:

The term “iniquity” is a word that is very similar in meaning to the term “sin,” but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word “iniquity” literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include “perversity” and “depravity,” which are both words that describe conditions of terrible sin.

Translation Suggestions:

- The term “iniquity” could be translated as “wickedness” or “perverse actions” or “harmful acts.”
- Often, “iniquity” occurs in the same text as the word “sin” and “transgression” so it is important to have different ways of translating these terms.

(See also: sin, transgress, trespass)

Bible References:

- Daniel 09:12-14
- Exodus 34:5-7
- Genesis 15:14-16
- Genesis 44:16-17
- Habakkuk 02:12-14
- Matthew 13:40-43
- Matthew 23:27-28
- Micah 03:9-11

Word Data:

- Strong’s: H205, H1942, H5753, H5758, H5766, H5771, H5932, H5999, H7562, G92, G93, G458, G3892, G4189

Uses:

- Matthew 13:40-43
- Matthew 23:27-28

innocent

Definition:

The term “innocent” means to not be guilty of a crime or other wrongdoing. It can also refer more generally to people who are not involved in evil things.

- A person accused of doing something wrong is innocent if he has not committed that wrong.
- Sometimes the term “innocent” is used to refer to people who have done nothing wrong to deserve the bad treatment they are receiving, as in an enemy army attacking “innocent people.”

Translation Suggestions:

- In most contexts, the term “innocent” can be translated as “not guilty” or “not responsible” or “not to blame” for something.
- When referring in general to innocent people, this term could be translated as “who have done nothing wrong” or “who are not involved in evil.”
- The frequently occurring expression “innocent blood” could be translated as “people who did nothing wrong to deserve being killed.”
- The expression “shed innocent blood” could be translated as “kill innocent people” or “kill people who did nothing wrong to deserve it.”
- In the context of someone being killed, “innocent of the blood of” could be translated as “not guilty for the death of.”
- When talking about people not hearing the good news about Jesus but not accepting it, “innocent of the blood of” could be translated as “not responsible for whether they remain spiritually dead or not” or “not responsible for whether they accept this message.”
- When Judas said “I have betrayed innocent blood,” he was saying “I have betrayed a man who did nothing wrong” or “I have caused the death of a man who was sinless.”
- When Pilate said about Jesus “I am innocent of the blood of this innocent man,” this could be translated as “I am not responsible for the killing of this man who has done nothing wrong to deserve it.”

(See also: guilt)

Bible References:

- 1 Corinthians 04:3-4
- 1 Samuel 19:4-5
- Acts 20:25-27
- Exodus 23:6-9
- Jeremiah 22:17-19
- Job 09:21-24
- Romans 16:17-18

Examples from the Bible stories:

- **08:06** After two years, Joseph was still in prison, even though he was **innocent**.
- **40:04** One of them mocked Jesus, but the other said, "Do you have no fear of God? We are guilty, but this man is **innocent**."
- **40:08** When the soldier guarding Jesus saw everything that happened, he said, "Certainly, this man was **innocent**. He was the Son of God." *

Word Data:

- Strong's: H2136, H2600, H2643, H5352, H5355, H5356, G121

Uses:

- Matthew 27:3-5
- Matthew 27:17-19
- Matthew 27:23-24

instruct, instructs, instructed, instructing, instruction, instructions, instructors

Facts:

The terms “instruct” and “instruction” refer to giving specific directions about what to do.

- To “give instructions” means to tell someone specifically what he is supposed to do.
- When Jesus gave the disciples the bread and fish to distribute to the people, he gave them specific instructions about how to do it.
- Depending on the context, the term “instruct” could also be translated as “tell” or “direct” or “teach” or “give instructions to.”
- The term “instructions” could be translated as “directions” or “explanations” or “what he has told you to do.”
- When God gives instructions, this term is sometimes translated as “commands” or “orders.”

(See also: command, decree, teach)

Bible References:

- Exodus 14:4-5
- Genesis 26:4-5
- Hebrews 11:20-22
- Matthew 10:5-7
- Matthew 11:1-3
- Proverbs 01:28-30

Word Data:

- Strong’s: H241, H376, H559, H631, H1004, H1696, H1697, H3256, H3289, H3384, H4148, H4156, H4687, H4931, H4941, H5657, H6098, H6310, H6490, H6680, H7919, H8451, H8738, G1256, G1299, G1319, G1321, G1378, G1781, G1785, G2322, G2727, G2753, G3559, G3560, G3614, G3615, G3624, G3811, G3852, G3853, G4264, G4367, G4822

Uses:

- Matthew 8:18-20
- Matthew 10:5-7
- Matthew 11:1-3
- Matthew 21:6-8

Isaac

Facts:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name "Isaac" means "he laughs." When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham's faith by commanding him to sacrifice Isaac.
- Isaac's son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: How to Translate Names)

(See also: Abraham, descendant, eternity, fulfill, Jacob, Sarah, twelve tribes of Israel)

Bible References:

- Galatians 04:28-29
- Genesis 25:9-11
- Genesis 25:19-20
- Genesis 26:1
- Genesis 26:6-8
- Genesis 28:1-2
- Genesis 31:17-18
- Matthew 08:11-13
- Matthew 22:31-33

Examples from the Bible stories:

***05:04** "Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**." ***05:06** When **Isaac** was a young man, God tested Abraham's faith by saying, "Take **Isaac**, your only son, and kill him as a sacrifice to me." ***05:09** God had provided the ram to be the sacrifice instead of **Isaac**. ***06:01** When Abraham was very old and his son, **Isaac**, had grown to be a man, Abraham sent one of his servants back to the land where his relatives lived to find a wife for his son, **Isaac.** ***06:05** **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins. ***07:10** Then **Isaac** died, and Jacob and Esau buried him. The covenant promises God had promised to Abraham and then to **Isaac** now passed on to Jacob.

Word Data:

- Strong's: H3327, H3446, G2464

Uses:

- Matthew 1:1-3
- Matthew 8:11-13
- Matthew 22:31-33

Isaiah

Facts:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(Translation suggestions: How to Translate Names)

(See also: Ahaz, Assyria, Christ, Hezekiah, Jotham, Judah, prophet, Uzziah)

Bible References:

- 2 Kings 20:1-3
- Acts 28:25-26
- Isaiah 01:1
- Luke 03:4
- Mark 01:1-3
- Mark 07:6-7
- Matthew 03:1-3
- Matthew 04:14-16

Examples from the Bible stories:

***21:09** The prophet **Isaiah** prophesied that the Messiah would be born from a virgin. ***21:10** The prophet **Isaiah** said the Messiah would live in Galilee, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners. ***21:11** The prophet **Isaiah** also prophesied that the Messiah would be hated without reason and rejected. ***21:12** **Isaiah** prophesied that people would spit on, mock, and beat the Messiah. ***26:02** They handed him (Jesus) the scroll of the prophet **Isaiah** so that he would read from it. Jesus opened up the scroll and read part of it to the people. ***45:08** When Philip approached the chariot, he heard the Ethiopian reading from what the prophet **Isaiah** wrote. ***45:10** Philip explained to the Ethiopian that **Isaiah** was writing about Jesus.

Word Data:

- Strong's: H3470, G2268

Uses:

- Matthew 3:1-3
- Matthew 4:14-16
- Matthew 8:16-17
- Matthew 12:15-17
- Matthew 13:13-14
- Matthew 15:7-9

Israel, Israelite, Israelites, Jacob

Facts:

Jacob was the younger twin son of Isaac and Rebekah.

- Jacob's name means "he grabs the heel" which is an expression meaning "he deceives." As Jacob was being born, he was holding onto the heel of his twin brother Esau.
- Many years later, God changed Jacob's name to "Israel," which means "he struggles with God."
- Jacob was clever and deceptive. He found ways to take the firstborn blessing and inheritance rights from his older brother, Esau.
- Esau was angry and planned to kill him so Jacob left his homeland. But years later Jacob returned with his wives and children to the land of Canaan where Esau was living, and their families lived peacefully near each other.
- Jacob had twelve sons. Their descendants became the twelve tribes of Israel.
- A different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: How to Translate Names)

(See also: Canaan, deceive, Esau, Isaac, Israel, Rebekah, twelve tribes of Israel)

Bible References:

- Acts 07:11-13
- Acts 07:44-46
- Genesis 25:24-26
- Genesis 29:1-3
- Genesis 32:1-2
- John 04:4-5
- Matthew 08:11-13
- Matthew 22:31-33

Examples from the Bible stories:

- **07:01** As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- **07:07** **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- **07:08** After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- **07:10** The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- **08:01** Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

Word Data:

- Strong's: H3290, G2384

Uses:

- Matthew 1:1-3
- Matthew 8:11-13
- Matthew 22:31-33

Israel, Israelites

Facts:

The term “Israel” is the name that God gave to Jacob. It means “he struggles with God.”

- The descendants of Jacob became known as the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: Jacob, kingdom of Israel, Judah, nation, twelve tribes of Israel)

Bible References:

- 1 Chronicles 10:1-3
- 1 Kings 08:1-2
- Acts 02:34-36
- Acts 07:22-25
- Acts 13:23-25
- John 01:49-51
- Luke 24:21
- Mark 12:28-31
- Matthew 02:4-6
- Matthew 27:9-10
- Philippians 03:4-5

Examples from the Bible stories:

***08:15** The descendants of the twelve sons became the twelve tribes of **Israel**. ***09:03** The Egyptians forced the **Israelites** to build many buildings and even whole cities. ***09:05** A certain **Israelite** woman gave birth to a baby boy. ***10:01** They said, ”This is what the God of **Israel** says, ‘Let my people go!’” ***14:12** But despite all this, the people of **Israel** complained and grumbled against God and against Moses. ***15:09** God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites. ***15:12** After this battle, God gave each tribe of **Israel** its own section of the Promised Land. Then God gave **Israel** peace along all its borders. ***16:16** So God punished **Israel** again for worshiping idols. ***43:06** ”Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Word Data:

- Strong's: H3478, H3479, H3481, H3482, G935, G2474, G2475

Uses:

- Matthew 2:4-6
- Matthew 2:19-21
- Matthew 8:8-10
- Matthew 9:32-34
- Matthew 15:24-26
- Matthew 15:29-31
- Matthew 27:9-10
- Matthew 27:41-42

James (brother of Jesus)

Facts:

James was a son of Mary and Joseph. He was one of Jesus' younger half-brothers.

- Jesus' other half-brothers were named Joseph, Judas, and Simon.
- During Jesus' lifetime, James and his brothers did not believe that Jesus was the Messiah.
- Later, after Jesus was raised from the dead, James believed in him and became a leader of the church in Jerusalem.
- The New Testament book of James is a letter that James wrote to Christians who had fled to other countries to escape persecution.

(Translation suggestions: How to Translate Names)

(See also: apostle, Christ, church, Judas the son of James, persecute)

Bible References:

- Galatians 01:18-20
- Galatians 02:9-10
- James 01:1-3
- Jude 01:1-2
- Mark 09:1-3
- Matthew 13:54-56

Word Data:

- Strong's: G2385

Uses:

- Matthew 13:54-56

James (son of Alphaeus)

Facts:

James, the son of Alphaeus, was one of Jesus' twelve apostles.

- His name is given in the lists of Jesus' disciples in the gospels of Matthew, Mark, and Luke.
- He is also mentioned in the book of Acts as one of the eleven disciples who were together praying in Jerusalem after Jesus went back up to heaven.

(Translation suggestions: How to Translate Names)

(See also: apostle, disciple, James (brother of Jesus), James (son of Zebedee), the twelve)

Bible References:

- Acts 01:12-14
- Luke 06:14-16
- Mark 03:17-19
- Mark 14:32-34
- Matthew 10:2-4

Word Data:

- Strong's: G2385

Uses:

- Matthew 10:2-4

James (son of Zebedee)

Facts:

James, a son of Zebedee, was one of Jesus' twelve apostles. He had a younger brother named John who was also one of Jesus' apostles.

- James and his brother John worked by fishing with their father Zebedee.
- James and John were nicknamed the "Sons of Thunder," perhaps because they got angry quickly.
- Peter, James, and John were Jesus' closest disciples and were with him for amazing events such as when Jesus was on a mountaintop with Elijah and Moses and when Jesus caused a dead little girl to come back to life.
- This is a different James than the one who wrote a book in the Bible. Some languages may have to write their names differently to make it clear that they were two different men.

(Translation suggestions: How to Translate Names)

(See also: apostle, Elijah, James (brother of Jesus), James (son of Alphaeus), Moses)

Bible References:

- Luke 09:28-29
- Mark 01:19-20
- Mark 01:29-31
- Mark 03:17-19
- Matthew 04:21-22
- Matthew 17:1-2

Word Data:

- Strong's: G2385### Uses:
- Matthew 4:21-22
- Matthew 10:2-4
- Matthew 17:1-2

Jehoram, Joram

Facts:

"Jehoram" was the name of two kings in the Old Testament. Both kings were also known as "Joram."

- One King Jehoram ruled over the kingdom of Judah for eight years. He was the son of King Jehoshaphat. This is the king that is most commonly known as Jehoram.
- The other King Jehoram ruled over the kingdom of Israel for twelve years. He was the son of King Ahab.
- King Jehoram of Judah reigned during the time that the prophets Jeremiah, Daniel, Obadiah, and Ezekiel were prophesying in the kingdom of Judah.
- The King Jehoram also reigned during some of the time that his father King Jehoshaphat was reigning over Judah.
- Some translations may choose to consistently use the name "Jehoram" when this king of Israel is mentioned and the name "Joram" for the king of Judah.
- Another way to clearly identify each one would be to include the name of his father.

(Translation suggestions: How to Translate Names)

(See also: Ahab, Jehoshaphat, Joram, Judah, kingdom of Israel, Obadiah)

Bible References:

- 1 Kings 22:48-50
- 2 Chronicles 21:1-3
- 2 Kings 11:1-3
- 2 Kings 12:17-18

Word Data:

- Strong's: H3088, H3141, G2496

Uses:

- Matthew 1:7-8

Jehoshaphat

Facts:

Jehoshaphat was the name of at least two men in the Old Testament.

- The best known man by this name was King Jehoshaphat who was the fourth king to rule over the kingdom of Judah.
- He restored peace between Judah and Israel and destroyed the altars of false gods.
- Another Jehoshaphat was a “recorder” for David and Solomon. His job included writing documents for the king to sign and recording the history of the important events that happened in the kingdom.

(Translation suggestions: How to Translate Names)

(See also: altar, David, false god, Israel, Judah, priest, Solomon)

Bible References:

- 1 Chronicles 03:10-12
- 1 Kings 04:15-17
- 2 Chronicles 17:1-2
- 2 Kings 01:17-18
- 2 Samuel 08:15-18
- Matthew 01:7-8

Word Data:

- Strong’s: H3092, H3146, G2498

Uses:

- Matthew 1:7-8

Jeremiah

Facts:

Jeremiah was a prophet of God in the kingdom of Judah. The Old Testament book of Jeremiah contains his prophecies.

- Like most of the prophets, Jeremiah often had to warn the people of Israel that God was going to punish them for their sins.
- Jeremiah prophesied that the Babylonians would capture Jerusalem, making some of the people of Judah angry. So they put him in a deep, dry well and left him there to die. But the king of Judah ordered his servants to rescue Jeremiah from the well.
- Jeremiah wrote that he wished his eyes could be a "fountain of tears," to express his deep sadness over the rebellion and sufferings of his people.

(Translation suggestions: How to Translate Names)

(See also: Babylon, Judah, prophet, rebel, suffer, well)

Bible References:

- 2 Chronicles 35:25
- Jeremiah 01:1-3
- Jeremiah 11:1-2
- Matthew 02:17-18
- Matthew 16:13-16
- Matthew 27:9-10

Examples from the Bible stories:

***19:17** Once, the prophet **Jeremiah** was put into a dry well and left there to die. He sank down into the mud that was in the bottom of the well, but then the king had mercy on him and ordered his servants to pull **Jeremiah** out of the well before he died. ***21:05** Through the prophet **Jeremiah**, God promised that he would make a New Covenant, but not like the covenant God made with Israel at Sinai.

Word Data:

- Strong's: H3414, G2408

Uses:

- Matthew 2:17-18

- Matthew 16:13-16
- Matthew 27:9-10

Jericho

Facts:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: Canaan, Jordan River, Joshua, miracle, Salt Sea)

Bible References:

- 1 Chronicles 06:77-79
- Joshua 02:1-3
- Joshua 07:2-3
- Luke 18:35-37
- Mark 10:46-48
- Matthew 20:29-31
- Numbers 22:1

Examples from the Bible stories:

***15:01** Joshua sent two spies to the Canaanite city of **Jericho**. ***15:03** After the people crossed the Jordan River, God told Joshua how to attack the powerful city of **Jericho**. ***15:05** Then the walls around **Jericho** fell down! The Israelites destroyed everything in the city as God had commanded.

Word Data:

- Strong's: H3405, G2410

Uses:

- Matthew 20:29-31

Jerusalem

Facts:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: Babylon, Christ, David, Jebusites, Jesus, Solomon, temple, Zion)

Bible References:

- Galatians 04:26-27
- John 02:13-14
- Luke 04:9-11
- Luke 13:4-5
- Mark 03:7-8
- Mark 03:20-22
- Matthew 03:4-6
- Matthew 04:23-25
- Matthew 20:17-19

Examples from the Bible stories:

- **17:05** David conquered **Jerusalem** and made it his capital city.
- **18:02** In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- **20:07** They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **20:12** So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.

- **38:01** About three years after Jesus first began preaching and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in **Jerusalem**, and that he would be killed there.
- **38:02** After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- **42:08** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in **Jerusalem**, and then go to all people groups everywhere."
- **42:11** Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

Word Data:

- Strong's: H3389, H3390, G2414, G2415, G2419

Uses:

- Matthew 2:1-3
- Matthew 3:4-6
- Matthew 4:23-25
- Matthew 5:33-35
- Matthew 15:1-3
- Matthew 16:21-23
- Matthew 20:17-19
- Matthew 21:1-3
- Matthew 21:9-11
- Matthew 23:37-39

Jesse

Facts:

Jesse was the father of King David and the grandson of Ruth and Boaz.

- Jesse was from the tribe of Judah.
- He was an "Ephrathite," which means he was from the town of Ephrathah (Bethlehem).
- The prophet Isaiah prophesied about a "shoot" or "branch" that would come from the "root of Jesse" and bear fruit. This refers to Jesus, who was a descendant of Jesse.

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Boaz, descendant, fruit, Jesus, king, prophet, Ruth, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:9-12
- 1 Kings 12:16-17
- 1 Samuel 16:1
- Luke 03:30-32
- Matthew 01:4-6

Word Data:

- Strong's: H3448, G2421

Uses:

- Matthew 1:4-6

Jesus, Jesus Christ, Christ Jesus

Facts:

Jesus is God's Son. The name "Jesus" means "Yahweh saves." The term "Christ" is a title that means "anointed one" and is another word for Messiah.

- The two names are often combined as "Jesus Christ" or "Christ Jesus." These names emphasize that God's Son is the Messiah, who came to save people from being punished eternally for their sins.
- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him "Jesus" because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages "Jesus" and "Christ" are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesucristo," "Jezus Christus," "Yesus Kristus", and "Hesukristo" are some of the ways that these names are translated into different languages.
- For the term "Christ," some translators may prefer to use only some form of the term "Messiah" throughout.
- Also consider how these names are spelled in a nearby local or national language.

(Translation suggestions: How to Translate Names)

(See also: Christ, God, God the Father, high priest, kingdom of God, Mary, Savior, Son of God)

Bible References:

- 1 Corinthians 06:9-11
- 1 John 02:1-3
- 1 John 04:15-16
- 1 Timothy 01:1-2
- 2 Peter 01:1-2
- 2 Thessalonians 02:13-15
- 2 Timothy 01:8-11
- Acts 02:22-24
- Acts 05:29-32
- Acts 10:36-38
- Hebrews 09:13-15
- Hebrews 10:19-22
- Luke 24:19-20

- Matthew 01:20-21
- Matthew 04:1-4
- Philippians 02:5-8
- Philippians 02:9-11
- Philippians 04:21-23
- Revelation 01:4-6

Examples from the Bible stories:

- **22:04** The angel said, "You will become pregnant and give birth to a son. You are to name him **Jesus** and he will be the Messiah."
- **23:02** "Name him **Jesus** (which means, 'Yahweh saves'), because he will save the people from their sins."
- **24:07** So John baptized him (Jesus), even though **Jesus** had never sinned.
- **24:09** There is only one God. But John heard God the Father speak, and saw **Jesus** the Son and the Holy Spirit when he baptized **Jesus**.
- **25:08** **Jesus** did not give in to Satan's temptations, so Satan left him.
- **26:08** Then **Jesus** went throughout the region of Galilee, and large crowds came to him. They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and **Jesus** healed them.
- **31:03** Then **Jesus** finished praying and went to the disciples. He walked on top of the water across the lake toward their boat!
- **38:02** He (Judas) knew that the Jewish leaders denied that **Jesus** was the Messiah and that they were plotting to kill him.
- **40:08** Through his death, **Jesus** opened a way for people to come to God.
- **42:11** Then **Jesus** was taken up to heaven, and a cloud hid him from their sight. **Jesus** sat down at the right hand of God to rule over all things.
- **50:17** **Jesus** and his people will live on the new earth, and he will reign forever over everything that exists. He will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or death. **Jesus** will rule his kingdom with peace and justice, and he will be with his people forever.

Word Data:

- Strong's: G2424, G5547

Uses:

- Matthew 1:1-3
- Matthew 1:15-17
- Matthew 1:18-19
- Matthew 1:20-21

- Matthew 1:24-25
- Matthew 2:1-3
- Matthew 3:13-15
- Matthew 3:16-17
- Matthew 4:1-4
- Matthew 4:17
- Matthew 4:21-22
- Matthew 4:23-25
- Matthew 5:1-4
- Matthew 7:28-29
- Matthew 8:1-3
- Matthew 9:1-2
- Matthew 9:3-6
- Matthew 9:7-9
- Matthew 9:20-22
- Matthew 9:29-31
- Matthew 10:1
- Matthew 11:1-3
- Matthew 11:4-6
- Matthew 11:7-8
- Matthew 11:20-22
- Matthew 11:25-27
- Matthew 12:1-2
- Matthew 12:9-10
- Matthew 12:13-14
- Matthew 12:15-17
- Matthew 12:22-23
- Matthew 12:38-40
- Matthew 12:48-50
- Matthew 13:1-2
- Matthew 13:3-6
- Matthew 13:10-12
- Matthew 13:24-26
- Matthew 13:31-32
- Matthew 13:33
- Matthew 13:34-35
- Matthew 13:36-39
- Matthew 13:51-53
- Matthew 13:54-56
- Matthew 13:57-58
- Matthew 14:1-2
- Matthew 14:10-12
- Matthew 14:13-14

- Matthew 14:16-18
- Matthew 14:19-21
- Matthew 14:25-27
- Matthew 14:31-33
- Matthew 14:34-36
- Matthew 15:1-3
- Matthew 15:12-14
- Matthew 15:15-17
- Matthew 15:21-23
- Matthew 15:24-26
- Matthew 15:27-28
- Matthew 15:29-31
- Matthew 15:32-35
- Matthew 16:3-4
- Matthew 16:5-8
- Matthew 16:17-18
- Matthew 16:19-20
- Matthew 16:21-23
- Matthew 16:24-26
- Matthew 17:1-2
- Matthew 17:3-4
- Matthew 17:5-8
- Matthew 17:9-10
- Matthew 17:11-13
- Matthew 17:17-18
- Matthew 17:19-20
- Matthew 17:22-23
- Matthew 17:24-25
- Matthew 17:26-27
- Matthew 18:1-3
- Matthew 18:21-22
- Matthew 19:1-2
- Matthew 19:3-4
- Matthew 19:10-12
- Matthew 19:13-15
- Matthew 19:16-17
- Matthew 19:18-19
- Matthew 19:20-22
- Matthew 19:23-24
- Matthew 19:25-27
- Matthew 19:28
- Matthew 20:17-19
- Matthew 20:20-21

- Matthew 20:22-24
- Matthew 20:25-28
- Matthew 20:29-31
- Matthew 20:32-34
- Matthew 21:1-3
- Matthew 21:6-8
- Matthew 21:9-11
- Matthew 21:12-14
- Matthew 21:15-17
- Matthew 21:20-22
- Matthew 21:23-24
- Matthew 21:25-27
- Matthew 21:42
- Matthew 22:1-3
- Matthew 22:20-22
- Matthew 22:29-30
- Matthew 22:37-38
- Matthew 22:41-42
- Matthew 23:1-3
- Matthew 24:1-2
- Matthew 26:1-2
- Matthew 26:17-19
- Matthew 26:26
- Matthew 26:69-70
- Matthew 27:54-56
- Matthew 28:5-7
- Matthew 28:16-17

Jew, Jewish, Jews

Facts:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.
- Often the phrase "the Jews" refers to the leaders of the Jews, not all the Jewish people. In those contexts, some translations add "leaders of" to make this clear.

(See also: Abraham, Jacob, Israel, Babylon, Jewish leaders)

Bible References:

- Acts 02:5-7
- Acts 10:27-29
- Acts 14:5-7
- Colossians 03:9-11
- John 02:13-14
- Matthew 28:14-15

Examples from the Bible stories:

- **20:11** The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- **20:12** So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- **37:10** Many of the **Jews** believed in Jesus because of this miracle.
- **37:11** But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- **40:02** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **46:06** Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

Word Data:

- Strong's: H3054, H3061, H3062, H3064, H3066, G2450, G2451, G2452, G2453, G2454

Uses:

- Matthew 28:14-15

Jewish authorities, Jewish leader

Facts:

The term “Jewish leader” or “Jewish authority” refers to religious leaders such as the priests and teachers of God’s laws. They also had the authority to make judgments about non-religious matters as well.

- The Jewish leaders were the high priests, chief priests, and scribes (teachers of God’s laws).
- Two main groups of Jewish leaders were the Pharisees and Saduccees.
- Seventy Jewish leaders met together in the Jewish Council in Jerusalem to make judgments about matters of law.
- Many Jewish leaders were proud and thought they were righteous. They were jealous of Jesus and wanted to harm him. They claimed to know God but did not obey him.
- Often the phrase “the Jews” referred to the Jewish leaders, especially in contexts where they were angry at Jesus and were trying to trick or harm him.
- These terms could also be translated as “Jewish rulers” or “men who ruled over the Jewish people” or “Jewish religious leaders.”

(See also: Jew, chief priests, council, high priest, Pharisee, priest, Sadducee, scribe)

Bible References:

- Exodus 16:22-23
- John 02:17-19
- John 05:10-11
- John 05:16-18
- Luke 19:47-48

Examples from the Bible stories:

***24:03** Many **religious leaders** also came to be baptized by John, but they did not repent or confess their sins. ***37:11** But the **religious leaders of the Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus. ***38:02** He (Judas) knew that the **Jewish leaders** denied that Jesus was the Messiah and that they were plotting to kill him. ***38:03** The **Jewish leaders**, led by the high priest, paid Judas thirty silver coins to betray Jesus. ***39:05** The **Jewish leaders** all answered the high priest, “He (Jesus) deserves to die!” ***39:09** Early the next morning, the **Jewish leaders** brought Jesus to Pilate, the Roman governor. ***39:11** But the **Jewish leaders** and the crowd shouted, “Crucify him!” ***40:09** Then Joseph and Nicodemus, two **Jewish leaders** who believed Jesus was the Messiah, asked Pilate for Jesus’ body. ***44:07** The next day, the **Jewish leaders** brought Peter and John to the high priest and the other **religious leaders**.

Word Data:

- Strong's: G2453

John (the apostle)

Facts:

John was one of Jesus' twelve apostles and one of Jesus' closest friends.

- John and his brother James were sons of a fisherman named Zebedee.
- In the gospel that he wrote about Jesus' life, John referred to himself as "the disciple whom Jesus loved." This seems to indicate that John was an especially close friend of Jesus.
- The apostle John wrote five New Testament books: the gospel of John, the Revelation of Jesus Christ, and three letters written to other believers.
- Note that the apostle John was a different person than John the Baptist.

(Translation suggestions: How to Translate Names)

(See also: apostle, reveal, James (son of Zebedee), John (the Baptist), Zebedee)

Bible References:

- Galatians 02:9-10
- John 01:19-21
- Mark 03:17-19
- Matthew 04:21-22
- Revelation 01:1-3

Examples from the Bible stories:

***36:01** One day, Jesus took three of his disciples, Peter, James, and **John** with him. (The disciple named **John** was not the same person who baptized Jesus.) They went up on a high mountain by themselves.\ ***44:01** One day, Peter and **John** were going to the Temple. As they approached the Temple gate, they saw a crippled man who was begging for money.\ ***44:06** The leaders of the Temple were very upset by what Peter and **John** were saying. So they arrested them and put them into prison.\ ***44:07** The next day, the Jewish leaders brought Peter and **John** to the high priest and the other religious leaders. They asked Peter and **John**, "By what power did you heal this crippled man?"\ ***44:09** The leaders were shocked that Peter and **John** spoke so boldly because they could see that these men were ordinary men who were uneducated. But then they remembered that these men had been with Jesus. After they threatened Peter and **John**, they let them go.

Word Data:

- Strong's: G2491

Uses:

- Matthew 4:21-22
- Matthew 10:2-4
- Matthew 17:1-2

John (the Baptist)

Facts:

John was the son of Zechariah and Elizabeth. Since "John" was a common name, he is often called "John the Baptist" to distinguish him from the other people named John, such as the Apostle John.

- John was the prophet whom God sent to prepare people to believe in and follow the Messiah.
- John told people to confess their sins, turn to God, and stop sinning, so that they would be ready to receive the Messiah.
- John baptized many people in water as a sign that they were sorry for their sins and were turning away from them.
- John was called "John the Baptist" because he baptized many people.

(Translation suggestions: How to Translate Names)

(See also: baptize, Zechariah (NT))

Bible References:

- John 03:22-24
- Luke 01:11-13
- Luke 01:62-63
- Luke 03:7
- Luke 03:15-16
- Luke 07:27-28
- Matthew 03:13-15
- Matthew 11:13-15

Examples from the Bible stories:

***22:02** The angel said to Zechariah, "Your wife will have a son. You will name him **John**. He will be filled with the Holy Spirit, and will prepare the people for Messiah!" ***22:07** After Elizabeth gave birth to her baby boy, Zechariah and Elizabeth named the baby **John**, as the angel had commanded. ***24:01** **John**, the son of Zechariah and Elizabeth, grew up and became a prophet. He lived in the wilderness, ate wild honey and locusts, and wore clothes made from camel hair. ***24:02** Many people came out to the wilderness to listen to **John**. He preached to them, saying, "Repent, for the kingdom of God is near!" ***24:06** The next day, Jesus came to be baptized by **John**. When **John** saw him, he said, "Look! There is the Lamb of God who will take away the sin of the world."

Word Data:

- Strong's: G910 G2491

Uses:

- Matthew 3:1-3
- Matthew 3:4-6
- Matthew 3:13-15
- Matthew 4:12-13
- Matthew 9:14-15
- Matthew 11:1-3
- Matthew 11:4-6
- Matthew 11:7-8
- Matthew 11:11-12
- Matthew 11:13-15
- Matthew 11:18-19
- Matthew 14:1-2
- Matthew 14:3-5
- Matthew 14:8-9
- Matthew 14:10-12
- Matthew 16:13-16
- Matthew 17:11-13
- Matthew 21:25-27
- Matthew 21:31-32

Jonah

Definition:

Jonah was a Hebrew prophet in the Old Testament.

- The book of Jonah tells the story of what happened when God sent Jonah to preach to the people of Nineveh.
- Jonah refused to go to Nineveh and instead got on a ship headed for a Tarshish.
- God caused a huge storm to overwhelm that ship.
- He told the men sailing the ship that he wasrunning away from God, and he suggested that they throw him into the sea. When they did the storm stopped.
- Jonah was swallowed by a huge fish, and he was inside the belly of that fish for three days and nights.
- After that, Jonah went to Nineveh and preached to the people there, and they turned from their sins.

(Translation suggestions: How to Translate Names)

(See also: disobey, Nineveh, turn)

Bible References:

- Jonah 01:1-3
- Luke 11:29-30
- Matthew 12:38-40
- Matthew 16:3-4

Word Data:

- Strong's: H3124, G2495

Uses:

- Matthew 12:38-40
- Matthew 16:3-4

Jordan River, Jordan

Facts:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates Israel on its west from Jordan on its east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as "the Jordan."

(See also: Canaan, Salt Sea, Sea of Galilee)

Bible References:

- Genesis 32:9-10
- John 01:26-28
- John 03:25-26
- Luke 03:3
- Matthew 03:4-6
- Matthew 03:13-15
- Matthew 04:14-16
- Matthew 19:1-2

Examples from the Bible stories:

***15:02** The Israelites had to cross the **Jordan River** to enter into the Promised Land. ***15:03** After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho. ***19:14** Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

Word Data:

- Strong's: H3383, G2446

Uses:

- Matthew 3:4-6
- Matthew 3:13-15
- Matthew 4:14-16
- Matthew 4:23-25
- Matthew 19:1-2

Joseph (NT)

Facts:

Joseph was Jesus' earthly father and raised him as his son. He was a righteous man who worked as a carpenter.

- Joseph became engaged to a Jewish girl named Mary, while they were engaged God chose her to become the mother of Jesus the Messiah.
- An angel told Joseph that the Holy Spirit had miraculously caused Mary to be pregnant, and that Mary's baby was the Son of God.
- After Jesus was born, an angel warned Joseph to take the baby and Mary to Egypt in order to escape from Herod.
- Joseph and his family later lived in the city of Nazareth of Galilee, where he earned a living doing carpentry work.

(Translation suggestions: How to Translate Names)

(See also: Christ, Galilee, Jesus, Nazareth, Son of God, virgin)

Bible References:

- John 01:43-45
- Luke 01:26-29
- Luke 02:4-5
- Luke 02:15-16
- Matthew 01:18-19
- Matthew 01:24-25
- Matthew 02:19-21
- Matthew 13:54-56

Examples from the Bible stories:

***22:04** She (Mary) was a virgin and was engaged to be married to a man named **Joseph**. ***23:01** **Joseph**, the man Mary was engaged to, was a righteous man. When he heard that Mary was pregnant, he knew it was not his baby. He did not want to shame her, so he planned to quietly divorce her. ***23:02** The angel said, "**Joseph**, do not be afraid to take Mary as your wife. The baby in her body is from the Holy Spirit. She will give birth to a son. Name him Jesus (which means, 'Yahweh saves'), because he will save the people from their sins." ***23:03** So **Joseph** married Mary and took her home as his wife, but he did not sleep with her until she had given birth. ***23:04** **Joseph** and Mary had to make a long journey from where they lived in Nazareth to Bethlehem because their ancestor was David whose hometown was Bethlehem. ***26:04** Jesus said, "The words I just read to you are happening right now." All the people were amazed. "Isn't this the son of **Joseph**?" they said.

Word Data:

- Strong's: G2501

Uses:

- Matthew 1:15-17
- Matthew 1:18-19
- Matthew 1:24-25
- Matthew 2:13-15
- Matthew 2:19-21

Josiah

Facts:

Josiah was a godly king who reigned over the kingdom of Judah for thirty-one years. He led the people of Judah to repent and worship Yahweh.

- After his father King Amon was killed, Josiah became king over Judah at eight years of age.
- In the eighteenth year of his reign, King Josiah ordered Hilkiah the high priest to rebuild the temple of the Lord. While this was being done, the books of the Law were found.
- When the books of the Law were read to Josiah, he was grieved at how his people were disobeying God. He ordered that all the places of idol worship be destroyed and that the priests of the false gods be killed.
- He also ordered the people to start celebrating the Passover feast again.

(Translation suggestions: Translate Names)

(See also: false god, Judah, law, Passover, temple)

Bible References:

- 1 Chronicles 03:13-14
- 2 Chronicles 33:24-25
- 2 Chronicles 34:1-3
- Jeremiah 01:1-3
- Matthew 01:9-11

Word Data:

- Strong's: H2977, G2502

Uses:

- Matthew 1:9-11

Jotham

Definition:

In the Old Testament, there were three men with the name Jotham.

- One man named Jotham was the youngest son of Gideon. Jotham helped defeat his older brother Abimelech, who had killed all the rest of their brothers.
- Another man named Jotham was a king over Judah for sixteen years following the death of his father Uzziah (Azariah).
- Like his father, King Jotham obeyed God and was a good king.
- However, by not removing the places of idol worship he caused the people of Judah to later turn away from God again.
- Jotham is also one of the ancestors listed in the genealogy of Jesus Christ in the book of Matthew.

(See also: Abimelech, Ahaz, Gideon, Uzziah)

Bible References:

- 2 Chronicles 26:21
- 2 Kings 15:4-5
- Isaiah 01:1
- Judges 09:5-6

Word Data:

- Strong's: H3147

Uses:

- Matthew 1:9-11

joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicing

Definition:

Joy is a feeling of delight or deep satisfaction that comes from God. The related term "joyful" describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

The term "rejoice" means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as "be very happy" or "be very glad" or "be full of joy."
- When Mary said "my soul rejoices in God my Savior," she meant "God my Savior has made me very happy" or "I feel so joyful because of what God my Savior has done for me."

Translation Suggestions:

- The term "joy" could also be translated as "gladness" or "delight" or "great happiness."
- The phrase, "be joyful" could be translated as "rejoice" or "be very glad" or it could be translated "be very happy in God's goodness."
- A person who is joyful could be described as "very happy" or "delighted" or "deeply glad."
- A phrase such as "make a joyful shout" could be translated as "shout in a way that shows you are very happy."
- A "joyful city" or "joyful house" could be translated as "city where joyful people live" or "house full of joyful people" or "city whose people are very happy." (See: metonymy)

Bible References:

- Nehemiah 08:9-10
- Psalm 048:1-3
- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 02:9-10
- Luke 15:6-7
- Luke 19:37-38
- John 03:29-30
- Acts 16:32-34

joy, joyful, joyfully, joyfulness, enjoy, enjoys, enjoyed, enjoying, enjoyment, rejoice, rejoices, rejoiced, rejoicingtrans

- Romans 05:1-2
- Romans 15:30-32
- Galatians 05:22-24
- Philippians 04:10-13
- 1 Thessalonians 01:6-7
- 1 Thessalonians 05:15-18
- Philemon 01:4-7
- James 01:1-3
- 3 John 01:1-4

Examples from the Bible stories:

- **33:07** "The rocky ground is a person who hears God's word and accepts it with **joy**."
- **34:04** "The kingdom of God is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field."
- **41:07** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong's: H1523, H1524, H1525, H1750, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5938, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G20, G21, G2165, G2167, G2620, G2744, G2745, G3685, G4640, G4796, G4913, G5463, G5479

Uses:

- Matthew 2:9-10
- Matthew 2:9-10
- Matthew 5:11-12
- Matthew 13:20-21
- Matthew 13:44-46
- Matthew 18:12-14
- Matthew 25:19-21
- Matthew 28:8-10

Judah

Facts:

Judah was one of Jacob's older sons. His mother was Leah. His descendants were called the "tribe of Judah."

- It was Judah who told his brothers to sell their younger brother Joseph as a slave instead of leaving him to die in a deep pit.
- King David and all the kings after him were descendants of Judah. Jesus, too, was a descendant of Judah.
- When Solomon's reign ended and the nation of Israel divided, the kingdom of Judah was the southern kingdom.
- In the New Testament book of Revelation, Jesus is called the "Lion of Judah."
- The words "Jew" and "Judea" come from the name "Judah."

(Translation suggestions: How to Translate Names)

(See also: Jacob, Jew, Judah, Judea, twelve tribes of Israel)

Bible References:

- 1 Chronicles 02:1-2
- 1 Kings 01:9-10
- Genesis 29:35
- Genesis 38:1-2
- Luke 03:33-35
- Ruth 01:1-2

Word Data:

- Strong's: H3063

Uses:

- Matthew 1:1-3

Judas Iscariot

Facts:

Judas Iscariot was one of Jesus' apostles. He was the one who betrayed Jesus to the Jewish leaders.

- The name "Iscariot" may mean "from Kerioth," perhaps indicating that Judas grew up in that city.
- Judas Iscariot managed the apostles' money and regularly stole some of it to use for himself.
- Judas betrayed Jesus by telling the religious leaders where Jesus was so they could arrest him.
- After the religious leaders condemned Jesus to die, Judas regretted that he had betrayed Jesus, so he gave the betrayal money back to the Jewish leaders and then killed himself.
- Another apostle was also named Judas, as was one of Jesus' brothers. Jesus' brother was also known as "Jude."

(Translation suggestions: Translate Names)

(See also: apostle, betray, Jewish leaders, Judas the son of James)

Bible References:

- Luke 06:14-16
- Luke 22:47-48
- Mark 03:17-19
- Mark 14:10-11
- Matthew 26:23-25

Examples from the Bible stories:

- **38:02** One of Jesus' disciples was a man named **Judas**. ... After Jesus and the disciples arrived in Jerusalem, **Judas** went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- **38:03** The Jewish leaders, led by the high priest, paid **Judas** thirty silver coins to betray Jesus.
- **38:14** **Judas** came with the Jewish leaders, soldiers, and a large crowd. They were all carrying swords and clubs. **Judas** came to Jesus and said, "Greetings, teacher," and kissed him.
- **39:08** Meanwhile, **Judas**, the betrayer, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong's: G2455, G2469

Uses:

- Matthew 10:2-4
- Matthew 26:14-16
- Matthew 26:23-25
- Matthew 26:47-48
- Matthew 27:3-5

Judea

Facts:

The term “Judea” refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes “Judea” is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province “Judah.”
- Other times “Judea” has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as “Judea Country” and the narrow sense could be translated as “Judea Province,” or “Judah Province” since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: How to Translate Names)

(See also: Galilee, Edom, Judah, Judah, Samaria)

Bible References:

- 1 Thessalonians 02:14-16
- Acts 02:8-11
- Acts 09:31-32
- Acts 12:18-19
- John 03:22-24
- Luke 01:5-7
- Luke 04:42-44
- Luke 05:17
- Mark 10:1-4
- Matthew 02:1-3
- Matthew 02:4-6
- Matthew 02:22-23
- Matthew 03:1-3
- Matthew 19:1-2

Word Data:

- Strong’s: H3061, G2453

Uses:

- Matthew 2:1-3

- Matthew 2:4-6
- Matthew 2:22-23
- Matthew 3:1-3
- Matthew 3:4-6
- Matthew 4:23-25
- Matthew 19:1-2
- Matthew 24:15-18

judge, judges

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called "judges" to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term "judge" could also be called "decision-maker" or "leader" or "deliverer" or "governor," depending on the context.

(See also: governor, judge, law)

Bible References:

- 2 Timothy 04:6-8
- Acts 07:26-28
- Luke 11:18-20
- Luke 12:13-15
- Luke 18:1-2
- Matthew 05:25-26
- Ruth 01:1-2

Word Data:

- Strong's: H148, H430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H6414, H6415, H6416, H6417, H6419, H8196, H8199, H8201, G350, G1252, G1348, G2919, G2922, G2923

Uses:

- Matthew 5:25-26

judge, judges, judgment, judgments

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether something is morally right or wrong.

- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: decree, judge, judgment day, just, law, law)

Bible References:

- 1 John 04:17-18
- 1 Kings 03:7-9
- Acts 10:42-43
- Isaiah 03:13-15
- James 02:1-4
- Luke 06:37
- Micah 03:9-11
- Psalm 054:1-3

Examples from the Bible stories:

- **19:16** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- **21:08** A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- **39:04** The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"
- **50:14** But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong's: H148, H430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G144, G350, G968, G1106, G1252, G1341, G1345, G1348, G1349, G2917, G2919, G2920, G2922, G2923, G4232

Uses:

- Matthew 5:21-22
- Matthew 7:1-2
- Matthew 12:18
- Matthew 12:19-21
- Matthew 12:26-27
- Matthew 19:28
- Matthew 23:32-33
- Matthew 27:17-19

judgment day

Definition:

The term“judgment day” refers to a future time when God will judge every person.

- God has made his Son, Jesus Christ, the judge of all people.
- On judgment day, Christ will judge people on the basis of his righteous character.

Translation Suggestions:

- This term could also be translated as “judgment time” since it could refer to more than one day.
- Other ways to translate this term could include “the end time when God will judge all people.”
- Some translations capitalize this term to show that it is the name of a special day or time: “Judgment Day” or “Judgment Time.”

(See also: judge, Jesus, heaven, hell)

Bible References:

- Luke 10:10-12
- Luke 11:31
- Luke 11:32
- Matthew 10:14-15
- Matthew 12:36-37

Word Data:

- Strong’s: H2962, H3117, H4941, G2250, G2920, G2962

Uses:

- Matthew 10:14-15
- Matthew 11:20-22
- Matthew 11:23-24
- Matthew 12:36-37
- Matthew 12:41
- Matthew 12:42

just, justice, unjust, unjustly, injustice, justly, justify, justification

Definition:

"Just" and "justice" refer to treating people fairly according to God's laws. Human laws that reflect God's standard of right behavior toward others are also just.

- To be "just" is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God's eyes.
- To act "justly" means to treat people in a way that is right, good, and proper according to God's laws.
- To receive "justice" means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term "just" has the broader meaning of "righteous" or "following God's laws."

The terms "unjust" and "unjustly" refer to treating people in an unfair and often harmful manner.

- An "injustice" is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being "partial" or "prejudiced" because he is not treating people equally.

The terms "justify" and "justification" refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- "Justification" refers to what God does when he forgives a person's sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate "just" could include "morally right" or "fair."
- The term "justice" could be translated as "fair treatment" or "deserved consequences."
- To "act justly" could be translated as "treat fairly" or "behave in a just way."
- In some contexts, "just" could be translated as "righteous" or "upright."
- Depending on the context, "unjust" could also be translated as "unfair" or "partial" or "unrighteous."
- The phrase "the unjust" could be translated as "the unjust ones" or "unjust people" or "people who treat others unfairly" or "unrighteous people" or "people who disobey God."
- The term "unjustly" could be translated as, "in an unfair manner" or "wrongly" or "unfairly."
- Ways to translate "injustice" could include, "wrong treatment" or "unfair treatment" or "acting unfairly." (See: abstractnouns)

- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: forgive, guilt, judge, righteous, righteous)

Bible References:

- Genesis 44:16-17
- 1 Chronicles 18:14-17
- Isaiah 04:3-4
- Jeremiah 22:1-3
- Ezekiel 18:16-17
- Micah 03:8
- Matthew 05:43-45
- Matthew 11:18-19
- Matthew 23:23-24
- Luke 18:3-5
- Luke 18:6-8
- Luke 18:13-14
- Luke 21:20-22
- Luke 23:39-41
- Acts 13:38-39
- Acts 28:3-4
- Romans 04:1-3
- Galatians 03:6-9
- Galatians 03:10-12
- Galatians 05:3-4
- Titus 03:6-7
- Hebrews 06:9-10
- James 02:21-24
- Revelation 15:3-4

Examples from the Bible stories:

- **17:09** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.

- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H205, H2555, H3477, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G91, G93, G94, G1342, G1344, G1345, G1346, G1347, G1738

Uses:

- Matthew 23:23-24

kind, kinds, kindness, kindnesses

Definition:

The terms “kind” and “kinds” refer to groups or classifications of things that are connected by shared characteristics.

- In the Bible, this term is specifically used to refer to the distinctive kinds of plants and animals that God made when he created the world.
- Often there are many different variations or species within each “kind.” For example, horses, zebras, and donkeys are all members of the same “kind,” but they are different species.
- The main thing that distinguishes each “kind” as a separate group is that members of that group can reproduce more of their same “kind.” Members of different kinds cannot do that with each other.

Translation Suggestions

- Ways to translate this term could include “type” or “class” or “group” or “animal (plant) group” or “category.”

Bible References:

- Genesis 01:20-21
- Genesis 01:24-25
- Mark 09:28-29
- Matthew 13:47-48

Word Data:

- Strong’s: H2178, H3978, H4327, G1085, G5449

Uses:

- Matthew 13:47-48

King of the Jews, king of the Jews

Definition:

The term “King of the Jews” is a title that refers to Jesus, the Messiah.

- The first time the Bible records this title is when it was used by the wise men who traveled to Bethlehem looking for the baby who was “King of the Jews.”
- The angel revealed to Mary that her son, a descendant of King David, would be a king whose reign would last forever.
- Before Jesus was crucified, Roman soldiers mockingly called Jesus “King of the Jews.” This title was also written on a piece of wood and nailed to the top of Jesus’ cross.
- Jesus truly is the King of the Jews and the king over all creation.

Translation Suggestions:

- The term “King of the Jews” could also be translated as “king over the Jews” or “king who rules over the Jews” or “supreme ruler of the Jews.”
- Check to see how the phrase “king of” is translated in other places in the translation.

(See also: descendant, Jew, Jesus, king, kingdom, kingdom of God, wise men)

Bible References:

- Luke 23:3-5
- Luke 23:36-38
- Matthew 02:1-3
- Matthew 27:11-14
- Matthew 27:35-37

Examples from the Bible stories:

- **23:09** Some time later, wise men from countries far to the east saw an unusual star in the sky. They realized it meant a new **king of the Jews** was born.
- **39:09** Pilate asked Jesus, ”Are you the **King of the Jews**?”
- **39:12** The Roman soldiers whipped Jesus and put a royal robe and a crown made of thorns on him. Then they mocked him by saying, ”Look, the **King of the Jews**!”
- **40:02** Pilate commanded that they write, ”**King of the Jews**” on a sign and put it on the cross above Jesus’ head.

Word Data:

- Strong’s: G935, G2453

Uses:

- Matthew 2:1-3
- Matthew 27:11-14
- Matthew 27:27-29
- Matthew 27:35-37

king, kings, kingdom, kingdoms, kingship, kingly

Definition:

The term “king” refers to a man who is the supreme ruler of a city, state, or country.

- A king was usually chosen to rule because of his family relation to previous kings.
- When a king died, it was usually his oldest son who became the next king.
- In ancient times, the king had absolute authority over the people in his kingdom.
- Rarely the term “king” was used to refer to someone who was not a true king, such as “King Herod” in the New Testament.
- In the Bible, God is often referred to as a king who rules over his people.
- The “kingdom of God” refers to God’s rule over his people.
- Jesus was called “king of the Jews,” “king of Israel,” and “king of kings.”
- When Jesus comes back, he will rule as king over the world.
- This term could also be translated as “supreme chief” or “absolute leader” or “sovereign ruler.”
- The phrase “king of kings” could be translated as “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: authority, Herod Antipas, kingdom, kingdom of God)

Bible References:

- 1 Timothy 06:15-16
- 2 Kings 05:17-19
- 2 Samuel 05:3-5
- Acts 07:9-10
- Acts 13:21-22
- John 01:49-51
- Luke 01:5-7
- Luke 22:24-25
- Matthew 05:33-35
- Matthew 14:8-9

Examples from the Bible stories:

***08:06** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly. ***16:01** The Israelites had no **king**, so everyone did what they thought was right for them. ***16:18** Finally, the people asked God for a **king** like all the other nations had. ***17:05** Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him. ***21:06** God’s prophets also said that the Messiah would be a prophet, a priest, and a **king**. ***48:14** David was the **king** of Israel, but Jesus is the **king** of the entire universe!

Word Data:

- Strong's: H4427, H4428, H4430, G935, G936

Uses:

- Matthew 1:4-6
- Matthew 2:9-10
- Matthew 5:33-35
- Matthew 10:16-18
- Matthew 11:7-8
- Matthew 14:8-9
- Matthew 18:23-25
- Matthew 21:4
- Matthew 22:1-3
- Matthew 22:4
- Matthew 22:5-7
- Matthew 22:11-12
- Matthew 25:34-36
- Matthew 27:41-42

kingdom of God, kingdom of heaven

Definition:

The terms “kingdom of God” and “kingdom of heaven” both refer to God’s rule and authority over his people and over all creation.

- The Jews often used the term “heaven” to refer to God, to avoid saying his name directly. (See: metonymy)
- In the New Testament book that Matthew wrote, he referred to God’s kingdom as “the kingdom of heaven,” probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God’s kingdom forever.

Translation Suggestions:

- Depending on the context, “kingdom of God” can be translated as “God’s rule (as king)” or “when God reigns as king” or “God’s rule over everything.”
- The term “kingdom of heaven” could also be translated as “God’s rule from heaven as king” or “God in heaven reigning” or “heaven’s reign” or “heaven ruling over everything.” If it is not possible to translate this simply and clearly, the phrase “kingdom of God” could be translated instead.
- Some translators may prefer to capitalize “Heaven” to show that it refers to God. Others may include a note in the text, such as “kingdom of heaven (that is, ‘kingdom of God’).”
- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of “heaven” in this expression.

(See also: God, heaven, king, kingdom, King of the Jews, reign)

Bible References:

- 2 Thessalonians 01:3-5
- Acts 08:12-13
- Acts 28:23-24
- Colossians 04:10-11
- John 03:3-4
- Luke 07:27-28
- Luke 10:8-9
- Luke 12:31-32
- Matthew 03:1-3
- Matthew 04:17
- Matthew 05:9-10

- Romans 14:16-17

Examples from the Bible stories:

- **24:02** He (John) preached to them, saying, "Repent, for the **kingdom of God** is near!"
- **28:06** Then Jesus said to his disciples, "It is extremely hard for rich people to enter into the **kingdom of God**! Yes, it is easier for a camel to go through the eye of a needle than for a rich man to enter the **kingdom of God**."
- **29:02** Jesus said, "The **kingdom of God** is like a king who wanted to settle accounts with his servants."
- **34:01** Jesus told many other stories about the **kingdom of God**. For example, he said, "The **kingdom of God** is like a mustard seed that someone planted in his field."
- **34:03** Jesus told another story, "The **kingdom of God** is like yeast that a woman mixes into some bread dough until it spreads throughout the dough."
- **34:04** "The **kingdom of God** is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again."
- **34:05** "The **kingdom of God** is also like a perfect pearl of great value."
- **42:09** He proved to his disciples in many ways that he was alive, and he taught them about the **kingdom of God**.
- **49:05** Jesus said that the **kingdom of God** is more valuable than anything else in the world.
- **50:02** When Jesus was living on earth he said, "My disciples will preach the good news about the **kingdom of God** to people everywhere in the world, and then the end will come."

Word Data:

- Strong's: G932, G2316, G3772

Uses:

- Matthew 3:1-3
- Matthew 4:17
- Matthew 4:23-25
- Matthew 5:1-4
- Matthew 5:9-10
- Matthew 5:19-20
- Matthew 6:8-10
- Matthew 6:32-34
- Matthew 7:21-23
- Matthew 8:11-13
- Matthew 10:5-7
- Matthew 11:11-12
- Matthew 12:28-30

- Matthew 13:10-12
- Matthew 13:24-26
- Matthew 13:31-32
- Matthew 13:33
- Matthew 13:44-46
- Matthew 13:47-48
- Matthew 13:51-53
- Matthew 16:19-20
- Matthew 18:1-3
- Matthew 18:4-6
- Matthew 18:23-25
- Matthew 19:10-12
- Matthew 19:13-15
- Matthew 19:23-24
- Matthew 20:1-2
- Matthew 21:31-32
- Matthew 21:43-44
- Matthew 22:1-3
- Matthew 23:13-15
- Matthew 25:1-4

kingdom, kingdoms

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be “spiritual priests who are ruled by God.”
- The phrase “kingdom of light” could be translated as “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: authority, king, kingdom of God, kingdom of Israel, Judah, Judah, priest)

Bible References:

- 1 Thessalonians 02:10-12
- 2 Timothy 04:17-18
- Colossians 01:13-14
- John 18:36-37
- Mark 03:23-25
- Matthew 04:7-9
- Matthew 13:18-19
- Matthew 16:27-28
- Revelation 01:9-11

Examples from the Bible stories:

- **13:02** God said to Moses and the people of Israel, "If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation."
- **18:04** God was angry with Solomon and, as a punishment for Solomon's unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon's death.
- **18:07** Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- **18:08** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- **21:08** A king is someone who rules over a **kingdom** and judges the people.

Word Data:

- Strong's: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G932

Uses:

- Matthew 4:7-9
- Matthew 9:35-36
- Matthew 12:24-25
- Matthew 13:18-19
- Matthew 13:36-39
- Matthew 13:40-43
- Matthew 16:27-28
- Matthew 20:20-21
- Matthew 24:6-8
- Matthew 24:12-14
- Matthew 25:34-36
- Matthew 26:27-29

kiss, kisses, kissed, kissing

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

- 1 Thessalonians 05:25-28
- Genesis 27:26-27
- Genesis 29:11-12
- Genesis 31:26-28
- Genesis 45:14-15
- Genesis 48:8-10
- Luke 22:47-48
- Mark 14:43-46
- Matthew 26:47-48

Word Data:

- Strong's: H5390, H5401, G2705, G5368, G5370

Uses:

- Matthew 26:47-48
- Matthew 26:49-50

labor, in labor, labor pains

Definition:

A woman who is "in labor" is experiencing the pains that lead up to the birth of her child. These are called "labor pains."

- In his letter to the Galatians, the apostle Paul used this term figuratively to describe his own intense striving to help his fellow believers become more and more like Christ.
- The analogy of labor pains is also used in the Bible to describe how disasters in the last days will happen with increasing frequency and intensity.

(See also: labor, last day)

Bible References:

- 1 Samuel 04:19-20
- Galatians 04:19-20
- Isaiah 13:6-8
- Jeremiah 13:20-21
- Psalms 048:4-6
- Romans 08:20-22

Word Data:

- Strong's: H2342, H2470, H3018, H3205, H5999, H6045, H6887, H8513, G3449, G4944, G5088, G5604, G5605

Uses:

- Matthew 24:6-8

labor, labors, labored, laborer, laborers

Definition:

The term “labor” refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- In English, the word “labor” is also used for part of the process of giving birth. Other languages may have a completely different word for this.
- Ways to translate “labor” could include “work” or “hard work” or “difficult work” or to “work hard.”

(See also: hard, labor pains)

Bible References:

- 1 Thessalonians 02:7-9
- 1 Thessalonians 03:4-5
- Galatians 04:10-11
- James 05:4-6
- John 04:37-38
- Luke 10:1-2
- Matthew 10:8-10

Word Data:

- Strong’s: H213, H3018, H3021, H3022, H3023, H3205, H5447, H4522, H4639, H5445, H5647, H5656, H5998, H5999, H6001, H6089, H6468, H6635, G75, G2038, G2040, G2041, G2872, G2873, G4704, G4866, G4904, G5389

Uses:

- Matthew 9:37-38
- Matthew 10:8-10
- Matthew 11:28-30

lamp, lamps

Definition:

The term “lamp” generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

The type of lamp that was used in Bible times is a small container with a fuel source, usually oil, that gives light when it burns.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.

(See also: lampstand, life, light)

Bible References:

- 1 Kings 11:34-36
- Exodus 25:3-7
- Luke 08:16-18
- Matthew 05:15-16
- Matthew 06:22-24
- Matthew 25:1-4

Word Data:

- Strong’s: H3940, H3974, H4501, H5215, H5216, G2985, G3088

Uses:

- Matthew 5:15-16
- Matthew 6:22-24
- Matthew 25:1-4

lampstand, lampstands

Definition:

In the Bible, the term “lampstand” generally refers to a structure on which a lamp is placed in order to provide light to a room.

- A simple lampstand usually held one lamp and was made of clay, wood, or metal (such as bronze, silver, or gold.)
- In the Jerusalem temple there was a special gold lampstand which had seven branches for holding seven lamps.

Translation Suggestions

- This term could be also translated as “lamp pedestal” or “structure for holding a lamp” or “lamp holder.”
- For the temple lampstand, this could be translated as “seven-lamp lampstand” or “gold pedestal with seven lamps.”
- It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: bronze, gold, lamp, light, silver, temple)

Bible References:

- Daniel 05:5-6
- Exodus 37:17-19
- Mark 04:21-23
- Matthew 05:15-16
- Revelation 01:12-13
- Revelation 01:19-20

Word Data:

- Strong’s: H4501, G3087

Uses:

- Matthew 5:15-16

law, law of Moses, God's law, law of Yahweh

Definition:

All these terms refer to the commandments and instructions that God gave Moses for the Israelites to obey. The terms "law" and "God's law" are also used more generally to refer to everything God wants his people to obey.

- Depending on the context, the "law" can refer to:
- the Ten Commandments that God wrote on stone tablets for the Israelites
- all the laws given to Moses
- the first five books of the Old Testament
- the entire Old Testament (also referred to as "scriptures" in the New Testament).
- all of God's instructions and will
- The phrase "the law and the prophets" is used in the New Testament to refer to the Hebrew scriptures (or "Old Testament")

Translation Suggestions:

- These terms could be translated using the plural, "laws," since they refer to many instructions.
- The "law of Moses" could be translated as "the laws that God told Moses to give to the Israelites."
- Depending on the context, "the law of Moses" could also be translated as "the law that God told to Moses" or "God's laws that Moses wrote down" or "the laws that God told Moses to give to the Israelites."
- Ways to translate "the law" or "law of God" or "God's laws" could include "laws from God" or "God's commands" or "laws that God gave" or "everything that God commands" or "all of God's instructions."
- The phrase "law of Yahweh" could also be translated as "Yahweh's laws" or "laws that Yahweh said to obey" or "laws from Yahweh" or "things Yahweh commanded."

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

Bible References:

- Acts 15:5-6
- Daniel 09:12-14
- Exodus 28:42-43
- Ezra 07:25-26
- Galatians 02:15-16
- Luke 24:44
- Matthew 05:17-18
- Nehemiah 10:28-29

- Romans 03:19-20

Examples from the Bible stories:

- **13:07** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.\
- **13:09** Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.\
- **15:13** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.\
- **16:01** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.\
- **21:05** In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.\
- **27:01** Jesus answered, "What is written in **God's law**?"\
- **28:01** Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."\

Word Data:

- Strong's: H430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G2316, G3551, G3565

Uses:

- Introduction to the Gospel of Matthew
- Matthew 5:17-18
- Matthew 7:11-12
- Matthew 11:13-15
- Matthew 12:5-6
- Matthew 15 General Notes
- Matthew 22:34-36
- Matthew 22:39-40
- Matthew 23:23-24

lawful, lawfully, unlawful, not lawful, lawless, lawlessness

Definition:

The term "lawful" refers to something that is permitted to be done according to a law or other requirement. The opposite of this is "unlawful," which simply means "not lawful."

- In the Bible, something was "lawful" if it was permitted by God's moral law, or by the Law of Moses and other Jewish laws. Something that was "unlawful" was "not permitted" by those laws.
- To do something "lawfully" means to do it "properly" or "in the right way."
- Many of the things that the Jewish laws considered lawful or not lawful were not in agreement with God's laws about loving others.
- Depending on the context, ways to translate "lawful" could include "permitted" or "according to God's law" or "following our laws" or "proper" or "fitting."
- The phrase "Is it lawful?" could also be translated as "Do our laws allow?" or "Is that something our laws permit?"

The terms "unlawful" and "not lawful" are used to describe actions that break a law.

- In the New Testament, the term "unlawful" is not only used to refer to breaking God's laws, but also often refers to breaking Jewish man-made laws.
- Over the years, the Jews added to the laws that God gave to them. The Jewish leaders would call something "unlawful" if it did not conform to their man-made laws.
- When Jesus and his disciples were picking grain on a Sabbath day, the Pharisees accused them of doing something "unlawful" because it was breaking the Jewish laws about not working on that day.
- When Peter stated that eating unclean foods was "unlawful" for him, he meant that if he ate those foods he would be breaking the laws God had given the Israelites about not eating certain foods.

The term "lawless" describes a person who does not obey laws or rules. When a country or group of people are in a state of "lawlessness," there is widespread disobedience, rebellion, or immorality.

- A lawless person is rebellious and does not obey God's laws.
- The apostle Paul wrote that in the last days there will be a "man of lawlessness," or a "lawless one," who will be influenced by Satan to do evil things.

Translation Suggestions:

- This term "unlawful" should be translated using a word or expression that means "not lawful" or "lawbreaking."
- Other ways to translate "unlawful" could be "not permitted" or "not according to God's law" or "not conforming to our laws."
- The expression "against the law" has the same meaning as "unlawful."

- The term “lawless” could also be translated as “rebellious” or “disobedient” or “law-defying”.
- The term “lawlessness” could be translated as “not obeying any laws” or “rebellion (against God’s laws).”
- The phrase “man of lawlessness” could be translated as “man who does not obey any laws” or “man who rebels against God’s laws.”
- It is important to keep the concept of “law” in this term, if possible.
- Note that the term “unlawful” has a different meaning from this term.

(See also: law, law, Moses, Sabbath)

Bible References:

- Matthew 07:21-23
- Matthew 12:1-2
- Matthew 12:3-4
- Matthew 12:9-10
- Mark 03:3-4
- Luke 06:1-2
- Acts 02:22-24
- Acts 10:27-29
- Acts 22:25-26
- 2 Thessalonians 02:3-4
- Titus 02:14
- 1 John 03:4-6

Word Data:

- Strong’s: H4941, H6530, H6662, H7386, H7990, G111, G113, G266, G458, G459, G1832, G3545

Uses:

- Matthew 12:1-2
- Matthew 12:3-4
- Matthew 12:3-4
- Matthew 12:9-10
- Matthew 12:11-12
- Matthew 14:3-5
- Matthew 19:3-4
- Matthew 22:15-17
- Matthew 24:12-14
- Matthew 27:6-8

Lazarus

Facts:

Lazarus and his sisters, Mary and Martha, were special friends of Jesus. Jesus often stayed with them in their home in Bethany.

- Lazarus is best known for the fact that Jesus raised him from the dead after he had been buried in a tomb for several days.
- The Jewish leaders were angry at Jesus and jealous that he had done this miracle, and they tried to find a way to kill both Jesus and Lazarus.
- Jesus also told a parable about a poor beggar and a rich man in which the beggar was named "Lazarus."

(Translation suggestions: How to Translate Names)

(See also: beg, Jewish leaders, Martha, Mary, raise)

Bible References:

- John 11:10-11
- John 12:1-3
- Luke 16:19-21

Examples from the Bible stories:

- **37:01** One day, Jesus received a message that **Lazarus** was very sick. **Lazarus** and his two sisters, Mary and Martha, were close friends of Jesus.
- **37:02** Jesus said, "Our friend **Lazarus** has fallen asleep, and I must wake him."
- **37:03** Jesus' disciples replied, "Master, if **Lazarus** is sleeping, then he will get better." Then Jesus told them plainly, "**Lazarus** is dead."
- **37:04** When Jesus arrived at **Lazarus'** hometown, **Lazarus** had already been dead for four days.
- **37:06** Jesus asked them, "Where have you put **Lazarus**?"
- **37:09** Then Jesus shouted, "**Lazarus**, come out!"
- **37:10** So **Lazarus** came out! He was still wrapped in grave clothes.
- **37:11** But the religious leaders of the Jews were jealous, so they gathered together to plan how they could kill Jesus and **Lazarus**.

Word Data:

- Strong's: G2976

learned men, astrologers

Definition:

In Matthew's account of the birth of Christ, the "learned" or "educated" men were the "wise men" who brought gifts to Jesus in Bethlehem sometime after his birth there. They may have been "astrologers," people who study the stars.

- These men traveled a long way from a country far to the east of Israel. It is not known exactly where they came from or who they were. But they were obviously scholars who had studied the stars.
- They may have been descendants of the wise men who served the Babylonian kings in Daniel's time and who were trained in many things, including studying the stars and interpreting dreams.
- Traditionally it has been said that there were three wise men or learned men because of the three gifts they brought to Jesus. However, the Bible text does not say how many there were.

(See also: Babylon, Bethlehem, Daniel)

Bible References:

- Daniel 02:27-28
- Daniel 05:7
- Matthew 02:1-3
- Matthew 02:7-8
- Matthew 02:16

Word Data:

- Strong's: H1505, G3097

Uses:

- Matthew 2:1-3
- Matthew 2:7-8
- Matthew 2:16

leper, lepers, leprosy, leprous

Definition:

The term “leprosy” is used in the Bible to refer to several different skin diseases. A “leper” is a person who has leprosy. The term “leprous” describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered “unclean” and had to stay away from other people so that they would not become infected with the disease.
- A leper would often call out “unclean” so that others would be warned not to come near him.
- Jesus healed many lepers, and also people who had other kinds of diseases.

Translation Suggestions:

- The term “leprosy” in the Bible can be translated as “skin disease” or “dreaded skin disease.”
- Ways to translate “leprous” could include “full of leprosy” or “infected with skin disease” or “covered with skin sores.”

(See also: Miriam, Naaman, clean)

Bible References:

- Luke 05:12-13
- Luke 17:11-13
- Mark 01:40-42
- Mark 14:3-5
- Matthew 08:1-3
- Matthew 10:8-10
- Matthew 11:4-6

Word Data:

- Strong’s: H6879, H6883, G3014, G3015

Uses:

- Matthew 8:1-3

- Matthew 10:8-10
- Matthew 11:4-6
- Matthew 26:6-9

life, live, lived, lives, living, alive

Definition:

All these terms refer to being physically alive, not dead. They are also used figuratively to refer to being alive spiritually. The following discusses what is meant by "physical life" and "spiritual life."

1. Physical life

- Physical life is the presence of the spirit in the body. God breathed life into Adam's body, and he became a living being.
- A "life" can also refer to an individual person as in "a life was saved".
- Sometimes the word "life" refers to the experience of living as in, "his life was enjoyable."
- It can also refer to a person's lifespan, as in the expression, "the end of his life."
- The term "living" may refer to being physically alive, as in "my mother is still living." It may also refer to dwelling somewhere as in, "they were living in the city."
- In the Bible, the concept of "life" is often contrasted with the concept of "death."

2. Spiritual life

- A person has spiritual life when he believes in Jesus with God gives that person a transformed life with the Holy Spirit living in him.
- This life is also called "eternal life" to indicate that it does not end.
- The opposite of spiritual life is spiritual death, which means being separated from God and experiencing eternal punishment.

Translation Suggestions:

- Depending on the context, "life" can be translated as "existence" or "person" or "soul" or "being" or "experience."
- The term "live" could be translated by "dwell" or "reside" or "exist."
- The expression "end of his life" could be translated as "when he stopped living."
- The expression "spared their lives' could be translated as "allowed them to live" or "did not kill them."
- The expression "they risked their lives" could be translated as "they put themselves in danger" or "they did something that could have killed them."
- When the Bible text talks about being alive spiritually, "life" could be translated as "spiritual life" or "eternal life," depending on the context.
- The concept of "spiritual life" could also be translated as "God making us alive in our spirits" or "new life by God's Spirit" or "being made alive in our inner self."
- Depending on the context, the expression "give life" could also be translated as "cause to live" or "give eternal life" or "cause to live eternally."

(See also: death, everlasting)

Bible References:

- 2 Peter 01:3-4
- Acts 10:42-43
- Genesis 02:7-8
- Genesis 07:21-22
- Hebrews 10:19-22
- Jeremiah 44:1-3
- John 01:4-5
- Judges 02:18-19
- Luke 12:22-23
- Matthew 07:13-14

Examples from the Bible stories:

- **01:10** So God took some dirt, formed it into a man, and breathed **life** into him.
- **03:01** After a long time, many people were **living** in the world.
- **08:13** When Joseph's brothers returned home and told their father, Jacob, that Joseph was still **alive**, he was very happy.
- **17:09** However, toward the end of his [David's] **life** he sinned terribly before God.
- **27:01** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit eternal **life**?"
- **35:05** Jesus replied, "I am the Resurrection and the **Life**."
- **44:05** "You are the ones who told the Roman governor to kill Jesus. You killed the author of **life**, but God raised him from the dead."

Word Data:

- Strong's: H1934, H2416, H2417, H2421, H2425, H5315, G198, G222, G227, G806, G590

Uses:

- Matthew 7:13
- Matthew 10:37-39
- Matthew 16:24-26
- Matthew 19:16-17
- Matthew 25:44-46
- Matthew 26:62-64

like, likeminded, liken, likeness, likenesses, likewise, alike, unlike

Definition:

The terms “like” and “likeness” refer to something being the same as, or similar to, something else.

- The word “like” is also often used in a figurative expressions called a “simile” in which something is compared to something else, usually highlighting a shared characteristic. For example, “his clothes shined like the sun” and “the voice boomed like thunder.” (See: Simile)
- To “be like” or “sound like” or “look like” something or someone means to have qualities that are similar to the thing or person being compared to.
- People were created in God’s “likeness,” that is, in his “image.” It means that they have qualities or characteristics that are “like” or “similar to” qualities that God has, such as the ability to think, feel, and communicate.
- To have “the likeness of” something or someone means to have characteristics that look like that thing or person.

Translation Suggestions

- In some contexts, the expression “the likeness of” could be translated as “what looked like” or “what appeared to be.”
- The expression “in the likeness of his death” could be translated as “sharing in the experience of his death” or “as if experiencing his death with him.”
- The expression “in the likeness of sinful flesh” could be translated as “being like a sinful human being” or to “be a human being.” Make sure the translation of this expression does not sound like Jesus was sinful.
- “In his own likeness” could also be translated as to “be like him” or “having many of the same qualities that he has.”
- The expression “the likeness of an image of perishable man, of birds, of four-footed beasts and of creeping things” could be translated as “idols made to look like perishable humans, or animals, such as birds, beasts, and small, crawling things.”

(See also: beast, flesh, image of God, image, perish)

Bible References:

- Ezekiel 01:4-6
- Mark 08:24-26
- Matthew 17:1-2
- Matthew 18:1-3
- Psalms 073:4-5
- Revelation 01:12-13

Word Data:

- Strong's: H1823, H8403, H8544, G1503, G1504, G2509, G2531, G2596, G3664, G3665, G3666, G3667, G3668, G3669, G3697, G4833, G5108, G5613, G5615, G5616, G5618, G5619

Uses:

- Matthew 17:1-2
- Matthew 18:1-3

lord, lords, Lord, master, masters, sir, sirs

Definition:

The term “lord” refers to someone who has ownership or authority over other people.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

When “Lord” is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has “Blessed is he who comes in the name of Yahweh” and the New Testament text has “Blessed is he who comes in the name of the Lord.”
- In the ULB and UDB, the title “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.
- Some languages translate “Lord” as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- For places in the New Testament where there is a quote from the Old Testament, the term “Lord God” could be used to make it clear that this is a reference to God.

Translation Suggestions:

- This term can be translated with the equivalent of “master” when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as “master.”
- If the person addressing Jesus does not know him, “lord” could be translated with a respectful form of address such as “sir.” This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as “Lord” (capitalized) in English.

(See also: God, Jesus, ruler, Yahweh)

Bible References:

- Genesis 39:1-2
- Joshua 03:9-11
- Psalms 086:15-17
- Jeremiah 27:1-4
- Lamentations 02:1-2
- Ezekiel 18:29-30
- Daniel 09:9-11
- Daniel 09:17-19
- Malachi 03:1-3
- Matthew 07:21-23
- Luke 01:30-33
- Luke 16:13
- Romans 06:22-23
- Ephesians 06:9
- Philippians 02:9-11
- Colossians 03:22-25
- Hebrews 12:14-17
- James 02:1-4
- 1 Peter 01:3-5
- Jude 01:5-6
- Revelation 15:3-4

Examples from the Bible stories:

- **25:05** But Jesus replied to Satan by quoting from the Scriptures. He said, "In God's word, he commands his people, 'Do not test the **Lord** your God.'"
- **25:07** Jesus replied, "Get away from me, Satan! In God's word he commands his people, 'Worship only the **Lord** your God and only serve him.'"
- **26:03** This is the year of the **Lord's** favor.
- **27:02** The law expert replied that God's law says, "Love the **Lord** your God with all your heart, soul, strength, and mind."
- **31:05** Then Peter said to Jesus, "**Master**, if it is you, command me to come to you on the water"
- **43:09** "But know for certain that God has caused Jesus to become both **Lord** and Messiah!"
- **47:03** By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- **47:11** Paul answered, "Believe in Jesus, the **Master**, and you and your family will be saved."

Word Data:

- Strong's: H113, H136, H1167, H1376, H4756, H7980, H8323, G203, G634, G962, G1203, G2962

Uses:

- Matthew 1:20-21
- Matthew 1:22-23
- Matthew 1:24-25
- Matthew 2:13-15
- Matthew 2:19-21
- Matthew 3:1-3
- Matthew 4:7-9
- Matthew 4:10-11
- Matthew 6:22-24
- Matthew 7:21-23
- Matthew 8:1-3
- Matthew 8:5-7
- Matthew 8:8-10
- Matthew 8:21-22
- Matthew 8:23-25
- Matthew 9:27-28
- Matthew 9:37-38
- Matthew 10:24-25
- Matthew 11:25-27
- Matthew 12:7-8
- Matthew 13:27-28
- Matthew 14:28-30
- Matthew 15:21-23
- Matthew 15:27-28
- Matthew 16:21-23
- Matthew 17:3-4
- Matthew 17:14-16
- Matthew 18:21-22
- Matthew 18:26-27
- Matthew 18:32-33
- Matthew 18:34-35
- Matthew 20:29-31
- Matthew 20:32-34
- Matthew 21:1-3
- Matthew 21:9-11
- Matthew 21:28-30
- Matthew 21:42

- Matthew 22:37-38
- Matthew 22:43-44
- Matthew 22:45-46
- Matthew 23:37-39
- Matthew 24:40-42
- Matthew 24:43-44
- Matthew 24:45-47
- Matthew 24:48-51
- Matthew 25:10-13
- Matthew 25:17-18
- Matthew 25:19-21
- Matthew 25:26-27
- Matthew 25:37-40
- Matthew 25:44-46
- Matthew 26:20-22
- Matthew 27:9-10
- Matthew 27:62-64
- Matthew 28:1-2
- Matthew 28:5-7

lots, casting lots

Definition:

A “lot” is a marked object that is chosen from among other similar objects as a way of deciding something. “Casting lots” referred to tossing marked objects onto the ground or other surface.

- Often the lots were small marked stones or pieces of broken pottery.
- Some cultures “draw” or “pull out” lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- The practice of casting lots was used by the Israelites to find out what God wanted them to do.
- As in the time of Zechariah and Elizabeth, it was also used to choose which priest would perform a specific duty in the temple at a specific time.
- The soldiers who crucified Jesus cast lots to decide who would get to keep Jesus’ robe.
- The phrase “casting lots” can be translated as “tossing lots” or “drawing lots” or “rolling lots.” Make sure the translation of “cast” does not sound like the lots were being thrown a long distance.
- Depending on the context, the term “lot” could also be translated as “marked stone” or “pottery piece” or “stick” or “piece of straw.”
- If a decision is made “by lot” this could be translated as, “by drawing (or throwing) lots.”

(See also: Elizabeth, priest, Zechariah (OT), Zechariah (NT))

Bible References:

- Jonah 01:6-7
- Luke 01:8-10
- Luke 23:33-34
- Mark 15:22-24
- Matthew 27:35-37
- Psalms 022:18-19

Word Data:

- Strong’s: H1486, H2256, H5307, G2624, G2819, G2975, G3091

Uses:

- Matthew 27:35-37

love, loves, loving, loved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others even when it doesn't benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.
2. Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
3. When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
4. In the ULB, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
5. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
6. This term refers to natural human love between friends or relatives.
7. The term can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.
8. The word "love" can also refer to romantic love between a man and a woman.
9. In the figurative expression "Jacob I have loved, but Esau I have hated," the term "loved" refers to God's choosing of Jacob to be in a covenant relationship with him. This could also be translated as "chosen." Although Esau was also blessed by God, he wasn't given the privilege of being in the covenant. The term "hated" is used figuratively here to mean "rejected" or "not chosen."

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word "love" in the ULB refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, "devoted, faithful caring" or "care for unselfishly" or "love from God." Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word "love" describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means, "like very much" or "care for" or "have strong affection for."
- In contexts where the word "love" is used to express a strong preference for something, this could be translated by "strongly prefer" or "like very much" or "greatly desire."
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.

- Many languages must express “love” as an action. So for example, they might translate “love is patient, love is kind” as, “when a person loves someone, he is patient with him and kind to him.”

(See also: covenant, death, sacrifice, save, sin)

Bible References:

- 1 Corinthians 13:4-7
- 1 John 03:1-3
- 1 Thessalonians 04:9-12
- Galatians 05:22-24
- Genesis 29:15-18
- Isaiah 56:6-7
- Jeremiah 02:1-3
- John 03:16-18
- Matthew 10:37-39
- Nehemiah 09:32-34
- Philippians 01:9-11
- Song of Solomon 01:1-4

Examples from the Bible stories:

- **27:02** The law expert replied that God’s law says, ”**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself.”
- **33:08** ”The thorny ground is a person who hears God’s word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God.”
- **36:05** As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, ”This is my Son whom I **love**.”
- **39:10** ”Everyone who **loves** the truth listens to me.”
- **47:01** She (Lydia) **loved** and worshiped God.
- **48:01** When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- **49:03** He (Jesus) taught that you need to **love** other people the same way you love yourself.
- **49:04** He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- **49:07** Jesus taught that God **loves** sinners very much.
- **49:09** But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- **49:13** God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H157, H158, H159, H160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G25, G26, G5360, G5361, G5362, G5363, G5365, G5367, G5368, G5369, G5377, G5381, G5382, G5383, G5388

Uses:

- Matthew 5:46-48
- Matthew 10:37-39
- Matthew 19:18-19
- Matthew 22:39-40
- Matthew 23:6-7
- Matthew 24:12-14

lust, lusts, lusted, lusting, lustful

Definition:

Lust is a very strong desire, usually in the context of wanting something sinful or immoral. To lust is to have lust.

- In the Bible, “lust” usually referred to sexual desire for someone other than one’s own spouse.
- Sometimes this term was used in a figurative sense to refer to worshiping idols.
- Depending on the context, “lust” could be translated as “wrong desire” or “strong desire” or “wrongful sexual desire” or “strong immoral desire” or to “strongly desire to sin.”
- The phrase to “lust after” could be translated as to “wrongly desire” or to “think immorally about” or to “immorally desire.”

(See also: adultery, false god)

Bible References:

- 1 John 02:15-17
- 2 Timothy 02:22-23
- Galatians 05:16-18
- Galatians 05:19-21
- Genesis 39:7-9
- Matthew 05:27-28

Word Data:

- Strong’s: H183, H185, H310, H1730, H2181, H2183, H2530, H5178, H5375, H5689, H5691, H5869, H7843, H8307, H8378, G766, G1937, G1938, G1939, G1971, G2237, G3715, G3806

Uses:

- Matthew 5:27-28

manager, managers, steward, stewards, stewardship

Definition:

The term “manager” or “steward” in the Bible refers to a servant who was entrusted with taking care of his master’s property and business dealings.

- A steward was given a lot of responsibility, which included supervising the work of other servants.
- The term “manager” is a more modern term for a steward. Both terms refer to someone who manages practical affairs for someone else.

Translation Suggestions:

- This could also be translated as “supervisor” or “household organizer” or “servant who manages” or “person who organizes.”

(See also: servant)

Bible References:

- 1 Timothy 03:4-5
- Genesis 39:3-4
- Genesis 43:16-17
- Isaiah 55:10-11
- Luke 08:1-3
- Luke 16:1-2
- Matthew 20:8-10
- Titus 01:6-7

Word Data:

- Strong’s: H376, H4453, H5057, H6485, G2012, G3621, G3623

Uses:

- Matthew 20:8-10

Manasseh

Facts:

There were five men by the name of Manasseh in the Old Testament:

- Manasseh was the name of Joseph's firstborn son.
- Both Manasseh and his younger brother Ephraim were adopted by Joseph's father, Jacob which gave their descendants the privilege of being among the twelve tribes of Israel.
- The descendants of Manasseh formed one of the tribes of Israel.
- The tribe of Manasseh was often called the "half-tribe of Manasseh" because only part of the tribe settled in the land of Canaan, on the west side of the Jordan River. The other part of the tribe settled on the east side of the Jordan.
- One of the kings of Judah was also named Manasseh.
- King Manasseh was an evil king who sacrificed his own children as burnt offerings to false gods.
- God punished King Manasseh by allowing him to be captured by an enemy army. Manasseh turned back to God and destroyed the altars where idols were worshiped.
- Two men named Manasseh lived during the time of Ezra. These men were required to divorce their pagan wives, who had influenced them to worship false gods.
- One other Manasseh was the grandfather of some Danites who were priests for false gods.

(Translation suggestions: How to Translate Names)

(See also: altar, Dan, Ephraim, Ezra, false god, Jacob, Judah, pagan, twelve tribes of Israel)

Bible References:

- 2 Chronicles 15:8-9
- Deuteronomy 03:12-13
- Genesis 41:50-52
- Genesis 48:1-2
- Judges 01:27-28

Word Data:

- Strong's: H4519, H4520, G3128

Uses:

- Matthew 1:9-11

Martha

Facts:

Martha was a woman from Bethany who followed Jesus.

- Martha had a sister named Mary and a brother named Lazarus, who also followed Jesus.
- One time when Jesus was visiting them in their home, Martha was distracted by meal preparation while her sister Mary sat and listened to Jesus teach.
- When Lazarus died, Martha told Jesus that she believed that Jesus is the Christ, the Son of God.

(Translation suggestions: How to Translate Names)

(See also: Lazarus, Mary (sister of Martha))

Bible References:

- John 11:1-2
- John 12:1-3
- Luke 10:38-39

Word Data:

- Strong's: G3136

Mary (sister of Martha)

Facts:

Mary was a women from Bethany who followed Jesus.

- Mary had a sister named Martha and a brother named Lazarus who also followed Jesus.
- One time Jesus said that Mary had chosen what was best when she chose to listen to him teach rather than being anxious about preparing him a meal as Martha was.
- Jesus brought Mary's brother Lazarus back to life.
- Sometime after that, while Jesus was eating in someone's home in Bethany, Mary poured expensive perfume on his feet in order to worship him.
- Jesus praised her for doing this and said that she was preparing his body for burial.

(Translation suggestions: How to Translate Names)

(See also: Bethany, frankincense, Lazarus, Martha)

Bible References:

- John 11:1-2
- John 12:1-3
- Luke 10:38-39

Word Data:

- Strong's: G3137

Mary Magdalene

Facts:

Mary Magdalene was one of several women who believed in Jesus and followed him in his ministry. She was known as the one whom Jesus had healed from seven demons who had controlled her.

- Mary Magdalene and some other women helped support Jesus and his apostles by giving to them.
- She is also mentioned as one of the women who were the first to see Jesus after he rose from the dead.
- As Mary Magdalene stood outside the empty tomb, she saw Jesus standing there and he told her to go tell the other disciples that he was alive again.

(Translation suggestions: How to Translate Names)

(See also: demon, demon-possessed)

Bible References:

- Luke 08:1-3
- Luke 24:8-10
- Mark 15:39-41
- Matthew 27:54-56

Word Data:

- Strong's: G3094, G3137

Uses:

- Matthew 27:54-56
- Matthew 27:59-61
- Matthew 28:1-2

Mary, the mother of Jesus

Facts:

Mary was a young woman living in the city of Nazareth who was pledged to be married to a man named Joseph. God chose Mary to be the mother of Jesus the Messiah, the Son of God.

- The Holy Spirit miraculously caused Mary to become pregnant while she was a virgin.
- An angel told Mary that the baby to be born to her was the Son of God and that she must name him Jesus.
- Mary loved God and praised him for being gracious to her.
- Joseph married Mary, but she remained a virgin until after the baby was born.
- Mary thought deeply about the amazing things that the shepherds and wise men said about the baby Jesus.
- Mary and Joseph took the baby Jesus to be dedicated at the temple. Later they took him to Egypt to escape King Herod's plot to kill the baby. Eventually they moved back to Nazareth.
- When Jesus was an adult, Mary was with him when he changed water to wine at a wedding in Cana.
- The gospels also mention that Mary was at the cross when Jesus was dying. He told his disciple John to take care of her like his own mother.

(Translation suggestions: How to Translate Names)

(See also: Cana, Egypt, Herod the Great, Jesus, Joseph (NT), Son of God, virgin)

Bible References:

- John 02:3-5
- John 02:12
- Luke 01:26-29
- Luke 01:34-35
- Mark 06:1-3
- Matthew 01:15-17
- Matthew 01:18-19

Examples from the Bible stories:

***22:04** When Elizabeth was six months pregnant, the same angel appeared to Elizabeth's relative, whose name was **Mary**. She was a virgin and was engaged to be married to a man named Joseph. The angel said, "You will become pregnant and give birth to a son. You are to name him Jesus and he will be the Messiah." ***22:05** The angel explained, "The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the Son of God." **Mary** believed and accepted what the angel said. ***22:06** Soon after the angel spoke to **Mary**, she went and visited Elizabeth. As soon as Elizabeth heard **Mary's** greeting, Elizabeth's baby jumped inside her. ***23:02** The angel

said, ”Joseph, do not be afraid to take **Mary** as your wife. The baby in her body is from the Holy Spirit.” ***23:04** Joseph and **Mary** had to make a long journey from where they lived in Nazareth to Bethlehem because their ancestor was David whose hometown was Bethlehem. ***49:01** An angel told a virgin named **Mary** that she would give birth to God’s Son. So while she was still a virgin, she gave birth to a son and named him Jesus.

Word Data:

- Strong’s: G3137

Uses:

- Matthew 1:15-17
- Matthew 1:18-19
- Matthew 2:11-12
- Matthew 13:54-56

Matthew, Levi

Facts:

Matthew was one of the twelve men that Jesus chose to be his apostles. He was also known as Levi, son of Alpheus.

- Levi (Matthew) was a tax-collector from Capernaum before he met Jesus.
- Matthew wrote the gospel that bears his name.
- There are several other men named Levi in the Bible.

(Translation suggestions: How to Translate Names)

(See also: apostle, Levite, tax collector)

Bible References:

- Luke 05:27-28
- Luke 06:14-16
- Mark 02:13-14
- Mark 03:17-19
- Matthew 09:7-9
- Matthew 10:2-4

Word Data:

- Strong's: G3017, G3156

Uses:

- Matthew 9:7-9
- Matthew 10:2-4

meek, meekness

Definition:

The term “meek” describes a person who is gentle, submissive, and willing to suffer injustice. Meekness is the ability to be gentle even when harshness or force might seem appropriate.

- Meekness is often associated with humility.
- This term could also be translated as “gentle” or “mild-mannered” or “sweet-tempered.”
- The term “meekness” could be translated as “gentleness” or “humility.”

(See also: humble)

Bible References:

- 1 Peter 03:15-17
- 2 Corinthians 10:1-2
- 2 Timothy 02:24-26
- Matthew 05:5-8
- Matthew 11:28-30
- Psalms 037:11-13

Word Data:

- Strong’s: H6035, H6037, H6038, G4235, G4236, G4239, G4240

Uses:

- Matthew 5:5-8
- Matthew 11:28-30

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as “treat kindly” or “be compassionate toward.”

(See also: compassion, forgive)

Bible References:

- 1 Peter 01:3-5
- 1 Timothy 01:12-14
- Daniel 09:17-19
- Exodus 34:5-7
- Genesis 19:16-17
- Hebrews 10:28-29
- James 02:12-13
- Luke 06:35-36
- Matthew 09:27-28
- Philippians 02:25-27
- Psalms 041:4-6
- Romans 12:1-2

Examples from the Bible stories:

- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.

- **19:17** He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- **20:12** The Persian Empire was strong but **merciful** to the people it conquered.
- **27:11** Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, ”The one who was **merciful** to him.”
- **32:11** But Jesus said to him, ”No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”
- **34:09** ”But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ’God, please be **merciful** to me because I am a sinner.’”

Word Data:

- Strong’s: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G1653, G1655, G1656, G2433, G2436, G3628, G3629, G3741, G4698

Uses:

- Matthew 5:5-8
- Matthew 9:12-13
- Matthew 9:27-28
- Matthew 12:7-8
- Matthew 15:21-23
- Matthew 17:14-16
- Matthew 18:32-33
- Matthew 20:29-31
- Matthew 23:23-24

messenger, messengers

Facts:

The term “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: angel, apostle, John (the Baptist))

Bible References:

- 1 Kings 19:1-3
- 1 Samuel 06:21
- 2 Kings 01:1-2
- Luke 07:27-28
- Matthew 11:9-10

Word Data:

- Strong’s: H1319, H4397, H4398, H5046, H5894, H6735, H6737, H7323, H7971, G32, G652

Uses:

- Matthew 11:9-10

might, mighty, mightier, mightily

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: Almighty, miracle, power, strength)

Bible References:

- Acts 07:22-25
- Genesis 06:4
- Mark 09:38-39
- Matthew 11:23-24

Word Data:

- Strong’s: H46, H47, H117, H193, H202, H352, H386, H410, H430, H533, H650, H1219, H1368, H1369, H1370, H1396, H1397, H1401, H1419, H2220, H2389, H2394, H2428, H3201, H3524,

H3581, H3966, H4101, H5794, H5797, H5807, H5868, H6099, H6105, H6108, H6184, H6697, H6743, H7227, H7580, H7989, H8623, H8624, H8632, G972, G1411, G1413, G1414, G1415, G1498, G1752, G1754, G2159, G2478, G2479, G2900, G2904, G3168, G3173, G5082

Uses:

- Matthew 11:20-22
- Matthew 11:23-24

mind, minds, minded, mindful, remind, reminds, reminded, reminder, reminders, reminding, likeminded

Definition:

The term “mind” refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To “have the mind of Christ” means to be thinking and acting as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To “change his mind” means someone made a different decision or had a different opinion than he had previously.

Translation Suggestions

- The term “mind” could also be translated as “thoughts” or “reasoning” or “thinking” or “understanding.”
- The expression “keep in mind” could be translated as “remember” or “pay attention to this” or “be sure to know this.”
- The expression “heart, soul, and mind” could also be translated as “what you feel, what you believe, and what you think about.”
- The expression “call to mind” could be translated as “remember” or “think about.”
- The expression “changed his mind and went” could also be translated as “decided differently and went” or “decided to go after all” or “changed his opinion and went.”
- The expression “double-minded” could also be translated as “doubting” or “unable to decide” or “with conflicting thoughts.”

(See also: believe, heart, soul)

Bible References:

- Luke 10:25-28
- Mark 06:51-52
- Matthew 21:28-30
- Matthew 22:37-38
- James 04:08

Word Data:

- Strong’s: H3629, H3820, H3824, H5162, H7725, G1271, G1374, G3328, G3525, G3540, G3563, G4993, G5590

mind, minds, minded, mindful, remind, reminds, reminded, reminder, reminders, reminding, likemindedtranslatio

Uses:

- Matthew 21:28-30
- Matthew 22:37-38

miracle, miracles, wonder, wonders, sign, signs

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: power, prophet, apostle, sign)

Bible References:

- 2 Thessalonians 02:8-10
- Acts 04:15-18
- Acts 04:21-22
- Daniel 04:1-3
- Deuteronomy 13:1-3

- Exodus 03:19-22
- John 02:11
- Matthew 13:57-58

Examples from the Bible stories:

- **16:08** Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- **19:14** God did many **miracles** through Elisha.
- **37:10** Many of the Jews believed in Jesus because of this **miracle**.
- **43:06** "Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know."
- **49:02** Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong's: H226, H852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540,, G880, G1213, G1229, G1411, G1569, G1718, G1770, G1839, G2285, G2296, G2297, G3167, G3902, G4591, G4592, G5059

Uses:

- Matthew 12:24-25
- Matthew 12:38-40
- Matthew 13:54-56
- Matthew 13:57-58
- Matthew 16:1-2
- Matthew 24:3-5
- Matthew 24:23-25

mock, mocks, mocked, mocking, mocker, mockers, mockery, ridicule, ridiculed, scoff at, scoffed at

Definition:

The terms “mock,” ridicule,” and “scoff at” all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people’s words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term “scoff at” can also refer to ridiculing an idea that is not considered believable or important.
- A “mocker” is someone who mocks and ridicules consistently.

Bible References:

- 2 Peter 03:3-4
- Acts 02:12-13
- Galatians 06:6-8
- Genesis 39:13-15
- Luke 22:63-65
- Mark 10:32-34
- Matthew 09:23-24
- Matthew 20:17-19
- Matthew 27:27-29

Examples from the Bible stories:

***21:12** Isaiah prophesied that people would spit on, **mock**, and beat the Messiah. ***39:05** The Jewish leaders all answered the high priest, “He deserves to die!” Then they blindfolded Jesus, spit on him, hit him, and **mocked** him. ***39:12** The soldiers whipped Jesus, and put a royal robe and a crown made of thorns on him. Then they **mocked** him by saying, “Look, the King of the Jews!” ***40:04** Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, “Do you have no fear of God?” ***40:05** The Jewish leaders and the other people in the crowd **mocked** Jesus. They said to him, “If you are the Son of God, come down from the cross and save yourself! Then we will believe you.”

mock, mocks, mocked, mocking, mocker, mockers, mockery, ridicule, ridiculed, scoff at, scoffed attranslationWord

Word Data:

- Strong's: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4485, H4912, H5058, H5607, H5953, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8148, H8437, H8595, G1592, G1701, G1702, G1703, G2301, G2606, G3456, G5512

Uses:

- Matthew 2:16
- Matthew 9:23-24
- Matthew 20:17-19
- Matthew 27:27-29
- Matthew 27:30-31

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

(Translation suggestions: How to Translate Names)

(See also: Miriam, Promised Land, Ten Commandments)

Bible References:

- Acts 07:20-21
- Acts 07:29-30
- Exodus 02:9-10
- Exodus 09:1-4
- Matthew 17:3-4
- Romans 05:14-15

Examples from the Bible stories:

***09:12** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire. ***12:05** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you." ***12:07** God told **Moses** to raise his hand over the sea and divide the waters. ***12:12** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God. ***13:07** Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

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Word Data:

- Strong's: H4872, H4873, G3475

Uses:

- Matthew 8:4
- Matthew 17:3-4
- Matthew 19:7-9
- Matthew 22:23-24
- Matthew 23:1-3

Mount of Olives

Definition:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

- In the Old Testament, this mountain is sometimes referred to as “the mountain that is east of Jerusalem.”
- The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest.
- Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives.
- This could also be translated as “Olive Hill” or “Olive Tree Mountain.”

(See also: Translate Names)

(See also: Gethsemane, olive)

Bible References:

- Luke 19:29-31
- Luke 19:37-38
- Mark 13:3-4
- Matthew 21:1-3
- Matthew 24:3-5
- Matthew 26:30-32

Word Data:

- Strong’s: H2022, H2132, G3735, G1636

Uses:

- Matthew 21:1-3
- Matthew 24:3-5
- Matthew 26:30-32

mourn, mourns, mourned, mourning, mourner, mourners, mournful, mournfully

Facts:

The terms “mourn” and “mourning” refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about “mourning” because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: sackcloth, sin)

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 01:11-13
- Genesis 23:1-2
- Luke 07:31-32
- Matthew 11:16-17

Word Data:

- Strong’s: H56, H57, H60, H205, H578, H584, H585, H1058, H1065, H1068, H1669, H1671, H1897, H1899, H1993, H4553, H4798, H5092, H5098, H5110, H5594, H6937, H6941, H6969, H7300, H8386, G2354, G2875, G3602, G3996, G3997

Uses:

- Matthew 11:16-17

myrrh

Definition:

Myrrh is an oil or spice that is made from the resin of a myrrh tree that grows in Africa and Asia. It is related to frankincense.

- Myrrh was also used to make incense, perfume, and medicine, and to prepare dead bodies for burial.
- Myrrh was one of the gifts that the learned men gave to Jesus when he was born.
- Jesus was offered wine mixed with myrrh in order to ease the pain when he was crucified.

(See also: frankincense, learned men)

Bible References:

- Exodus 30:22-25
- Genesis 37:25-26
- John 11:1-2
- Mark 15:22-24
- Matthew 02:11-12

Word Data:

- Strong's: H3910, H4753, G3464, G4666, G4669

Uses:

- Matthew 2:11-12

mystery, mysteries, hidden truth, hidden truths

Definition:

In the Bible, the term “mystery” refers to something unknown or difficult to understand that God is now explaining.

- The New Testament states that the gospel of Christ was a mystery that was not known in past ages.
- One of the specific points described as a mystery is that Jews and Gentiles would be equal in Christ.
- This term could also be translated as “secret” or “hidden things” or “something unknown.”

(See also: Christ, Gentile, good news, Jew, true)

Bible References:

- Colossians 04:2-4
- Ephesians 06:19-20
- Luke 08:9-10
- Mark 04:10-12
- Matthew 13:10-12

Word Data:

- Strong’s: H1219, H7328, G3466

Uses:

- Matthew 13:10-12

name, names, named

Definition:

In the Bible, the word “name” was used in several figurative ways.

- In some contexts, “name” could refer to a person’s reputation, as in “let us make a name for ourselves.”
- The term “name” could also refer to the memory of something. For example, “cut off the names of the idols” means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking “in the name of God” meant speaking with his power and authority, or as his representative.
- The “name” of someone could refer to the entire person, as in “there is no other name under heaven by which we must be saved.” (See: metonymy)

Translation Suggestions:

- An expression like “his good name” could be translated as “his good reputation.”
- Doing something “in the name of” could be translated as “with the authority of” or “with the permission of” or “as the representative of” that person.
- The expression “make a name for ourselves” could be translated “cause many people to know about us” or “make people think we are very important.”
- The expression “call his name” could be translated as “name him” or “give him the name.”
- The expression “those who love your name” could be translated as “those who love you.”
- The expression “cut off the names of idols” could be translated as “get rid of pagan idols so that they are not even remembered” or “cause people to stop worshiping false gods” or “completely destroy all idols so that people no longer even think about them.”

(See also: call)

Bible References:

- 1 John 02:12-14
- 2 Timothy 02:19-21
- Acts 04:5-7
- Acts 04:11-12
- Acts 09:26-27
- Genesis 12:1-3
- Genesis 35:9-10
- Matthew 18:4-6

Word Data:

- Strong's: H5344, H7121, H7761, H8034, H8036, G2564, G3686, G3687, G5122

Uses:

- Matthew 19:29-30
- Matthew 21:9-11
- Matthew 23:37-39

Naphtali

Facts:

Naphtali was the sixth son of Jacob. His descendants formed the tribe of Naphtali, which was one of the twelve tribes of Israel.

- Sometimes the name Naphtali was used to refer to the land where the tribe lived. (See: synecdoche)
- The land of Naphtali was located in the northern part of Israel, next to the tribes of Dan and Asher. its eastern border was on the western shoreline of the Sea of Chinnereth.
- This tribe was mentioned in both the Old and New Testaments of the Bible.

(Translation suggestions: How to Translate Names)

(See also: Asher, Dan, Jacob, Sea of Galilee, twelve tribes of Israel)

Bible References:

- 1 Kings 04:15-17
- Deuteronomy 27:13-14
- Ezekiel 48:1-3
- Genesis 30:7-8
- Judges 01:33
- Matthew 04:12-13

Word Data:

- Strong's: H5321, G3508

Uses:

- Matthew 4:12-13
- Matthew 4:14-16

nation, nations

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- A “nation” usually has a well-defined culture and territorial boundaries.
- In the Bible, a “nation” could be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word “nation” was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were “nations” that would fight against each other. This could be translated as “the founders of two nations” or the “ancestors of two people groups.”
- The word translated as “nation” was also sometimes used to refer to “Gentiles” or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word “nation” could also be translated as “people group” or “people” or “country.”
- If a language has a term for “nation” that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term “nations” can often be translated as “people groups.”
- In certain contexts, this term could also be translated as “Gentiles” or “nonJews.”

(See also: Assyria, Babylon, Canaan, Gentile, Greek, people group, Philistines, Rome)

Bible References:

- 1 Chronicles 14:15-17
- 2 Chronicles 15:6-7
- 2 Kings 17:11-12
- Acts 02:5-7
- Acts 13:19-20
- Acts 17:26-27
- Acts 26:4-5
- Daniel 03:3-5
- Genesis 10:2-5
- Genesis 27:29

- Genesis 35:11-13
- Genesis 49:10
- Luke 07:2-5
- Mark 13:7-8
- Matthew 21:43-44
- Romans 04:16-17

Word Data:

- Strong's: H249, H523, H524, H776, H1471, H3816, H4940, H5971, G246, G1074, G1085, G1484

Uses:

- Matthew 21:43-44
- Matthew 24:6-8
- Matthew 24:9-11
- Matthew 24:12-14
- Matthew 25:31-33

Nazareth, Nazarene

Facts:

Nazareth is a town in the region of Galilee in northern Israel. It is about 100 kilometers north of Jerusalem, and it took about three to five days to travel on foot.

- Joseph and Mary were from Nazareth, and this is where they raised Jesus. That is why Jesus was known as "the Nazarene."
- Many of the Jews living in Nazareth did not respect Jesus' teaching because he had grown up among them, and they thought he was just an ordinary person.
- Once, when Jesus was teaching in Nazareths synagogue, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him.
- The remark Nathaniel made when he heard that Jesus was from Nazareth indicated that this city was not thought of very highly.

(See also: Christ, Galilee, Joseph (NT), Mary)

Bible References:

- Acts 26:9-11
- John 01:43-45
- Luke 01:26-29
- Mark 16:5-7
- Matthew 02:22-23
- Matthew 21:9-11
- Matthew 26:71-72

Examples from the Bible stories:

***23:04** Joseph and Mary had to make a long journey from where they lived in **Nazareth** to Bethlehem because their ancestor was David whose hometown was Bethlehem. ***26:02** Jesus went to the town of **Nazareth** where he had lived during his childhood. ***26:07** The people of **Nazareth** dragged Jesus out of the place of worship and brought him to the edge of a cliff to throw him off of it in order to kill him.

Word Data:

- Strong's: G3478, G3479, G3480

Uses:

- Matthew 2:22-23

- Matthew 4:12-13
- Matthew 21:9-11
- Matthew 26:71-72

neighbor, neighbors, neighborhood, neighboring

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: adversary, parable, people group, Samaria)

Bible References:

- Acts 07:26-28
- Ephesians 04:25-27
- Galatians 05:13-15
- James 02:8-9
- John 09:8-9
- Luke 01:56-58
- Matthew 05:43-45
- Matthew 19:18-19
- Matthew 22:39-40

Word Data:

- Strong’s: H5997, H7138, H7453, H7468, H7934, G1069, G2087, G4040, G4139

Uses:

- Matthew 5:43-45
- Matthew 19:18-19
- Matthew 22:39-40

Nineveh, Ninevite

Facts:

Nineveh was the capital city of Assyria. A “Ninevite” was a person who lived in Nineveh.

- God sent the prophet Jonah to warn the Ninevites to turn from their wicked ways. The people repented and God did not destroy them.
- The Assyrians later stopped serving God. They conquered the kingdom of Israel and carried the people away to Nineveh.

(Translation suggestions: How to Translate Names)

(See also: Assyria, Jonah, repent, turn)

Bible References:

- Genesis 10:11-14
- Jonah 01:1-3
- Jonah 03:1-3
- Luke 11:32
- Matthew 12:41

Word Data:

- Strong’s: H5210, G3535, G3536

Uses:

- Matthew 12:41

Noah

Facts:

Noah was a man who lived over 4,000 years ago, at the time when God sent a worldwide flood to destroy all the evil people in the world. God told Noah to build a gigantic ark in which he and his family could live while the flood waters covered the earth.

- Noah was a righteous man who obeyed God in everything.
- When God told Noah how to build the gigantic ark, Noah built it exactly the way God told him to.
- Inside the ark, Noah and his family were kept safe, and later their children and grandchildren filled the earth with people again.
- Everyone born since the time of the flood is a descendant of Noah.

(Translation suggestions: How to Translate Names)

(See also: descendant, ark)

Bible References:

- Genesis 05:30-31
- Genesis 05:32
- Genesis 06:7-8
- Genesis 08:1-3
- Hebrews 11:7
- Matthew 24:37-39

Examples from the Bible stories:

- **03:02** But **Noah** found favor with God.
- **03:04** **Noah** obeyed God. He and his three sons built the boat just the way God had told them.
- **03:13** Two months later God said to **Noah**, “You and your family and all the animals may leave the boat now. Have many children and grandchildren and fill the earth.” So **Noah** and his family came out of the boat.

Word Data:

- Strong’s: H5146, G3575

Uses:

- Matthew 24:37

oath, oaths, swear, swears, swearing, swear by, swears by

Definition:

In the Bible, an oath is a formal promise to do something. The person making the oath is required to fulfill that promise. An oath involves a commitment to being faithful and truthful.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In the Bible, the term "swear" means to speak an oath.
- The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made.
- Sometimes these terms are used together, as in "swear an oath."
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham's relatives.
- God also made oaths in which he made promises to his people.
- A modern-day meaning of the word "swear" means is "use foul language." This is not its meaning in the Bible.

Translation Suggestions:

- Depending on the context, "an oath" could also be translated as "a pledge" or "a solemn promise."
- To "swear" could be translated as to "formally promise" or to "pledge" or to "commit to do something."
- Other ways to translate "swear by my name" could include "make a promise using my name to confirm it."
- To "swear by heaven and earth" could be translated as to, "promise to do something, stating that heaven and earth will confirm it."
- Make sure the translation of "swear" or "oath" does not refer to cursing. In the Bible it does not have that meaning.

(See also: Abimelech, covenant, vow)

Bible References:

- Genesis 21:22-24
- Genesis 24:1-4
- Genesis 31:51-53
- Genesis 47:29-31
- Luke 01:72-75
- Mark 06:26-29

- Matthew 05:36-37
- Matthew 14:6-7
- Matthew 26:71-72

Word Data:

- Strong's: H422, H423, H3027, H5375, H7621, H7650, G332, G3660, G3727, G3728

Uses:

- Matthew 5:33-35
- Matthew 5:36-37
- Matthew 14:6-7
- Matthew 14:8-9
- Matthew 23:16-17
- Matthew 23:18-19
- Matthew 26:71-72
- Matthew 26:73-75

obey, obeys, obeyed, obeying, obedience, obedient, obediently, disobey, disobeys, disobeyed, disobedience, disobedient

Definition:

The term “obey” means to do what is required or commanded. The term “obedient” describes someone who obeys. “Obedience” is the characteristic that an obedient person has.Sometimes the command is about not doing something, as in “do not steal.”

- Usually the term “obey” is used in the context of obeying the commands or laws of a person in authority.
- For example, people obey laws which are created by the leaders of a country, kingdom, or other organization.
- Children obey their parents, slaves obey their masters, people obey God, and citizens obey the laws of their country.
- When someone in authority commands people not to do something, they obey by not doing that.
- Ways to translate obey could include a word or phrase that means “do what is commanded” or “follow orders” or “do what God says to do.”
- The term “obedient” could be translated as “doing what was commanded” or “following orders” or “doing what God commands.”

(See also: citizen, command, disobey, kingdom, law)

Bible References:

- Acts 05:29-32
- Acts 06:7
- Genesis 28:6-7
- James 01:22-25
- James 02:10-11
- Luke 06:46-48
- Matthew 07:26-27
- Matthew 19:20-22
- Matthew 28:20

Examples from the Bible stories:

- **03:04** Noah **obeyed** God. He and his three sons built the boat just the way God had told them.
- **05:06** Again Abraham **obeyed** God and prepared to sacrifice his son.
- **05:10** ”Because you (Abraham) have **obeyed** me, all the families of the world will be blessed through your family”
- **05:10** But the Egyptians did not believe God or **obey** his commands.
- **13:07** If the people **obeyed** these laws, God promised that he would bless and protect them.

obey, obeys, obeyed, obeying, obedience, obedient, obediently, disobey, disobeys, disobeyed, disobedience, disobedie

Word Data:

- Strong's: H1697, H2388, H3349, H4928, H6213, H7181, H8085, H8086, H8104, G191, G544, G3980, G3982, G4198, G5083, G5084, G5218, G5219, G5255, G5292, G5293, G5442

Uses:

- Matthew 7:24-25
- Matthew 7:26-27
- Matthew 19:20-22
- Matthew 28:20

offspring

Definition:

The term “offspring” is a general reference to the biological descendants of people or animals.

- Often in the Bible, “offspring” has the same meaning as “children” or “descendants.”
- The term “seed” is sometimes used figuratively to refer to offspring.

(See also: descendant, seed)

Bible References:

- Acts 17:28-29
- Exodus 13:11-13
- Genesis 24:5-7
- Isaiah 41:8-9
- Job 05:23-25
- Luke 03:7
- Matthew 12:33-35

Word Data:

- Strong’s: H1121, H2233, H5209, H6363, H6529, H6631, G1081, G1085

Uses:

- Matthew 12:33-35
- Matthew 23:32-33

oil

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: olive, sacrifice)

Bible References:

- 2 Samuel 01:21-22
- Exodus 29:1-2
- Leviticus 05:11
- Leviticus 08:1-3
- Mark 06:12-13
- Matthew 25:7-9

Word Data:

- Strong's: H1880, H2091, H3323, H4887, H6671, H7246, H8081, G1637, G3464

Uses:

- Matthew 25:1-4
- Matthew 25:7-9

palace, palaces

Definition:

The term “palace” refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: courtyard, high priest, king)

Bible References:

- 2 Chronicles 28:7-8
- 2 Samuel 11:2-3
- Daniel 05:5-6
- Matthew 26:3-5
- Psalms 045:8-9

Word Data:

- Strong’s: H643, H759, H1001, H1002, H1004, H1055, H1406, H1964, H1965, H2038, H2918, H8651, G833, G933, G4232

Uses:

- Matthew 26:3-5

parable, parables

Definition:

The term “parable” usually refers to a short story or object lesson that is used to explain or teach a moral truth.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- A parable could be used to reveal truth to his disciples while hiding that truth from people like the Pharisees who did not believe in Jesus.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus’ comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus’ teachings.

(See also: Samaria)

Bible References:

- Luke 05:36
- Luke 06:39-40
- Luke 08:4-6
- Luke 08:9-10
- Mark 04:1-2
- Matthew 13:3-6
- Matthew 13:10-12
- Matthew 13:13-14

Word Data:

- Strong’s: H1819, H4912, G3850, G3942

Uses:

- Introduction to the Gospel of Matthew
- Matthew 13:3-6
- Matthew 13:10-12
- Matthew 13:13-14
- Matthew 13:18-19
- Matthew 13:24-26
- Matthew 13:31-32
- Matthew 13:33

- Matthew 13:34-35
- Matthew 13:36-39
- Matthew 13:51-53
- Matthew 15:15-17
- Matthew 21:33-34
- Matthew 21:45-46
- Matthew 22:1-3

partial, be partial, partiality

Definition:

The terms “be partial” and “show partiality” refer to making a choice to treat certain people as more important than other people.

- This is similar to showing favoritism, which means to treat some people better than others.
- Usually partiality or favoritism is shown to people because they are more rich or more popular than other people.
- The Bible instructs his people to not show partiality or favoritism to people who are rich or of high status.
- In his letter to the Romans, Paul teaches that God judges people fairly and with no partiality.
- The book of James teaches that it is wrong to give someone a better seat or better treatment because they are rich.

(See also: favor)

Bible References:

- Deuteronomy 01:17-18
- Malachi 02:8-9
- Mark 12:13-15
- Matthew 22:15-17
- Romans 02:10-12

Word Data:

- Strong’s: H5234, H6440, G991, G1519, G2983, G4299, G4382, G4383

Uses:

- Matthew 22:15-17

Passover

Facts:

The “Passover” is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God “passed over” the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God “passed over” their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term “Passover” could be translated by combining the words “pass” and “over” or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

- 1 Corinthians 05:6-8
- 2 Chronicles 30:13-15
- 2 Kings 23:21-23
- Deuteronomy 16:1-2
- Exodus 12:26-28
- Ezra 06:21-22
- John 13:1-2
- Joshua 05:10-11
- Leviticus 23:4-6
- Numbers 09:1-3

Examples from the Bible stories:

- **12:14** God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.
- **38:01** Every year, the Jews celebrated the **Passover**. This was a celebration of how God had saved their ancestors from slavery in Egypt many centuries earlier.
- **38:04** Jesus celebrated the **Passover** with his disciples.

- **48:09** When God saw the blood, he passed over their houses and did not kill their firstborn sons. This event is called the **Passover**.
- **48:10** Jesus is our **Passover** Lamb. He was perfect and sinless and was killed at the time of the **Passover** celebration.

Word Data:

- Strong's: H6453, G3957

Uses:

- Matthew 26:1-2
- Matthew 26:17-19

patient, patiently, patience, impatient

Definition:

The terms “patient” and “patience” refer to persevering through difficult circumstances. Often patience involves waiting.

- When people are patient with someone, it means they are loving that person and forgiving whatever faults that person has.
- The Bible teaches God’s people to be patient when facing difficulties and to be patient with each other.
- Because of his mercy, God is patient with people, even though they are sinners who deserve to be punished.

(See also: endure, forgive, persevere)

Bible References:

- 1 Peter 03:18-20
- 2 Peter 03:8-9
- Hebrews 06:11-12
- Matthew 18:28-29
- Psalms 037:7
- Revelation 02:1-2

Word Data:

- Strong’s: H750, H753, H2342, H3811, H6960, H7114, G420, G463, G1933, G3114, G3115, G3116, G5278, G5281

Uses:

- Matthew 18:26-27
- Matthew 18:28-29

peace, peaceful, peacefully, peaceable, peacemakers

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- 1 Thessalonians 05:1-3
- Acts 07:26-28
- Colossians 01:18-20
- Colossians 03:15-17
- Galatians 05:22-24
- Luke 07:48-50
- Luke 12:51-53
- Mark 04:38-39
- Matthew 05:9-10
- Matthew 10:11-13

Examples from the Bible stories:

***15:06** God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.

***15:12** Then God gave Israel **peace** along all its borders. ***16:03** Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land. ***21:13** He (Messiah) would die to receive the punishment for other people’s sin. His punishment would bring **peace** between God and people. ***48:14** David was the king of Israel, but Jesus is the king of the entire universe! He

will come again and rule his kingdom with justice and **peace**, forever. ***50:17** Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

Word Data:

- Strong's: H5117, H7521, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G269, G425, G31514, G1515, G1516, G1517, G1518, G2272

Uses:

- Matthew 5:9-10
- Matthew 10:11-13
- Matthew 10:34-36

perfect, perfected, perfecter, perfection, perfectly

Definition:

In the Bible, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament Book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault” or “not having any faults.”

Bible References:

- Hebrews 12:1-3
- James 03:1-2
- Matthew 05:46-48
- Psalms 019:7-8

Word Data:

- Strong’s: H724, H998, H1584, H1585, H3632, H3634, H4357, H4359, H4512, H8003, H8502, H8503, H8535, H8537, H8549, H8552, G195, G197, G199, G739, G1295, G2005, G2675, G2676, G2677, G3647, G5046, G5047, G5048, G5050, G5052

Uses:

- Matthew 5:46-48
- Matthew 19:20-22

perish, perished, perishing, perishable

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or other disaster. In the Bible, it especially has the meaning of being punished for eternity in hell.

- People who are “perishing” are those who are destined for hell because they have refused to believe in Jesus for their salvation.
- John 3:16 teaches that “perish” means to not live eternally in heaven.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “die eternally” or “be punished in hell” or “be destroyed.”
- Make sure that the translation of “perish” can mean living eternally in hell and does not only mean “cease to exist.”

(See also: death, everlasting)

Bible References:

- 1 Peter 01:22-23
- 2 Corinthians 02:16-17
- 2 Thessalonians 02:8-10
- Jeremiah 18:18-20
- Psalms 049:18-20
- Zechariah 09:5-7
- Zechariah 13:8-9

Word Data:

- Strong’s: H6, H7, H8, H1478, H1820, H5486, H5595, H6544, H8045, G599, G622, G684, G853, G1311, G2704, G4881, G5356

Uses:

- Matthew 5:29-30
- Matthew 18:12-14
- Matthew 26:51-54

persecute, persecuted, persecuting, persecution, persecutions, persecutor, persecutors

Definition:

The terms “persecute” and “persecution” refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.
- The term “persecute” could also be translated as “keep oppressing” or “treat harshly” or “continually mistreat.”
- Ways to translate “persecution” could include, “harsh mistreatment” or “oppression” or “persistent hurtful treatment”

(See also: Christian, church, oppress, Rome)

Bible References:

- Acts 07:51-53
- Acts 13:50-52
- Galatians 01:13-14
- John 05:16-18
- Mark 10:29-31
- Matthew 05:9-10
- Matthew 05:43-45
- Matthew 10:21-23
- Matthew 13:20-21
- Philippians 03:6-7

Examples from the Bible stories:

- **33:07** ”The rocky ground is a person who hears God’s word and accepts it with joy. But when he experiences hardship or **persecution**, he falls away.”
- **45:06** That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- **46:02** Saul heard someone say, ”Saul! Saul! Why do you **persecute** me?” Saul asked, “Who are you, Master?” Jesus replied to him, ”I am Jesus. You are **persecuting** me!”

- **46:04** But Ananias said, ”Master, I have heard how this man has **persecuted** the believers.”

Word Data:

- Strong’s: H1814, H4783, H6233, H7291, H7852, G1375, G1376, G1377, G1559, G2347

Uses:

- Matthew 5:9-10
- Matthew 5:11-12
- Matthew 5:43-45
- Matthew 10:21-23
- Matthew 13:20-21

Peter, Simon Peter, Cephas

Facts:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

- Before Jesus called him to be his disciple, Peter's name was Simon.
- Later, Jesus also named him "Cephas," which means "stone" or "rock" in the Aramaic language. The name Peter also means "stone" or "rock" in the Greek language.
- God worked through Peter to heal people and to preach the good news about Jesus.
- Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(Translation suggestions: How to Translate Names)

(See also: disciple, apostle)

Bible References:

- Acts 08:25
- Galatians 02:6-8
- Galatians 02:11-12
- Luke 22:56-58
- Mark 03:13-16
- Matthew 04:18-20
- Matthew 08:14-15
- Matthew 14:28-30
- Matthew 26:33-35

Examples from the Bible stories:

***28:09** **Peter** said to Jesus, "We have left everything and followed you. What will be our reward?" ***29:01** One day **Peter** asked Jesus, "Master, how many times should I forgive my brother when he sins against me? As many as seven times?" ***31:05** Then **Peter** said to Jesus, "Master, if it is you, command me to come to you on the water." Jesus told **Peter**, "Come!" ***36:01** One day, Jesus took three of his disciples, **Peter**, James, and John with him. ***38:09** **Peter** replied, "Even if all the others abandon you, I will not!" Then Jesus said to **Peter**, "Satan wants to have all of you, but I have prayed for you, **Peter**, that your faith will not fail. Even so, tonight, before the rooster crows, you will deny that you even know me three times." ***38:15** As the soldiers arrested Jesus, **Peter** pulled out his sword and cut off the ear of the servant of the high priest. ***43:11** **Peter** answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your sins." ***44:08** **Peter** answered them, "This man stands before you healed by the power of Jesus the Messiah."

Word Data:

- Strong's: G2786, G4074, G4613

Uses:

- Matthew 4:18-20
- Matthew 8:14-15
- Matthew 10:2-4
- Matthew 14:28-30
- Matthew 14:31-33
- Matthew 15:15-17
- Matthew 16:13-16
- Matthew 16:17-18
- Matthew 16:21-23
- Matthew 17:1-2
- Matthew 17:3-4
- Matthew 17:24-25
- Matthew 17:26-27
- Matthew 18:21-22
- Matthew 19:25-27
- Matthew 26:33-35
- Matthew 26:36-38
- Matthew 26:39-41
- Matthew 26:57-58
- Matthew 26:69-70
- Matthew 26:73-75

Pharisee, Pharisees

Facts:

The Pharisees were an important, powerful group of Jewish religious leaders in Jesus' time.

- Many of them were middle class businessmen and some of them were also priests.
- Of all the Jewish leaders, the Pharisees were the most strict in obeying the Laws of Moses and other Jewish laws and traditions.
- They were very concerned about keeping the Jewish people separated from the influence of the Gentiles around them. The name "Pharisee" comes from the word to "separate."
- The Pharisees believed in life after death; they also believed in the existence of angels and other spiritual beings.
- The Pharisees and Sadducees actively opposed Jesus and the early Christians.

(See also: council, Jewish leaders, law, Sadducee)

Bible References:

- Acts 26:4-5
- John 03:1-2
- Luke 11:43-44
- Matthew 03:7-9
- Matthew 05:19-20
- Matthew 09:10-11
- Matthew 12:1-2
- Matthew 12:38-40
- Philippians 03:4-5

Word Data:

- Strong's: G5330

Uses:

- Matthew 3:7-9
- Matthew 5:19-20
- Matthew 9:10-11
- Matthew 9:14-15
- Matthew 9:32-34
- Matthew 12:1-2
- Matthew 12:9-10
- Matthew 12:24-25

- Matthew 12:38-40
- Matthew 15:1-3
- Matthew 15:12-14
- Matthew 16:1-2
- Matthew 16:5-8
- Matthew 16:11-12
- Matthew 19:3-4
- Matthew 21:45-46
- Matthew 22:15-17
- Matthew 22:34-36
- Matthew 22:41-42
- Matthew 23:1-3
- Matthew 23:13-15
- Matthew 23:23-24
- Matthew 23:25-26
- Matthew 23:27-28
- Matthew 23:29-31
- Matthew 27:62-64

Philip, the evangelist

Facts:

In the early Christian church in Jerusalem, Philip was one of seven leaders chosen to care for the poor and needy Christians, especially the widows.

- God used Philip to share the gospel with people in many different towns in the provinces of Judea and Galilee, including an Ethiopian man he met on the desert road to Gaza from Jerusalem.
- Years later Philip was living in Caesarea when Paul and his companions stayed at his house on their way back to Jerusalem.
- Most Bible scholars think that Philip the evangelist was not the same man as Jesus' apostle by that name. Some languages may prefer to use slightly different spellings for the names of these two men to make it clear they are different men.

(Translation suggestions: How to Translate Names)

(See also: Philip)

Bible References:

- Acts 06:5-6
- Acts 08:6-8
- Acts 08:12-13
- Acts 08:29-31
- Acts 08:36-38
- Acts 08:39-40

Word Data:

- Strong's: G5376

Uses:

- Matthew 10:2-4

Philippi, Philippians

Facts:

Philippi was a major city and Roman colony located in Macedonia in the northern part of ancient Greece.

- Paul and Silas traveled to Philippi to preach about Jesus to the people there.
- While in Philippi, Paul and Silas were arrested, but God miraculously freed them.
- The New Testament book of Philippians is a letter that the apostle Paul wrote to the Christians in the church at Philippi.
- Note that this is a different city from Caesarea Philippi which was located in northeastern Israel near Mount Hermon.

(See also: Caesarea, Christian, church, Macedonia, Paul, Silas)

Bible References:

- 1 Thessalonians 02:1-2
- Acts 16:11-13
- Matthew 16:13-16
- Philippians 01:1-2

Examples from the Bible stories:

- **47:01** One day, Paul and his friend Silas went to the town of **Philippi** to proclaim the good news about Jesus.
- **47:13** The next day the leaders of the city released Paul and Silas from prison and asked them to leave **Philippi**.

Word Data:

- Strong's: G5374, G5375

Uses:

- Matthew 16:13-16

pig, pigs, pork, swine

Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called “pork.” The general term for pigs and related animals is “swine.”

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a “wild boar.” Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as “hogs.”

(See also: How to Translate Unknowns)

(See also: clean)

Bible References:

- 2 Peter 02:20-22
- Mark 05:11-13
- Matthew 07:6
- Matthew 08:30-32

Word Data:

- Strong’s: H2386, G5519

Uses:

- Matthew 7:6
- Matthew 8:30-32

Pilate

Facts:

Pilate was the governor of the Roman province of Judea who sentenced Jesus to death.

- Because Pilate was the governor, he had the authority to put criminals to death.
- The Jewish religious leaders wanted Pilate to crucify Jesus, so they lied and said that Jesus was a criminal.
- Pilate realized that Jesus was not guilty, but he was afraid of the crowd and wanted to please them, so he ordered his soldiers to crucify Jesus.

(Translation suggestions: How to Translate Names)

(See also: crucify, governor, guilt, Judea, Rome)

Bible References:

- Acts 04:27-28
- Acts 13:28-29
- Luke 23:1-2
- Mark 15:1-3
- Matthew 27:11-14
- Matthew 27:57-58

Examples from the Bible stories:

***39:09** Early the next morning, the Jewish leaders brought Jesus to **Pilate**, the Roman governor. They hoped that **Pilate** would condemn Jesus as guilty and sentenced him to be killed. **Pilate** asked Jesus, “Are you the King of the Jews?” ***39:10** **Pilate** said, “What is truth?” ***39:11** After speaking with Jesus, **Pilate** went out to the crowd and said, “I find no guilt in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” **Pilate** replied, “He is not guilty.” But they shouted even louder. Then **Pilate** said a third time, “He is not guilty!” ***39:12** **Pilate** became afraid that the crowd would begin to riot, so he ordered his soldiers to crucify Jesus. ***40:02** **Pilate** commanded that a sign be put above Jesus’ head that read, “King of the Jews.” ***41:02** **Pilate** said, “Take some soldiers and make the tomb as secure as you can.”

Word Data:

- Strong’s: G4091, G4194

Uses:

- Matthew 27:1-2

- Matthew 27:11-14
- Matthew 27:23-24
- Matthew 27:57-58
- Matthew 27:62-64
- Matthew 27:65-66

pit, pits, pitfall

Definition:

A pit is a deep hole that has been dug in the ground.

- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase "the pit" refers to the grave or to hell. Other times it may refer to "the abyss."
- A very deep pit can also be called a "cistern."
- The term "pit" is also used figuratively in phrases such as, "pit of destruction" which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: abyss, hell, prison)

Bible References:

- Genesis 37:21-22
- Job 33:16-18
- Luke 06:39-40
- Proverbs 01:12-14

Word Data:

- Strong's: H875, H953, H1356, H1360, H1475, H2352, H4087, H4113, H4379, H6354, H7585, H7745, H7816, H7825, H7845, H7882, G12, G999, G5421

Uses:

- Matthew 15:12-14

plant, plants, planted, planting, implanted, replanted, transplanted, sow, sows, sowed, sown, sowing

Definition:

A “plant” is generally something that grows and is attached to the ground. To “sow” means to put seeds in the ground in order to grow plants. A “sower” is a person who sows or plants seeds.

- The method of sowing or planting varies, but one method is to take handfuls of seeds and scatter them on the ground.
- Another method for planting seeds is to make holes in the soil and place seeds in each hole.
- The term “sow” can be used figuratively, as in “a person will reap what he sows.” This means that if a person does something evil, he will receive a negative result, a if a person does good, he will receive a positive result.

Translations Suggestions

- The term to “sow” could also be translated as to “plant.” Make sure the word used to translate this can include planting seeds.
- Other ways to translate “sower” could include “planter” or “farmer” or “person who plants seeds.”
- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words, depending on what is being planted.
- The expression “a person reaps what he sows” could also be translated as “just like a certain kind of seed produces a certain kind of plant, in the same way a person’s good actions will bring a good result and a person’s evil actions will bring an evil result.”

(See also: evil, good, reap)

Bible References:

- Galatians 06:6-8
- Luke 08:4-6
- Matthew 06:25-26
- Matthew 13:3-6
- Matthew 13:18-19
- Matthew 25:24-25

Word Data:

- Strong’s: H2221, H2232, H2233, H2236, H4218, H4302, H5193, H7971, H8362, G4687, G4703, G5300, G5452 , G6037

translationWordsplant, plants, planted, planting, implanted, replanted, transplanted, sow, sows, sowed, sown, sow

Uses:

- Matthew 6:25-26
- Matthew 13:3-6
- Matthew 13:18-19
- Matthew 13:20-21
- Matthew 13:22-23
- Matthew 13:24-26
- Matthew 13:31-32
- Matthew 13:36-39
- Matthew 25:24-25

possess, possesses, possessed, possessing, possession, possessions, dispossess

Facts:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The term “possess” could also be translated as “own” or “have” or “have charge over.”
- The phrase “take possession of” could be translated as “take control of” or “occupy’ or ”live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as, “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as, “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: Canaan, worship)

Bible References:

- 1 Chronicles 06:70
- 1 Kings 09:17-19
- Acts 02:43-45
- Deuteronomy 04:5-6
- Genesis 31:36-37

- Matthew 13:44-46

Word Data:

- Strong's: H270, H272, H834, H2505, H2631, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H4736, H5157, H5159, H5459, H7069, G1139, G2192, G2697, G2722, G2932, G2933, G2935, G4047, G5224, G5564

Uses:

- Matthew 13:44-46
- Matthew 19:20-22
- Matthew 21:38-39
- Matthew 25:28-30

power, powers

Definition:

The term “power” refers to the ability to do things or make things happen, often using great strength. “Powers” refers to people or spirits who have great ability to cause things to happen.

- The “power of God” refers to God’s ability to do everything, especially things that are not possible for people to do.
- God has complete power over everything that he has created.
- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term “power” could also be translated as “ability” or “strength” or “energy” or “ability to do miracles” or “control.”
- Possible ways to translate the term “powers” could include “powerful beings” or “controlling spirits” or “those who control others.”
- An expression like “save us from the power of our enemies” could be translated as “save us from being oppressed by our enemies” or “rescue us from being controlled by our enemies.” In this case, “power” has the meaning of using one’s strength to control and oppress others.

(See also: Holy Spirit, Jesus, miracle)

Bible References:

- 1 Thessalonians 01:4-5
- Colossians 01:11-12
- Genesis 31:29-30
- Jeremiah 18:21-23
- Jude 01:24-25
- Judges 02:18-19
- Luke 01:16-17
- Luke 04:14-15
- Matthew 26:62-64
- Philippians 03:20-21
- Psalm 080:1-3

Examples from the Bible stories:

- **22:05** The angel explained, ”The Holy Spirit will come to you, and the **power** of God will overshadow you. So the baby will be holy, the Son of God.”

- **26:01** After overcoming Satan's temptations, Jesus returned in the **power** of the Holy Spirit to the region of Galilee where he lived.
- **32:15** Immediately Jesus realized that **power** had gone out from him.
- **42:11** Forty days after Jesus rose from the dead, he told his disciples, "Stay in Jerusalem until my Father gives you **power** when the Holy Spirit comes on you."
- **43:06** "Men of Israel, Jesus was a man who did many mighty signs and wonders by the **power** of God, as you have seen and already know."
- **44:08** Peter answered them, "This man stands before you healed by the **power** of Jesus the Messiah."

Word Data:

- Strong's: H410, H1369, H2220, H2428, H2429, H2632, H3027, H3028, H3581, H4475, H4910, H5794, H5797, H5808, H6184, H7786, H7980, H7981, H7983, H7989, H8280, H8592, H8633, G1411, G1415, G1756, G1849, G1850, G2478, G2479, G2904, G3168

Uses:

- Matthew 14:1-2
- Matthew 22:29-30
- Matthew 24:30-31
- Matthew 26:62-64

praise, praises, praised, praising, praiseworthy

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term to "praise" could also be translated as to "speak well of" or to "highly honor with words" or to "say good things about."
- The noun "praise" could be translated as "spoken honor" or "speech that honors" or "speaking good things about."

(See also: worship)

Bible References:

- 2 Corinthians 01:3-4
- Acts 02:46-47
- Acts 13:48-49
- Daniel 03:28
- Ephesians 01:3-4
- Genesis 49:8
- James 03:9-10
- John 05:41-42
- Luke 01:46-47
- Luke 01:64-66
- Luke 19:37-38
- Matthew 11:25-27
- Matthew 15:29-31

Examples from the Bible stories:

***12:13** The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army. ***17:08** When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings. ***22:07** Zechariah said, "**Praise** God, because he has remembered his people! ***43:13** They (disciples) enjoyed **praising** God together and they shared everything they had with each other. ***47:08** They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

Word Data:

- Strong's: H1319, H6953, H7121, H7150, G1229, G1256, G2097, G2605, G2782, G2783, G2784, G2980, G3853, G3955, G4283, G4296

Uses:

- Matthew 5:15-16
- Matthew 6:1-2
- Matthew 9:7-9
- Matthew 11:25-27
- Matthew 15:29-31
- Matthew 21:15-17

pray, prayer, prayers, prayed

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See also: false god, forgive, praise)

Bible References:

- 1 Thessalonians 03:8-10
- Acts 08:24
- Acts 14:23-26
- Colossians 04:2-4
- John 17:9-11
- Luke 11:1
- Matthew 05:43-45
- Matthew 14:22-24

Examples from the Bible stories:

***06:05** Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins. ***13:12** But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them. ***19:08** Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!” ***21:07** Priests also **prayed** to God for the people. ***38:11** Jesus told his disciples to **pray** that they would not enter into temptation. ***43:13** The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other. ***49:18** God tells you to **pray**, to study his word, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H559, H577, H1156, H2470, H3863, H3908, H4994, H6279, H5315, H5375, H6293, H6419, H6739, H6963, H7121, H7592, H7878, H7879, H7881, H8034, H8605, G154, G1162, G1189, G1783, G2065, G2171, G2172, G3870, G4335, G4336

Uses:

- Matthew 5:43-45
- Matthew 6:5-7
- Matthew 9:37-38
- Matthew 14:22-24
- Matthew 19:13-15
- Matthew 21:12-14
- Matthew 21:20-22
- Matthew 24:19-22
- Matthew 26:36-38
- Matthew 26:39-41
- Matthew 26:42-44

preach, preached, preaching, preacher

Definition:

To “preach” means to speak to a group of people, teaching them about God and urging them to obey him.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- “Preaching” and “teaching” are similar, but are not exactly the same.
- “Preaching” mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. “Teaching” is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term “preach” is usually used with the word “gospel.”
- What a person has preached to others can also be referred to in general as his “teachings.”

(See also: good news, Jesus, kingdom of God)

Bible References:

- 2 Timothy 04:1-2
- Acts 08:4-5
- Acts 10:42-43
- Acts 14:21-22
- Acts 20:25-27
- Luke 04:42-44
- Matthew 03:1-3
- Matthew 04:17
- Matthew 12:41
- Matthew 24:12-14

Examples from the Bible stories:

***24:02** He (John) **preached** to them, saying, “Repent, for the Kingdom of God is near!” ***30:01** Jesus sent his apostles to **preach** and to teach people in many different villages. ***38:01** About three years after Jesus first began **preaching** and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there. ***45:06** But in spite of this, they **preached** about Jesus everywhere they went. ***45:07** He (Philip) went to Samaria where he preached about Jesus and many people were saved. ***46:06** Right away, Saul began **preaching** to the Jews in Damascus, saying, “Jesus is the Son of God!” ***46:10** Then they sent them off to **preach** the good news of Jesus in many other places. ***47:14** Paul and other Christian leaders traveled to many cities, **preaching** and teaching people the good news about Jesus. ***50:02** When Jesus was living on earth he said, ”My disciples will **preach** the good news about the kingdom of God to people everywhere in the world, and then the end will come.”

Word Data:

- Strong's: H1319, H6953, H7121, H7150, G1229, G1256, G2097, G2605, G2782, G2783, G2784, G2980, G3955, G4283, G4296

Uses:

- Matthew 3:1-3
- Matthew 4:17
- Matthew 4:23-25
- Matthew 9:35-36
- Matthew 10:5-7
- Matthew 11:1-3
- Matthew 12:41
- Matthew 24:12-14
- Matthew 26:12-13

priest, priests, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: Aaron, chief priests, high priest, mediator, sacrifice)

Bible References:

- 2 Chronicles 06:40-42
- Genesis 14:17-18
- Genesis 47:20-22

- John 01:19-21
- Luke 10:31-32
- Mark 01:43-44
- Mark 02:25-26
- Matthew 08:4
- Matthew 12:3-4
- Micah 03:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 01:4-6

Examples from the Bible stories:

***04:07** "Melchizedek, the **priest** of God Most High" ***13:09** Anyone who disobeyed God's law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**. ***19:07** So the **priests** of Baal prepared a sacrifice but did not light the fire. ***21:07** An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G748, G749, G2405, G2406, G2407, G2409, G2420

Uses:

- Matthew 8:4
- Matthew 12:3-4
- Matthew 28:11-13

prince, princes, princess, princesses

Definition:

A “prince” is the son of a king. A “princess” is a daughter of a king.

- The term “prince” is often used figuratively to refer to a leader, ruler, or other powerful person.
- Because of Abraham’s wealth and importance, he was referred to as a “prince” by the Hittites he was living among.
- In the book of Daniel, the term “prince” is used in the expressions “prince of Persia” and “prince of Greece,” which in those contexts probably refer to powerful evil spirits who had authority over those regions.
- The archangel Michael is also referred to as a “prince” in the book of Daniel.
- Sometimes in the Bible Satan is referred to as “the prince of this world.”
- Jesus is called the “Prince of Peace” and the “Prince of Life.”
- In Acts 2:36, Jesus is referred to as “Lord and Christ” and in Acts 5:31 he is referred to as “Prince and Savior,” showing the parallel meaning of “Lord” and “Prince.”

Translation Suggestions:

- Ways to translate “prince” could include, “king’s son” or “ruler” or “leader” or “chieftain” or “captain.”
- When referring to angels, this could also be translated as, “spirit ruler” or “leading angel.”
- When referring to Satan or other evil spirits, this term could also be translated as, “evil spirit ruler” or “powerful spirit leader” or “ruling spirit,” depending on the context.

(See also: angel, authority, Christ, demon, lord, power, ruler, Satan, Savior, spirit)

Bible References:

- Acts 05:29-32
- Genesis 12:14-16
- Genesis 49:26
- Luke 01:52-53

Word Data:

- Strong’s: H1, H117, H324, H2831, H3548, H4502, H5057, H5081, H5139, H5257, H5387, H5633, H5993, H6579, H7101, H7261, H7333, H7336, H7786, H7991, H8269, H8282, H8323, G747, G758, G1413, G2232, G3175

Uses:

- Matthew 12:24-25

prison, prisoner, prisoners, prisons, imprison, imprisons, imprisoned, imprisonment, imprisonments

Definition:

The term “prison” refers to a place where criminals are kept as a punishment for their crimes. A “prisoner” is someone who has been put in the prison.

- A person may be kept in a prison while waiting to be judged in a trial.
- The term “imprisoned” means “kept in a prison” or “kept in captivity.”
- Many prophets and other servants of God were put in prison even though they had not done anything wrong.

Translation Suggestions:

- Another word for “prison” is “jail.”
- This term could also be translated as “dungeon” in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term “prisoners” can also refer in general to people who have been captured by an enemy and kept somewhere against their will. Another way to translate this meaning would be “captives.”
- Other ways to translate “imprisoned” could be, “kept as a prisoner” or “kept in captivity” or “held captive.”

(See also: captive)

Bible References:

- Acts 25:4-5
- Ephesians 04:1-3
- Luke 12:57-59
- Luke 22:33-34
- Mark 06:16-17
- Matthew 05:25-26
- Matthew 14:3-5
- Matthew 25:34-36

Word Data:

- Strong’s: H612, H613, H615, H616, H631, H1004, H1540, H3608, H3628, H3947, H4115, H4307, H4455, H4525, H4929, H5470, H6115, H6495, H7617, H7622, H7628, G1198, G1199, G1200, G1201, G1202, G1210, G2252, G3612, G4788, G4869, G5083, G5084, G5438, G5439

translationWordsprison, prisoner, prisoners, prisons, imprison, imprisons, imprisoned, imprisonment, imprisonr

Uses:

- Matthew 5:25-26
- Matthew 11:1-3
- Matthew 14:3-5
- Matthew 18:30-31
- Matthew 25:34-36
- Matthew 27:15-16

proclaim, proclaims, proclaimed, proclaiming, proclamation, proclamations

Definition:

To proclaim is to announce or declare something publicly and boldly.

- Often in the Bible, "proclaim" means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term "proclaim" can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate "proclaim" could include "announce" or "openly preach" or "publicly declare."
- The term "proclamation" could also be translated as "announcement" or "public preaching."

(See also: preach)

Bible References:

- Acts 09:20-22
- Acts 13:38-39
- Jonah 03:1-3
- Luke 04:18-19
- Mark 01:14-15
- Matthew 10:26-27

Word Data:

- Strong's: H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G518, G591, G1229, G1861, G2097, G2605, G2782, G2784, G2980, G3142, G3853, G4135

Uses:

- Matthew 10:26-27

profane, profaned, profaning

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb to "profane" could be translated as to "treat as unholy" or to "be irreverent toward" or to "dishonor."
- God told the Israelites that they "profaned" themselves with idols, meaning that the people were making themselves "unclean" or "dishonored" by this sin. They were also dishonoring God.
- Depending on the context, the adjective "profane" could be translated as "dishonoring" or "godless" or "unholy."

(See also: defile, holy, clean)

Bible References:

- 2 Timothy 02:16-18
- Ezekiel 20:8-9
- Malachi 01:10-12
- Matthew 12:5-6
- Numbers 18:30-32

Word Data:

- Strong's: H2455, H2490, H2491, H2610, H2613, H2930, H5234, H8610, G952, G953

Uses:

- Matthew 12:5-6

profit, profits, profitable, unprofitable

Definition:

In general, the terms “profit” and “profitable” refer to gaining something good through doing certain actions or behaviors.

Something is “profitable” to someone if it brings them good things or if it helps them bring about good things for other people.

- More specifically, the term “profit” often refers to money that is gained from doing business. A business is “profitable” if it gains more money than it spends.
- Actions are profitable if they bring about good things for people.
- 2 Timothy 3:16 says that all Scripture is “profitable” for correcting and training people in righteousness. This means that the Bible’s teachings are helpful and useful for teaching people to live according to God’s will.

The term “unprofitable” means to not be useful.

- It literally means to not profit anything or to not help someone gain anything.
- Something that is unprofitable is not worth doing because it does not give any benefit.
- This could be translated as “useless” or “worthless” or “not useful” or “unworthy” or “not beneficial” or “giving no benefit.”

(See also: worthy)

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- To “profit from” something could be translated as “benefit from” or “gain money from” or “receive help from.”
- In the context of a business, “profit” could be translated with a word or phrase that means “money gained” or “surplus of money” or “extra money.”

Bible References:

- Job 15:1-3
- Proverbs 10:16-17
- Jeremiah 02:7-8
- Ezekiel 18:12-13
- John 06:62-63
- Mark 08:35-37
- Matthew 16:24-26
- 2 Peter 02:1-3

Word Data:

- Strong's: H1215, H3148, H3276, H3504, H4195, H4768, H5532, H7737, H7939, G147, G255, G512, G888, G889, G890, G1281, G2585, G2770, G2771, G3408, G4297, G4298, G4851, G5539, G5622, G5623, G5624

Uses:

- Matthew 16:24-26

promise, promises, promised

Definition:

A promise is a pledge to do a certain thing. When someone promises something, it means he is committing to do something.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.
- A promise is often accompanied by an oath to confirm that it will be done.

Translation Suggestions:

- The term “promise” could be translated as “commitment” or “assurance” or “guarantee.”
- To “promise to do something” could be translated as “assure someone that you will do something” or “commit to doing something.”

(See also: covenant, oath, vow)

Bible References:

- Galatians 03:15-16
- Genesis 25:31-34
- Hebrews 11:8-10
- James 01:12-13
- Numbers 30:1-2

Examples from the Bible stories:

- **03:15** God said, ”I **promise** I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are sinful from the time they are children.”Â
- **03:16** God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- **04:08** God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God’s **promise**.
- **05:04** ”Your wife, Sarai, will have a son—he will be the son of **promise**.”
- **08:15** The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob’s twelve sons and their families.
- **17:14** Though David had been unfaithful to God, God was still faithful to his **promises**.
- **50:01** Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

Word Data:

- Strong's: H559, H562, H1696, H8569, G1843, G1860, G1861, G1862, G3670, G4279

Uses:

- Matthew 14:6-7

prophet, prophets, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as, “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as, “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as, “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: synecdoche)
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: Baal, divination, false god, false prophet, fulfill, law, vision)

Bible References:

- 1 Thessalonians 02:14-16
- Acts 03:24-26
- John 01:43-45
- Malachi 04:4-6
- Matthew 01:22-23

- Matthew 02:17-18
- Matthew 05:17-18
- Psalm 051:1-2

Examples from the Bible stories:

- **12:12** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- **17:13** God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- **19:01** Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.
- **19:06** All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- **19:17** Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- **21:09** The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- **43:05** "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- **43:07** "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- **48:12** Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God. *

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G2495, G4394, G4395, G4396, G4397, G4398, G5578

Uses:

- Matthew 1:22-23
- Matthew 2:4-6
- Matthew 2:13-15
- Matthew 2:17-18
- Matthew 2:22-23
- Matthew 3:1-3
- Matthew 4:14-16
- Matthew 5:11-12
- Matthew 5:17-18
- Matthew 7:11-12
- Matthew 7:21-23
- Matthew 8:16-17

- Matthew 10:40-41
- Matthew 11:9-10
- Matthew 11:13-15
- Matthew 11:13-15
- Matthew 12:15-17
- Matthew 12:38-40
- Matthew 13:13-14
- Matthew 13:16-17
- Matthew 13:34-35
- Matthew 13:57-58
- Matthew 14:3-5
- Matthew 15:7-9
- Matthew 16:13-16
- Matthew 17 General Notes
- Matthew 21:4
- Matthew 21:9-11
- Matthew 21:25-27
- Matthew 21:45-46
- Matthew 22:39-40
- Matthew 23:29-31
- Matthew 23:34-36
- Matthew 23:37-39
- Matthew 24 General Notes
- Matthew 24:15-18
- Matthew 26:55-56
- Matthew 26:67-68
- Matthew 27:9-10

prostitute, prostituted, prostitutes, harlot, whored

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: euphemism)

(See also: adultery, false god, sexual immorality, false god)

Bible References:

- Genesis 34:30-31
- Genesis 38:21-23
- Luke 15:28-30
- Matthew 21:31-32

Word Data:

- Strong’s: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G4204

Uses:

- Matthew 21:31-32

province, provinces, provincial

Facts:

A province is a division or part of a nation or empire. The term “provincial” describes something that is related to a province, such as a provincial governor.

- For example, the ancient Persian Empire was divided up into provinces such as Media, Persia, Syria, and Egypt.
- During the time of the New Testament, the Roman Empire was divided up into provinces such as Macedonia, Asia, Syria, Judea, Samaria, Galilee, and Galatia.
- Each province had its own ruling authority, who was subject to the king or ruler of the empire. This ruler was sometimes called a “provincial official” or “provincial governor.”
- The terms “province” and “provincial” could also be translated as “region” and “regional.”

(See also: Asia, Egypt, Esther, Galatia, Galilee, Judea, Macedonia, Medes, Rome, Samaria, Syria)

Bible References:

- Acts 19:30-32
- Daniel 03:1-2
- Daniel 06:1-3
- Ecclesiastes 02:7-8

Word Data:

- Strong’s: H4082, H4083, H5675, H5676, G1885

punish, punishes, punished, punishing, punishment, unpunished

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: just, repent, righteous, sin)

Bible References:

- 1 John 04:17-18
- 2 Thessalonians 01:9-10
- Acts 04:21-22
- Acts 07:59-60
- Genesis 04:13-15
- Luke 23:15-17
- Matthew 25:44-46

their

Examples from the Bible stories:

***13:07** God also gave many other laws and rules to follow. If the people obeyed these laws, God promised that he would bless and protect them. If they disobeyed them, God would **punish** them. ***16:02** Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them. ***19:16** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would judge them as guilty, and he would **punish** them. ***48:06** Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed. ***48:10** When anyone believes in Jesus, the blood of Jesus takes away that person’s sin, and God’s **punishment** passes over him. ***49:09** But God loved everyone in the world so much that

he gave his only Son so that whoever believes in Jesus will not be **punished** for his sins, but will live with God forever. ***49:11** Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

Word Data:

- Strong's: H3027, H3256, H4148, H4941, H5221, H5414, H6031, H6064, H6213, H6485, H7999, H8199, G1349, G1556, G1557, G2849, G3811, G5097

Uses:

- Matthew 25:44-46

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as “when the time for their purification was over” could be translated as “when they had purified themselves by waiting the required number of days.”
- The phrase “provided purification for sins” could be translated as “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See also: atonement, clean, spirit)

Bible References:

- 1 Timothy 01:5-8
- Exodus 31:6-9
- Hebrews 09:13-15
- James 04:8-10
- Luke 02:22-24
- Revelation 14:3-5

Word Data:

- Strong’s: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G48, G49, G53, G54, G1506, G2511, G2512, G2513, G2514

Uses:

- Matthew 5:5-8

queen, queens

Definition:

A queen is either the female ruler of a country or the wife of a king.

- Esther became the queen of the Persian empire when she married King Ahasuerus.
- Queen Jezebel was the evil wife of King Ahab.
- The Queen of Sheba was a famous ruler who came to visit King Solomon.
- A term such as "queen mother" usually referred to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence; Athaliah, for example, influenced the people to worship idols.

(See also: Ahasuerus, Athaliah, Esther, king. Persia ruler, Sheba)

Bible References:

- 1 Kings 10:10
- 1 Kings 11:18-19
- 2 Kings 10:12-14
- Acts 08:26-28
- Esther 01:16-18
- Luke 11:31
- Matthew 12:42

Word Data:

- Strong's: H1404, H1377, H4410, H4427, H4433, H4436, H4438, H4446, H7694, H8282, G938

Uses:

- Matthew 12:42

Rabbi

Definition:

The term “Rabbi” literally means “my master” or “my teacher.”

- It was a title of respect that was used to address a man who was a Jewish religious teacher, especially a teacher of God’s laws.
- Both John the Baptist and Jesus were sometimes called “Rabbi” by their disciples.

Translation Suggestions:

- Ways to translate this term could include “My Master” or “My Teacher” or “Honorable Teacher” or “Religious Teacher.” Some languages may capitalize a greeting like this, while others may not.
- The project language may also have a special way that teachers are normally addressed.
- Make sure the translation of this term does not indicate that Jesus was a schoolteacher.
- Also consider how “Rabbi” is translated in a Bible translation in a related language or a national language.

See: How to Translate Unknowns)

(See also: teacher)

Bible References:

- John 01:49-51
- John 06:24-25
- Mark 14:43-46
- Matthew 23:8-10

Word Data:

- Strong’s: G4461

Uses:

- Matthew 23:6-7
- Matthew 23:8-10
- Matthew 26:23-25
- Matthew 26:49-50

Rachel

Facts:

Rachel was one of Jacob's wives. She and her sister Leah were the daughters of Laban, Jacob's uncle.

- Rachel was the mother of Joseph and Benjamin, whose descendants became two of the tribes of Israel.
- For many years, Rachel was not able to have any children. Then God enabled her to give birth to Joseph.
- Years later, as she gave birth to Benjamin, Rachel died, and Jacob buried her near Bethlehem.

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Jacob, Laban, Leah, Joseph (OT), twelve tribes of Israel)

Bible References:

- Genesis 29:4-6
- Genesis 29:19-20
- Genesis 29:28-30
- Genesis 31:4-6
- Genesis 33:1-3
- Matthew 02:17-18

Word Data:

- Strong's: H7354, G4478

Uses:

- Matthew 2:17-18

Rahab

Facts:

Rahab was a woman who lived in Jericho when Israel attacked the city. She was a prostitute.

- Rahab hid the two Israelites who came to spy on Jericho before the Israelites attacked it. She helped the spies escape back to the Israelite camp.
- Rahab became a believer in Yahweh.
- She and her family were spared when, Jericho was destroyed and they all came to live with the Israelites.

(Translation suggestions: How to Translate Names)

(See also: Israel, Jericho, prostitute)

Bible References:

- Hebrews 11:29-31
- James 02:25-26
- Joshua 02:20-21
- Joshua 06:17-19
- Matthew 01:4-6

Examples from the Bible stories:

***15:01** In that city there lived a prostitute named **Rahab** who hid the spies and later helped them to escape. She did this because she believed God. They promised to protect **Rahab** and her family when the Israelites would destroy Jericho. ***15:05** The Israelites destroyed everything in the city as God had commanded. **Rahab** and her family were the only people in the city that they did not kill. They became part of the Israelites.

Word Data:

- Strong's: H7343, G4460

Uses:

- Matthew 1:4-6

raise, raises, raised, rise, risen, arise, arose

Definition:

raise, raise up

In general, the word “raise” means to “lift up” or “make higher.”

- The figurative phrase “raise up” means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes “raise up” means to “restore” or “rebuild.”
- “Raise” has a specialized meaning in the phrase “raise from the dead.” It means to cause a dead person to become alive again.
- Sometimes “raise up” means to “exalt” someone or something.

rise, arise

To “rise” or “arise” means to “go up” or “get up.” The terms “risen,” “rose,” and “arose” express past action.

- When a person gets up to go somewhere, this is sometimes expressed as “he arose and went” or “he rose up and went.”
- If something “arises” it means it “happens” or “begins to happen.”
- Jesus predicted that he would “rise from the dead.” Three days after Jesus died, the angel said, “He has risen!”

Translation Suggestions:

- The term “raise” or “raise up” could be translated as “lift up” or “make higher.”
- To “raise up” could also be translated as to “cause to appear” or to “appoint” or to “bring into existence.”
- To “raise up the strength of your enemies” could be translated as, “cause your enemies to be very strong.”
- The phrase “raise someone from the dead” could be translated as “cause someone to return from death to life” or “cause someone to come back to life.”
- Depending on the context, “raise up” could also be translated as “provide” or to “appoint” or to “cause to have” or “build up” or “rebuild” or “repair.”
- The phrase “arose and went” could be translated as “got up and went” or “went.”
- Depending on the context, the term “arose” could also be translated as “began” or “started up” or “got up” or “stood up.”

(See also: resurrection, appoint, exalt)

Bible References:

- 2 Chronicles 06:40-42

- 2 Samuel 07:12-14
- Acts 10:39-41
- Colossians 03:1-4
- Deuteronomy 13:1-3
- Jeremiah 06:1-3
- Judges 02:18-19
- Luke 07:21-23
- Matthew 20:17-19

Examples from the Bible stories:

- **21:14** The prophets foretold that the Messiah would die and that God would also **raise** him from the dead.
- **41:05** "Jesus is not here. He has **risen** from the dead, just like he said he would!"
- **43:07** "Although Jesus died, God **raised** him from the dead. This fulfills the prophecy which says, 'You will not let your Holy One rot in the grave.' We are witnesses to the fact that God **raised** Jesus to life again."
- **44:05** " You killed the author of life, but God **raised** him from the dead. "
- **44:08** Peter answered them, "This man stands before you healed by the power of Jesus the Messiah. You crucified Jesus, but God **raised** him to life again!"
- **48:04** This meant that Satan would kill the Messiah, but God would **raise** him to life again, and then the Messiah will crush the power of Satan forever.
- **49:02** He (Jesus) walked on water, calmed storms, healed many sick people, drove out demons, **raised** the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.
- **49:12** You must believe that Jesus is the Son of God, that he died on the cross instead of you, and that God **raised** him to life again.

Word Data:

- Strong's: H2210, H2224, H5549, H5782, H5927, H5975, H6209, H6965, H6966, H6974, H7613, H7721, G305, G386, G393, G450, G1096, G1326, G1453, G1525, G1817, G1825, G1892, G1999, G4891

Uses:

- Matthew 14:1-2
- Matthew 17:9-10
- Matthew 20:17-19
- Matthew 27:62-64
- Matthew 28:5-7

Ramah

Facts:

Ramah was an ancient Israelite city located about 8 km from Jerusalem. It was in the region where the tribe of Benjamin lived.

- Ramah was where Rachel died after giving birth to Benjamin.
- When the Israelites were taken captive to Babylon, they were first brought to Ramah before being moved to Babylon.
- Ramah was the home of Samuel's mother and father.

(Translation suggestions: How to Translate Names)

(See also: Benjamin, twelve tribes of Israel)

Bible References:

- 1 Chronicles 27:25-27
- 1 Samuel 02:11
- 2 Chronicles 16:1
- Jeremiah 31:15
- Joshua 18:25-28
- Matthew 02:17-18

Word Data:

- Strong's: H7414, G4471

Uses:

- Matthew 2:17-18

ransom, ransomed

Definition:

The term “ransom” refers to a sum of money or other payment that is demanded or paid for the release of a person who is held captive.

- As a verb, to “ransom” means to make a payment or to do something self-sacrificially in order to rescue someone who has been captured, enslaved or imprisoned. This meaning of “buy back” is similar to the meaning of “redeem.”
- Jesus allowed himself to be killed as a ransom to free sinful people from their enslavement to sin. This act of God buying back his people through paying the penalty of their sin is also called “redemption” in the Bible.

Translation Suggestions:

- The term to “ransom” could also be translated as to “pay to release” or to “pay a price to free” or to “buy back.”
- The phrase to “pay a ransom” could be translated as to “pay the price (of freedom)” or to “pay the penalty (to free people)” or to “make the required payment.”
- The noun “ransom” could be translated as “a buying back” or “a penalty paid” or “the price paid” (to free or buy back people or land).
- The terms a “ransom” and a “redemption” have the same meaning in English but are sometimes used slightly differently. Other languages may have only one term for this concept.
- Make sure this is translated differently from “atonement.”

(See also: atonement, redeem)

Bible References:

- 1 Timothy 02:5-7
- Isaiah 43:2-3
- Job 06:21-23
- Leviticus 19:20-22
- Matthew 20:25-28
- Psalms 049:6-8

Word Data:

- Strong’s: H1350, H3724, H6299, H6306, G487, G3083

Uses:

- Matthew 20:25-28

reap, reaps, reaped, reaper, reapers, reaping

Definition:

The term “reap” means to harvest crops such as grain. A “reaper” is someone who harvests the crop.

- Usually reapers harvested the crops by hand, pulling up the plants or cutting them with a sharp cutting tool.
- The idea of reaping a harvest is often used figuratively to refer to telling people the good news about Jesus and bringing them into God’s family.
- This term is also used figuratively to refer to the consequences that come from a person’s actions, as in the saying “a man reaps what he plants.” (See: Metaphor)
- Other ways to translate to “reap” and “reaper” could include to “harvest” and “harvester” (or “person who harvests”).

(See also: good news, harvest)

Bible References:

- Galatians 06:9-10
- Matthew 06:25-26
- Matthew 13:29-30
- Matthew 13:36-39
- Matthew 25:24-25

Word Data:

- Strong’s: H4672, H7114, H7938, G270, G2325, G2327

Uses:

- Matthew 6:25-26
- Matthew 13:29-30
- Matthew 13:36-39
- Matthew 25:24-25

rebuke, rebukes, rebuked

Definition:

To rebuke is to give someone a stern verbal correction, often in order to help that person turn away from sin. Such a correction is a rebuke.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- This could be translated by “sternly correct” or “admonish.”
- The phrase “a rebuke” could be translated by “a stern correction” or “a strong criticism.”
- “Without rebuke” could be translated as “without admonishing” or “without criticism.”

(See also admonish, disobey)

Bible References:

- Mark 01:23-26
- Mark 16:14-16
- Matthew 08:26-27
- Matthew 17:17-18

Word Data:

- Strong’s: H1605, H1606, H2778, H2781, H3198, H4045, H4148, H8156, H8433, G298, G299, G1649, G1651, G1969, G2008, G3679

Uses:

- Matthew 8:26-27
- Matthew 11:20-22
- Matthew 16:21-23
- Matthew 17:17-18
- Matthew 19:13-15
- Matthew 20:29-31

receive, receives, received, receiving, receiver

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression “you will receive power” could be translated as “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: Holy Spirit, Jesus, lord, save)

Bible References:

- 1 John 05:9-10
- 1 Thessalonians 01:6-7
- 1 Thessalonians 04:1-2
- Acts 08:14-17
- Jeremiah 32:33-35
- Luke 09:5-6
- Malachi 03:10-12
- Psalms 049:14-15

Examples from the Bible stories:

- **21:13** The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people’s sin. His punishment would bring peace

between God and people.

- **45:05** As Stephen was dying, he cried out, "Jesus, **receive** my spirit."
- **49:06** He (Jesus) taught that some people will receive him and be saved, but others will not.
- **49:10** When Jesus died on the cross, he **received** your punishment.
- **49:13** God will save everyone who believes in Jesus and **receives** him as their Master.

Word Data:

- Strong's: H1878, H2505, H3557, H3947, H6901, H6902, H8254, G308, G324, G353, G354, G568, G588, G618, G1183, G1209, G1523, G1653, G1926, G2210, G2865, G2983, G3028, G3335, G3336, G3549, G3858, G3880, G3970, G4327, G4355, G4356, G4687, G4732, G5264, G5274, G5562

Uses:

- Matthew 6:1-2
- Matthew 6:5-7
- Matthew 6:16-18
- Matthew 10:14-15
- Matthew 13:20-21
- Matthew 18:4-6
- Matthew 19:10-12
- Matthew 20:32-34
- Matthew 21:20-22
- Matthew 23:13-15

reconcile, reconciles, reconciled, reconciliation

Definition:

To “reconcile” and “reconciliation” refer to “make peace” between people who were formerly enemies of each other. “Reconciliation” is that act of making peace

- In the Bible, this term usually refer to Gods reconciling people to himself through the sacrifice of his Son, Jesus Christ.
- Because of sin, all human beings are God’s enemies. But because of his compassionate love, God provided a way for people to be reconciled to him through Jesus.
- Through trusting in Jesus’ sacrifice as payment for their sin, people can be forgiven and have peace with God.

Translation Suggestions:

- The term “reconcile” could be translated as “make peace” or “restore good relations” or “cause to be friends.”
- The term “reconciliation” could be translated as “restoring good relations” or “making peace” or “causing peaceful relating.”

(See also: peace, sacrifice)

Bible References:

- 2 Corinthians 05:18-19
- Colossians 01:18-20
- Matthew 05:23-24
- Proverbs 13:17-18
- Romans 05:10-11

Word Data:

- Strong’s: H2398 , H3722 , G604 , G1259 , G2433 , G2643, G2644

Uses:

- Matthew 5:23-24

reed, reeds

Facts:

The term “reed” refers to a plant with a long stalk that grows in the water, usually along the edge of a river or stream.

- The reeds in the Nile River where Moses was hidden as a baby were also called “bulrushes.” They were tall, hollow stalks growing in dense clumps in the river water.
- These fibrous plants were used in ancient Egypt for making paper, baskets, and boats.
- The stalk of the reed plant is flexible and is easily bent over by the wind.

(Translation suggestions: Translate Names)

(See also: Egypt, Moses, Nile River)

Bible References:

- 1 Kings 14:14-16
- Luke 07:24-26
- Matthew 11:7-8
- Matthew 12:19-21
- Psalm 068:30-31

Word Data:

- Strong’s: H98, H100, H260, H5488, H6169, H7070, G2063, G2563

Uses:

- Matthew 11:7-8
- Matthew 12:19-21
- Matthew 27:48-50

Rehoboam

Facts:

Rehoboam was one of the sons of King Solomon, and he became the king of the nation of Israel after Solomon died.

- At the beginning of his reign, Rehoboam was severe with his people, so ten of the tribes of Israel rebelled against him and formed the "kingdom of Israel" in the north.
- Rehoboam continued as king of the southern kingdom of Judah, which consisted of the remaining two tribes, Judah and Benjamin.
- Rehoboam was a wicked king who did not obey Yahweh, but worshiped false gods.

(Translation suggestions: How to Translate Names)

(See also: kingdom of Israel, Judah, Solomon)

Bible References:

- 1 Chronicles 03:10-12
- 1 Kings 11:41-43
- 1 Kings 14:21-22
- Matthew 01:7-8

Examples from the Bible stories:

***18:05** After Solomon died, his son, **Rehoboam**, became king. **Rehoboam** was a foolish man. ***18:06** **Rehoboam** answered foolishly and told them, "You thought my father Solomon made you work hard, but I will make you work harder than he did, and I will punish you more harshly than he did." ***18:07** Ten of the tribes of the nation of Israel rebelled against **Rehoboam**. Only two tribes remained faithful to him.

Word Data:

- Strong's: H7346, G4497

Uses:

- Matthew 1:7-8

reign, reigns, reigned, reigning

Definition:

The term to “reign” means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term “reign” is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king.”

(See also: kingdom)

Bible References:

- 2 Timothy 02:11-13
- Genesis 36:34-36
- Luke 01:30-33
- Luke 19:26-27
- Matthew 02:22-23

Word Data:

- Strong’s: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, H6113, H7287, H7786, G757, G936, G2231, G4821

Uses:

- Matthew 2:22-23

repent, repents, repented, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: forgive, sin, turn)

Bible References:

- Acts 03:19-20
- Luke 03:3
- Luke 03:8
- Luke 05:29-32
- Luke 24:45-47
- Mark 01:14-15
- Matthew 03:1-3
- Matthew 03:10-12
- Matthew 04:17
- Romans 02:3-4

Examples from the Bible stories:

- **16:02** After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- **17:13** David **repented** of his sin and God forgave him.
- **19:18** They (prophets) warned people that God would destroy them if they did not **repent**.
- **24:02** Many people came out to the wilderness to listen to John. He preached to them, saying, ”**Repent**, for the kingdom of God is near!”

- **42:08** ""It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins. "
- **44:05** "So now, **repent** and turn to God so that your sins will be washed away."

Word Data:

- Strong's: H5150, H5162, H5164, G278, G3338, G3340, G3341

Uses:

- Matthew 3:1-3
- Matthew 3:7-9
- Matthew 3:10-12
- Matthew 4:17
- Matthew 9:12-13
- Matthew 11:20-22
- Matthew 12:41
- Matthew 18 General Notes
- Matthew 18:1-3
- Matthew 21:31-32
- Matthew 27:3-5

report, reports, reported

Definition:

The term to "report" means to tell people about something that happened, often giving details about that event. A "report" is what is told, and can be spoken or written.

- "Report" could also be translated as "tell" or "explain" or "tell the details of."
- The expression "Report this to no one" could be translated as, "Don't talk about this with anyone" or "Don't tell anyone about this."
- Ways to translate "a report" could include "an explanation" or "a story" or "a detailed account," depending on the context.

Bible References:

- Acts 05:22-23
- John 12:37-38
- Luke 05:15-16
- Luke 08:34-35
- Matthew 28:14-15

Word Data:

- Strong's: H1681, H1696, H1697, H5046, H7725, H8034, H8052, H8085, H8088, G189, G191, G312, G518, G987, G1225, G1310, G1426, G1834, G2036, G2162, G2163, G3004, G3056, G3140, G3141, G3377

Uses:

- Matthew 11:4-6
- Matthew 28:14-15

rest, rests, rested, resting, restless

Definition:

The term to “rest” literally means to stop working in order to relax or regain strength. The phrase “the rest of” refers to the remainder of something. A “rest” is to stop working.

- An object can be said to be “resting” somewhere, which means it is “standing” or “sitting” there.
- A boat that “comes to rest” somewhere has “stopped” or “landed” there.
- When a person or animals rest, they are sitting or lying down in order to refresh themselves.
- God commanded the Israelites to rest on the seventh day of the week. This day of not working was called the “Sabbath” day.
- To rest an object on something means to “place” or “put” it there.

Translation Suggestions:

- Depending on the context, to “rest (oneself)” could also be translated as to “stop working” or to “refresh himself” or to “stop carrying burdens.”
- To “rest” an object on something could be translated as to “place” or “put” or “set” that object on something.
- When Jesus said, “I will give you rest,” this could also be translated as ” I will cause you to stop carrying your burden” or “I will help you be at peace” or “I will empower you to relax and trust in me.”
- God said, “they will not enter my rest,” and this statement could be translated as “they will not experience my blessings of rest” or “they will not experience the joy and peace that comes from trusting in me.”
- The term “the rest” could be translated as “those that remain” or “all the other people” or “everything that is left.”

(See also: remnant, Sabbath)

Bible References:

- 2 Chronicles 06:40-42
- Genesis 02:1-3
- Jeremiah 06:16-19
- Matthew 11:28-30
- Revelation 14:11-12

Word Data:

- Strong’s: H14, H1824, H1826, H2308, H3498, H3499, H4494, H4496, H4771, H5117, H5118, H5183, H5564, H6314, H7258, H7280, H7599, H7604, H7605, H7606, H7611, H7673, H7677,

H7901, H7931, H7954, H8058, H8172, H8252, H8300, G372, G373, G425, G1515, G1879, G1954, G1981, G2270, G2663, G2664, G2681, G2838, G3062, G4520

Uses:

- Matthew 11:28-30

restore, restores, restored, restoration

Definition:

The terms “restore” and “restoration” refer to causing something to return to its original and better condition.

- When a diseased body part is restored, this means it has been “healed.”
- A broken relationship that is restored has been “reconciled.” God restores sinful people and brings them back to himself.
- If people have been restored to their home country, they have been “brought back” or “returned” to that country.

Translation Suggestions:

- Depending on the context, ways to translate “restore” could include “renew” or “repay” or “return” or “heal” or “bring back.”
- Other expressions for this term could be “make new” or “make like new again.”
- When property is “restored,” it has been “repaired” or “replaced” or “given back” to its owner.
- Depending on the context, “restoration” could be translated as “renewal” or “healing” or “reconciliation.”

Bible References:

- 2 Kings 05:8-10
- Acts 03:21-23
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 05:19-22
- Leviticus 06:5-7
- Luke 19:8-10
- Matthew 12:13-14
- Psalm 080:1-3

Word Data:

- Strong’s: H7725, H7999, H8421, G600, G2675

Uses:

- Matthew 12:13-14

- Matthew 17:11-13

resurrection

Definition:

The term “resurrection” refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word “resurrection” often refers to Jesus’ coming back to life after he died.
- When Jesus said, “I am the Resurrection and the Life” he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person’s “resurrection” could be translated as his “coming back to life” or his “becoming alive again after being dead.”
- The literal meaning of this word is “a rising up” or “the act of being raised (from the dead).” These would be other possible ways to translate this term.

(See also: life, death, raise)

Bible References:

- 1 Corinthians 15:12-14
- 1 Peter 03:21-22
- Hebrews 11:35-38
- John 05:28-29
- Luke 20:27-28
- Luke 20:34-36
- Matthew 22:23-24
- Matthew 22:29-30
- Philippians 03:8-11

Examples from the Bible stories:

- **21:14** Through the Messiah’s death and **resurrection**, God would accomplish his plan to save sinners and start the New Covenant.
- **37:05** Jesus replied, ”I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies.

Word Data:

- Strong’s: G386, G1454, G1815

Uses:

- Matthew 22:23-24
- Matthew 22:25-28
- Matthew 22:29-30
- Matthew 22:31-33
- Matthew 27:51-53

reveal, reveals, revealed, revelation

Definition:

The term “reveal” means to cause something to be known. A “revelation” is something that has been made known.

- God has revealed himself through everything he has created and through his communication with people by spoken and written messages.
- God also reveals himself through dreams or visions.
- When Paul said that he received the gospel by “revelation from Jesus Christ,” he means that Jesus himself explained the gospel to him.
- In the New Testament book “Revelation” is about God revealed events that will happen in the end times. He revealed them to the apostle John through visions.

Translation Suggestions:

- Other ways to translate “reveal” could include “make known” or “disclose” or “show clearly.”
- Depending on the context, possible ways to translate “revelation” could be “communication from God” or “things that God has revealed” or “teachings about God.” It is best to keep the meaning of “reveal” in the translation.
- The phrase “where there is no revelation” could be translated as “when God is not revealing himself to people” or “when God is not speaking to people” or “among people whom God has not communicating.”

(See also: good news, good news, dream, vision)

Bible References:

- Daniel 11:1-2
- Ephesians 03:3-5
- Galatians 01:11-12
- Lamentations 02:13-14
- Matthew 10:26-27
- Philippians 03:15-16
- Revelation 01:1-3

Word Data:

- Strong’s: H241, H1540, H1541, G601, G602, G5537

Uses:

- Matthew 10:26-27
- Matthew 11:25-27
- Matthew 16:17-18

reward, rewards, rewarded, rewarding, rewarder

Definition:

The term “reward” refers to what a person receives because of something he has done, either good or bad. To “reward” someone is to give someone something he deserves.

- A reward can be a good or positive thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to negative things that may result from bad behavior, such as the statement “the reward of the wicked.” In this context “reward” refers to the punishment or negative consequences they receive because of their sinful actions.

Translation Suggestions:

- Depending on the context, the term “reward” could be translated as “payment” or “something that is deserved” or “punishment.”
- To “reward” someone could be translated by to “repay” or to “punish” or to “give what is deserved.”
- Make sure the translation of this term does not refer to wages. A reward is not specifically about earning money as part of a job.

(See also: punish)

Bible References:

- Deuteronomy 32:5-6
- Isaiah 40:9-10
- Luke 06:35-36
- Mark 09:40-41
- Matthew 05:11-12
- Matthew 06:3-4
- Psalms 127:3-5
- Revelation 11:18

Word Data:

- Strong’s: H319, H866, H868, H1576, H1578, H1580, H4864, H4909, H4991, H5023, H6118, H6468, H6529, H7809, H7810, H7936, H7938, H7939, H7966, H7999, H8011, H8021, G469, G514, G591, G2603, G3405, G3406, G3408

Uses:

- Matthew 5:11-12
- Matthew 5:46-48
- Matthew 6:1-2
- Matthew 6:5-7
- Matthew 6:16-18
- Matthew 10:40-41
- Matthew 10:42

right hand

Definition:

The figurative expression “right hand” refers to the place of honor or strength on the right side of a ruler or other important individual.

- The right hand is also used as a symbol of power, authority, or strength.
- The Bible describes Jesus as sitting “at the right hand of” God the Father as the head of the body of believers (the Church) and in control as ruler of all creation.
- A person’s right hand was used to show special honor when placed on the head of someone being given a blessing (as when the patriarch Jacob blessed Joseph’s son Ephraim).
- To “serve at the right hand” of someone means to be the one whose service is especially helpful and important to that person.

Translation Suggestions:

- Sometimes the term “right hand” literally refers to a person’s right hand, as when Roman soldiers put a staff into Jesus’ right hand to mock him. This should be translated using the term that the language uses to refer to this hand.
- Regarding figurative uses, if an expression that includes the term “right hand” does not have the same meaning in the project language, then consider whether that language has a different expression with the same meaning.
- The expression “at the right hand of” could be translated as “on the right side of” or “in the place of honor beside” or “in the position of strength” or “ready to help.”
- Ways to translate “with his right hand” could include “with authority” or “using power” or “with his amazing strength.”
- The figurative expression “his right hand and his mighty arm” uses two ways of emphasizing God’s power and great strength. One way to translate this expression could be “his amazing strength and mighty power.” (See: parallelism)
- The expression “their right hand is falsehood” could be translated as, “even the most honorable thing about them is corrupted by lies” or “their place of honor is corrupted by deception” or “they use lies to make themselves powerful.”

(See also: accuse, evil, honor, mighty, punish, rebel)

Bible References:

- Acts 02:32-33
- Colossians 03:1-4
- Galatians 02:9-10
- Genesis 48:14-16
- Hebrews 10:11-14
- Lamentations 02:3-4

- Matthew 25:31-33
- Matthew 26:62-64
- Psalms 044:3-4
- Revelation 02:1-2

Word Data:

- Strong's: H3225, H3231, H3233, G1188

Uses:

- Matthew 20:20-21
- Matthew 20:22-24
- Matthew 25:31-33
- Matthew 25:34-36
- Matthew 26:62-64
- Matthew 27:27-29

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: parallelism)

Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”
- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or ”doing perfectly good
- Sometimes “the righteous” was used figuratively and referred to “people who think they are good” or “people who seem to be righteous.”
- The term “unrighteous” could simply be translated as “not righteous.”

- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”
- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: evil, faithful, good, holy, integrity, just, law, law, obey, pure, righteous, sin, unlawful)

Bible References:

- Deuteronomy 19:15-16
- Job 01:6-8
- Psalms 037:28-30
- Psalms 049:14-15
- Psalms 107:41-43
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:12-13
- Malachi 02:5-7
- Matthew 06:1-2
- Acts 03:13-14
- Romans 01:29-31
- 1 Corinthians 06:9-11
- Galatians 03:6-9
- Colossians 03:22-25
- 2 Thessalonians 02:8-10
- 2 Timothy 03:16-17
- 1 Peter 03:18-20
- 1 John 01:8-10
- 1 John 05:16-17

Examples from the Bible stories:

- **03:02** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **04:08** God declared that Abram was **righteous** because he believed in God’s promise.
- **17:02** David was a humble and **righteous** man who trusted and obeyed God.

- **23:01** Joseph, the man Mary was engaged to, was a **righteous** man.
- **50:10** Then the **righteous** ones will shine like the sun in the kingdom of God their Father."

Word Data:

- Strong's: H205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G93, G94, G458, G1341, G1342, G1343, G1344, G1345, G1346, G2118, G3716, G3717

Uses:

- Matthew 1:18-19
- Matthew 3:13-15
- Matthew 5:5-8
- Matthew 5:9-10
- Matthew 5:19-20
- Matthew 5:43-45
- Matthew 6:1-2
- Matthew 6:32-34
- Matthew 9:12-13
- Matthew 10:40-41
- Matthew 13:16-17
- Matthew 13:40-43
- Matthew 13:49-50
- Matthew 21:31-32
- Matthew 23:27-28
- Matthew 23:29-31
- Matthew 23:34-36
- Matthew 25:37-40
- Matthew 25:44-46

robe, robes, robed

Definition:

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: royal, tunic)

Bible References:

- Exodus 28:4-5
- Genesis 49:11-12
- Luke 15:22-24
- Luke 20:45-47
- Matthew 27:27-29

Word Data:

- Strong's: H145, H155, H899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7757, H7897, H8071, G1746, G2066, G2067, G2440, G4749, G4016, G5511

Uses:

- Matthew 27:27-29

Rome, Roman

Facts:

In New Testament times, the city of Rome was the center of the Roman Empire. It is now the capital city of the modern-day country of Italy.

- The Roman Empire ruled over all the regions around the Mediterranean Sea, including Israel.
- The term "Roman" referred to anything relating to the regions that the government in Rome controlled, including Roman citizens and Roman officials.
- The apostle Paul was taken to the city of Rome as a prisoner because he preached the good news about Jesus.
- The New Testament book of "Romans" is a letter that Paul wrote to the Christians in Rome.

(See also: good news, the sea, Pilate, Paul)

Bible References:

- 2 Timothy 01:15-18
- Acts 22:25-26
- Acts 28:13-15
- John 11:47-48

Examples from the Bible stories:

***23:04** When the time was near for Mary to give birth, the **Roman** government told everyone to go for a census to the town where their ancestors had lived. ***32:06** Then Jesus asked the demon, "What is your name?" He replied, "My name is Legion, because we are many." (A "legion" was a group of several thousand soldiers in the **Roman** army.) ***39:09** Early the next morning, the Jewish leaders brought Jesus to the **Roman** governor, Pilate, hoping to have Jesus killed. ***39:12** The **Roman** soldiers whipped Jesus and put a royal robe and a crown made of thorns on him. Then they mocked him by saying, "Look, the King of the Jews!"

Word Data:

- Strong's: G4514, G4516

rule, rules, ruled, ruler, rulers, ruling, rulings, overrules, overruled

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action to “rule” means to “lead” to “have authority over.” It is means the same thing as “reign” when it refers to the ruling of a king.

(See also: authority, governor, king, synagogue)

Bible References:

- Acts 03:17-18
- Acts 07:35-37
- Luke 12:11-12
- Luke 23:35
- Mark 10:41-42
- Matthew 09:32-34
- Matthew 20:25-28
- Titus 03:1-2

Word Data:

- Strong’s: H995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4427, H4428, H4438, H4467, H4474, H4475, H4623, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7300, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G746, G752, G755, G757, G758, G932, G936, G1018, G1203, G1299, G1778, G1785, G1849, G2232, G2233, G2525, G2583, G2888, G2961, G3545, G3841, G4165, G4173, G4291

Uses:

- Matthew 9:32-34
- Matthew 20:25-28

Ruth

Facts:

Ruth was a Moabite woman who lived during the time when judges were leading Israel. She married an Israelite man in Moab after he had moved there with his family because of a famine during the time when judges were leading Israel.

- Ruth's husband died, and some time after that she left Moab to travel with her mother-in-law Naomi, who was returning to her hometown, Bethlehem in Israel.
- Ruth was loyal to Naomi and worked hard to provide food for her.
- She also committed herself to serving the one true God of Israel.
- Ruth married an Israelite man named Boaz and gave birth to a son who became the grandfather of King David. Because King David was an ancestor of Jesus Christ so was Ruth.

(Translation suggestions: How to Translate Names)

(See also: Bethlehem, Boaz, David, judge])

Bible References:

- Matthew 01:4-6
- Ruth 01:3-5
- Ruth 03:8-9
- Ruth 04:5-6

Word Data:

- Strong's: H7327, G4503

Uses:

- Matthew 1:4-6

Sabbath

Definition:

The term “Sabbath” refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to “keep the Sabbath holy” is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called “Sabbath day” rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as “resting day” or “day for resting” or “day of not working” or “God’s day of rest.”
- Some translations capitalize this term to show that it is a special day, as in “Sabbath Day” or “Resting Day.”
- Consider how this term is translated in a local or national language.

(See also: How to Translate Unknowns)

(See also: rest)

Bible References:

- 2 Chronicles 31:2-3
- Acts 13:26-27
- Exodus 31:12-15
- Isaiah 56:6-7
- Lamentations 02:5-6
- Leviticus 19:1-4
- Luke 13:12-14
- Mark 02:27-28
- Matthew 12:1-2
- Nehemiah 10:32-33

Examples from the Bible stories:

- **13:05** ”Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me.”

- **26:02** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- **41:03** The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

Word Data:

- Strong's: H4868, H7676, H7677, G4315, G4521

Uses:

- Matthew 12 General Notes
- Matthew 12:1-2
- Matthew 12:5-6
- Matthew 12:9-10
- Matthew 12:11-12
- Matthew 24:19-22
- Matthew 28:1-2

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
- The phrase “sackcloth and ashes” was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as “coarse cloth from animal hair” or “clothes made of goat hair” or “rough, scratchy clothing.”
- Another way to translate this term could be “rough, scratchy mourning clothes.”
- The phrase “sit in sackcloth and ashes” could be translated as “show mourning and humility by wearing scratchy cloth and sitting in ashes.”

(See also: How to Translate Unknowns)

(See also: ash, camel, goat, humble, mourn, repent, sign)

Bible References:

- 2 Samuel 03:31-32
- Genesis 37:34-36
- Joel 01:8-10
- Jonah 03:4-5
- Luke 10:13-15
- Matthew 11:20-22

Word Data:

- Strong’s: H8242, G4526

Uses:

- Matthew 11:20-22

sacrifice, sacrifices, sacrificed, sacrificing, offering, offerings

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.
- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect, sinless Son, can completely cleanse people from sin animal sacrifices could never do that.
- The figurative expression “offer yourselves as a living sacrifice” means, “live your life in complete obedience to God, giving up everything in order to serve him.”

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: altar, burnt offering, drink offering, false god, fellowship offering, freewill offering peace offering, priest, sin offering, worship)

Bible References:

- 2 Timothy 04:6-8
- Acts 07:41-42
- Acts 21:25-26
- Genesis 04:3-5
- James 02:21-24
- Mark 01:43-44
- Mark 14:12-14
- Matthew 05:23-24

Examples from the Bible stories:

- **03:14** After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- **05:06** "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- **05:09** God had provided the ram to be the **sacrifice** instead of Isaac.
- **13:09** Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- **17:06** David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- **48:06** Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- **48:08** But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- **49:11** Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong's: H801, H817, H819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4469, H4503, H4504, H5066, H5068, H5069, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G266, G334, G1049, G1435, G1494, G2378, G2380, G3646, G4376, G5485

Uses:

- Matthew 5:23-24
- Matthew 9:12-13
- Matthew 12:7-8

Sadducee, Sadducees

Definition:

The Sadducees were a political group of Jewish priests during the time of Jesus Christ. They supported Roman rule and did not believe in the resurrection.

- Many Sadducees were wealthy, upper-class Jews who held powerful leadership positions such as chief priest and high priest.
- The duties of the Sadducees included taking care of the temple complex and priestly tasks such as offering sacrifices.
- The Sadducees and the Pharisees strongly influenced the Roman leaders to crucify Jesus.
- Jesus spoke against these two religious groups because of their selfishness and hypocrisy.

(See also: chief priests, council, high priest, hypocrite, Jewish leaders, Pharisee, priest)

Bible References:

- Acts 04:1-4
- Acts 05:17-18
- Luke 20:27-28
- Matthew 03:7-9
- Matthew 16:1-2

Word Data:

- Strong's: G4523

Uses:

- Matthew 3:7-9
- Matthew 16:1-2
- Matthew 16:5-8
- Matthew 16:11-12
- Matthew 22:23-24
- Matthew 22:34-36

Samaria, Samaritan

Facts:

Samaria was the name of a city and its surrounding region in the northern part of Israel. The region was located between the Plain of Sharon on its west and the Jordan River on its east.

- In the Old Testament, Samaria was the capital city of the northern kingdom of Israel. Later the region surrounding it was also called Samaria.
- When the Assyrians conquered the northern kingdom of Israel, they captured the city of Samaria and forced most of the northern Israelites to leave the region, moving them far away to different cities in Assyria.
- The Assyrians also brought many foreigners into the region of Samaria to replace the Israelites who had been moved.
- Some of the Israelites who remained in that region married the foreigners who had moved there, and their descendants were called Samaritans.
- The Jews despised the Samaritans because they were only partly Jewish and because their ancestors had worshiped pagan gods.
- In New Testament times, the region of Samaria was bordered by the region of Galilee on its north and the region of Judea on its south.

(See also: Assyria, Galilee, Judea, Sharon, kingdom of Israel)

Bible References:

- Acts 08:1-3
- Acts 08:4-5
- John 04:4-5
- Luke 09:51-53
- Luke 10:33-35

Examples from the Bible stories:

***20:04** Then the Assyrians brought foreigners to live in the land where the kingdom of Israel had been. The foreigners rebuilt the destroyed cities and married the Israelites who were left there. The descendants of the Israelites who married foreigners were called **Samaritans**. ***27:08** "The next person to walk down that road was a **Samaritan**. (**Samaritans** were the descendants of Jews who had married people from other nations. **Samaritans** and Jews hated each other.)" ***27:09** "The **Samaritan** then lifted the man onto his own donkey and took him to a roadside inn where he took care of him." ***45:07** He (Philip) went to **Samaria** where he preached about Jesus and many people were saved.

Word Data:

- Strong's: H8111, H8115, H8118, G4540, G4541, G4542

Uses:

- Matthew 10:5-7

sanctify, sanctifies, sanctification

Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

Translation Suggestions:

- Depending on the context, the term “sanctify” can be translated as “set apart” or “make holy” or “purify.”
- When people sanctify themselves, they purify themselves and dedicate themselves to God’s service. Often the word “consecrate” is used in the Bible with this meaning.
- When its meaning is “consecrate,” this term could be translated as “dedicate someone (or something) to God’s service.”
- Depending on the context, the phrase “your sanctification” could be translated as “making you holy” or “setting you apart (for God)” or “what makes you holy.”

(See also: consecrate, holy, set apart)

Bible References:

- 1 Thessalonians 04:3-6
- 2 Thessalonians 02:13-15
- Genesis 02:1-3
- Luke 11:2
- Matthew 06:8-10

Word Data:

- Strong’s: H6942, G37, G38

Uses:

- Matthew 6:8-10

sanctuary

Definition:

The term “sanctuary” literally means “holy place” and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

- In the Old Testament, the term “sanctuary” was often used to refer to the tabernacle or temple building where the “holy place” and “most holy place” were located.
- God referred to the sanctuary as the place where he lived among his people, the Israelites.
- He also called himself a “sanctuary” or safe place for his people where they can find protection.

Translation Suggestions:

- This term has a basic meaning of “holy place” or “place that is set apart.”
- Depending on the context, the term “sanctuary” could be translated as “holy place” or “sacred building” or “God’s holy dwelling place” or “holy place of protection” or “sacred place of safety.”
- The phrase “shekel of the sanctuary” could be translated as “kind of shekel given for the tabernacle” or “shekel used in paying the tax to take care of the temple.”
- Note: Be careful that the translation of this term does not refer to a worship room in a modern-day church.

(See also: holy, Holy Spirit, holy, set apart, tabernacle, tax, temple,)

Bible References:

- Amos 07:12-13
- Exodus 25:3-7
- Ezekiel 25:3-5
- Hebrews 08:1-2
- Luke 11:49-51
- Numbers 18:1-2
- Psalms 078:67-69

Word Data:

- Strong’s: H4720, H6944, G39

Uses:

- Matthew 23:34-36

sandal, sandals

Definition:

A sandal is a simple flat-soled shoe held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

- A sandal was sometimes used to confirm a legal transaction, such as the selling of property: one man would take off a sandal and give it to the other.
- Removing one's shoes or sandals was also a sign of respect and reverence, especially in God's presence.
- John said that he was not worthy to even untie Jesus' sandals, which would have been the task of a lowly servant or slave.

Bible References:

- Acts 07:33-34
- Deuteronomy 25:9-10
- John 01:26-28
- Joshua 05:14-15
- Mark 06:7-9

Word Data:

- Strong's: H5274, H5275, H8288, G4547, G5266

Uses:

- Matthew 3:10-12
- Matthew 10:8-10

Satan, devil, evil one

Facts:

Although the devil is a spirit being that God created, he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

- The devil hates God and all that God created because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus, to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
- "Satan" could be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language.

(See: How to Translate Unknowns)

(Translation suggestions: How to Translate Names)

(See also: demon, evil, kingdom of God, tempt)

Bible References:

- 1 John 03:7-8
- 1 Thessalonians 02:17-20
- 1 Timothy 05:14-16
- Acts 13:9-10
- Job 01:6-8
- Mark 08:33-34
- Zechariah 03:1-3

Examples from the Bible stories:

- **21:01** The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- **25:06** Then **Satan** showed Jesus all the kingdoms of the world and all their glory and said, "I will give you all this if you bow down and worship me."

- **25:08** Jesus did not give in to **Satan's** temptations, so **Satan** left him.
- **33:06** So Jesus explained, "The seed is the word of God. The path is a person who hears God's word, but does not understand it, and the **devil** takes the word from him."
- **38:07** After Judas took the bread, **Satan** entered into him.
- **48:04** God promised that one of Eve's descendants would crush **Satan's** head, and **Satan** would wound his heel. This meant that **Satan** would kill the Messiah, but God would raise him to life again, and then the Messiah will crush the power of **Satan** forever.
- **49:15** God has taken you out of **Satan's** kingdom of darkness and put you into God's kingdom of light.
- **50:09** "The weeds represent the people who belong to the **evil one**. The enemy who planted the weeds represents the **devil**."
- **50:10** "When the world ends, the angels will gather together all the people who belong to the **devil** and throw them into a raging fire, where they will cry and grind their teeth in terrible suffering."
- **50:15** When Jesus returns, he will completely destroy **Satan** and his kingdom. He will throw **Satan** into hell where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Word Data:

- Strong's: H7700, H7854, H8163, G1139, G1140, G1141, G1142, G1228, G4190, G4566, G4567

Uses:

- Matthew 04 General Notes
- Matthew 4:1-4
- Matthew 4:5-6
- Matthew 4:10-11
- Matthew 5:36-37
- Matthew 6:11-13
- Matthew 12:26-27
- Matthew 13:18-19
- Matthew 13:36-39
- Matthew 16:21-23
- Matthew 25:41-43

save, saves, saved, safe, salvation

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”
- The term “salvation” could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: cross, deliver, punish, sin, Savior)

Bible References:

- Genesis 49:16-18
- Genesis 47:25-26
- Psalms 080:1-3
- Jeremiah 16:19-21
- Micah 06:3-5
- Luke 02:30-32

- Luke 08:36-37
- Acts 04:11-12
- Acts 28:28
- Acts 02:20-21
- Romans 01:16-17
- Romans 10:8-10
- Ephesians 06:17-18
- Philippians 01:28-30
- 1 Timothy 01:15-17
- Revelation 19:1-2

Examples from the Bible stories:

- **09:08** Moses tried to **save** his fellow Israelite.
- **11:02** God provided a way to **save** the firstborn son of anyone who believed in him.
- **12:05** Moses told the Israelites, "Stop being afraid! God will fight for you today and **save** you."
- **12:13** The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- **16:17** This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- **44:08** "You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!"
- **47:11** The jailer trembled as he came to Paul and Silas and asked, "What must I do to be **saved**?" Paul answered, "Believe in Jesus, the Master, and you and your family will be **saved**."
- **49:12** Good works cannot **save** you.
- **49:13** God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong's: H983, H2421, H3444, H3467, H3468, H4190, H4422, H4931, H6403, H7682, H7951, H7965, H8104, H8668, G803, G804, G806, G1295, G1508, G4982, G4991, G4992, G5198

Uses:

- Matthew 1:20-21
- Matthew 8:23-25
- Matthew 10:21-23
- Matthew 14:28-30
- Matthew 16:24-26
- Matthew 19:25-27

- Matthew 24:12-14
- Matthew 24:19-22
- Matthew 27:38-40

scribe, scribes

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated “scribes” was also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees,” and the two groups were frequently mentioned together.

(See also: law, Pharisee)

Bible References:

- Acts 04:5-7
- Luke 07:29-30
- Luke 20:45-47
- Mark 01:21-22
- Mark 02:15-16
- Matthew 05:19-20
- Matthew 07:28-29
- Matthew 12:38-40
- Matthew 13:51-53

Word Data:

- Strong’s: H5608, H5613, H7083, G1122

Uses:

- Matthew 2:4-6
- Matthew 5:19-20
- Matthew 7:28-29
- Matthew 8:18-20
- Matthew 9:3-6
- Matthew 12:38-40

- Matthew 13:51-53
- Matthew 15:1-3
- Matthew 16:21-23
- Matthew 17:9-10
- Matthew 20:17-19
- Matthew 21:15-17
- Matthew 23:1-3
- Matthew 23:13-15
- Matthew 23:23-24
- Matthew 23:25-26
- Matthew 23:27-28
- Matthew 23:29-31
- Matthew 23:34-36
- Matthew 26:57-58
- Matthew 27:41-42

Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias

Facts:

The "Sea of Galilee" is a lake in eastern Israel. In the Old Testament it was called the "Sea of Kinnereth."

- The water of this lake flows south through the Jordan River down to the Salt Sea.
- Capernaum, Bethsaida, Gennesaret, and Tiberias were some of the towns located on the Sea of Galilee during New Testament times.
- Many events of Jesus' life took place on or near the Sea of Galilee.
- The Sea of Galilee was also referred to as the "Sea of Tiberias" and the "lake of Gennesaret."
- This term could also be translated as "lake in the region of Galilee" or "Lake Galilee" or "lake near Tiberias (Gennesaret)."

(Translation suggestions: How to Translate Names)

(See also: Capernaum, Galilee, Jordan River, Salt Sea)

Bible References:

- John 06:1-3
- Luke 05:1-3
- Mark 01:16-18
- Matthew 04:12-13
- Matthew 04:18-20
- Matthew 08:18-20
- Matthew 13:1-2
- Matthew 15:29-31

Word Data:

- Strong's: H3220, H3672, G1056, G1082, G2281, G3041, G5085

Uses:

- Matthew 4:12-13
- Matthew 4:18-20
- Matthew 8:18-20
- Matthew 13:1-2
- Matthew 15:29-31

seal, seals, sealed, sealing, unsealed

Definition:

To seal an object means to keep it closed with something that makes it impossible to open without breaking the seal.

- Often a seal is marked with a design to show who it belongs to.
- Melted wax was used to seal letters or other documents that needed to be protected. When the wax cooled and hardened, the letter could not be opened without breaking the wax seal.
- A seal was put on the stone in front of Jesus' grave in order to keep anyone from moving the stone.
- Paul figuratively refers to the Holy Spirit as a "seal" showing that our salvation is secure.

(See also: Holy Spirit, tomb)

Bible References:

- Exodus 02:3-4
- Isaiah 29:11-12
- John 06:26-27
- Matthew 27:65-66
- Revelation 05:1-2

Word Data:

- Strong's: H2368, H2560, H2856, H2857, H2858, H5640, G2696, G4972, G4973

Uses:

- Matthew 27:65-66

seed, semen

Definition:

A seed is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant. It also has several figurative meanings.

- The term "seed" is used figuratively and euphemistically to refer to the tiny cells inside a man that combine with cells of a woman to cause a baby to grow inside her. A collection of these is called semen.
- Related to this, "seed" is also used to refer to a person's offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people's hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term "seed" to refer to the Word of God.

Translation Suggestions:

- For a literal seed, it is best to use the literal term for "seed" that is used in the target language for what a farmer plants in his field.
- The literal term should also be used in contexts where it refers figuratively to God's Word.
- For the figurative use that refers to people who are of the same family line, it may be more clear to use the word "descendant" or "descendants" instead of seed. Some languages may have a word that means "children and grandchildren."
- For a man or woman's "seed," consider how the target expresses this in a way that will not offend or embarrass people. (See: euphemism)

(See also: descendant, offspring)

Bible References:

- 1 Kings 18:30-32
- Genesis 01:11-13
- Jeremiah 02:20-22
- Matthew 13:7-9

Word Data:

- Strong's: H2232, H2233, H2234, H3610, H6507, G4615, G4687, G4690, G4701, G4703

Uses:

- Matthew 13:7-9
- Matthew 13:24-26
- Matthew 13:27-28
- Matthew 13:31-32
- Matthew 13:36-39

seize, seizes, seized, seizure

Definition:

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: euphemism)

Bible References:

- Acts 16:19-21
- Exodus 15:14-15
- John 10:37-39
- Luke 08:28-29
- Matthew 26:47-48

Word Data:

- Strong’s: H270, H1497, H2388, H3027, H3920, H3947, H4672, H5377, H5860, H6031, H7760, H8610, G724, G1949, G2638, G2902, G2983, G4815, G4884

Uses:

- Matthew 26:47-48
- Matthew 26:49-50

send, sends, sent, sending, send out, sends out, sent out, sending out

Definition:

To “send” is to cause someone or something to go somewhere. To “send out” someone is to tell that person to go on an errand or a mission.

- Often a person who is “sent out” has been appointed to do a specific task.
- Phrases like “send rain” or “send disaster” mean to “cause…to come.” This type of expression is usually used in reference to God causing these things to happen.
- The term “send” is also used in expressions such as to “send word” or to “send a message,” which means to give someone a message to tell someone else.
- To “send” someone “with” something can mean to “give” that thing “to” someone else, usually moving it some distance in order for the person to receive it.
- Jesus frequently used the phrase “the one who sent me” to refer to God the Father, who “sent” him to earth to redeem and save people. This could also be translated as ”the one who commis

(See also: appoint, redeem)

Bible References:

- Acts 07:33-34
- Acts 08:14-17
- John 20:21-23
- Matthew 09:37-38
- Matthew 10:5-7
- Matthew 10:40-41
- Matthew 21:1-3

Word Data:

- Strong’s: H935, H1540, H1980, H2199, H2904, H3318, H3474, H3947, H4916, H4917, H5042, H5130, H5375, H5414, H5674, H6963, H7368, H7725, H7964, H7971, H7972, H7993, H8421, H8446, G782, G375, G630, G649, G652, G657, G1026, G1032, G1544, G1599, G1821, G3333, G3343, G3936, G3992, G4311, G4341, G4369, G4842, G4882

Uses:

- Matthew 9:37-38
- Matthew 10:5-7
- Matthew 10:16-18
- Matthew 10:40-41

- Matthew 14:10-12
- Matthew 15:24-26
- Matthew 21:1-3
- Matthew 23:34-36

serpent, serpents, snake, snakes, viper, vipers

Facts:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term "serpent" usually refers to a large snake and "viper" refers to a type of snake that has venom which it uses to poison its prey.

- This animal is also used figuratively to refer to a person who is evil, especially someone who is deceitful.
- Jesus called the religious leaders "offspring of vipers" because they pretended to be righteous but deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(Translation suggestions: How to Translate Names)

(See also: curse, deceive, disobey, Eden, evil, offspring, prey, Satan, sin, tempt)

Bible References:

- Genesis 03:1-3
- Genesis 03:4-6
- Genesis 03:12-13
- Mark 16:17-18
- Matthew 03:7-9
- Matthew 23:32-33

Word Data:

- Strong's: H660, H2119, H5175, H6620, H6848, H8314, H8577, G2191, G2062, G3789

Uses:

- Matthew 3:7-9
- Matthew 10:16-18
- Matthew 23:32-33

serve, serves, served, serving, service, services, eyeservice

Definition:

The term “serve” means to do things to help other people. It can also mean to “worship.”

- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.”
- When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- The term “service” refers to the act of serving. It can also be used to refer to a “meeting” of Christians as they worship God together.
- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- To “serve God” can be translated as to “worship and obey God” or to “do the work that God has commanded.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses.
- Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”

(See also: covenant, law, servant)

Bible References:

- 2 Timothy 02:3-5
- Acts 06:2-4
- Genesis 25:23
- Luke 04:8
- Luke 12:37-38
- Luke 22:26-27
- Mark 08:7-10
- Matthew 04:10-11
- Matthew 06:22-24

Word Data:

- Strong’s: H327, H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G1247, G1248, G1398, G1402,

G1438, G1983, G2064, G2212, G2323, G2999, G3000, G3009, G4337, G4342, G4754, G5087, G5256### Uses:

- Matthew 4:10-11
- Matthew 6:22-24
- Matthew 8:14-15
- Matthew 20:25-28
- Matthew 25:44-46

sexual immorality, immorality, immoral, fornication

Definition:

The term “sexual immorality” refers to sexual activity that takes place outside the marriage relationship of a man and a woman. This is against God’s plan. Older English Bible versions call this “fornication.”

- This term can refer to any kind of sexual activity that is against God’s will, including homosexual acts and pornography.
- One type of sexual immorality is adultery, which is sexual activity specifically between a married person and someone who is not that person’s spouse.
- Another type of sexual immorality is “prostitution,” which involves being paid to have sex with someone.
- This term is also used figuratively to refer to Israel’s unfaithfulness to God when they worshiped false gods.

Translation Suggestions:

- The term “sexual immorality” could be translated as “immorality” as long as the correct meaning of the term is understood.
- Other ways to translate this term could include “wrong sexual acts” or “sex outside of marriage.”
- This term should be translated in a different way from the term “adultery.”
- The translation of this term’s figurative uses should retain the literal term if possible since there is a common comparison in the Bible between unfaithfulness to God and unfaithfulness in the sexual relationship.

(See also: adultery, false god, prostitute, faithful)

Bible References:

- Acts 15:19-21
- Acts 21:25-26
- Colossians 03:5-8
- Ephesians 05:3-4
- Genesis 38:24-26
- Hosea 04:13-14
- Matthew 05:31-32
- Matthew 19:7-9

Word Data:

- Strong’s: H2181, H8457, G1608, G4202, G4203

Uses:

- Matthew 5:31-32
- Matthew 15:18-20
- Matthew 19:7-9

shepherd, shepherds, shepherded, shepherding

Definition:

A shepherd is a person who takes care of sheep. The verb to "shepherd" means to protect the sheep and provide them with food and water. Shepherds watch over the sheep, leading them to places with good food and water. Shepherds also keep the sheep from getting lost and protect them from wild animals.

- This term is often used metaphorically in the Bible to refer to taking care of people's spiritual needs. This includes teaching them what God has told them in the Bible and guiding them in the way they should live.
- In the Old Testament, God was called the "shepherd" of his people because he took care of all their needs and protected them. He also led and guided them. (See: Metaphor)
- Moses was a shepherd for the Israelites as he guided them spiritually in their worship of Yahweh and led them physically on their journey to the land of Canaan.
- In the New Testament, Jesus called himself the "good shepherd." The apostle Paul also referred to him as the "great shepherd" over the Church.
- Also, in the New Testament, the term "shepherd" was used to refer to a person who was a spiritual leader over other believers. The word translated as "pastor" is the same word that is translated as "shepherd." The elders and overseers were also called shepherds.

Translation Suggestions

- When used literally, the action "shepherd" could be translated as "take care of sheep" or "watch over sheep."
- The person "shepherd" could be translated as "person who takes care of sheep" or "sheep tender" or "sheep caregiver."
- When used as a metaphor, different ways to translate this term could include "spiritual shepherd" or "spiritual leader" or "one who is like a shepherd" or "one who cares for his people like a shepherd cares for his sheep" or "one who leads his people like a shepherd guides his sheep" or "one who takes care of God's sheep."
- In some contexts, "shepherd" could be translated as "leader" or "guide" or "caregiver."
- The spiritual expression to "shepherd" could be translated as to "take care of" or to "spiritually nourish" or to "guide and teach" or to "lead and take care of (like a shepherd cares for sheep)."
- In figurative uses, it is best to use or include the literal word for "shepherd" in the translation of this term.

(See also: believe, Canaan, church, Moses, pastor, sheep, spirit)

Bible References:

- Genesis 49:24

- Luke 02:8-9
- Mark 06:33-34
- Mark 14:26-27
- Matthew 02:4-6
- Matthew 09:35-36
- Matthew 25:31-33
- Matthew 26:30-32

Examples from the Bible stories:

- **09:11** Moses became a **shepherd** in the wilderness far away from Egypt.to
- **17:02** David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father's sheep, David had killed both a lion and a bear that had attacked the sheep.
- **23:06** That night, there were some **shepherds** in a nearby field guarding their flocks.
- **23:08** The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- **30:03** To Jesus, these people were like sheep without a **shepherd**.

Word Data:

- Strong's: H6629, H7462, H7469, H7473, G750, G4165, G4166

Uses:

- Matthew 2:4-6
- Matthew 9:35-36
- Matthew 25:31-33
- Matthew 26:30-32

Sidon, Sidonians

Facts:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is part of the present-day country of Lebanon.
- The "Sidonians" were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(Translation suggestions: How to Translate Names)

(See also: Canaan, Noah, Phoenicia, the sea, Tyre)

Bible References:

- Acts 12:20-21
- Acts 27:3-6
- Genesis 10:15-18
- Genesis 10:19-20
- Mark 03:7-8
- Matthew 11:20-22
- Matthew 15:21-23

Word Data:

- Strong's: H6721, H6722, G4605, G4606

Uses:

- Matthew 11:20-22
- Matthew 15:21-23

sign, signs, proof, reminder

Definition:

A sign is an object, event, or action that communicates a special meaning.

- "Reminders" are signs that "remind" people by helping them remember something, often something that was promised:
  - The rainbows God creates in the sky are signs to remind people that he has promised he will never again destroy all life with a worldwide flood.
  - God commanded the Israelites to circumcise their sons as a sign of his covenant with them.
- Signs can reveal or point to something:
  - An angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.\
  - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
  - The miracles performed by the prophets and apostles were signs that proved they were speaking God's message.
  - The miracles that Jesus performed were signs that proved he was truly the Messiah.

Translation Suggestions:

- Depending on its context, "sign" could also be translated as "signal" or "symbol" or "mark" or "evidence" or "proof" or "gesture."
- To "make signs with the hands" could also be translated as "motion with the hands" or "gesture with the hands" or "make gestures."
- In some languages, there may be one word for a "sign" that proves something and a different word for a "sign" that is a miracle.

(See also: miracle, apostle, Christ, covenant, circumcise)

Bible References:

- Acts 02:18-19
- Exodus 04:8-9
- Exodus 31:12-15
- Genesis 01:14-15
- Genesis 09:11-13
- John 02:17-19

- Luke 02:10-12
- Mark 08:11-13
- Psalms 089:5-6

Word Data:

- Strong's: H226, H852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G364, G880, G1213, G1229, G1718, G1730, G1732, G1770, G3902, G4102, G4591, G4592, G4953, G4973, G5280

Uses:

- Matthew 02 General Notes
- Matthew 16:3-4
- Matthew 24:30-31

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple.The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.

(See also: tabernacle, temple)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 02:36
- 2 Kings 25:13-15
- Acts 03:4-6
- Matthew 26:14-16

Word Data:

- Strong's: H3701, H3702, H7192, G693, G694, G695, G696, G1406

Uses:

- Matthew 10:8-10
- Matthew 26:14-16
- Matthew 27:3-5
- Matthew 27:6-8
- Matthew 27:9-10

sin, sins, sinned, sinful, sinner, sinning

Definition:

The term “sin” refers to actions, thoughts, and words that are against God’s will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don’t know about.
- Thoughts and actions that disobey God’s will are called “sinful.”
- Because Adam sinned, all human beings are born with a “sinful nature,” a nature that that controls them and causes them to sin.
- A “sinner” is someone who sins, so every human being is a sinner.
- Sometimes the word “sinners” was used by religious people like the Pharisees to refer to people who didn’t keep the law as well as the Pharisees thought they should.
- The term “sinner” was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term “sin” could be translated with a word or phrase that means “disobedience to God” or “going against God’s will” or “evil behavior and thoughts” or “wrongdoing.”
- To “sin” could also be translated as to “disobey God” or to “do wrong.”
- Depending on the context “sinful” could be translated as “full of wrongdoing” or “wicked” or “immoral” or “evil” or “rebelling against God.”
- Depending on the context the term “sinner” could be translated with a word or phrase that means, “person who sins” or “person who does wrong things” or “person who disobeys God” or “person who disobeys the law.”
- The term “sinners” could be translated by a word or phrase that means “very sinful people” or “people considered to be very sinful” or “immoral people.”
- Ways to translate “tax collectors and sinners” could include “people who collect money for the government, and other very sinful people” or “very sinful people, including (even) tax collectors.”
- In expressions like “slaves to sin” or “ruled by sin,” the term “sin” could be translated as “disobedience” or “evil desires and actions.”
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don’t see or know about.
- The term “sin” should be general, and different from the terms for “wickedness” and “evil.”

(See also: disobey, evil, flesh, tax collector)

Bible References:

- 1 Chronicles 09:1-3

- 1 John 01:8-10
- 1 John 02:1-3
- 2 Samuel 07:12-14
- Acts 03:19-20
- Daniel 09:24-25
- Genesis 04:6-7
- Hebrews 12:1-3
- Isaiah 53:10-11
- Jeremiah 18:21-23
- Leviticus 04:13-15
- Luke 15:17-19
- Matthew 12:31-32
- Romans 06:22-23
- Romans 08:3-5

Examples from the Bible stories:

- **03:15** God said, "I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children."
- **13:12** God was very angry with them because of their **sin** and planned to destroy them.
- **20:01** The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- **21:13** The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people's **sin**.
- **35:01** One day, Jesus was teaching many tax collectors and other **sinners** who had gathered to hear him.
- **38:05** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**.
- **43:11** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus Christ so that God will forgive your **sins**."
- **48:08** We all deserve to die for our **sins**!
- **49:17** Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

Word Data:

- Strong's: H817, H819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G264, G265, G266, G268, G361, G3781, G3900, G4258

Uses:

- Matthew 1:20-21
- Matthew 3:4-6
- Matthew 9:1-2
- Matthew 9:3-6
- Matthew 9:10-11
- Matthew 9:12-13
- Matthew 11:18-19
- Matthew 12 General Notes
- Matthew 12:9-10
- Matthew 12:31-32
- Matthew 13:40-43
- Matthew 17:26-27
- Matthew 18 General Notes
- Matthew 18:4-6
- Matthew 18:15-16
- Matthew 18:21-22
- Matthew 23:32-33
- Matthew 24 General Notes
- Matthew 26:27-29
- Matthew 26:45-46
- Matthew 27:3-5

skull

Definition:

The term “skull” refers to the bony, skeletal structure of the head of a person or animal.

- Sometimes the term “skull” means “head,” as in the phrase “shave your skull.”
- The term “Place of the Skull” was another name for Golgotha, where Jesus was crucified.
- This term could also be translated as “head” or “head bone.”

(See also: crucify, Golgotha)

Bible References:

- 2 Kings 09:35-37
- Jeremiah 02:14-17
- John 19:17-18
- Matthew 27:32-34

Word Data:

- Strong’s: H1538, H2026, H2076, H2490, H2491, H2717, H2763, H2873, H2874, H4191, H4194, H5221, H6936, H6991, H6992, H7523, H7819, G337, G615, G1315, G2380, G2695, G4968, G4969, G5407

Uses:

- Matthew 27:32-34

snow, snowed, snowing

Facts:

The term “snow” refers to white flakes of frozen water that can fall from clouds in places where the air temperature is cold.

- Snow falls in places of higher elevation in Israel, but does not always stay on the ground very long before melting. The peaks of mountains tend to have snow that lasts longer. One example of a place mentioned in the Bible as having snow is Mount Lebanon.
- Something that is very white often has its color compared to the color of snow. For example, in the book of Revelation Jesus’ clothing and hair were described as being “white as snow.”
- The whiteness of snow also symbolizes purity and cleanliness. For example, the statement that our “sins will be as white as snow” means that God will completely cleanse his people from their sins.
- Some languages might refer to snow as “frozen rain” or “flakes of ice” or “frozen flakes.”
- “Snow water” refers to the water that comes from melted snow.

(See also: How to Translate Unknowns)

(Translation suggestions: Translate Names)

(See also: Lebanon, pure)

Bible References:

- Exodus 04:6-7
- Job 37:4-6
- Matthew 28:3-4
- Psalms 147:15-16
- Revelation 01:14-16

Word Data:

- Strong’s: H7949, H7950, H8517, G5510

Uses:

- Matthew 28:3-4

Sodom

Definition:

Sodom was a city in the southern part of Canaan where Abraham's nephew Lot lived with his wife and children.

- The land of the region surrounding Sodom was very well watered and fertile, so Lot chose to live there when he first settled in Canaan.
- The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
- The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: Canaan, Gomorrah)

Bible References:

- Genesis 10:19-20
- Genesis 13:12-13
- Matthew 10:14-15
- Matthew 11:23-24

Word Data:

- Strong's: H5467, G4670

Uses:

- Matthew 10:14-15
- Matthew 11:23-24

soldier, soldiers, warrior, warriors

Facts:

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: courage, crucify, Rome, tomb)

Bible References:

- 1 Chronicles 21:4-5
- Acts 21:32-33
- Luke 03:14
- Luke 23:11-12
- Matthew 08:8-10

Word Data:

- Strong’s: , H352, H510, H1368, H1416, H1995, H2389, H2428, H2502, H3715, H4421, H5431, H5971, H6518, H6635, H7273, H7916, G4686, G4753, G4754, G4757, G4758, G4961

Uses:

- Matthew 8:8-10

Solomon

Facts:

Solomon was one of King David's sons. His mother was Bathsheba.

- When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth.
- Solomon is also well known for having a magnificent temple built in Jerusalem.
- Although Solomon ruled wisely in the first years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(Translation suggestions: How to Translate Names)

(See also: Bathsheba, David, Israel, Judah, kingdom of Israel, temple)

Bible References:

- Acts 07:47-50
- Luke 12:27-28
- Matthew 01:7-8
- Matthew 06:27-29
- Matthew 12:42

Examples from the Bible stories:

***17:14** Later, David and Bathsheba had another son, and they named him **Solomon**. ***18:01** After many years, David died, and his son **Solomon** began to rule. God spoke to **Solomon** and asked him what he wanted most. When **Solomon** asked for wisdom, God was pleased and made him the wisest man in the world. **Solomon** learned many things and was a very wise judge. God also made him very wealthy. ***18:02** In Jerusalem, **Solomon** built the Temple for which his father David had planned and gathered materials. ***18:03** But **Solomon** loved women from other countries. ... When **Solomon** was old, he also worshiped their gods. ***18:04** God was angry with **Solomon** and, as a punishment for **Solomon's** unfaithfulness, he promised to divide the nation of Israel into two kingdoms after **Solomon's** death.

Word Data:

- Strong's: H8010, G4672

Uses:

- Matthew 1:7-8
- Matthew 6:27-29
- Matthew 12:42

Son of God, Son

Facts:

The term “Son of God” refers to Jesus, the Word of God, who came into the world as a human being. He is also often referred to as “the Son.”

- The Son of God has the same nature as God the Father, and is fully God.
- God the Father, God the Son, and God the Holy Spirit are all of one essence.
- Unlike human sons, the Son of God has always existed.
- In the beginning, the Son of God was active in creating the world, along with the Father and the Holy Spirit. Because Jesus is God’s Son, he loves and obeys his Father, and his Father loves him.

Translation Suggestions:

- For the term “Son of God,” it is best to translate “Son” with the same word the language would naturally use to refer to a human son.
- Make sure the word used to translate “son” fits with the word used to translate “father” and that these words are the most natural ones used to express a true father-son relationship in the project language.
- Using a capital letter to begin “Son” may help show that this is talking about God.
- The phrase “the Son” is a shortened form of “the Son of God,” especially when it occurs in the same context as “the Father.”

(Translation suggestions: How to Translate Names)

(See also: Christ, ancestor, God, God the Father, Holy Spirit, Jesus, son, sons of God)

Bible References:

- 1 John 04:9-10
- Acts 09:20-22
- Colossians 01:15-17
- Galatians 02:20-21
- Hebrews 04:14-16
- John 03:16-18
- Luke 10:22
- Matthew 11:25-27
- Revelation 02:18-19
- Romans 08:28-30

Examples from the Bible stories:

- **22:05** The angel explained, "The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the **Son of God**."
- **24:09** God had told John, "The Holy Spirit will come down and rest on someone you baptize. That person is **the Son of God**."?
- **31:08** The disciples were amazed. They worshiped Jesus, saying to him, "Truly, you are **the Son of God**."
- **37:05** Martha answered, "Yes, Master! I believe you are the Messiah, the **Son of God**."
- **42:10** So go, make disciples of all people groups by baptizing them in the name of the Father, **the Son**, and the Holy Spirit, and by teaching them to obey everything I have commanded you."
- **46:06** Right away, Saul began preaching to the Jews in Damascus, saying, "Jesus is the **Son of God**!"
- **49:09** But God loved everyone in the world so much that he gave his only **Son** so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.

Word Data:

- Strong's: H426, H430, H1121, H1247, G2316, G5207

Uses:

- Matthew 3:16-17
- Matthew 04 General Notes
- Matthew 4:1-4
- Matthew 4:5-6
- Matthew 8:28-29
- Matthew 11:25-27
- Matthew 14:31-33
- Matthew 16:13-16
- Matthew 17:5-8
- Matthew 24:36
- Matthew 26:62-64
- Matthew 27:38-40
- Matthew 27:43-44
- Matthew 27:54-56
- Matthew 28:18-19

Son of Man, son of man

Definition:

The title “Son of Man” was used by Jesus to refer to himself. He often used this term instead of saying “I” or “me.”

- In the Bible, “son of man” could be a way of referring to or addressing a man. It could also mean “human being.”
- Throughout the Old Testament book of Ezekiel, God frequently addressed Ezekiel as “son of man.” For example he said, “You, son of man, must prophesy.”
- The prophet Daniel saw a vision of a “son of man” coming with the clouds, which is a reference to the coming Messiah.
- Jesus also said that the Son of Man will be coming back someday on the clouds.
- These references to the Son of Man coming on the clouds reveal that Jesus the Messiah is God.

Translation Suggestions:

- When Jesus uses the term “Son of Man” it could be translated as “the One who became a human being” or “the Man from heaven.”
- Some translators occasionally include “I” or “me” with this title (as in “I, the Son of Man”) to make it clear that Jesus was talking about himself.
- Check to make sure that the translation of this term does not give a wrong meaning (such as referring to an illegitimate son or giving the wrong impression that Jesus was only a human being).
- When used to refer to a person, “son of man” could also be translated as “you, a human being” or “you, man” or “human being” or “man.”

(See also: heaven, son, Son of God, Yahweh)

Bible References:

- Acts 07:54-56
- Daniel 07:13-14
- Ezekiel 43:6-8
- John 03:12-13
- Luke 06:3-5
- Mark 02:10-12
- Matthew 13:36-39
- Psalms 080:17-18
- Revelation 14:14-16 {{tag>publish ktlink}

Word Data:

- Strong's: H120, H606, H1121, H1247, G444, G5207

Uses:

- Introduction to the Gospel of Matthew
- Matthew 8:18-20
- Matthew 9:3-6
- Matthew 10:21-23
- Matthew 11:18-19
- Matthew 12:7-8
- Matthew 12:31-32
- Matthew 13:36-39
- Matthew 13:40-43
- Matthew 16:13-16
- Matthew 16:27-28
- Matthew 17:9-10
- Matthew 17:11-13
- Matthew 17:22-23
- Matthew 19:28
- Matthew 20:17-19
- Matthew 20:25-28
- Matthew 24:26-28
- Matthew 24:30-31
- Matthew 24:37
- Matthew 24:43-44
- Matthew 25:31-33
- Matthew 26:1-2
- Matthew 26:23-25
- Matthew 26:45-46
- Matthew 26:62-64

son, sons

Definition:

The male offspring of a man and a woman is called their "son" for his entire life. He is also called a son of that man and a son of that woman. An "adopted son" is a male who has been legally placed into the position of being a son.

- "Son" was often used figuratively in the Bible to refer to any male descendant, such as a grandson or great-grandson.
- The term "son" can also be used as a polite form of address to a boy or man who is younger than the speaker.
- Sometimes "sons of God" was used in the New Testament to refer to believers in Christ.
- God called Israel his "firstborn son." This refers to God's choosing of the nation of Israel to be his special people. It is through them that God's message of redemption and salvation came, with the result that many other people have become his spiritual children.
- The phrase "son of" often has the figurative meaning "person having the characteristics of." Examples of this include "sons of the light," "sons of disobedience," "a son of peace," and "sons of thunder."
- The phrase "son of" is also used to tell who a person's father is. This phrase is used in genealogies and many other places.
- Using "son of" to give the name of the father frequently helps distinguish people who have the same name. For example, "Azariah son of Zadok" and "Azariah son of Nathan" in 1 Kings 4, and "Azariah son of Amaziah" in 2 Kings 15 are three different men.

Translation Suggestions:

- In most occurrences of this term, it is best to translate "son" by the literal term in the language that is used to refer to a son.
- When translating the term "Son of God," the project language's common term for "son" should be used.
- When used to refer to a descendant rather than a direct son, the term "descendant" could be used, as in referring to Jesus as the "descendant of David" or in genealogies where sometimes "son" referred to a male descendant who was not an actual son.
- Sometimes "sons" can be translated as "children," when both males and females are being referred to. For example, "sons of God" could be translated as "children of God" since this expression also includes girls and women.
- The figurative expression "son of" could also be translated as "someone who has the characteristics of" or "someone who is like" or "someone who has" or "someone who acts like."

(See also: Azariah, descendant, ancestor, firstborn, Son of God, sons of God)

Bible References:

- 1 Chronicles 18:14-17
- 1 Kings 13:1-3
- 1 Thessalonians 05:4-7
- Galatians 04:6-7
- Hosea 11:1-2
- Isaiah 09:6-7
- Matthew 03:16-17
- Matthew 05:9-10
- Matthew 08:11-13
- Nehemiah 10:28-29

Examples from the Bible stories:

- **04:08** God spoke to Abram and promised again that he would have a **son** and as many descendants as the stars in the sky.
- **04:09** God said, "I will give you a **son** from your own body."
- **05:05** About a year later, when Abraham was 100 years old and Sarah was 90, Sarah gave birth to Abraham's **son**.
- **05:08** When they reached the place of sacrifice, Abraham tied up his **son** Isaac and laid him on an altar. He was about to kill his **son** when God said, "Stop! Do not hurt the boy! Now I know that you fear me because you did not keep your only **son** from me."
- **09:07** When she saw the baby, she took him as her own **son**.
- **11:06** God killed every one of the Egyptians' firstborn **sons**.
- **18:01** After many years, David died, and his **son** Solomon began to rule.
- **26:04** "Is this the **son** of Joseph?â€š" they said.

Word Data:

- Strong's: H1060, H1121, H1123, H1248, H3173, H3206, H3211, H4497, H5209, H5220, G3816, G5043, G5207

Uses:

- Matthew 1:1-3
- Matthew 1:20-21
- Matthew 2:13-15
- Matthew 5:43-45
- Matthew 7:7-10
- Matthew 8:11-13
- Matthew 9:1-2

- Matthew 12:22-23
- Matthew 13:36-39
- Matthew 15:21-23
- Matthew 20:29-31
- Matthew 21:9-11
- Matthew 21:28-30
- Matthew 22:41-42
- Matthew 22:45-46
- Matthew 23:13-15
- Matthew 23:29-31

sons of God

Definition:

The term “sons of God” is a figurative expression that has several possible meanings.

- In the New Testament, the term “sons of God” refers to all believers in Jesus and is often translated as “children of God” since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- Some people interpret the term “sons of God” that appears in Genesis 6 to mean fallen angels—evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
- In the New Testament, the term “sons of God” refers to all believers in Jesus and is often translated as “children of God” since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between human sons and their father, with all the privileges associated with being sons.
- The title “Son of God” is a different term: it refers to Jesus, who is God’s only Son.

Translation Suggestions:

- When “sons of God” refers to believers in Jesus, it could be translated as “children of God.”
- In Genesis 6:2 and 4 ways to translate “sons of God” could include “angels,” “spirit beings,” “supernatural creatures,” or “demons.”
- Also see the link for “son.”

(See also: angel, demon, son, Son of God, ruler, spirit)

Bible References:

- Genesis 06:1-3
- Genesis 06:4
- Job 01:6-8
- Romans 08:14-15

Word Data:

- Strong’s: H430, H1121, G2316, G5043, G5207

Uses:

- Matthew 5:9-10

soul, souls

Definition:

The soul is the inner, invisible, and eternal part of a person. It refers to the non-physical part of a person.

- The terms “soul” and “spirit” may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- The word “soul” is sometimes used figuratively to refer to the whole person. For example, “the soul who sins” means “the person who sins” and “my soul is tired” means,“I am tired.”

Translation Suggestions:

- The term “soul” could also be translated as “inner self” or “inner person.”
- In some contexts, “my soul” could be translated as “I” or “me.”
- Usually the phrase “the soul” can be translated as “the person” or “he” or “him,” depending on the context.
- Some languages might only have one word for the concepts “soul” and “spirit.”
- In Hebrews 4:12, the figurative phrase “dividing soul and spirit” could mean “deeply discerning or exposing the inner person.”

(See also: spirit)

Bible References:

- 2 Peter 02:7-9
- Acts 02:27-28
- Acts 02:40-42
- Genesis 49:5-6
- Isaiah 53:10-11
- James 01:19-21
- Jeremiah 06:16-19
- Jonah 02:7-8
- Luke 01:46-47
- Matthew 22:37-38
- Psalms 019:7-8
- Revelation 20:4

Word Data:

- Strong’s: H5082, H5315, H5397, G5590

Uses:

- Matthew 10:28-31
- Matthew 11:28-30
- Matthew 12:18
- Matthew 22:37-38
- Matthew 26:36-38

spirit, spirits, spiritual

Definition:

The term “spirit” refers to the non-physical part of people which cannot be seen. When a person dies, his spirit leaves his body. “Spirit” can also refer to an attitude or emotional state.

- The term “spirit” can refer to a being that does not have a physical body, especially an evil spirit.
- A person’s spirit is the part of him that can know God and believe in him.
- In general, the term “spiritual” describes anything in the non-physical world.
- In the Bible, it especially refers to anything that relates to God, specifically to the Holy Spirit.
- For example, “spiritual food” refers to God’s teachings, which give nourishment to a person’s spirit, and “spiritual wisdom” refers to the knowledge and righteous behavior that come from the power of the Holy Spirit.
- God is a spirit and he created other spirit beings, who do not have physical bodies.
- Angels are spirit beings, including those who rebelled against God and became evil spirits.
- The term “spirit of” can also mean “having the characteristics of,” such as in “spirit of wisdom” or “in the spirit of Elijah.”
- Examples of “spirit” as an attitude or emotion would include “spirit of fear” and “spirit of jealousy.”

Translation Suggestions:

- Depending on the context, some ways to translate “spirit” might include “non-physical being” or “inside part” or “inner being.”
- In some contexts, the term “spirit” could be translated as “evil spirit” or “evil spirit being.”
- Sometimes the term “spirit” is used to express the feelings of a person, as in “my spirit was grieved in my inmost being.” This could also be translated as “I felt grieved in my spirit” or “I felt deeply grieved.”
- The phrase “spirit of” could be translated as “character of” or “influence of” or “attitude of” or “thinking (that is) characterized by.”
- Depending on the context, “spiritual” could be translated as “non-physical” or “from the Holy Spirit” or “God’s” or “part of the non-physical world.”
- The figurative expression “spiritual milk” could also be translated as “basic teachings from God” or “God’s teachings that nourish the spirit (like milk does).”
- The phrase “spiritual maturity” could be translated as “godly behavior that shows obedience to the Holy Spirit.”
- The term “spiritual gift” could be translated as ”special ability that the Holy Spirit gives

(See also: angel, demon, Holy Spirit, soul)

Bible References:

- 1 Corinthians 05:3-5
- 1 John 04:1-3
- 1 Thessalonians 05:23-24
- Acts 05:9-11
- Colossians 01:9-10
- Ephesians 04:23-24
- Genesis 07:21-22
- Isaiah 04:3-4
- Mark 01:23-26
- Matthew 26:39-41
- Philippians 01:25-27

Examples from the Bible stories:

- **13:03** Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- **40:07** Then Jesus cried out, ”It is finished! Father, I give my **spirit** into your hands.” Then he bowed his head and gave up his **spirit**.
- **45:05** As Stephen was dying, he cried out, ”Jesus, receive my **spirit**.”
- **48:07** All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong’s: H178, H1172, H5397, H7307, H7308, G4151, G4152, G4153, G5326, G5427

Uses:

- Matthew 5:1-4
- Matthew 8:16-17
- Matthew 12 General Notes
- Matthew 26:39-41
- Matthew 27:48-50

splendor

Definition:

The term “splendor” refers to the extreme beauty and elegance that is often associated with wealth and a magnificent appearance.

- Often splendor is used to describe the wealth that a king has, or how he looks in his expensive, beautiful finery.
- The word “splendor” can also be used to describe the beauty of trees, mountains, and other things that God has created.
- Certain cities are said to have splendor because of o their natural resources, elaborate buildings and roads, and the wealth of their people, which includes rich clothing, gold, and silver.
- Depending on the context, this word could be translated as “magnificent beauty” or “amazing majesty” or “kingly greatness.”

(See also: glory, king, majesty)

Bible References:

- 1 Chronicles 16:25-27
- Exodus 28:1-3
- Ezekiel 28:6-7
- Luke 04:5-7
- Psalms 089:44-45
- Revelation 21:26-27

Word Data:

- Strong’s: H1925, H1926, H1927, H1935, H2091, H2122, H2892, H3314, H3519, H6643, H7613, H8597

Uses:

- Matthew 4:7-9

staff, staffs

Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses' staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd's staff had a hook on the end, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep.

(See also: Pharaoh, power, sheep, shepherd)

Bible References:

- Exodus 04:1-3
- Exodus 07:8-10
- Luke 09:3-4
- Mark 06:7-9
- Matthew 10:8-10
- Matthew 27:27-29

Word Data:

- Strong's: H4132, H4294, H4731, H4938, H6086, H6418, H7626, G2563, G3586, G4464

Uses:

- Matthew 10:8-10
- Matthew 27:27-29
- Matthew 27:48-50

stone, stones, stoning

Definition:

A stone is a small rock. To “stone” someone is to throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: adultery, commit, crime, death, Lystra, testimony)

Bible References:

- Acts 07:57-58
- Acts 07:59-60
- Acts 14:5-7
- Acts 14:19-20
- John 08:4-6
- Luke 13:34-35
- Luke 20:5-6
- Matthew 23:37-39

Word Data:

- Strong’s: H68, H69, H810, H1382, H1496, H1530, H2106, H2672, H2687, H2789, H4676, H4678, H5553, H5601, H5619, H6344, H6443, H6697, H6864, H6872, H7275, H7671, H8068, G2642, G2991, G3034, G3035, G3036, G3037, G4074, G4348, G5586

Uses:

- Matthew 21:35-37
- Matthew 23:37-39

storehouse, storehouses

Definition:

A “storehouse” is a large building that is used for keeping food or other things, often for a long time.

- In the Bible a “storehouse” was usually used to store extra grain and other food to be used later when there was a famine.
- This term was also used figuratively to refer to all the good things that God wants to give to his people.
- The storehouses of the temple contained valuable things that had been dedicated to Yahweh, such as gold and silver. Some of these things used to repair and maintain the temple were also kept there.
- Other ways to translate “storehouse” could include “a building for storing grain” or “place for keeping food” or “room for keeping valuable things safe.”

(See also: consecrate, dedicate, famine, gold, grain, silver, temple)

Bible References:

- 2 Chronicles 16:2-3
- Luke 03:17
- Matthew 03:10-12
- Psalms 033:7-9

Word Data:

- Strong’s: H214, H618, H624, H4035, H4200, H4543, G596

Uses:

- Matthew 3:10-12

stumble, stumbles, stumbled, stumbling

Definition:

The term “stumble” means “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, to “stumble” can mean to “sin” or to “falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as, “sin” or “falter” or “stop believing” or “become weak,” depending on the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: believe, persecute, sin, stumbling block)

Bible References:

- 1 Peter 02:7-8
- Hosea 04:4-5
- Isaiah 31:3
- Matthew 11:4-6
- Matthew 18:7-8

Word Data:

- Strong’s: H1762, H3782, H4383, H4384, H5062, H5063, H5307, H6328, H6761, H8058, G679, G4348, G4350, G4417, G4624, G4625

Uses:

- Matthew 11:4-6

- Matthew 13:20-21
- Matthew 18:7-8
- Matthew 18:9
- Matthew 24:9-11

stumbling block, stumbling blocks, stone of stumbling

Definition:

The term “stumbling block” or “stone of stumbling” refers to a physical object that causes a person to trip and fall.

- A figurative stumbling block is anything that causes a person to fail in a moral or spiritual sense.
- Also figuratively, a “stumbling block” or “stone of stumbling” can be something that prevents someone from having faith in Jesus or that causes someone to not grow spiritually.
- Often it is sin that is like a stumbling block to oneself or to others.
- Sometimes God places a stumbling block in the way of people who are rebelling against him.

Translation Suggestions:

- If a language has a term for an object that triggers a trap, that word could be used to translate this term.
- This term could also be translated as “stone that causes stumbling” or “something that causes someone to not believe” or “obstacle that causes doubt” or “obstacle to faith” or “something that causes someone to sin.”

(See also: stumble, sin)

Bible References:

- 1 Corinthians 01:22-23
- Galatians 05:11-12
- Matthew 05:29-30
- Matthew 16:21-23
- Romans 09:32-33

Word Data:

- Strong’s: H4383, G3037, G4349, G4625

Uses:

- Matthew 5:29-30
- Matthew 16:21-23

suffer, suffers, suffered, suffering, sufferings

Definition:

The terms “suffer” and “suffering” refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
- The phrase “suffer me” means “bear with me” or “hear me out” or “listen patiently.”

Translation Suggestions:

- The term “suffer” can be translated as “feel pain” or “endure difficulty” or “experience hardships” or “go through difficult and painful experiences.”
- Depending on the context, “suffering” could be translated as “extremely difficult circumstances” or “severe hardships” or “experiencing hardship” or “time of painful experiences.”
- The phrase “suffer thirst” could be translated as “experience thirst” or “suffer with thirst.”
- To “suffer violence” could also be translated as “undergo violence” or “be harmed by violent acts.”

Bible References:

- 1 Thessalonians 02:14-16
- 2 Thessalonians 01:3-5
- 2 Timothy 01:8-11
- Acts 07:11-13
- Isaiah 53:10-11
- Jeremiah 06:6-8
- Matthew 16:21-23
- Psalms 022:24-25
- Revelation 01:9-11
- Romans 05:3-5

Examples from the Bible stories:

- **09:13** God said, ”I have seen the **suffering** of my people.”
- **38:12** Jesus prayed three times, ”My Father, if it is possible, please let me not have to drink this cup of **suffering**.”

- **42:03** He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- **42:07** He (Jesus) said, "It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day."
- **44:05** "Although you did not understand what you were doing, God used your actions to fulfill the prophecies that the Messiah would **suffer** and die."
- **46:04** God said, "I have chosen him (Saul) to declare my name to the unsaved. I will show him how much he must **suffer** for my sake."
- **50:17** He (Jesus) will wipe away every tear and there will be no more **suffering**, sadness, crying, evil, pain, or death.

Word Data:

- Strong's: H943, H1741, H1934, H4342, H4531, H4912, H5142, H5254, H5375, H5999, H6031, H6040, H6041, H6064, H6090, H6770, H6869, H6887, H7661, G91, G941, G971, G2210, G2346, G2347, G3804, G3958, G4310, G4778, G4841, G5004, G5723

Uses:

- Matthew 11:11-12
- Matthew 16:21-23
- Matthew 17:11-13
- Matthew 27:17-19

sword, swords, swordsmen

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: Metaphor)
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: How to Translate Unknowns)

(See also: James (brother of Jesus), John (the Baptist), tongue, word of God)

Bible References:

- Acts 12:1-2
- Genesis 27:39-40
- Genesis 34:24-26
- Luke 02:33-35
- Luke 21:23-24
- Matthew 10:34-36
- Matthew 26:55-56
- Revelation 01:14-16

Word Data:

- Strong's: H19, H1300, H2719, H4380, H6609, H7524, H7973, G3162, G4501

Uses:

- Matthew 10:34-36
- Matthew 26:47-48
- Matthew 26:51-54
- Matthew 26:55-56

synagogue

Definition:

A synagogue is a building where Jewish people meet together to worship God.

- Since ancient times, a synagogue's services have included times of prayer, scripture reading, and teaching about the scriptures.
- The Jews originally started building synagogues as places to pray and worship God in their own cities, because many of them lived far away from the temple in Jerusalem.
- Jesus often taught in synagogues and healed people there.
- The word "synagogue" can be used figuratively to refer to the group of people meeting there.

(See also: heal, Jerusalem, Jew, pray, temple, word of God, worship)

Bible References:

- Acts 06:8-9
- Acts 14:1-2
- Acts 15:19-21
- Acts 24:10-13
- John 06:57-59
- Luke 04:14-15
- Matthew 06:1-2
- Matthew 09:35-36
- Matthew 13:54-56

Word Data:

- Strong's: H4150, G656, G752, G4864### Uses:
- Matthew 4:23-25
- Matthew 6:1-2
- Matthew 6:5-7
- Matthew 9:35-36
- Matthew 10:16-18
- Matthew 12:9-10
- Matthew 13:54-56
- Matthew 23:6-7
- Matthew 23:34-36

Syria

Facts:

Syria is a country located northeast of Israel. During the time of the New Testament, it was a province under the rule of the Roman Empire.

- In the Old Testament time period, the Syrians were strong military enemies of the Israelites.
- Naaman was a commander of the Syrian army who was cured of leprosy by the prophet Elisha.
- Many inhabitants of Syria are descendants of Aram, who was descended from Noah's son Shem.
- Damascus, the capital city of Syria, was mentioned many times in the Bible.
- Saul went to the city of Damascus with plans to persecute Christians there, but Jesus stopped him.

(Translation suggestions: How to Translate Names)

(See also: Aram, commander, Damascus, descendant, Elisha, leprosy, Naaman, persecute, prophet)

Bible References:

- Acts 15:22-23
- Acts 15:39-41
- Acts 20:1-3
- Galatians 01:21-24
- Matthew 04:23-25

Word Data:

- Strong's: H130, H726, H758, H761, H762, H804, H1834, H4601, H7421, G4947, G4948

Uses:

- Matthew 4:23-25

Tamar

Facts:

Tamar was the name of several women in the Old Testament. It was also the name of several cities or other places in the Old Testament. *Tamar was the daughter-in-law of Judah. She gave birth to Perez who was an ancestor of Jesus Christ.* One of King David's daughters was named Tamar; she was the sister of Absalom. Her half-brother Amnon raped her and left her desolate. *Absalom also had a daughter named Tamar.* A city called "Hazezon Tamar" was the same as the city of Engedi on the western shore of the Salt Sea. There is also a "Baal Tamar," and general references to a place called "Tamar" which may have been different from the cities.

(See also: Absalom, ancestor, Amnon, David, ancestor, Judah, Salt Sea)

(Translation suggestions: How to Translate Names)

Bible References:

- 1 Chronicles 02:3-4
- 2 Samuel 13:1-2
- 2 Samuel 14:25-27
- Genesis 38:6-7
- Genesis 38:24-26
- Matthew 01:1-3

Word Data:

- Strong's: H1193, H2688, H8412, H8559

Uses:

- Matthew 1:1-3

tax collector, tax collectors

Definition:

A “tax collector” was a government worker whose job was to receive money that people were required to pay the government in taxes.

- In the time of Jesus and and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, “tax collectors and sinners” was a common expression in the New Testament, showing how much the Jews despised tax collectors.

(See also: Jew, Rome, sin, tax)

Bible References:

- Luke 03:12-13
- Luke 05:27-28
- Matthew 05:46-48
- Matthew 09:10-11
- Matthew 11:18-19
- Matthew 17:26-27
- Matthew 18:17

Examples from the Bible stories:

- **34:06** He said, ”Two men went to the Temple to pray. One of them was a **tax collector**, and the other was a religious leader.”
- **34:07** ”The religious leader prayed like this, ’Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, adulterers, or even like that **tax collector**.’”
- **34:09** ”But the **tax collector** stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be merciful to me because I am a sinner.’”
- **34:10** Then Jesus said, ”I tell you the truth, God heard the **tax collector’s** prayer and declared him to be righteous.”
- **35:01** One day, Jesus was teaching many **tax collectors** and other sinners who had gathered to hear him.

Word Data:

- Strong's: H5065, H5674, G5057, G5058

Uses:

- Matthew 5:46-48
- Matthew 9:10-11
- Matthew 10:2-4
- Matthew 11:18-19
- Matthew 17:26-27
- Matthew 18:17
- Matthew 21:31-32

tax, taxes, taxed, taxation, taxpayers

Definition:

The terms “tax” and “taxes” refer to money or goods that people pay to a government that is in authority over them.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person’s property is worth.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term “tax” could also be translated as, “required payment” or “government money” or “temple money,” depending on the context.
- To “pay taxes” could also be translated as to “pay money to the government” or “receive money for the government” or “make the required payment.” To “collect taxes” could be translated as to ”receive money for the government.
- A “tax collector” is someone who works for the government and receives the money that people are required to pay it.

(See also: Bethlehem, census, citizen, Rome, tax collector)

Bible References:

- Luke 20:21-22
- Mark 02:13-14
- Matthew 09:7-9
- Numbers 31:28-29
- Romans 13:6-7

Word Data:

- Strong’s: H2670, H4060, H4371, H4522, H4864, H6186, G583, G5411

Uses:

- Matthew 9:7-9
- Matthew 17:24-25
- Matthew 22:15-17

teach, teaches, taught, teaching, teachings, untaught

Definition:

To “teach” someone is to tell him something he doesn’t already know. It can also mean to “provide information” in general, with no reference to the person who is learning. Usually the information is given in a formal or systematic way. A person’s “teaching” is or his “teachings” are what he has taught.

- A “teacher” is someone who teaches. The past action of “teach” is “taught.”
- When Jesus was teaching, he was explaining things about God and his kingdom.
- Jesus’ disciples called him “Teacher” as a respectful form of address for someone who taught people about God.
- The information that is being taught can be shown or spoken.
- The term “doctrine” refers to a set of teachings from God about himself as well as God’s instructions about how to live. This could also be translated as “teachings from God” or “what God teaches us.”
- The phrase “what you have been taught” could also be translated as, “what these people have taught you” or “what God has taught you,” depending on the context.
- Other ways to translate “teach” could include “tell” or “explain” or “instruct.”
- Often this term can be translated as “teaching people about God.”

(See also: instruct, teacher, word of God)

Bible References:

- 1 Timothy 01:3-4
- Acts 02:40-42
- John 07:14-16
- Luke 04:31-32
- Matthew 04:23-25
- Psalms 032:7-8

Word Data:

- Strong’s: H502, H2094, H2449, H3045, H3046, H3256, H3384, H3925, H3948, H7919, H8150, G1317, G1321, G1322, G2085, G2605, G2727, G3100, G2312, G2567, G3811, G4994

Uses:

- Matthew 4:23-25
- Matthew 7:28-29
- Matthew 9:35-36
- Matthew 28:20

teacher, teachers, Teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word “teacher” is used in a special sense to refer to someone who teaches about God.
- People who learn from a teacher are called “students” or “disciples.”
- In some Bible translations, this term is capitalized (“Teacher”) when it is used as a title for Jesus.

Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
- Some cultures may have a special title that is used for religious teachers, such as “Sir” or “Rabbi” or “Preacher.”

(See also: disciple, preach)

Bible References:

- Ecclesiastes 01:12-15
- Ephesians 04:11-13
- Galatians 06:6-8
- Habakkuk 02:18-20
- James 03:1-2
- John 01:37-39
- Luke 06:39-40
- Matthew 12:38-40

Examples from the Bible stories:

- **27:01** One day, an expert in the Jewish law came to Jesus to test him, saying, ”**Teacher**, what must I do to inherit eternal life?”
- **28:01** One day a rich young ruler came up to Jesus and asked him, ”Good **Teacher**, what must I do to have eternal life?”
- **37:02** After the two days had passed, Jesus said to his disciples, “Let’s go back to Judea.” ”But **Teacher**,” the disciples answered, “Just a short time ago the people there wanted to kill you!”
- **38:14** Judas came to Jesus and said, ”Greetings, **Teacher**,” and kissed him.
- **49:03** Jesus was also a great **teacher**, and he spoke with authority because he is the Son of God.

Word Data:

- Strong's: H3384, H3887, H3925, G1320, G2567, G3547, G5572

Uses:

- Matthew 8:18-20
- Matthew 9:10-11
- Matthew 10:24-25
- Matthew 12:38-40
- Matthew 17:24-25
- Matthew 19:16-17
- Matthew 22:15-17
- Matthew 22:23-24
- Matthew 22:34-36
- Matthew 23:8-10
- Matthew 26:17-19

temple

Facts:

The temple was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term "temple" referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the Temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.
- In the New Testament, the term "temple of the Holy Spirit" is used to refer to believers in Jesus as a group, because the Holy Spirit lives in them.

Translation Suggestions:

- Usually when the text says that people were "in the temple," it is referring to the courtyards outside the building. This could be translated as "in the temple courtyards" or "in the temple complex."
- Where it refers specifically to the building itself, some translations translate "temple" as "temple building," to make it the reference clear.
- Ways to translate "temple" could include, "God's holy house" or "sacred worship place."
- Often in the Bible, the temple is referred to as "the house of Yahweh" or "the house of God."

(See also: sacrifice, Solomon, Babylon, Holy Spirit, tabernacle, courtyard, Zion, house)

Bible References:

- Acts 03:1-3
- Acts 03:7-8
- Ezekiel 45:18-20
- Luke 19:45-46
- Nehemiah 10:28-29
- Psalm 079:1-3

Examples from the Bible stories:

- **17:06** David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- **18:02** In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered

sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.

- **20:07** They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.
- **20:13** When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city of the city and the **Temple**.
- **25:04** Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’ ”
- **40:07** When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

Word Data:

- Strong’s: H1004, H1964, H1965, H7541, G1493, G2411, G3485

Uses:

- Matthew 4:5-6
- Matthew 12:5-6
- Matthew 21:12-14
- Matthew 21:15-17
- Matthew 21:23-24
- Matthew 23:16-17
- Matthew 23:20-22
- Matthew 24:1-2
- Matthew 26:55-56
- Matthew 26:59-61
- Matthew 27:3-5
- Matthew 27:38-40
- Matthew 27:51-53

tempt, temptation

Definition:

To tempt someone is to try to get that person to do something wrong.

- A temptation is something that causes a person to want to do something wrong.
- People are tempted by their own sinful nature and by other people.
- Satan also tempts people to disobey God and to sin against God by doing wrong things.
- Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
- Someone who is "tempting God" is not trying to get him to do something wrong, but rather, is continuing in stubborn disobedience of him to the point that God must respond by punishing him. This is also called "testing God."

Translation Suggestions:

- The term "tempt" can be translated as, "try to cause to sin" or "entice" or "cause a desire to sin."
- Ways to translate "temptations" could include, "things that tempt" or "things that entice someone to sin" or "things that cause desire to do something wrong.
- To "tempt God" could be translated as to "put God to the test" or to "test God" or to "try God's patience" or to "cause God to have to punish" or to "stubbornly keep disobeying God."

(See also: disobey, Satan, sin, test)

Bible References:

- 1 Thessalonians 03:4-5
- Hebrews 04:14-16
- James 01:12-13
- Luke 04:1-2
- Luke 11:3-4
- Matthew 26:39-41

Examples from the Bible stories:

- **25:01** Then Satan came to Jesus and **tempted** him to sin.
- **25:08** Jesus did not give in to Satan's **temptations**, so Satan left him.
- **38:11** Jesus told his disciples to pray that they would not enter into **temptation**.

Word Data:

- Strong's: H974, H4531, H5254, G551, G1598, G3985, G3986, G3987

Uses:

- Matthew 4:1-4
- Matthew 6:11-13
- Matthew 26:39-41

tenth, tenths, tithe, tithes

Definition:

The terms “tenth” and “tithe” refer to “ten percent” or “one-out-of-ten portion” of one’s money, crops, livestock, or other possessions, which is given to God.

- In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
- This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
- In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
- This could also be translated as “one-tenth” or “one out of ten.”

(See also: believe, Israel, Levite, livestock, Melchizedek, minister, sacrifice tabernacle, temple)

Bible References:

- Genesis 14:19-20
- Genesis 28:20-22
- Hebrews 07:4-6
- Isaiah 06:13
- Luke 11:42
- Luke 18:11-12
- Matthew 23:23-24

Word Data:

- Strong’s: H4643, H6237, H6241, G586, G1181, G1183

Uses:

- Matthew 23:23-24

terror, terrorize, terrorized, terrors, terrify, terrified, terrifying

Definition:

The term “terror” refers to a feeling of extreme fear. To “terrify” someone means to cause that person to feel very afraid.

- A “terror” is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as “terrifying.” This term could be translated as, “fear-causing” or “terror-producing.”
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The “terror of Yahweh” could be translated as “the terrifying presence of Yahweh” or “the dreaded judgment of Yahweh” or “when Yahweh causes great fear.”
- Ways to translate “terror” could also include “extreme fear” or “deep dread.”

(See also: adversary, fear, judge, plague, Yahweh)

Bible References:

- Deuteronomy 02:24-25
- Exodus 14:10-12
- Luke 21:7-9
- Mark 06:48-50
- Matthew 28:5-7

Word Data:

- Strong’s: H367, H926, H928, H1091, H1161, H1204, H1763, H2111, H2189, H2283, H2731, H2847, H2851, H2865, H3372, H3707, H4032, H4048, H4172, H4288, H4637, H6184, H6206, H6343, H6973, H8541, G1629, G1630, G2258, G4422, G4426, G5401

Uses:

- Matthew 14:25-27
- Matthew 28:5-7

test, tests, tested

Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to “test” could also be translated as, to “challenge” or to “cause to experience difficulties” or to “prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as to “test” or to “set up a challenge” or to “force to prove oneself.”
- In the context of testing God, this could be translated as, “trying to force God to prove his love.”
- In some contexts, when God is not the subject, the term “test” can mean “tempt.”

(See also: tempt)

Bible References:

- 1 John 04:1-3
- 1 Thessalonians 05:19-22
- Acts 15:10-11
- Genesis 22:1-3
- Isaiah 07:13-15
- James 01:12-13
- Lamentations 03:40-43
- Malachi 03:10-12
- Philippians 01:9-11
- Psalm 026:1-3

Word Data:

- Strong's: H5713, H5715, H5749, H6030, H8584, G1242, G1263, G1303, G1957, G3140, G3141, G3142, G3143, G4303, G4828, G6020

Uses:

- Matthew 4:7-9
- Matthew 16:1-2
- Matthew 19:3-4
- Matthew 22:18-19
- Matthew 22:34-36

testimony, testify, witness, witnesses, eyewitness, eyewitnesses

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- To “witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as, “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”
- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”
- The phrase, “as a testimony to them” could be translated as, to “show them what is true” or to “prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as, “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”
- The term “witness” or “eyewitness” could be translated with a word or phrase that means “person seeing it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”

- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- To “witness to” could be translated as to “tell what was seen” or to “testify” or to “state what happened.”
- To “witness” something could be translated as to “see something” or to “experience something happen.”

(See also: ark of the covenant, guilt, judge, prophet, testimony, true)

Bible References:

- Deuteronomy 31:27-29
- Micah 06:3-5
- Matthew 26:59-61
- Mark 01:43-44
- John 01:6-8
- John 03:31-33
- Acts 04:32-33
- Acts 07:44-46
- Acts 13:30-31
- Romans 01:8-10
- 1 Thessalonians 02:10-12
- 1 Timothy 05:19-20
- 2 Timothy 01:8-11
- 2 Peter 01:16-18
- 1 John 05:6-8
- 3 John 01:11-12
- Revelation 12:11-12

Examples from the Bible stories:

- **39:02** Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- **39:04** The high priest tore his clothes in anger and shouted, ”We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?”
- **42:08** ”It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things.”
- **43:07** ”We are **witnesses** to the fact that God raised Jesus to life again.”

Word Data:

- Strong's: H5707, H5713, H5715, H5749, H6030, H8584, G267, G1263, G1957, G2649, G3140, G3141, G3142, G3143, G3144, G4303, G4828, G4901, G5575, G5576, G5577, G6020

Uses:

- Matthew 8:4
- Matthew 10:16-18
- Matthew 18:15-16
- Matthew 23:29-31
- Matthew 24:12-14
- Matthew 26:65-66

tetrarch

Definition:

The term “tetrarch” refers to a governing official who ruled over part of the Roman Empire. Each tetrarch was under the authority of the Roman emperor.

- The title “tetrarch” means “one of four joint rulers.”
- Starting under the Emperor Diocletian, there were four major divisions of the Roman Empire and each tetrarch ruled one division.
- The kingdom of of Herod “the Great,” who was king at the time of the birth of Jesus, was divided into four sections after his death, and ruled by his sons as “tetrarchs,” or “rulers of a fourth.”
- Each division had one or more smaller parts called “provinces,” such as Galilee or Samaria.
- “Herod the tetrarch” is mentioned several times in the New Testament. He is also known as “Herod Antipas.”
- The term “tetrarch” could also be translated as “regional governor” or “provincial ruler” or “ruler” or “governor.”

(See also: governor, Herod Antipas, province, Rome, ruler)

Bible References:

- Luke 03:1-2
- Luke 09:7-9
- Matthew 14:1-2

Word Data:

- Strong’s: G5075, G5076### Uses:
- Matthew 14:1-2

the twelve, the eleven

Definition:

The term “the twelve” refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called “the eleven.”

- Jesus had many other disciples, but the title “the twelve” distinguished those who were apparently closest to Jesus.
- The names of these twelve disciples are listed in Matthew 10, Mark 3, and Luke 6.
- Some time after Jesus had returned to heaven, “the eleven” chose a disciple named Matthias to take Judas’ place. Then they were called “the twelve” again.

Translation Suggestions:

- For many languages it may be clearer or more natural to add the noun and say, “the twelve apostles” or “Jesus’ twelve closest disciples.”
- “The eleven” could also be translated as “Jesus’ eleven remaining disciples.”
- Some translations may prefer to use a capital letter to show that it was used as a title, as in “the Twelve” and “the Eleven.”

(See also: apostle, disciple)

Bible References:

- 1 Corinthians 15:5-7
- Acts 06:2-4
- Luke 09:1-2
- Luke 18:31-33
- Mark 10:32-34
- Matthew 10:5-7

Word Data:

- Strong’s: G1427, G1733

Uses:

- Matthew 10:5-7
- Matthew 20:17-19
- Matthew 26:14-16
- Matthew 26:47-48
- Matthew 28:16-17

Thomas

Facts:

Thomas was one of twelve men whom Jesus chose to be his disciples and later, apostles. He was also known as “Didymus,” which means “twin.”

- Near the end of Jesus’ life, he told his disciples that he was going away to be with the Father and would prepare a place for them to be with him. Thomas asked Jesus how they could know the way to get there when they didn’t even know where he was going.
- After Jesus died and came back to life, Thomas said he would not believe that Jesus was really alive again unless he could see and feel the scars where Jesus had been wounded.

(Translation suggestions: How to Translate Names)

(See also: apostle, disciple, God the Father, the twelve)

Bible References:

- Acts 01:12-14
- John 11:15-16
- Luke 06:14-16
- Mark 03:17-19
- Matthew 10:2-4

Word Data:

- Strong’s: G2381

Uses:

- Matthew 10:2-4

thorn, thornbush, thornbushes, thorns, thistle, thistles

Facts:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A “thorn” is a hard, sharp growth on the branch or stem of a plant. A “thornbush” is a type of small tree or shrub that has many thorns on its branches.
- A “thistle” is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus’ head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: crown, fruit, spirit)

Bible References:

- Hebrews 06:7-8
- Matthew 13:7-9
- Matthew 13:22-23
- Numbers 33:55-56

Word Data:

- Strong’s: H329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G173, G174, G4647, G5146

Uses:

- Matthew 7:15-17
- Matthew 13:7-9
- Matthew 13:22-23
- Matthew 27:27-29

thresh, threshes, threshed, threshing

Definition:

The terms “thresh” and “threshing” refer to the first part of the process of separating wheat grain from the rest of the wheat plant.

- Threshing the wheat plant loosens the grain from the straw and the chaff. Afterwards the grain is “winnowed” to completely separate the grain from all unwanted materials, leaving only the part the grain that can be eaten.
- In Bible times, a “threshing floor” was a large flat rock or an area of packed-down dirt, giving a hard, level surface to crush the grain stalks and remove the grain.
- A “threshing cart” or “threshing wheel” was sometimes used to crush the grain and help separate it from the straw and chaff.
- A “threshing sledge” or “threshing board” was also used for separating grain. It was made of wooden boards that had sharp metal spikes on the end.

(See also: chaff, grain, winnow)

Bible References:

- 2 Chronicles 03:1-3
- 2 Kings 13:6-7
- 2 Samuel 24:15-16
- Daniel 02:34-35
- Luke 03:17
- Matthew 03:10-12
- Ruth 03:1-2

Word Data:

- Strong’s: H212, H4173, H1637, H1758, H1786, H1869, H2251, G248

Uses:

- Matthew 3:10-12

throne, thrones, enthroned

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word "throne" is often used figuratively to refer to the ruler, his reign, or his power. (See: metonymy)
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God's throne. One way to translate this could be, "where God reigns as king."

(See also: authority, power, king, reign)

Bible References:

- Colossians 01:15-17
- Genesis 41:39-41
- Luke 01:30-33
- Luke 22:28-30
- Matthew 05:33-35
- Matthew 19:28
- Revelation 01:4-6

Word Data:

- Strong's: H3427, H3676, H3678, H3764, H7675, G968, G2362

Uses:

- Matthew 5:33-35
- Matthew 19:28
- Matthew 23:20-22
- Matthew 25:31-33

time, timely, times, untimely

Facts:

In the Bible the term “time” was often used figuratively to refer to a specific season or period of time when certain events took place. It has a meaning similar to “age” or “epoch” or “season.”

- In both Daniel and Revelation speak of a “time” of great trouble or tribulation that will come upon the earth.
- In the phrase “time, times, and half a time” the term “time” means “year.” This phrase refers to a three-and-a-half-year period of time during the great tribulation at the end of this present age.
- “Time” can mean “occasion” in a phrase like “third time.” The phrase “many times” can mean “on many occasions.”
- To be “on time” means to arrive when expected, not late.
- Depending on the context, the term “time” could be translated as, “season” or “time period” or “moment” or “event” or “occurrence.”
- The phrase “times and seasons” is a figurative expression which states the same idea twice. This could also be translated as “certain events happening in certain time periods.” (See: doublet)

(See also: age, tribulation)

Bible References:

- Acts 01:6-8
- Daniel 12:1-2
- Mark 11:11-12
- Matthew 08:28-29
- Psalms 068:28-29
- Revelation 14:14-16

Word Data:

- Strong’s: H116, H227, H268, H310, H570, H865, H1697, H1755, H2165, H2166, H2233, H2465, H3027, H3117, H3118, H3119, H3259, H3427, H3706, H3967, H4150, H4279, H4489, H4557, H5331, H5703, H5732, H5750, H5769, H6049, H6235, H6256, H6258, H6440, H6471, H6635, H6924, H7105, H7138, H7223, H7272, H7281, H7637, H7651, H7655, H7659, H7674, H7992, H8027, H8032, H8138, H8145, H8462, H8543, G744, G530, G1074, G1208, G1441, G1597, G1626, G1909, G2034, G2119, G2121, G2235, G2250, G2540, G3379, G3461, G3568, G3763, G3764, G3819, G3956, G3999, G4178, G4181, G4183, G4218, G4277, G4287, G4340, G4455, G5119, G5151, G5305, G5550, G5551, G5610

Uses:

- Matthew 8:28-29

torment, tormented, tormenting, tormentors

Facts:

The term “torment” refers to terrible suffering. To torment someone means to cause that person to suffer, often in a cruel way.

- Sometimes the term “torment” refers to physical pain and suffering. For example, the book of Revelation describes physical torment that worshipers of the “beast” will suffer in the end times.
- Suffering may also take the form of spiritual and emotional pain, as experienced by Job.
- The apostle John wrote in the book of Revelation that people who do not believe in Jesus as their Savior will experience eternal torment in the lake of fire.
- This term could be translated as “terrible suffering” or “cause someone to suffer greatly” or “agony.” Some translators may add “physical” or “spiritual” to make the meaning clear.

(See also: beast, everlasting, Job, Savior, spirit, suffer, worship)

Bible References:

- 2 Peter 02:7-9
- Jeremiah 30:20-22
- Lamentations 01:11-12
- Luke 08:28-29
- Revelation 11:10-12

Word Data:

- Strong’s: H3013, G928, G929, G930, G931, G2558, G2851, G3600

Uses:

- Matthew 15:21-23

tradition, traditions

Definition:

The term “tradition” refers to a custom or practice that has been kept over time and which is passed down to people in later generations.

- Often in the Bible the word “traditions” referred to teachings and practices that people made, not God’s laws. The expression “tradition of men” or “human tradition” makes this clear.
- Phrases such as “traditions of the elders” or “traditions of my fathers” referred specifically to Jewish customs and practices that Jewish leaders over time had added to the laws God gave to the Israelites through Moses. Even though these added traditions had not come from God, people thought they had to obey them in order to be righteous.
- The apostle Paul used the term “tradition” in a different way to refer to teachings about Christian practice that came from God and that he and other apostles had taught new believers.
- In modern times, there are many Christian traditions that are not taught in the Bible, but rather are the result of historically accepted customs and practices. These traditions should always be evaluated in light of what God teaches us in the Bible.

(See also: apostle, believe, Christian, ancestor, generation, Jew, law, Moses)

Bible References:

- 2 Thessalonians 03:6-9
- Colossians 02:8-9
- Galatians 01:13-14
- Mark 07:2-4
- Matthew 15:1-3

Word Data:

- Strong’s: G3862, G3970

Uses:

- Matthew 15:1-3
- Matthew 15:4-6

tribe, tribes, tribal, tribesmen

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, people group, twelve tribes of Israel)

Bible References:

- 1 Samuel 10:17-19
- 2 Kings 17:16-18
- Genesis 25:13-16
- Genesis 49:16-18
- Luke 02:36-38

Word Data:

- Strong's: H523, H4294, H7625, H7626, G1429, G5443

Uses:

- Matthew 24:30-31

tribulation

Definition:

The term “tribulation” refers to a time of hardship, suffering, and distress.

- It is explained in the New Testament that Christians will endure times of persecution and other kinds of tribulation because many people in this world are opposed to Jesus’ teachings.
- “The Great Tribulation” is a term used in the Bible to describe a period of time just before Jesus’ second coming when God’s wrath will be poured out on the earth for several years.
- The term “tribulation” could also be translated as “time of great suffering” or “deep distress” or “severe difficulties.”

(See also: earth, teach, wrath)

Bible References:

- Mark 04:16-17
- Mark 13:17-20
- Matthew 13:20-21
- Matthew 24:9-11
- Matthew 24:29
- Romans 02:8-9

Word Data:

- Strong’s: H6869, G2346, G2347

Uses:

- Matthew 13:20-21
- Matthew 24:9-11
- Matthew 24:19-22
- Matthew 24:29

trouble, troubles, troubled, troubling, troublemaker, troublesome

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress.To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Don’t trouble her” could also be translated as “don’t bother her” or “don’t criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or ” when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: afflict, persecute)

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:18-19
- Luke 24:38-40
- Matthew 24:6-8
- Matthew 26:36-38

Word Data:

- Strong’s: H205, H598, H926, H927, H928, H1204, H1205, H1607, H1644, H1804, H1993, H2000, H2113, H2189, H2560, H2960, H4103, H5590, H5753, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7481, H7489, H7515, H7561, H8513,

G387, G1298, G1613, G1776, G2346, G2347, G2350, G2360, G2553, G2873, G3636, G3926, G3930, G3986, G4423, G4660, G5015, G5016, G5182

Uses:

- Matthew 24:6-8
- Matthew 26:36-38

true, truth, truths

Definition:

The term “truth” refers to one or more concepts that are facts, events that actually happened, and statements that were actually said. Such concepts are said to be “true.”

- True things are real, genuine, actual, rightful, legitimate, and factual.
- The truth is an understanding, belief, fact, or statement that is true.
- To say that a prophecy “came true” or “will come true” mean that it actually happened as predicted or that it will happen that way.
- Truth includes the concept of acting in a way that is reliable and faithful.
- Jesus revealed God’s truth in the words that he spoke.
- God’s word is truth. It tells about things that actually happened and teaches what is true about God and about everything he has made.

Translation Suggestions:

- Depending on the context and what is being described, the term “true” could also be translated by “real” or “factual” or “correct” or “right” or “certain” or “genuine.”
- Ways to translate the term “truth” could include “what is true” or “fact” or “certainty” or “principle.”
- The expression “come true” could also be translated as “actually happen” or “be fulfilled” or “happen as predicted.”
- The expression “tell the truth” or “speak the truth” could also be translated as “say what is true” or “tell what really happened” or “say things that are reliable.”
- To “accept the truth” could be translated as “believe what is true about God.”
- In an expression such as “worship God in spirit and in truth,” the expression “in truth” could also be translated by “faithfully obeying what God has taught us.”

(See also: believe, faithful, fulfill, obey, prophet, understand)

Bible References:

- 1 Corinthians 05:6-8
- 1 John 01:5-7
- 1 John 02:7-8
- 3 John 01:5-8
- Acts 26:24-26
- Colossians 01:4-6
- Genesis 47:29-31
- James 01:17-18
- James 03:13-14
- James 05:19-20

- Jeremiah 04:1-3
- John 01:9
- John 01:16-18
- John 01:49-51
- John 03:31-33
- Joshua 07:19-21
- Lamentations 05:19-22
- Matthew 08:8-10
- Matthew 12:15-17
- Psalm 026:1-3
- Revelation 01:19-20
- Revelation 15:3-4

Examples from the Bible stories:

***02:04** The snake responded to the woman, "That is not **true**! You will not die." ***14:06** Immediately Caleb and Joshua, the other two spies, said, "It is **true** that the people of Canaan are tall and strong, but we can certainly defeat them!" ***16:01** The Israelites began to worship the Canaanite gods instead of Yahweh, the **true** God. ***31:08** They worshiped Jesus, saying to him, "**Truly**, you are the Son of God." ***39:10** "I have come to earth to tell the **truth** about God. Everyone who loves the **truth** listens to me." Pilate said, "What is **truth**?"

Word Data:

- Strong's: H199, H389, H403, H529, H530, H543, H544, H551, H571, H935, H3321, H3330, H6237, H6656, H6965, H7187, H7189, G225, G226, G227, G228, G230, G1103, G3303, G3483, G3689, G4103, G4137

Uses:

- Matthew 12:15-17
- Matthew 13:34-35
- Matthew 22:15-17

trumpet, trumpets, trumpeters

Definition:

The term “trumpet” refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel’s public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: angel, assembly, earth, horn, Israel, wrath)

Bible References:

- 1 Chronicles 13:7-8
- 2 Kings 09:11-13
- Exodus 19:12-13
- Hebrews 12:18-21
- Matthew 06:1-2
- Matthew 24:30-31

Word Data:

- Strong’s: H2689, H2690, H3104, H7782, H8619, H8643, G4536, G4537, G4538

Uses:

- Matthew 6:1-2
- Matthew 24:30-31

tunic, tunics

Definition:

In the Bible, the term “tunic” referred to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as “long shirt” or “long undergarment” or “shirt-like garment.” It could also be written in a similar way to “tunic,” with a note to explain what kind of clothing it was.

(See also: How to Translate Unknowns)

(See Also: robe)

Bible References:

- Daniel 03:21-23
- Isaiah 22:20-22
- Leviticus 08:12-13
- Luke 03:10-11
- Mark 06:7-9
- Matthew 10:8-10

Word Data:

- Strong’s: H2243, H3801, H6361, G5509

Uses:

- Matthew 10:8-10

turn, turns, turn away, turns away, turn back, turns back, turned, turned away, turned back, turning, turning away, turning back, returns, returned, returning, return back

Definition:

To "turn" means to physically change direction or to cause something else to change direction.

- The term "turn" can also mean "turn around" to look behind or to face a different direction.
- To "turn back" or "turn away" means to "go back" or "go away" or "cause to go away."
- To "turn away from" can mean to "stop" doing something or to reject someone.
- To "turn toward" someone means to look directly at that person.
- To "turn and leave" or "turn his back to leave" means to "go away."
- To "turn back to" means to "start doing something again."
- To "turn away from" means to "stop doing something."

Translation Suggestions:

- Depending on the context, "turn" can be translated as "change direction" or "go" or "move."
- In some contexts, "turn" could be translated as "cause" (someone) to do something. To "turn (someone) away from" could be translated as "cause (someone) to go away" or "cause (someone) to stop."
- The phrase "turn away from God" could be translated as "stop worshiping God."
- The phrase "turn back to God" could be translated as "start worshiping God again."
- When enemies "turn back," it means they "retreat." To "turn back the enemy" means to "cause the enemy to retreat."
- Used figuratively, when Israel "turned to" false gods, they "started to worship" them. When they "turned away" from idols, they "stopped worshiping" them.
- When God "turned away from" his rebellious people, he "stopped protecting" or "stopped helping" them.
- The phrase "turn the hearts of the fathers to their children" could be translated as "cause fathers to care for their children again."
- The expression "turn my honor into shame" could be translated as "cause my honor to become shame" or "dishonor me so that I am shamed" or "shame me (by doing what is evil) so that people no longer honor me."
- "I will turn your cities into ruin" could be translated as "I will cause your cities to be destroyed" or "I will cause enemies to destroy your cities."
- The phrase "turn into" could be translated as "become." When Moses' rod "turned into" a snake, it "became" a snake." It could also be translated as "changed into."

(See also: false god, leprosy, worship)

turn, turns, turn away, turns away, turn back, turns back, turned, turned away, turned back, turning, turning away

Bible References:

- 1 Kings 11:1-2
- Acts 07:41-42
- Acts 11:19-21
- Jeremiah 36:1-3
- Luke 01:16-17
- Malachi 04:4-6
- Revelation 11:6-7

Word Data:

- Strong's: H541, H1750, H2015, H2017, H2186, H2559, H3399, H3943, H4142, H4672, H4740, H4878, H5186, H5253, H5414, H5437, H5472, H5493, H5528, H5627, H5753, H5844, H6437, H6801, H7227, H7725, H7734, H7750, H7760, H7847, H8159, H8447, G344, G387, G402, G576, G654, G665, G868, G1294, G1578, G1612, G1624, G1994, G2827, G3179, G3313, G3329, G3344, G3346, G4762, G5077, G5157, G5290, G6060

Uses:

- Matthew 9:20-22

twelve tribes of Israel, twelve tribes of the children of Israel, twelve tribes

Definition:

The term “twelve tribes of Israel” refers to the twelve sons of Jacob and their descendants.

- Jacob was Abraham’s grandson. God later changed Jacob’s name to Israel.
- These are the names of the tribes: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin.
- The descendants of Levi did not inherit any land in Canaan because they were a tribe of priests who were set apart to serve God and his people.
- Joseph received a double inheritance of land, which was passed on to his two sons, Ephraim and Manasseh.
- There are several places in the Bible where the list of the twelve tribes is slightly different. Sometimes Levi, Joseph, or Dan is left out of the list and sometimes Joseph’s two sons Ephraim and Manasseh are included in the list.

(See also: inherit, Israel, Jacob, priest, tribe)

Bible References:

- Acts 26:6-8
- Genesis 49:28-30
- Luke 22:28-30
- Matthew 19:28

Word Data:

- Strong’s: H3478, H7626, H8147, G1427, G2474, G5443

Uses:

- Matthew 19:28

Tyre, Tyrians

Facts:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called "Tyrians."

- Part of the city was located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(Translation suggestions: How to Translate Names)

(See also: Canaan, cedar, Israel, the sea, Phoenicia, Sidon)

Bible References:

- Acts 12:20-21
- Mark 03:7-8
- Matthew 11:20-22
- Matthew 15:21-23

Word Data:

- Strong's: H6865, H6876, G5183, G5184

Uses:

- Matthew 11:20-22
- Matthew 15:21-23

understand, understands, understood, understanding

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: believe, know, wise)

Bible References:

- Job 34:16-17
- Luke 02:45-47
- Luke 08:9-10
- Matthew 13:10-12
- Matthew 13:13-14
- Proverbs 03:5-6

Word Data:

- Strong’s: H995, H998, H999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7306, H7919, H7922, H7924, H8085, H8394, G50, G145, G191, G801, G1097, G1107, G1108, G1271, G1921, G1922, G1987, G1990, G2657, G3129, G3539, G3563, G3877, G4441, G4907, G4908, G4920, G5424, G5428, G5429, G6063

Uses:

- Matthew 11:25-27
- Matthew 13:10-12
- Matthew 13:13-14
- Matthew 13:18-19

unleavened bread

Definition:

The term “unleavened bread” refers to bread that is made without yeast or other leavening. This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, “unleavened bread” represents the removal of sin from a person’s life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include “bread with no yeast” or “flat bread that did not rise.”
- Make sure the translation of this term is consistent with how you translate the term “yeast, leaven.”
- In some contexts, the term “unleavened bread” refers to the “Feast of Unleavened Bread” and can be translated that way.

(See also: bread, Egypt, feast, Passover, servant, sin, yeast)

Bible References:

- 1 Corinthians 05:6-8
- 2 Chronicles 30:13-15
- Acts 12:3-4
- Exodus 23:14-15
- Ezra 06:21-22
- Genesis 19:1-3
- Judges 06:21
- Leviticus 08:1-3
- Luke 22:1-2

Word Data:

- Strong’s: H4682, G106

Uses:

- Matthew 26:17-19

Uzziah, Azariah

Facts:

Uzziah became king of Judah at the age of 16 and reigned 52 years, which was an unusually long reign. Uzziah was also known as "Azariah."

- King Uzziah was well-known for his organized and skilled military. He had towers built to protect the city and had specially-designed weapons of war mounted on them to hurl arrows and large stones.
- As long as Uzziah served the Lord, he prospered. Toward the end of his reign, however, he became proud and he disobeyed the Lord by burning incense in the temple, which only the priest was permitted to do.
- Because of this sin, Uzziah became sick with leprosy and had to live separately from other people until the end of his reign.

(Translation suggestions: How to Translate Names)

(See also: Judah, king, leprosy, reign, watchtower)

Bible References:

- 2 Kings 14:20-22
- Amos 01:1-2
- Hosea 01:1-2
- Isaiah 06:1-2
- Matthew 01:7-8

Word Data:

- Strong's: H5814, H5818, H5838, H5839

Uses:

- Matthew 1:7-8
- Matthew 1:9-11

vain, vanity

Definition:

The term “vain” describes something that is useless or has no purpose. Vain things are empty and worthless.

- The term “vanity” refers to worthlessness or emptiness. It can also refer to pride or arrogance.
- In the Old Testament, idols are described as vain things that cannot deliver or save. They are worthless and have no use or purpose.
- If something was done “in vain,” it means that there was no good result from it. The effort or action did not accomplish anything.
- To “believe in vain” means to believe in something that is not true and that gives false hope.

Translation Suggestions:

- Depending on the context, the term “vain” could be translated as “empty” or “useless” or “hopeless” or “worthless” or “meaningless.”
- The phrase “in vain” could be translated as “without result” or “with no result” or “for no reason” or “with no purpose.”
- The term “vanity” could be translated as “pride” or “nothing worthwhile” or “hopelessness.”

(See also: false god, worthy)

Bible References:

- 1 Corinthians 15:1-2
- 1 Samuel 25:21-22
- 2 Peter 02:17-19
- Isaiah 45:19
- Jeremiah 02:29-31
- Matthew 15:7-9

Word Data:

- Strong’s: H205, H1891, H1892, H2600, H3576, H5014, H6754, H7307, H7385, H7386, H7387, H7723, H8193, H8267, H8414, G945, G1432, G1500, G2755, G2756, G2757, G2758, G2761, G3150, G3151, G3152, G3153, G3154, G3155

Uses:

- Matthew 15:7-9

vine, vines

Definition:

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: Metaphor)

(See also: grape, vineyard)

Bible References:

- Genesis 40:9-11
- Genesis 49:11-12
- John 15:1-2
- Luke 22:17-18
- Mark 12:1-3
- Matthew 21:35-37

Word Data:

- Strong’s: H5139, H1612, H8321, G288, G290, G1009, G1092

Uses:

- Matthew 21:35-37

vineyard, vineyards

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: Metaphor)
- Vineyard could be also translated as “grapevine garden” or “grape plantation.”

(See also: grape, Israel, vine)

Bible References:

- Genesis 09:20-21
- Luke 13:6-7
- Luke 20:15-16
- Matthew 20:1-2
- Matthew 21:40-41

Word Data:

- Strong’s: H64, H1612, H3657, H3661, H3754, H3755, H8284, G289, G290

Uses:

- Matthew 20:1-2
- Matthew 20:3-4
- Matthew 20:5-7
- Matthew 21:28-30
- Matthew 21:33-34
- Matthew 21:38-39
- Matthew 21:40-41

virgin, virgins, virginity

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: Euphemism)

(See also: Christ, Isaiah, Jesus, Mary)

Bible References:

- Genesis 24:15-16
- Luke 01:26-29
- Luke 01:34-35
- Matthew 01:22-23
- Matthew 25:1-4

Examples from the Bible stories:

***21:09** The prophet Isaiah prophesied that the Messiah would be born from a **virgin**. ***22:04** She (Mary) was a **virgin** and was engaged to be married to a man named Joseph. ***22:05** Mary replied, "How can this be, since I am a **virgin**?" ***49:01** An angel told a **virgin** named Mary that she would give birth to God's Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

Word Data:

- Strong's: H1330, H1331, H5959, G3932, G3933

Uses:

- Matthew 1:22-23
- Matthew 25:1-4
- Matthew 25:7-9
- Matthew 25:10-13

vision, visions, envision

Facts:

The term “vision” refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase “saw a vision” could be translated as “saw something unusual from God” or “God showed him something special.”
- Some languages may not have separate words for “vision” and “dream.” So a sentence such as “Daniel had dreams and visions in his mind” could be translated as something like “Daniel was dreaming while asleep and God caused him to see unusual things.”

(See also: dream)

Bible References:

- Acts 09:10-12
- Acts 10:3-6
- Acts 10:9-12
- Acts 12:9-10
- Luke 01:21-23
- Luke 24:22-24
- Matthew 17:9-10

Word Data:

- Strong’s: H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203, H7723, H8602, G3701, G3705, G3706

Uses:

- Matthew 17:9-10

voice, voices

Definition:

The term “voice” is often used figuratively to refer to speaking or communicating something.

- God is said to use his voice, even though he doesn’t have a voice in the same way a human being does.
- This term can be used to refer to the whole person, as in the statement “A voice is heard in the desert saying, ‘Prepare the way of the Lord.’” This could be translated as “A person is heard calling out in the desert….” (See: synecdoche)
- To “hear someone’s voice” could also be translated as “hear someone speaking.”
- Sometimes the word “voice” may be used for objects that cannot literally speak, such as when David exclaims in the psalms that the “voice” of the heavens proclaims God’s mighty works. This could also be translated as “their splendor shows clearly how great God is.”

(See also: call, proclaim, splendor)

Bible References:

- John 05:36-38
- Luke 01:42-45
- Luke 09:34-36
- Matthew 03:16-17
- Matthew 12:19-21

Word Data:

- Strong’s: H6963, H7032, H7445, H8193, G2906, G5456, G5586

Uses:

- Matthew 2:17-18
- Matthew 3:1-3
- Matthew 3:16-17
- Matthew 12:19-21
- Matthew 17:5-8

waste, wastes, wasted, wasting, wasteland, wastelands

Definition:

To waste something means to carelessly throw it away or to use it unwisely. Something that is a "wasteland" or a "waste" refers to land or a city that has been destroyed so that nothing lives in it anymore.

- The term "waste away" is an expression that means to become more and more sick or ruined. A person who is wasting away usually becomes very thin due to illness or lack of food.
- To "lay waste" to a city or land means to destroy it.
- Another word for a "wasteland" could be "desert" or "wilderness." But a wasteland also implies that people used to live there and the land used to have trees and plants that produced food.

Bible References:

- Ezekiel 06:6-7
- Leviticus 26:37-39
- Matthew 26:6-9
- Revelation 18:15-17
- Zechariah 07:13-14

Word Data:

- Strong's: H535, H1086, H1104, H1110, H1197, H1326, H2100, H2490, H2522, H2717, H2720, H2721, H2723, H3615, H3765, H3856, H4127, H4198, H4592, H4743, H4875, H5307, H5327, H7334, H7582, H7703, H7722, H7736, H7843, H8047, H8074, H8077, H8414, H8437, G684, G1287, G2049, G2673, G4199

Uses:

- Matthew 26:6-9

watch (biblical time), watches

Definition:

In biblical times, a “watch” was a period of time at night during which a watchman or guard for a city would be on duty looking out for any danger from an enemy.

- In the Old Testament, the Israelites had three watches which were called “beginning” (sunset to 10 p.m.), “middle” (10 p.m. to 2 a.m.), and “morning” (2 a.m. to sunrise) watches.
- In the New Testament, the Jews followed the Roman system and had four watches, named simply “first” (sunset to 9 p.m.), “second” (9 p.m. to 12 midnight), “third” (12 midnight to 3 a.m.), and “fourth” (3 a.m. to sunrise) watches.
- These could also be translated with more general expressions such as “late evening” or “middle of the night” or “very early in the morning,” depending on which watch is being referred to.

(See also: watch)

Bible References:

- Luke 12:37-38
- Mark 06:48-50
- Matthew 14:25-27
- Psalms 090:3-4

Word Data:

- Strong’s: H821, G5438

Uses:

- Matthew 14:25-27

watch, watches, watched, watching, watchman, watchmen, watchful

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- 1 Thessalonians 05:4-7
- Hebrews 13:15-17
- Jeremiah 31:4-6
- Mark 08:14-15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong’s: H821, H2370, H4929, H4931, H5027, H5341, H5894, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G69, G70, G991, G1127, G1492, G2334, G2892, G3525, G3708, G3906, G4337, G4648, G5083, G5438

Uses:

- Matthew 25:10-13
- Matthew 26:36-38
- Matthew 26:39-41

watchtower, watchtowers, tower

Definition:

The term “watchtower” refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term “watchtower” is also used as a symbol of protection from enemies. (See: Metaphor)

(See also: adversary, watch)

Bible References:

- 1 Chronicles 27:25-27
- Ezekiel 26:3-4
- Mark 12:1-3
- Matthew 21:33-34
- Psalm 062:1-2

Word Data:

- Strong’s: H803, H969, H971, H975, H1785, H2918, H4024, H4026, H4029, H4692, H4707, H4869, H6076, H6438, H6836, H6844, G4444

Uses:

- Matthew 21:33-34

water, waters, watered, watering

Definition:

In addition to its primary meaning, “water” also often refers to a body of water, such as an ocean, sea, lake, or river.

- The term “waters” refers to bodies of water or many sources of water. It can also be a general reference for a large amount of water.
- A figurative use of “waters” refers to great distress, difficulties, and suffering. For example, God promises that when we “go through the waters” he will be with us.
- The phrase “many waters” emphasizes how great the difficulties are.
- To “water” livestock and other animals means to “provide water for” them. In Bible times, this usually involved drawing water from a well with a bucket and pouring the water into a trough or other container for the animals to drink from.
- In the Old Testament, God is referred to as the spring or fountain of “living waters” for his people. This means he is the source of spiritual power and refreshment.
- In the New Testament, Jesus used the phrase “living water” to refer to the Holy Spirit working in a person to transform and bring new life.

Translation Suggestions:

- The phrase, “draw water” could be translated as “pull water up from a well with a bucket.”
- “Streams of living water will flow from them” could be translated as “the power and blessings from the Holy Spirit will flow out of them them like streams of water.” Instead of “blessings” the term “gifts” or “fruits” or “godly character” could be used.
- When Jesus is talking to the Samaritan woman at the well, the phrase “living water” could be translated as “water that gives life” or “lifegiving water.” In this context, the imagery of water must be kept in the translation.
- Depending on the context, the term “waters” or “many waters” could be translated as “great suffering (that surrounds you like water)” or “overwhelming difficulties (like a flood of water)” or “large amounts of water.”

(See also: life, spirit, Holy Spirit, power)

Bible References:

- Acts 08:36-38
- Exodus 14:21-22
- John 04:9-10
- John 04:13-14
- John 04:15-16
- Matthew 14:28-30

Word Data:

- Strong's: H2222, H4325, H4529, H4857, H7301, H7783, H8248, G504, G4215, G4222, G5202, G5204

Uses:

- Matthew 14:28-30

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: barley, chaff, grain, seed, thresh, winnow)

Bible References:

- Acts 27:36-38
- Exodus 34:21-22
- John 12:23-24
- Luke 03:17
- Matthew 03:10-12
- Matthew 13:24-26

Word Data:

- Strong’s: H1250, H2406, G4621

Uses:

- Matthew 3:10-12
- Matthew 13:24-26
- Matthew 13:29-30

will of God

Definition:

The “will of God” refers to God’s desires and plans.

- God’s will especially relates to his interactions with people and how he wants people to respond to him.
- It also refers to his plans or desires for the rest of his creation.
- The term to “will” means to “determine” or to “desire.”

Translation Suggestions:

- The “will of God” could also be translated as “what God desires” or “what God has planned” or “God’s purpose” or “what is pleasing to God.”

Bible References:

- 1 John 02:15-17
- 1 Thessalonians 04:3-6
- Colossians 04:12-14
- Ephesians 01:1-2
- John 05:30-32
- Mark 03:33-35
- Matthew 06:8-10
- Psalms 103:20-22

Word Data:

- Strong’s: H6310, H6634, H7522, G1012, G1013, G2307, G2308, G2309, G2596

Uses:

- Matthew 6:8-10
- Matthew 7:21-23
- Matthew 12:48-50
- Matthew 18:12-14
- Matthew 26:39-41

wine, winepress, winepresses, wines, wineskin, wineskins, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: How to Translate Unknowns)
- Ways to translate “wineskin” could include “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: grape, vine, vineyard, winepress)

Bible References:

- 1 Timothy 05:23-25
- Genesis 09:20-21
- Genesis 49:11-12
- John 02:3-5
- John 02:9-10
- Matthew 09:17
- Matthew 11:18-19

smashed

Word Data:

- Strong’s: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G1098, G3631, G3820, G3943

Uses:

- Matthew 9:17
- Matthew 11:18-19
- Matthew 27:32-34
- Matthew 27:48-50

winepress

Definition:

During Bible times, a “winepress” was a large container or open place where the juice of grapes was extracted in order to make wine.

- In Israel, winepresses were usually large, wide basins that were dug out of solid rock. Clusters of grapes were put on the flat bottom of the hole and people trampled the grapes with their feet to get the grape juice to flow out.
- Usually a winepress had two levels, with the grapes being trampled in the top level so that the juice would run down into the lower level where it could be collected.
- The term “winepress” is also used figuratively in the Bible as a picture of God’s wrath being poured out on wicked people. (See: Metaphor)

(See also: grape, wrath)

Bible References:

- Isaiah 63:1-2
- Mark 12:1-3
- Matthew 21:33-34
- Revelation 14:19-20

Word Data:

- Strong’s: H1660, H3342, H6333, G3025, G5276

Uses:

- Matthew 21:33-34

winnow, winnows, winnowed, winnowing, sift, sifting

Definition:

The terms “winnow” and “sift” mean to separate grain from unwanted materials. In the Bible, both words are also used in a figurative sense to refer to separating or dividing people.

- To “winnow” means to separate grain from the unwanted parts of the plant by tossing both the grain and chaff into the air, allowing the wind to blow the chaff away.
- The word “sift” refers to shaking the winnowed grain in a sieve to get rid of any remaining unwanted materials, such as dirt or stones.
- In the Old Testament, “winnow” and “sift” are used figuratively to describe hardship that separates the righteous people from the unrighteous people.
- Jesus also used the term “sift” in this figurative way when he was telling Simon Peter about how he and the other disciples would be tested in their faith.
- To translate these terms, use the words or phrases in the project language that refer to these activities; possible translations might be “shaking” or “fanning.” If winnowing or sifting are not known, then these terms could be translated by a term that refers to a different method of separating grain from chaff or dirt, or by describing this process.

(See also: How to Translate Unknowns)

(See also: chaff, grain)

Bible References:

- Isaiah 21:10
- Luke 22:31-32
- Matthew 03:10-12
- Proverbs 20:7-8
- Ruth 03:1-2

Word Data:

- Strong’s: H2219, H5128, H5130, G4425, G4617

Uses:

- Matthew 3:10-12

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- In the Bible, the term “worldly wisdom” is a figurative way of referring to what people in this world think is wise, but which is actually foolish.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See also: obey, fruit)

Bible References:

- Acts 06:2-4
- Colossians 03:15-17
- Exodus 31:6-9
- Genesis 03:4-6
- Isaiah 19:11-12
- Jeremiah 18:18-20
- Matthew 07:24-25

Examples from the Bible stories:

- **02:05** She also wanted to be **wise**, so she picked some of the fruit and ate it.
- **18:01** When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- **23:09** Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- **45:01** He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G4678, G4679, G4680, G4920, G5428, G5429, G5430

Uses:

- Matthew 7:24-25
- Matthew 10:16-18
- Matthew 11:18-19
- Matthew 11:25-27
- Matthew 12:42
- Matthew 13:54-56
- Matthew 23:34-36
- Matthew 24:45-47
- Matthew 25:1-4
- Matthew 25:7-9

woe

Definition:

The term “woe” refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression “woe to” is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word “woe” is repeated, to emphasize an especially terrible judgment.
- A person who says “woe is me” or “woe to me” is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term “woe” could also be translated as “great sorrow” or “sadness” or “calamity” or “disaster.”
- Other ways to translate the expression “Woe to (name of city)” could include, “How terrible it will be for (name of city)” or “The people in (that city) will be severely punished” or “Those people will suffer greatly.”
- The expression, “Woe is me!” or “Woe to me!” could be translated as “How sad I am!” or “I am so sad!” or “How terrible this is for me!”
- The expression “Woe to you” could also be translated as “You will suffer terribly” or “You will experience terrible troubles.”

Bible References:

- Ezekiel 13:17-18
- Habakkuk 02:12-14
- Isaiah 31:1-2
- Jeremiah 45:1-3
- Jude 01:9-11
- Luke 06:24-25
- Luke 17:1-2
- Matthew 23:23-24

Word Data:

- Strong’s: H188, H190, H337, H480, H1929, H1945, H1958, G3759

Uses:

- Matthew 11:20-22

- Matthew 18:7-8
- Matthew 23:13-15
- Matthew 23:16-17
- Matthew 23:23-24
- Matthew 23:25-26
- Matthew 23:27-28
- Matthew 23:29-31
- Matthew 24:19-22
- Matthew 26:23-25

wolf, wolves, wild dogs

Definition:

A wolf is a fierce, meat-eating animal that is similar to a wild dog.

- Wolves usually hunt in groups and stalk their prey in a clever and stealthy manner.
- In the Bible, the term "wolves" is used figuratively to refer to false teachers or false prophets who destroy believers, who are compared to sheep. False teaching causes people to believe wrong things that bring harm to them.
- This comparison is based on the fact that sheep are especially vulnerable to being attacked and eaten by wolves, because they are weak and cannot defend themselves.

Translation Suggestion

- This term could be translated as "wild dog" or "wild animal."
- Other names for wild dogs could be "jackal" or "coyote."
- When used figuratively to refer to people, this could be translated as "evil people who harm people like animals that attack sheep."

(See also: evil, false prophet, sheep, teach)

Bible References:

- Acts 20:28-30
- Isaiah 11:6-7
- John 10:11-13
- Luke 10:3-4
- Matthew 07:15-17
- Zephaniah 03:3-4

Word Data:

- Strong's: H2061, H3611, G3074

Uses:

- Matthew 7:15-17
- Matthew 10:16-18

womb, wombs

Definition:

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: euphemism)
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

- Genesis 25:23
- Genesis 25:24-26
- Genesis 38:27-28
- Genesis 49:25
- Luke 02:21
- Luke 11:27-28
- Luke 23:29-31
- Matthew 19:10-12

Word Data:

- Strong’s: H990, H4578, H7356, H7358, G1064, G2836, G3388

Uses:

- Matthew 19:10-12

word of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scriptures

Definition:

In the Bible, the term "word of God" refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called "the Word of God."

- The term "scriptures" means "writings." It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God's message that he had told people to write down so that many years in the future people could still read it.
- The related terms "word of Yahweh" and "word of the Lord" often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply "the word" or "my word" or "your word" (when talking about God's word).
- In the New Testament, Jesus is called "the Word" and "the Word of God." These titles mean that Jesus fully reveals who God is, because he is God himself.

The term "word of truth" is another way of referring to "God's word," which is his message or teaching. It does not refer to just one word.

- God's word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include "the message of Yahweh" or "God's message" or "the teachings from God."
- It may be more natural in some languages to make this term plural and say "God's words" or "the words of Yahweh."
- The expression "the word of Yahweh came" is often used to introduce something that God told his prophets or his people. This could be translated as "Yahweh spoke this message" or "Yahweh spoke these words."
- The term "scripture" or "scriptures" could be translated as "the writings" or "the written message from God." This term should be translated differently from the translation of the term "word."
- When "word" occurs alone and it refers to God's word, it could be translated as "the message" or "God's word" or "the teachings." Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as "the Word," this term could be translated as "the Message" or "the Truth."
- "Word of truth" could be translated as "God's true message" or "God's word, which is true."
- It is important for the translation of this term to include the meaning of being true.

(See also: prophet, true, word, Yahweh)

translationWordsword of God, words of God, word of Yahweh, word of the Lord, word of truth, scripture, scripture

Bible References:

- Genesis 15:1-3
- 1 Kings 13:1-3
- Jeremiah 36:1-3
- Luke 08:11-13
- John 05:39-40
- Acts 06:2-4
- Acts 12:24-25
- Romans 01:1-3
- 2 Corinthians 06:4-7
- Ephesians 01:13-14
- 2 Timothy 03:16-17
- James 01:17-18
- James 02:8-9

Examples from the Bible stories:

- **25:07** In **God's word** he commands his people, 'Worship only the Lord your God and only serve him.'"
- **33:06** So Jesus explained, "The seed is the **word of God**.
- **42:03** Then Jesus explained to them what **God's word** says about the Messiah.
- **42:07** Jesus said, "I told you that everything written about me in **God's word** must be fulfilled." Then he opened their minds so they could understand **God's word**.
- **45:10** Philip also used other **scriptures** to tell him the good news of Jesus.
- **48:12** But Jesus is the greatest prophet of all. He is the **Word of God**.
- **49:18** God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H561, H565, H1697, H3068, G3056, G4487

Uses:

- Matthew 15:4-6
- Matthew 21:42
- Matthew 22:29-30
- Matthew 26:51-54

word, words

Definition:

A “word” refers to something that someone has said.

- An example of this would be when the angel told Zechariah, “You did not believe my words,” which means, “You did not believe what I said.”
- This term almost always refers to an entire message, not just one word.
- Sometimes “word” refers to speech in general, such as “powerful in word and deed” which means “powerful in speech and behavior.”
- Often in the Bible “the word” refers to everything God has said or commanded, as in “the word of God” or “the word of truth.”
- A very special use of this term is when Jesus is called “the Word.” For these last two meanings, see word of God

Translation Suggestions:

- Different ways of translating “word” or “words” include “teaching” or “message” or “news” or “a saying” or “what was said.”

(See also: word of God)

Bible References:

- 2 Timothy 04:1-2
- Acts 08:4-5
- Colossians 04:2-4
- James 01:17-18
- Jeremiah 27:1-4
- John 01:1-3
- John 01:14-15
- Luke 08:14-15
- Matthew 02:7-8
- Matthew 07:26-27

Word Data:

- Strong’s: H561, H562, H565, H1697, H1703, H3983, H4405, H4406, H6310, H6600, G518, G1024, G3050, G3054, G3055, G3056, G4086, G4487, G4935, G5023, G5542

Uses:

- Matthew 2:7-8
- Matthew 7:24-25
- Matthew 7:26-27
- Matthew 7:28-29
- Matthew 18:15-16
- Matthew 24:34-35
- Matthew 26:1-2
- Matthew 27:11-14

works, deeds, work, acts

Definition:

In the Bible, the terms “works,” “deeds,” and “acts” are used to refer generally to things that God or people do.

- The term “work” refers to doing labor or anything that is done to serve other people.
- God’s “works” and the “work of his hands” are expressions that refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place. The terms “deeds” and “acts” are also used to refer to God’s miracles in expressions such as “mighty acts” or “marvelous deeds.”
- The works or deeds that a person does can be either good or evil.
- The Holy Spirit empowers believers to do good works, which are also called “good fruit.”
- People are not saved by their good works; they are saved through faith in Jesus.
- A person’s “work” can be what he does to earn a living or to serve God. The Bible also refers to God as “working.”

Translation Suggestions:

- Other ways to translate “works” or “deeds” could be “actions” or “things that are done.”
- When referring to God’s “works” or “deeds” and the “work of his hands,” these expressions could also be translated as “miracles” or “mighty acts” or “amazing things he does.”
- The expression “the work of God” could be translated as “the things that God is doing” or “the miracles God does” or “the amazing things that God does” or “everything God has accomplished.”
- The term “work” can just be the singular of “works” as in “every good work” or “every good deed.”
- The term “work” can also have the broader meaning of “service” or “ministry.” For example, the expression “your work in the Lord” could also be translated as, “what you do for the Lord.”
- The expression “examine your own work” could also be translated as “make sure what you are doing is God’s will” or “make sure that what you are doing pleases God.”
- The expression “the work of the Holy Spirit” could be translated as “the empowering of the Holy Spirit” or “the ministry of the Holy Spirit” or “the things that the Holy Spirit does.”

(See also: fruit, Holy Spirit, miracle)

Bible References:

- 1 John 03:11-12
- Acts 02:8-11
- Daniel 04:36-37
- Exodus 34:10-11

- Galatians 02:15-16
- James 02:14-17
- Matthew 16:27-28
- Micah 02:6-8
- Romans 03:27-28
- Titus 03:4-5

Word Data:

- Strong's: H4566, H4567, H4611, H4659, H5949, G2041

Uses:

- Matthew 5:15-16
- Matthew 7:21-23
- Matthew 11:1-3
- Matthew 11:18-19
- Matthew 11:20-22
- Matthew 11:23-24
- Matthew 16:27-28
- Matthew 23:1-3

world, worldly

Definition:

The term “world” usually refers to the part of the universe where people live: the earth. The term “worldly” describes the evil values and behaviors of people living in this world.

- In its most general sense, the term “world” refers to the heavens and the earth, as well as everything in them.
- In many contexts, “world” actually means “people in the world.”
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used “world” to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be “worldly.”

Translation Suggestions:

- Depending on the context, “world” could also be translated as “universe” or “people of this world” or “corrupt things in the world” or “evil attitudes of people in the world.”
- The phrase “all the world” often means “many people” and refers to the people living in a certain region. For example, “all the world came to Egypt” could be translated as “many people from the surrounding countries came to Egypt” or “people from all the countries surrounding Egypt came there.”
- Another way to translate “all the world went to their hometown to be registered in the Roman census” would be “many of the people living in regions ruled by the Roman empire went…”
- Depending on the context, the term “worldly” could be translated as, “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”
- In other contexts, “in the world” could also be translated as “living among the people of the world” or “living among ungodly people.”

(See also: corrupt, heaven, Rome, godly)

Bible References:

- 1 John 02:15-17
- 1 John 04:4-6
- 1 John 05:4-5
- John 01:29-31
- Matthew 13:36-39

Word Data:

- Strong's: H776, H2309, H2465, H5769, H8398, G1093, G2886, G2889, G3625

Uses:

- Matthew 13:22-23
- Matthew 13:34-35
- Matthew 13:36-39
- Matthew 13:40-43
- Matthew 13:49-50
- Matthew 18:7-8
- Matthew 25:34-36
- Matthew 28:20

worship

Definition:

To “worship” means to honor, praise and obey someone, especially God.

- This term often means literally “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- Some people worshiped false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: sacrifice, praise, honor)

Bible References:

- Colossians 02:18-19
- Deuteronomy 29:17-19
- Exodus 03:11-12
- Luke 04:5-7
- Matthew 02:1-3
- Matthew 02:7-8

Examples from the Bible stories:

***13:04** Then God gave them the covenant and said, ”I am Yahweh, your God, who saved you from slavery in Egypt. Do not **worship** other gods.” ***14:02** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things. ***17:06** David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices. ***18:12** All of the kings and most of the people of the kingdom of Israel **worshiped** idols. ***25:07** Jesus replied, ”Get away from me, Satan! In God’s word he commands his people, ’**Worship** only the Lord your God and only serve him.’” ***26:02** On the Sabbath, he (Jesus) went to the place of **worship**. ***47:01** There they met a woman named Lydia who was a merchant. She loved and **worshiped** God. ***49:18** God tells you to pray, to study his word, to **worship** him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong’s: H5457, H5647, H6087, H7812, G1391, G1479, G2151, G2318, G2323, G2356, G3000, G3511, G4352, G4353, G4573, G4574, G4576

Uses:

- Matthew 2:1-3
- Matthew 2:7-8
- Matthew 2:11-12
- Matthew 4:7-9
- Matthew 4:10-11
- Matthew 14:31-33
- Matthew 15:7-9
- Matthew 28:8-10
- Matthew 28:16-17

worthy, worth, unworthy, worthless

Definition:

The term “worthy” describes someone or something that deserves respect or honor. To “have worth” means to be valuable or important. The term “worthless” means to not have any value.

- Being worthy is related to being valuable or having importance
- To be “unworthy” means to not be deserving of any special notice.
- To not feel worthy means to feel less important than someone else or to not feel deserving of being treated with honor or kindness.
- The term “unworthy” and the term “worthless” have related, but different meanings. To be “unworthy” means to not be deserving of any honor or recognition. To be “worthless” means to not have any purpose or value.

Translation Suggestions:

- “Worthy” could be translated as “deserving” or “important” or “valuable.”
- The word “worth” could be translated as “value” or “importance.”
- The phrase to “have worth” could also be translated as to “be valuable” or to “be important.”
- The phrase “is worth more than” could be translated as “is more valuable than.”
- Depending on the context, the term, “unworthy” could also be translated as “unimportant” or “dishonorable” or “undeserving.”
- The term “worthless” could be translated as “with no value” or “with no purpose” or “worth nothing.”

(See also: honor)

Bible References:

- 2 Samuel 22:3-4
- 2 Thessalonians 01:11-12
- Acts 13:23-25
- Acts 25:25-27
- Acts 26:30-32
- Colossians 01:9-10
- Jeremiah 08:18-19
- Mark 01:7-8
- Matthew 03:10-12
- Philippians 01:25-27

Word Data:

- Strong's: H117, H639, H1929, H3644, H4242, H4373, H4392, H4592, H4941, H6994, H7939, G514, G515, G516, G2425, G2661, G2735

Uses:

- Matthew 3:10-12
- Matthew 5:21-22
- Matthew 8:8-10
- Matthew 10:11-13
- Matthew 10:37-39
- Matthew 13:47-48
- Matthew 22:8-10
- Matthew 26:65-66

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. It especially refers to God's righteous judgment of sin and punishment of people who rebel against him.

- In the Bible, "wrath" usually refers to God's anger toward those who sin against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful fit of rage. God's wrath is just and holy.

(See also: judge, sin)

Bible References:

- 1 Thessalonians 01:8-10
- 1 Timothy 02:8-10
- Luke 03:7
- Luke 21:23-24
- Matthew 03:7-9
- Revelation 14:9-10
- Romans 01:18-19
- Romans 05:8-9

Word Data:

- Strong's: H639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G2372, G3709, G3949, G3950

Uses:

- Matthew 3:7-9

written

Definition:

The phrase “as it is written” or “what is written” occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

- Sometimes “as it is written” refers to what was written in the Law of Moses.
- Other times it is a quote from what one of the prophets wrote in the Old Testament.
- This could be translated “as it is written in the Law of Moses” or “as the prophets wrote long ago” or “what it says in God’s laws that Moses wrote down long ago”.
- Another option is to keep “It is written” and give a footnote that explains what this means.

(See also: command, law, prophet, word of God)

Bible References:

- 1 John 05:13-15
- Acts 13:28-29
- Exodus 32:15-16
- John 21:24-25
- Luke 03:4
- Mark 09:11-13
- Matthew 04:5-6
- Revelation 01:1-3

Word Data:

- Strong’s: H3789, H7559, G1125

Uses:

- Matthew 4:1-4
- Matthew 4:5-6
- Matthew 4:10-11
- Matthew 11:9-10
- Matthew 21:12-14
- Matthew 26:23-25
- Matthew 26:30-32

wrong, wrongs, wronged, wrongly, wrongfully, wrongdoer, wrongdoing, mistreat, mistreated, hurt, hurts, hurting, hurtful

Definition:

To "wrong" someone means to treat that person unjustly and dishonestly.

- The term "mistreat" means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term "hurt" is more general and means to "cause someone harm in some way." It often has the meaning of "physically injure."
- Depending on the context, these terms could also be translated as "do wrong to" or, "treat unjustly" or "cause harm to" or treat in a harmful way" or "injure."

Bible References:

- Acts 07:26-28
- Exodus 22:20-21
- Genesis 16:5-6
- Luke 06:27-28
- Matthew 20:13-14
- Psalms 071:12-13

Word Data:

- Strong's: H205, H816, H2248, H2250, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7667, H7686, H8133, H8267, H8295, G91, G92, G93, G95, G264, G824, G983, G984, G1536, G1626, G1651, G1727, G1908, G2556, G2558, G2559, G2607, G3076, G3077, G3762, G4122, G5195, G5196

Uses:

- Matthew 20:13-14

year, years

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into 12 months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has 12 months. But an extra 13th month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is 11 days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: month)

Bible References:

- 2 Kings 23:31-33
- Acts 19:8-10
- Daniel 08:1-2
- Exodus 12:1-2

Word Data:

- Strong’s: H3117, H7620, H7657, H8140, H8141, G1763, G2094

Uses:

- Matthew 2:16

yeast, leaven, leavens, leavened, unleavened

Definition:

"Leaven" is a general term for a substance that causes bread dough to expand and rise. "Yeast" is a specific kind of leaven.

- In some English translations, the word for leaven is translated as "yeast," which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.
- When the Israelites escaped from Egypt, they didn't have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.
- The term "leaven" or "yeast" is used figuratively in the Bible as a picture of how sin spreads through a person's life or how sin can influence other people.
- It can also refer to false teaching which often spreads to many people and influences them.
- The term "leaven" is also used in a positive way to explain how the influence of God's kingdom spreads from person to person.

Translation Suggestions

- This could be translated as "leaven" or "substance that causes dough to rise" or "expanding agent." The word "rise" could be expressed as "expand" or "get bigger" or "puff up."
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means, "leavening," this would be the best term to use.

(See also: Egypt, Passover, unleavened bread)

Bible References:

- Exodus 12:5-8
- Galatians 05:9-10
- Luke 12:1
- Luke 13:20-21
- Matthew 13:33
- Matthew 16:5-8

Word Data:

- Strong's: H2556, H2557, H4682, H7603, G106, G2219, G2220

Uses:

- Matthew 13:33
- Matthew 16:5-8
- Matthew 16:11-12

yoke, yokes, yoked

Definition:

A yoke is a piece of wood or metal attached to two or more animals to connect them for the purpose of pulling a plow or a cart. There are also several figurative meanings for this term.

- The term “yoke” is used figuratively to refer to something that joins people for the purpose of working together, such as in serving Jesus.
- Paul used the term “yokefellow” to refer to someone who was serving Christ as he was. This could also be translated as “fellow worker” or “fellow servant” or “coworker.”
- The term “yoke” is also often used figuratively to refer to a heavy load that someone has to carry, such as when being oppressed by slavery or persecution.
- In most contexts, it is best to translate this term literally, using the local term for a yoke that is used for farming.
- Other ways to translate the figurative use of this term could be, “oppressive burden” or “heavy load” or “bond,” depending on the context.

(See also: bind, burden, oppress, persecute, servant)

Bible References:

- Acts 15:10-11
- Galatians 05:1-2
- Genesis 27:39-40
- Isaiah 09:4-5
- Jeremiah 27:1-4
- Matthew 11:28-30
- Philippians 04:1-3

Word Data:

- Strong’s: H3627, H4132, H4133, H5674, H5923, H6776, G2086, G2201, G2218, G4805

Uses:

- Matthew 11:28-30

Zadok

Facts:

Zadok was the name of an important high priest in Israel during the reign of King David.

- When Absalom rebelled against King David, Zadok supported David and helped bring the ark of the covenant back into Jerusalem.
- Years later, he also took part in the ceremony to anoint David's son Solomon as king.
- Two different men by the name of Zadok helped rebuild the walls of Jerusalem during Nehemiah's time.
- Zadok was also the name of King Jotham's grandfather.

(Translation suggestions: How to Translate Names)

(See also: ark of the covenant, David, Jotham, Nehemiah, reign, Solomon)

Bible References:

- 1 Chronicles 24:1-3
- 1 Kings 01:26-27
- 2 Samuel 15:24-26
- Matthew 01:12-14

Word Data:

- Strong's: H6659, G4524

Uses:

- Matthew 1:12-14

Zebedee

Facts:

Zebedee was a fisherman from Galilee who is known because of his sons, James and John, who were Jesus' disciples. They are often identified in the New Testament as the "sons of Zebedee."

- Zebedee's sons were also fishermen and worked with him to catch fish.
- James and John quit their fishing work with their father Zebedee and left to go follow Jesus.

(Translation suggestions: How to Translate Names)

(See also: disciple, fishermen, James (son of Zebedee), John (the apostle))

Bible References:

- John 21:1-3
- Luke 05:8-11
- Mark 01:19-20
- Matthew 04:21-22
- Matthew 20:20-21
- Matthew 26:36-38

Word Data:

- Strong's: G2199

Uses:

- Matthew 4:21-22
- Matthew 20:20-21
- Matthew 26:36-38
- Matthew 27:54-56

Zebulun

Facts:

Zebulun was the last son born to Jacob and Leah and is the name of one of the twelve tribes of Israel.

- The Israelite tribe of Zebulun was given the land directly west of the Salt Sea.
- Sometimes the name “Zebulun” is also used to refer to the land where this Israelite tribe lived.

(Translation suggestions: How to Translate Names)

(See also: Jacob, Leah, Salt Sea, twelve tribes of Israel)

Bible References:

- Exodus 01:1-5
- Genesis 30:19-21
- Isaiah 09:1-2
- Judges 04:10
- Matthew 04:12-13
- Matthew 04:14-16

Word Data:

- Strong’s: H2074, H2075, G2194

Uses:

- Matthew 4:12-13
- Matthew 4:14-16

Zechariah (OT)

Facts:

Zechariah was a prophet who prophesied during the reign of King Darius I of Persia. The Old Testament book of Zechariah contains his prophecies, which urged the returning exiles to rebuild the temple.

- The prophet Zechariah lived during the same time period as Ezra, Nehemiah, Zerrubbabel and Haggai. He was also mentioned by Jesus as the last of the prophets who were murdered during Old Testament times.
- Another man named Zechariah was a gatekeeper at the temple during the time of David.
- One of King Jehoshaphat's sons who was named Zechariah was murdered by his brother Jehoram.
- Zechariah was the name of a priest who was stoned by the people of Israel when he rebuked them for their idol worship.
- King Zechariah was the son of Jeroboam and he reigned over Israel for only six months before being murdered.

(Translation Suggestions: Translate Names)

(See also: Darius, Ezra, Jehoshaphat, Jeroboam, Nehemiah, Zerubbabel)

Bible References:

- Ezra 05:1-2
- Matthew 23:34-36
- Zechariah 01:1-3

Word Data:

- Strong's: H2148

Uses:

- Matthew 23:34-36

Zerubbabel

Facts:

Zerubbabel was the name of two Israelite men in the Old Testament.

- One of these was a descendant of Jehoiakim and Zedekiah.
- A different Zerubbabel, son of Shealtiel, was the head of the tribe of Judah during the time of Ezra and Nehemiah, when Cyrus king of Persia released the Israelites from their captivity in Babylon.
- Zerubbabel and the high priest Joshua were among those who helped rebuild the temple and altar of God.

(Translation suggestions: How to Translate Names)

(See also: Babylon, captive, Cyrus, Ezra, high priest, Jehoiakim, Joshua, Judah, Nehemiah, Persia, Zedekiah)

Bible References:

- 1 Chronicles 03:19-21
- Ezra 02:1-2
- Ezra 03:8-9
- Luke 03:27-29
- Matthew 01:12-14

Word Data:

- Strong's: H2216, H2217, G2216

Uses:

- Matthew 1:12-14

translationAcademy

Uses:

- Matthew 10:26-27

Uses:

- Matthew 11:4-6

Uses:

- Matthew 18:34-35

Abstract Nouns

This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*

Abstract nouns are nouns that refer to attitudes, qualities, events, situations, or even to relationships among these ideas. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, injury, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it. For example, "What is its weight?" could be expressed as "How much does it weigh?" or "How heavy is it?"

Description

Remember that nouns are words that refer to a person, place, thing, or idea. **Abstract Nouns** are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships among these ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, and weight.

Using abstract nouns allows people to express thoughts about ideas in fewer words than if they did not have those nouns. It is a way of giving names to actions or qualities so that people can talk about them as though they were things. It is like a short-cut in language. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin." But if the language did not have the two abstract nouns "forgiveness" and "sin," then they would have to make a longer sentence to express the same meaning. They would have to say, for example, "I believe that God is willing to forgive people after they have sinned," using verb phrases instead of nouns for those ideas.

Reason this is a translation issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas; instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun.

Examples from the Bible

> ...*from childhood you have known the sacred writings* ... (2 Timothy 3:15 ULB)

The abstract noun "childhood" refers to when someone is a child.

> But godliness with contentment is great gain. (1 Timothy 6:6 ULB)

The abstract nouns "godliness" and "contentment" refer to being godly and content. The abstract noun "gain" refers to something that benefits or helps someone.

> Today salvation has come to this house, because he too is a son of Abraham. (Luke 19:9 ULB)

The abstract noun “salvation” here refers to being saved.

> The Lord does not move slowly concerning his promises, as some consider slowness to be (2 Peter 3:9 ULB)

The abstract noun “slowness” refers how slowly something is done.

> He will bring to light the hidden things of darkness and reveal the purposes of the heart. (1 Corinthians 4:5 ULB)

The abstract noun “purposes” refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun..

Examples of Translation Strategies Applied

1. Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.
    - **... from childhood you have known the sacred writings ...** (2 Timothy 3:15 ULB)
        - Ever since you were a child you have known the sacred writings.
    - **But godliness with contentment is great gain.** (1 Timothy 6:6 ULB)
        - But being godly and content is very beneficial.
        - But we benefit greatly when we are godly and content.
        - But we benefit greatly when we honor and obey God and when we are happy with what we have.
    - **Today salvation has come to this house, because he too is a son of Abraham.** (Luke 19:9 ULB)
        - Today the people in this house have been saved...
        - Today God has saved the people in this house...
    - **The Lord does not move slowly concerning his promises, as some consider slowness to be.** (2 Peter 3:9 ULB)
        - The Lord does not move slowly concerning his promises, as some consider moving slowly to be.

- **He will bring to light the hidden things of darkness and reveal the purposes of the heart.** (1 Corinthians 4:5 ULB)
    - He will bring to light the hidden things of darkness and reveal the things that people want to do and the reasons they want to do them.

Uses:

- Matthew 6:11-13
- Matthew 7:13
- Matthew 10:21-23
- Matthew 12:18
- Matthew 12:19-21
- Matthew 24:12-14
- Matthew 26:39-41
- Matthew 27:45-47

Active or Passive

This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*

Some languages have both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects underlined:

- ACTIVE: My father built the house in 2010.
- PASSIVE: The house was built in 2010.

Translators whose languages do not have passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

Description

Some languages have both active and passive forms of sentences.

- In the **ACTIVE** form, the subject does the action and is always mentioned.
- In the **PASSIVE** form, the action is done to the subject, and the one who does the action is *not always* mentioned.

In the examples of active and passive sentences below, we have underlined the subject.

- **ACTIVE**: My father built the house in 2010.
- **PASSIVE**: The house was built by my father in 2010.
- **PASSIVE**: The house was built in 2010. (This does not tell who did the action.)

Reasons this is a translation issue

All languages have active forms. Some languages have passive forms, and some do not. The passive form is not used for the same purposes in all of the languages that have it.

Purposes for the passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.

- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples from the Bible

> And their shooters shot at your soldiers from off the wall, and some of the king's servants were killed, and your servant Uriah the Hittite was killed too. (2 Samuel 11:24 ULB)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

> In the morning when the men of the town got up, the altar of Baal was broken down ... (Judges 6:28 ULB)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

> It would be better for him if a millstone were put around his neck and he were thrown into the sea (Luke 17:2 ULB)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

Translation Strategies

If you decide that it is better to translate without a passive form, here are some strategies you might consider.

1. Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action.
2. Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone."
3. Use a different verb.

Examples of Translation Strategies Applied

1. Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

    - **A loaf of bread was given him every day from the street of the bakers.** (Jeremiah 37:21 ULB)

    - The king's servants gave Jeremiah a loaf of bread every day from the street of the bakers.

2. Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like "they" or "people" or "someone."

    - **It would be better for him if a millstone were put around his neck and he were thrown into the sea.** (Luke 17:2 ULB)
        - It would be better for him if they were to put a millstone around his neck and throw him into the sea.
        - It would be better for him if someone were to put a heavy stone around his neck and throw him into the sea.

3. Use a different verb in an active sentence.

    - **A loaf of bread was given him every day from the street of the bakers.** (Jeremiah 37:21 ULB)
        - He received a loaf of bread every day from the street of the bakers.

Uses:

- Matthew 01 General Notes
- Matthew 1:15-17
- Matthew 1:15-17
- Matthew 1:18-19
- Matthew 1:20-21
- Matthew 1:22-23
- Matthew 2:4-6
- Matthew 2:16
- Matthew 2:17-18
- Matthew 2:17-18
- Matthew 2:17-18
- Matthew 2:17-18
- Matthew 2:22-23
- Matthew 3:1-3
- Matthew 3:4-6
- Matthew 3:10-12
- Matthew 3:10-12
- Matthew 3:13-15
- Matthew 3:16-17
- Matthew 3:16-17
- Matthew 4:1-4
- Matthew 4:1-4
- Matthew 4:1-4
- Matthew 4:5-6

- Matthew 4:7-9
- Matthew 4:10-11
- Matthew 4:12-13
- Matthew 4:14-16
- Matthew 4:23-25
- Matthew 5:1-4
- Matthew 5:5-8
- Matthew 5:9-10
- Matthew 5:9-10
- Matthew 5:13-14
- Matthew 5:13-14
- Matthew 5:17-18
- Matthew 5:19-20
- Matthew 5:21-22
- Matthew 5:23-24
- Matthew 5:25-26
- Matthew 5:27-28
- Matthew 5:29-30
- Matthew 5:31-32
- Matthew 5:31-32
- Matthew 5:33-35
- Matthew 5:38-39
- Matthew 5:43-45
- Matthew 6:1-2
- Matthew 6:3-4
- Matthew 6:5-7
- Matthew 6:5-7
- Matthew 6:8-10
- Matthew 6:27-29
- Matthew 6:30-31
- Matthew 6:32-34
- Matthew 7:1-2
- Matthew 7:1-2
- Matthew 7:1-2
- Matthew 7:7-10
- Matthew 7:7-10
- Matthew 7:18-20
- Matthew 7:24-25
- Matthew 8:1-3
- Matthew 8:8-10
- Matthew 8:8-10
- Matthew 8:11-13
- Matthew 8:11-13

- Matthew 8:11-13
- Matthew 8:16-17
- Matthew 8:16-17
- Matthew 8:23-25
- Matthew 8:23-25
- Matthew 8:28-29
- Matthew 8:33-34
- Matthew 9:1-2
- Matthew 9:1-2
- Matthew 9:3-6
- Matthew 9:14-15
- Matthew 9:16
- Matthew 9:17
- Matthew 9:17
- Matthew 9:20-22
- Matthew 9:25-26
- Matthew 9:29-31
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- Matthew 9:32-34
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- Matthew 10:16-18
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- Matthew 10:26-27
- Matthew 10:28-31
- Matthew 11:4-6
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- Matthew 12:36-37
- Matthew 12:38-40
- Matthew 12:43-45
- Matthew 13:3-6
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- Matthew 13:34-35
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- Matthew 13:40-43
- Matthew 13:44-46
- Matthew 13:47-48
- Matthew 13:57-58
- Matthew 14:8-9
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- Matthew 18:9
- Matthew 18:15-16

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- Matthew 20:17-19
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- Matthew 20:22-24
- Matthew 20:25-28
- Matthew 21:1-3
- Matthew 21:4
- Matthew 21:12-14
- Matthew 21:12-14
- Matthew 21:20-22
- Matthew 21:20-22
- Matthew 21:42
- Matthew 21:43-44
- Matthew 21:43-44
- Matthew 22:1-3
- Matthew 22:4
- Matthew 22:4
- Matthew 22:8-10
- Matthew 22:8-10
- Matthew 22:13-14
- Matthew 22:29-30
- Matthew 22:31-33
- Matthew 23:4-5
- Matthew 23:6-7
- Matthew 23:8-10
- Matthew 23:8-10
- Matthew 23:11-12
- Matthew 23:11-12
- Matthew 23:37-39
- Matthew 24:1-2
- Matthew 24:6-8
- Matthew 24:9-11
- Matthew 24:12-14
- Matthew 24:12-14
- Matthew 24:15-18

- Matthew 24:19-22
- Matthew 24:29
- Matthew 24:29
- Matthew 24:40-42
- Matthew 24:43-44
- Matthew 24:48-51
- Matthew 25:5-6
- Matthew 25:10-13
- Matthew 25:28-30
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- Matthew 25:31-33
- Matthew 25:34-36
- Matthew 25:34-36
- Matthew 25:41-43
- Matthew 26:1-2
- Matthew 26:3-5
- Matthew 26:6-9
- Matthew 26:12-13
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- Matthew 26:23-25
- Matthew 26:23-25
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- Matthew 26:30-32
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- Matthew 26:45-46
- Matthew 26:51-54
- Matthew 26:55-56
- Matthew 27:3-5
- Matthew 27:6-8
- Matthew 27:9-10
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- Matthew 27:11-14
- Matthew 27:15-16
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- Matthew 27:38-40
- Matthew 27:43-44

- Matthew 27:51-53
- Matthew 27:51-53
- Matthew 27:57-58
- Matthew 27:62-64
- Matthew 28:5-7
- Matthew 28:14-15
- Matthew 28:18-19

Apostrophe

This page answers the question: *What is the figure of speech called apostrophe?*

Definition

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him.

Description

He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

Reason this is a translation issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

Examples from the Bible

> Mountains of Gilboa, let there not be dew or rain on you (2 Samuel 1:21 ULB)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

> Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34 ULB)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

> He cried against the altar by the word of Yahweh: "Altar, altar! This is what Yahweh says, 'See, ... on you they will burn human bones.' " (1 Kings 13:2 ULB)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. If not, here is another option.

1. If this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells them his message or feelings about the people or thing that cannot hear him.

Examples of Translation Strategies Applied

1. If this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells them his message or feelings about the people or thing that cannot hear him.

    - **He cried against the altar by the word of Yahweh: "Altar, altar! This is what Yahweh says, 'See, ... on you they will burn human bones.' "** (1 Kings 13:2 ULB)
        - He said this about the altar: "This is what Yahweh says about this altar. 'See, ... they will burn people's bones on it.' "
    - **Mountains of Gilboa, let there not be dew or rain on you** (2 Samuel 1:21 ULB)
        - As for these mountains of Gilboa, let there not be dew or rain on them

Uses:

- Matthew 2:4-6
- Matthew 11:20-22
- Matthew 11:23-24
- Matthew 23:37-39

Assumed Knowledge and Implicit Information

This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

- **Assumed knowledge** is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker gives the audience information in two ways:
- **Explicit information** is what the speaker states directly.
- **Implicit information** is what the speaker does not state directly because he expects his audience to be able to learn it from what he says.

Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is **explicit information**.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called **assumed knowledge**.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Information that he expects people to learn from what he says even though he does not state it directly is **implicit information.**

Often, the audience understands this **implicit information** by combining what they already know (**assumed knowledge**) with the **explicit information** that the speaker tells them directly.

Reasons this is a translation issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different than the biblical languages and made for an audience that lives in a very different time and place than the people in the Bible, many times the **assumed knowledge** or the **implicit information** is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, you can include this information in the text or in a footnote.

Examples from the Bible

> Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULB)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

> Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But it will be more tolerable for Tyre and Sidon at the day of judgment than for you. (Matthew 11:21, 22 ULB)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that because the people he was speaking to did not repent, they would be judged more severely than the people of Tyre and Sidon would be judged.

> Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat. (Matthew 15:2 ULB)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

1. If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.
2. If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

1. If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

   - **Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."** (Matthew 8:20 ULB) - Assumed knowledge was that the foxes slept in their holes and birds slept in their nests.
     - Jesus said to him, "Foxes have holes to live in, and the birds of the sky have nests to live in, but the Son of Man has nowhere to lay his head and sleep."
   - **it will be more tolerable for Tyre and Sidon at the day of judgment than for you** (Matthew 11:22 ULB) - Assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.
     - ... it will be more tolerable for those cities Tyre and Sidon, whose people were very wicked, at the day of judgment than for you
       - Or:
     - ... it will be more tolerable for those wicked cities Tyre and Sidon at the day of judgment than for you
   - **Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat.** (Matthew 15:2 ULB) - Assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.
     - Why do your disciples violate the traditions of the elders? For they do not go through the ceremonial handwashing ritual of righteousness when they eat.

2. If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

   - **Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."** (Matthew 8:19, 20 ULB) - Implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, he would have to live like Jesus without a house.
     - Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but I, the Son of Man, have no home to rest in. If you want to follow me, you will live as I live."
   - **it will be more tolerable for Tyre and Sidon at the day of judgment than for you** (Matthew 11:22 ULB) - Implicit information is that God would not only judge the people; he would punish them. This can be made explicit.
     - At the day of judgment, God will punish Tyre and Sidon, cities whose people were very wicked, less severely than he will punish you

    - At the day of judgment, God will punish you more severely than Tyre and Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.### Uses:

- Matthew 1:18-19
- Matthew 1:18-19
- Matthew 1:18-19
- Matthew 1:22-23
- Matthew 2:7-8
- Matthew 2:13-15
- Matthew 2:13-15
- Matthew 2:16
- Matthew 3:1-3
- Matthew 3:4-6
- Matthew 3:7-9
- Matthew 4:12-13
- Matthew 4:18-20
- Matthew 5:13-14
- Matthew 5:17-18
- Matthew 5:17-18
- Matthew 5:21-22
- Matthew 5:21-22
- Matthew 5:23-24
- Matthew 5:40-42
- Matthew 6:1-2
- Matthew 6:5-7
- Matthew 7:1-2
- Matthew 7:18-20
- Matthew 7:21-23
- Matthew 8:4
- Matthew 8:4
- Matthew 8:8-10
- Matthew 8:16-17
- Matthew 8:30-32
- Matthew 9:20-22
- Matthew 9:27-28
- Matthew 10:11-13
- Matthew 10:24-25
- Matthew 10:24-25
- Matthew 11:16-17

- Matthew 11:18-19
- Matthew 11:20-22
- Matthew 11:23-24
- Matthew 12:3-4
- Matthew 12:7-8
- Matthew 12:9-10
- Matthew 12:18
- Matthew 12:38-40
- Matthew 12:41
- Matthew 12:42
- Matthew 13:1-2
- Matthew 13:1-2
- Matthew 13:10-12
- Matthew 13:13-14
- Matthew 13:13-14
- Matthew 13:16-17
- Matthew 13:16-17
- Matthew 13:18-19
- Matthew 13:20-21
- Matthew 13:22-23
- Matthew 13:24-26
- Matthew 13:31-32
- Matthew 13:33
- Matthew 13:44-46
- Matthew 13:44-46
- Matthew 13:54-56
- Matthew 13:54-56
- Matthew 14:3-5
- Matthew 14:6-7
- Matthew 14:10-12
- Matthew 14:13-14
- Matthew 14:31-33
- Matthew 15:1-3
- Matthew 15:4-6
- Matthew 15:7-9
- Matthew 15:10-11
- Matthew 15:21-23
- Matthew 15:21-23
- Matthew 16:1-2
- Matthew 16:3-4
- Matthew 16:17-18
- Matthew 17:9-10
- Matthew 17:14-16

- Matthew 17:24-25
- Matthew 17:26-27
- Matthew 18:10-11
- Matthew 18:17
- Matthew 18:18-20
- Matthew 18:18-20
- Matthew 18:34-35
- Matthew 19:5-6
- Matthew 19:10-12
- Matthew 19:25-27
- Matthew 20:22-24
- Matthew 21:1-3
- Matthew 21:4
- Matthew 21:6-8
- Matthew 21:12-14
- Matthew 21:15-17
- Matthew 21:23-24
- Matthew 22:4
- Matthew 22:5-7
- Matthew 22:15-17
- Matthew 22:15-17
- Matthew 22:29-30
- Matthew 22:45-46
- Matthew 23:4-5
- Matthew 23:27-28
- Matthew 24:1-2
- Matthew 24:1-2
- Matthew 24:3-5
- Matthew 25:10-13
- Matthew 25:10-13
- Matthew 25:14-16
- Matthew 25:28-30
- Matthew 25:28-30
- Matthew 26:6-9
- Matthew 26:30-32
- Matthew 26:51-54
- Matthew 26:55-56
- Matthew 26:65-66
- Matthew 27:1-2
- Matthew 27:6-8
- Matthew 27:11-14
- Matthew 27:25-26
- Matthew 27:32-34

- Matthew 27:35-37
- Matthew 27:38-40
- Matthew 27:54-56
- Matthew 27:59-61
- Matthew 27:59-61
- Matthew 28:16-17

Background Information

This page answers the question: *What is background information, and how can I show that some information is background information?*

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called **background information.** The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

Example - The underlined sentences in the story below are all background information.

Peter and John went on a hunting trip because their village was going to have a a feast the next day. Peter was the best hunter in the village. He once killed three wild pigs in one day! They walked for hours through low bushes until they heard a wild pig. The pig ran, but they managed to shoot the pig and kill it. Then they tied up its legs with some rope they had brought with them, and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are "their village was going to have a feast the next day" and "He once killed three wild pigs in one day," "that they had brought with them," and "Peter had mistakenly killed his cousins's pig.

Often background information uses "be" verbs like "was" and "were", rather than action verbs. Examples of these are "Peter was the best hunter in the village" and "it was his own pig."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

A writer may use background information

- To help their listeners be interested in the story
- To help their listeners understand something in the story
- To help the listeners understand why something is important in the story
- To tell the setting of a story
- Setting includes:
    - where the story takes place
    - when the story takes place
    - who is present when the story begins
    - what is happening when the story begins

Reasons this is a translation issue

- Languages have different ways of marking background information and storyline information.
- Translators need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- Translators will need to translate the story in a way that marks the background information in a way that their own readers will understand the order of events, which information is background information, and which is storyline information.

Examples from the Bible

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

> Now Jesus himself, when he began to teach, was about thirty years of age. He was the son (as was supposed) of Joseph, the son of Heli. (Luke 3:23 ULB)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story starts up again in chapter 4 where it tells about Jesus going to the wilderness.

> Now it happened on a Sabbath that Jesus was going through the grain fields and his disciples were picking the heads of grain, rubbing them between their hands, and eating the grain. But some of the Pharisees said... (Luke 6:1-2a ULB)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the sentence, "But some of the Pharisees said."

Translation Strategies

To keep translations clear and natural you will need to study how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kind of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

1. Use your language's way of showing that certain information is background information.
2. Reorder the information so that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies Applied

1) Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULB English translations.

- **Now Jesus himself, when he began to teach, was about thirty years of age. He was the son (as was supposed) of Joseph, the son of Heli.** (Luke 3:23 ULB) English uses the word "now" to show that there is some kind of change in the story. The verb "was" shows that it is background information.
- **With many other exhortations also, he preached good news to the people. John also rebuked Herod the tetrarch for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done. But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20 ULB) The underlined phrases happened before John rebuked Herod. In English, the helping verb "had" in "had done" shows that Herod did those things before John rebuked him.

2) Reorder the information so that earlier events are mentioned first.

- **Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram was eighty-six years old when Hagar bore Ishmael to Abram.** (Genesis 16:16 ULB)
    - "When Abram was eighty-six years old, Hagar gave birth to his son, and Abram named his son Ishmael."
- **John also rebuked Herod the tetrarch for marrying his brother's wife, Herodias, and for all the other evil things that Herod had done. But then Herod did another very evil thing. He had John locked up in prison.** (Luke 3:18-20) - The translation below reorders John's rebuke and Herod's actions.
    - "Now Herod the tetrarch married his brother's wife, Herodias, and he did many other evil things, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

Uses:

- Matthew 1:22-23
- Matthew 3:4-6
- Matthew 4:12-13
- Matthew 8:30-32
- Matthew 10:2-4
- Matthew 14:13-14
- Matthew 15:29-31
- Matthew 19:1-2
- Matthew 26:3-5
- Matthew 26:47-48
- Matthew 27:15-16
- Matthew 27:20-22

Biblical Distance

This page answers the question: *How can I translate the lengths and distances that are in the Bible?*

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man's hand.
- The **span** or handspan was the width of a man's hand with the fingers spread out.
- The **cubit** was the length of a man's forearm, from the elbow to the tip of the longest finger.
- The **"long" cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as "furlong", which referred to the average length of a plowed field.

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

| Original Measure | Metric Measure | | ——— | ——— | | handbreadth | 8 centimeters | | span | 23 centimeters | | cubit | 46 centimeters | | "long" cubit | 54 centimeters | | stadia | 185 meters |

Translation Principles

1. The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as ".46 meters" or even as "46 centimeters," readers might think that the measurement is exact. It would be better to say "half a meter," "45 centimeters," or "50 centimeters."
5. Sometimes it can be helpful to use the word "about" to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was sixty stadia from Jerusalem. This can be translated as "about ten kilometers" from Jerusalem.
6. When God tells people how long something should be, and when people make things according to those lengths, do not use "about" in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

- **They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half.** (Exodus 25:10 ULB)
- Use the measurements given in the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
    - ”They are to make an ark of acacia wood. Its length must be two and a half kubits; its width will be one kubit and a half; and its height will be one kubit and a half.”
- Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
    - ”They are to make an ark of acacia wood. Its length must be one meter; its width will be two thirds of a meter; and its height will be two thirds of a meter.”
- Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard foot length, you could translate it as below.
    - ”They are to make an ark of acacia wood. Its length must be 3 3/4 feet; its width will be 2 1/4 feet; and its height will be 2 1/4 feet.”
- Use the measurements from the ULB and include measurements that your people know in the text or a note. The following shows both measurements in the text.
    - ”They are to make an ark of acacia wood. Its length must be two and a half cubits (one meter); its width will be one cubit and a half (two thirds of a meter); and its height will be one cubit and a half (two thirds of a meter).”

- Use measurements that your people know, and include the measurements from the ULB in the text or in a note. The following shows the ULB measurements in notes.
    - ”They are to make an ark of acacia wood. Its length must be one meter[1]; its width will be two thirds of a meter [2]; and its height will be two thirds of a meter.” The footnotes would look like:
        - [1] two and a half cubits
        - [2] one cubit and a half

Uses:

- Matthew 6:27-29

Biblical Money

This page answers the question: *How can I translate the values of money in the Bible?*

Description:

In early Old Testament times, people weighed their metals such as silver and gold and would give a certain weight of that metal in order to buy things. Later people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

| Unit in OT | Metal | Weight | | ——— | ——— | ——— | | daric | gold coin | 8.4 grams | | shekel | various metals | 11 grams | | talent | various metals | 33 kilograms|

| Unit in NT | Metal | Day's Wage | | ——— | ——— | ——— | | denarius/denarii | silver coin | 1 day | | drachma | silver coin | 1 day | | mite | copper coin| 1/64 day | | shekel | silver coin | 4 days | | talent | silver | 6,000 days |

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see Biblical Weight. The strategies below are for translating the value of money in the New Testament

1. Use the Bible term and spell it in a way that is similar to the way it sounds. (see Copy or Borrow Words)
2. Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.
3. Describe the value of the money in terms of what people in Bible times could earn in one day of work.
4. Use the Bible term and give the equivalent amount in the text or a note.
5. Use the Bible term and explain it in a note.

Translation Strategies

The translations strategies are all applied to Luke 7:41 below.

- **The one owed five hundred denarii, and the other owed fifty denarii.** (Luke 7:41 ULB)
- Use the Bible term and spell it in a way that is similar to the way it sounds. (see Copy or Borrow Words)
    - ”The one owed five hundred denali, and the other owed fifty denali.” (Luke 7:41 ULB)
- Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.
    - ”The one owed five hundred silver coins, and the other owed fifty silver coins.” (Luke 7:41 ULB)
- Describe the value of the money in terms of what people in Bible times could earn in one day of work.
    - ”The one owed five hundred days’ wages, and the other owed fifty days’ wages.”
- Use the Bible term and give the equivalent amount in the text or a footnote.
    - ”The one owed five hundred denarii[1], and the other owed fifty denarii.[2]” (Luke 7:41 ULB) The footnotes would look like:
        - [1] five hundred days’s wages
        - [2] fifty day’s wages
- Use the Bible term and explain it in a footnote.
    - ”The one owed five hundred denarii[1], and the other owed fifty denarii.” (Luke 7:41 ULB)
        - [1] A denarius was the amount of silver that people could earn in one day of work.

Uses:

- Matthew 17:24-25
- Matthew 17:26-27
- Matthew 18:23-25
- Matthew 18:28-29
- Matthew 20:1-2
- Matthew 20:8-10
- Matthew 20:13-14
- Matthew 22:18-19
- Matthew 25:14-16
- Matthew 25:17-18
- Matthew 25:19-21
- Matthew 25:19-21
- Matthew 25:22-23
- Matthew 25:24-25
- Matthew 25:28-30
- Matthew 25:28-30

Biblical Volume

This page answers the question: *How can I translate the measures of volume that are in the Bible?*

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain). The metric values are not exactly equal to the biblical measures. The biblical measures probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

| Type | Original Measure | Liters | | ——— | ——— | ——— | | Dry | omer | 2 liters | | Dry | ephah | 22 liters | | Dry | homer | 220 liters | | Dry | cor | 220 liters | | Dry | seah | 7.7 liters | | Dry | lethek | 114.8 liters | | Liquid | metrete | 40 liters | | Liquid | bath | 22 liters | | Liquid | hin | 3.7 liters | | Liquid | kab | 1.23 liters | | Liquid | log | 0.31 liters |

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.
- If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one hin as “3.7 liters,” readers might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as “three and a half liters” or “four liters.”
- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

When the unit of measure is stated

Translation Strategies

1. Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
2. Use the metric measurements given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.

3. Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
4. Use the measurements from the ULB and include measurements that your people know in the text or a note.
5. Use measurements that your people know, and include the measurements from the ULB in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

- **For four hectares of vineyard will yield only one bath, and one homer of seed will yield only an ephah.** (Isaiah 5:10 ULB)
- Use the measurements from the ULB. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULB. (see Copy or Borrow Words)
    - ”For four hektares of vineyard will yield only one bat, and one homer of seed will yield only an efa.”
- Use the measurements given in the UDB. Usually they are metric measurements. The translators of the UDB have already figured how to represent the amounts in the metric system.
    - ”For four hectares of vineyard will yield only twenty-two liters, and ten baskets of seed will yield only one basket.”
        - ”For four hectares of vineyard will yield only twenty-two liters and 220 liters of seed will yield only twenty-two liters.”
- Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
    - ”For four hectares of vineyard will yield only six gallons, and six and a half bushels of seed will yield only twenty quarts.”
- Use the measurements from the ULB and include measurements that your people know in the text or a note. The following shows both measurements in the text.
    - ”For four hectares of vineyard will yield only one bath (six gallons), and one homer (six and a half bushels) of seed will yield only an ephah (twenty quarts).”
- Use measurements that your people know, and include the measurements from the ULB in the text or in a note. The following shows the ULB measurements in footnotes.
    - ”For four hectares of vineyard will yield only twenty-two liters[1], and 220 liters[2] of seed will yield only twenty-two liters[3].” The footnotes would look like:
        - [1]one bath

- [2]one homer
- [3]one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULB and UDB, add the word "measure."

- **whenever anyone came to the grainery for twenty measures of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty measures of wine, there were only twenty.** (Haggai 2:16 ULB)

Translation Strategies

1. Translate literally by using the number without a unit.
2. Use a generic word like "measure" or "quantity" or "amount."
3. Use the name of an appropriate container, such as "basket" for grain or "jar" for wine.
4. Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

- **whenever anyone came to the grainery for twenty measures of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty measures of wine, there were only twenty.** (Haggai 2:16 ULB)
- Translate literally by using the number without a unit.
    - whenever anyone came to the grainery for twenty of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty of wine, there were only twenty.
- Use a generic word like "measure" or "quantity" or "amount."
    - whenever anyone came to the grainery for twenty amounts of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty amounts of wine, there were only twenty.
- Use the name of an appropriate container, such as "basket" for grain or "jar" for wine.
    - whenever anyone came to the grainery for twenty baskets of grain, there were only ten, and whenever someone came to the wine vat to draw out fifty jars of wine, there were only twenty.
- Use a unit of measure that you are already using in your translation.
    - whenever anyone came to the grainery for twenty liters of grain, there were only ten liters, and whenever someone came to the wine vat to draw out fifty liters of wine, there were only twenty liters.

Uses:

- Matthew 13:33

Connecting Words

This page answers the question: *What are connecting words for, and how do I translate them?*

Description

Connecting words show how thoughts are related to other thoughts. They are also called **conjunctions**. This page is about connecting words that connect statements and groups of statements to others. Some examples of connecting words are: and, but, for, so, therefore, now, if, if only, since, then, when, while, whenever, because, yet, unless.

- It was raining, so I opened my umbrella.
- It was raining, but I did not have an umbrella. So I got very wet.

Sometimes people might not use a connecting word because they expect the readers to understand the relationship between the thoughts because of the context.

- It was raining. I did not have an umbrella. I got very wet.

Reason this is a translation issue

- Translators need to understand the meaning of a connecting word in the Bible and the relationship between the thoughts it is connecting.
- Each language has its own ways of showing how thoughts are related.
- Translators need to know how to help their readers understand the relationship between the thoughts in a way that is natural in their language.

Translation Principles

- Translators need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

Examples from the Bible

> I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me, but instead I went to Arabia and then returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days. (Galatians 1:16-18 ULB)

The word “but” introduces something that contrasts with what was said before. The contrast here is between what Paul did not do with what he did do. Here the word “then” introduces something Paul did after he returned to Damascus.

> Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven. (Matthew 5:19 ULB)

The word "Therefore" links this section with the section before it, signalling that the section that came before gave the reason for this section. "Therefore" usually links sections larger than one sentence. The word "and" links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word "But" contrasts what one group of people will be called in God's kingdom with what another group of people will be called.

> We do not place a stumbling block in front of anyone, for we do not wish our ministry to be brought into disrepute. Instead, we prove ourselves by all our actions, that we are God's servants. (2 Corinthians 6:3-4 ULB)

Here the word "for" connects what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. "Instead" contrasts what Paul does (proving by his actions that he is God's servant) with what he said he does not do (placing stumbling blocks).

Translation Strategies

If the way the relationship between thoughts is shown in the ULB would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

1. Use a connecting word (even if the ULB does not use one).
2. Do not use a connecting word if it would be odd to use one and people would understand the right relationship between the thoughts without it.
3. Use a different connecting word.

Examples of Translation Strategies Applied

1) Use a connecting word (even if the ULB does not use one).

- **Jesus said to them, "Come after me, and I will make you become fishers of men." Immediately they left the nets and went after him.** (Mark 1:17-18 ULB) - They followed Jesus because he told them to. Some translators may want to mark this with "so."
    - Jesus said to them, "Come after me, and I will make you become fishers of men." So immediately they left the nets and went after him.

2) Do not use a connecting word if it would be odd to use one and people would understand the right relationship between the thoughts without it.

- **Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven.** (Matthew 5:19 ULB) -

Some languages would prefer not to use connecting words here, because the meaning is clear without them and using them would be unnatural. They might translate like this:

- Therefore whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them will be called great in the kingdom of heaven.
- **I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me, but instead I went to Arabia and then returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days.** (Galatians 1:16-18 ULB) -

Some languages might not need the words “but” or “then” here.

- I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. Instead I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him fifteen days.

3) Use a different connecting word.

- **Therefore whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven.** (Matthew 5:19 ULB) Instead of a word like “therefore,” a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages.
    - Because of that, whoever breaks the least one of these commandments and teaches others to do so, will be called least in the kingdom of heaven. And whoever keeps them and teaches them will be called great in the kingdom of heaven.
- **Since the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.** (Acts 21:34 ULB) - Instead of starting the first part of the sentence with “since,” some translators might prefer to start the second part of the sentence with “so” to show the same relationship.
    - ”The captain could not tell anything because of all the noise, so he ordered that Paul be brought into the fortress.”

Uses:

- Matthew 10:16-18
- Matthew 10:28-31
- Matthew 12:42

Copy or Borrow Words

This page answers the question: *What does it mean to borrow words from another language and how can I do it?*

Description

Sometimes the Bible includes things that are not part of your culture and that your language may not have a word for. It also includes people and places that you may not have names for.

When that happens you can "borrow" the word from the Bible into your own language. This means that you basically copy it from the other language. This page tells how to "borrow" words. (There are also other ways to translate words for things that are not in your language. See Translate Unknowns.)

Examples from the Bible

> He saw a fig tree on the roadside (Matthew 21:19 ULB)

If there are no fig trees where your language is spoken, there might not be a name for this kind of tree in your language.

> Above him were the seraphim; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULB)

Your language might not have a name for this kind of creature.

> The declaration of the word of Yahweh to Israel by the hand of Malachi. (Malachi 1:1 ULB)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter "j" the same way that people pronounce the letter "y" when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft "th" sound in the English word "think," and some languages cannot start a word with a combination of sounds like "st" as in "stop."

There are several ways to borrow a word.

1. If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
2. You can spell the word as the other language spells it, and pronounce it the way your language normally pronounces those letters.
3. You can pronounce the word similarly to the way the other language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

1. If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
    - □□□□□□□□□□ - A man's name in Hebrew letters.
        - "Zephaniah" - The same name in Roman letters
2. You can spell the word as the other language spells it, and pronounce it the way your language normally pronounces those letters.
    - **Zephaniah** - This is a man's name.
        - "Zephaniah" - The name as it is spelled in English, but you can pronounce it according to the rules of your language.
3. You can pronounce the word similarly to the way the other language does, and adjust the spelling to fit the rules of your language.
    - **Zephaniah** - If your language does not have the "z", you could use "s". If your writing system does not use "ph" you could use "f". Depending on how you pronounce the "i" you could spell it with "i" or "ai" or "ay".
        - "Sefania"
        - "Sefanaia"
        - "Sefanaya"

Uses:

- Matthew 27:45-47

Direct and Indirect Quotations

This page answers the question: *What are direct and indirect quotations?*

Description

There are two kinds of quotations: direct quotation and indirect quotation.

A **direct quotation** occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks:"".

- John said, "I do not know at what time I will arrive."

An **indirect quotation** occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead of from the original person's point of view. This kind of quotation usually features changes in pronouns, and it often features changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would," to replace the future tense indicated by "will."

- John said that he did not know at what time he would arrive.

Why this is a translation issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one rather than the other, or there is a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or an indirect quotation.

Examples from the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have underlined the quotations.

> He instructed him to tell no one, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULB)

- Indirect quote: He instructed him to tell no one,
- Direct quote: but told him, "Go on your way, and show yourself to the priest…"

> Being asked by the Pharisees when the kingdom of God would come, Jesus answered them and said, "The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you." (Luke 17:20-21 ULB)

- Indirect quote: Being asked by the Pharisees when the kingdom of God would come,
- Direct quote: Jesus answered them and said, "The kingdom of God is not something that can be observed. Neither will they say, 'Look here!' or, 'Look there!' because the kingdom of God is among you."
- Direct quotes: Neither will they say, 'Look here¡ or, 'Look there!'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

1. If a direct quote would not work well in your language, change it to an indirect quote.
2. If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

1. If a direct quote would not work well in your language, change it to an indirect quote.

    - **He instructed him to tell no one, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."** (Luke 5:14 ULB)
        - He instructed him to tell no one, but to go on his way, and to show himself to the priest and to offer a sacrifice for his cleansing, according to what Moses commanded, for a testimony to them."

2. If an indirect quote would not work well in your language, change it to a direct quote.

    - **He instructed him, to tell no one, but told him, "Go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."** (Luke 5:14 ULB)
        - He instructed him, "Tell no one. Just go on your way, and show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them."

You may also want to watch the video at http://ufw.io/figs_quotations.## Uses:

- Matthew 2:7-8
- Matthew 2:11-12
- Matthew 4:1-4
- Matthew 4:5-6
- Matthew 9:3-6
- Matthew 11:18-19
- Matthew 11:18-19
- Matthew 11:18-19
- Matthew 12:13-14
- Matthew 12:46-47

- Matthew 13:29-30
- Matthew 13:51-53
- Matthew 14:3-5
- Matthew 15:4-6
- Matthew 17:26-27
- Matthew 19:5-6
- Matthew 21:20-22
- Matthew 21:25-27
- Matthew 21:25-27
- Matthew 22:4
- Matthew 22:23-24
- Matthew 22:31-33
- Matthew 24:26-28
- Matthew 24:26-28
- Matthew 26:17-19
- Matthew 26:47-48
- Matthew 26:59-61
- Matthew 26:73-75
- Matthew 27:43-44
- Matthew 27:62-64
- Matthew 27:62-64
- Matthew 28:5-7
- Matthew 28:11-13

Distinguishing versus Informing or Reminding

This page answers the question: *When a phrase is used with a noun, what is the difference between phrases that distinguish the noun from others and phrases that simply inform or remind?*

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either distinguish the noun from other similar items, or they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase with a noun, they assume that its function is to distinguish one item from another similar item.

Some languages use a comma to mark the difference between making a distinction between similar items and gving more information about an item. Without the comma, the sentence below communicates that it is making a distinction:

- Mary gave some of the food to her sister who was very thankful.
    - If her sister was usually thankful, the phrase "who was thankful" could **distinguish this sister** of Mary's from another sister who was not usually thankful.

With the comma, the sentence is giving more information:

- Mary gave some of the food to her sister, who was very thankful.
    - This same phrase can be used give us more information about Mary's sister. It tells us about **how Mary's sister responded** when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons this is a translation issue

- Many source languages of the Bible use phrases that modify a noun **both** for distinguishing the noun from another similar item **and also** for giving more information about the noun. The translator must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun **only** for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, people who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples from the Bible

Examples of words and phrases that are used to distinguish one item from other possible items: These usually do not cause a problem in translation.

> ... The curtain is to separate the holy place from the most holy place. (Exodus 26:33 ULB)

The words "holy" and "most holy" distinguish two different places from each other and from any other place.

> A foolish son is a grief to his father, and bitterness to the woman who bore him. (Proverbs 17:25 ULB)

The phrase "who bore him" distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item: These are a translation issue for languages that do not use these.

> ... for your righteous judgments are good. (Psalm 119:39 ULB)

The word "righteous" simply reminds us that God's judgments are righteous. It does not distinguish his righteous judgements from his unrighteous judgements, because all of his judgments are righteous.

> Can Sarah, who is ninety years old, bear a son? - (Genesis 17:17-18 ULB)

The phrase "who is ninety years old" is the reason that Abraham did not think that Sarah could bear a son. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age, and he was not telling anyone something new about her age. He simply did not think that a woman who was that old could bear a child.

> I will wipe away mankind whom I have created from the surface of the earth. (Genesis 6:7 ULB)

The phrase "whom I have created" is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

Translation Strategies

If people would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

1. Put the information in another part of the sentence and add words that show its purpose.
2. Use one of your language's ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

1. Put the information in another part of the sentence and add words that show its purpose.
    - **I hate those who serve worthless idols** (Psalm 31:6 ULB) - By saying "worthless idols," David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.
        - Because idols are worthless, I hate those who serve them.
    - **... for your righteous judgments are good.** (Psalm 119:39 ULB)
        - ... for your judgments are good because they are righteous.
    - **Can Sarah, who is ninety years old, bear a son?** (Genesis 17:17-18 ULB) - The phrase "who is ninety years old" is a reminder of Sarah's age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child.
        - Can Sarah bear a son even when she is ninety years old?
    - **I will call on Yahweh, who is worthy to be praised** (2 Samuel 22:4 ULB) - There is only one Yahweh. The phrase "who is worthy to be praised" gives a reason for calling on Yahweh.
        - I will call on Yahweh, because he is worthy to be praised
2. Use one of your language's ways for expressing that this is just added information.
    - **You are my Son, whom I love. I am pleased with you.** (Luke 3:22 ULB)
        - You are my Son. I love you and I am pleased with you.
        - Receiving my love, you are my Son. I am pleased with you.

Uses:

- Matthew 10:28-31

Double Negatives

This page answers the question: *What are double negatives?*

A double negative occurs when a clause has two words that each express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

Description

Negative words are words that have in them the meaning "not." Examples are "no," "not," "none," "no one," "nothing," "nowhere," "never," "nor," "neither," and "without." Also, some words have prefixes or suffixes that mean "not" such as the underlined parts of these words: "unhappy," "impossible," and "useless."

A double negative occurs when a sentence has two words that each express the meaning of "not."

> It is not that we do not have authority... (2 Thessalonians 3:9 ULB)
>
> And this better confidence did not happen without the taking of an oath, ... (Hebrews 7:20 ULB.)
>
> Be sure of this—wicked people will not go unpunished (Proverbs 11:21 ULB)

Reason this is a translation issue

Double negatives mean very different things in different languages.

- In some languages, such as Spanish, a double negative emphasizes the negative. The following Spanish sentence *No ví a nadie* is literally, "I did not see no one." It has both the word 'no' next to the verb and 'nadie,' which means "no one." The two negatives are seen as in agreement with each other, and the sentence means, "I did not see anyone."
- In some languages, a second negative cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages the double negative creates a positive sentence, but it is a weak statement. So, "He is not unintelligent" means, "He is somewhat intelligent."
- In some languages, such as the languages of the Bible, the double negative can create a positive sentence, and often strengthens the statement. So, "He is not unintelligent" can mean "He is intelligent" or "He is very intelligent."

To translate sentences with double negatives accurately and clearly in your language, you need to know both what a double negative means in the Bible and how to express the same idea in your language.

Examples from the Bible

> … so that they may not be unfruitful. (Titus 3:14 ULB)

This means “so that they will be fruitful.”

> All things were made through him and without him there was not one thing made that has been made. (John 1:3 ULB)

By using a double negative, John emphasized that the Son of God created absolutely everything.

Translation Strategies

If double negatives are natural and are used to express the positive in your language, consider using them. Otherwise, you could consider these strategies:

1. If the purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.
2. If the purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely.”

Examples of Translation Strategies Applied

1. If the purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

    - **For we do not have a high priest who cannot feel sympathy for our weaknesses.** (Hebrews 4:15 ULB)
        - “For we have a high priest who can feel sympathy for our weaknesses.”
    - **… so that they may not be unfruitful.** (Titus 3:14 ULB)
        - “… so that they may be fruitful.”

2. If the purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as “very” or “surely.”

    - **Be sure of this—wicked people will not go unpunished …** (Proverbs 11:21 ULB)
        - ”Be sure of this—wicked people will certainly be punished …”
    - **All things were made through him and without him there was not one thing made that has been made.** (John 1:3 ULB)
        - ”All things were made through him. He made absolutely everything that has been made.”

Uses:

- Matthew 5:19-20
- Matthew 10:28-31
- Matthew 12:24-25
- Matthew 13:34-35
- Matthew 13:57-58
- Matthew 18:1-3
- Matthew 23:23-24
- Matthew 24:19-22

Doublet

This page answers the question: *What are doublets and how can I translate them?*

Description

We are using the word "doublet" to refer to two words or very short phrases that mean the same thing or very close to the same thing and that are used together. Often they are joined with the word "and." Often they are used to emphasize or intensify the idea expressed by the two words.

Reason this is a translation issue

In some languages people do not use doublets. Or they may use doublets, but only in certain situations, so a doublet might not make sense in their language in some verses. In either case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples from the Bible

> King David was old and advanced in years. (1 Kings 1:1 ULB)

The underlined words mean the same thing. Together they mean that he was "very old."

> … he attacked two men more righteous and better than himself … (1 Kings 2:32 ULB)

This means that they were "much more righteous" than he was.

> You have decided to prepare false and deceptive words (Daniel 2:9 ULB)

This means that they had prepared "many false things to say."

> … as of a lamb without blemish and without spot. (1 Peter 1:19 ULB)

This means that he was like a lamb that did not have any blemish–not even one.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using one. If not, consider these strategies.

1. Translate only one of the words.
2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as "very" or "great" or "many."
3. If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

Translation Strategies Applied

1. Translate only one of the words.
    - **You have decided to prepare false and deceptive words** (Daniel 2:9 ULB)
        - ”You have decided to prepare false things to say.”
2. If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as “very” or “great” or “many.”
    - **King David was old and advanced in years.** (1 Kings 1:1 ULB)
        - ”King David was very old.”
3. If the doublet is used to intensify or emphasize the meaning, use one of your language’s ways of doing that.
    - **… a lamb without blemish and without spot…** (1 Peter 1:19 ULB) - English can emphasize this with “any” and “at all.”
        - ” … a lamb without any blemish at all …”

Uses:

- Matthew 5:11-12
- Matthew 11:28-30
- Matthew 21:20-22
- Matthew 22:37-38
- Matthew 23:32-33

Ellipsis

This page answers the question: *What is ellipsis?*

Description

Ellipsis is what happens when a speaker or writer leaves one or more words out of a sentence because he knows that the hearer or reader will understand the meaning of the sentence and fill in the words in his mind when he hears or reads the words that are there. The information that is omitted has usually already been stated in a preceding sentence or phrase.

> ... the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. (Psalm 1:5)

This is ellipsis because “sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause.

Reason this is a translation issue

Readers who see incomplete sentences or phrases may not know what the missing information is if they do not use ellipsis in their language.

Examples from the Bible

> ... when the blind man was near, Jesus asked him, “What do you want me to do for you?” He said, ”Lord, that I might receive my sight.” (Luke 18:40-41 ULB)

The man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him.

> He makes Lebanon skip like a calf and Sirion like a young ox. (Psalm 29:6 ULB)

The writer wants his words to be few and to make good poetry. He did not say that Yahweh makes Sirion skip like a young ox because he knew that his readers could fill in the information themselves.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

1. Add the missing words to the incomplete phrase or sentence.
    - **... the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.** (Psalm 1:5)
        - ... the wicked will not stand in the judgment, and sinners will not stand in the assembly of the righteous
    - **... when the blind man was near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, that I might receive my sight."** (Luke 18:40-41)
        - ... when the blind man was near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, I want you to heal me that I might receive my sight."
    - **He makes Lebanon skip like a calf and Sirion like a young ox.** (Psalm 29:6)
        - He makes Lebanon skip like a calf, and he makes Sirion skip like a young ox.

Uses:

- Matthew 1:1-3
- Matthew 1:1-3
- Matthew 1:4-6
- Matthew 1:4-6
- Matthew 1:4-6
- Matthew 1:7-8
- Matthew 4:7-9
- Matthew 7:7-10
- Matthew 9:12-13
- Matthew 9:27-28
- Matthew 10:8-10
- Matthew 10:21-23
- Matthew 10:32-33
- Matthew 10:32-33
- Matthew 11:9-10
- Matthew 12:48-50
- Matthew 13:7-9
- Matthew 13:16-17
- Matthew 13:22-23
- Matthew 15:32-35
- Matthew 16:5-8
- Matthew 16:17-18
- Matthew 19:7-9
- Matthew 20:25-28
- Matthew 20:25-28
- Matthew 20:32-34

- Matthew 22:20-22
- Matthew 23:18-19
- Matthew 24:23-25
- Matthew 25:10-13
- Matthew 25:14-16
- Matthew 25:26-27
- Matthew 25:37-40
- Matthew 25:41-43
- Matthew 25:41-43
- Matthew 25:44-46
- Matthew 26:3-5
- Matthew 26:39-41
- Matthew 27:62-64
- Matthew 28:3-4

End of Story

This page answers the question: *What kinds of information are given at the end of a story?*

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

Different purposes for end of story information

- To summarize the story
- To give a comment about what happened in the story
- To connect a smaller story to the larger story it is a part of
- To tell the reader what happens to a specific character after the main part of the story ends
- To tell on-going action that continues after the main part of the story ends
- To tell what happens after the story as a result of the events that happened in the story itself

Reasons this is a translation issue

Different languages have different ways of presenting these kinds of information. If translators do not use their language's ways of doing this, readers may not know these things:

- That this information is ending the story
- What the purpose of the information is
- How the information is related to the story

Principles of translation

- Translate the particular kind of information at the end of a story the way your language expresses that kind of information.
- Translate it so that people will understand how it relates to the story it is part of.
- If possible, translate the end of the story in a way that people will know where that story ends and the next begins.

Examples from the Bible

1. To summarize the story

   Then the rest of the men should follow, some on planks, and some on other things from the ship. In this way it happened that all of us came safely to land. (Acts 27:44 ULB)

1. To give a comment about what happened in the story

   Many who practiced magical arts brought their books together and burned them in the sight of everyone. When they counted the value of them, it was fifty thousand pieces of silver. So the word of the Lord spread very widely in powerful ways. (Acts 19:19-20 ULB)

1. To tell the reader what happens to a specific character after the main part of the story ends

   Mary said,“My soul praises the Lord, and my spirit has rejoiced in God my savior…” Mary stayed with Elizabeth about three months and then returned to her house. (Luke 1:46-47, 56 ULB)

1. To tell on-going action that continues after the main part of the story ends

   All who heard it were amazed at what was spoken to them by the shepherds. But Mary kept thinking about all the things she had heard, treasuring them in her heart. (Luke 2:18-19 ULB)

1. To tell what happens after the story as a result of the events that happened in the story itself

   “Woe to you teachers of Jewish laws, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering.” After Jesus left there, the scribes and the Pharisees opposed him and argued with him about many things, trying to trap him in his own words. (Luke 11:52-54 ULB)### Uses:

- Matthew 4:23-25
- Matthew 7:28-29
- Matthew 9:35-36

Euphemism

This page answers the question: *What is a Euphemism?*

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

Definition

> ... they found Saul and his sons fallen on Mount Gilboa. (1 Chronicles 10:8 ULB)

This means that Saul and his sons "were dead". It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason this is a translation issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples from the Bible

> ... where there was a cave. Saul went inside to relieve himself ... (1 Samuel 24:3 ULB)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

> Mary said to the angel, "How will this happen, since I have not slept with any man?" (Luke 1:34 ULB)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Use a euphemism from your own culture.
2. State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

1) Use a euphemism from your own culture.

- **... where there was a cave. Saul went inside to relieve himself.** (1 Samuel 24:3 ULB) - Some languages might use euphemisms like these:
    - "...where there was a cave. Saul went into the cave to dig a hole"
    - "...where there was a cave. Saul went into the cave to have some time alone"
- **Mary said to the angel, "How will this happen, since I have not slept with any man?"** (Luke 1:34 ULB)
    - Mary said to the angel, "How will this happen, since I do not know a man?" - (This is the euphemism used in the original Greek)

2) State the information plainly without a euphemism if it would not be offensive.

- **they found Saul and his sons fallen on Mount Gilboa.** (1 Chronicles 10:8 ULB)
    - "they found Saul and his sons dead on Mount Gilboa."

Uses:

- Matthew 1:18-19
- Matthew 2:17-18
- Matthew 2:19-21
- Matthew 5:31-32
- Matthew 9:20-22
- Matthew 9:23-24
- Matthew 24:19-22
- Matthew 24:34-35
- Matthew 26:23-25
- Matthew 27:48-50
- Matthew 27:51-53

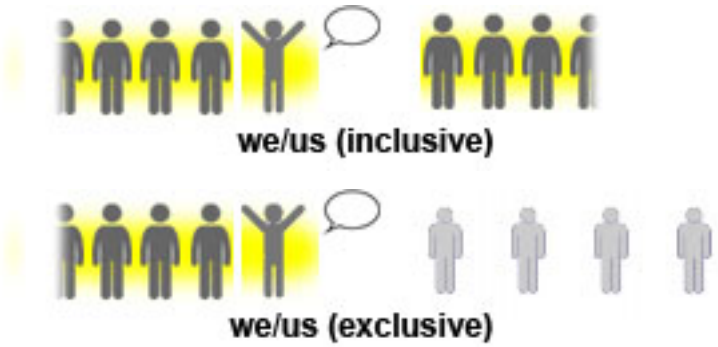
Exclusive and Inclusive "We"

This page answers the question: *What is exclusive and inclusive "we"?*

Description

Some languages have more than one form of "we:" an **inclusive** form that means "I and you" and an **exclusive** form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.



Reason this is a translation issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we." Translators whose language has separate exclusive and inclusive forms of "we" will need to understand what the speaker meant so that they can decide which form of "we" to use.

Examples from the Bible

> They said, "We have no more than five loaves of bread and two fish, unless we went and bought food for all this crowd of people." (Luke 9:13 ULB)

In the first clause, the disciples are telling Jesus how much food they have among them, so this "we" could be the inclusive form or the exclusive form. In the second clause, the disciples are talking about some of them going to buy food, so that "we" would be the exclusive form, since Jesus would not go to buy food.

> we have seen, and bear witness, and declare to you the eternal life, which was with the Father, and was manifested to us (1 John 1:2 ULB)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have exclusive forms of "we" and "us" would use the exclusive forms in this verse.

> ... the shepherds said one to each other, "Let us now go to Bethlehem, and see this thing that has happened, which the Lord has made known to us." (Luke 2:15 ULB)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to - one another.

> Now it happened on one of those days that Jesus and his disciples entered into a boat, and he said to them, "Let us go over to the other side of the lake." Then they set sail. (Luke 8:22 ULB)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so this would be the inclusive form.

Uses:

- Matthew 6:11-13
- Matthew 7:21-23
- Matthew 8:30-32
- Matthew 17:3-4
- Matthew 17:19-20

First, Second, or Third Person

This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*

Normally a speaker refers to himself as "I" and the person he is speaking to as "you." Sometimes in the Bible a speaker referred to himself or to the person he was speaking to with a phrase other than "I" or "you."

Description

- **First person** - This is how a speaker normally refers to himself. English uses the pronouns "I" and "we." (Also: me, my, mine; us, our, ours)
- **Second person** - This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun "you." (Also: your, yours)
- **Third person** - This is how a speaker refers to someone else. English uses the pronouns "he," "she," "it" and "they." (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like "the man" or "the woman" are also third person.

Reason this is a Translation Issue

Sometimes in the Bible a speaker used the third person to refer to himself or to the people he was speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant "I" or "you."

Examples from the Bible

Sometimes people used the third person instead of "I" or "me" to refer to themselves.

> But David said to Saul, "Your servant used to keep his father's sheep." (1 Samuel 17:34 ULB)

David referred to himself in the third person as "your servant" and "his." He was calling himself Saul's servant in order to show his humility before Saul.

> Then Yahweh answered Job out of a fierce storm and said,
> "... Do you have an arm like God's? Can you thunder with a voice like him? (Job 40:6, 9 ULB)

God referred to himself in the third person with the words "God's" and "him." He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of "you" or "your" to refer to the person or people they are speaking to.

> Abraham answered and said, "Look what I have done, taking it upon myself to speak to my Lord, even though I am only dust and ashes! (Genesis 18:27 ULB)

Abraham was speaking to the Lord, and referred to the Lord as “My Lord” rather than as “you.” He did this to show his humility before God.

> So also my heavenly Father will do to you, if each of you does not forgive his brother from your heart. (Matthew 18:35 ULB)

After saying “each of you,” Jesus used the third person “his” instead of “your.”

Translation Strategies

If using the third person to mean “I” or “you” would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

1. Use the third person phrase along with the pronoun “I” or “you.”
2. Simply use the first person (“I”) or second person (“you”) instead of the third person.

Examples of Translation Strategies Applied

1. Use the third person phrase along with the pronoun “I” or “you.”
    - **But David said to Saul, ”Your servant used to keep his father’s sheep.”** (1 Samuel 17:34)
        - But David said to Saul, ”I, your servant, used to keep my father’s sheep.”
2. Simply use the first person (“I”) or second person (“you”) instead of the third person.
    - **Then Yahweh answered Job out of a fierce storm and said, ”... Do you have an arm like God’s? Can you thunder with a voice like him?** (Job 40:6, 9 ULB)
        - Then Yahweh answered Job out of a fierce storm and said, ”... Do you have an arm like mine? Can you thunder with a voice like me?”
    - **So also my heavenly Father will do to you, if each of you does not forgive his brother from your heart.** (Matthew 18:35 ULB)
        - So also my heavenly Father will do to you, if each of you does not forgive your brother from your heart.

Uses:

- Matthew 8:18-20
- Matthew 10:21-23
- Matthew 11:18-19
- Matthew 11:18-19
- Matthew 11:25-27
- Matthew 12:5-6
- Matthew 12:7-8
- Matthew 12:31-32

- Matthew 12:38-40
- Matthew 12:38-40
- Matthew 12:41
- Matthew 12:42
- Matthew 13:36-39
- Matthew 13:40-43
- Matthew 16:3-4
- Matthew 16:13-16
- Matthew 16:27-28
- Matthew 16:27-28
- Matthew 17:9-10
- Matthew 17:11-13
- Matthew 17:22-23
- Matthew 19:28
- Matthew 20:17-19
- Matthew 20:25-28
- Matthew 23:8-10
- Matthew 24:26-28
- Matthew 24:30-31
- Matthew 24:32-33
- Matthew 24:37
- Matthew 24:43-44
- Matthew 25:19-21
- Matthew 25:22-23
- Matthew 25:31-33
- Matthew 25:34-36
- Matthew 25:37-40
- Matthew 25:41-43
- Matthew 26:1-2
- Matthew 26:23-25
- Matthew 26:45-46
- Matthew 26:62-64

Forms of You

This page answers the question: *What are the different forms of you?*

Singular, Dual, and Plural

Some languages have more than one word for "you" based on how many people the word "you" refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some have other forms that refer to three or four people.

You may also want to watch the video at http://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of "you" even though he is speaking to a crowd.

- Singular Pronouns that Refer to Groups

Formal and Informal

Some languages have more than one form of "you" based on the relationship between the speaker and the person he is talking to. People use the **formal** form of "you" when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at http://ufw.io/figs_youform.

For help with translating these, we suggest you read:

- Forms of "You" - Formal or Informal

Uses:

- Matthew 2:13-15
- Matthew 3:1-3
- Matthew 4:10-11
- Matthew 5:11-12
- Matthew 5:19-20
- Matthew 5:21-22
- Matthew 5:23-24
- Matthew 5:25-26
- Matthew 5:27-28
- Matthew 5:29-30
- Matthew 5:33-35
- Matthew 5:36-37
- Matthew 5:38-39

- Matthew 5:40-42
- Matthew 5:43-45
- Matthew 5:46-48
- Matthew 6:1-2
- Matthew 6:3-4
- Matthew 6:5-7
- Matthew 6:8-10
- Matthew 6:14-15
- Matthew 6:16-18
- Matthew 6:19-21
- Matthew 6:22-24
- Matthew 6:25-26
- Matthew 6:27-29
- Matthew 7:1-2
- Matthew 7:7-10
- Matthew 7:11-12
- Matthew 8:11-13
- Matthew 9:3-6
- Matthew 9:3-6
- Matthew 9:3-6
- Matthew 9:12-13
- Matthew 10:5-7
- Matthew 10:8-10
- Matthew 10:11-13
- Matthew 10:14-15
- Matthew 10:19-20
- Matthew 10:21-23
- Matthew 10:40-41
- Matthew 11:9-10
- Matthew 11:13-15
- Matthew 11:16-17
- Matthew 11:20-22
- Matthew 11:20-22
- Matthew 11:23-24
- Matthew 11:28-30
- Matthew 12:28-30
- Matthew 12:31-32
- Matthew 12:33-35
- Matthew 13:10-12
- Matthew 13:16-17
- Matthew 14:16-18
- Matthew 15:4-6
- Matthew 16:19-20

- Matthew 16:27-28
- Matthew 17:26-27
- Matthew 18:7-8
- Matthew 18:9
- Matthew 18:12-14
- Matthew 18:18-20
- Matthew 18:34-35
- Matthew 19:7-9
- Matthew 20:22-24
- Matthew 20:22-24
- Matthew 21:31-32
- Matthew 21:31-32
- Matthew 21:43-44
- Matthew 23:8-10
- Matthew 23:11-12
- Matthew 26:10-11
- Matthew 26:39-41
- Matthew 26:51-54
- Matthew 26:62-64
- Matthew 26:65-66
- Matthew 28:5-7
- Matthew 28:5-7

Fractions

This page answers the question: *What are fractions and how can I translate them?*

Description

Fractions are a kind of number that refer to equal parts of a thing or to equal groups within a larger group of people or things. An item or a group of items is divided into two or more parts or groups, and a fraction refers to one or more of those parts or groups.

> For the drink offering, you must offer a third of a hin of wine. (Numbers 15:7 ULB)

A hin is a container used for measuring wine and other liquids. They were to think about dividing a hin container into three equal parts and fill up only one of those parts, and offer that amount.

> a third of the ships were destroyed. (Revelation 8:9 ULB)

There were many ships. If all those ships were divided into three equal groups of ships, one group of ships was destroyed.

Most fractions in English simply have "-th" added to the end of the number.

| Number of parts the whole is divided into | Fraction | | ——— | ——— | | four | fourth | | ten | tenth | | one hundred | one hundredth | | one thousand | one thousandth |

Some fractions in English do not follow that pattern.

| Number of parts the whole is divided into | Fraction | | ——— | ——— | | two | half | | three | third | | five | fifth |

Reason this is a translation issue: Some languages do not use fractions. They may simply talk about parts or groups, but they do not use fractions to tell how big a part is or how many are included in a group.

Examples From the Bible

> Now to one half of the tribe of Manasseh, Moses had given an inheritance in Bashan, but to the other half, Joshua gave an inheritance beside their brothers in the land west of the Jordan. (Joshua 22:7 ULB)

The tribe of Manasseh divided into two groups. The phrase "one half of the tribe of Manasseh" refers one of those groups. The phrase "the other half" refers to the other group.

> The four angels who had been prepared for that very hour, that day, that month, and that year, were released to kill a third of humanity. (Revelation 9:15 ULB)

If all the people were to be divided into three equal groups, then the number of people in one group would be killed.

> You must also prepare a fourth of a hin of wine as the drink offering. (Numbers 15:5 ULB)

They were to imagine dividing a hin of wine into four equal parts and prepare the amount equal to one of them.

Translation Strategies

If a fraction in your language would give the right meaning, consider using it. If not, you could consider these strategies.

1. Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.
2. For measurements such as for weight and length, use a unit that your people might know or the unit in the UDB.
3. For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.

Examples of These Translation Strategies Applied

1. Tell the number of parts or groups that the item would be divided into, and then tell the number of parts or groups that is being referred to.
    - **A third of the ocean became red like blood** (Revelation 8:8 ULB)
        - It was like they divided the ocean into three parts, and one part of the ocean became blood.
    - **then you must offer with the bull a grain offering of three tenths of an ephah of fine flour mixed with half a hin of oil.** (Numbers 15:9 ULB)
        - ... then you must divide an ephah of fine flour into ten parts and divide a hin of oil into two parts. Then mix three of those parts of the flour with one of the parts of oil. Then you must offer that grain offering along with the bull.
2. For measurements, use the measurements that are given in the UDB. The translators of the UDB have already figured how to represent the amounts in the metric system.
    - **two thirds of a shekel** (1 Samuel 13:21 ULB)
        - eight grams of silver (1 Samuel 13:21 UDB)
    - **three tenths of an ephah of fine flour mixed with half a hin of oil.** (Numbers 15:9 ULB)
        - six and one-half liters of finely ground flour mixed with two liters of olive oil. (Numbers 15:9 UDB)
3. For measurements, use ones that are used in your language. In order to do that you would need to know how your measurements relates to the metric system and figure out each measurement.
    - **three tenths of an ephah of fine flour mixed with half a hin of oil.** (Numbers 15:9, ULB)
        - six quarts of fine flour mixed with two quarts of oil.

Uses:

- Matthew 17:24-25

Generic Noun Phrases

This page answers the question: *What are generic noun phrases and how can I translate them?*

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> Can a man walk on hot coals without scorching his feet?
> So is the man who goes into his neighbor's wife;
> the one who has relations with her will not go unpunished. (Proverbs 6:28 ULB)

The underlined phrases above do not refer to a specific man. They refer to any man who does these things.

Reason this is a translation issue

Different languages have different ways of showing that noun phrases refer to something in general. Translators should refer to these general ideas in ways that are natural in their language.

Examples from the Bible

> The one who does what is right is kept away from trouble and it comes upon the wicked instead. (Proverbs 11:8 ULB)

The underlined phrases above do not refer to any specific people but to anyone who does what is right or anyone who is wicked.

> People curse the man who refuses to sell them grain. (Proverbs 11:26 ULB)

This does not refer to a particular man, but to any person who refuses to sell grain.

> Yahweh gives favor to a good man, but he condemns a man who makes evil plans. (Proverbs 12:2 ULB)

The phrase "a good man" does not refer to a particular man, but to any person who is good. The phrase "a man who makes evil plans" does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULB to refer to people or things in general rather than to specific individuals or things, consider using the same wording. Here are some strategies you might use.

1. Use the word "the" in the noun phrase.

2. Use the word “a” in the noun phrase.
3. Use the word “any”, as in “any person” or “anyone.”
4. Use the plural form, as in “people.”
5. Use any other way that is natural in your language.

Examples of Translation Strategies Applied

1. Use the word “the” in the noun phrase.

    - **Yahweh gives favor to a good man, but he condemns a man who makes evil plans.** (Proverbs 12:2 ULB)
        - ”Yahweh gives favor to the good man, but he condemns the man who makes evil plans.” (Proverbs 12:2)

2. Use the word “a” in the noun phrase.

    - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
        - ”People curse a man who refuses to sell them grain”

3. Use the word “any, as in ”any person” or “anyone.”

    - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
        - ”People curse any man who refuses to sell them grain.”

4. Use the plural form, as in “people” (or in this sentence, “men”).

    - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
        - ”People curse men who refuse to sell them grain”

5. Use any other way that is natural in your language.

    - **People curse the man who refuses to sell them grain.** (Proverbs 11:26 ULB)
        - ”People curse whoever refuses to sell them grain.”

Uses:

- Matthew 4:23-25
- Matthew 4:23-25
- Matthew 5:43-45

Hendiadys

This page answers the question: *What is hendiadys and how can I translate phrases that have it?*

Description

When a speaker expresses a single idea by using two words that are connected with "and," it is called "hendiadys." In hendiadys, the two words work together. Usually one of the words is the primary idea and the other word further describes the primary one.

> ... his own kingdom and glory. (1 Thessalonians 2:12 ULB)

Though "kingdom" and "glory" are both nouns, "glory" actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Reasons this is a translation issue

- Often hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use hendiadys, so people may not understand how the two words work together; one word describing the other.

Examples from the Bible

> ... for I will give you words and wisdom ... (Luke 21:15 ULB)

"Words" and "wisdom" are nouns, but in this figure of speech "wisdom" describes "words."

> ... if you are willing and obedient ... (Isaiah 1:19 ULB)

"Willing" and "obedient" are adjectives, but "willing" describes "obedient."

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Substitute the describing noun with an adjective that means the same thing.
2. Substitute the describing noun with a phrase that means the same thing.
3. Substitute the describing adjective with an adverb that means the same thing.
4. Substitute other parts of speech that mean the same thing and show that one word describes the other.

Examples of Translation Strategies Applied

1. Substitute the describing noun with an adjective that means the same thing.
    - **for I will give you words and wisdom** (Luke 21:15 ULB)
        - for I will give you wise words
    - **that you should walk in a manner that is worthy of God, who calls you to his own kingdom and glory.** (1 Thessalonians 2:12 ULB)
        - that you should walk in a manner that is worthy of God, who calls you to his own glorious kingdom.
2. Substitute the describing noun with a phrase that means the same thing.
    - **for I will give you words and wisdom.** (Luke 21:15 ULB)
        - for I will give you words of wisdom.
    - **that you should walk in a manner that is worthy of God, who calls you to his own kingdom and glory.** (1 Thessalonians 2:12 ULB)
        - that you should walk in a manner that is worthy of God, who calls you to his own kingdom of glory.
3. Substitute the describing adjective with an adverb that means the same thing.
    - **if you are willing and obedient** (Isaiah 1:19 ULB)
        - if you are willingly obedient
4. Substitute other parts of speech that mean the same thing and show that one word describes the other.
    - **if you are, willing and obedient** (Isaiah 1:19 ULB) - The adjective “obedient” can be substituted with the verb “obey.”
        - if you obey willingly

Uses:

- Matthew 10:19-20

How to Translate Names

This page answers the question: *How can I translate names that are new to my culture?*

Description

The Bible has names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to. But sometimes the meaning of a name is especially important.

> It was this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULB)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

> His name “Melchizedek” means “king of righteousness,” and also “king of Salem,” that is, “king of peace.” (Hebrews 7:2 ULB)

Here the writer explains the meanings of Melchizedek’s name and title, because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

Reasons this is a translation issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see Borrow Words.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples from the Bible

> You went over the Jordan and came to Jericho. The leaders of Jericho fought against you, along with the Amorites (Joshua 24:11 ULB)

Readers might not know that "Jordan" is the name of a river, "Jericho" is the name of a city, and "Amorites" is the name of a group of people.

> she said, "Do I really continue to see, even after he has seen me?" Therefore the well was called Beerlahairoi; (Genesis 16:13-14 ULB)

Readers may not understand the second sentence if they do not know that "Beerlahairoi" means "Well of the Living One who sees me."

> She named him Moses and said, "Because I drew him from the water." (Exodus 2:11 ULB)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words "pull out."

> Saul was in agreement with his death (Acts 8:1 ULB)

> It came about in Iconium that Paul and Barnabas entered together into the synagogue (Acts 14:1 ULB)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
4. If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
5. Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

Examples of Translation Strategies Applied

1. If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

- **You went over the Jordan and came to Jericho. The leaders of Jericho fought against you, along with the Amorites** (Joshua 24:11 ULB)
  - You went over the Jordan River and came to the city of Jericho. The leaders of Jericho fought against you, along with the tribe of the Amorites
- **Shortly after, some Pharisees came and said to him, "Go and leave here because Herod wants to kill you."** (Luke 13:31 ULB)
  - Shortly after, some Pharisees came and said to him, "Go and leave here because King Herod wants to kill you.

2. If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

   - **She named him Moses and said, "Because I drew him from the water."** (Exodus 2:11 ULB)
     - She named him Moses, which sounds like 'drawn out,' and said, "Because I drew him from the water."

3. Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

   - **... she said, "Do I really continue to see, even after he has seen me?" Therefore the well was called Beerlahairoi;** (Genesis 16:13-14 ULB)
     - ... she said, "Do I really continue to see, even after he has seen me?" Therefore the well was called Well of the Living One who sees me;

4. If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called "Saul" before Acts 13 and "Paul" after Acts 13. You could translate his name as "Paul" all of the time, except in Acts 13:9 where it talks about him having both names.

   - **... a young man named Saul** (Acts 7:58 ULB)
     - ... a young man named Paul[1] The footnote would look like:
       - [1]Most versions say Saul here, but most of the time in the Bible he is called Paul.
   - **But Saul, who is also called Paul, was filled with the Holy Spirit;** (Acts 13:9)
     - But Saul, who is also called Paul, was filled with the Holy Spirit;

5. Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write "Saul" where the source text has "Saul" and "Paul" where the source text has "Paul."

   - **a young man named Saul** (Acts 7:58 ULB)
     - a young man named Saul The footnote would look like:

        - [1]This is the same man who is called Paul beginning in Acts 13.
    - **But Saul, who is also called Paul, was filled with the Holy Spirit;** (Acts 13:9)
        - But Saul, who is also called Paul, was filled with the Holy Spirit;
    - **It came about in Iconium that Paul and Barnabas entered together into the synagogue** (Acts 14:1 ULB)
        - It came about in Iconium that Paul[1] and Barnabas entered together into the synagogue The footnote would look like:
            - [1]This is the man that was called Saul before Acts 13.

Uses:

- Introduction to the Gospel of Matthew
- Matthew 1:1-3
- Matthew 1:22-23
- Matthew 2:22-23
- Matthew 2:22-23
- Matthew 4:23-25
- Matthew 8:28-29
- Matthew 11:20-22
- Matthew 12:42
- Matthew 14:3-5
- Matthew 14:34-36
- Matthew 15:36-39
- Matthew 16:17-18
- Matthew 21:1-3
- Matthew 22:15-17
- Matthew 27:57-58

Hyperbole and Generalization

This page answers the question: *What are hyperboles? What are generalizations?*

Description

A speaker or writer can use exactly the same words to say something he means as completely true, as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement.

- It rains here every night.
- The speaker means this as literally true if he means that it really does rain here every night.
- The speaker means this as a generalization if he means that it rains here most nights.
- The speaker means this as a hyperbole if he wants to say it rains more than it actually does, usually in order to express a strong attitude toward the amount of rain, such as being annoyed or being happy.

Hyperbole: This is a figure of speech that uses **exaggeration**. A speaker deliberately describes something by an extreme or even unreal statement, usually to show his strong feeling or opinion about it. He expects people to understand that he is exaggerating.

> They will not leave one stone upon another (Luke 19:44 ULB)

- This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

Generalization: This is a statement that is true most of the time or in most situations that it could apply to.

> The one who ignores instruction will have poverty and shame, but honor will come to him who learns from correction. (Proverbs 13:18)

- These generalizations tell about what normally happens to people who ignore instruction and what normally happens to people who learn from correction.

> And when you pray, do not make useless repetitions as the Gentiles do, for they think that they will be heard because of their many words. (Matthew 6:7)

- This generalization tells about what Gentiles were known for doing. Many Gentiles may have done this.

Even though a generalization may have a strong-sounding word like “all,” “always,” “none,” or “never,” it does not necessarliy mean **exactly** “all,” “always,” “none,” or “never.” It simply means “most, ”most of the time,” “hardly any” or “rarely.”

> Moses was educated in all the learning of the Egyptians (Acts 7:22 ULB)

- This generalization means that he had learned much of what the Egyptians knew and taught.

Reason this is a translation issue

1. Readers need to be able to understand whether or not a statement is completely true.
2. If readers realize that a statement is not completely true, they need to be able to understand whether it is a hyperbole, a generalization, or a lie. (Though the Bible is completely true, it tells about people who did not always tell the truth.)

Examples from the Bible

Examples of Exaggeration

> If your hand causes you to stumble, cut it off. It is better for you to enter into life maimed... (Mark 9:43 ULB)

When Jesus said to cut off your hand, he meant that we should do whatever extreme things we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

> The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops as numerous as the sand on the seashore. (1 Samuel 13:5 ULB)

The underlined phrase is an exaggeration. It means that there were many, many soldiers in the Philistine army.

Examples of Generalization

> They found him, and they said to him, "Everyone is looking for you." (Mark 1:37 ULB)

The disciples told Jesus that everyone was looking looking for him. They probably did not mean that everyone in the city was looking for him, but that many people were looking for him, or that all of Jesus' closest friends there were looking for him.

> But as his anointing teaches you about all things and is true and is not a lie, and even as it has taught you, remain in him. (1 John 2:27 ULB)

This is a generalization. God's Spirit teaches us about all things that we need to know, not about everything that is possible to know.

Caution

Do not assume that something is an exaggeration just because it seems to be impossible. God does miraculous things.

> ... they saw Jesus walking on the sea and coming near the boat ... (John 6:19 ULB)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

Do not assume that the word “all” is always a generalization that means “most.”

> Yahweh is righteous in all his ways and gracious in all he does. (Psalms 145:17 ULB)

Yahweh is always righteous. This is a completely true statement.

Translation Strategies

If the exaggeration or generalization would be natural and people would understand it and not think that it is a lie, consider using it. If not, here are other options.

1. Express the meaning without the exaggeration.
2. For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
3. For a generalization, add a word like “most” or “almost” to show that the generalization is not exact.
4. For a generalization that has a word like “all,” always,” “none,” or “never,” consider deleting that word.

Examples of Translation Strategies Applied

1. Express the meaning without the exaggeration.
    - **The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and troops as numerous as the sand on the seashore.** (1 Samuel 13:5 ULB)
        - The Philistines gathered together to fight against Israel: thirty thousand chariots, six thousand men to drive the chariots, and a great number of troops.
2. For a generalization, show that it is a generalization by using a phrase like “in general” or “in most cases.”
    - **The one who ignores instruction will have poverty and shame ...** (Proverbs 13:18 ULB)
        - In general, the one who ignores instruction will have poverty and shame
    - **And when you pray, do not make useless repetitions as the Gentiles do, for they think that they will be heard because of their many words.** (Matthew 6:7)
        - ”And when you pray, do not make useless repetitions as the Gentiles generally do, for they think that they will be heard because of their many words.”
3. For a generalization, add a word like “most” or “almost” to show that the generalization is not exact.
    - **The whole country of Judea and all the people of Jerusalem went out to him.** (Mark 1:5 ULB)

    - Almost all the country of Judea and almost all the people of Jerusalem went out to him."
    - Most of the country of Judea and most of the people of Jerusalem went out to him."

4. For a generalization that has a word like "all," always," "none," or "never," consider deleting that word.

    - **The whole country of Judea and all the people of Jerusalem went out to him.** (Mark 1:5 ULB)
        - The country of Judea and the people of Jerusalem went out to him.

Uses:

- Matthew 2:1-3
- Matthew 3:4-6
- Matthew 5:29-30
- Matthew 7:3-5
- Matthew 8:33-34
- Matthew 9:35-36
- Matthew 16:24-26
- Matthew 18:7-8
- Matthew 18:9
- Matthew 19:23-24
- Matthew 23:8-10
- Matthew 23:23-24

Hypothetical Situations

This page answers the question: *What is a hypothetical situation?*

"If the sun stopped shining…", "What if the sun stopped shining…", "Suppose the sun stopped shining…", "If only the sun had not stopped shining." We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. These occur often in the Bible. We need to translate them in a way that people will know that the event did not actually happen, and that they will understand why the event was imagined.

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions are the phrase that start with "if.")

- If he had known about the party, he would have come to it. (But he did not come.)
- If he knew about the party, he would be here. (But he is not here.)
- If he knew about the party, he would come to it. (But he probably will not come.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason this is a translation issue

- Translators need to recognize the different kinds of hypothetical situations in the Bible.
- Translators need to know their own language's ways of talking about different kinds of hypothetical situations.

Examples from the Bible

1. Hypothetical situations in the past

   > "Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes." (Matthew 11:21 ULB)

Here in Matthew 11:21 Jesus said that if the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. The people of Tyre and Sidon did not actually see his miracles and repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles yet did not repent.

> Martha then said to Jesus, "Lord, if you had been here, my brother would not have died." (John 11:21 ULB)

Martha said this to express her wish that Jesus had come sooner. But Jesus did not come sooner, and her brother did die.

1. Hypothetical situations in the present

   > Also, no man puts new wine into old wineskins. If he did that, the new wine would burst the skins, and the wine would be spilled, and the wineskins would be destroyed. (Luke 5:37 ULB)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that there are times when it is unwise to mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

> Jesus said to them, "What man would there be among you, who, if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out? (Matthew 12:11 ULB)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

1. Hypothetical situation in the future

   > Unless those days are shortened, no flesh would be saved; but for the sake of the elect, those days will be shortened. (Matthew 24:22 ULB)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show about how bad those days will be - so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble, so that the elect (those he has chosen) will be saved.

1. Expressing emotion about a hypothetical situation

Regrets and wishes are very similar.

> The Israelites said to them, "If only we had died by Yahweh's hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full. For you have brought us out into this wilderness to kill our whole community with hunger." (Exodus 16:3 ULB)

Here the Israelites were afraid they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining, expressing regret that this had not happened.

> I know what you have done, and that you are neither cold nor hot. I wish that you were either cold or hot! (Revelation 3:15 ULB)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Know how people speaking your language show:

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

You may also want to watch the video at http://ufw.io/figs_hypo.

Uses:

- Matthew 11:20-22
- Matthew 11:23-24

Idiom

This page answers the question: *What are idioms and how can I translate them?*

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- You are pulling my leg (This means, “You are telling me a lie”)
- Do not push the envelope (This means, “Do not take a matter to its extreme”)
- This house is under water (This means, “The debt owed for this house is greater than its actual value”)
- We are painting the town red (This means, “We are going around town tonight celebrating very intensely”)

Description

An idiom is a phrase that has a special meaning to the people of the language or culture who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

> he resolutely set his face to go to Jerusalem. (Luke 9:51 ULB)

The words “set his face” is an idiom that means “decided.”

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

> I am not worthy that you should enter under my roof. (Luke 7:6 ULB)

The phrase “enter under my roof” is an idiom that means “enter my house.”

> Let these words go deeply into your ears. (Luke 9:44 ULB)

This idiom means “Listen carefully and remember what I say.”

Purpose: An idiom is created in a culture probably somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it. After a while, it becomes a normal way of talking in that language.

Reasons this is a translation issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

Examples from the Bible

> Then all Israel came to David at Hebron and said, ”Look, we are your flesh and bone.” (1 Chronicles 11:1 ULB)

This means, “We and you belong to the same race, the same family.”

> the children of Israel went out with a high hand. (Exodus 14:8 ASV)

This means, “The Israelites went out defiantly.”

> the one who lifts up my head (Psalm 3:3 ULB)

This means, “the one who helps me.”

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

1. Translate the meaning plainly without using an idiom.
2. Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

1. Translate the meaning plainly without using an idiom.
    - **Then all Israel came to David at Hebron and said, ”Look, we are your flesh and bone.”** (1 Chronicles 11:1 ULB)
        - ...Look, we all belong to the same nation.
    - **he resolutely set his face to go to Jerusalem.** (Luke 9:51 ULB)
        - He started to travel to Jerusalem, determined to reach it.
    - **I am not worthy that you should enter under my roof.** (Luke 7:6 ULB)
        - I am not worthy that you should enter my house.
2. Use an idiom that people use in your own language that has the same meaning.
    - **Let these words go deeply into your ears** (Luke 9:44 ULB)
        - Be all ears when I say these words to you.
    - **”My eyes grow dim from grief** (Psalm 6:7 ULB)
        - I am crying my eyes out

Uses:

- Matthew 3:7-9
- Matthew 3:10-12

- Matthew 5:1-4
- Matthew 5:1-4
- Matthew 5:25-26
- Matthew 5:25-26
- Matthew 5:29-30
- Matthew 7:21-23
- Matthew 8:1-3
- Matthew 8:8-10
- Matthew 8:8-10
- Matthew 8:18-20
- Matthew 9:29-31
- Matthew 9:29-31
- Matthew 10:8-10
- Matthew 10:26-27
- Matthew 11:11-12
- Matthew 11:13-15
- Matthew 12:19-21
- Matthew 12:38-40
- Matthew 12:42
- Matthew 13:7-9
- Matthew 13:34-35
- Matthew 13:36-39
- Matthew 13:36-39
- Matthew 13:40-43
- Matthew 14:13-14
- Matthew 14:19-21
- Matthew 14:28-30
- Matthew 15:7-9
- Matthew 15:27-28
- Matthew 16:21-23
- Matthew 16:27-28
- Matthew 17:17-18
- Matthew 18:10-11
- Matthew 19:29-30
- Matthew 20:11-12
- Matthew 20:15-16
- Matthew 20:22-24
- Matthew 20:22-24
- Matthew 20:25-28
- Matthew 21:12-14
- Matthew 21:31-32
- Matthew 21:43-44
- Matthew 22:13-14

- Matthew 22:37-38
- Matthew 22:43-44
- Matthew 23:13-15
- Matthew 23:13-15
- Matthew 23:34-36
- Matthew 24:9-11
- Matthew 24:12-14
- Matthew 24:23-25
- Matthew 24:30-31
- Matthew 24:48-51
- Matthew 25:7-9
- Matthew 25:19-21
- Matthew 25:22-23
- Matthew 26:17-19
- Matthew 26:23-25
- Matthew 26:27-29
- Matthew 26:30-32
- Matthew 26:36-38
- Matthew 26:39-41
- Matthew 26:42-44
- Matthew 26:45-46
- Matthew 26:62-64
- Matthew 27:3-5
- Matthew 27:6-8
- Matthew 27:25-26

Imperatives - Other Uses

This page answers the question: *What other uses are there for imperative sentences in the Bible?*

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. Sometimes imperative sentences in the Bible have other uses.

Reason this is a translation issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples from the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 2, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

> Now Yahweh appeared to him and said, ”Do not go down to Egypt; live in the land that I tell you to live in. (Genesis 26:2 ULB)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (“Be clean” means “Be healed.”)

> ”I am willing. Be clean.” Immediately he was cleansed of his leprosy. (Matthew 8:3 ULB)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general second-person command, as in the ULB:

> God said, ”Let there be light,” and there was light. (Genesis 1:3 ULB)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like, “light must be.”

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

> God blessed them and said to them, "Be fruitful, and multiply. Fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

> ... do not abandon wisdom and she will watch over you; love her and she will keep you safe. (Proverbs 4:6 ULB)

The purpose of Proverbs 22:6 below is teach what people can expect to happen if they teach their children the way they should go.

> Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULB)

Translation Strategies

1. If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
2. If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.
3. If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

Examples of Translation Strategies Applied

1. If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.
    - **Be clean.** (Matthew 8:3 ULB)
        - "You are now clean."
        - "I now cleanse you."
    - **God said, "Let there be light," and there was light.** (Genesis 1:3 ULB)
        - God said, "There is now light" and there was light.
    - **God blessed them and said to them, "Be fruitful, and multiply. Fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."** (Genesis 1:3 ULB)

    - God blessed them and said to them, ”My will for you is that you be fruitful, and multiply. Fill the earth, and subdue it. I want you to have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth.”

2. If people would not understand that a sentence is used to cause something to happen, add a connecting word like “so” to show that what happened was a result of what was said.

    - **God said, “Let there be light,” and there was light.** (Genesis 1:3 ULB)
        - God said, ‘Let there be light,’ so there was light.
        - God said, “Light must be;” as a result, there was light.

3. If people would not use a command as a condition, translate it as a statement with the words “if” and “then.”

    Teach a child the way he should go,
    and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULB)

Translated as:

> ”If you teach a child the way he should go,
> then when he is old he will not turn away from that instruction.”### Uses:

- Matthew 8:1-3

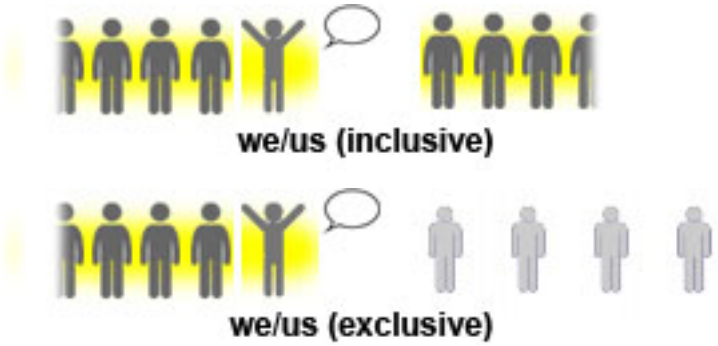
Inclusive "We"

This page answers the question: *What is inclusive "we"?*

Description

Some languages have more than one form of "we": an **inclusive** form that means "I and you" and an **exclusive** form that means "I and someone else but not you." The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.



Reason this is a translation issue - The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we." Translators whose language has separate exclusive and inclusive forms of "we" will need to understand what the speaker meant so they can decide which form of "we" to use.

Examples from the Bible

> ... the shepherds said one to each other, "Let us now go to Bethlehem, and see this thing that has happened, which the Lord has made known to us." (Luke 2:15 ULB)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to - one another.

> Now it happened on one of those days that Jesus and his disciples entered into a boat, and he said to them, "Let us go over to the other side of the lake." Then they set sail. (Luke 8:22 ULB)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to.

Uses:

- Matthew 3:13-15
- Matthew 8:23-25

- Matthew 17:3-4
- Matthew 20:17-19

Introduction of a New Event

This page answers the question: *How do we introduce a new event in a story?*

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

Examples from the Bible

> In the days of Herod, king of Judea, there was a certain priest named Zechariah, from the division of Abijah. His wife was from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULB)

The verses above introduce a story about Zechariah. The first underlined phrase tells when it happened, and the next two underlined phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase “One day” in Luke 1:8 helps to introduce the first event in this story:

> One day while Zechariah was performing his duties as a priest before God in the order of his division, the priests followed their custom and chose him by lot to enter the temple of the Lord and burn incense. (Luke 1:8-9 ULB)

> The birth of Jesus Christ happened in the following way. His mother Mary was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULB)

The underlined sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

> After Jesus was born in Bethlehem of Judea in the days of Herod the king, learned men from the east arrived in Jerusalem saying,... (Matthew 2:1 ULB)

The underlined phrase above shows that the events concerning the learned men happened after Jesus was born.

> In those days John the Baptist came preaching in the wilderness of Judea saying, ... (Matthew 3:1-22 ULB)

The underlined phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

> Then Jesus came from Galilee to the Jordan River to be baptized by John. (Matthew 3:13 ULB)

The word "then" shows that Jesus came to the Jordan River some time after the events in the previous verses.

> Now there was a Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time (John 3:1-2 ULB)

The author first introduced the new person and then told about what he did and when he did it. In some languages it might be more natural to tell about the time first.

> [6]Noah was six hundred years old when the flood came upon the earth. [7]Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULB)

Verse 6 is a summary of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULB or UDB. If not, consider one of these strategies.

1. Put the information that introduces the event in the order that your people put it.
2. If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: "another time" or "someone."
3. If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.
4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event would actually happen later in the story.

Examples of Translation Strategies Applied

1. Put the information that introduces the event in the order that your people put it.
    - **Now there was a Pharisee whose name was Nicodemus, a member of the Jewish Council. This man came to Jesus at night time and said to him ...** (John 3:1,2)

    - There was a man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council. One night he came to Jesus and said…
    - One night a man named Nicodemus, who was a Pharisee and a member of the Jewish Council, came to Jesus and said …
- **As he passed by, he saw Levi the son of Alpheus, who was sitting at the tax collecting place, and he said to him …** (Mark 2:14 ULB)
    - As he passed by, Levi the son of Alpheus was sitting at the tax collecting place. Jesus saw him and and said to him …
    - As he passed by, there was a man sitting at the tax collecting place. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …
    - As he passed by, there was a tax collector sitting at the tax collecting place. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

2. If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase such as: another time, someone.

    - **Noah was six hundred years old when the flood came upon the earth.** (Genesis 7:6 ULB) - If people expect to be told something about when the new event happened, the phrase “after that” can help them see that it happened after the events already mentioned.
        - After that, when Noah was six hundred years old, the flood came upon the earth.
    - **Again he began to teach beside the lake.** (Mark 4:1 ULB) - In chapter 3 Jesus was teaching at someone’s house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the lake.
        - Another time Jesus began to teach people again beside the lake.
        - Jesus went to the lake and began to teach people again there.

3. If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary.

    - **Noah was six hundred years old when the flood came upon the earth.** (Genesis 7:6 ULB)
        - Now this is what happened when Noah was six hundred years old and the flood came upon the earth.
        - This part tells about what happened when the flood came upon the earth. It happened when Noah was six hundred years old.

4. If it would be strange in the target language to give a summary of the event at the beginning, show that the event would actually happen later in the story.

    - **Noah was six hundred years old when the flood came upon the earth. Noah, his sons, his wife, and his sons’ wives went into the ark together because of the waters of the flood.** (Genesis 7:6-7 ULB)
        - Now this is what happened when Noah was six hundred years old. Noah, his sons, his wife, and his sons’ wives went into the ark together because God had said that the waters of the flood would come.

Uses:

- Matthew 8:1-3
- Matthew 11:1-3
- Matthew 15:1-3

Irony

This page answers the question: *What is irony and how can I translate it?*

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

> Jesus answered them, "People who are in good health do not need a physician, only people who are sick need one. I did not come to call righteous people to repentance, but to call sinners to repentance." (Luke 5:31-32 ULB)

When Jesus spoke of "righteous people," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason this is a translation issue

- If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples from the Bible

> How well you reject the commandment of God so you may keep your tradition! (Mark 7:9 ULB)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled." (Isaiah 41:21-22 ULB)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> Undoubtedly you know, for you were born then;
> ”the number of your days is so large!” (Job 38:20, 21 ULB)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two underlined phrases above are irony. They emphasize the opposite of what they say, because they are so obviously false. They emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

> Already you have all you could want! Already you have become rich! You began to reign—and that quite apart from us! (1 Corinthians 4:8 ULB)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

1. Translate it in a way that shows that the speaker is saying what someone else believes.
2. Translate the actual, intended meaning of the statement of irony. The actual meaning of the irony is not found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.

Examples of Translation Strategies Applied

1) Translate it in a way that shows that the speaker is saying what someone else believes.

- **How well you reject the commandment of God so you may keep your tradition!** (Mark 7:9 ULB)
    - You think that you are doing well when you reject God's commandment so you may keep your tradition!
    - You act like it is good to reject God's commandment so you may keep your tradition!
- **I did not come to call righteous people to repentance, but to call sinners to repentance.** (Luke 5:32 ULB)
    - I did not come to call people who think that they are righteous to repentance, but to call sinners to repentance.

2) Translate the actual, intended meaning of the statement of irony.

- **How well you reject the commandment of God so you may keep your tradition!** (Mark 7:9 ULB)

    - You are doing a terrible thing when you reject the commandment of God so you may keep your tradition!

- **"Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled."** (Isaiah 41:21-22 ULB)

    - 'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. Your idols cannot bring us their own arguments or come forward to declare to us what will happen so we may know these things well. We cannot hear them because they cannot speak to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

- **Can you lead light and darkness to their places of work?**

Can you find the way back to their houses for them?
Undoubtedly you know, for you were born then;
the number of your days is so large!" (Job 38:20, 21 ULB)

- Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not!

Uses:

- Matthew 8:11-13
- Matthew 9:12-13
- Matthew 11:25-27
- Matthew 14 General Notes
- Matthew 26:67-68
- Matthew 27 General Notes
- Matthew 27:27-29
- Matthew 27:41-42
- Matthew 27:41-42

Litotes

This page answers the question: *What is litotes?*

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by using two negative words or a negative word with a word that means the opposite of the meaning he intends. A few examples of negative words are “no,” “not,” “none,” and “never.” The opposite of “good” is “bad.” Someone could say that something is “not bad” to mean that it is extremely good.

Reason this is a translation issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

Examples from the Bible

> For you yourselves know, brothers, our coming to you was not useless, (1 Thessalonians 2:1 ULB)

By using litotes, Paul emphasized that his visit with them was very useful.

> Now when it became day, there was no small excitement among the soldiers, regarding what had happened to Peter. (Acts 12:18 ULB)

By using litotes, Luke emphasized that there was a lot of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

> And you, Bethlehem, in the land of Judah,
> are not the least among the leaders of Judah,
> for from you will come a ruler
> who will shepherd my people Israel. (Matthew 2:6 ULB)

By using litotes, the prophet emphasized that Bethlehem would be a very important city.

Translation Strategies

If the litotes would be understood correctly, consider using it.

1. If the meaning with the negative would not be clear, give the positive meaning in a strong way.

Examples of Translation Strategies Applied

1. If the meaning with the negative would not be clear, give the positive meaning in a strong way.

    - **For you yourselves know, brothers, our coming to you was not useless.** (1 Thessalonians 2:1 ULB)
        - ”For you yourselves know, brothers, our visit to you did much good.”
    - **Now when it became day, there was no small excitement among the soldiers, regarding what had happened to Peter.** (Acts 12:18 ULB)
        - ”Now when it became day, there was great excitement among the soldiers, regarding what had happened to Peter.”
        - ”Now when it became day, the soldiers were very concerned because of what had happened to Peter.”

Uses:

- Matthew 2:4-6
- Matthew 17:19-20

Merism

This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "I am the Alpha and the Omega," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8, ULB)
>
> I am the Alpha and the Omega, the First and the Last, the Beginning and the End. (Revelation 22:13, ULB)

Alpha and Omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

> I praise you, Father, Lord of heaven and earth ..., (Matthew 11:25 ULB)

Heaven and earth is a merism that includes everything that exists.

Reason this is a translation issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples from the Bible

> From the rising of the sun to its setting, Yahweh's name should be praised. (Psalm 113:3 ULB)

This underlined phrase is a merism because it speaks of the east and the west and everywhere in between. It means "everywhere."

> He will bless those who honor him, both young and old. (Psalm 115:13)

The underlined phrase is merism because it speaks of, old people and young people and everyone in between. It means "everyone."

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

1. Identify what the merism refers to without mentioning the parts.
2. Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

1. Identify what the merism refers to without mentioning the parts.
    - **I praise you, Father, Lord of heaven and earth ...** (Matthew 11:25 ULB)
        - I praise you, Father, Lord of everything ...
    - **From the rising of the sun to its setting, Yahweh's name should be praised.** (Psalm 113:3 ULB)
        - In all places, people should praise Yahweh's name.
2. Identify what the merism refers to and include the parts.
    - **I praise you, Father, Lord of heaven and earth.** (Matthew 11:25 ULB)
        - I praise you, Father, Lord of everything, including both what is in heaven and what is on earth.
    - **He will bless those who honor him, both young and old.** (Psalm 115:13 ULB)
        - He will bless all those who honor him, regardless of whether they are young or old.

Uses:

- Matthew 5:17-18
- Matthew 8:11-13
- Matthew 11:25-27
- Matthew 12:38-40
- Matthew 23:34-36
- Matthew 28:18-19

Metaphor

This page answers the question: *What is a metaphor and how can I translate a sentence that has one?*

Description

A metaphor is a figure of speech in which one concept (the "image") stands for another concept (the "topic"). That is, the topic is spoken of as if it were the image. For example, someone might say,

- The girl I love is a red rose.

Here the topic is "the girl I love," and the image is "a red rose." The girl is spoken of as if she were a red rose.

Anything in a language can serve as a metaphor. For example, verb forms can be used in unusual ways, as in,

- The Apostle Paul tells us that Christians will rise to life again.

In this case, the English present tense form "tells" is a metaphor for the past tense form "told," because the Apostle Paul lived long ago.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique.

Speakers most often use metaphors in order to strengthen their message, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Kinds of Metaphors

There are several kinds of metaphors: "live" metaphors, "dead" metaphors, and patterned metaphors.

Live Metaphors

These are metaphors that people recognize as one concept standing for another concept. People also easily recognize them as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

> For you who fear my name, the sun of righteousness will rise with healing in its wings. (Malachi 4:2 ULB)

Here God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun's rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people.

Here is another example: Jesus said, 'Go and tell that fox...,'" where "that fox" refers to King Herod. The people listening to Jesus certainly understood that Jesus was referring to Herod either as a very evil, cunning person or as a king who was only pretending to be great.

Dead Metaphors

A dead metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Examples in English are "table leg," "family tree," "leaf" meaning a page in a book, and "crane" meaning a large machine for lifting heavy loads. English speakers simply think of these words as having more than one meaning. Examples in Biblical Hebrew are probably "heal" meaning "repair," and "sick" meaning "spiritually powerless because of sin."

Patterned Pairs of Concepts acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction UP often stands for the concept of MORE. Because of this pair of underlying concepts, we can make sentences such as "The price of gasoline is going *up*," "A *highly* intelligent man," and also the opposite kind of idea: "The heat is going *down*," and "The stock market *took a tumble*."

Patterned pairs of concepts are constantly used for metaphorical purposes in the world's languages, because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities, such as power, presence, emotions, and moral qualities, as if they were objects that could be seen or held, as if they were body parts, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- "Turn the heat *up*." MORE is spoken of as UP.
- "Let us *go ahead* with our debate." DOING WHAT WAS PLANNED is spoken of as WALKING or ADVANCING.
- "You *defend* your theory well." ARGUMENT is spoken of as WAR.
- "A *flow* of words" WORDS are spoken of as LIQUIDS.

English speakers do not view them as unusual expressions, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech.

For a description of important patterns of this kind of metaphor in biblical languages, please see Biblical Imagery - Common Patternsand the pages it will direct you to.

Parts of a Metaphor

When talking about metaphors, it can be helpful to talk about their parts. A metaphor has three parts.

1. **Topic** - The thing someone speaks of is called the topic.

2. **Image** - The thing he calls it is the image.
3. **Points of Comparison** - The ways in which the author claims that the topic and image are similar in some manner are their points of comparison.

In the metaphor below, the speaker describes the woman he loves as a red rose. The woman (his "love") is the **topic**, and "red rose" is the **image**. Beauty and delicacy are the points of comparison that the speaker sees as similarities between both the topic and image. Note, however, that a rose's beauty is not identical to a woman's beauty. Neither are the two kinds of delicacy the same. So these points of comparison are not built upon identical characteristics, but rather upon characteristics that are seen by the writer as similar in some way.

- My love is a red, red rose.

Often, as in the metaphor above, the speaker explicitly states the **topic** and the **image**, but he does not state the points of comparison. The speaker leaves it to the hearer to think of those points of comparison. Because the hearers must do that, the speaker's message tends to be more powerful.

Also in the Bible, normally the **topic** and the **image** are stated clearly, but not the points of comparison. The writer hopes that the audience will understand the points of comparison that are implied.

> Jesus said to them. "I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty." (John 6:35 ULB)

In this metaphor, Jesus called himself the bread of life. The **topic** is "I," and the **image** is "bread." Bread is a food that people ate all the time. The point of comparison between bread and Jesus is that people needed break every day for nourishment. In a similar way, people need Jesus every day in order to live spiritually.

Note that this metaphor is really several metaphors. The first metaphor is that bread is used to represent Jesus. The second metaphor, which is inside the first one, is that physical life represents the spiritual life, which consists of living with God forever. The third metaphor is that eating bread represents benefitting from Jesus, who enables us to live with God forever.

Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **topic**) by showing that it is like something that they already do know (the **image**).
- Another purpose is to emphasize that something has a particular quality or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about one thing as they would feel about the other.

Reasons this is a translation issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus misunderstand it.

- People may not be familiar with the thing that is used as an image, and so not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker is thinking of and wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

Examples from the Bible

> Listen to this word, you cows of Bashan, (Amos 4:1 ULB)

In this metaphor Amos speaks to the upper-class women of Samaria (the topic is "you") with as if they were cows (the image). Amos does not say what points of comparison between these women and the cows he has mind, but from the context it seems that he means that both the women and the cows are fat and interested only in eating.

Note, however, that Amos does not actually mean that the women are cows, for he speaks to them as human beings.

> And yet, Yahweh, you are our father; we are the clay. You are our potter; and we all are the work of your hand. (Isaiah 64:8 ULB)

The example above has two related metaphors. The topics are "we" and "you," and the images are "clay and "potter." The intended point of comparison between a potter and God is the fact that both make what they wish: the potter makes what he wishes out of the clay, and God makes what he wishes out of his people Israel. The point of comparison between the potter's clay and "us" is that both the clay and the people of Israel are made into something different from what they were before.

> Jesus said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees." The disciples reasoned among themselves and said, "It is because we took no bread." (Matthew 16:6-7 ULB)

Jesus used a metaphor here, but his disciples did not realize it. When he said "yeast," they thought he was talking about bread, but "yeast" was the image in his metaphor, and the topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers probably understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it.

If people do not or would not understand it, here are some other strategies.

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language. (See Biblical Imagery - Common Patterns for lists of some of these patterned pairs of concepts.)
2. If the metaphor seems to be a "live" metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.
3. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "like" or "as." See Simile.
4. If the target audience would not know the image, see Translate Unknowns for ideas on how to translate that image.
5. If the target audience would not use that image for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.
6. If the target audience would not know what the topic is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)
7. If the target audience will not know the intended points of comparison between the image and topic, then state them clearly.
8. If none of these strategies is satisfactory, then simply state the idea plainly without using a metaphor.

Examples of Translation Strategies Applied

1. If the metaphor is a common expression of a patterned pair of concepts in a biblical language, express the main idea in the simplest way preferred by your language.

    - **Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, fell at his feet.** (Mark 5:22 ULB)
        - Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, immediately bowed down in front of him.

2. If the metaphor seems to be a "live" metaphor, you can translate it literally if you think that the target language also uses this metaphor. If you do this, be sure to test it to make sure that the language community understands it correctly.

    - **It was because of your hard hearts that he wrote you this law,** (Mark 10:5 ULB)
        - It was because of your hard hearts that he wrote you this law,

There is no change to this one - but it must be tested to make sure that the target audience correctly understands this metaphor.

1. If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "like" or "as."

   - **And yet, Yahweh, you are our father; we are the clay. You are our potter; and we all are the work of your hand.** (Isaiah 64:8 ULB)
     - And yet, Yahweh, you are our father; we are like clay. You are like a potter; and we all are the work of your hand.

2. If the target audience would not know the **image**, see Translate Unknowns for ideas on how to translate that image.

   - **Saul, Saul, why do you persecute me? It is hard for you to kick a goad.** (Acts 26:14 ULB)
     - Saul, Saul, why do you persecute me? It is hard for you to kick against a pointed stick.

3. If the target audience would not use that **image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

   - **And yet, Yahweh, you are our father; we are the clay. You are our potter; and we all are the work of your hand.** (Isaiah 64:8 ULB)
     - "And yet, Yahweh, you are our father; we are the wood. You are our carver; and we all are the work of your hand."
     - "And yet, Yahweh, you are our father; we are the string. You are the weaver; and we all are the work of your hand."

4. If the target audience would not know what the **topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

   - **Yahweh lives; may my rock be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
     - Yahweh lives; He is my rock. May he be praised. May the God of my salvation be exalted.

5. If the target audience will not know the intended points of comparison between the image and the topic, then state them clearly.

   - **Yahweh lives; may my rock be praised. May the God of my salvation be exalted.** (Psalm 18:46 ULB)
     - Yahweh lives; may he be praised because he is the rock under which I can hide from my enemies. May the God of my salvation be exalted.
   - **Saul, Saul, why do you persecute me? It is hard for you to kick a goad.** (Acts 26:14 ULB)
     - Saul, Saul, why do you persecute me? You fight against me and hurt yourself like an ox that kicks against its owner's pointed stick.

6. If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

- **I will make you become fishers of men.** (Mark 1:17 ULB)
  - I will make you become people who gather men.
  - Now you gather fish. I will make you gather people.

To learn more about specific metaphors read:

- Biblical Imagery - Common Patterns

Uses:

- Matthew 2:4-6
- Matthew 3:1-3
- Matthew 3:7-9
- Matthew 3:7-9
- Matthew 3:10-12
- Matthew 3:10-12
- Matthew 3:10-12
- Matthew 3:10-12
- Matthew 4:14-16
- Matthew 4:14-16
- Matthew 4:18-20
- Matthew 5:5-8
- Matthew 5:13-14
- Matthew 5:13-14
- Matthew 5:13-14
- Matthew 5:13-14
- Matthew 5:15-16
- Matthew 5:27-28
- Matthew 5:29-30
- Matthew 5:33-35
- Matthew 5:33-35
- Matthew 6:1-2
- Matthew 6:3-4
- Matthew 6:11-13
- Matthew 6:11-13
- Matthew 6:11-13
- Matthew 6:19-21
- Matthew 6:22-24
- Matthew 6:22-24
- Matthew 6:22-24
- Matthew 6:22-24
- Matthew 6:27-29
- Matthew 6:30-31
- Matthew 6:30-31

- Matthew 7:3-5
- Matthew 7:3-5
- Matthew 7:6
- Matthew 7:6
- Matthew 7:7-10
- Matthew 7:13
- Matthew 7:15-17
- Matthew 7:15-17
- Matthew 7:15-17
- Matthew 7:15-17
- Matthew 7:18-20
- Matthew 7:18-20
- Matthew 8:21-22
- Matthew 09 General Notes
- Matthew 10:5-7
- Matthew 10:16-18
- Matthew 10:19-20
- Matthew 10:21-23
- Matthew 10:24-25
- Matthew 10:24-25
- Matthew 10:26-27
- Matthew 10:26-27
- Matthew 10:37-39
- Matthew 10:37-39
- Matthew 10:37-39
- Matthew 10:37-39
- Matthew 10:37-39
- Matthew 11:7-8
- Matthew 11:9-10
- Matthew 11:28-30
- Matthew 11:28-30
- Matthew 12:19-21
- Matthew 12:24-25
- Matthew 12:26-27
- Matthew 12:28-30
- Matthew 12:33-35
- Matthew 12:33-35
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- Matthew 12:38-40
- Matthew 12:43-45
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- Matthew 12:48-50
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- Matthew 13:13-14
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- Matthew 13:22-23
- Matthew 13:22-23
- Matthew 13:22-23
- Matthew 13:40-43
- Matthew 13:49-50
- Matthew 15:12-14
- Matthew 15:12-14
- Matthew 15:24-26
- Matthew 15:27-28
- Matthew 16:3-4
- Matthew 16:5-8
- Matthew 16:11-12
- Matthew 16:17-18
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- Matthew 17:5-8
- Matthew 17:22-23
- Matthew 18:7-8
- Matthew 18:9
- Matthew 18:18-20
- Matthew 19:5-6
- Matthew 19:5-6
- Matthew 19:7-9
- Matthew 19:10-12
- Matthew 19:20-22
- Matthew 20:17-19
- Matthew 20:25-28
- Matthew 20:32-34

- Matthew 21:12-14
- Matthew 21:28-30
- Matthew 21:42
- Matthew 21:43-44
- Matthew 21:43-44
- Matthew 23:4-5
- Matthew 23:4-5
- Matthew 23:13-15
- Matthew 23:13-15
- Matthew 23:13-15
- Matthew 23:16-17
- Matthew 23:16-17
- Matthew 23:18-19
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- Matthew 23:32-33
- Matthew 23:32-33
- Matthew 23:37-39
- Matthew 24:3-5
- Matthew 24:6-8
- Matthew 24:9-11
- Matthew 24:32-33
- Matthew 24:43-44
- Matthew 25:24-25
- Matthew 25:26-27
- Matthew 25:31-33
- Matthew 26:1-2
- Matthew 26:14-16
- Matthew 26:30-32
- Matthew 26:39-41
- Matthew 26:39-41
- Matthew 26:42-44
- Matthew 26:42-44
- Matthew 26:42-44
- Matthew 27:1-2
- Matthew 27:25-26

Metonymy

This page answers the question: *What is a metonymy?*

Description

Metonymy is a figure of speech in which a thing or idea is called not by its own name, but by the name of something closely associated with it. A **metonym** is a word or phrase used as a substitute for something it is associated with.

> and the blood of Jesus his Son cleanses us from all sin. (1 John 1:7 ULB)

The blood represents Christ's death.

> He took the cup in the same way after supper, saying, "This cup is the new covenant in my blood, which is poured out for you. (Luke 22:20 ULB)

The cup represents the wine that is in the cup.

Metonymy can be used

- to a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason this is a translation issue

The Bible uses metonymy very often. Speakers of some languages are not used to metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

Examples from the Bible

> The Lord God will give him the throne of his father, David. (Luke 1:32 ULB)

A throne represents the authority of a king. "Throne" is a metonym for "kingly authority," "kingship" or "reign." This means that God would make him become the king that would follow King David.

> Immediately his mouth was opened (Luke 1:64 ULB)

The mouth here represents the power to speak. This means that he was able to talk again.

> ... who warned you to flee from the wrath that is coming? (Luke 3:7 ULB)

The word "wrath" or "anger" is a metonym for "punishment." God was extremely angry with the people, and as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

1. Use the metonym along with the name of the thing it represents.
2. Use only the name of the thing the metonym represents.

Examples of Translation Strategies Applied

1. Use the metonym along with the name of the thing it represents.
    - **He took the cup in the same way after supper, saying, "This cup is the new covenant in my blood, which is poured out for you.** (Luke 22:20 ULB)
        - "He took the cup in the same way after supper, saying, "The wine in this cup is the new covenant in my blood, which is poured out for you."
2. Use the name of the thing the metonym represents.
    - **The Lord God will give him the throne of his father, David.** (Luke 1:32 ULB)
        - "The Lord God will give him the kingly authority of his father, David."
        - "The Lord God will make him king like his ancestor, King David."
    - **who warned you to flee from the wrath to come?** (Luke 3:7 ULB)
        - "who warned you to flee from God's coming punishment?"

To learn about some common metonymies, see Biblical Imagery - Common Metonymies.

Uses:

- Matthew 2:1-3
- Matthew 2:7-8
- Matthew 2:11-12
- Matthew 3:1-3
- Matthew 3:4-6
- Matthew 3:7-9
- Matthew 3:16-17
- Matthew 4:1-4
- Matthew 4:17
- Matthew 4:23-25
- Matthew 5:1-4
- Matthew 5:5-8
- Matthew 5:9-10
- Matthew 5:17-18
- Matthew 5:19-20
- Matthew 5:27-28

- Matthew 5:29-30
- Matthew 5:29-30
- Matthew 6:8-10
- Matthew 6:8-10
- Matthew 6:19-21
- Matthew 6:32-34
- Matthew 7:11-12
- Matthew 7:21-23
- Matthew 7:21-23
- Matthew 7:24-25
- Matthew 8:8-10
- Matthew 8:11-13
- Matthew 8:11-13
- Matthew 8:11-13
- Matthew 8:11-13
- Matthew 8:16-17
- Matthew 8:33-34
- Matthew 9:3-6
- Matthew 10:5-7
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- Matthew 10:8-10
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- Matthew 24:48-51
- Matthew 25:1-4
- Matthew 25:10-13
- Matthew 25:31-33
- Matthew 25:34-36
- Matthew 26:27-29
- Matthew 26:27-29
- Matthew 26:33-35
- Matthew 26:39-41
- Matthew 26:39-41
- Matthew 26:45-46
- Matthew 26:51-54
- Matthew 26:62-64
- Matthew 27:9-10
- Matthew 27:17-19
- Matthew 27:23-24
- Matthew 27:25-26
- Matthew 28:18-19
- Matthew 28:18-19

Nominal Adjectives

This page answers the question: *How do I translate adjectives that act like nouns?*

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word "rich" is an adjective. Here are two sentences that show that "rich" is an adjective.

> … The rich man had huge numbers of flocks and herds … (2 Samuel 12:2 ULB)

The adjective "rich" comes before the word "man" and describes "man."

> He will not be rich; his wealth will not last … (Job 15:29 ULB)

The adjective "rich" comes after the verb "be" and describes "He."

Here is a sentence that shows that "rich" can also function as a noun.

> …the rich must not give more than the half shekel, and the poor must not give less. (Exodus 30:15 ULB)

In Exodus 30:15, the word "rich" acts as a noun in the phrase "the rich," and it refers to rich people. The word "poor" also acts as a noun and refers to poor people.

Reason this is a translation issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples from the Bible

> The scepter of wickedness must not rule in the land of the righteous. (Psalms 125:3 ULB)

"The righteous" here are people who are righteous, not one particular righteous person.

> Blessed are the meek (Matthew 5:5 ULB)

"The meek" here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

1. Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

1. Use the adjective with a plural form of the noun that the adjective describes.
    - **The scepter of wickedness must not rule in the land of the righteous.** (Psalms 125:3 ULB)
        - The scepter of wickedness must not rule in the land of righteous people.
    - **Blessed are the meek ...** (Matthew 5:5 ULB)
        - Blessed are people who are meek ...

Uses:

- Matthew 11:25-27
- Matthew 12:7-8
- Matthew 13:49-50
- Matthew 15:29-31
- Matthew 19:20-22
- Matthew 21:12-14
- Matthew 22:31-33
- Matthew 23:29-31
- Matthew 25:7-9
- Matthew 25:37-40
- Matthew 25:44-46
- Matthew 26:6-9
- Matthew 26:10-11

Numbers

This page answers the question: *How do I translate numbers?*

Description

There are many numbers in the Bible. They can be written as words, such as “five” or as numerals, such as “5.” Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000), or “one hundred million” (100,000,000.) Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

Some numbers are exact and others are rounded.

> Abram was eighty-six years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULB)

Eighty-six (86) is an exact number.

> That day about three thousand men out of the people died. (Exodus 32:28 ULB)

Here the number three thousand is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

Reason this is a translation issue: Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples from the Bible

> When Jared had lived 162 years, he became the father of Enoch. After he became the father of Enoch, Jared lived eight hundred years. He became the father of more sons and daughters. Jared lived 962 years, and then he died. (Genesis 5:18-20 ULB)

The numbers 162, eight hundred, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

> Our sister, may you be the mother of thousands of ten thousands (Genesis 24:60 ULB)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

1. Write numbers using numerals.
2. Write numbers using your language's words or the gateway language words for those numbers.
3. Write numbers using words, and put the numerals in parenthesis after them.
4. Combine words for large numbers.
5. Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

We will use the following verse in our examples:

> Now, see, at great effort I have prepared for Yahweh's house 100,000 talents of gold, one million talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14 ULB)

1. Write numbers using numerals.
    - I have prepared for Yahweh's house 100,000 talents of gold, 1,000,000 talents of silver, and bronze and iron in large quantities.
2. Write numbers using your language's words or the gateway language words for those numbers.
    - I have prepared for Yahweh's house one hundred thousand talents of gold, one million talents of silver, and bronze and iron in large quantities.
3. Write numbers using words, and put the numerals in parenthesis after them.
    - I have prepared for Yahweh's house one hundred thousand (100,000) talents of gold, one million (1,000,000) talents of silver, and bronze and iron in large quantities.
4. Combine words for large numbers.
    - I have prepared for Yahweh's house one hundred thousand talents of gold, a thousand thousand talents of silver, and bronze and iron in large quantities.
5. Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.
    - I have prepared for Yahweh's house a great amount of gold (100,000 talents), ten times that amount of silver (1,000,000 talents), and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULB and UDB

The *Unlocked Literal Bible* (ULB) and the *Unlocked Dynamic Bible* (UDB) use words for numbers that have only one or two words (nine, sixteen, three hundred). They use numerals for numbers that have more than two words (the numerals "130" instead of "one hundred thirty").

> When Adam had lived 130 years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived eight hundred years. He became the father of more sons and daughters. Adam lived 930 years, and then he died. (Genesis 5:3-5 ULB)### Uses:

- Matthew 1:15-17
- Matthew 2:16
- Matthew 4:1-4
- Matthew 9:20-22
- Matthew 10:1
- Matthew 11:1-3
- Matthew 13:7-9
- Matthew 13:22-23
- Matthew 14:19-21
- Matthew 14:19-21
- Matthew 15:36-39
- Matthew 16:9-10
- Matthew 18:12-14
- Matthew 18:21-22
- Matthew 18:21-22
- Matthew 18:23-25
- Matthew 18:28-29
- Matthew 19:29-30
- Matthew 26:14-16
- Matthew 26:51-54

Order of Events

This page answers the question: *Why are the events not listed in the order they happened, and how do I translate them?*

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

Reason this is a translation issue: Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples from the Bible

> But then Herod ... had John locked up in prison. Now it came about, while all the people were being baptized by John, that Jesus also was baptized. (Luke 3:20-21 ULB)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

> Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets... But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." (Joshua 6:8-10 ULB)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2 ULB)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

1. If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
2. If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See: the section on Aspect on Verbs)
3. If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See: Verse Bridges)

Examples of Translation Strategies Applied

1. If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.
   - **[20] But then Herod ... had John locked up in prison. [21] Now it came about, while all the people were being baptized by John, that Jesus also was baptized.** (Luke 3:20-21 ULB)
     - [20] But then Herod ... had John locked up in prison. [21] Before John was put in prison, while all the people were being baptized by John, Jesus also was baptized.
   - **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)
     - Who is worthy to open the scroll after breaking its seals?
2. If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.
   - **[8] Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets...[10] But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)
     - [8] Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...[10] But Joshua had commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout.
3. If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).
   - **[8] Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...[10] But Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."** (Joshua 6:8-10 ULB)
     - [8-10] Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets ...
   - **Who is worthy to open the scroll and break its seals?** (Revelation 5:2 ULB)
     - Who is worthy to break the seals and open the scroll?

You may also want to watch the video at http://ufw.io/figs_events.## Uses:

- Matthew 2:16
- Matthew 9:20-22

- Matthew 10:5-7
- Matthew 14:1-2
- Matthew 14:3-5
- Matthew 14:3-5
- Matthew 27:3-5

Ordinal Numbers

This page answers the question: *What are ordinal numbers and how can I translate them?*

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> He gave to the church first apostles, second prophets, third teachers, then those who do powerful deeds (1 Corinthians 12:28 ULB)

This is a list of workers that God gave to the church in their order.

Ordinal Numbers in English

Most ordinal numbers in English simply have "-th" added to the end.

| Numeral | Number | Ordinal Number | | ——— | ——— | ——— | | 4 | four | fourth | | 10 | ten | tenth | | 100 | one hundred | one hundredth | | 1,000| one thousand | one thousandth |

Some ordinal numbers in English do not follow that pattern.

| Numeral | Number | Ordinal Number | | ——— | ——— | ——— | | 1 | one | first | | 2 | two | second | | 3 | three | third | | 5 | five | fifth | | 12 | twelve | twelfth |

Reason this is a translation issue:

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples from the Bible

> The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULB)

People tossed lots and one went to each of these people in the order given.

> You must place in it four rows of precious stones. The first row must have a ruby, a topaz, and a garnet. The second row must have an emerald, a sapphire, and a diamond. The third row must have a jacinth, an agate, and an amethyst. The fourth row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULB)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

1. Use “one” with the first item and “another” or “the next” with the rest.
2. Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

1. Tell the total number of items, and use “one” with the first item and “another” or “the next” with the rest.
    - **The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah.** (1 Chronicles 24:7-18 ULB)
        - There were twenty-four lots. One lot went to Jehoiarib, another to Jedaiah, another to Harim, ... another to Delaiah, and the last went to Maaziah.
        - There were twenty-four lots. One lot went to Jehoiarib, the next to Jedaiah, the next to Harim, ... the next to Delaiah, and the last went to Maaziah.
    - **A river went out of Eden to water the garden. From there it divided and became four rivers. The name of the first is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of the second river is Gihon. This one flows throughout the whole land of Cush. The name of the third river is Tigris, which flows east of Asshur. The fourth river is the Euphrates.** (Genesis 2:10-14 ULB)
        - A river went out of Eden to water the garden. From there it divided and became four rivers. The name of one is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of the next river is Gihon. This one flows throughout the whole land of Cush. The name of the next river is Tigris, which flows east of Asshur. The last river is the Euphrates.
2. Tell the total number of items and then list them or the things associated with them.
    - **The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, ... the twenty-third to Delaiah, and the twenty-fourth to Maaziah.** (1 Chronicles 24:7-18 ULB)
        - They cast twenty-four lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim, ... Delaiah, and Maaziah.

Uses:

- Matthew 10:2-4

- Matthew 16:21-23
- Matthew 17:22-23
- Matthew 20:3-4
- Matthew 20:5-7
- Matthew 20:5-7
- Matthew 20:17-19
- Matthew 22:25-28
- Matthew 22:39-40
- Matthew 26:42-44
- Matthew 27:62-64

Parables

This page answers the question: *What is a parable?*

A parable is a short story that makes truth easy to understand and hard to forget.

Description

A parable is a short story that is told to teach a truth. Though the events in a parable could happen, they did not actually happen. They are told only to teach a truth. Parables rarely contain the names of specific people. (This may help you identify what is a parable and what is an account of a real event.) Parables often have figures of speech such as simile and metaphor.

> Then he also told them a parable. “Can a blind person guide another blind person? If he did, they would both fall into a pit, would they not?” (Luke 6:39 ULB)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples from the Bible

> Neither do people light a lamp and put it under a basket, but rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULB)

This parable teaches us not to hide the way we live for God from other people.

> Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULB)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

1. If a parable is hard to understand because it has unknown things in it, you can replace the unknown things with things that people in your culture know. However, be careful to keep the teaching the same. (See: Translate Unknowns)
2. If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

Examples of Translation Strategies Applied

1. If a parable is hard to understand because it has unknown things in it, you can replace the unknown things with things that people in your culture know. However, be careful to keep the teaching the same.

    - **Jesus said to them, "Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand"**. (Mark 4:21 ULB) - If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.
        - Jesus said to them, "Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a high shelf.
    - **Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches."** (Matthew 13:31-32 ULB) - To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.
        - Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and planted in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches."

2. If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."

    - **Jesus said to them, "Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand"**. (Mark 4:21 ULB)
        - Jesus told them a parable about why they should witness openly. "Do you bring a lamp inside the house to put it under a basket, or under the bed? You bring it in and you put it on a lampstand." (Mark 4:21 ULB)
    - **Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches."** (Matthew 13:31-32 ULB)
        - Then Jesus presented another parable to them about how the Kingdom of God grows. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches."

Uses:

- Matthew 11:16-17

- Matthew 12:28-30
- Matthew 12:43-45
- Matthew 13:24-26
- Matthew 13:31-32
- Matthew 13:33
- Matthew 13:44-46
- Matthew 13:47-48
- Matthew 13:51-53
- Matthew 18:12-14
- Matthew 18:23-25
- Matthew 18:28-29
- Matthew 18:30-31
- Matthew 18:32-33
- Matthew 20:1-2
- Matthew 20:3-4
- Matthew 20:5-7
- Matthew 20:8-10
- Matthew 20:11-12
- Matthew 20:13-14
- Matthew 20:15-16
- Matthew 21:28-30
- Matthew 21:33-34
- Matthew 21:35-37
- Matthew 21:38-39
- Matthew 22:1-3
- Matthew 22:4
- Matthew 22:5-7
- Matthew 22:8-10
- Matthew 22:11-12
- Matthew 24:43-44
- Matthew 25:1-4
- Matthew 25:7-9
- Matthew 25:10-13
- Matthew 25:14-16
- Matthew 25:17-18
- Matthew 25:19-21
- Matthew 25:22-23
- Matthew 25:24-25
- Matthew 25:26-27
- Matthew 25:28-30

Parallelism

This page answers the question: *What is parallelism?*

Description

In **parallelism** two phrases or clauses that are similar in structure or idea are used together. There are different kinds of parallelism. Some of them are the following:

1. The second clause or phrase means the same as the first. This is also called synonymous parallelism.
2. The second clarifies or strengthens the meaning of the first.
3. The second completes what is said in the first.
4. The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

Synonymous parallelism (the kind in which the two phrases mean the same thing) in the poetry of the original languages has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and above the ordinary way of speaking.

Reason this is a translation issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or they would think that the two phrases must have some difference in meaning. For them it is confusing, rather than beautiful.

Note: We use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term Doublet for words or very short phrases that mean basically the same thing and are used together.

Examples from the Bible

The second clause or phrase means the same as the first.

> Your word is a lamp to my feet and a light for my path. (Psalm 119:105 ULB)

Both parts of the sentence are metaphors saying that God's word teaches people how to live.

> You make him to rule over the works of your hands;
> you have put all things under his feet (Psalm 8:6 ULB)

Both lines say that God made man the ruler of everything.

The second clarifies or strengthens the meaning of the first.

> The eyes of Yahweh are everywhere,
> keeping watch over the evil and the good. (Proverbs 15:3 ULB)

The second line tells more specifically what Yahweh watches.

The second completes what is said in the first.

> I lift up my voice to Yahweh,
> and he answers me from his holy hill. (Psalm 3:4 ULB)

The second line tells what Yahweh does in response to what the person does in the first clause.

The second says something that contrasts with the first, but adds to the same idea.

> For Yahweh approves of the way of the righteous,
> but the way of the wicked will perish. (Psalm 1:6 ULB)

This contrasts what happens to righteous people with what happens to wicked people.

> A gentle answer turns away wrath,
> but a harsh word stirs up anger. (Proverbs 15:1 ULB)

This contrasts what happens when someone gives a gentle answer with what happens when someone says something harsh.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

1. Combine the ideas of both clauses into one.
2. If it appears that the clauses are used together to show that what they say is really true, you could include words that emphasize the truth such as “truly” or “certainly.”
3. If it appears that the clauses are used together to intensify an idea in them, you could use words like “very,” “completely” or “all.”

Examples of Translation Strategies Applied

1. Combine the ideas of both clauses into one.

    - **Until now you have deceived me and told me lies.** (Judges 16:13, ULB) - Delilah expressed this idea twice to emphasize that she was very upset.
        - “Until now you have deceived me with your lies.”

- **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB) - The phrase "all the paths he takes" is a metaphor for "all he does."
  - "Yahweh pays attention to everything a person does."
- **For Yahweh has a lawsuit with his people, and he will fight in court against Israel.** (Micah 6:2 ULB) - This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:
  - "For Yahweh has a lawsuit with his people, Israel."

2. If it appears that the clauses are used together to show that what they say is really true, you could include words that emphasize the truth such as "truly" or "certainly."

   - **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB)
     - "Yahweh truly sees everything a person does."

3. If it appears that the clauses are used together to intensify an idea in them, you could use words like "very," "completely" or "all."

   - **you have deceived me and told me lies.** (Judges 16:13 ULB)
     - "All you have done is lie to me."
   - **Yahweh sees everything a person does and watches all the paths he takes.** (Proverbs 5:21 ULB)
     - "Yahweh sees absolutely everything that a person does."

Uses:

- Matthew 3:1-3
- Matthew 4:14-16
- Matthew 6:22-24
- Matthew 8:16-17
- Matthew 10:26-27
- Matthew 11:28-30
- Matthew 12:19-21
- Matthew 12:24-25
- Matthew 13:13-14
- Matthew 13:13-14
- Matthew 13:16-17
- Matthew 13:34-35
- Matthew 21:43-44
- Matthew 24:6-8
- Matthew 24:30-31
- Matthew 24:48-51
- Matthew 25:24-25
- Matthew 25:26-27

Personification

This page answers the question: *What is personification?*

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1 ULB)

Or sin:

> sin crouches at the door (Genesis 4:7 ULB)

People also do this because it is sometimes easier to talk about people's relationships with non-human things, such as wealth, as if they were like relationships between people.

> You cannot serve God and wealth. (Matthew 6:24 ULB)

Reasons this is a translation issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples from the Bible

> You cannot serve God and wealth. (Matthew 6:24 ULB)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom call out? Does not Understanding raise her voice? (Proverbs 8:1 ULB)

The author speaks of wisdom and understanding as if they are a woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

1. Add words or phrases to make it clear.
2. Use words such as "like" or "as" to show that the sentences is not to be understood literally.
3. Find a way to translate it without the personification.

Examples of Translation Strategies Applied

1. Add words or phrases to make it clear.
    - **... sin crouches at the door** (Genesis 4:7 ULB) - God speaks of sin as a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.
        - ... sin is at your door, waiting to attack you
2. Use words such as “like” or “as” to show that the sentences is not to be understood literally.
    - **... sin crouches at the door** (Genesis 4:7 ULB) - This can be translated with the word “as.”
        - ... sin is crouching at the door, just as a wild animal does waiting to attack a person.
3. Find a way to translate it without the personification.
    - **... even the winds and the sea obey him** (Matthew 8:27 ULB) - The men speak of the “wind and the sea as if they are able to hear” and obey Jesus as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
        - He even controls the winds and the sea.

Note: We have broadened our definition of “personification” to include “zoomorphism” (speaking of other things as if they had animal characteristics) and “anthropomorphism” (speaking of non-human things as if they had human characteristics.)### Uses:

- Matthew 6:32-34
- Matthew 8:14-15
- Matthew 8:26-27
- Matthew 11:18-19
- Matthew 13:22-23

Pronouns

This page answers the question: *What are pronouns and what kinds of pronouns are in some languages?*

Description

Pronouns are words that people use in place of a noun to refer to someone or something. Some examples are I, you, he, it, this, that, himself, someone. The most common type of pronoun is personal.

Personal Pronouns

Personal pronouns refer to people or things and show if the speaker is referring to himself, the person he is speaking to, or someone or something else. The following are kinds of information that personal pronouns may give. Other types of pronouns may give some of this information, as well.

Person

- First Person - The speaker and possibly others (I, we)
    - Exclusive and Inclusive “We”
- Second Person - The person or people that the speaker is talking to and possibly others (you)
    - Forms of You
- Third Person - Someone or something other than the speaker and those he is talking to (he, she, it, they)

Number

- Singular - one (I, you, he, she, it)
- Plural - more than one (we, you, they)
    - Singular Pronouns that Refer to Groups
- Dual - two (Some languages have pronouns for specifically two people or two things.)

Gender

- Masculine - he
- Feminine - she
- Neuter - it

Relationship to other words in the sentence

- Subject of the verb: I, you, he, she, it, we, they
- Object of the verb or preposition: me, you, him, her, it, us, them
- Possessor with a noun: my, your, his, her, its, our, their
- Possessor without a noun: mine, yours, his, hers, its, ours, theirs

Other Types of pronouns

Reflexive Pronouns refer to another noun or pronoun in the same sentence: myself, yourself, himself, herself, itself, ourselves, yourselves, themselves.

- **John saw himself in the mirror.** - The word "himself" refers to John.

Interrogative Pronouns are used to make a question that needs more than just a yes or no for an answer: who, whom, whose, what, where, when, why, how

- **Who built the house?**

Relative Pronouns mark a relative clause. They tell more about a noun in the main part of the sentence: that, which, who, whom, where, when

- **I saw the house that John built.** The clause "that John built" tells which house I saw.
- **I saw the man who built the house.** The clause "who built the house" tells which man I saw.

Demonstrative Pronouns are used to draw attention to someone or something and to show distance from the speaker or something else: this, these, that, those.

- **Have you seen this here?**
- **Who is that over there?**

Indefinite pronouns are used when no particular noun is being referred to: any, anyone, someone, anything, something, some. Sometimes a personal pronoun is used in a generic way to do this: you, they, he or it.

- **He does not want to talk to anyone.**
- **Someone fixed it, but I do not know who.**
- **They say that you should not wake a sleeping dog.**

In the last example, "they" and "you" just refer to people in general.

Uses:

- Matthew 8:4

Proverbs

This page answers the question: *What are proverbs, and how can I translate them?*

Description

Proverbs are short sayings that give wisdom or teach a truth. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism.

> Hatred stirs up conflicts,
> but love covers over all offenses. (Proverbs 10:12 ULB)

Another example from Proverbs.

> Look at the ant, you lazy person, consider her ways, and be wise.
> It has no commander, officer, or ruler,
> yet it prepares its food in the summer,
> and during the harvest it stores up what it will eat. (Proverbs 6:6-8 ULB)

Reason this is a translation issue

Each language has its own ways of saying proverbs. There are many proverbs in the Bible. They need to be translated in the way that people say proverbs in your language, so that people recognize them as proverbs and understand what they teach.

Examples from the Bible

> A good name is to be chosen over great riches,
> and favor is better than silver and gold. (Proverbs 22:1 ULB)

This means that it is better to be a good person and to have a good reputation than it is to have a lot of money.

> Like vinegar on the teeth and smoke in the eyes,
> so is the sluggard to those who send him. (Proverbs 10:26 ULB)

This means that a lazy person is very annoying to those who send him to do something.

> The way of Yahweh protects those who have integrity,
> but it is destruction for the wicked. (Proverbs 10:29 ULB)

This means that Yahweh protects people who do what is right, but he destroys those who are wicked.

Translation Strategies

If translating a proverb literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

1. Find out how people say proverbs in your language, and use one of those ways.
2. If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.
3. Substitute a proverb in your language that has the same teaching as the proverb in the Bible.
4. Give the same teaching but not in a form of a proverb.

Examples of Translation Strategies Applied

1) Find out how people say proverbs in your language, and use one of those ways.

- **A good name is to be chosen over great riches,**

and favor is better than silver and gold. (Proverbs 22:1 ULB)

Here are some ideas for ways that people might say a proverb in their language.

- It is better to have a good name than to have great riches, and to be favored by people than to have silver and gold.
- Wise people choose a good name over great riches, and favor over silver and gold.
- Try to have a good reputation rather than great riches.
- Will riches really help you? I would rather have a good reputation.

2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.

- **Like snow in summer or rain in harvest,**

so a fool does not deserve honor. (Proverbs 26:1 ULB)

- It is not natural for a cold wind to blow in the hot season or for it to rain in the harvest season; And it is not natural to honor a foolish person.

3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

- **Do not boast about tomorrow** (Proverbs 27:1 ULB)
    - Do not count your chickens before they hatch.

4) Give the same teaching but not in a form of a proverb.

- **A generation that curses their father and does not bless their mother,**

that is a generation that is pure in their own eyes,
but they are not washed of their filth. (Proverbs 30:11-12 ULB)

- People who do not respect their parents think that they are righteous, and they do not turn away from their sin.

Uses:

- Matthew 8:18-20
- Matthew 9:12-13
- Matthew 9:14-15
- Matthew 9:37-38
- Matthew 10:24-25
- Matthew 10:28-31
- Matthew 10:37-39
- Matthew 11:18-19
- Matthew 12:24-25
- Matthew 15:24-26
- Matthew 24:26-28
- Matthew 24:48-51

Quotations and Quote Margins

This page answers the question: *What are quote margins and where should I put them?*

Description

When saying that someone said something, we often tell who spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the **quote margin**. What the person said is the **quotation**. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are underlined below.

- She said, “The food is ready. Come and eat.”
- “The food is ready. Come and eat,” she said.
- “The food is ready,” she said. “Come and eat.”

Also in some languages, the quote margin may have more than one verb meaning “said.”

> But his mother answered and said, “No, instead he will be called John.” (Luke 1:60 ULB)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (” ”). Some languages use other symbols around the quotation, such as these angle quote marks (« »), or something else.

Reasons this is a translation issue

- Translators need to put the quote margin where it is most clear and natural in their language.
- Translators need to decide whether they want the quote margin to have one or two verbs meaning “said.”
- Translators need to decide which marks to use around the quotation.

Examples from the Bible

Quote margin before the quote

> Zechariah said to the angel, “How will I know this will happen? For I am an old man, and my wife also is very old.” (Luke 1:18 ULB)
>
> Then some tax collectors also came to be baptized, and they said to him, “Teacher, what must we do?” (Luke 3:12 ULB)
>
> He said to them, “Do not collect more money than you are supposed to.” (Luke 3:13 ULB)

Quote margin after the quote

> Yahweh relented concerning this. “It will not happen,” he said. (Amos 7:3 ULB)

Quote margin between two parts of the quote

> “I will hide my face from them,” he said, “and I will see what their end will be; for they are a perverse generation, children who are unfaithful.” (Deuteronomy 32:20 ULB)
>
> “Therefore, those who can,” he said, “should go there with us. If there is something wrong with the man, you should accuse him.” (Acts 25:5 ULB)
>
> “For look, days are coming”—this is Yahweh’s declaration—“when I will restore the fortunes of my people, Israel” (Jeremiah 30:3 ULB)

Translation Strategies

1. Decide where to put the quote margin.
2. Decide whether to use one or two words meaning “said.”

Examples of Translation Strategies Applied

1. Decide where to put the quote margin.
    - **“Therefore, those who can,” he said, “should go there with us. If there is something wrong with the man, you should accuse him.”** (Acts 25:5 ULB)
        - He said, “Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him.”
        - “Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him,” he said.
        - “Therefore, those who can should go there with us,” he said. “If there is something wrong with the man, you should accuse him.”
2. Decide whether to use one or two words meaning “said.”
    - **But his mother answered and said, “No, instead he will be called John.”** (Luke 1:60 ULB)
        - But his mother replied, “No, instead he will be called John.”
        - But his mother said, “No, instead he will be called John.”
        - But his mother answered like this, “No, instead he will be called John,” she said.

Uses:

- Matthew 26:59-61
- Matthew 28:11-13

Quotes Within Quotes

This page answers the question: *What is a quote within a quote, and how can I help the readers understand who is saying what?*

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we can talk about it having layers of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Reasons this is a translation issue

1. When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example if a quote that is inside a quote has the word "I," the listener needs to know whether "I" refers to the speaker of the inner quote or the outer quote.
2. Some languages make this clear by using different kinds of quotes when there are quotes within quotes. They may use direct quotes for some and indirect quotes for others.
3. Some languages do not use indirect quotes.

Examples from the Bible

A quotation with only one layer

> But Paul said, "I was born a Roman citizen." (Acts 22:28 ULB)

Quotations with two layers

> Jesus answered and said to them, "Be careful that no one leads you astray. For many will come in my name. They will say, 'I am the Christ,' and will lead many astray." Matthew 24:4-5 ULB

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

> Jesus answered, "You say that I am a king." (John 18:37 ULB)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

> Abraham said, "... I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "He is my brother." ' " (Genesis 20:10-13 ULB)

The outermost layer is what Abraham said to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have underlined the third layer.)

A quotation with four layers

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.' " ' " (2 Kings 1:6 ULB)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have underlined the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

1. Translate all of the quotes as direct quotes.
2. Translate one or some of the quotes as indirect quotes. (see Direct and Indirect Quotations)

Examples of Translation Strategies Applied

1. Translate all of the quotes as direct quotes. In the example below we have underlined the indirect quotes in the ULB and the quotes that we have changed to direct quotes below it.

    - **Festus presented Paul's case to the king; he said, "A certain man was left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him if he would go to Jerusalem to be judged there about these things. But when Paul called to be kept under guard for the Emperor's decision, I ordered him to be kept until I send him to Caesar."** (Acts 25:14-21 ULB)
        - Festus presented Paul's case to the king; he said, "A certain man was left behind here by Felix as a prisoner. ...I was puzzled about how to investigate this matter, and I asked him, 'Will you go to Jerusalem to be judged there about these things?' But when Paul said, 'I want to be kept under guard for the Emperor's decision,' I told the guard, 'Keep him under guard until I send him to Caesar.'"

2. Translate one or some of the quotes as indirect quotes. In English the word “that” can come before indirect quotes. It is underlined in the examples below. The pronouns that changed because of the indirect quote are also underlined.

    - **Then Yahweh spoke to Moses and said, “I have heard the grumbling of the Israelites. Tell them, ‘At twilight you will eat meat, and in the morning you will be filled with bread. Then you will know that I am Yahweh your God.’ ”** (Exodus 16:11-12 ULB)
        - Then Yahweh spoke to Moses and said, ”I have heard the grumbling of the Israelites. Tell them that at twilight they will eat meat, and in the morning they will be filled with bread. Then they will know that I am Yahweh their God.”
    - **They said to him, “A man came to meet us who said to us, ‘Go back to the king who sent you, and say to him, “Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’ ” ’ ”** (2 Kings 1:6 ULB)
        - They told him that a man had come to meet them who said to them, ”Go back to the king who sent you, and tell him that Yahweh says this: ‘Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.’ ”

Uses:

- Matthew 15:4-6
- Matthew 21:25-27
- Matthew 21:25-27
- Matthew 22:23-24
- Matthew 26:17-19
- Matthew 27:43-44
- Matthew 27:62-64
- Matthew 27:62-64
- Matthew 28:5-7

Rhetorical Question

This page answers the question: *What are rhetorical questions and how can I translate them?*

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all, but if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

> Those who stood by said, "Is this how you insult God's high priest?" (Acts 23:4 ULB)

The people who asked Paul this question were not asking about his way of insulting God's high priest. Rather they used theis question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. Some of the purposes of these rhetorical questions are to express attitudes or feelings, to rebuke people, to teach something by reminding people of something they know and encouraging them to apply it to something new, and to introduce something they want to talk about.

Reasons this is a translation issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are more limited or different than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

Examples from the Bible

> Do you not still rule the kingdom of Israel? (1 Kings 21:7 ULB)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that since he was the king of Israel, he had the power to take the man's property.

> Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULB)

God used the question above to remind his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then rebuked his people for forgetting him, who is so much greater than those things.

> Why did I not die when I came out from the womb? (Job 3:11 ULB)

Job used the question above to show deep emotion. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

> And why has it happened to me that the mother of my Lord should come to me? (Luke 1:43 ULB)

Elizabeth used the question above to show how surprised and happy she was that the mother of her Lord came to her.

> Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? (Matthew 7:9 ULB)

Jesus used the question above to remind the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on to teach them about God with his next rhetorical question:

> Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father from heaven give good things to those who ask him? (Matthew 7:11 ULB)

Jesus used this question to teach the people in an emphatic way that God gives good things to those who ask him.

> What is the kingdom of God like, and what can I compare it to? It is like a mustard seed that a man took and threw into his garden... (Luke 13:18-19 ULB)

Jesus used the question above to introduce what he was going to talk about. He was going to compare the kingdom of God to something.

Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, is the one who asked it bothered that he did not get an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you know what the purpose of the rhetorical question is. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

1. Add the answer after the question.
2. Change the rhetorical question to a statement or exclamation.
3. Change the rhetorical question to a statement, and then follow it with a short question.
4. Change the form of the question so that it communicates in your langauge what the orignal speaker communicated in his.

Examples of Translation Strategies Applied

1. Add the answer after the question.
    - **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
        - Will a virgin forget her jewelry, a bride her veils? Of course not! Yet my people have forgotten me for days without number!
    - **Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone?** (Matthew 7:9 ULB)
        - Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone? None of you would do that!
2. Change the rhetorical question to a statement or exclamation.
    - **What is the kingdom of God like, and what can I compare it to? It is like a mustard seed...** (Luke 13:18-19 ULB)
        - This is what the kingdom of God is like. It is like a mustard seed...”
    - **Is this how you insult God’s high priest?** (Acts 23:4 ULB)
        - You should not insult God’s high priest!
    - **Why did I not die when I came out from the womb?** (Job 3:11 ULB)
        - I wish I had died when I came out from the womb!
    - **And why has it happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULB)
        - How wonderful it is that the mother of my Lord has come to me!
3. Change the rhetorical question to a statement, and then follow it with a short question.
    - **Do you not still rule the kingdom of Israel?** (1 Kings 21:7 ULB)
        - You still rule the kingdom of Israel, do you not?
4. Change the form of the question so that it communicates in your langauge what the orignal speaker communicated in his.

- **Or what man among you is there who, if his son asks him for a loaf of bread, will give him a stone?** (Matthew 7:9 ULB)
  - If your son asks you for a loaf of bread, would you give him a stone?
- **Will a virgin forget her jewelry, a bride her veils? Yet my people have forgotten me for days without number!** (Jeremiah 2:32 ULB)
  - What virgin would forget her jewelry, and what bride would forget her veils? Yet my poeple have forgotten me for days without number

Uses:

- Matthew 3:7-9
- Matthew 3:13-15
- Matthew 5:13-14
- Matthew 5:46-48
- Matthew 5:46-48
- Matthew 5:46-48
- Matthew 5:46-48
- Matthew 6:25-26
- Matthew 6:25-26
- Matthew 6:27-29
- Matthew 6:27-29
- Matthew 6:30-31
- Matthew 7:3-5
- Matthew 7:3-5
- Matthew 7:7-10
- Matthew 7:7-10
- Matthew 7:11-12
- Matthew 7:15-17
- Matthew 7:21-23
- Matthew 8:26-27
- Matthew 8:26-27
- Matthew 8:28-29
- Matthew 8:28-29
- Matthew 9:3-6
- Matthew 9:3-6
- Matthew 9:10-11
- Matthew 9:14-15
- Matthew 10:28-31
- Matthew 11:7-8
- Matthew 11:7-8
- Matthew 11:9-10
- Matthew 11:16-17

- Matthew 11:23-24
- Matthew 12:3-4
- Matthew 12:5-6
- Matthew 12:11-12
- Matthew 12:26-27
- Matthew 12:26-27
- Matthew 12:28-30
- Matthew 12:33-35
- Matthew 12:48-50
- Matthew 13:27-28
- Matthew 13:54-56
- Matthew 13:54-56
- Matthew 13:54-56
- Matthew 14:31-33
- Matthew 15:1-3
- Matthew 15:1-3
- Matthew 15:15-17
- Matthew 15:15-17
- Matthew 15:32-35
- Matthew 16:5-8
- Matthew 16:9-10
- Matthew 16:9-10
- Matthew 16:11-12
- Matthew 16:24-26
- Matthew 16:24-26
- Matthew 17:17-18
- Matthew 17:24-25
- Matthew 18:12-14
- Matthew 18:12-14
- Matthew 18:32-33
- Matthew 19:3-4
- Matthew 19:16-17
- Matthew 19:25-27
- Matthew 20:13-14
- Matthew 20:15-16
- Matthew 20:15-16
- Matthew 21:15-17
- Matthew 21:15-17
- Matthew 21:20-22
- Matthew 21:25-27
- Matthew 21:28-30
- Matthew 21:42
- Matthew 22:11-12

- Matthew 22:18-19
- Matthew 22:20-22
- Matthew 22:31-33
- Matthew 22:43-44
- Matthew 22:45-46
- Matthew 23:16-17
- Matthew 23:18-19
- Matthew 23:32-33
- Matthew 24:1-2
- Matthew 24:45-47
- Matthew 26:6-9
- Matthew 26:10-11
- Matthew 26:20-22
- Matthew 26:23-25
- Matthew 26:39-41
- Matthew 26:45-46
- Matthew 26:51-54
- Matthew 26:51-54
- Matthew 26:55-56
- Matthew 26:65-66
- Matthew 27:3-5
- Matthew 27:11-14

Simile

This page answers the question: *What is a simile?*

A simile is a comparison of two things that are not normally thought to be similar. One is said to be "like" the other. It focuses on a particular trait the two items have in common, and it includes the words "like," "as" or "than."

Description

A simile is a comparison of two things that are not normally thought to be similar. It focuses on a particular trait the two items have in common, and it includes the words "like," "as" or "than."

> When he saw the crowds, he had compassion for them, because they were worried and confused, because they were like sheep without a shepherd. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

> See, I send you out as sheep in the midst of wolves, so be as wise as serpents and harmless as doves. (Matthew 10:16 ULB)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep. Jesus' enemies would attack his disciples.

> For the word of God is living and active and sharper than any two-edged sword. (Hebrews 4:12 ULB)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons this is a translation issue

- People may not know how the two items are similar.
- People may not be familiar with the item that something is compared to.

Examples from the Bible

> Suffer hardship with me, as a good soldier of Christ Jesus. (2 Timothy 2:3 ULB)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

> for as the lightning appears when it flashes from one part of the sky to another part of the sky, so will the Son of Man be in his day. (Luke 17:24 ULB)

This verse does not tell how the Son of Man will be like the lightning. But from the context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

1. If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.
3. Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

1. If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
    - **See, I send you out as sheep in the midst of wolves** (Matthew 10:16 ULB) - This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
        - See, I send you out among wicked people and you will be in danger from them as sheep are in danger when they are among wolves.
    - **For the word of God is living and active and sharper than any two-edged sword.** (Hebrews 4:12 ULB)
        - For the word of God is living and active and more powerful than a very sharp two-edged sword
2. If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible.
    - **See, I send you out as sheep in the midst of wolves,** (Matthew 10:16 ULB) - If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.

    - See, I send you out as chickens in the midst of wild dogs,
- **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
    - How often I wanted to gather your children together, as a mother closely watches over her infants, but you refused!
- **If you have faith even as small as a grain of mustard,** (Matthew 17:20)
    - If you have faith even as small as a tiny seed,

3. Simply describe the item without comparing it to another.

- **See, I send you out as sheep in the midst of wolves,** (Matthew 10:16 ULB)
    - See, I send you out and people will want to harm you.
- **How often did I long to gather your children together, just as a hen gathers her chickens under her wings, but you did not agree!** (Matthew 23:37 ULB)
    - How often I wanted to protect you, but you refused!

Uses:

- Matthew 3:16-17
- Matthew 7:24-25
- Matthew 7:26-27
- Matthew 9:35-36
- Matthew 10:16-18
- Matthew 10:16-18
- Matthew 11:16-17
- Matthew 11:25-27
- Matthew 13:24-26
- Matthew 13:33
- Matthew 13:40-43
- Matthew 13:44-46
- Matthew 13:44-46
- Matthew 13:47-48
- Matthew 17:1-2
- Matthew 17:19-20
- Matthew 18:1-3
- Matthew 18:4-6
- Matthew 19:13-15
- Matthew 23:27-28
- Matthew 23:37-39
- Matthew 24:26-28
- Matthew 25:31-33
- Matthew 28:3-4
- Matthew 28:3-4
- Matthew 28:3-4

Symbolic Action

This page answers the question: *What is a symbolic action and how do I translate it?*

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their head up and down to mean "Yes" or turn their head from side to side to mean "No." Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason this is a translation issue

An action may have a meaning in one culture, and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means "I am surprised" or "What did you say?" In others cultures it means "Yes."

In the Bible people did things that had certain meanings in their culture. When we read the Bible we might not understand what someone meant if we interpret the action based on what it means in our own culture.

Translators need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in their own culture, they need to figure out how to translate what the action meant.

Examples from the Bible

> Jairus fell down at Jesus' feet. (Luke 8:41 ULB)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in to his home, and have a meal with him, and he with me. (Revelation 3:20 ULB)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

1. Tell what the person did and why he did it.
2. Do not tell what the person did, but tell what he meant.
3. Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

1. Tell what the person did and why he did it.
    - **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB)
        - Jairus fell down at Jesus' feet in order to show that he greatly respected him.
    - **Look, I stand at the door and knock.** (Revelation 3:20 ULB)
        - Look, I stand at the door and knock on it, asking you to let me in.
2. Do not tell what the person did, but tell what he meant.
    - **Jairus fell down at Jesus' feet.** (Luke 8:41)
        - Jairus showed Jesus great respect.
    - **Look, I stand at the door and knock.** (Revelation 3:20)
        - Look, I stand at the door and ask you to let me in.
3. Use an action from your own culture that has the same meaning.
    - **Jairus fell down at Jesus' feet.** (Luke 8:41 ULB) - Since Jairus actually did this, we would not substitute an action from our own culture.
    - **Look, I stand at the door and knock.** (Revelation 3:20 ULB) - Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.
        - Look, I stand at the door and clear my throat.

Uses:

- Matthew 3:4-6
- Matthew 8:1-3
- Matthew 8:11-13
- Matthew 9:18-19
- Matthew 10:14-15
- Matthew 13:40-43

- Matthew 13:49-50
- Matthew 15:24-26
- Matthew 18:26-27
- Matthew 18:28-29
- Matthew 21:6-8
- Matthew 22:13-14
- Matthew 22:43-44
- Matthew 24:48-51
- Matthew 26:62-64
- Matthew 26:65-66
- Matthew 27:23-24
- Matthew 27:38-40

Symbolic Prophecy

This page answers the question: *What is symbolic language and how do I translate it?*

Description

Symbolic prophecy is a type of message that God gave to a prophet so that the prophet would tell others. These messages use images and symbols to show what God will do in the future.

The main books that have these prophecies are Isaiah, Ezekiel, Daniel, Zechariah, and Revelation. Shorter examples of symbolic prophecy are also found in other books, such as in Matthew 24, Mark 13, and Luke 21.

The Bible tells both how God gave each message and what the message was. When God gave the messages, he often did so in miraculous ways such as in dreams and visions. (See dream and vision for help translating "dream" and "vision.") When prophets saw these dreams and visions, they often saw images and symbols about God and heaven. Some of these images are a throne, golden lamp stands, a powerful man with white hair and white clothes, and eyes like fire and legs like bronze. Some of these images were seen by more than one prophet.

The prophecies about the world also contain images and symbols. For example, in some of the prophecies strong animals represent kingdoms, horns represent kings or kingdoms, a dragon or serpent represents the devil, the sea represents the nations, and weeks represent longer periods of time. Some of these images were also seen by more than one prophet.

The prophecies tell about the evil in this world, how God will judge the world and punish sin, and how God will establish his righteous kingdom in the new world he is creating. They also tell about things that will happen concerning heaven and hell.

Much of prophecy in the Bible is presented as poetry. In some cultures people assume that if something is said in poetry, then it might not be true or very important. However, the prophecies in the Bible are true and very important, whether they are presented in poetic forms or non-poetic forms.

Sometimes the past tense is used in these books for events that happened in the past. However, sometimes the past tense is used for events that would happen in the future. There are two reasons for us. When prophets told about things that they saw in a dream or vision, they often used the past tense because their dream was in the past. The other reason for using the past tense to refer to future events was to emphasize that those events would certainly happen. The events were so certain to happen, it was as if they had already happened. We call this second use of the past tense "the predictive past." See Predictive Past.

Some of these things happened after the prophets told about them, and some of them will happen at the end of this world.

Reasons this is a translation issue

- Some of the images are hard to understand because we have never seen things like them before.
- Descriptions of things that we have never seen or that do not exist in this world are hard to translate.
- If God or the prophet used the past tense, readers may have difficulty knowing wehther he was talking about something that had aleady happened or something that would happen later.

Translation Principles

- Translate the images in the text. Do not try to interpret them and translate their meaning.
- When an image appears in more than one place in the Bible, and it is described in the same way, try to translate it the same way in all those places.
- If either poetic forms or non-poetic forms would imply to your readers that the prophecy is not true or is unimportant, use a form that would not imply those things.
- Sometimes it is difficult to understand in what order the events described in the various prophecies happen. Simply write them as they appear in each prophecy.
- Translate tense in a way that the readers can understand what the speaker meant. If readers would not understand the predictive past, it is acceptable to use the future tense.
- Some of the prophecies were fulfilled after the prophets wrote about them. Some of them have not been fulfilled yet. Do not clarify in the prophecy when these prophecies were fulfilled or how they were fulfilled.

Examples from the Bible

The following passages describe powerful beings that Ezekiel, Daniel, and John saw. Images that come up in these visions include hair that is white as wool, a voice like many waters, a golden belt, and legs or feet like polished bronze. Though the prophets saw various details, it would be good to translate the details that are the same in the same way. The underlined phrases in the passage from Revelation also occur in the passages from Daniel and Ezekiel

> In the middle of the lampstands there was one like a Son of Man, wearing a long robe that reached down to his feet, and a golden belt around his chest. His head and hair were as white as wool — as white as snow, and his eyes were like a flame of fire. His feet were like burnished bronze, like bronze that had been refined in a furnace, and his voice was like the sound of many rushing waters. He had in his right hand seven stars, and coming out of his mouth was a sharp two-edged sword. His face was shining like the sun at its strongest shining. (Revelation 1:13-16 ULB)

> As I looked,
> thrones were set in place,
> and the Ancient of Days took his seat.
> His clothing was as white as snow,
> and the hair of his head was like pure wool. (Daniel 7:9 ULB)

> I looked up and saw a man dressed in linen, with a belt around his waist made of pure gold from Uphaz. His body was like topaz, his face was like lightning, his eyes were like flaming torches, his arms and his feet were like polished bronze, and the sound of his words was like the sound of a great crowd. (Daniel 10:5-6 ULB)
>
> Behold! The glory of the God of Israel came from the east; his voice was like the sound of many waters, and the earth shone with his glory! (Ezekiel 43:2 ULB)

The following passage shows the use of the past tense to refer to past events. The underlined verbs refer to past events.

> The vision of Isaiah son of Amoz, that he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.
> Hear, heavens, and give ear, earth; for Yahweh has spoken:
> ”I have nourished and brought up children, but they have rebelled against me. (Isaiah 1:1-2 ULB)

The following passage shows the future tense and different uses of the past tense. The underlined verbs are examples of the predictive past, where the past tense is used to show that the events certainly will happen.

> The gloom will be dispelled from her who was in anguish.
> In an earlier time he humiliated the land of Zebulun and the land of Naphtali,
> but in the later time he will make it glorious, the way to the sea, beyond the Jordan, Galilee of the nations.
> The people who walked in darkness have seen a great light;
> those who have lived in the land of the shadow of death, the light has shone on them. (Isaiah 9:1-2 ULB)### Uses:

- Matthew 24 General Notes
- Matthew 25 General Notes

Synecdoche

This page answers the question: *What does the word synecdoche mean?*

Description

Synecdoche is when a speaker uses a part of something to refer to the whole or uses the whole to refer to a part.

> My soul exalts the Lord. (Luke 1:46 ULB)

Mary was was very happy about what the Lord was doing, so she said "my soul," which means the inner, emotional part of herself, to refer to her whole self.

> the Pharisees said to him, "Look, why are they doing something that is not lawful ...?" (Mark 2:24 ULB)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons this is a translation issue

- Some readers may understand the words literally.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example from the Bible

> I looked on all the deeds that my hands had accomplished (Ecclesiastes 2:11 ULB)

"My hands" is a synecdoche for the whole person, because clearly the arms and the rest of the body and the mind were also involved in the person's accomplishments.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

1. State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

1. State specifically what the synecdoche refers to.
    - **"My soul exalts the Lord."** (Luke 1:46 ULB)
        - "I exalt the Lord."
    - **...the Pharisees said to him** (Mark 2:24 ULB)

    - ...a representative of the Pharisees said to him ...
- **... I looked on all the deeds that my hands had accomplished ...** (Ecclesiastes 2:11 ULB)
    - I looked on all the deeds that I had accomplished

Uses:

- Matthew 4:1-4
- Matthew 6:11-13
- Matthew 6:30-31
- Matthew 7:7-10
- Matthew 10:8-10
- Matthew 11:9-10
- Matthew 11:18-19
- Matthew 11:28-30
- Matthew 12:18
- Matthew 12:19-21
- Matthew 12:33-35
- Matthew 13:16-17
- Matthew 13:16-17
- Matthew 15:24-26
- Matthew 16:17-18
- Matthew 23:13-15
- Matthew 24:19-22
- Matthew 24:34-35
- Matthew 26:36-38
- Matthew 26:39-41
- Matthew 27:11-14

Textual Variants

This page answers the question: *Why does the ULB have missing or added verses, and should I translate them?*

Description

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, and some mistook a word for another that looked like it. Occasionally they added words or even whole sentences, either by accident, or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles have some of these sentences that were added. In the ULB, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULB based the ULB on wordings that scholars say are most likely correct. Because people who use the ULB may have access to Bibles that are based on other copies, the ULB translators included footnotes that tell about some of the differences between them.

Translators are encouraged to translate the text in the ULB and to write about added sentences in footnotes, as is done in the ULB. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples from the Bible

Matthew 18:10-11 ULB has a footnote about verse 11.

> [10]See that you do not despise any of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. [11][1]

[1] Many authorities, some ancient, insert v. 11. *For the Son of Man came to save that which was lost.*

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULB, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

> [53][Then every man went to his own house.... [11]She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go your way; from now on sin no more.”][2]

[2]The best earliest manuscripts do not have John 7:53-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULB or another version that you have access to.

1. Translate the verses that the ULB does and include the footnote that the ULB provides.
2. Translate the verses as another version does, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULB, which has a footnote about verse 16.

- **[14]He called the crowd again and said to them, "Listen to me, all of you, and understand. [15]There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him."** [16][1]
    - **[1]The best ancient copies omit v. 16. *If any man has ears to hear, let him hear*.**
- Translate the verses that the ULB does and include the footnote that the ULB provides.
    - [14]He called the crowd again and said to them, "Listen to me, all of you, and understand. [15]There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him." [16][1]
        - [1]The best ancient copies omit verse 16. *If any man has ears to hear, let him hear*.
- Translate the verses as another version does, and change the footnote so that it fits this situation.
    - [14]He called the crowd again and said to them, "Listen to me, all of you, and understand. [15]There is nothing from outside of a person that can defile him when it enters into him. It is what comes out of the person that defiles him. [16]If any man has ears to hear, let him hear." [1]
        - [1]Some ancient copies do not have verse 16.

Uses:

- Introduction to the Gospel of Matthew
- Matthew 19:7-9

Translate Unknowns

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The translationWords pages and the translationNotes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

> We have here only five loaves of bread and two fish (Matthew 14:17 ULB)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread or know what it is.

Reason this is a translation issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God's commands and historical facts accurately.

Examples from the Bible

> I will turn Jerusalem into piles of ruins, a hideout for jackals (Jeremiah 9:11 ULB)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

> Beware of false prophets, those who come to you in sheep's clothing, but are truly ravenous wolves. (Matthew 7:15 ULB)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

> Then they tried to give Jesus wine that was mixed with myrrh. But he refused to drink it. (Mark 15:23 ULB)

People may not know what myrrh is and that it was used as a medicine.

> to him who made great lights (Psalm 136:7 ULB)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

> your sins ... will be white like snow (Isaiah 1:18 ULB)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

1. Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
2. Substitute something similar from your language if doing so does not falsely represent a historical fact.
3. Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
4. Use a word that is more general in meaning.
5. Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

- **Beware of false prophets, those who come to you in sheep's clothing, but are truly ravenous wolves.** (Matthew 7:15 ULB)
    - Beware of false prophets, those who come to you in sheep's clothing, but are truly hungry and dangerous animals.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See Translating Metaphors.)

- **We have here only five loaves of bread and two fish** (Matthew 14:17 ULB)
    - We have here only five loaves of baked grain seeds and two fish

2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

- **your sins ... will be white like snow** (Isaiah 1:18 ULB) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.

    - your sins ... will be white like milk
    - your sins ... will be white like the moon

3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

- **Then they tried to give Jesus wine that was mixed with myrrh. But he refused to drink it.** (Mark 15:23 ULB) - People may understand better what myrrh is if it is used with the general word “medicine.”
    - Then they tried to give Jesus wine that was mixed with a medicine called myrrh. But he refused to drink it.
- **We have here only five loaves of bread and two fish** (Matthew 14:17 ULB) - People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
    - We have here only five loaves of baked crushed seed bread and two fish

4) Use a word that is more general in meaning.

- **I will turn Jerusalem into piles of ruins, a hideout for jackals** (Jeremiah 9:11 ULB)
    - I will turn Jerusalem into piles of ruins, a hideout for wild dogs
- **We have here only five loaves of bread and two fish** (Matthew 14:17 ULB)
    - We have here only five loaves of baked food and two fish

5) Use a word or phrase that is more specific in meaning.

- **to him who made great lights** (Psalm 136:7 ULB)
    - to him who made the sun and the moon

Uses:

- Matthew 3:10-12
- Matthew 6:27-29
- Matthew 8:18-20
- Matthew 9:17
- Matthew 10:28-31
- Matthew 12:1-2
- Matthew 13:1-2
- Matthew 13:31-32
- Matthew 13:44-46
- Matthew 23:23-24
- Matthew 23:37-39
- Matthew 26:6-9

Translating Son and Father

This page answers the question: *Why are these concepts important in referring to God?*

Door43 supports Bible translations that represent these concepts when they refer to God.

Biblical Witness

"Father" and "Son" are names that God calls himself in the Bible. The Bible shows that God called Jesus his Son:

> After he was baptized, Jesus came up immediately from the water, and... a voice came out of the heavens saying, "This is my beloved Son. I am very pleased with him." (Matthew 3:16-17 ULB)

The Bible shows that Jesus called God his Father:

> Jesus said, "I praise you Father, Lord of heaven and earth,... no one knows the Son except the Father, and no one knows the Father except the Son" (Matthew 11:25-27 ULB) (See also: John 6:26-57)

Christians have found that "Father" and "Son" are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

> Baptize them into the name of the Father, of the Son, and of the Holy Spirit. (Matthew 28:19 ULB)

The intimate, loving relationship between the Father and the Son is eternal, just as they are eternal.

> The Father loves the Son. (John 3:35-36; 5:19-20 ULB)
>
> I love the Father, I do what the Father commands me, just as he gave me the commandment. (John 14:31 ULB)
>
> ... no one knows who the Son is except the Father, and no one knows who the Father is except the Son. (Luke 10:22 ULB)

The terms "Father" and "Son" also communicate that the Father and the Son are of the same essence; they are both eternal God.

> Jesus said, "Father, glorify your Son so that the Son may glorify you... I glorified you on the earth,... Now Father, glorify me... with the glory that I had with you before the world was created." (John 17:1-5 ULB)
>
> But in these last days, he [God the Father] has spoken to us through a Son, whom he appointed to be the heir of all things. It is through him that God also made the universe. He is the brightness of God's glory, the very character of his essence. He even holds everything together by the word of his power. (Hebrews 1:2-3 ULB)

> Jesus said to him, "I have been with you for so long and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? (John 14:9 ULB)

Human Relationships

Human fathers and sons are not perfect, but the Bible still uses those terms for the Father and Son, who are perfect.

Just as today, human father-son relationships during Bible times were never as loving or perfect as the relationship between Jesus and his Father. But this does not mean that the translator should avoid the concepts of father and son. The scriptures use these terms to refer to God, the perfect Father and Son, as well as to sinful human fathers and sons. In referring to God as Father and Son, choose words in your language that are widely used to refer to a human "father" and "son." In this way you will communicate that God the Father and God the Son are essentially the same (they are both God), just as a human father and son are essentially the same, both human and sharing the same characteristics.

Translation Strategies

1. Think through all the possibilities that your language has to translate the words "son" and "father." Determine which words in your language best represent the divine "Son" and "Father."
2. If your language has more than one word for "son," use the word that has the closest meaning to "only son" (or "first son" if necessary).
3. If your language has more than one word for "father," use the word that has the closest meaning to "birth father," rather than "adoptive father."

(See *God the Father* and *Son of God* pages in translationWords for help translating "Father" and "Son.")### Uses:

- Matthew 3:16-17
- Matthew 4:1-4
- Matthew 4:5-6
- Matthew 5:43-45
- Matthew 5:46-48
- Matthew 6:1-2
- Matthew 6:5-7
- Matthew 6:8-10
- Matthew 6:14-15
- Matthew 6:16-18
- Matthew 6:25-26
- Matthew 6:32-34
- Matthew 7:11-12
- Matthew 7:21-23

- Matthew 8:28-29
- Matthew 10:19-20
- Matthew 10:28-31
- Matthew 10:32-33
- Matthew 11:25-27
- Matthew 11:25-27
- Matthew 11:25-27
- Matthew 12:48-50
- Matthew 13:40-43
- Matthew 14:31-33
- Matthew 15:12-14
- Matthew 16:13-16
- Matthew 16:17-18
- Matthew 16:27-28
- Matthew 18:10-11
- Matthew 18:12-14
- Matthew 18:18-20
- Matthew 18:34-35
- Matthew 20:22-24
- Matthew 23:8-10
- Matthew 24:36
- Matthew 24:36
- Matthew 25:34-36
- Matthew 26:27-29
- Matthew 26:39-41
- Matthew 26:42-44
- Matthew 26:51-54
- Matthew 26:62-64
- Matthew 27:38-40
- Matthew 27:43-44
- Matthew 27:54-56
- Matthew 28:18-19

Verse Bridges

This page answers the question: *Why are some verse numbers combined, such as "3-5" or "17-18"?*

Description

In rare cases, you will see in the Unlocked Literal Bible (ULB) or the Unlocked Dynamic Bible (UDB) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

> [29] These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, [30] Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 26:29-30 ULB)

> [29-30] The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishpan. (Genesis 26:29-30 UDB)

In the ULB text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UDB text, the verses are joined, and the information about them living in Seir is at the beginning. For many languages, this is a more logical order of information.

Examples from the Bible

Sometimes the ULB has separate verses while the UDB has a verse bridge.

> [4] However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), [5] if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 ULB)

> [4-5] Yahweh our God will bless you in the land that he is giving to you. If you obey Yahweh our God and obey all the commandments that I am giving to you today, there will not be any poor people among you. (Deuteronomy 15:4-5 UDB)

There are also a few verse bridges in the ULB.

> [17-18] Ezrah's sons were Jether, Mered, Epher, and Jalon. Mered's Egyptian wife bore Miriam, Shammai, and Ishbah, who became the father of Eshtemoa. These were the sons of Bithiah, daughter of Pharaoh, whom Mered married. Mered's Jewish wife bore Jered, who became the father of Gedor; Heber, who became the father of Soco; and Jekuthiel, who became the father of Zanoah. (1 Chronicles 4:17-18 ULB)

The ULB moved the underlined sentence from verse 18 to verse 17 to more clearly show which were the sons of Bithiah. Here is the original order, which is confusing to many readers:

> 17 The sons of Ezrah: Jether, Mered, Epher, and Jalon. She conceived and bore Miriam, Shammai, and Ishbah father of Eshtemoa. 18 And his Judahite wife bore Jered father of Gedor, Heber father of Soco, and Jekuthiel father of Zanoah. These were the sons of Bithiah daughter of Pharaoh, whom Mered married. (1 Chronicles 4:17-18 TNK)

Translation Strategies

Order the information in a way that will be clear to your readers.

1. If you put information from one verse before information from an earlier verse, put a hyphen between the two verse numbers.
2. If the ULB has a verse bridge, but another Bible you refer to does not have one, you can choose the order that works best for your language.

See how to mark verses in the translationStudio APP.

Examples of Translation Strategies Applied

1. If information from one verse is put before information from an earlier verse, put the verse numbers before the first verse with a hyphen between them.
    - **[2] you must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. [3] You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there.** (Deuteronomy 19:2-3)
        - [2-3] you must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UDB)
2. If the ULB has a verse bridge, but another Bible you refer to does not have one, you can choose the order that works best for your language.

Uses:

- Matthew 9:20-22

When Masculine Words Include Women

This page answers the question: *How do I translate "brother" or "he" when it could refer to anyone, male or female?*

In some parts of the Bible, the words "men", "brothers" and "sons" refer only to men. In other parts of the Bible, those words include both men and women. When the writer meant both men and women, translators need to translate it in a way that does not limit the meaning to men.

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says 'brothers' when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns "he" and "him" can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is "his", but it is not limited to males.

> A wise child makes his father rejoice
> but a foolish child brings grief to his mother. (Proverbs 10:1 ULB)

Reason this is a translation issue

- In some cultures words like "man," "brother," and "son" can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns "he" and "him" can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples from the Bible

> We want you to know, brothers, about the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULB)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

> Then said Jesus to his disciples, "If anyone wants to follow me, he must deny himself, take up his cross, and follow me." (Matthew 16:24-26 ULB)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The underlined words below are specifically about men.

> Moses said, 'If a man dies, having no children, his brother must marry his wife and have a child for his brother.' (Mark 22:24 ULB)

Translation Strategies

If people would understand that that masculine words like "man," "brother," and "he" can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

1. Use a noun that can be used for both men and women.
2. Use a word that refers to men and a word that refers to women.
3. Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

1. Use nouns that can be used for both men and women.
    - **The wise man dies just like the fool dies.** (Ecclesiastes 2:16 ULB)
        - "The wise person dies just like the fool dies."
        - "Wise people die just like fools die."
2. Use a word that refers to men and a word that refers to women.
    - **For we do not want you to be ignorant, brothers, about the troubles we had in Asia.** (2 Corinthians 1:8) - Paul was writing this letter to both men and women.
        - "For we do not want you to be ignorant, brothers and sisters, about the troubles we had in Asia." (2 Corinthians 1:8)
3. Use pronouns that can be used for both men and women.
    - **If anyone wants to follow me, he must deny himself, take up his cross, and follow me."** (Matthew 16:24 ULB) - English speakers can change the masculine singular pronouns, "he," "himself," and "his" to plural pronouns that do not mark gender, "they," "themselves," and "their" in order to show that it applies to all people, not just men.
        - "If people want to follow me, they must deny themselves, take up their cross, and follow me."

Uses:

- Matthew 10:37-39
- Matthew 10:40-41
- Matthew 25:37-40